

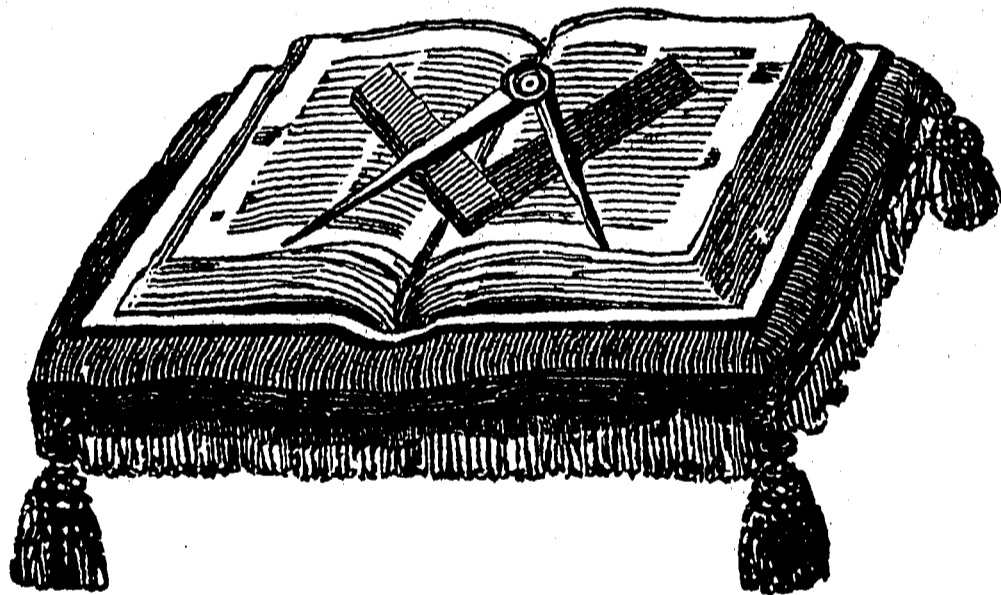
THE  
FREEMASONS MAGAZINE  
AND  
MASONIC MIRROR

VOL. IV.

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JANUARY TO JUNE, 1858.

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1858.

THE  
FREEMASONS MAGAZINE.

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JANUARY 6, 1858.

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TO OUR READERS.

It is with much pleasure that we so soon again greet our friends, after closing our monthly *Magazine* and converting it into a weekly—a pleasure derived from the very many proofs of sympathy with us in our undertaking, and promises of cordial support, which we have received during the last few days. Indeed, those promises have far exceeded our most sanguine expectations; and if we have to regret the loss, we trust only temporary, of a few friends, we have to congratulate ourselves upon having added many more to our list of subscribers whose names were before unknown to us.

We could fill pages with the compliments we have received, did we not think it unbecoming in us so to do; but there is a sentence in one communication—from a Brother holding a most distinguished position in the Order, and whose name would carry with it the greatest of weight were we at liberty to publish it—which we cannot resist the opportunity of placing before our readers. He becomes a subscriber for twelve months, “trusting that truthful and honest exertions may meet with their legitimate reward.” Two years since we believe there was not in the Craft a more determined opponent to the publication of Masonic proceedings than the Brother whose letter we have quoted. Two years of unwearying exertion by the present conductors of the *Freemasons' Magazine* to raise the character of the Masonic Press have now elicited from that Brother an opinion which it will ever be our utmost endeavours to continue to deserve, not only from the writer of the letter, but from every Brother in the Craft.

To strengthen the ties of harmony and brotherly love amongst the members of the Order; to extend a knowledge of, and promote the

best interests of our charities ; to prevent undue innovations in the conducting of our ceremonies ; and in every possible way within our power support the best interests of Freemasonry—is the task we have set ourselves. And, whilst denouncing anything which we believe to be injurious to the Order without fear or affection, to that task we shall continuously devote ourselves, not fearing that the more the *Freemasons' Magazine* becomes known amongst the Craft the greater will be our success, and that in due time the legitimate reward will crown our labours.

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### A RETROSPECT.

THAT grand luminary which diffuses light and lustre to the human race has completed another cycle in its revolutions, and added another year to the world's history ; a year variegated and chequered by a strange contrariety of events, and rife with instruction to all who in a truly Masonic spirit study its progress, for to us in its black as well as in its white spots, it presents a moral piece of Mosaic. Politics and Masonry are so antagonistic, that we do not in these remarks refer to anything outside the Craft, save so far as they in their reflex may affect our Order ; but the history of the nation in which it is our privilege to live is the grand parallel of the history of the Order to which it is our pride to belong. The nation has had during the past year to mourn the demise of many who by head and hand were ever labouring for her advantage, and to record wars, rumours of wars, and insurrections. In like manner the Craft has to lament that many of its worthiest members have been summoned from this sublunary sphere to the Grand Lodge above, where the world's Great Architect reigns and rules for ever, and to regret that in a body where peace and harmony should ever be predominant, there have been disagreements, dissensions, and revolt. Yet we must take credit to ourselves, and say that in our quarrels there has been no acrimony—nothing to impinge upon the grand principles of our Order, brotherly love, relief, and truth. Our differences have been differences of form, for neither of the contending parties for a moment forgot its charity—taking charity in the sense in which the Apostle used it—“Charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself ; is not puffed up ; doth not behave itself unseemly ; seeketh not her own ; is not easily provoked ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, and endureth all things.” Thus, when our Canadian Brethren declared their independence of the United Grand Lodge of England, and established a Grand Lodge of their own, there was not a single member of the Craft in this country, who did not regret the seve-

rance, even if they looked at home for the causes of the separation; and we are perfectly sure that the Canadians, on their part, did not take any step which they did not believe would fairly establish their position upon the most beautiful column in the Order.

The commencement of the present year found the Grand Lodge without a Grand Sec., in consequence of the retirement of Bro. White, who had for upwards of fifty years held the office, and to the decline of whose energies, not to any fault of his own, most of the evils which have lately overtaken the Craft in England are to be attributed.

On the 9th of January, at the quarterly court of the Governors of the Girls' School, Bro. Cabbell reported that he had invested £500 in the 3 per cent. reduced annuities, making the total sum invested in that description of security, £4,500, the same as in the 3 per cent. consols.

On the 13th of the same month there was a meeting of the Metropolitan Chapter of the Rose Croix, which was on the next day followed by a Sovereign Grand Tribunal of the 31st Degree, followed by a Supreme Grand Council, for the admission of Bro. Bowyer to the 33rd Degree.

On the 23rd, the Provincial Grand Lodge of Lanarkshire held its annual meeting at Glasgow.

On the 4th of February, the Grand Chapter held its quarterly communication, and granted charters to several Lodges. It also passed a law permitting, under certain regulations, the exaltation of Brethren in the Colonies who may have worked as Master Masons, at the expiration of one month, instead of twelve, as in England.

On the 7th, there was a meeting of the Provincial Grand Lodge of North Munster, at Limerick, followed by a Chapter of Prince Masons, presided over by Bro. Furnell.

On the 11th, there was an Emergency meeting of the United Grand Lodge of England, at which the Canadian question was very fully discussed, as was also the cause of the hostility which the Church of Rome entertains towards the Order. A motion declaratory of the power of Grand Lodge to adjourn was after some debate put to the vote and lost.

On the 16th, there was a communication of the Grand Lodge of South Munster, at Cork, presided over by Bro. Major Atkins, D. Prov. G.M.

On the 18th, the pupils in Masonic lore of Bro. Anslow presented that worthy Brother with a life-governorship in the Girl's School, a P.M. jewel, a tea and coffee service (electro-plate), and a massive silver snuff-box.

On the 4th of March, at the regular meeting of the United Grand Lodge, the Earl of Zetland was re-elected M.W.G.M., and candidly acknowledged that errors had been committed with respect to the Canadian Brethren.—On the same day, there was a meeting of the Supreme Grand Chapter of Scotland, when several warrants were granted to regularly advanced English Brethren, empowering them to confer the Mark Degree.

On the 11th, Lord Goderich presided at the festival in aid of the funds of the Boys' School. The subscriptions amounted to £1,000.

On the 8th of April, the Provincial Grand Lodge of the West Riding of York-

shire met at Huddersfield, when the D. Prov. G.M., Bro. Fearnley, inspected the working of the several Lodges of the province.

On the 9th, the Governors of the Girls' School held their quarterly meeting, and admitted seven children to the advantages of that institution.

On the 16th, the Brethren of St. Mary's Lodge, No. 76, held their centenary meeting.

On the 20th, at an adjourned meeting of the Governors of the Boys' School, several regulations were adopted for the government of that institution.

On the 21st, there was a meeting of the Supreme Grand Council of the 33rd Degree.

During the month of April, several of the Lodges of Instruction, including the Stability, the Universal, and the Confidence, celebrated their anniversaries.

On the 29th, the Grand Lodge held its annual meeting for the installation of the M.W.G.M. and for the appointment of the Grand Officers for the year, the ceremony being followed by the Grand Festival, at which about 350 of the Brethren sat down.

On the 1st of May, the Irish Brethren were presented with a most pleasing report of the progress of the School for Female Orphans and Children of deceased Members of the Order.

On the 5th, the Duke of Athol presided at a Chapter of the Supreme Council of the 33rd Degree.

On the 6th, several matters in connection with the Lodge of St. Kitts, and of deep interest to the Colonial Brethren, were discussed at the Quarterly Communication of Grand Chapter.

On the 7th, the Earl of Yarborough presided over the Provincial Grand Lodge of Lincolnshire.

On the 8th, the Comps. of the Temple held their annual Grand Conclave.

On the 11th, Bro. John Johnes was installed Prov. G.M. for the Western District of South Wales.

On the 13th, the Festival in aid of the funds of the Girls' School took place, under the presidency of the R.W.D.G.M., Lord Panmure. The subscriptions amounted to £1,900.

On the 15th, the annual meeting of the Governors of the Royal Benevolent Institution took place, when four decayed Brethren, and four poor women, the widows of deceased Masons, were admitted to the advantages of the institution. It was stated by the treasurer that the funds were upon the decline.

On the 16th, the Provincial Grand Lodge of Oxfordshire entertained the M.W.G.M., and several members of Grand Lodge.

On the 19th, a special meeting of the Governors of the Boys' School passed several by-laws for the government of that institution.

On the 20th, the Earl of Carnarvon was installed W.M. of No. 10. A magnificent banquet, to which nearly 300 Brethren were invited, followed the ceremony.

On the 28th, the foundation-stone of a new Masonic Hall was laid at Torquay.

On the 3rd of June, the United Grand Lodge held its Quarterly Communication, and voted to Bro. White, in reward for his long and valuable services, a retiring pension equal to his former salary, and sanctioned several alterations in the rules of the Benevolent Institution.—On the same day, the Grand Lodge of Leicestershire held its annual meeting.

On the 8th, the annual meeting of the Grand Lodge of Essex took place at Colchester.

On the 10th, the foundation-stone of the Malvern Schools was laid, with Masonic honours.

On the 15th, the annual meeting of the Grand Lodge of Kent took place at Canterbury.

On the 17th, in the absence of the Earl of Durham, G.S.W., Bro. Fenwick, *M.P.*, G.J.D., presided at the triennial festival in aid of the Benevolent Institution. The subscriptions amounted to £1,558. 6s. 6d.—On the same day, the Supreme Grand Chapter of Scotland held its Quarterly Communication, and still further added to the propagation of Mark Masonry in this country by granting warrants for the establishment of Mark Lodges in Liverpool and Bristol.

On the 30th, Bro. White, P.G.S., consecrated the Nelson Lodge, No. 1,002, at Woolwich. The principles of the Craft have lately made considerable progress in that town.

On the 1st of July, the Provincial Grand Lodge of West Yorkshire held a meeting at Holmfirth.

On the 2nd, the Provincial Grand Lodge of the Isle of Wight, held its annual meeting at Binstead, near Ryde.

On the 8th, there was a meeting of the Provincial Grand Lodge of Cumberland at Whitehaven. In the absence of the Prov. G.M., Sir James Graham (who all but in name has retired from Freemasonry), the D. Prov. G.M., Bro. Greaves, presided over the Brethren.

On the 9th, at the Quarterly Court of the Governors of the Girls' School, the treasurer was authorized to purchase stock to the extent of £1,000, thus making the invested property of the Institution £11,000, independent of the Sustentation Fund, £2,171. A well-earned gratuity of £50 was voted to the energetic and untiring Sec., Bro. Crew.

On the 14th, there was a Supreme Council of the Ancient and Accepted Rite, which was attended by many Most Illustrious Comps. from Ireland.

On the 15th, the Provincial Grand Lodge of Somersetshire held a meeting at Yeovil. It was deeply regretted that the Prov. G.M., the venerable Bro. Tynte, was unable to be present.

On the 16th, Bro. Beach, *M.P.*, consecrated a new Lodge at Hampton Court, to be called the Carnarvon, in honour of the nobleman who bears that title.

On the 18th, Bro. Dobie, Prov. G.M., presided at the annual meeting of the Provincial Grand Lodge of Surrey at Reigate.

On the 20th, the Governors of the Boys' School held their Quarterly Court, and elected eight boys to the benefits of the Institution.

On the 23rd, Bro. Keech, P. Prov. G.S.D. for Devonshire, consecrated a new Lodge at Bridport.

On the 28th, the Provincial Grand Lodge of Staffordshire was held at Burslem, under the able presidency of the Prov. G.M., Bro. Col. Vernon.

On the 3rd of August, Sir Lucius Curtis, Prov. G.M. for Hampshire, presided at the consecration of a new Lodge at Basingstoke.

On the 4th, Lord Panmure, D.G.M., presided at the consecration of another new Lodge, the Florence Nightingale (a most appropriate title), at Woolwich.

On the 6th, Bro. Beadon, P.G.D., installed at Cardiff Bro. Tynte, M.P., into the chair of Prov. G.M. of the Eastern Division of South Wales.

On the 7th, the Grand Chapter held its quarterly communication, and settled the St. Kitt's question.—On the same day, the Provincial Grand Lodge of Hertfordshire held its annual meeting at the Town-hall, Hertford.

On the 8th, Bro. Sir Watkin W. Wynn, Bart., Prov. G.M. of North Wales and Salop, presided at the annual meeting of his Grand Lodge held at Shrewsbury.

On the 11th, a special meeting of the United Grand Lodge was held at Tottenham for the inauguration of the new school-house for the boys.—On the same day, the Provincial Grand Lodge of Peeblesshire was held in Peebles, under the presidency of the Prov. G.M., Bro. Forbes McKenzie, for the laying of the foundation-stone of a new bridge over Eddlestone Water.

On the 13th, the Lodge of Journeymen Masons, No. 8, Edinburgh, celebrated the 150th year of its existence by an excursion to Roslyn Castle.

On the 14th, Bro. B. B. Cabbell, Prov. G.M. for Norfolk, presided at the annual meeting of his Grand Lodge at Harleston. The vicar of the parish played the part of the dog in the manger, and refused the brethren the use of the church for Divine Service.

On the 15th, the Rev. Bro. Woodward, was elected Master of the new Masonic school for boys.

On the 18th, the Provincial Grand Lodge of Wilts held its annual meeting at Devizes, Bro. Gooch, D. Prov. G.M., presided.

On the 2nd of September, the United Grand Lodge held its quarterly communication, when a long discussion took place upon the report of the Colonial Board.

On the 8th, the Provincial Grand Lodge of Worcestershire was held at Stourbridge, the Prov. G.M. presiding.

On the 9th, the Provincial Grand Lodge of Sussex held its annual meeting at Lewes. The Prov. G.M., as usual, left the business of the Lodge in the hands of his deputy.

On the 16th, the Supreme Grand Chapter of Scotland held its quarterly communication, and transacted a large quantity of business.

On the 18th, the pupils of the Girls' School were, by the kindness of Bro. B. B. Cabbell, treated to a visit to the Crystal Palace.

On the 22nd, the Provincial Grand Lodge of Dorsetshire was held at Weymouth, and was presided over by our late lamented brother, Bro. Willett, Prov. G.M.

On the 24th, Bro. Lord Combermere, Prov. G.M., presided at Staleybridge at the annual meeting of the Provincial Grand Lodge of Chester.

On the 30th, the Provincial Grand Lodge for the North and East Ridings of Yorkshire, was held at Hull, Bro. G. Marwood, D. Prov. G.M., occupied the throne.—On the same day the Provincial Grand Lodge of Gloucestershire held its annual meeting at Cheltenham; the Hon. Bro. J. H. L. Dutton, Prov. G.M., presided.

On the 1st of October the Grand Lodge of Ireland confirmed the appointment of Bro. Furnell as Sov. Grand Inspector General of the 33rd Degree for North Munster. It also appointed a representative to the New Grand Lodge of Canada.—On the same day the Provincial Grand Lodge of Leicestershire held its annual meeting at Leicester; our noble Bro. Earl Howe, Prov. G.M., presided.

On the 8th, the governors of the Girls' School held their quarterly meeting, and

increased the number of children from sixty-five to seventy, and thus obviated the risk, which one of the candidates ran, of being excluded from the institution by reason of age: for had she been unsuccessful at a poll, she would be ineligible by the time of the next election.

On the 12th, the Provincial Grand Lodge of Hampshire held its annual meeting at Winchester; Bro. Sir Lucius Curtis, Prov. G.M., presided.

On the 13th, the Brethren of St. John's Lodge, No. 196, presented Bro. Aldrich, P.M. and Sec., with a magnificent tea service, of silver.—On the same day there was a Supreme Council of the Ancient and Accepted Rite, when several distinguished Brethren were admitted to a participation of it.

On the 14th, the Provincial Grand Lodge of the Western Division of Yorkshire was held at Leeds, and inaugurated a memorial window in Trinity Church, to the memory of the late D. Prov. G.M., Bro. Lee.

On the 17th, Bro. the Rev. J. E. Cox, G.C., inaugurated and consecrated a new Lodge at Clapton, named after the D.G.M., Lord Panmure.

On the 20th, the Provincial Grand Lodge of Lancaster West met at Liverpool, when Bro. Sir Thomas Hesketh, *Bart.*, was installed D.G.M. for that province.

On the 21st, the Provincial Grand Lodge of Devonshire held its annual meeting at Totness. In the absence of the Prov. G.M., the Earl of Fortescue, who was through illness unable to attend, Bro. the Rev. John Huyshe, D. Prov. G.M., presided.

On the 28th, the Provincial Grand Lodge of Warwickshire held its annual meeting at Nuneaton. The Prov. G.M., Bro. Lord Leigh, presided.

On the 3rd of November the Grand Chapter held its quarterly communication, but no business of importance was transacted.—On the same day the Provincial Grand Lodge of Derbyshire held its annual meeting at Derby; the Prov. G.M., Bro. Colville, *M.P.*, presided.

On the 6th, the Provincial Grand Lodge of Northumberland held its annual meeting at Newcastle-upon-Tyne; the Prov. G.M., Bro. Ogle, presided over the Brethren.

On the 7th, the Provincial Grand Lodge of North Munster was held at Limerick, and was attended by a large number of the most distinguished Masons in Ireland as visitors.

On the 16th, the Alloa Lodge, Scotland, celebrated the centenary of its existence.

On the 17th, the members of the Provincial Grand Lodge of Sussex commemorated the third anniversary of the revival of their Provincial Grand Lodge under the auspices of Bro. Col. McQueen, D. Prov. G.M.

On the 18th, in the absence of Bro. Henderson, G. Reg., Bro. Martin, D. Prov. G.M., presided over the annual meeting of the Provincial Grand Lodge of Suffolk, held at Ipswich. As the M.W. the Grand Master has not as yet appointed a successor to the late lamented Prov. G.M., Bro. Sir Edward Gooch, he has in the interim placed the province under the rule of the G. Reg.

On the 30th, St. Andrew's Day, the Grand Lodge of Scotland held its annual meeting at Edinburgh, when the Duke of Athole was re-elected M.W.G.M.—On the same day the Panmure Lodge (No. 1,022) was consecrated at Stockwell.

During the month, a special meeting of the Provincial Grand Lodge of Staffordshire was held at Wednesbury for the consecration of a new Lodge in that town.

On the 2nd of December the United Grand Lodge held its quarterly communication, and was visited by H.R.H. Prince Frederick William of Prussia. The Brethren voted £1,000 to the relief of the sufferers by the Indian mutiny.

On the 3rd, the Grand Lodge of Ireland voted a large sum to the same fund.

On the 16th, the Supreme Grand Chapter of Scotland held its quarterly communication, and granted several warrants to English Brethren, empowering them to hold Mark Masters Lodges.

In concluding this summary of the chief domestic events in the history of Masonry during the past twelve months, it is peculiarly gratifying to find its extension has been most satisfactory, as since the 18th of January, 1857, the United Grand Lodge has issued no fewer than thirty-eight new warrants. Of these, thirteen were for the colonies—one for Cadiz, and the remainder for England and Wales. Upwards of 4,000 certificates for new members have also been issued by the G.M. On the continent, too, the king of Hanover has joined the Order, and his example has been followed by the emperor of Russia; and Faith, Hope, and Charity, are extending their reign over benighted Europe.

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## MASONIC ANTIQUITIES.

FROM BRO. DR. RAWLINSON'S MANUSCRIPTS, &c.,

IN THE BODLEIAN LIBRARY, OXFORD, A.D. 1725.

(Continued from page 956.)

### CONTINUATION OF THE HISTORY OF THE GORMOGONS.

"After this, several Gentlemen, who before had not heard of this Order, came to the *Castle Tavern* to ascertain the fact; and among the rest the Author of the *PLAIN DEALER*, (a Gentleman of great Sagacity and Genius, as may be gather'd from the Excellent Papers wherewith he obliges the curious World every *Monday* and *Friday*) having in Person come to inquire concerning it, and meeting with the *Mandarin's* Secretary and Interpreter, received from him so satisfactory an Account of the Matter, and was so pleased with the Institution, that he desir'd to be admitted a Member. But *unhappily* for the *Gentleman*, and to the *great Regret* of the *Interpreter* also, he happen'd to be a *Free-Mason*, and so could not be admitted without being solemnly *Degraded*, and formally renouncing that Society. Tho' that Gentleman was much mortified hereupon, not being able to persuade himself to be the *first* to give the Example of *Degradation*, yet he departed with such a favourable Idea of the Institution, that in his very next *Plain-Dealer*, he began with a fine Dissertation on the Effects of *Credulity* and *Imposture*, for which I refer to his Excellent Paper, and then addressed himself to his Brethren of the *Apron* and *Trowel* in a very Pathetick Manner. In the mean Time, the Interpreter being no less pleased with the Conversation, Curiosity, and Frankness of this Gentleman, gave the *Mandarin* an Account of it; whereupon the illustrious HANG CHI, (as he is call'd,) being pleased with his Interpreter's Description of the Gentleman, vouchsafed to write him a Letter, to persuade him to be *degraded*, and offering to him, in that Case, the Honours of the Order, in a manner so concise, and so polite, as seems to be peculiar to the Chiefs of the *Eastern Nations*, and at the same Time, communicated to him a Letter from another *Great Mandarin* named SHIN SHAW, at *Rome*, giving an Account of the good Reception the Order meets with in that once Imperial City. The *pathetick Expostulations* of the *Plain Dealer* to his *Guilty Brethren*, as he calls 'em; The Letter of HANG

CHI, that of SHIN SHAW, and the *Plain Dealer's* Answer, are all as follows, taken from that Paper of the 14th of September, No. LI.

“ I WILL not be so partial to my own *Brotherhood*, I mean the Worshipful Society of FREE and ACCEPTED MASONS, as to forbear rebuking them, on this Occasion, for the unaccountable Pother and Noise they have lately made in the World. What Stories have been told to amuse, delude, and engage the *Credulous*? And how many have been drawn into the *Fraternity* that have no Business there, to the manifest Detriment of their own affairs, and Disadvantage of the Publick? What Reflections, what Reproach, have we brought upon Ourselves, and upon our *Ancient Order*, by making so many Proselytes, in so cheap and prostituted a manner? It afflicts me sensibly, when I see so many idle, vain, and empty coxcombs introduced into our *Lodges* and made privy to our *Secrets*. I have often enter'd my Protest against this Abuse, in private Society; and must use the Freedom to offer this Memorial, in the publick Character I bear. 'Tis my opinion, that the late Prostitution of our *Order*, is next to the betraying of it. The weak head of *Vintners, Drawers, Wigmakers, Weavers, &c.*, admitted into our *Fraternity*, have not only brought Contempt upon the Institution, but do very much endanger it. Complaints have been made against the Abuse, even by strangers and indifferent Persons: And I have heard it ask'd why we don't admit *Women*, as well as *Tailors* into our *Lodges*? I profess, I have met with as *sufficient* Heads among the *Fair Sex*, as I have in the *Brotherhood*: and I have some Reasons to fear, that our *Secrets* are in Danger of being expos'd. There is, in the Conduct of too many, since their Admission, the

“ ————— *Cæcus Amor sui*  
 “ *Et tollens vacuum plus nimio Gloria verticem*  
 “ *Arcanique Fides prodiga, perlucidior vitro;* \* ”

which is expressly prohibited by our Excellent *Rules* and *Constitutions*; and which is the very Characteristick of the Fools that were received into the *Lodges* at *Rome* in the Days of *Augustus Caesar*; and whereof our Brother *Horace* complained vehemently in an Ode to *Varus*, who was then the *Grand Master*. But whatever Freedom others may imagine they may lawfully and discreetly use, my Conscience cannot brook them.

“ ————— NON EGO TE —————  
 “ INVITUM QUATIAM: NEC —————  
 “ SUB DIVUM RAPIAM. ” †

“ My Female Readers, and, I'm afraid, some of the *Brotherhood* too, may stop here and stare, as if I had blabbed out the whole Mystery in these Lines. My Friend *Tony Jynge*, happening to cast his Eye upon this Paper, when I was writing it, asked me, Whether the above Words and Dashes wou'd not be *decypher'd* into the famous *Mason Word*? But I must leave Folks, that know no better, to their *Wonder*; and proceed to assure my guilty *Brethren*, that they have promoted *Superstition* and *Babbling*, contrary to the Peace of our Sovereign Lord the King, by their late Practices and Condescensions. Alarming Reports, and Stories of WITCHES, LADDERS, HALTERS, DRAWN SWORDS, and DARK ROOMS, have spread Confusion and Terror. ‡ Trade and Business and *Family Duty* have been shamefully neglected: And if the Government does not put the Laws against us in Execution, it will be an extraordinary Favour or

\* Horace, Book I. Ode xviii, 14—16. For the benefit of my lady readers, and of those gentlemen who are “rusty” as regards their Latin, I subjoin a translation:—“Blind Self-Love, and Pride raising to excess her empty head, and that Faith, which, lavish of the secret entrusted to it, is more transparent than glass.”—X.

† Horace, Bk. I. Ode xviii, 11—13. “May I not disturb thee against thy will, nor hurry thee under the open sky.” X.

‡ Sic.

*Oversight.\** For my own Part, I am so faithful a Subject, and have the Weal of the good People of *England*, and of our *Ancient Order*, so much at Heart, that I have resolv'd never to countenance a Lodge again, unless the *Grand Master* puts a stop to these Proceedings, by a speedy and peremptory Charge to all the *Brotherhood*. I do not say, I will utterly forsake, far less divulge the tremendous *Secrets* of our *Society*; But I wish I could honourably enter into *Another*, that seems to be better establish'd, and regulated.'

"And now that I have hinted, at *another Society*, or *Order*, I must entertain my Readers with Two Letters; the first is address'd to my self, and the last, written from *Rome*, to the Author of the first.

"HANG CHI to the British PLAIN DEALER:

"Health.

"Sage SIR,

"By the Help of my *Secretary* and *Interpreter* I peruse all your *Lucubrations*: and write this *Epistle* to assure you of my *Esteem*.

"I am inform'd, that you have taken Notice of the *Advertisement* publish'd in the News Papers; and that you call'd at the *Castle Tavern* in *Fleet Street*, to be satisfy'd of the Truth of my Arrival in this Place. Your Enquiry, and the Conversation you had with my *Secretary*, give me Occasion to gratify you farther; and I am proud to distinguish one of your Merit in the Manner I intend.

"The *Laws* and *Constitutions* of the most ancient and illustrious *Order* of GORMOGONS oblige us to be very *cautious* and *frugal*, in admitting *new Members*. Remarkable *Virtues* have always recommended the Candidates. No Rank, Station, or Condition of Life, intitles a Person to be of our *Fraternity*. We know no *Prejudice*, nor *Partiality*, in conferring this Honour; and all the *Interest* in the World to procure it, would be fruitless, without Merit.

"My Residence here will be but short. It cannot therefore be expected that I should invite many worthy Persons to enter into our *Order*; nor dare I render it cheap and contemptible, by admitting every Pretender; but I know several persons of Quality and Fashion in this Place, who truly deserve to be received, and to whom I have promis'd the distinction.

"I shall consider it as an Honour and Ornament to our *most ancient* and illustrious *Order*, which is the Ornament of all its Members, if you, *Sage Sir*, will be pleas'd to accept the Privileges\* that I am empower'd to bestow on the *Deserving*. I confess, you must be DEGRADED as our *Laws* require, and renounce, and abandon, the Society of *Masons*, in the first Place: But, as your great Judgment must distinguish the Excellence of our *Order* above *that other*, I hope you will prefer being a *Fellow* with *Us*. Nothing wou'd more sensibly concern me, when I leave *London*, than not to be able to transmit your Name in the List, that I must send to the OECUMENICAL VOLGEE in *China*.

"I am, Sage Sir,

"Your Affectionate Friend,

"HANG CHI.'

"SHIN SHAW to HANG CHI in LONDON:

"Health.

"Most Illustrious Brother and Friend,

"I congratulate you on the speedy Progress you have made from the Court of the *Young Sophy* in *Persia*, and your safe Arrival in the Isle of *Britain*. Your Presence is earnestly expected at *Rome*. His Holiness is fond of our *Order*, and the Cardinals have an Emulation to be first distinguish'd. Our Excellent Brother GORMOGON and Brother *Mandarin*, CHAN FUE, is well, and salutes you. Take Care of your Health. Farewell.

"SHIN SHAW.'

\* Sic.

“ ‘I thankfully acknowledge the Honour done me by the illustrious *Mandarin* HANG CHI; and tho’ I cannot prevail with myself to be DEGRADED, in the *Manner* required by the *Laws* and *Constitutions* of the Order of GORMOGONS, I approve and applaud, their judicious and strict Virtue, in admitting none but whom Merit recommends, into the Fellowship of the OECUMENICAL VOLGEE. Moreover, I propose the good Conduct and Regularity of the GORMOGONS, as a Pattern to the *Free and Accepted Masons*, for the Future: And if I shall be enabled to make any useful Discoveries for the Service of the *Brotherhood*, they may depend on my watchful Fidelity.’ X.

“ [Thus far the Author of the PLAIN-DEALER.]

“ I cannot guess why so excellent and laudable a Society as this of the GORMOGONS should think it worth their while to make it an Article to exclude the *Free-Masons*, or that they should condescend to take so much Notice of them: Except there be any Truth in what I have heard reported, and to which I cannot give intire Credit, having never heard it from a *Graduated Gormogon*. The report is, that the *Mandarin* has declared, that many years since, Two unhappy busy Persons, who were *Masons*, having obtruded their idle Notions among the *Vulgar Chineze*, of *Adam*, and *Solomon*, and *Hiram*, and I can’t tell who besides, being Crafts-men of our Order, and offering to assert, that *Adam* was the first Man, which in *China*, is, it seems, received as a *Heterodox Notion*, and that the great *Chin-Quaw-Ky-Po*, the Institutor of the Order of *Gormogons*, was of *later Date*, many Centuries, than that Patriarch; and having besides branded a venerable Gentlewoman, under the Notion of making her an *HIRAMITE* (as they called it) they were taken up and, obliged to recant, in Publick, their Absurdities, and afterwards, with Characters on their Breasts, denoting the Offence, were hang’d, Back to Back, on a Gibbet, erected for that Purpose, 60 Foot high, in the middle of a spacious Plain, some Miles from the great City *Nanking*, where their Bodies were left to be Food to the Fowls of the Air; And ever since, it hath been an Article among the *Gormogons*, to exclude the Members of that Society, without they first undergo a solemn *Degradation*, &c. But this Story I leave as I find, for you to believe or reject as you please; having never heard it, as I have said, from the Mouth of a *Gormogon*. Tho’ methinks, the Business of the old Gentlewoman, affords as our Weekly Politicians say, Mater\* of Speculation; and at the worst, I hope the intraged Matron went too far in her Evidence, and swore that she was *branded* rather in *Despyte* than in *Truth*.

“ But however this may be; the good Order and Regulations of the Society of *Gormogons*, have so much alarm’d the *Masons*, and convinc’d them of the Necessity of correcting the Abuses which have crept into their Fraternity, that we soon after had the Pleasure to read the following Advertizement, suppos’d to be publish’d by them, in the *Daily Journal*, on which I shall leave it to you, Sir, to make what Remarks you think fit.

“ ‘ON Michaelmas Day, being the 29th of this Instant September, a New Lodge will be opened, at the *St. Alban’s Tavern*, in *St. Alban’s Street*, for regulating the *Modern Abuses*, which have crept into the *Ancient Fraternity* of *Free-Masons*; where ’tis desired, that all the *old real Masons* will be present, to accompany their Founders, viz., *Jabel*, *Jubel*, *Tubal Cain*, and their Sister *Nahama*, also *Nineveh*, *Marcus*, *Gracchus*, *Euclid*, *Hierom*, *Charles Martin*, *Athelstone*, and their good friend *St. Alban*, who loved *Masonry* well.

“ ‘Tis desired, that all *Fathers*, *Masters*, and *Wardens* of *Lodges*, who have discover’d no *Secrets* but to the *Brotherhood*, will be present. None under *Seven* will be admitted, and such as come, are to enter the *Lodge*, on the *bare Hand* and *Knee*, as usual.’

“ Thus, Sir, have I given you all I know, or can collect, relating to this Affair; and if ever you hear from me again on this Subject, it will be in a few REMARKS

on that empty Book called, *The Constitutions &c. of the Free-Masons*, written as I am told, by a *Presbyterian Teacher*, and pompously recommended by a certain *Orthodox*, tho' *Mathematical Divine*. In the mean time, I remain,

"SIR,

"Your very Humble Servant,

"VERUS COMMODUS."

#### POSTSCRIPT.

"P. S. SINCE the closing this Letter, I have had the Pleasure to receive an Account which I much desir'd, of the *Derivation* of the Word GORMOGON; and as it is very Curious and Significant, and is not made a Secret of, I could not but inform you of it. It is, it seems, a *Compound Word* in the *Chineze Tongue*, signifying, A Person made Illustrious by *Social Love*, by the *Excellency* of his *Genius*, and by the *Antiquity* of his *Descent*: For GOR, in that most expressive Language, signifies *Brother*, or *Friend*, the most valuable Title on Earth; MO is a Word of Eminence, prefix'd to a Name or Thing, to distinguish its *Excellency*; and GON, signifies *Antiquity* or *Length of Continuance*: And it is observable, That the Province of MO-GON in *China*, which was formerly the Residence, Birth-place, and Paternal Inheritance of the Great *Chin-Quaw-Ky-Po* (as its Name [MO-GON] denotes *the most excellent and most Ancient Kingdom*,) is one of the most plentiful and flourishing Provinces of that vast Empire.

"In short, Sir, I am so pleas'd with this Excellent Society, that I shall only wait for your Return from the Country, not doubting but you will join your Interest with me, that we may be recommended as Members (however otherwise unworthy I may be!) of this Ancient Order.

"By this Time you will Laugh with me at the Pretensions of the *poor Masons*, (who I am told, now sculk about, and meet in Corners,) since, as they pretend to derive their Ancientry from *Babel*, they seem to confess, that they found their Order on *Confusion*; And indeed, I am much pleased with what I heard an ingenious GORMOGON express on this Occasion, with which I shall conclude. 'We are not displeas'd' said he 'That these *Hewers of Stone*, and *Drawers of Water*, these were *Pretenders* to nothing more than *Labour* and *Mechanicks*, who boast so much of their *Hod-man-ship*, should pretend to derive their originals from any Place, where they have *happen'd to read of Buildings* or *Monuments of Antiquity*, or from *Babel*, from *Noah*, or even from *Adam*: We could even permit them to go still *higher*, and deduce their *Rise* before the Earth itself was created, among the *Infernal Founders* of PANDEMONIUM, for the erecting of which they might quote the Authority of the Great *Milton*; and, as *far-fetch'd Antiquity* is their *only Pride*, so might they, with *equal Justice*, and *equal Reputation* to themselves, derive their Original from that *Infernal Capital*, as from *Babel*. But let them,' said he 'shew us once, That *Merit*, in the First Place, or ought tending to *Edification*, to *Morals*, to *Improvement* of those *Arts and Sciences*, which they lay so proud a Claim to, are any Part of their Consideration; or, secondly, that any *Free-Mason*, after his Commencement, became either a *wiser*, or a *better Man*; or Thirdly, that *Cain*, *Nimrod*, *Semiramis*, and the Founders of *Babel*, are not rather the Examples which they follow; and I'll give my Vote, that they shall be admitted *Gormogons* without *Degradation*, and be no longer the *standing Jest* of the *Vulgar*, and the *Derision of Men of Sense*!'

"He concluded with a severe Sting, 'That those Persons who saw the Masons go reeling Home, at unseasonable Hours, after a *Meeting* or a *Lodge-Night*, would not question the Example of *Noah*, in that Instance, at least, of his *getting drunk* with the Fruits of his own *Plantation*, and *disgracing* Him Self, before *Shem*, *Ham*, and *Japhet*.'

"FINIS."

We have thus brought to a conclusion this strange fictitious history of an evidently non-existent society. "*Dulce est desipere in loco*;" and many of our readers have doubtless like ourselves laughed at some of the quaint absurdities of the society of "GOR-

MOGONS." But, joking apart, it is not destitute of instruction. Freemasonry, though an *excellent* institution, is not, more than any other in this world, a *perfect* one; and amidst the absurdities of the "GORMOGON" fraternity, the intelligent Freemason may detect a bit of sly satire directed by a not unskilful hand against some failing, some weak point which existed in 1725; and which though not itself existing now, has perhaps been replaced by some other which, no less than its predecessors, ought to be among the things that were.

Let us hope, therefore, that our Brethren may have derived not only amusement, but instruction from the foregoing pages, which, written as they originally were one hundred and thirty-three years since, cannot be considered by any one as personal to himself. Therefore, courteous reader, *you are not* in these pages, but, a word in your ear, "*many of your neighbours are.*"

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[ERRATUM.—Page 955, last line but one, for "*Caninals,*" read "*Cardinals,*"]

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## CHIVALRY,

AND THE INSTITUTIONS, OR ORDERS, OF THE KNIGHTS OF ST. JOHN OF MALTA; THE KNIGHTS OF THE TEMPLE OF SOLOMON; AND THE TEUTONIC KNIGHTS OF GERMANY.—BY A P.E.C. OF THE ORDER OF MASONIC KNIGHTS TEMPLAR, AND OF ST. JOHN OF MALTA.\*

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### THE KNIGHTS OF THE HOSPITAL OF ST. JOHN.

But this the scope was of our former thought,  
Of Sion's fort to scale the noble wall,  
The Christian folk from bondage to have brought,  
Wherein, alas! they long have livèd thrall;  
In Palestine an empire to have wrought,  
Where godliness might reign perpetual,  
And none be left that pilgrims might deny  
To see Christ's tomb and promised vows to pay.—*Tasso.*

THE institution of the religious and military Orders having their origin in Palestine in the time of the Crusades, we deem it essential to our purpose to precede the narrative of their history by a slight notice of the condition of the Holy Land at the commencement of the Christian era.

The career of these self-devoted and gallant Knights is so intimately connected with the great struggle between the peoples of the west and the Tartar and Turkoman races for the possession of the Holy Land, that the story of their deeds is the tale of the Crusades. It will be our care in the history of each Order to recite that portion

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\* Continued from page 781 of our last volume.

of the narrative of the Holy War, in which the particular Order bore the most prominent part. From the date when the Templars commenced their military operations until their final departure from Palestine, no event of importance took place, in which one or other of the Orders were not participators ; hence our history, for the time, will be that of the Crusades.

The style and title of these and other chivalrous Orders having been adopted in the higher degrees of Freemasonry, it is our intention at the close of the history to enter into an examination of their claims to be a part of our institution.

On the death of Herod the Great, king of Judea, A.D. 1, his dominions were divided between his four sons, Archelaus, the elder, having Judea proper, Idumea, and Samaria. On the pretence that his subjects had made complaints against him, Archelaus was summoned to Rome, and by Augustus banished to Vienne in Gaul, and Judea became a Roman province: the Jews, however, continued to enjoy the exercise of their religious and municipal liberties. Herod Agrippa, who was Tetrarch in A.D. 53, was intrusted by the emperor with the right of appointing and deposing the high priest at Jerusalem, and he occasionally resided in the city, though his general residence was at Cæsarea. After the time of Agrippa, a succession of more than usually rapacious Roman governors drove the Jews into despair and revolt; they overpowered the feeble Roman garrison and massacred them. The Jews were in other places butchered by the Greeks and Romans; and C. Gallus, the prefect of Syria, advanced against Jerusalem with a legion (6,000 foot and horse), but was defeated by the insurgents with great loss. The revolt in consequence became general throughout Judea and Galilee.

Nero now sent Vespasian with an army of 60,000 men, and he was a whole year scouring the country, and reducing the strongholds. In A.D. 68 he was advancing to undertake the siege of Jerusalem, when he received the news of Nero's death, followed by those of Galba, Otho, and Vitellius. Vespasian accordingly repaired to Rome, and was proclaimed emperor; sending his son Titus to complete the subjugation of Palestine. The regular siege of Jerusalem was begun in the spring of A.D. 70, and lasted till September, when the city and its temple were totally destroyed, all its inhabitants who were not killed being sold into slavery. We may here remark, that the dispersion of the Jews over the world, which is commonly dated from the destruction of Jerusalem, had in reality begun long before. The Ptolemies had transplanted large colonies of them into Egypt, Cyrene, and Cyprus. In the time of Cicero, B.C. 40, there was a wealthy Jewish community in Italy. At the end of the Babylonian captivity, many Jews voluntarily sojourned in Mesopotamia, where there has always remained a considerable community; these, after the final destruction of Jerusalem, acknowledged an hereditary chief, who was called the "Prince of the Captivity;" while the Jews scattered over the Roman empire had their spiritual head in the patriarch of Tiberias.

The turbulence of the Jews in Syria caused both Constantine and Hadrian to enact fresh laws to restrain them. Julian, Theodorus, Honorius, and others, favoured the Jews; and by the Gothic kings of Italy they were protected. During the frequent wars and invasions of the period, the Jews had the slave-trade of Europe in a great measure in their hands; and Pope Gregory interfered to prevent their abusing the power they thus acquired over the persons of Christians. Justinian enacted several oppressive and intolerant laws against the Jews and Samaritans; indeed, the latter were almost annihilated, but it is said a small community are still in existence, near Mount Gerizim, who possess the law in the old Samaritan character.

When Chosroes II. invaded Syria, the Jews rose to join the Persians, with whom they entered Jerusalem, then a Christian city, and assisted in the slaughter of the inhabitants. It is said they also purchased the captives of the Persians for the sake of murdering them. Mohammed attempted to win them over to his cause, but they refused to acknowledge a descendant of Hagar, the bondwoman, as the greatest of prophets, and he consequently treated them without mercy; but under the Caliphs, particularly Haroun-al-Raschid, his successors, they paid tribute, and were protected; and many following the conquerors contributed materially to the triumph of the Crescent in Syria. The splendid, polished, and more tolerant Mohammedanism of the earlier Caliphs had sunk before the savage, yet no less warlike, Turks. This race, of the Mongol stock, had embraced all that was enterprising, barbarous, and aggressive, rejecting all that was humane or tending to a higher civilization, in Islamism. They were more fanatic Islamites than the followers of the Prophet, or even the Prophet himself.

Pilgrimages to Jerusalem, Bethlehem, and other places included under the general name of the Holy Land, began as early as the time of Constantine, who may be said to have set the example; and from that time pilgrimages may be considered as belonging to the universal religion of man. Some sacred spots connected with the history of the faith, or with some peculiar manifestation of the Deity, have ever concentrated the worshippers within their precincts, or drawn them together at periodical intervals to revive their pious emotions; to partake in the divine influences still supposed to be emanating from the holy ground, or to approach nearer to the present and locally indwelling godhead. Even in the coldest and most unimaginative times the traveller to the Holy Land seems to have enjoyed a privilege enviable to the Christian, who, considering its natural effects on the religious emotions, will not venture to disdain the blameless, at least, if not beneficial, excitement. The bathing in the Jordan was, as it were, a second baptism, and washed away all the evil of a former life. The shirt the pilgrim had worn when he visited the holy city, was carefully laid by as his winding-sheet, and was supposed to possess the power of transporting him to heaven. We may also observe that to the Mohammedans Jerusalem was no indifferent

possession; it was sacred, if in a less degree than Mecca; it had been visited by the Prophet once, according to their legend, in a mysterious and sacred manner, and the Prophet had wavered between Mecca and Jerusalem, as the Kebla of prayer for his disciples. The great religious ancestor of the Jews (Abraham) was also that of the Arabs; the holy men and prophets of Israel were held in honour by the new faith; and the Koran admitted the supreme sanctity, though not the divinity, of Jesus. On the surrender of the city to Omar, Christianity was allowed to perform all its rites, though shorn of pomp and publicity. The conqueror visited the Church of the Resurrection, saying his prayers under the portico; he also went to Bethlehem, and there performed his devotions. On the site of the temple of Solomon he built the magnificent mosque which still remains. The successors of Omar did not interrupt the pilgrimages, being contented to receive the tribute-money; but when their fierce successors, the Seljuk Turks, came into possession of the country, the Christians were cruelly treated; so that, plundered and maimed, they returned with lamentable tales of their own sufferings, and of those who had died through ill-usage.

These pilgrimages were strongly opposed by the early Fathers of the Church. They argued that unnecessary journeys to such remote lands were dangerous to the morals and virtue, especially of the female sex; and urged the superiority of a quiet holy life in any part of the world, to the wanderings over sea and land, east or west, to seek more intimate assurance of the divine presence. In spite of the persecutions both Christian and Jew had alike suffered from their Moslem governors (and they constituted in those early times the chief residents in Palestine), most of the sites sacred in the eyes of the Christian were equally dear to the Jewish mind.

In the eighth century a hospital for poor pilgrims was instituted in Jerusalem; and in the eleventh century some Christian merchants of Amalfi, in Italy, obtained a license from the Mussulman rulers for improving the establishment of the hospital, which they arranged should be supported by alms to be collected in Italy, and also by contributions from the wealthier pilgrims who should visit the Holy City; the professed object of the hospital being the relief and entertainment of wayfaring sick and poor pilgrims. To the hospital they attached a chapel, dedicated to the Virgin, under the title of St. Mary ad Latinos. The hospital was for the service of both sexes; that part which was devoted to females being under the protection of St. Mary Magdalen. The hospital was dedicated to St. John the Almoner, a canonized patriarch of Alexandria, who, in the seventh century, fell into the hands of the Saracens; and on his release and return, sent money and provisions to the afflicted Christians in Jerusalem.

Bazot, in his "*Manuel du Franc Maçon*," thinks it is this saint who is the true patron of our Order. He says:—"He was the son of a king of Cyprus, and quitted his country and the prospect of a throne, to go up to Jerusalem—after having witnessed the sufferings

of the Christians,—that he might generously aid and assist the pilgrims. He founded a hospital and organized a fraternity to attend the sick and wounded Christians who visited the Holy Sepulchre. He exposed his life constantly; neither war nor pestilence, nor the fury of the infidels, could deter him from the pursuits of benevolence. Hence he was more worthy to become the patron of a society whose object is charity. Death at length arrested him in his labours; yet he left the example of his virtues to the brethren, who have made it their duty to endeavour to imitate them; and the Masons—whose temples, which had been overthrown by the barbarians, he caused to be re-built—selected him with one accord as their patron.”

We may here remark that the primitive or mother Lodge was held at Jerusalem, and was dedicated to St. John; the style and title was “The Lodge of the Holy St. John of Jerusalem:” and all old Masonic documents, and many foreign Masonic authorities, still continue to claim their transmission from this Lodge; and the reason assigned for this is, because in the time of the Crusades the perfect Masons communicated a knowledge of their mysteries to the Knights of St. John of Jerusalem.

The Knights of St. John were also called Knights of the Holy Sepulchre, or at least some of them, for we find that on the loss of the Holy Land, they took refuge in Perugia; and when the Hospitallers were established in Rhodes, they were incorporated with that Order. Curzon, in his “Visits to the Monasteries in the Levant,” states that the Order is still conferred in Jerusalem, but only on Roman Catholics of noble birth, by the superior of the Franciscans, and that the accolade is bestowed with the sword of Godfrey de Bouillon, which, with his spurs, is preserved in the Church of the Holy Sepulchre. This degree is given in the Encampments of Masonic Knights Templar in America. As a Masonic degree, the Knight of St. John of Malta, which may be considered the same, was given in England with the Templar degree, until 1851, when that, as also the degrees of H.R.D.M. and K.D.S.H., were severed from it by the Grand Conclave.

The duties of the hospital were discharged by a few Benedictine monks, with the assistance of such lay brethren among the pilgrims as were induced to extend their penitential vow by a protracted residence in the Holy Land. The habitual respect of the Mohammedan mind for all charitable foundations, allowed the hospital of St. John to survive through all the storms of Turkish persecution; so that when Jerusalem fell into the hands of the Crusaders, the house was joyfully opened for the reception and care of the wounded warriors.

Many of the Crusaders embraced the charitable service of the institution, which soon grew into such importance that the lay members, separating themselves from the religious community of the chapel, formed themselves into a distinct body, though they assumed a religious habit, consisting of a black mantle, with a white cross of

eight points, on the left breast; and placed the hospital under the higher patronage of St. John the Baptist. Before their local religious superior, the Patriarch of Jerusalem, they took triple monastic vows of obedience, chastity, and poverty; and a bull of Pope Paschal II. not only confirmed the institution, but placed the fraternity under the especial protection of the Holy See.

The pontiff confirmed all the endowments of the hospital, and exempted its property from tithes, also conferring on the brethren the special privilege of electing their superior, independent of ecclesiastical or secular interposition. Subsequent bulls further strengthened the position of the Order; and its immunity from many of the penal enactments of the Church induced the nobility of Europe to enter the institution. We observe that as the necessity for military talent and courage became evident, the Christian religion was used by its ministers as an additional spur to the temper of the valiant. Victory and glory on earth, and a happy immortality after death, were promised to those champions who should distinguish themselves in battle against the infidels. But the Romish clergy, who are reputed to have in all ages possessed the wisdom of serpents, if they sometimes have fallen short of the simplicity of doves, saw the advantage of converting this temporary zeal, which animated the warriors of their creed against the invading infidels, into a permanent union of principles which should blend the ceremony of religious worship with the military establishment of the ancient German chivalry—allegiance to the pontiff being from the first essential to the constitutions.

The Christians had enjoyed the security and comfort of this humane institution barely seventeen years, when Malek Shah, with his Turkomans, burst into Jerusalem and massacred the Egyptian garrison. The barbarities inflicted on the inhabitants were terrible. Many were put to the sword; and the hospital of St. John was despoiled. The reports of these atrocities roused Europe to vengeance; every Christian warrior grasped his lance, and a chief only was wanted to lead them to Palestine. At length Peter the Hermit applied himself to an enterprise which the most puissant princes dared not undertake. The undisciplined multitude of his followers, after committing all sorts of disgraceful excesses, left their bones to whiten the forests of Hungary and Búlgaria. But the army of brave and valiant disciplined soldiery, led by Godfrey de Bouillon, accompanied by many nobles of rank, achieved the difficulties of the long and tedious march, and at last placed the cross on the towers of Jerusalem.

Among the leaders of less renown in this first Crusade, was Guelpho, Duke of Bavaria, one of the progenitors of the illustrious family which at this day fills and honours the British throne. He died at Paphos, on his return from the Holy Land, in 1101.

The transition into the military character which the Order assumed, must have been gradual, and called for by the necessities of the times, as the historians of the Order do not record the date;

but we find among the warriors of the first Crusade, a knight named Raymond Dupuy, who, being wounded, was received into the hospital. Upon his recovery, he decided on becoming a member of the fraternity; and, upon the death of Gerard, the abbot of the Benedictine monastery attached to the hospital, was elected as superior by the denomination of Grand Master,—although we may observe that the title "*Grand*" was not used in any of the papal edicts until the Mastership of Hugh de Revel, in 1259. This title proves that the institution had undergone some change previous to this election; and the whole body was consolidated under one head.

The services in arms of the brethren of St. John are acknowledged in a papal bull of Baldwin II.; and we know that it existed as a military Order prior to that of the Templars, which was founded in 1118. In these hospitals all Christian pilgrims were sheltered and relieved, without distinction of nation or condition: those whom robbers had plundered were clothed; those whom disease had debilitated were tended with skill and tenderness; and those who died were buried with Christian rites. Truly this was an extension of the Masonic principle even beyond that commanded by our faith,—to visit the fatherless and widows in their affliction. The hospital of the almoner was the cradle of that illustrious fraternity which, as the Order of St. John, of Rhodes, and of Malta, was for seven centuries the sword and buckler of Christendom.

The palmers who had been relieved by the Hospitallers of St. John could rarely make pecuniary remuneration to their benevolent entertainers, but carried back to their homes vivid recollections of the kind treatment they had received; and so universally was the gratitude of Christendom excited, that there was scarcely a country or province in which the Hospital of St. John did not possess manors. Commanderies were soon formed at St. Giles, in Provence, at Tarento, at Messina, and at Seville.

Though the Christian arms had been triumphant, yet as the infidels still held many fortresses in the mountains, and the peasants were chiefly of Saracen or Turkish descent—for the Hebrew had long been a stranger in the land,—the Christian pilgrims were plundered and murdered. These bands of robbers made bloody inroads even to the gates of Jerusalem, carrying helpless women and children into slavery. To mitigate these calamities, and to clear the country of these cruel pests, the Master of the Hospitallers called on his brethren to brace on the mail which they had laid aside.

Raymond now organized his warrior-monks into three classes. The first was to consist only of men of patrician ancestry and high military station,—they were the Knights, and upon them alone were the dignities of the Order conferred; the second class were priests; and the third were serving brothers,—these latter enjoyed many privileges in common with the Knights; and in after-times a certain number of commanderies were reserved for them.

The constitution of the Order of St. John blending, as it did, the grave and religious obligations of the monk with the stirring and

perilous duties of the soldier, was eminently consonant with the spirit of the age; and the youthful chivalry of Europe emulated each other in anxiety to be enrolled under the white-cross banner. The Knights, in renouncing the pomp, power, and pleasures of the world, and taking upon themselves the monastic vows of celibacy, purity, and obedience, did not cease to remain soldiers.

Besides the influence of the Church, another powerful aid was brought to bear to augment the ranks of the Knightly Order. The interest taken by the fair sex in the cause of chivalry, was exhibited in the *gage d'amour*, which was bestowed by a lady upon her favoured knight; the colours and badge bearing some device of the dame's choosing. These marks of favour were of various kinds—as a scarf, a ribbon, or a glove; and we have in Howel's "Familiar Letters" an instance of the disposal of the ladies' favours by the French soldiers who fell in the attack by the English upon the Isle of Rhé, in 1627, which shows to how late a period the practice of giving favours had continued.

In a short time the influx of knights from every country of Christendom into the Order of St. John, suggested a division, by way of distinction, into seven languages: Provence, Auvergne, France, Italy, Arragon, Germany, and England. To Arragon was subsequently added the language of Castille and Portugal. In the year 1259 it was found necessary to introduce an aristocratical distinction, in point of dress, between the Knights and the serving brothers. The Knights were authorized to wear in the convent, a black mantle; and in the camp, a sopra vest or coat of arms, with a white cross on a red field. The proofs required of aristocratic parentage varied with the countries. The Italian did not require to go further back than two generations; while candidates from the commercial states of Genoa, Lucca, and Florence might aspire to the Grand Cross though they could not boast of a single quartering,—wealth, it would appear, counterbalancing birth. The Spaniard and Portuguese were placed on a par with the Italian; while the German had to show eight generations of gentility. The government was strictly aristocratic; the Master was president of the council, and as such had a casting vote. The veteran Knights, who, when the Order waxed potent over the whole of Christendom, were entrusted with the charge of the European commanderies, held their authority entirely at the council's pleasure—being regarded merely as stewards of the fraternity, from whom a strict and conscientious report of their intromissions with the public revenue was periodically expected.

Under Baldwin du Bourg, the third king of Jerusalem, Du Puis and his Knights gathered their first laurels, in 1119; and in 1222 preserved Edessa, then in imminent peril. At this period the increase of candidates for admission into the Order was so great that the Order of the Temple, with a spirit of fraternal rivalry, was instituted.

Another charitable and religious society became military about

the same period, under the name of the Order of St. Lazarus; but though it obtained various privileges, and was well endowed, it never attained any fame. Why it did not is obvious: the cure of leprosy was its grand object, and the Grand Master was of necessity a leper. Their dress was green, and their hospitals were styled "Lazarettos."

The venerable Du Puis for forty years presided over the Order, scarred with wounds the tokens of many conflicts. He ended his days in the sanctuary of the Order, 1160. At the close of our article is given a list of the several Grand Masters of the Order; our space will not admit of their valiant deeds, we shall, therefore, only notice the more prominent events connected with their history—being their early deeds wrapt up in the history of the Crusades.

At the disastrous battle of Tiberias, A.D. 1187, Garnier, the eighth Grand Master, received a mortal wound; and when the few Hospitallers assembled to elect a successor, the last days of Jerusalem were at hand, and it was with difficulty Ermengard Daps was induced to accept the office. On the capitulation of the Holy City, shortly afterwards, Saladin, being made acquainted with the benevolent attention which the Hospitallers were in the habit of bestowing on the sick and wounded, granted ten of them permission to remain a year longer in Jerusalem, to perfect the cure of all the sufferers who had been confided to their care.

The remnant of the Hospitallers took refuge in Tyre; and aided in successfully repelling the attack of the mighty Saladin. The nuns belonging to the hospital found an asylum at Sixenne, between Saragossa and Lerida, where Queen Sancha of Arragon founded a magnificent convent in token of her reverence and respect for the Order.

On the capture of Acre, A.D. 1191, that fortress was made the principal residence of the Hospitallers, it having been previously fixed at the Castle of Margat after the fall of Jerusalem.

In 1192 a new Order was instituted by a bull of Pope Celestine III., similar to the two military Orders, which took for its title, "The Teutonic Knights of St. Mary of Jerusalem;" their mantle was white, bearing a black cross embroidered with gold.

The example of Richard, our lion-hearted king, stimulated the whole of Europe to arms; and the crowds of young aspirants for knighthood, who were constantly arriving in Palestine, generally gave a preference to the banner of St. John. James de Vitre, then bishop of Acre, says "never before had the Order been so wealthy, or its influence so extensive, as at this period." It possessed principalities, towns, and villages; and he enumerates no less than 19,000 manors,—the term manor being understood to signify the tillage of a plough and two oxen.

On the election of Baldwin of Flanders to the throne of Constantinople, a great number of the Knights of St. John, at his pressing entreaty, repaired to his capital, and were put in possession of two establishments, together with some extensive estates. Andrew, king

of Hungary, who led the Crusade, A.D. 1217, was, at his own special desire, received into the Order as a brother; on which occasion, he gave in perpetuity to the fraternity an annuity of seven hundred marks of silver. His testimony to the merits and virtues of the Knights of St. John is the most honourable to be found in their annals:—"Lodging in their house, I have seen them feed daily an innumerable multitude of the poor; while the sick were laid in good beds and treated with great care, the dying assisted with an exemplary piety, and the dead decently buried. In a word, this noble militia are employed sometimes like Mary, in contemplation, and sometimes like Martha, in action,—and thus consecrate their days to deeds of mercy, and to the maintenance of a constant warfare against the infidels, Amalekites, and the enemies of the Cross."

In 1227, in consequence of the great losses the Hospitallers had sustained in an action with the Sultan of Aleppo, the Grand Master ordered large succours from Europe; and among them went from their house in Clerkenwell 300 Knights, headed by Theodric, the prior. This house, which was the principal establishment of the Order in England, was dedicated in 1185. It was burnt by Wat Tyler's mob, but was afterwards rebuilt in a style of great grandeur. Camden says that, in the sixteenth century, "it was the size of a palace; had a beautiful church, with a tower of such a height as to be a singular ornament to the city." Of this magnificent establishment the entrance gateway alone remains.

In the fatal battle near Gaza, A.D. 1224, the superiors of all the three Orders were slain; the survivors of the fight being only thirty-three Templars, sixteen Hospitallers, and three Teutonic Knights. And at the attack of Massoura, in Egypt, the indiscretion of the Count of Artois caused a dreadful slaughter of the Knights—only ten of the members of the three Orders engaged surviving.

Although the superior of the Order had always been dignified by the title of Grand Master, it was only in the time of Hugh de Revel, 1259, that the Pope (Alexander IV.) formally conferred this title on the chief of the Order. At this period many changes were made in the statutes of the Order; among others, was one by which it was ordained, that after defraying the expenses for the subsistence of each preceptory, the residue was to be remitted to the supreme house and treasury of the Order; by another law the Knights were forbidden to make wills or bequests without the express consent of the Grand Master; another statute declared that nuns who had previously worn the habit of another institution were inadmissible to the convent of the Hospital of St. John.

*(To be continued.)*

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## THE NINE GREAT TRUTHS IN MASONRY.

*(From the American Quarterly Review of Freemasonry.)*

THERE are nine GREAT TRUTHS which are at the foundation of Freemasonry—truths which it is its mission to teach—and which, as constituting the very essence of that sublime system which gives to the venerable institution its peculiar identity as a science of morality, it behoves every disciple diligently to ponder and inwardly to digest.

THE FIRST GREAT TRUTH IN MASONRY IS THIS :

No man hath seen God at any time. He is One, Eternal, All-Powerful, All-Wise, Infinitely Just, Merciful, Benevolent, and Compassionate Creator and Preserver of all things, the Source of Light and Life, co-extensive with Time and Space ; who thought, and with the Thought, created the Universe and all living things, and the souls of men : THAT IS :—the PERMANENT ; while everything beside is a perpetual genesis.

THE SECOND GREAT TRUTH IN MASONRY IS THIS :

The soul of man is immortal ; not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena and perceptions ; but an EXISTENCE, one and identical, a living spirit, a spark of the Great Central Light, that hath entered into and dwells in the body ; to be separated therefrom at death, and return to GOD who gave it : that doth not disperse or vanish at death, like breath or a smoke, nor can be annihilated ; but still exists, and possesses activity and intelligence, even as it existed in GOD, before it was enveloped in the body.

THE THIRD GREAT TRUTH IN MASONRY IS THIS :

The impulse which directs to right conduct, and deters from crime, is not only older than the ages of nations and cities, but coeval with that Divine Being who sees and rules both heaven and earth. Nor did Tarquin less violate that eternal law, though in his reign there might have been no written law at Rome against such violence ; for the principle that impels us to right conduct, and warns us against guilt, springs out of the nature of things. It did not begin to be law when it was first *written*, but when it *originated*, and it is coeval with the Divine Intelligence itself. The consequence of virtue is not to be made the end thereof ; and laudable performances must have deeper roots, motives, and instigations, to give them the stamp of virtues. If a man shall lay down as the chief good that which has no connection with virtue, and measure it by its own interests, and not according to its moral merit ; if such a man shall act consistently with his own principles, and is not sometimes influenced by the goodness of his heart, he can cultivate neither friendship, justice, nor generosity. It is impossible for the man to be brave, who shall pronounce pain the greatest evil ; or temperate, who shall propose pleasure as the highest good.

THE FOURTH GREAT TRUTH IN MASONRY IS THIS :

The moral truths are as absolute as the metaphysical truths. Even the Deity cannot make it that there should be effects without a cause, or phenomena without substance. As little could He make it to be sinful and evil to respect our pledged word, to love truth, to moderate our passions. The principles of morality are axioms, like the principles of geometry. The moral laws are the necessary relations that flow from the nature of things, and they are not created by, but have existed eternally in GOD. Their continued existence does not depend upon the exercise of His WILL. Truth and Justice are of His ESSENCE. Not because we are feeble and GOD omnipotent, is it our duty to obey His law. We may be

forced, but are not under obligation to obey the stronger. God is the principle of Morality, but not by His mere will, which, abstracted from all other of His attributes, would be neither just nor unjust. Good is the expression of His will, in so far as that will is itself the expression of eternal, absolute, uncreated justice, which is *in* God, which His will did not create; but which it executes and promulgates, as our will proclaims and promulgates, and executes the idea of the good which is in us. He has given us the law of Truth and Justice; but He has not arbitrarily instituted that law. Justice is inherent in His will, because it is contained in His intelligence and wisdom, in His very nature and most intimate essence.

THE FIFTH GREAT TRUTH IN MASONRY IS THIS :

There is an essential distinction between Good and Evil; what is just and what is unjust; and to this distinction is attached, for every intelligent and free creature, the absolute obligation of conforming to what is good and just. Man is an intelligent and free being—free, because he is conscious that it is his duty, and because it is *made* his duty, to obey the dictates of truth and justice, and therefore he must necessarily have the power of doing so, which involves the power of *not* doing so—capable of comprehending the distinction between good and evil, justice and injustice, and the obligation which accompanies it, and of naturally adhering to that obligation, independently of any contract or positive law; capable also of resisting the temptations which urge him towards evil and injustice, and of complying with the sacred law of eternal justice.

That man is not governed by a resistless fate or inexorable destiny, but is free to choose between the evil and the good: that Justice and Right, the Good and Beautiful, are of the essence of the Divinity, like His Infinitude; and therefore they are laws to man: that we are conscious of our freedom to act, as we are conscious of our identity, and the continuance and connectedness of our existence; and have the same evidence of one as of the other; and if we can put *one* in doubt, we have no certainty of *either*, and everything is unreal: that we can deny our free will and free agency, only upon the ground that they are in the nature of things impossible; which would be to deny the Omnipotence of God.

THE SIXTH GREAT TRUTH IN MASONRY IS THIS :

The necessity of practising the moral truths is, *obligation*. The moral truths, necessary in the eye of reason, are obligatory on the will. The moral obligation, like the moral truth that is its foundation, is *absolute*. As the necessary truths are not more or less necessary, so the obligation is not more or less obligatory. There are degrees of importance among different obligations; but none in the obligation itself. We are not *nearly* obliged, *almost* obliged. We are wholly so, or not at all. If there be any place of refuge to which we can escape from the obligation, it ceases to exist. If the obligation is absolute, it is immutable and universal. For if that of to-day may not be that of to-morrow—if what is obligatory on *me* may not be obligatory on *you*—the obligation would differ from itself, and be variable and contingent. This fact is the principle of all morality. That every act contrary to right and justice, deserves to be repressed by force, and punished when committed, equally in the absence of any law or contract: that man naturally recognizes the distinction between the merit and demerit of actions, as he does that between justice and injustice, honesty and dishonesty; and feels, without being taught, and in the absence of law or contract, that it is wrong for vice to be rewarded, or go unpunished, and for virtue to be punished, or left unrewarded: and that, the DEITY being infinitely just and good, it must follow, as a necessary and inflexible law, that punishment shall be the result of sin—its inevitable and natural effect and corollary, and not a mere arbitrary vengeance.

THE SEVENTH GREAT TRUTH IN MASONRY IS THIS :

The immutable law of God requires that, besides respecting the absolute rights of others, and being merely just, we should do good, be charitable, and obey the dictates of the generous and noble sentiments of the soul. Charity is a law, because our conscience is not satisfied nor at ease if we have not relieved the

suffering, the distressed, and the destitute. It is to *give* that which he to whom you give has no right to *take* or *demand*. To be charitable is obligatory on us. We are the almoners of God's bounties. But the obligation is not so precise and inflexible as the obligation to be *just*. Charity knows neither rule nor limit. It goes beyond all obligation. Its beauty consists in its liberty. "He that loveth not, knoweth not GOD ; FOR GOD IS LOVE. If we love one another, GOD dwelleth in us, and His love is perfected in us. GOD is love ; and he that dwelleth in love, dwelleth in GOD, and GOD in him." To be kindly affectioned one to another with brotherly love ; to relieve the necessities of the needy, and be generous, liberal, and hospitable ; to return to no man evil for evil ; to rejoice at the good fortune of others, and sympathize with them in their sorrows and reverses ; to live peaceably with all men, and repay injuries with benefits and kindness ; these are the sublime dictates of the Moral Law, taught, from the infancy of the world, by Masonry.

THE EIGHTH GREAT TRUTH IN MASONRY IS THIS :

That the laws which control and regulate the Universe of GOD are those of motion and harmony. We see only the isolated incidents of things, and with our feeble and limited capacity and vision cannot discern their connection, nor the mighty chords that make the apparent discord perfect harmony. Evil is merely apparent, and all is in reality good and perfect. For pain and sorrow, persecution and hardships, affliction and destitution, sickness and death, are but the means by which alone the noblest virtues could be developed. Without them, and without sin and error, and wrong and outrage, as there can be no effect without an adequate cause, there could be neither patience under suffering and distress ; nor prudence in difficulty ; nor temperance to avoid excess ; nor courage to meet danger ; nor truth, when to speak the truth is hazardous ; nor love, when it is met with ingratitude ; nor charity for the needy and destitute ; nor forbearance and forgiveness of injuries ; nor toleration of erroneous opinions ; nor charitable judgment and construction of men's motives and actions ; nor patriotism, nor heroism, nor honour, nor self-denial, nor generosity. These and most other virtues and excellences would have no existence, and even their names be unknown ; and the poor virtues that still existed, would scarce deserve the name ; for life would be one flat, dead, low level, above which none of the lofty elements of human nature would emerge ; and man would lie lapped in contented indolence and idleness, a mere worthless negative, instead of the brave, strong soldier against the grim legions of Evil and rude Difficulty.

THE NINTH GREAT TRUTH IN MASONRY IS THIS :

That the JUSTICE, the WISDOM, and the MERCY of GOD are alike infinite, alike perfect, and yet do not in the least jar or conflict one with the other ; but form a Great Perfect Trinity of Attributes, three and yet one : that, the principle of merit and demerit being absolute, and every good action deserving to be rewarded, and every bad one to be punished, and GOD being as just as He is good ; and yet the cases constantly recurring in this world, in which crime and cruelty, oppression, tyranny, and injustice are prosperous, happy, fortunate, and self-contented, and rule and reign, and enjoy all the blessings of GOD's beneficence, while the virtuous and good are unfortunate, miserable, destitute, pining away in dungeons, perishing with cold, and famishing with hunger—slaves of oppression, and instruments and victims of the miscreants that govern ; so that this world, if there were no existence beyond it, would be one great theatre of wrong and injustice, proving GOD wholly disregardful of His own necessary law of merit and demerit ;—it follows that there must be another life, in which these apparent wrongs shall be repaired : that all the powers of man's soul tend to infinity ; and his indomitable instinct of immortality, and the universal hope of another life, testified to by all creeds, all poetry, all traditions, establish its certainty ; for man is not an orphan ; but hath a Father in heaven : and the day must come when Light and Truth, and the Just and Good shall be victorious, and Darkness, Error, Wrong, and Evil be annihilated, and known no more for ever : that the universe is one great Harmony, in which, according to the faith of all nations, deep-rooted in all hearts in the primi-

tive ages, Light will ultimately prevail over Darkness, and the Good Principle over the Evil ; and the myriad souls that have emanated from the Divinity, purified and ennobled by the struggle here below, will again return to perfect bliss in the bosom of God, to offend against whose laws will then be no longer possible.

THE ONE GREAT LESSON TAUGHT TO US AS MASONS IS, THEREFORE, THIS :

That to that state and realm of Light and Truth and Perfection, which is absolutely certain, all the good men on earth are tending ; and if there is a law from whose operation none are exempt, which inevitably conveys their bodies to darkness and to dust, there is another not less certain, nor less powerful, which conducts their spirits to that state of Happiness, and Splendour, and Perfection, the bosom of their Father and their God. The wheels of nature are not made to roll backward. Everything presses on to Eternity. From the birth of Time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile, Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of the Earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the gross matter that creates concupiscence ; while everything fit for that good fortune shall be gathered and selected from the ruins of the world, to adorn that Eternal City.

Let every Mason, then, obey the voice that calls him thither. Let us seek the things that are above, and be not content with a world that must shortly perish, and which we must speedily quit, while we neglect to prepare for that in which we are invited to dwell for ever. While everything within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that help and strength from our Father, which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which God's will renders unavoidable shall become our choice, all things will be ours ; life will be divested of its vanity, and death disarmed of its terrors.

A. P.

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## IT IS NEVER TOO LATE TO IMPROVE.

[*A Ballad*]

BY BRO. CHARLES SLOMAN.

THROUGH this world while we onward are moving,  
 There's something to study each day,  
 The mind can be always improving,  
 Then why in its course should it stay ?  
 The flower every hour grows more blooming,  
 In the wind mark its leaves how they move,  
 Then this motto be ever assuming,  
 That 'tis never too late to improve.

Though the world may grow wiser and wiser,  
 Yet it something may learn from a fool,  
 So of no man be e'er a despiser,  
 For the wisest may need go to school ;  
 The mind can new knowledge be earning,  
 As through life's scenes we busily move,  
 Then this motto be ever discerning,  
 That 'tis never too late to improve.

## REVIEWS OF NEW BOOKS.

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[Publishers are requested to send works for review addressed to the Editor of the *Freemasons' Magazine*, 74-5, Great Queen-street, Lincoln's-Inn-fields.]

"*The Purgatory of Prisoners ; or, An Intermediate Stage between the Prison and the Public : being some account of the practical working of the new system of Penal Reformation introduced by the Board of Directors of Convict Prisons in Ireland,*" by the Rev. ORBY SHIPLEY, M.A., Deacon in the Diocese of Oxford. London : Joseph Masters ; Oxford : J. H. and J. Parker.—However cleverly the author may argue in favour of the extraordinary title which he has chosen for his work ; and although we will not "attribute to the writer any design to use the title in a vain, trifling, frivolous, scoffing, or irreligious spirit," yet we must be permitted to say that, in our judgment, it has been unhappily chosen. Surely, possessing the powers of imagination and composition which are evident in no common degree throughout the work, the writer might have conceived a happier, more expressive, more appropriate title. However, he *has* chosen it, and there ends the matter. That the question of the reformation of criminals during the process of their punishment, is one demanding the highest consideration of the Christian philanthropist, and one in which the nation at large is in the profoundest degree concerned, does not admit of a moment's doubt. The *modus operandi* is the difficulty. On this weighty matter so much has been said and written, and so many schemes have been tried—or rather so many alterations have been made in a variety of ways in the schemes which have of late years obtained—that we have been at times fearful (to use a homely phrase) of "too many cooks spoiling the broth." We have not space to enter into a digest of the schemes which have been in operation for criminal reformation. Be it enough to say that the system as at present adopted in Ireland is explained by the warm-hearted writer to work remarkably well ; and that it has secured the great interest and anxiety, support and sympathy, of the late and the present lord-lieutenants of that country. The adaptability of this system to England, seems to have occupied a very large share of the writer's attention ; and he evinces vast zeal in prosecuting his belief. Without, therefore, entering into the details of the working of the system referred to, we may, in a few words, state some of its results. It appears that the system has been adopted in Irish prisons for some twenty months ; and that during this time between 1,300 and 1,400 criminals have been brought under its influence. Of this number upwards of 1,000 have passed through the prescribed course of discipline, and the remainder are still under probation. Of the 1,000, upwards of 500 prisoners have received absolute discharge, and between 500 and 600 have received "tickets of licence ;" and of the latter, under the strictest supervision, under the most stringent rules, and for the slightest breaches of privileges, only, in round numbers, three per cent. have caused their licence to be revoked. We are decidedly inclined to agree with the writer, that such results amount to what may, with great truth and fairness, be called real success. He is much to be praised for the zealous and earnest manner in which he advocates the principles of the system, and their extension. There is breathed throughout the pages of this capital pamphlet a tone of high Christian feeling, and of marked and honest sincerity, which renders it exceedingly gratifying to peruse. There is no unseemly straining, no painful labouring, in the effort to call the attention of the public to this weighty and most important subject. But, on the contrary, with a warmth quite cheering, and, withal, a smoothness quite refreshing, the reverend writer pursues his "labour of love" from beginning to end ; and we repeat, that such an excellent work, designed to explain and uphold the system of "purification [of prisoners] in intermediate establishments, between the prison and the public," would have been more welcome, and would have been more readily taken up, with a more appropriate title. Notwithstanding this title, our recommendation is—read the work, and you will not regret the time so spent.

"*What is Freemasonry? an Address delivered before Richland Lodge, No. 39, A.:. F.:. M.:. at Columbia, S.C., on St. John the Evangelist's Day, A.:. L.:. 5857,*" by THEODORE S. GOURDIN, P.M. of Landmark Lodge, No. 76 ; together with the other proceedings had on that occasion. Published by request of the Lodge Columbia : J. C. Morgan.—The matter comprehended in the laconic, yet powerful and all-important question, from which our transatlantic Brother has—so to speak—composed his sermon, is exceedingly rife with intelligent information. Many times has the question, "What is Freemasonry?" been asked, and many times has it been answered, and we hail with unfeigned pleasure the writings of the Masonic scholar who comes forward to reply to this pregnant query of the too often sceptical catechist. The composer of the address before us has well performed his task ; and the important notes and references with which his address is accompanied bear abundant evidence of the research which has attended it. Not only will this address be found exceedingly full of instruction and enlightenment to the uninitiated ; but all our Brethren, however well versed they may be in all that appertains to Freemasonry, will hardly fail to find in the *brochure* before us some acceptable addition to their stock of knowledge. After well dealing with the doctrines of the Order as comprehended in its three Degrees, the clever writer ably argues the point so often raised in reference to the secrecy and exclusiveness of Masonry ; and soundly reasons, on grounds to our mind incontrovertible, in favour of that secrecy which has ever been one of its highest characteristics. There are two or three points of a theological nature upon which we do not entirely agree with him ; but as these do not trench upon the precise merits of an Order whose principles he has so well shown his ability to expound, we decline attempting to be controversial. Very sound and lucid are his general views—more especially those which are written in illustration of the propriety of that *secrecy* which is inseparable from Freemasonry. This part of the subject is exceedingly well handled. Excellent, too, is the counsel touching the looseness too often apparent in the admission of men into the Order ere proper scrutiny has been exercised as to their real eligibility—well saying, that—"The admission of one improper member may destroy the harmony existing amongst you, disperse the Lodge, and inflict a wound on our institution in your neighbourhood which it will require many years to heal. No man should be admitted among you whose conduct you cannot fully approve, and whom you are unwilling to greet as a Brother at all times and on all occasions." This, however, with all deference to the Lodges of South Carolina, is, according to the writer's own showing, perhaps somewhat more applicable to that country than to our own. We cannot close our notice of this truly gratifying address without acknowledging the compliment paid to the Freemasons of Old England, for their noble and successful exertions in the establishment and support of their asylums and schools. He urges these as examples worthy of all praise and imitation, and regrets deeply that, although in many of the sister states there are many Masonic schools and colleges for both sexes, in the state of South Carolina, "in these charities they are lamentably deficient." And in illustration of the blessings derivable from the practice of such charities he aptly quotes Rowe's beautiful lines—

"Think not the good,  
The gentle deeds of mercy thou hast done  
Shall die forgotten all ; the poor, the pris'ner,  
The fatherless, the friendless, and the widow,  
Who daily own the bounty of thy hand,  
Shall cry to Heav'n and pull a blessing on thee !"

The zealous upholder of Freemasonry thus closes his admirable address :—"Do these things and you will render your Lodge what it was originally intended to be—an academy for the instruction of the youth of your country in the most sublime truths of theology, and in the practice of the most commendable precepts of morality. Your meetings will become the great centre of attraction for the wise and the good in your community, and your members will be honoured by their fellow-citizens, and blessed by their Maker."

## CORRESPONDENCE.

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[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

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### THE BOYS' SCHOOL.

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

DEAR SIR AND BROTHER,—I enclose you a printed circular recommending a case to the subscribers to the Masonic Institution for Boys, to which are appended the names of eleven Members of the Craft, nine of whom are Provincial or Past Provincial Grand Officers. I have looked carefully through the printed list of governors and subscribers to the above-named institution, and have failed to discover that a single one of the Brethren recommending the case are subscribers in any shape to the charity. Of the two London Brethren who have undertaken to receive proxies, one is an old governor and the other serves as Steward for a London Lodge at the next Festival, and I should be glad to be proved in error as regards the other Brethren. At the last election for the Girls' School a case was recommended by, as nearly as I can recollect, thirty-two Brethren; the only subscribers to that school consisted I think of six, viz., the Prov. G.M. and two other country Masons, and three London Brethren, also joining Members of Lodges in the province.

Now, Sir, I really think if the country Brethren can find plenty of candidates (which they do) for the charities, they might also contribute something more than they do towards their support. And I also think it would be more seemly, good as the cases may be, such as this appears, if they were vouched for by some supporters of the charity.—I am, dear Sir, yours truly,

LONDON, 24th December, 1857.

LIFE GOVERNOR.

P.S.—If you would direct the attention of the country Brethren to the subject, it would, I trust, be useful.

[This is too common a case with all our charities. We think, as a rule, candidates should be recommended by subscribers only.—ED.]

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### HONORARY MEMBERS.

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

SIR,—In the Book of Constitutions, 1855, page 18, section 2, it is stated that "Brethren of eminence and ability who have rendered service to the Craft, may, by a vote of the Grand Lodge, duly confirmed, be constituted Members of the Grand Lodge, with such rank and distinction as may be thought proper." Would you be so good as to state how the vote in question is taken, whether by show of hands or by ballot? St. John's Lodge, No. 214 of the Registry of England, of this city, has a by-law to this effect: "Brethren may be *declared* Honorary Members by vote of the Lodge, as a mark of respect, or in consideration of their services or zeal in the cause of Masonry. They shall be exempt from monthly dues, and be entitled to the *full privileges of Membership* upon payment of a donation of ten

shillings to the fund of Benevolence." You will perceive that the mode of *voting* is not stated there either, and if you will kindly throw some light on this question you will confer a favour upon me personally, as well as upon some of the Brethren here, who differ from me on the *modus operandi*. Will you also state whether an Honorary Member (but not a subscribing Member to any Lodge) is eligible for the Chair, and whether an Honorary Member has the privilege of visiting any other Lodge more than once, he at the same time not being a *subscribing Member* of any of the Lodges, a reference being made to Book of Constitutions, page 83, section 2. What is the practice in England, Scotland, and Ireland in such cases?

Yours fraternally,

QUEBEC, CANADA EAST,  
12th December, 1857.

W.M., St. John's, No. 214, E.R.

[With regard to the first question, we have no hesitation in expressing our opinion that the vote would be by show of hands. With regard to the others, we may reply that Honorary Members of private Lodges not being recognized by Grand Lodge, no laws are laid down regarding them. According to the by-law of the St. John's, if duly confirmed in the manner laid down in the Book of Constitutions, there can be no doubt that a Brother paying his 10s. a year would be entitled to all the privileges of the other members. Such a Brother might assuredly visit another Lodge more than once. Such is the practice in England. We are not aware what may be the case in Ireland, but as in Scotland it is not usual to have annual subscriptions, the case can certainly not apply.—ED.]

### MARK MASONRY.

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

SIR AND BROTHER,—Every worthy Brother who has given any attention to the revival of Mark Masonry in England will feel indebted to you for the able and impartial manner in which you have called attention to the extraordinary circumstances attending the irregular granting of two certificates from the Grand Chapter of Scotland to two English Royal Arch Masons.

Being myself deeply interested in knowing the truth or falsehood of the *rumour*, I made it my especial business to see one of the Brethren named; and he at once admitted that Bro. Gaylor had called upon one of the members of his Lodge, had there met another member, and had persuaded them that they were quite wrong in uniting with the English body of Mark Masters, and could only make themselves perfectly legitimate by repudiating that act, and placing themselves under the fostering care of the Grand Chapter of Scotland.

Now came the question—How obtain this consummation? "Oh," said Bro. Gaylor, "I will make that all right, by sending you Grand Chapter certificates that you were exalted in Scotland." No sooner said than done; the matter was agreed to; and in sober verity he returned to Scotland, and sent over to these two Brethren Scotch Grand Chapter certificates, published in three languages, and stating in effect that these Brethren were, "on the 18th of November, 1857, in the Esk Dalkeith Chapter, No. 42," after passing through a number of Degrees, of which they have no knowledge, *there* "exalted and instructed in the H.R.A. Degree;" and, what seems to me more important than all, "had entered into the usual obligation." And this he did knowing quite well that neither of these Brethren had left, or even intended leaving, London, and that one of them he had never even seen.

The Brother who gave me this information told me that he was the one whom Bro. Gaylor had NEVER SEEN; and all the excuse he seemed to have for the part he had taken in it was, that this was the way to make IT ALL RIGHT, according to Bro. Gaylor's notions of legitimacy.

These certificates are signed by Bro. Gaylor, first, as an Officer of the Esk Dalkeith Chapter; secondly, as Pro-Grand Recorder of the Grand Chapter of Scotland; and as these certificates were furnished with a specific object, viz., to

enable the recipients to apply for a warrant for a Mark Lodge, I am bound to suppose the other signatures were genuine.

The Brother above alluded to expressed his great regret at having been mixed up in the matter, considered that he had been entirely misled, and assured me that he had communicated to the other two Brethren that he would have nothing further to do with it; that he had written to Bro. Gaylor to withdraw the application that he had, in the above manner, been induced to make, and to decline receiving the warrant (this was on the 11th December); and again on the 16th I heard him make the same statement, when the matter was commented upon in the Kent Lodge, of which he is W.M. And yet I see, in your report from Scotland, that such warrant was actually granted to himself and two others. This indeed makes "confusion worse confounded;" and I await the issue with very grave forebodings.

Well do you say, Brother, that "the Grand Chapter must itself rectify the error;" but that must be not merely by recalling the warrant granted upon the application of those whose certificates were so issued and obtained, but by entirely repudiating the conduct of Bro. Gaylor, whose acts have tended to throw distrust and discredit upon every certificate issued by that important Grand Chapter.—I am, Sir and Brother,

JOHN A. L. BARNARD,  
An Old Kent.

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

SIR,—I notice your pertinent remarks headed "Mark Masonry," and bearing on the asserted issue of false certificates under the seal of the Grand Chapter of Scotland.

The question is, were such certificates deliberately issued with the knowledge that they were false?

Having Scotch blood in my veins, and being Principal of an English R.A. Chapter, and W.M. of an English Mark Lodge, I am directly interested in this question, and therefore presume to send you some facts which may aid in answer. Being an honorary member of the Kent Mark Lodge, and hearing a rumour that something was being done to transfer it to Scotland, I wrote to the W.M., and received his reply in the affirmative; for he and two others had applied for a warrant. This made me inquire how—he having no status in the Scotch Grand Chapter? His reply was, that he and Bro. X. had been to Scotland and had got a regular Scotch Royal Arch certificate.

I afterwards called on Bro. X., to appeal to him on what I considered the treason of himself and the Master towards our Lodge. The result was his honest regret at the course adopted.

He said, "Come, I'll tell you a secret;" but I refused at once all statements in confidence, and we continued our conversation. At length, the Brother jumped up, and saying "You know I can't tell a lie," clanked the lock of a large iron safe, and thrust into my hands a Scotch Grand Chapter certificate of his exaltation, in Scotland, on the 18th of November last. "There," said he, "never out of London, never obligated, never proved, never examined!" "What! no ceremony, even by dispensation?" "None whatever; all Gaylor's doing, he saw Thompson when he was up, and I met him by chance at Bro. P——'s. 'Oh,' said he, 'I'll arrange it;' and all I know is, I got the certificate. Gaylor never even saw —, the W.M."

These facts do not affect the legitimacy of the jurisdiction of the Scotch Grand Chapter over the Mark degree in England, for we know that legitimacy may not only be despotic, fraudulent, and false, but bigotedly blind to its own destruction; therefore, any less offence, such as the subject of the present scandal, is consistent with legitimacy.

Legitimacy may condescend to questionable means for inducing a man to repudiate his solemn obligation or deliberate contract; it may do so for plausible purposes or for manifestly corrupt purposes, for the recruiting an exhausted exchequer

or weakening a powerful enemy. It may bribe an army to desert, or carry off a prince and his suite by violence ; therefore the petty larceny of two easy-minded brethren is consistent with Scotch legitimacy.

There are, however, some facts inconsistent with such legitimacy, and these should be known by Anglo-Scotch Mark Masters.

First, the Grand Chapter of Scotland is exactly forty years old, and no older.

Secondly, on Friday, the 23rd day of September, 1842, and not till then, this Grand body decided on the following resolution :—

“The Supreme Grand Royal Arch Chapter of Scotland having taken into consideration the best means of correcting the many irregularities in the ritual that exist in the Chapters holding of it, and of having one uniform method throughout, now enact that, from and after the 22nd day of March, 1843, at latest, all Chapters shall conform to the following regulations: First, the degree of Mark shall be obtained previously to obtaining that of Past Master, and that of Excellent Master consisting of three steps before that of the R.A. itself.”

I will not trouble you with the remainder of the resolutions at length, but simply state that “rituals and instructions” were to be issued ; and then, after acknowledging as above their own want of regularity, and, further on, the existence of the Mark degree in Scotland in what they term “irregular lodges,” the “Supreme Chapter resolve that, in future, warrants (for which the fee of 20s. sterling shall be paid) shall be issued by it, constituting Chair Master Lodges, to enable Mark and Past Masters to hold Lodges of those degrees, and to pass candidates therein, due care being taken to adopt no ritual not approved of by the Supreme Chapter.”

It was not, therefore, until the mature age of twenty-five years, that is, fifteen years ago, that the Scotch Grand Chapter can have issued its first warrant to hold a Mark Lodge, even in Scotland, whereas many Lodges under the English Grand Lodge of Mark Masters date from the last century. I would, therefore, in addition to impressing this point on those Anglo-Scotch Mark Masters whom the Grand Chapter of Scotland has induced to become its tributaries, desire to be informed what shadow of justice or propriety was there in the fallacious claim of legitimate Masonic authority which induced the two Brethren of the Kent Lodge to place themselves in the false position now under consideration.

On the general Masonic bearing of the issue of false certificates I will be silent ; you yourself have raised the true question, and will know best how to treat the answer.—I am, Sir and Brother, yours fraternally,

ALEXANDER RIDGWAY,

W.M. of the Mark Lodge, No. 4.

4th Jan., 1858.

FORMS AND CEREMONIES.—Man is an intellectual, a spiritual being. But this spiritual being is also corporeal ; this intellectual being can receive impressions from an earthly source only through the medium of the outward senses. Whatever is to be addressed to man, with the design to affect his conduct and character, must be adapted to both portions of his compound nature. It must be suited to influence his thoughts and feelings, but it cannot reach these except through the avenues of sight and hearing ; to these faculties, also, it must be adapted. Religion, though in itself a spiritual thing, cannot dispense with external means for its communication and development.—BULLFINCH.

CLOSING OF LODGE.—When the Lodge is closed, depart in peace, and let not your families or friends have reason to condemn Freemasonry as a means of interrupting domestic happiness, or interfering with the arrangements of a regular and well-conducted household. Should you be tempted to adjourn to other places of entertainment, and exceed the limits of sober discretion, you will bring a stain on Masonry, cause pain and regret in the bosoms of those whom you ought to hold most dear, and the consequences may be fatal to your comfort for ever.—*Book of the Lodge.*

# THE MASONIC MIRROR.

## METROPOLITAN.

### APPOINTMENTS.

*Wednesday, January 6th.*—Florence Nightingale Lodge (1,008), Crown and Anchor, Woolwich.

*Thursday 7th.*—Egyptian (29), George and Blue Boar, Holborn; Strong Man (53), Falcon Tavern, Fetter-lane; Good Report (158), Radley's Hotel; Lion and Lamb (227), Bridge House Hotel; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial Road East.

*Friday, 8th.*—Bedford (183), Freemasons' Tavern; Union (195), London Tavern; St. James's Union Ball, Freemasons' Tavern.

*Monday, 11th.*—St. George and Corner-stone (5), Freemasons Tavern; Fortitude and Old Cumberland (12), Freemasons' Tavern; St. Alban's (32), London Coffee House; Domatic (206), Falcon Tavern, Fetter-lane; Confidence (228), Anderton's Hotel, Fleet-street.

*Tuesday, 12th.*—Burlington (113), Albion Tavern, Aldersgate-street; St. James's Union (211), Freemasons' Tavern; Percy (234), Ship and Turtle, Leadenhall-street; Israel (247), Seyd's Hotel, Finsbury-square; St. Michael's (255), George and Blue Boar; Nine Muses (286), Freemasons' Tavern; Wellington (805), Bull Inn, Lewisham. *Chapter.*—Tranquillity (218), Bridge House Hotel. *Rose Croix.*—Metropolitan Chapter, Freemasons' Tavern. Bro. Genge's Concert and Ball, Freemasons' Tavern.

*Wednesday, 13th.*—Fidelity (3), Freemasons' Tavern; Enoch (11), Freemasons' Tavern; Union Waterloo (13), King's Arms Tavern, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons Tavern; Vitruvian (103), White Hart, College-street, Lambeth; Eastern Star (112), Ward's Hotel, Poplar; Justice (172), Royal Albert, New Cross Road; Pilgrim (289), Ship and Turtle. Committee Royal Benevolent Institution at 3.

*Thursday, 14th.*—Friendship (6), Thatched House, St. James's-street; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish National (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington. Quarterly Court Girls' School at 12.

*Friday, 15th.*—Prosperity (78), White Hart, Bishopsgate-street; Middlesex (167), Thatched House; Jordan (237), Freemasons' Tavern.

*Saturday, 16th.*—Honour and Generosity (194), London Tavern.

[The meetings of Lodges of Instruction will appear on the last Saturday in the month.]

ROBERT BURNS LODGE (No. 25).—The annual meeting of this important Lodge was held at the Freemasons' Tavern on Monday, the 4th inst., when Bro. Clements, W.M., who during his year of office has added nearly thirty members, all good men and true to the Lodge, resigned his chair to Bro. Chas. Bennett, who was most ably installed by Bro. Wm. Watson, P.M. Prior to this ceremony, however, Bro. Clements passed four and raised five Brethren to their respective Degrees. The new Master duly invested Bros. D. R. Farmer, P.M. of No. 745, as S.W.; Jos. T. Warren, W.M. of No. 1,022, J.W.; Apted, P.M., Treas.; Newton, P.M., Sec.; Dyte, P.M., Collecting Steward (a most important office in such a Lodge); Privett, S.D.; Gladwin, J.D.; and Caldwell, I.G. The P.Ms. present were Bros. Clements, Watson, Apted, Newton, Le Gassick, and Dyte. A very handsome P.M. jewel was presented to Bro. Clements, a tribute of respect justly earned. At the conclusion of the banquet, the Brethren, to the number of about sixty, adjourned to a very *recherché* banquet. The toast of "The Visitors" was appropriately acknowledged by Bro. Lugg, P.M. No. 276, there being also present Bros. Allen, P.M. No. 276; Bromley, No. 276; Duff, W.M. St. John, Greenock; T. Bayley, J.W. No. 805, and others. The health of the W.M. Bro. Bennett was proposed in an efficient speech, which was warmly received. In proposing the health of the Officers, the W.M. alluded to the attention paid to

their duties by those Brethren he had had the pleasure of appointing, by which they had rendered themselves useful to the Lodge, and gained their reward by being advanced nearer to the chair. All Brethren desirous of office should emulate their conduct. The toast of the P.Ms. was responded to by Bros. Clements and Watson. A variety of other toasts having been drunk, the Brethren separated at an early hour in the utmost harmony, which was much assisted by Bros. Taylor (who presided at the pianoforte), Lawler, W. Adams, and others too numerous to mention.

**GIHON LODGE (No. 57).**—The Brethren of this ancient and honourable Lodge mustered to the number of nearly fifty, on Thursday, December 17. The ceremonies of initiation, of passing, and of raising, were performed by the W.M., Bro. J. F. Sheriff, in the most perfect and impressive manner; he also installed his immediate successor the W.M. elect, Bro. H. Sowdon, a practice which cannot be too strongly recommended for adoption in the Craft. Another pleasing feature in the proceedings, was the recognition of the services of an old and worthy Mason, Bro. Edmonds, Secretary of the Lodge, to whose activity and perseverance, it was stated, much of its success was attributable. The Lodge not only tendered to him its earnest thanks, but voted the sum of Twenty Guineas for the purchase of a suitable testimonial as a mark of the value set on his services. At the banquet, a number of visitors were hospitably received at the invitation of the W.M. elect, Bro. Sowdon, among whom were Bro. Patten, P.G.S.B., and some professional Brethren, who enlivened the company by their excellent singing. Bro. G. Sweet was warmly welcomed back to the Lodge after an absence of some years.

**ST. LUKE'S LODGE (No. 168).**—This Lodge held its regular monthly meeting on Monday, 7th December, (for the first time) at the Commercial Hall, King's Road, Chelsea, the Lodge having removed to that house for better accommodation. The business consisted of one raising and two initiations; and when we say that Bro. Collard, P.M. No. 209, is the W.M., no comment is needed on our part as to how the business of the evening was conducted; suffice it to say, Bro. Collard was quite at home, and the Lodge spent one of the most "Masonic evenings" it has done for many years. Solemn music was introduced into the various ceremonies. Amongst the visitors we noticed Bros. Taylor, No. 18; Carter, W.M. No. 165; Whale, No. 165; Levinson, W.M. No. 209; Tull, Prov. G. Org. of Berks; Robinson, No. 237; Cook, P.M. No. 745, &c. Bros. Taylor and Robinson, in responding to the toast of "The Visitors," were pleased to acknowledge the pleasure they had derived in being present, and expressed their conviction that under such auspices the Lodge of St. Luke must prosper.

**LODGE OF INDUSTRY (No. 219).**—The members of this Lodge assembled on the 22nd December, at Bro. Quelch's, Dick's Coffee House, Fleet-street, Bro. Orelei, W.M., presided, and initiated Messrs. Thomas Dyer and Alfred Brown into the mysteries of this most valuable Order; after which Bros. Cotton, Charles Stocks, Henry Sutton, W. H. Smith, and J. S. Gates, were introduced, and having satisfactorily replied to the usual questions, passed to the 2nd Degree. Bro. Howell, under similar favourable circumstances, was raised to the 3rd Degree, and expressed his delight at the beauty of that Degree, which enabled him to be enrolled among the Master Masons of the Order. Bro. Froud, of Lodge No. 91, was then balloted for, having been proposed at the last meeting by Bro. Carpenter, P.M., to become a joining member, the result of which was pronounced unanimous. This being also the night of election, a ballot was taken for W.M. to preside during the next twelve months, the election falling upon Bro. Guy, the S.W. The Treasurer, was unanimously re-elected. These matters disposed of, the Brethren sat down to an excellent banquet, at the conclusion of which the W.M. gave "The Queen and the Craft," the toast being responded to with the usual enthusiasm which has ever characterized the true Mason. The healths of "The G.M., and "The D.G.M." followed. The toasts of the "Initiates" and "Visitors" were then given, introduced by Bro. Orelli, in his usual kindly terms, thanking the initiates for the honour they had vouchsafed the Lodge by selecting it for their first entrance to Masonic light. Although a Brother was strictly and properly

forbidden to solicit gentlemen to enter Freemasonry, it being considered that no one should come among them without a preconceived good opinion of the Order, and a desire to serve his fellow-man, yet when there were so many distinguished Lodges, he (the W.M.) must confess the Lodge of Industry felt honoured by the preference. In alluding to the visitors, the Master assured them that it was with feelings of great pleasure he beheld their festive board, as well as Lodge, graced by visitors; he would conclude by thanking them for the visit, and hoped that the Lodge of Industry would always be in a position to receive as many as could honour it with their company. Bro. Alfred Brown returned thanks for himself and brother initiate in a neat speech, and Bro. Hayday, of No. 183, was equally happy in responding for the visitors. Bro. Suter, the immediate P.M., solicited and obtained the privilege of the W.M. to propose the next toast, which was the health of that Master who had presided over them so urbanely and with so much indulgence during the time he had occupied the chair. Bro. Orelli was soon to be numbered among the P.Ms.; he would doubtless afford every assistance in that capacity, which he had shown such capability for during his year of presidency. The toast was received with much Masonic cheering. The Master acknowledged the compliment with a degree of eloquence somewhat surprising in a foreigner, and expressed his determination to carry out the duties of Freemasonry, whether in or out of office, to the best of his ability, and thereby act up to the obligation that every well-thinking Mason was bound by. Before concluding, he would propose the health of Bro. Guy, the Master elect, and in doing so, assured the Brethren that they had placed the right man in the right place; he (Bro. Orelli) was under great obligations to Bro. Guy, not only for his constant attendance, but for the admirable way he did his work. A Master, however proficient himself, was awkwardly situated without good Officers. The Master elect was every way calculated to carry out the true principles of morality, brotherly love, relief, and truth, which were the characteristics of genuine Freemasonry. Bro. Guy returned thanks, and said that nothing should be wanting on his part to promote the interests of the Order, and he trusted that the confidence which the Brethren had placed in him would not be forfeited by any want of zeal on his part. Several other toasts and speeches followed, and the Brethren adjourned until the installation night, the 26th.

LODGE OF UNITED PILGRIMS, (No. 745).—This Lodge met at the Manor House Tavern, Walworth-road, on the 23rd December, and after the usual business had been disposed of a goodly number of Brethren sat down to an excellent banquet, at which Bro. J. R. Warren, the immediate P.M., presided. That banquet was specially given by the friends of Bro. Warren, in order to afford them a fitting opportunity of presenting to him a beautiful Past Master's Jewel, with the following inscription engraved thereon:—"Presented to Bro. J. R. Warren, P.M., by a few members of the United Pilgrims Lodge, No. 745, as a token of their approbation of his Masonic abilities, December 1857." Although the Lodge of United Pilgrims passed a resolution some time ago to present Jewels to their Past Masters on the satisfactory performance of their duties in the chair, no such Jewels have been presented for several years back. It was felt that no exception could be made in favour of Bro. Warren, without prejudice to other Past Masters, many of whom have discharged their duties in a most satisfactory manner. Bro. Warren's zeal and abilities in Freemasonry, have, however, elicited so strong a feeling of respect and esteem, that his friends resolved to present him with the Jewel above alluded to at a special banquet given by them on the occasion. The visitors were Bros. Plummer, No. 15; James, No. 85; Lascells, No. 85; Bower, No. 108; Soper, No. 1,006; and Bromley,

## PROVINCIAL.

### CHESHIRE.

CONSECRATION OF A NEW CHURCH.—Another of those works of church extension, which the spirit of the age is now carrying out in almost every rural district of the country by the erection of these sacred edifices whose spires, it is England's boast, "glitter through every woodland shade," was completed on Tuesday, December 1st, by the consecration of Christ Church, which has been erected at Eaton, in the parish of Astbury, in this county. Though the inhabitants of that part of the parish of Astbury called Eaton have long felt the want of a commodious church in their own immediate locality, they have not been totally without a place of worship in their own neighbourhood,—divine service having for some time been performed in the school building, which is situated only a short distance from the church. From the increase of population in the district, however, the want of church accommodation increased; and a willing hand was soon extended by the benevolent gentleman who is the owner of the surrounding estate, (Bro. Gibbs Crawford Antrobus, of Eaton Hall;) and who, with characteristic liberality, not only gave the beautiful site on which the church is erected, but was the great contributor to the edifice and its endowment.

On it being determined by the Freemasons to present their esteemed R.W. Prov. G. S. Warden, Bro. Gibbs Crawford Antrobus, with some mark of respect, a committee was formed by the four adjoining Lodges, presided over, at Crew by Bro. Bland, of Macclesfield; at Congleton, by Bro. Beales; at Macclesfield, by Bros. Swindells, of No. 334. and Wm. Smith, of No. 372; and it was resolved:—"That the more appropriate and acceptable gift would be, a Masonic window, for the east, in the new church at Eaton."

The site of the church, which is dedicated to our Saviour, is very judiciously chosen, being on an eminence, about two miles from Congleton, and near the turnpike road leading from that town to Macclesfield. The church itself forms a pleasing object in the landscape; whilst from its site a commanding view is obtained of the scenery stretching over the valley of the Dane, and the town of Congleton—bounded by Mow Cop and Cloud End. The church and burial-ground occupy about two-thirds of an acre, which is separated from Eaton Park by the turnpike road. From the Hall the church presents a prominent and pleasing object.

The church is a stone structure, of the middle style of architecture, partly decorated. It consists of nave, chancel, vestry, and a small gallery placed in the tower, which will be devoted to the choir and Sunday scholars. The tower contains the belfry, and has a large west window. A handsome gilt vane surmounts the tower. There is a turret attached to the tower containing a spiral staircase, by which access is gained from the outside to the singing gallery. The principal entrance to the church is by the south porch, of open woodwork. The font is placed opposite the porch, and is a beautifully chiselled structure of stone, being the gift of the incumbent, the Rev. J. P. Firmin. The nave throughout is seated with massive low-backed seats. The pulpit, is placed at the north-east corner of the nave, and stands on a pedestal which, as well as the pulpit, is of massive oak. The reading desk on the opposite side, is of open wood-work, of the same material. Near the pulpit is placed a tablet, upon which the Lord's Prayer is neatly written in old English characters, with illuminated capitals; a border of the same bright and harmonious colours surrounding the whole. Another tablet of a similar description is fixed over the reading desk, and bears the Creed, which is painted in the same beautiful manner. The vestry is on the north side of the chancel. The arch dividing the chancel from the nave is well proportioned, and has carved corbels of a chaste design. The chancel is complete both as to fittings and decorations, and will seat about twenty persons.

The elegant east window has a most rich and ecclesiastical appearance, the execution of it being intrusted to the well-known firm of Messrs. Edmondson and Son, of Manchester, and is an excellent specimen of this style of art. The general design was founded on a plan proposed by one of the Masonic supporters, and the ideas carried out will not fail to be understood by the Brethren. The chancel window is of three lights, with beautiful flowing tracery of the early decorated period, and is richly decorated with stained glass illustrating the following subjects:—In the left-hand light is a single figure of St. John the Baptist; and in a compartment below is a representation of St. John baptizing Christ, with the text, "Repent and be baptized." The centre light—our Lord holding in His hand an orb surmounted with a cross (the emblem of his sovereignty). Below is a representation of the Crucifixion, with the mother of Jesus on one side, and the "disciple whom he loved" on the other, with the text, "It is finished!" In the light to the right is St. John the Evangelist, and in the compartment below is represented the institution of the Lord's Supper—text, "Do this in remembrance of me." Each subject is covered by a rich canopy work, and the grounds are beautifully diapered. The upper part of the tracery represents the Ascension, with the "all-seeing Eye" in the apex; round the border of this piece is written, "All glory to the Most High." The remainder is filled with ornamental design, having in the centre of each a Masonic emblem, but so nicely introduced as not at all to interfere with or carry the mind away from the principal subjects. At the bottom of the window is the following inscription:—"This window was presented to G. C. Antrobus, Esq., by the Freemasons of Congleton, Macclesfield, and Crewe, A.D. 1857." Messrs. Edmondson have also fitted two other windows on the south side, and next to the eastern window, each of two lights, as a donation from the young gentlemen pupils of the rev. incumbent. In the one nearest the east is represented the birth of our Saviour, with the text, "Unto us was born this day a Saviour which is Christ the Lord;" an angel is also introduced bearing a scroll, inscribed, "On earth peace, good will towards men." In the other light is the subject of Christ disputing with the doctors—text, "Wist ye not that I must be about my Father's business." The tracery of this window is filled up with ornament in rich colours. In the other window the subjects are, Christ blessing little children—text, "Suffer little children," &c.; and Christ teaching humility—text, "Except ye become as a little child," &c. In the tracery of this window is the "Agnus Dei," and Greek "Alpha and Omega." The following inscription is at the bottom:—"These two windows were erected by a few young Christians, A.D. 1857." The small window on the north side of the chancel is a lovely piece of art, and in many opinions excels in appearance and attraction those above described. It is the gift of the architect, Mr. Raffles Browne, as a memorial window to his deceased wife. The centre represents our Lord's resurrection from the tomb, surrounded by the terrified keepers, and an angel surmounted by a crown, with a stream of light passing through it, with the initials "A. M. B." On either side of the east window are beautifully painted tablets, bearing the Decalogue. The sacred edifice has been erected at a cost of £1,200, exclusive of the furniture, appointments, &c., which have been presented by various ladies and gentlemen.

On the occasion of the consecration by the Bishop of Chester, his lordship preached an eloquent sermon from the first verse of the 133rd Psalm:—"Behold, how good and joyful a thing it is for brethren to dwell together in unity!" in the course of which he described the various gifts made to the church, and said:—"The beautiful window at the east end, which, from the inscription upon it, appears to be the gift of the Lodges of Freemasons of Congleton, Macclesfield, and Crewe. Whatever veil of mystery that Fraternity may choose to throw over their own rules, I may say truly that they have ever 'let their light shine before all men' in works of Christian benevolence and charity."

At the conclusion of the ceremony, many of the friends and subscribers present availed themselves of the invitation of Mr. and Miss Antrobus to luncheon at Eaton Hall. The fine suite of rooms were thrown open, and a handsome and bountiful repast was provided; the cordial hospitality of the host, and the grace-

ful welcome afforded by his amiable and accomplished daughters, left nothing to be desired.

The following address from the Brethren was presented to Bro. Antrobus :—

*To G. C. Antrobus, Esq., Prov. G.S.W. Cheshire.*

SIR AND BROTHER,—The Freemasons of the Congleton, Macclesfield, and Crewe Lodges wish to address you as a worthy and worshipful Brother and friend, on occasion of our presenting the eastern window of Christ Church, Eaton, at its consecration this day to the service of Almighty God.

It has long been our wish to place on permanent record our brotherly affection and esteem for yourself, and our cordial recognition of the eminent services which you have rendered to the cause of Freemasonry in general, and to the good of our several Lodges in particular, and we hope that we have made a judicious choice in selecting the present mode of carrying out our desire. We trust and believe that no mark of our regard and remembrance will be more welcome to you than one which contributes to the beauty of the house of God.

We earnestly hope that you may be spared for many years to worship in that temple of the Most High which you have been mainly instrumental in raising, and towards the decoration of which it is our happiness to have thus in some degree assisted.

Signed on behalf of the Brethren of the above Lodges,

R. BEALES, M.D., P.M. of Lodge No. 777, Chairman  
of the Committee of Presentation.

JOHN MYATT, P.M. of Lodge No. 777, Secretary of the  
Committee of Presentation.

HYDE.—*Lodge of Industry* (No. 465).—The Brethren of this now excellent working Lodge met together to celebrate the Festival of St. John the Evangelist, and for the installation of the W.M. elect, Bro. Thomas Wood, P.S.W., who was unanimously elected to fill K.S. chair for the next year. The installation was admirably performed by Bro. Bell, P.M. No. 254, who delivered this beautiful ceremony in a most feeling and impressive manner. The investiture of the Officers appointed, namely, Bros. D. Oldham, S.W. ; S. P. Leather, J.W. ; Samuel Oldham (re-elected), Treasurer ; R. T. Bowden, Secretary ; G. P. Cooke, S.D. ; Jos. Lidley, J.D. ; Mark Stafford, I.G. ; and Bro. Walter Johnson, P.M. No. 623, O.G., or Tyler, was very effective. Too much praise cannot be given to Bro. Bell for the excellent manner in which he gave the address to the Brethren.

The business of the Lodge having been concluded, the Lodge was duly closed ; and the Brethren adjourned to a splendid banquet, prepared for them by their worthy hostess, Mrs. Carter, in her usual excellent style. The rage of hunger having been appeased, the edibles removed, and the tables refurnished, the W.M. commenced the evening by the usual Masonic toasts of “The Queen and the Craft ;” “The Prince Consort, Albert, Prince of Wales, and the rest of the Royal Family ;” “The Earl of Zetland, M.W.G.M. ;” “The Lord Panmure, R.W.D.G.M. ;” “Field-Marshal Viscount Combermere, Prov. G.M. for Cheshire ;” “John Finchett Maddox, Esq., D. Prov. G.M., and the rest of the Prov. Officers ;” with a variety of other toasts, which elicited heart-stirring responses from Bros. Bell, H. Wrigley, the W.M., Wilson, Oldham, and Leather, all of which were interspersed with some excellent songs and glees, given in splendid style ; those by Bros. S. Oldham and Jesse Taylor (two old Masons of thirty-eight years’ standing in this Lodge), D. Oldham, R. T. Bowden, and Mark Stafford, deserve particular mention. The evening was spent in pleasurable enjoyment, and was remarkable not only for that spirit of unanimity and good feeling which at all times prevails in No. 465, but for the very judicious arrangements and appointments made by the W.M., Bro. Wood, who, with his well known just and impartial conduct, had in these let merit alone be the test of preferment, and by this means not only made it a first-rate working Lodge, but had gained the unbounded admiration and confidence of every member of the Lodge, by firmly abiding by the laws laid down in the B. of C., and breaking through the trammels of custom.

## DEVONSHIRE.

STONEHOUSE.—*Fortitude* (No. 122).—Bro. Samuel Cave, an old and highly-esteemed Freemason, who passed the Warden's chair about a quarter of a century since, has been elected and installed W.M. of this energetic and prosperous Lodge. Bro. Cave had for years filled the office of Treasurer in the Lodge, and ever exercised a most praiseworthy vigilance and care over its interests. Bros. J. M. Mackey and H. A. Woodhouse are the S.W. and J.W. ; Bro. Cole, P.M., is Treasurer ; and Bro. J. Rowe, P.M., Secretary. On the occasion of the banquet, in celebration of the installation of the W.M. for the year ensuing, held in the Lodge-room at the Prince George Hotel, on Monday, Dec. 29, a very handsome P.M. jewel was presented by the Lodge to Bro. R. May, the late W.M. During his year of office, Bro. May has invariably worked his Lodge, in each of the Degrees, in a manner to elicit the warm approbation of all his Brethren, and the admiration of the P.M. In addition to many others, he initiated an American medical gentleman connected with the United States frigate *Susquehannah*, and also an officer in the Turkish service, during the stay of the Turkish frigate *Peiki Zafer* at Devonport.

## DURHAM.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this most prosperous Lodge was held on Monday, 14th December, at Bro. Carman's, the W.M., Bro. H. Hewison, presiding. After the initiation of several Brethren—the duties of which were very ably performed by Bro. J. J. Oliver, J.W.—the W.M. elect, Bro. R. S. Foster, S.W., was introduced by Bro. Owen, P.M., for installation,—Bro. Ridley, P.M., P. Prov. J.G.W., officiating in a very effective and able manner. The W.M. having been duly obligated and installed in the chair, the Brethren saluted him with honours. The Treasurer's balance-sheet was received, and, presenting a favourable account, was ordered to be printed. There has been paid, during the year, for Grand Lodge certificates £28. 11s. 5d. ; charities, £29. 18s. 9d. Received—subscriptions, £40. 3s. ; initiations and joinings, £151. 2s. : leaving a balance of £139. 9s. 2d. in favour of the Lodge, after paying all disbursements. A proposition was made during the evening, to procure portraits of all the P.Ms. of the Lodge, as a suitable acknowledgment of their valuable services, and a committee appointed to report to the Lodge on the same.

The Brethren afterwards adjourned to refreshment, when the usual loyal and Masonic toasts were duly honoured. The newly-appointed officers are :—Bros. H. Hewison, immediate P.M. ; Oliver, S.W. ; Hinde, J.W. ; Lister, Treas. ; Reddan, Sec. ; Evans, S.D. ; Buckland, J.D. ; Birkett, I.G. ; Docehar, Tyler. During the evening Bros. Oliver, Stockdale, Buckland, and other Brethren contributed in no small degree to the pleasures of the meeting, by their vocal abilities, Bro. Redshaw presiding at the harmonium. Amongst the visitors we noticed Bros. Levy, W.M. Palatine, No. 114, Sunderland ; Pendegrast, W.M. Blagdon, No. 957, Blyth ; Owen, W.M. St. George's, No. 624, North Shields ; Twizell, S.W. and W.M. elect, St. George's, No. 624 ; Tulloch and Fouwick, P.Ms. No. 624 ; Kelly, J.W. No. 624 ; and various other Brethren.

## ESSEX.

COLCHESTER.—*United Lodge* (No. 998).—The first annual celebration of the festival of St. John by this Lodge, took place on Monday, 28th December. Early in the day Bro. Major Maydwell, the founder of the Lodge, who had previously been unanimously re-elected W.M. for the ensuing year, was installed with the usual ceremonial, which was most ably conducted by Bro. Peter Matthews, Dir. of Cers. for the Prov. Grand Lodge of Essex. The following Brethren were appointed Officers of the Lodge :—Bros. Burney, re-appointed S.W. ; Captain Pender, 5th Fusiliers, J.W. ; Capt. Marriott, Treas. ; S. D. Forbes, re-appointed Sec. ; Lieut. McInnis, 44th Regt., Dir. of Cers. ; R. S. Nunn, S.D. ; Quartermaster Anderson, J.D. ; Rowell, I.G. ; and O'Brien, Tyler.

At the close of the Masonic business about forty Brethren partook of a sumptuous banquet provided in the Lodge-room, George Hotel, by Bro. Forbes, the host. The W.M., Bro. Maydwell was supported on the occasion by Bros. R. J. Bagshaw, *M.P.*, Prov. G.M.; Major Skinner, *R.A.*, D. Prov. G.M.; Peter Matthews, Prov. G. Dir. of Cers.; and Hazelwood, Prov. S.G.W. for Herts. Among the other visiting Brethren were Bros. S. Webb, P.M. No. 343; Captain Cubitt, No. 1, Cork; F. Davey, No. 146; Catling, No. 343; Hearle, No. 76; Quilter, Ellisdon, P.M., Taylor Osborne, H. Miller, and R. Palmer, Colchester Angel Lodge, No. 59; all the Officers of the United Lodge, and the following members:—Bros. Major Warry, 34th Regt.; Captain Brown, 1st Royals; Lieut. Wickham, Rifle Brigade; Lieut. Wood, 34th; Lieut. Ogilvy, 34th; Ensign Matthews, 44th; John Mann; T. Hall, W.M. Angel Lodge; W. Wiseman, P. Prov. G. Dir. of Cers.; W. A. Neck, T. Moy, H. C. Joslin, &c.

After drinking to "The Queen and the Craft," the W.M. proposed "The Prince Consort, Prince of Wales, and the rest of the Royal Family," expressing a hope that the marriage of the Princess Royal with a Freemason would be the means of leading some of her royal brothers to enter the ancient Order. (Cheers.)

The healths of the G.M. of England, the Earl of Zetland, and the D.G.M., Lord Panmure, were drunk in succession, with Masonic honours.

The W.M. said he had next to propose the health of one who had not only at heart the welfare of every Lodge in his Province, but of every Mason in those Lodges; he alluded to the Prov. G.M. for Essex, Bro. Bagshaw, who had been kind enough to honour their banquet with his presence. Since they last had the honour of meeting their Prov. G.M. he had been elected to a seat in the deliberative council of the nation; and having lived many years in India, he would be well qualified to assist the legislature in dealing with the future government of that vast colonial empire. (Applause.)

The Prov. G.M., in responding to the toast, said it gave him very great pleasure to be present amongst them, for, from the progress this Lodge had made, and the sphere of usefulness before it, he could not help feeling proud that such a Lodge had been formed in the Province while he had the honour to preside over it. Allusion had been made to his former residence in India, and it was a somewhat singular coincidence that the Colchester camp had become the depôt for a large portion of the Indian army. Many of those before him would probably have the opportunity of spreading the influence of Freemasonry in British India, which would do a great deal towards filling up the awful blanks caused by the recent disasters. On reaching India they would find themselves surrounded by Lodges, and would be received with open arms. With many of them he (Bro. Bagshaw) was familiar, for it was in India that he first drew his Masonic breath; and from his experience of Masonry in India he was quite sure they would have no reason to regret their introduction into that Order prior to leaving their own country. (Hear, hear.)

The W.M. next proposed the health of the Deputy Prov. G.M., Major Skinner, and the rest of the Grand Officers. (Drunk with loud applause.)

Bro. Major Skinner returned thanks, and said he almost doubted whether the high office he had the honour to hold ought to continue in the same hands, but on the appointment of the Prov. G.M., he had been pleased to retain him (Bro. Skinner) in it; and he hoped he should always endeavour to do his duty to the Brethren of the province. As the United Lodge was the only one in the province that he had not visited he had made a point of attending the installation in order to see the working of the Lodge, and he had great satisfaction in saying that what he had that day witnessed reflected the highest credit upon the Master, Wardens, and Officers of the Lodge. He congratulated them, too, upon the almost unexampled prosperity of the Lodge: although it had only been established a few months, during which from fifteen to twenty of the original members had withdrawn owing to their removal from Colchester camp, it still numbered thirty members, and had five more proposed for initiation; while in regard to funds it was in an equally satisfactory situation, having gone on adding to the paraphernalia of the Lodge from month to month as the finances would allow, instead of rushing headlong into expenses, which were often found a serious burden upon a new Lodge. As

an old soldier he could fully confirm what the Prov. G.M. had said as to the advantages of Freemasonry, having been himself initiated in a distant colony. In a provincial town those advantages were not so fully brought into play; but in India they would find at almost every station a Masonic Lodge, in which they would be received in the true spirit of brotherhood, and would there learn to value the opportunity they had had of cultivating the principles of Freemasonry in the United Lodge of Colchester. (Applause.)

The Prov. G.M. proposed the health of the W.M. of the United Lodge, congratulating Bro. Maydwell upon being re-elected a second year to that honourable position, and complimenting him upon the zeal and ability with which he had discharged his duties, and the stimulus he had given to the extension of Masonic principles. (Drunk with honours.)

The W.M. said he knew of no office of which a man might justly feel more proud than being Master of a Lodge, and he needed scarcely assure them that he esteemed very highly the honour of being elected a second time to that position. If it should please Providence to spare him during the ensuing twelve months, he hoped to be equally constant in his attendance, for he held it to be a position the claims of which should be forestalled by nothing but actual duty or sickness. He had received the kindest support from the Officers of the Lodge, more especially the Senior and Junior Wardens; and although the former (Capt. Burney) had been removed to a distance, he had travelled many miles to be amongst them that day. During the past twelve months their Lodge had initiated eleven members, passed ten to the degree of Fellow Crafts, and raised thirteen to the sublime degree of Master Masons; their funds were flourishing, and he hoped would become still more so. He was pleased to acknowledge the kind feeling existing between them and the Brethren of the Angel Lodge, and especially the W.M. Bro. Hall, who was present to-day as a simple member of the United Lodge. They had both very much at heart the establishment of a Masonic hall in Colchester, and although the project was at present in abeyance he hoped it might one day be successfully carried out. (Cheers.)

Bro. R. S. Nunn proposed the health of the Army and Navy, with the health of Bro. Major Warry, who returned thanks.

The W.M. proposed the health of the Visitors, coupling with the toast the name of Bro. Hazelwood, Prov. G.S.W. for Hertfordshire.

Bro. Hazelwood returned thanks for the compliment, bore testimony from his own thirty-one years' experience to the value of Freemasonry, and related some anecdotes of the service it had been found abroad. He also referred to the charities of the Order, and particularly instanced the Girls' School, which, during the last seventy years, had educated and trained several hundred girls; and no instance could be traced in which one of those girls had become any trouble or disgrace to her family. (Cheers.)

The W.M. proposed the health of the excellent Officers of his Lodge, observing that the S.W. (Bro. Capt. Burney) had proved himself one of the best Masons he ever met; and but for his removal from the town, he would probably have been in the position he (the W.M.) now occupied. Both the Treasurer and Secretary were old Past Masters; the J.W. had been a Mason some years; and all had shown themselves very anxious and zealous in the discharge of their duties. (Honours.)

Bro. Burney, in responding to the toast, also bore testimony to the advantage which Freemasonry would prove to those Brethren who were likely to proceed to India. He was himself initiated and took the greater part of his degrees in that country, and could speak to the flourishing condition of Freemasonry there. On their arrival, the moment it was known that they were Masons, houses would be opened to them, friends would flock round them, and the difficulties often experienced on first landing would entirely disappear. It had given him great pleasure to witness the second installation of the W.M., and he could fully confirm all that had been said in his praise, both as a sincere and zealous Mason, and for the efficiency with which he had carried out the formation and working of this new Lodge. (Cheers.)

Bro. Pender, J.W., and Bro. McInnis, Dir. of Cers., also returned thanks.

The W.M. proposed the health of the Prov. Grand Director of Ceremonies,

Bro. Peter Matthews, with thanks for his able assistance that day, and also prior to the consecration of the Lodge. (Honours.)

Bro. Matthews acknowledged the compliment, and said he had seen a great deal of the working of Lodges, but never saw one which, for its age, deserved greater credit in that respect; and another remarkable feature was, that while so many of its original members had departed to carry the good seed of Freemasonry to a foreign land, their place had been supplied by others for whom probably the same destiny was in store; so that in time the United Lodge would probably become as well known in India as it was in Colchester. (Cheers.)

The W.M. gave the health of the W.M. of the Angel Lodge, Bro. Hall, and again acknowledged the ready assistance and co-operation which he (Bro. Maydwell) had met with at his hands.

Bro. Hall returned thanks, and said whatever assistance he had been able to render was not due to himself individually, but to the position in which he happened to be placed as Master of the Angel Lodge. He considered it his duty to do what he considered best, both for the interests of that Lodge and for Masonry generally; and when a new Lodge was suggested to give military Brethren a better chance of advancement, he felt it was a thing which ought to be encouraged; and therefore, although he was in the painful position of seeing the members of his own Lodge equally divided in opinion, he considered it his duty to give the casting vote in favour of the proposal. (Cheers.)

The W.M. proposed "The Ladies," for which Capt. Brown was called upon to return thanks; and after drinking the parting toast—"To all Poor and Distressed Masons throughout the world, speedy relief"—the Brethren separated.

The evening was enlivened by some excellent singing by Bros. Palmer, Matthews, Wood, Hazlewood, and others.

#### LANCASHIRE.

BLACKBURN.—*Lodge of Fidelity* (No. 336).—Regularly as years roll on returns the annual festival of St. John the Evangelist, and as regularly do the Brethren of this Lodge celebrate the ancient feast. This year the gathering was on New Year's day, and it happened to be on the regular Lodge meeting, on which occasion the W.M. elect, Bro. John Yates, was duly installed by P.M. Bro. Collinson, who performed the impressive ceremony in his usual excellent manner. The installation over, the W.M. was invested, and the officers were appointed and invested, viz.—Bro. E. S. Morley, S.W.; Bro. B. D. Johnson, J.W.; Bro. D. Thwaites, Jun. (P.M.), Treas.; Bro. Eanes (P.M.), Sec.; Bro. Chatburn, S.D.; Bro. Spencer, J.D.; Bro. Codrington, I.G.; Bro. Fish, Steward; Bro. John Brierley, Steward, and Bro. Pearson (P.M.), Tyler. The Brethren at once adjourned from labour to refreshment, the W.M. presiding, supported by Bros. George Stocks, P.M., R. Watson, P.M., Wm. Harrison, W.M. No. 432, and by several visiting Brethren. The banquet provided by the respected hostess (Mrs. Pemberton) fully sustained her well-known reputation, and comprised the delicacies of the season. After the good things had been done justice to the cloth was withdrawn, and the W.M. gave the usual selection of loyal, patriotic, and Masonic toasts, the S.W. responding to "The Army and Navy," all being received with that enthusiasm and feeling evinced at all times by the Brethren of the "mystic tie." Bro. Thwaites gave "Bros. S. Blair, A. H. Royds, and the Past and Present Prov. Grand Officers of East Lancashire." Bro. Stocks gave "Our Visiting Brethren," which was responded to by Bro. Bell, S.W. No. 432. Bro. Jos. Brierley gave "Prosperity to Lodge No. 336," and the W.M. and Bro. Watson replied in effective speeches. At this part of the festivities, Bro. Watson, having permission of the W.M., delivered a highly interesting speech, and took occasion to remark on the retirement of Bro. Stocks from the office of Treasurer, held by him for a period of sixteen years, and to express the regret of the Lodge at Bro. Stocks having decided to give up his post of usefulness; he descanted in complimentary terms on the uniformly punctual fulfilment of Bro. Stocks's duties, and on his unremitting attendance as a member of the Lodge, which had enabled it to be said of him that he had only omitted two or three Lodge meetings during the whole period of sixteen years; he commended him for his zeal and fidelity, and in the

name of the Lodge presented him with a slight token of regard, and of grateful appreciation for his services, in the form of a R.A. jewel, bearing the following inscription on the obverse:—

“Presented to Brother George Stocks, P.M., by the Brethren of the Lodge of Fidelity, No. 336, as a token of fraternal regard and esteem on his retiring from the office of Treasurer, which he held for sixteen years. 1st Jan. 1858.”

Bro. Stocks (who is the father of the Lodge) spoke with much emotion, and said that he felt greatly gratified and honoured by the Lodge thus awarding to him the expression of their regard for what he had done; he felt completely taken by surprise, and considered that this was another proof that Masons could keep a secret, as he had not heard a whisper of the intentions of the Lodge until the present occasion. He had seen it recorded “that out of the fulness of the heart the mouth speaketh;” his thoughts were, however, too deep for utterance, and he trusted the Brethren would excuse his doing more than thanking them for the unlooked for honour. The worthy and respected Brother resumed his seat visibly affected; amid great applause. Bro. Thwaites then gave “The Hostess,” which was heartily welcomed. Bro. Slaney gave “The Lancashire Witches,” and Bro. John Brierley responded in a very witty and humorous speech. The proceedings, which were enlivened by several supplementary toasts and the excellent glee-singing of Bros. Whewell, Jopson, and Coddington, were closed by the toast of “Our next merry meeting,” and the Lodge closed.

*Lodge of Perseverance* (No. 432).—This Lodge held its regular meeting on Christmas Eve, at the Old Bull Hotel. There was a good attendance of Brethren of the Lodge, and a few visitors. After the minutes of the previous meeting and of an Emergency (when Bro. Baldwin was passed to the Degree of Fellow Craft) had been confirmed, P.M. Bro. Clough, P. Prov. G. Reg. East Lancashire, proceeded to install and invest the W.M. elect, Bro. William Harrison, P.S.W., the ceremony being performed by the worthy brother in a masterly and impressive manner. The W.M. afterwards invested the officers, who are as follows:—Bros. Backhouse, P.M.; John Bell, S.W.; Radcliffe (W.M. and P.M. No. 434), J.W.; Rev. William Hartley (P.M.), Chap.; Pilkington (P.M.), Treas.; Tiplady, Sec.; Butterfield, S.D.; Peel, J.D.; Clough (P.M. and P. Prov. G. Reg. East Lancashire), M.C. and Org.; Bertwistle, I.G.; Paterson and Dickinson, Stewards; and Pearson (P.M.), Sec. The W.M., after the investiture, delivered a very excellent charge to the Brethren, which was listened to with marked attention, and elicited considerable applause. After other business had been transacted and the Lodge closed, the Brethren adjourned to Monday, the 28th instant, for the

#### CELEBRATION OF THE FESTIVAL OF ST. JOHN.

On which occasion the Lodge gathered very numerously, and there were a goodly number of visitors, among whom were Bros. Brock-Hollinshead, Prov. J.G.W. East Lancashire; the Rev. Preston, B.D., P.M. No. 434; Watson, P.M. No. 336; Stocks, P.M. No. 336; Hornby, P.M. No. 481; and many other worthy and distinguished Brethren from Preston, Mellor, Clitheral, Accrington, &c. The Lodge met at half-past five, and opened in solemn prayer in the 1st Degree; a candidate was proposed for initiation, and several communications were read; after which the Lodge was called from labour to refreshment, and adjourned to the banqueting-room, which was tastefully decorated with the banners, &c., of the Lodge. The tables were ornamented by bouquets of rare and elegant flowers from the conservatories of Bro. James Dickinson, of Ouzehad Hall. The chandeliers and candelabra were adorned with evergreens. When the company had assembled, the provincial and other full-dress costumes of the Brethren, combined with the magnificent appearance of the room itself, presented an imposing spectacle and magnificent *coup d'œil*. The worthy host, Bro. Bolton, had catered for his guests with admirable effect, for the viands were excellent, and the wines superb. The chaplain said grace, both before and after the banquet. The W.M., Bro. William Harrison, presided, ably assisted by Bro. Bell, S.W., and Bro. Radcliffe (P.M. No. 434), J.W. After the withdrawal of the cloth, the W.M. gave the usual loyal and patriotic toasts, which

were received with all the honours, Lieut. Roger Forrest responding in a pithy speech—the gallant brother resuming his seat amid great applause. The W.M. gave “The Earl of Zetland,” and the S.W. “The Grand Masters of Scotland and Ireland;” the J.W. giving “Bros. Stephen Blair, A. H. Royds, and the Past and Present Provincial Grand Officers of East Lancashire,” to which Bro. Brock-Hollinshead responded in a masterly and truly Masonic speech. Bro. Clough proposed “Our Visiting Brethren,” to which Bro. Hornby responded on behalf of East Lancashire, and by Bro. Garth on behalf of West Lancashire. Bro. Brock-Hollinshead gave in warm terms, “Prosperity to Lodge No. 432,” and the W.M. replied. Bro. Blackburn, P.M., after explaining the cause of absence of Bros. Sir W. Feilden, *Bart.*, and T. Ainsworth (town clerk), proposed, “Our Absent Brethren,” and Bro. the Rev. G. Preston, “Our Suffering Brethren.” Bro. Clough then gave, in deservedly eulogistic terms, “The Host and Hostess,” which drew from Bro. Bolton an appropriate response. Bro. Kaney gave “The Lancashire Witches,” in a very effective speech, and Bro. Gillibrand replied in most felicitous style. The W.M. gave “The Stewards,” which was responded to by Bro. Dickinson in an able speech. Bro. Backhouse, in some appropriate and terse remarks, gave “The Worshipful Master, as president of the evening;” and the W.M. made a suitable reply, and gave “Our Next Merry Meetings,” thus ending one of the most agreeable and happy meetings the Perseverance has ever held. We must not omit to mention that the *éclat* of the whole of the proceedings was considerably increased by the most excellent singing of Bros. James Brierley, Morley, Bertwistle, John Brierley, Garth, Hargreaves, Sharples, &c.

#### NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—On the 30th of December, the annual festival and conjoint installation of the W.Ms. elect of the Newcastle-upon-Tyne Lodge, No. 24, and the Lodge de Loraine, No. 793, took place at the Freemasons’ Hall, of this town. The conjoint ceremony had not been performed for the last two years; although it is a ceremony that has conduced to unite tighter and tighter those Masonic ties of brotherhood and good-will that has always characterized the members of the Sister Lodges that meet under the same roof. The ceremonial of installation was never more solemnly and impressively performed than on this occasion; the whole double rite being gone through by the retiring W.M. of No. 793, whose Masonic knowledge and correct working render the name of Edward D. Davis, a household name throughout the Craft in the provinces of Northumberland and Durham, in both of which he holds high office.

The Lodges were respectively opened by the W.Ms. in the 1st Degree, when the minutes of the preceding meeting, electing the W.Ms., were read and confirmed. The Lodges were then opened in the 2nd Degree, when the ancient charges were read and assented to by the W.Ms. elect, who were presented for installation by two P.Ms. The Lodges were then opened in the 3rd Degree, when all Brethren below the P.M. Degree withdrew to the ante-room, and the W.Ms. elect were duly installed by the Board of P.Ms.; and on the readmission of the Brethren, they were proclaimed and saluted in the accustomed manner, when Bro. Henry Hotham, W.M. of the Newcastle-upon-Tyne Lodge, No. 24, appointed and invested the following Brethren his officers—namely, Bros. John Harrison, P.M.; B. J. Harding, S.W.; A. Gillespie, J.W.; B. J. Harding, Treas.; Alfred Legge, Sec.; Michael Signey, S.D.; Henry Dixon, J.D.; T. W. Rowell, Steward; William Richardson, I.G.; and Alexander Dickson, Tyler. Bro. Frederick Welford, W.M. of Lodge de Loraine, No. 793, appointed and invested as his officers—Bros. E. D. Davis, P.M.; Septimus Bell, S.W.; Thomas Alexander, J.W. and Treas.; William Charlton, Sec.; Balleney Carr, S.D.; William Pearson, J.D.; John Bailes, I.G.; Alexander Dickson, Tyler; and T. Burgess Winter and George Charlton, Stewards.

The Brethren afterwards retired to an entertainment at Bro. Rogerson’s, Central Exchange Hotel, Bro. Hotham, W.M. No. 24, occupying the chair. Bro. Frederick Welford, W.M. No. 793, being on his right. The vice chair was filled by Bro. Septimus Bell, having on his right Bro. J. D. Harding, S.W. No. 24. Amongst the Brethren present, amounting to nearly forty, we observed the fol-

lowing grand officers and P.Ms. :—Bros. Berkley, Davis, Hopper, Barker, Clapham, &c. &c. The usual loyal and Masonic toasts were duly honoured, after which the Brethren separated, the day's proceedings having been characterized by the usual Masonic harmony.

#### OXFORDSHIRE.

OXFORD, *Alfred Lodge* (No. 425).—The Brethren assembled at the Masonic Hall, on Tuesday, 29th December, and installed the W.M. elect, Bro. George Frederick Druce, who had discharged the duties of S.W. during the previous year. Bro. Henry Houghton, first occupied the chair, and after passing Bro. Lowe to the 2nd Degree, and also Bro. Hodges as a serving Brother, he proceeded to install his successor. The Masonic ceremonies are always most ably worked by the Oxford Brethren, and on this occasion the reputation of the Alfred Lodge was nobly sustained by Bro. Houghton, who was warmly greeted with applause at the conclusion of the ceremony. The proceedings were rendered still more impressive, by being accompanied at the proper parts by the sound of the Organ; and we are glad to direct the attention of our readers to this most desirable but generally neglected part of Masonic ceremonies.

The selection of Bro. Druce as W.M. for the ensuing year, appears to have given great satisfaction, and from the esteem and respect in which he is held in Oxford, the Brethren found a fitting opportunity in his installation to give him an enthusiastic greeting. He appointed the following as his officers for the present year :—Bros. Edward Rainsford, S.W.; A. G. Holmes, J.W.; Rev. W. P. Walsh, of Worcester College, Vicar of Stanton Harcourt, Chaplain; John G. Betteris, Sec.; Wm. R. Hobbs, Assist. Sec.; John Hester, S.D.; C. Park, J.D.; Thos. Tomkins, Dir. of Cers.; Chas. T. Hawkins, I.G.; B. Cunningham, Organist. The Brethren elected Bros. Henry Haughton, Treas.; J. Fraser and Edward Thurland, Stewards; and B. Bull, Tyler.

After concluding the business of the day, about fifty of the Brethren sat down to an excellent banquet, and kept up the Christmas festivities in right good Masonic style. The Brethren were honoured by the presence of the Prov. G.M. of Oxfordshire, Bro. Capt. Bowyer; the D. Prov. G.M. Bro. J. R. Spiers; and also by P.Ms. Walker, Thompson, Wyatt, Owen, Martin, Dudley, Randall, Hester, G. Wyatt, Joy, and Houghton.

#### STAFFORDSHIRE.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—The monthly meeting was holden Thursday, Dec. 3rd. The ballot was taken for Bro. King, S.W., as W.M. for the ensuing year, which was unanimous; also for Bro. Shipton as Treasurer. Bro. Wallace was raised to the Sublime Degree by W. Bro. Warner, P.M. The ballot was also taken for a joining member, and a candidate for initiation; in each case it was unanimous.

#### SUFFOLK.

IPSWICH.—*Lodge of Perfect Friendship* (No. 522).—The Festival of St. John the Evangelist was celebrated by the Brethren of the above Lodge at the Great White Horse Hotel, Ipswich, on Monday, the 28th of December, when seventeen P.Ms., and a goodly array, sat down to a splendid banquet, supplied by host Bro. Guiver, in his very best style. The chair was occupied by Bro. G. A. Turner, W.M. On the removal of the cloth, the chairman gave the health of "The Queen," which was long and loudly responded to, the National Anthem being given in excellent style by Bros. Dorling, Turner, and Crispin. Other usual toasts having been given, the Brethren drank to the health of "Bro. R. Martin, D. Prov. G.M., and the Prov. G. Officers." Bro. Mills, Prov. S.G.W., returned thanks. He said that it was at all times pleasing to receive the thanks and courtesies of society from our fellow-men, but the pleasure was considerably enhanced when it came from those who were bound with us in the same common ties—and which ties it was impossible to break with impunity—many of whom were our constant companions, and some our bosom friends; and as we entered into this world weeping, whilst all around was joy and gladness, so he trusted the conduct of the Prov.

G. Officers would be such that, when the scene was changed, they might be prepared to depart this world with smiles, whilst those around them were in tears. "The P. Prov. G. Officers." Bro. Pitcher, P. Prov. G.S.W., returned thanks in a neat speech.

At this period of the evening, a deputation was appointed to convey the congratulations of the Brethren of this Lodge to the Brethren of the British Union Lodge, No. 81, and another deputation to the Brethren of St. Luke's Lodge, No. 272, each of which celebrated the Festival on the same day. Each deputation returned after performing their allotted functions, and reported that they had been kindly, fraternally, and hospitably received, and brought with them the hearty good-wishes of the Lodges. Almost immediately after, a deputation from St. Luke's Lodge, consisting of three P.Ms., was admitted, returning the compliment; and then a deputation from the British Union Lodge, headed by Bro. Martin, the D. Prov. G.M. On the healths of the deputations being proposed from the chair, Bro. Martin returned thanks in a most admirable speech, which unavoidable pressure prevents our inserting at length. The deputations then withdrew, and the W.M. gave "The healths of the visiting Brethren," which was neatly responded to by Bro. Dr. Viner, of Lodge No. 125.

A few more toasts followed, and at high twelve the Brethren departed, highly pleased with the evening and with each other.

#### WORCESTERSHIRE.

KIDDERMINSTER.—*Lodge of Hope and Charity* (No. 523).—This Lodge held its usual monthly meeting and celebrated the festival of St. John the Evangelist, on Monday, 28th December, when Bro. Alfred Granger was duly installed as W.M., according to ancient custom, by the retiring Master, Bro. James Fitzgerald. The W.M. appointed Bros. Thos. Porter, S.W.; John Green, J.W.; Jos. Yeates, S.D.; Hunt, J.D.; G. Yeates, I.G. Bro. Southal, P.M., was unanimously elected Treas.; and Bro. Taylor, Tyler.

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### ROYAL ARCH.

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#### METROPOLITAN CHAPTER.

KING'S ARMS CHAPTER (No. 30).—The annual election of Officers took place in this Chapter on Monday, the 4th inst., and was declared as follows:—Comps. Warwick, Z.; Paas, H.; Maudslay, J.; England, N.; Phillips, E.; and Glover, P.S.

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### THE ANCIENT AND ACCEPTED RITE.

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THE VERNON CHAPTER, S.P.R.C. of H.R.D.M.—A Convocation of this Chapter was holden at the Royal Hotel, Birmingham, on Wednesday, the 23rd of December, 1857. The summons having been read and the minutes of the last meeting confirmed, Bro. H. C. Vernon was admitted as a joining member, and Bros. Lingard, Webb, Briggs, and Parsons were exalted. The M.W.S. for the ensuing two years was installed by Bro. Vernon, 33rd Degree, who then appointed his officers.

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### FRANCE.

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The following decree of the G.M. of France is dated the 30th Sept. 1857:—

Art. 1.—There shall be selected from among the Honourable Grand Officers of the Order, for an indefinite period, one or more of them, according to the pressure

of business, for the purpose of taking cognizance of the correspondence addressed the Grand Orient, to make a report thereof to us, receive our instructions, and to lay them before the council of the Grand Master if necessary, and to inform the Lodges of our resolutions and of those taken by the Grand Master in his council.

Art. 2.—In case of the absence of the two Assistant Grand Masters, one of the Honourable Grand Officers named in that decree shall be authorized to preside over the council.

Art. 3.—In consequence of the preceding, all communications emanating from the Lodges of obedience, must be addressed to the Grand Master of the Order, or to the Grand Orient of France, Rue Cadet, No. 16, Paris; and all the demands for an audience must be addressed to the G.M. of the Order, who will himself receive in his office, or delegate some person to represent him.

By the same decree, the R. F. Rexès is appointed, as far as regards the new order, to the functions defined in the above decree.

According to the report of F. Maurice, read at the general assembly of the committee of the Civil Society for the preservation of the French Temple of Freemasonry, 27th November, 1856, the *actif* was 618,022 fr.; the *passif*, 550,222 fr. At the date of the 1st March, 1857, the overplus of the *actif* was 67,800 fr. The property of the G.O. had considerably augmented. The front buildings in Rue Cadet are let for twenty-four years, at 10,000 fr. per annum, for the first twelve years, and 13,000 fr. per annum for the remainder of the term.

A new Lodge, the *Lodge of Industry*, is established in the large and brilliant saloons of No. 16 bis, Rue de Cadet. It was inaugurated on the 22nd of November, by journalists, philosophers, and artists in useful and ornamental industry. This new Lodge cannot fail of being prosperous. The chiefs of this establishment manage the *fêtes* and Masonic banquets, and during one or two months in each half-year the passing and repassing of so much provision for the culinary department cause some scandal among the inhabitants of Rue Cadet, who only know the G. O. by its dinners. At the *déjeuner* of inauguration, M. Halley, in a toast to the prosperity of the establishment, observed, that it was but just that the age of industry should succeed the age of wealth, as that had succeeded the age of war; and that it was much better to found academies, build cities, and be employed in works of art and philosophy than in the destruction of mankind.—*Franc-Maçon.*

MASONIC CONDEMNATIONS.—An official *Bulletin* contains, alas! a long list of F.F. spread through the various Lodges, who are condemned by the G.O., and, not having appealed, are by virtue of that condemnation expelled from Masonry.

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## RUSSIA.

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### ST. PETERSBURG.

The Emperor Alexander has authorized the Masonic Lodges of his vast empire to be reopened and work in perfect liberty. Introduced into Russia 1731, in the reign of Queen Anne, there were 145 Lodges in the year 1789. Proscribed and patronized by turns, the Grand Duke Constantine, at the close of the last and commencement of the present century, had his Lodge, where he and his Masonic Brethren distinguished themselves by their politeness to strangers, and their gallantry to the ladies whom they received in their *fêtes*. From that time to 1814, and up to the present time, the Order had neither grandeur nor utility, only giving facilities to conspirators, who dishonoured the good name of Masonry. The Emperor Nicholas bought, a few years before his death, a fine and rich Masonic library in France. The portrait of Constantine is to be found in many Polish Lodges, and our correspondents of St. Petersburg and Moscow, write that a grand personage is to be G.M. of Russian Masonry, and to come to Paris to put himself in communication with the French G.M.—*Franc-Maçon.*

## NOTICE.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 will be ready in a few days, price 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

The January number of 1857 having been reprinted, the Brethren may now complete their sets without inconvenience.

We shall in an early number publish as complete a list of all the Lodges, Chapters, Mark Lodges, Encampments, &c., as it is in our power to obtain. The Brethren are therefore requested to fill up the forms circulated with our last number (and forwarded to every Lodge), and return them to our office with as little delay as possible.

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## TO CORRESPONDENTS.

**SPECIAL NOTICE.**—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on one side only of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and which the Craft would be benefited by having presented to them; but, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no worse impediment than backed copy, not always legibly written.

We are requested to publish the following:—

**A PSEUDO-ENTERED APPRENTICE.**—A young man, wearing light mustachios, of short stature, giving the name of W. M., of Calais, pretending to be a Frenchman, but unable to speak his own mother tongue, nor in possession of a certificate, referring to the Sussex Lodge, No. 2, London (not existing), tries to obtain money from the Fraternity; may this be a warning to those whom he favours with a call.

Our country Masonic Appointments are as yet too imperfect for publication.

“J. J.” is thanked. We hope to hear from him in a few days.

“JUSTITIA.”—Never. We should only be creating discord were we to publish your letter. Such is not the mission of the *Magazine*.

“M. M.”—The second in England is the first in France; and the second in France the first in England.

The *Masonic Messenger* of New York, and the *Masonic Journal*, Mass., came to hand just as we were going to press.

Bro. W. Biggs will please to accept our best thanks for his kindness.

“CRITO.”—Next week.

Bro. M. F., Dublin.—Your suggestion shall be attended to.

“J. L.,” Ormskirk.—Your communication arrived too late for our present number.

## No. II.—JANUARY 13, 1858.

### FREEMASONRY ILLUSTRATED.

“ Although the origin of our fraternity is clouded with darkness, and its history is, to a great extent, obscure, yet we can confidently say that it is the most ancient society in the world ; and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of christianity—its doctrines, the doctrines of patriotism and brotherly love—and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good and kind and charitable it encourages—all that is vicious and cruel and oppressive it reprobates.”—DE WITT CHURTON, *Governor of the State of New York*, 1824.

IN entering upon the task of endeavouring to illustrate and explain the ceremonies and symbols of Freemasonry, we do not profess to do that which has not been done before, but only to bring together the results of the labours of others in a clear and readable form,—as a text-book for the Brethren to dilate upon in their various Lodges, for the instruction of the younger members of the Craft. In writing upon our ceremonies and mysteries great caution must, of course, be at all times used, lest we should go too far, and lay bare to those who are not members of the Order secrets only to be divulged to the Brethren, and then only under circumstances well understood by Masons. Our object being to illustrate the different degrees of Freemasonry, it may naturally be expected that we should offer some conjectures as to its origin. None of the ancient historians furnish us with actual testimony on this point ; but oral tradition refers us to the east, and traces its rise to King Solomon.

The institution of Freemasonry undoubtedly must have been framed by a people who had made considerable advance in science. The Egyptians in the time of Moses were proficient in all the arts and sciences, as the gigantic works constructed in those early ages still existing prove. Their language was mystical, and their priests secured the mysteries of their religion from the knowledge of the vulgar or uninitiated by symbols and hieroglyphics comprehensible alone to those of their order. We are told that the fraternity of ancient Egypt was denominated the Hiero-Laotomi, or sacred builders. They were a selected first caste, and connected with the government and priesthood, being, in fact, Masons of the priestly order ; whilst the ordinary Masons or artificers were of an inferior caste. Champollion says,—“ A theocracy or government of priests was the first known to the Egyptians, and it is necessary to give the word *priests* the acceptance that it bore in ancient times, when the ministers of religion were also the ministers of science and learning ; so that they

united in their own persons two of the noblest missions with which men could be invested—the worship of the Deity, and the cultivation of science.” The intent and purpose of those stupendous fabrics, the pyramids, was a great mystery, and a mystery they still remain. All authorities who have investigated the subject concur in fixing the age of these piles at 4,000 years. Many of the works of this ancient nation now in the British Museum, are of equal, if not greater, age, and their execution is marvellous.

Moses was initiated into the secrets and mysteries of the priestly order when in Egypt, and some have imagined that the Hebrews assisted in the construction of the pyramids; but in all probability these wondrous efforts of Masonic skill were hoary with age when the children of Israel settled in the land of Goshen, and were emblems of sublime truths to a civilised nation when Abraham was a wanderer in the wilderness.

By Egyptian colonists, according to our biblical chronology, the arts were carried to Greece two or three centuries before the age of Moses.

By the Israelites the arts of building were conveyed to the promised land; and when they became a settled people, the remembrance of the beautiful fabrics they had seen in Egypt led them to attempt constructions suited to their future home. But it is evident that by the death of their great master, Moses, the Israelites were not in full possession of the knowledge requisite to complete the glorious fabric which the G.A.O.T.U. had in a vision directed David to erect; as we find by holy writ, that “the wisest man” needed the assistance of the king of Tyre. The Tyrians were an industrious people, and their city was the emporium of commerce—commercial communities having ever been the best promoters of the arts and sciences. They have the reputation of being the inventors of scarlet and purple dyes; and the buildings of Tyre were very magnificent, the walls being 150 feet high. From this city, with materials to assist King Solomon in erecting his temple, came, by order of his sovereign master, *Hiram Abif*. King Hiram calls him *Huram Abi*, which is an evidence of his high standing at Tyre; for the title of *ab* or father was, among the Hebrews, bestowed as a title of honour or dignity: thus *Huram Abif* means in Hebrew “Hiram my father.” The Israelites also formed among the Chaldeans, in after intercourse, a more extensive acquaintance with one science—astronomy—than they themselves were possessed of; and this science we all know can only be approached by a long study of mathematical formulas.

Among the eminent Greek philosophers who were impressed with the advanced state of knowledge to which the Egyptians and Chaldeans had arrived, we may more especially notice Pythagoras, who flourished some 500 years B.C.; it appearing that he visited those countries, gained the confidence of the priests, and learned from them the artful policy and symbolic language by which they governed the princes as well as the people. On his way to

Egypt he visited Phœnicia, and was initiated by the priests into their mysteries. He also visited the noted cities of Greece; and, after an absence of many years, settled at Crotona, and taught his doctrines. According to Aristotle, "the Pythagoreans were the first who determined anything in moral philosophy. Their ethics were of the loftiest and most spiritual description. Virtue was with them a harmony, unity, and an endeavour to resemble the Deity. The whole life of man should be an attempt to represent on earth the beauty and harmony displayed in the order of the universe. The mind should have the body and passions under perfect control; the gods should be worshipped by simple purifications, offerings, and above all, by sincerity and purity of heart." From Diogenes Laertius we learn that the society was at once philosophical, a religious brotherhood, and a political association, whose proceedings were transacted in the greatest secrecy—perhaps more on account of the religious doctrines inculcated than of its political principles. Religion, indeed, seems to have been the foundation of the society. Pythagoras instituted among his disciples secret worship, or mysteries, and they were also taught the science of numbers, geometry, and music. The various discoveries in mathematics, music, and astronomy, that are ascribed to Pythagoras, are proofs of the mighty impression which he made on his contemporaries, as well as on after ages. From the great respect which he paid to geometry, all Masons have ever hailed him as an ancient Brother; and certainly his system is a close approximation to the science of Freemasonry. He is said to have been instructed in the sacred things of the Hebrews by either Daniel or Ezekiel during the Babylonish captivity. The symbols adopted by Pythagoras, in his secret instruction, are said to have been principally derived from geometry; among them may be noticed what are sometimes termed the five Platonic bodies,—viz., the *right angle*, an emblem of morality and justice; the *equilateral triangle*, a symbol of God, the essence of light and truth; the *square*, an emblem of the divine mind; the *cube*, the symbol of the mind of man; and the *dodecahedron*, a symbol of the universe.

We do not deem it necessary in this place to institute an inquiry into the Eleusinian mysteries, or, to any extent, the Dionysia. We find that a colony of Greeks from Attica settled in Asia Minor, and united the district under the name of Ionia, where they introduced the mysteries of Dionysia, as they existed before they were corrupted by the Athenians. We are indebted to these Dionysian artificers—an association which possessed the exclusive privilege of erecting temples, theatres, &c.—for many splendid buildings, including the magnificent temple at Teos. This Ionic fraternity had words and signs by which they could recognise each other, and, like Freemasons, they were divided into Lodges, which were distinguished by different appellations. As the Dionysia were instituted four hundred years before Solomon's time, we have every right to maintain the tradition of our Order, that it flourished at the building of the

temple. Josephus tells us that the Grecian style of architecture was that adopted in building the temple; and it may be inferred that these Dionysiac Masons assisted in raising that magnificent fabric.

The discoveries of Newton, and other followers in modern science, has proved the profound skill in astronomy of the ancient Egyptians. They had three degrees and three working tools, which they used as moral emblems. They were enabled to distinguish each other, by pass-words and signs, either by night or by day. They also particularly observed the duties of benevolence, and were distinguished by their spirit of fraternal union and brotherly love.

In the disastrous wars of the Jews, before and during the captivity, all social order must have been destroyed, and hence we have no distinct account of either the origin or organization of the community of the Essenes, whose life and practice present many similarities to Freemasonry. Some ancient writers conceive the Essenes to have descended from the Assideans, who figure rather conspicuously in the history of the Maccabees; they formed a religious community, who bound themselves to preserve the Temple; and their charitable and peaceful disposition lead to the belief that it was a fraternity of a like character to Freemasonry. The Essenes, in spite of continued persecution, sustained an existence until the fifth century of the present era, in which age they fell, with other ancient institutions, on the subversion of the Roman empire by the Goths.

In the dark ages of history, and mid the rapid transitions of society, we have little to guide us, save what we can gather from a few isolated cases in our own land, and which would make it appear that the Druidical system was a Masonic institution. Until the era of the Crusades there are but slight traces of the continuance of the Order, and during the period when the incursions of the barbarian hordes desolated the fair fields of Greece and Italy, and overthrew those glorious fabrics the ruined fragments of which alone remain to tell of their beauty and grandeur—the operations of so peaceful a society were buried in the dust with those monuments. But with the Crusades arose several communities, who united with the chivalrous duty of protecting the feeble, clothing the naked, and feeding the hungry, a holy vow to wrest from the hands of the Moslem the Holy City of the Hebrew and the Christian, and also the Masonic practice of building temples, towers, and hospitals. These societies were, to serve their own purposes, fostered and protected by the Church of Rome and the sovereigns of Europe, until their accumulated possessions tempted their holy and regal patrons to undertake their overthrow.

If we look to the Druses—a sect of Syrian Christians, established from time immemorial,—we find that there still exists amongst them a society which has a secret doctrine, the members of which are divided into three classes: the first being admitted; the second, *partly* initiated; and the third, *completely* initiated. Those admitted into the second class may return to the first, but may not communi-

cate what they have learned in the *second*. The *third* suffer death if they reveal their knowledge, or become Mohammedans or members of any other sect than the Druses. Jowett says, the members of this society if they have been ever so loose in their morals, leave off their licentious life and become altered men: they are the best ordered people in the East. They produce silk in considerable quantity, and corn in their valleys. They are industrious, brave, and hospitable; and their land is a refuge from Turkish oppression. They do not attempt to make proselytes. All travellers agree in having noticed that the Druses have great esteem for Englishmen, and show them marked attention.

We now approach the distinct society from which we derive our name. Sir Christopher Wren tells us "that the Holy Wars gave the Christians who had been there an idea of the Saracens' works, which were afterwards imitated by them in their churches, and they refined upon it every day as they proceeded in building. The Italians (among whom were yet some Greek refugees), and with them French, Germans, and Flemings, joined into a fraternity of architects, procuring Papal bulls for their encouragement and particular privileges. They styled themselves Freemasons, and ranged from one country to another as they found churches to be built. Their government was regular, and when they fixed upon the site of the building they made near it a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine. The gentlemen of the neighbourhood, either out of charity or commutation of penance, gave the materials and carriages. Those who have seen the exact accounts in records, of the charge of the fabrics of some of our cathedrals, near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures." Sir Christopher has not erred on the side of vain-glory, but of self-denial; for subsequent ages afford presumptive evidence that the Freemasons were the architects of the proudest lofty piles. It has been maintained that until the statute of 3rd Henry VI., c. 1, which by prohibiting them from meeting in Chapters, greatly impaired their organization and prosperity, they enjoyed a kind of building monopoly in this country. In an indenture of covenants made in the reign of Henry VI, between the churchwardens of a parish in Suffolk and a company of Freemasons, the latter stipulated that each man should be provided with a pair of white leather gloves and a white apron, and that a Lodge fitted to be properly tiled, in which they were to carry on their works, should be erected at the expense of the parish. The Abbey Church of St. Ouen, in Rouen, which may claim pre-eminence for lightness and elegance over every other Gothic structure, was designed by Alexander de Berneval, the Freemason. He began the church in 1118, and died when the building had only advanced as far as the transept. Berneval intended, it appears, to flank the western front by two magnificent towers, ending by a combination of open arches and tracery, corresponding with the outline and fashion of the central tower. Peter-

borough is the only English cathedral possessing this feature, which adds greatly to the magnificence of the building.

In taking a retrospect of other institutions, whether founded for the purposes of government, science, mutual security, or any other purpose, we find they have all been unstable in their duration, and generally failing in the accomplishment of the design for which they were framed. Kingdoms, with their mighty founders, have had their rise, their meridian, and their decline. In vain we ask who were the founders of Palmyra's boasted temples, of Baalbec's gorgeous domes, or the gigantic works of Egypt—the wrecks of their mouldering grandeur only seeming to frown contempt on their founders' schemes.

Masonry has witnessed the rise, revolutions, and wane of empires; withstood the inroads of war, and the still more desolating ravages of barbarous ignorance and the gloomy superstition of ancient and modern times. Through the dark ages, from the sixth to the sixteenth century, Masonry was the chief lamp of knowledge that illumined the gloom of the then degraded human mind; it was the nurse that fostered, the guardian that watched over, and the ark that preserved amidst the deluge of gothic gloom that overspread the earth, all the science that had survived the wrecks of the Grecian and Roman empires.

Freemasonry in its general and universal application, as comprehending the two divisions of human and moral science—operative and speculative,—is wisely planned and adapted for the welfare of man; for as man is a compound of body and soul, so Masonry, as a compound of human and moral science, is admirably calculated for the promotion of man's highest interests in his present as well as future state, and to make him what his Creator intended him to be—useful, wise, happy. And not only to be happy in himself, but, as far as humanity will admit, to make all around him equal happy.

The teachings of Masonry in its operative and speculative departments, will be treated upon in their proper divisions.

The good Mason might justly say with Job, that “The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet to the lame. I was a father to the poor; and the cause which I knew not I searched out. The stranger did not lodge in the street, but I opened my doors to the traveller. When the ear heard me then it blessed me, and when the eye saw me it beamed with delight; because I delivered the poor that cried, and the fatherless, and him that had none to help him.”

The law as promulgated by Moses has a clause to a like effect. “And if thy brother be waxen poor and fallen in decay with thee then thou shalt relieve him; yea though he be a stranger or a sojourner, that he may live with thee.”—Leviticus xxv. 35.

Masonry is a progressive science, and not to be attained in any degree of perfection excepting by time, patience, and a considerable degree of application and industry; for no one should be admitted

to the profoundest secrets or highest honours of the fraternity till by time he has learned secrecy and morality.

In our own times, the vast progress and general diffusion of Masonry throughout the habitable globe cannot but be satisfactory to every one interested in the cause of humanity and the happiness of his species. At present, as in every former age over which it hath spread its principles, Masonry constitutes the affectionate and indissoluble alliance which unites in warm cordiality man to man. It forms the most liberal and extensive connections. No private prepossession, nor national predilection; no civil policy, nor ecclesiastical tyranny; no party spirit, nor dissocial passion, is suffered to prevent the engagement, or interfere with the free exercise of that *brotherly love, relief, and fidelity*, which it never fails to produce. It has for ages been lamented that petty distinctions and partial considerations, irrational prejudices and contracted sentiments, should so much obstruct the free intercourse of mankind. Masonry breaks down these barriers. In its solemn assembly, around its social altar, meet the inhabitants of different countries with benignant looks of esteem, and sentiments of unfeigned friendship. Around distant lands it casts philanthropy's connecting zone, and binds together in the same sympathies the whole family on earth.

Blending their resources in a common stock, and forming a community of interests, Freemasonry makes the prosperity of each individual the object of the whole; the prosperity of the whole the object of each. How nearly does this approach the patriarchal life, and the state of the primitive Christians, who were "of one heart and soul; neither said any of them that aught of the things which he possessed was his own, but they had all things in common." Were such the unanimity, love, equality, generosity, and disinterestedness of professing Christians *now*, Freemasonry would be less necessary than it is for the welfare of man.

One of the most frequent objections urged against Freemasonry is the profound secrecy observed upon certain parts of the institution. To have secrets is not peculiar to Freemasonry: every trade, every art, and every occupation has its secrets, not to be communicated but to such as have become proficient in the science connected with them, nor then but with proper caution and restriction; and often under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their greater security, and patents for their encouragement. Nay, every government, every statesman, and every individual, has secrets which are concealed with prudent care, and confided only to the trusty and the true.

We [Freemasons] only claim a like indulgence,—that of conducting ourselves by our own rules, and of admitting to a participation of our secrets and privileges such as choose to apply for them on our own terms. So far from wishing to deprive any one of the light we enjoy, we sincerely wish all the race of men were qualified to receive it; and if so, our doors would never be shut against them, but our Lodge, our hearts and souls, would be open to their reception.

We do not hesitate to appeal to the world in justification of the purity of our moral system. Our constitutions are well known. We have submitted them freely to general investigation. We solemnly avow them as the principles by which we are governed, the foundation on which we build, and the rules by which we work. We challenge the most severe critic, the most precise moralist, the most perfect Christian, to point out anything in these constitutions inconsistent with good manners, fair morals, or pure religion. We feel assured that every one who will take the pains to inquire into the subject must be convinced that the institution is friendly to the best interests of mankind—well calculated to ameliorate the disposition and improve the character—and to adorn its faithful adherents with every natural, moral, and social virtue.

By the use of the *universal language of Masons*, members of the fraternity of all nations communicate easily and freely with each other. On every part of the globe they can make known their wishes, and be sure of finding an attentive friend, a hospitable asylum, and liberal assistance. The order, though composed of persons from various countries, separated by all the natural barriers which prevent men from combining into coherent masses, yet seems to be one body actuated by one soul. Thousands and thousands have but one heart, one hand,—the heart of benevolence, the hand of charity.

Sweet are the uses of Masonry in adversity! Then, when the offices of general philanthropy would not reach us, or our share in its benignities prove inadequate to our need—when *Friendship* grows cold, and its most zealous professor forsakes us—*Masonry* triumphs in the exercise of its lovely charities.

The brethren should ever bear in mind that the interests of Freemasonry are in their hands. They should therefore be careful not to blend with it their weaknesses nor to stain it with their vices. They should consider how much the world expects of them, and how unwilling it is to make any abatement. It is highly incumbent on them to “walk in wisdom towards them that are without;” doing nothing that should render their principles suspicious, or disgrace the institution in the eyes of the world. For assuredly, if the brethren, in their conduct, forget they are men, the world, with its usual severity, will remember they are Masons.

The Rev. Charles Brockwell, a minister of the Church of England, in a sermon preached before a Grand Lodge more than a century back, said, “I have had the honour of being a member of this ancient and honourable society many years, have sustained many of its offices, and can and do own in this sacred place, and before the Grand Architect of the Universe, that I never could observe aught therein but what was justifiable and commendable, according to the strictest rules of society; this being founded on the precepts of the Gospel, the doing the will of God, and subduing the passions, and highly conducing to every sacred and social virtue. But not to insist on my own experience, the very antiquity of our institution furnishes

a sufficient ground to confute all gainsayers. For no combination of wicked men for a wicked purpose ever lasted long; the want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honour, undoubted veracity, and good sense, though they might be trepanned into a foolish and ridiculous society, which could pretend to nothing valuable, ever continue in it, or contribute towards supporting and propagating it to posterity."

Again, Harris, an old writer on Freemasonry, says, "It interests us also in the duties and engagements of humanity; produces an affectionate concern for the welfare of all around us; and, raising us superior to every selfish view or party prejudice, fills the heart with an unlimited goodwill to man." He also writes, "In all countries and in all ages, 'the true and accepted' have been found to conduct themselves as peaceable citizens, and acknowledged to be the firm and decided supporters of good order, government, and religion. Its *laws* are reason and equity; its *principles* benevolence and love; and its *religion* purity and truth; its *intention* is peace on earth; and its *disposition* goodwill towards men."

The Rev. Dr. Milne, Grand Chaplain, in a sermon before the Grand Lodge of England, in 1788, says, "I think we are warranted in contending that a society thus constituted, and which may be rendered so admirable an engine of improvement, far from meriting any reproachful or contumelious treatment, deserves highly of the community; and that the ridicule and affected contempt which it has sometimes experienced can proceed only from ignorance or from arrogance; from those, in fine, whose opposition does it honour, whose censure is panegyric, and whose praise would be censure."

Preston, in his illustrations of Freemasonry, thus eulogises the system:—"Masonry comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its *genuine* professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it is a sure foundation of tranquillity amid the various disappointments of life; a friend, that will not deceive, but will comfort and assist in prosperity and adversity; a blessing, that will remain with all times, circumstances, and places, and to which recourse may be had when other earthly comforts sink into disregard. Masonry gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It ameliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions and employs usefully our most active faculties; and, in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and

satisfaction. These are its general advantages ; to enumerate them separately would be an endless labour. It may be sufficient to observe, that he who cultivates this science, and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue ; a subject of contemplation that enlarges the mind and expands all its powers ; a theme that is inexhaustible, ever new, and always interesting."

Having thus spoken upon the general principles of Freemasonry, we shall hereafter proceed to illustrate its ceremonies, lectures, and symbols, occasionally bringing the engraver's art to our assistance.

### IMPROVEMENT IN MASONRY.

THERE are some men who never try to learn anything that is useful or good. They pass from boyhood to old age with idle, listless, and vacant minds. Of such a man it is impossible to make a *Mason*.

Any person of good mother wit, ordinary memory, and active habits, by conversing with well-informed Masons, at leisure times, may learn the *working sections* of the blue degrees in three months, without any interference with his ordinary avocation ; and with proper application he may learn the beautiful *Lectures* upon all three of the degrees in twelve months—and this regardless of his early education. *Masonry* educates a man. Some of the brightest Masons in our country—some of the most accurate and eloquent lecturers—are men who received but little or no early education. *Masonry* found them in the field and in the workshop, took them by the hand, led them into her temple, unfolded to them her sublime mysteries, imparted to them a new language, and clothed their tongues with an eloquence that is not to be found in books, or learned in colleges.

My brother, turn your mind back for a moment to the happy years of early boyhood. What thrilling scenes and pleasing reminiscences come rushing back to memory, shaded by the melancholy reflection that they are gone for ever ! Do you not remember the log cabin in the beautiful grove ; the spring that gushed up at the foot of the hill, and sent its bright waters leaping and laughing through the vale—the play-ground, the nimble feet that bounded after the flying ball, and the merry voices that mingled their shouts in the youthful sports—the pretty girl for whom you constructed the summer-house of the branches of the green trees, and embellished it with flowers, and whose sweet smile awakened the first tender emotions in your youthful heart !

But do you not also remember the old-fashioned schoolmaster, who, morning, noon, and evening, with the rod in his hand and the glasses on his nose, drew up the whole school in a half circle, and drilled them in the art of spelling ! How intently you studied the pages of *Webster's Spelling-book* to master the hard words—such as *Phthisic*, *Michilimackinack*, *Chevaux de frize*. How ambitious you were to stand at the head of the class, and how deeply mortified you were to find yourself at the *foot* on the close of the exercises !

My brother, why does that laudable ambition sleep now since you have grown up to be a man and a *Mason* ? Why do you not strive to excel in *Masonry* as you did then in spelling ? Why are you content to stand at the *foot* among your Brethren in the Lodge ? The same industry and application that made you a good speller when a boy, will place you side by side with the brightest of your Brethren, if not at the head. The only distinction recognized among Masons is that of an excellence in virtue and intelligence. In all other respects they stand upon a level.—*From the Cincinnati Masonic Review.*

## CHIVALRY,

AND THE INSTITUTIONS, OR ORDERS, OF THE KNIGHTS OF ST. JOHN OF MALTA; THE KNIGHTS OF THE TEMPLE OF SOLOMON; AND THE TEUTONIC KNIGHTS OF GERMANY.—BY A P.E.C. OF THE ORDER OF MASONIC KNIGHTS TEMPLAR, AND OF ST. JOHN OF MALTA.\*

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## THE KNIGHTS OF THE HOSPITAL OF ST. JOHN.

John de Villiers, who succeeded De Revel, was the Grand Master at the memorable siege of Acre, 1291, escaped with a few of the Brethren the slaughter of the day, and with them took refuge in Cyprus. The atrocious plots planned by Philip of France, and his wretched tool Pope Clement V., to ensnare the Grand Master of the Templars, and, by crushing the Order in France, plunder its property, did not succeed with the Hospitallers. The Pope's letter reached Villaret, the Grand Master, on his war galley, while concocting his enterprise against Rhodes, and he wrote back to excuse his attendance. He did not live to carry out his plans, but his brother Fulke de Villaret, who succeeded him, had the satisfaction to do so.

The Knights of St. John regarding their retreat on Cyprus as very insecure, searched the Levant for some more independent station; and as the island of Rhodes was inhabited by mixed races of Greeks and Turks, who were chiefly pirates, under only the nominal sovereignty of Greece, thought no more fitting home could be found, especially as it had the advantage of an excellent port. The expedition sailed from Brundisium early in 1308; it was not until the 15th of August, 1310, that the standard of the Order was permanently placed on the walls. At this period the atrocious persecution of the Templars was proceeding under the dictation of Philip of France, and when the fate of that Order was decided, the Pope arranged that their estates should be committed to the administration of the Knights of St. John, a decision in which all the European powers agreed, save Spain and Portugal. To obtain possession of this vast increase of property, Fulke de Villaret, sent a Knight Grand Cross to Europe as his lieutenant, to formally receive the transfer. He directed his steps first to France, and Philip, under the pretence that he had incurred vast expenses, declined to part with the stolen property until he was secured the repayment. He died before the final arrangement, and his successor, Louis X., claimed three hundred thousand livres for these pretended expenses; it was not till seven years afterwards that the Hospitallers had discharged the infamous demand—it being strongly

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\* Continued from page 22.

suspected that Philip's tool, Pope Clement, had a large part of this plunder. In Germany the Teutonic Knights shared the Templars' property with the Hospitallers. In England alone were their rights respected, but it was not till the reign of Edward III. they obtained possession of the Temple, in London; which (land and buildings) they devised to a society of lawyers, who held them as tenants of the Hospitallers, till, on the dissolution of the Order by Henry VIII., the lawyers became tenants of the crown.

This accumulation of wealth was injurious to the unity of the Hospitallers; the Grand Master looked on himself as a sovereign prince, and indulged in regal state, displaying obnoxious favouritism, instead of that equal treatment the Brethren had been accustomed to, and which was a great principle of the Order; a faction was raised against Villaret, and, he fearing the Knights might proceed to violence, fled from the city, and on his absence becoming known, the Knights nominated Maurice de Pagnac as Master. The pope interfered, but De Pagnac died, and Villaret was re-established. This dissension was soon known to the Turks, and Orcan, the son of the redoubted Othman, prepared to make a descent on Rhodes; Gerard de Pins, the Vicar-General, was soon aboard the fleet and totally defeated the Turks. De Villaret resigned his office and retired to Languedoc, Helion de Villeneuve succeeding him. His severe government restored the Order to its pristine state. He closed his honourable career in 1346, having paid all the debts of the Order, enlarged the fortifications of the city, and built a church at his own expense.

Deodato de Gozon was the next Grand Master, and he vigorously pursued the war with the infidels: but he was an aged man, and died in 1353. Peter de Cornillan succeeded to the office, but lived only eighteen months to enjoy the dignity, and Roger de Pins, one of an illustrious family of Knights, was elected. During his government the island was devastated by pestilence and famine, and we are told he sold his plate and devoted all his fortune to relieving the distress of those around him. He died in 1365, and Raymond Berenger, a Provençal Knight, was elected Grand Master.

By this time the Egyptian corsairs had become so numerous that no Christian vessels could navigate the Mediterranean in safety. The Grand Master having united with the King of Cyprus, pursued the corsairs to Alexandria, where, after landing and attacking with success the fortress, they burnt all the shipping in the port, and carrying away some prisoners, returned to Rhodes; but these successes cost the Order the lives of one hundred Knights. Berenger died in 1374, and Robert de Julliac succeeded him; his reign, only a short two years, was a stormy one, for the different European commanderies, who were upheld by their respective sovereigns, repelled his authority; at his death in 1376, the Chapter chose Juan Fernandez de Heredia in his stead. He was at Avignon, the papal residence at that period, and the Pope, determining on returning to Rome, embarked on board the Grand Master's galley, and was

safely conveyed to the port of Ostia. The Grand Master then, on his way to Rhodes, met the Venetian admiral, whom he accompanied on an expedition to Patras, a town at the entrance of the Gulf of Lepanto. The place was won by escalade; and advancing to Corinth, while engaged in a reconnaissance of the place, the Grand Master fell into an ambuscade and was made prisoner. He was confined in a dungeon in Albania, and at the end of three years was ransomed by his family, he having refused the Hospitallers permission to make the payment out of the treasury of the Order. The affairs of the Order during his captivity were administered by Bro. De Flatte, who enacted several judicious regulations for government of the subordinate commanderies.

Heredia was released in 1381, and on arriving at Rhodes, again assumed the command of the Order. At this time there was a contest for the popedom, and one of the popes set up Richard Carraccioli as Grand Master, but he was never acknowledged at Rhodes. This measure, however, deprived Heredia of a great part of the legitimate revenues of the Order and to sustain the cost of the necessary repairs of his fortifications, he sacrificed a very considerable private estate. He died at an advanced age in 1396.

Philibert de Naillac of Aquitaine was then elected Grand Master, and in the same year he was called upon to join in a new crusade, which the pope caused to be preached to repel the career of the Ottoman sultan, Bayazid, surnamed Ilderim, or "The Lightning!" The Christian army, which consisted of some of the best troops of Europe, amounting to 100,000 men, 60,000 of whom were cavalry, was headed by Sigismund, King of Hungary. The Crusaders advanced into Bulgaria and invested Nicopolis, a strong town on the right bank of the Danube, which was held by one of Bayazid's redoubted captains. Several conflicts occurred, and at last a general engagement ensued, in which we are told 60,000 Turks fell; but the entire Christian army was slain or had to fly; among the few that escaped was Sigismund, who was saved by the gallantry of the Grand Master and some of his Knights, and by them conveyed on board one of their ships, and reached Rhodes.

Bayazid, whose career of conquest had hitherto been unchecked, was himself doomed to a speedy reverse, for Timur or Tamerlane, who had pushed his conquests over the greater part of Asia, was met by the mighty army of Bayazid, and on the plains of Angora, in July, 1401, one of the most memorable of conflicts took place, the result of which was the total defeat of the Ottomans, and Bayazid was made prisoner and died in captivity. This victory was followed by the subjugation of the whole of Asia Minor, including the citadel of Smyrna, which was a possession of the Knights of St. John, commanded by William de Mine, Grand Hospitaller of the Order. The small band of defenders were almost annihilated, and a mine being exploded which overthrew a part of the walls, the besiegers entered and butchered all that remained; a few Knights and soldiers escaped by swimming out of the harbour. Thus, in fourteen days did Timur reduce a

fortress which had withstood a blockade and siege by Bayazid for seven years.

In spite of these disasters the Order had still ranged under its banner a numerous array of Knights ; there were constantly in their capital a thousand warriors, and the flag of the Order sailed over the Mediterranean triumphantly. The death of Timur in 1405, and the dissensions among the barbarians that followed enabled the Grand Master to add to the possessions of the Order, by an expedition to the mainland of Asia Minor against an old castle erected on the ruins of the ancient Halicarnassus, which was captured. In consequence of a dispute between the republic of Genoa and the King of Cyprus, the former state despatched a large force against the Cypriots, and on its passage the armament put into Rhodes. The Grand Master received the commander of the expedition with marked courtesy, but represented in forcible terms the great injury that would be inflicted on the interests of Christianity by the hostility of the two states, more especially as, next to Rhodes, Cyprus was the strongest bulwark of the Cross in the Levant; and to avert the calamity, begged the Genoese commander to delay his expedition, while he, the Grand Master, should repair to Cyprus and mediate between the two States. This was assented to, and it was agreed that the King of Cyprus should pay the Genoese a considerable sum, which was advanced by the treasury of Rhodes, the regal crown and other valuables being pledged as security,—a beautiful illustration of the principles of the noble Order, in their endeavours to unite the world in brotherly love, by any sacrifice that might be needed.

About this period there had been for some years a division in the Catholic Church, and each party had set up a pope of its own. Councils had been called to put an end to this unholy rivalry in vain, until one held at Constance, in 1414, united the disputants, and Otho Colonna was enthroned as Martin V. The effects of this division on the Order was, that it cut off from allegiance to the Grand Master, the commanderies of England, Italy, Arragon, Bohemia, Hungary, and parts of Germany; the treasury being all this time deprived of the dues. The Grand Master, attended by sixteen Commanders, was present at the council; and had the satisfaction of seeing all the refractory Commanders humbly pledging themselves to submit to his decrees. After an absence of ten years, the venerable Philibert returned to Rhodes, and the delighted Brethren held high festival to celebrate his arrival. He died two years afterwards full of honours, and Anthony Fluvian was his successor. The new Master had scarcely assumed his office, when the Moslems made preparations for war, and the Sultan of Egypt suddenly landed a considerable force on Cyprus; the king claimed the assistance of the Knights, and as the Order was at peace with Egypt, mediation was tried, but unsuccessfully. Consequently a considerable body of the Order's force was despatched to serve under the Cypriot standard. A regular battle after some time was fought, the king was made prisoner, and

several of the Knights of St. John were slain. Further succours were now sent, and the war waged for some time. At last the king was ransomed for 20,000 gold florins, the chief part being advanced from the treasury of the Hospital, and peace was made. The Sultan now renewed the friendly intercourse that had previously existed with the Knights, but small confidence was placed in his overtures, for the Grand Master was secretly informed that it was only for the purpose of lulling the Knights into a belief of security, and then the Moslems would suddenly, with a mighty fleet, make a descent on Rhodes. A summons was dispatched to every commandery in Europe that they should each send twenty-five Knights to reinforce the Grand Commandery. A prompt reply was given, and soon came numbers of Knights, with stores and munitions of war in abundance. This preparation for resistance awed the Sultan, and he suspended his threatened invasion. The Grand Master's latter days were spent in quietude, and he was by his judicious retrenchments enabled not only to build a magnificent infirmary, but at his death, which occurred in 1437, bequeath to the public treasury a large sum. John de Lastic was next elected, and he soon received intimation that the Egyptian Sultan was preparing an armament against Rhodes. The Knights were ready for action both by sea and land when the Moslem expedition, consisting of a numerous fleet and army, appeared off the island in September, 1440. The fleet of the Order, commanded by the Marshal, encountered the enemy, and after two days' conflict, with great loss on both sides, the Egyptians sailed to Cyprus, and there laid waste the commandery of the Order. In 1444, the Egyptians, with a force of near 20,000, landed on the island and invested the city. All we know of the heroic defence is, that after a vigorous siege of forty days, the Moslem abandoned the enterprise, having lost the greater part of his army. The successful result of the bold defence of Rhodes, inspired the nobility of Europe with a chivalrous determination to enter the Order.

But in 1450, Mohammed II., succeeded his father, Amurath II., as Emperor of the Turks, and intimation was given that he was preparing for the conquest of Constantinople. A rupture soon took place, and after some desultory warfare, Mohammed, at the head of 250,000 men, was before the city. A siege of six weeks, ended by the city of Constantinople, falling by assault. The historian says of this event, "The city of seven names, seven hills and seven towers, was taken from the seventh of the Palæologi, by the seventh Sultan of the Ottoman line."

Ere six months had passed, Mohammed turned his eyes on Rhodes, the only Christian fortress remaining in the East: he first demanded from the Knights an acknowledgment of his supremacy, and also a yearly tribute of 2,000 ducats. The answer he received was, that the Knights would maintain their liberty and independence; and they vigorously prepared for resisting any attack. The Grand Master died just at this period, and James de Milly, the

Grand Prior of Auvergne, was nominated his successor. He reached Rhodes just in time to repel a powerful Turkish squadron which attempted a descent on the island; but some damage was done to the smaller dependencies of the Order, which the Knights avenged by landing on the Ottoman territory. Mohammed, on this, prepared a more mighty armament, with the purpose of utterly destroying Rhodes. This force, however, did but assail the smaller dependencies, which the Knights, with their accustomed vigour, soon restored.

At this period the King of Cyprus, the ally of the Order, unfortunately got embroiled with the state of Venice, which resulted in a rupture between that republic and the Order: the Grand Master, however, by his mild and judicious management, soon restored tranquillity. There were also some domestic differences in the Order, in consequence of the French monopolizing its dignities. This feud was not quelled until the year 1461, when Peter Raymond Zacosta, who succeeded De Milly, was Grand Master, when what was termed an eighth language was added—Castile, Leon, and Portugal. The Order was thus divided, with a particular dignity attached to each language: the Grand-Commander, who was Treasurer and Director of the Ordnance, was taken from Provence; the Marshal, from Auvergne; the Hospitaller, from France; the Conservator, from Arragon; the Turcopotier, or General of the Guards, from England; the Bailiff, from Germany; and the Chancellor, from Castile. It seems remarkable at this day, that the laws expressly required that the Chancellor, who had to subscribe all official papers, should be able to read and write. Some refractory Knights of Italy and Arragon, having made an appeal to the Pope, Paul II., the Pontiff summoned the Grand Master to Rome; he, although of advanced age, promptly attended the call, and, by his firm demeanour, was enabled to cover the turbulent and disobedient Knights with disgrace. He was preparing to return home, when he died of pleurisy, in 1467; his tomb in St. Peter's records his piety, charity, and good government, the Pope honouring him with the title of *Excellentissimus*. John Baptiste Ursini, Prior of Rome, was the next Grand Master, and went to Rhodes in company of the redoubted Peter d'Aubusson, a most expert engineer. In 1470 an immense armament was fitted out by the Turkish monarch, for the purpose of exterminating the citadel of Rhodes and its gallant band of defenders, but some misgivings of his success induced the potent Moslem to delay his purpose: the expedition was accordingly sent against the Venetian state of Negropont, which fell, after great sacrifice of life and much cruelty from the Turks. Ursini died in 1476, and Peter d'Aubusson succeeded him. The new Grand Master soon gave proofs of his vigour and skill—he most narrowly examined the defences, and rendered the island as impregnable as art could make it; the whole coast was protected by towers and bastions: he replenished the magazines, and the whole chivalry of the Order was summoned for the defence of its head-quarters. The Grand Master

knew that the lull in the Turkish movements was but temporary, and that ere long the storm of war would burst over his little territory. Every preparation for resistance being made, on the 28th of October, 1476, the Knights in full assembly renewed their oath on the Cross, to shed their last drop of blood in its defence; at the same time investing the Grand Master with absolute authority. In the spring of 1480, the Turkish armament appeared off Rhodes: the fleet consisted of 160 large vessels, besides numerous smaller ones, bearing, irrespective of sailors, 60,000 soldiers. This force was landed, and to oppose it were but the Knights and some 16,000 soldiers of all nations, including the native militia, of whom many were Jews. The heroic defence of Rhodes, when we consider the disparity of the opposing forces, renders its siege one of the most remarkable in history. In a final assault, which was headed by the Turkish general-in-chief, the besiegers were completely routed; and after a siege of 89 days, notwithstanding the immense artillery employed, they abandoned the enterprise.

The Grand Master, who had in person repelled this last assault, was borne to his palace covered with wounds. To commemorate this glorious event, three churches were built in Rhodes, one of them being dedicated to St. Mary of Victory. Mohammed died in course of the ensuing year, and D'Aubusson in 1503. Emeric d'Amboise was elected Grand Master, and being in France at the time of his election, the king presented him with the sword Saint Louis had borne in his crusades. Having no matters now to engage them on land, the Knights made several expeditions by sea, and captured many Egyptian vessels. D'Amboise died in 1512, and Guy de Blanchefort was elected; he was in France at the time, and departed for Rhodes, but was seized with illness on his way, and died off Zante. Fabricio Caretto, the admiral of the Order, was immediately chosen Grand Master. The Emperor of the Turks, Bajazet, who had succeeded Mohammed, died, it was supposed, of poison administered by his son Selim, who made some preparations to attack Rhodes, but he died in 1520. His son Solyman, who was surnamed the "Magnificent," and who was doubtless the greatest of the Ottoman sultans, succeeded quietly to the throne. He determined to attempt the subjugation of Rhodes, but was compelled first to subdue an irruption in his own dominions, and while so engaged the Order lost its Grand Master.

There was a contest for the election of Grand Master, and the result was the choice of Philip Villiers de l'Isle Adam, Grand Prior of France. Solyman, at his accession, seeing that the only points in which the Ottoman arms had been hitherto foiled were Rhodes and Belgrade, from both which places Mohammed had been repulsed with dishonour, selected them at once as objects of his attack. Belgrade, at that time thought one of the strongest fortresses in Europe, was compelled to submit to the overwhelming strength of the Turkish force: and notwithstanding the terms of the capitulation, the garrison was put to the sword. The next year an immense

armament was equipped against Rhodes, and this bulwark of Christendom, left to its fate by the princes of Europe, was won, with the loss of above 100,000 lives. On the 26th of June, 1522, the Turkish fleet came in sight of Rhodes: there were 400 sail, having on board 140,000 soldiers, and 60,000 serfs from the forests of the Danube, to serve as pioneers; to these were opposed only 5,000 regular troops, 600 of them being the Knights, and the mariners of the port, and the inhabitants of the city and villages. Solyman appeared at the camp on the 26th of August, determined to conquer or end his days there. The details of this siege are replete with interest; in one assault 2,000 Turks fell, and but 50 of the Knights; in another, when the English Knights were headed by their commander, John Buck, the Turks lost 3,000 men, the gallant John Buck himself being slain. In a subsequent assault, 15,000 Turks were left dead in the breaches and at the foot of the walls. Other assaults were repelled in a like manner; but after hoping against hope that some of the Christian powers of Europe would send them succour, the Knights (who would, had the issue been solely with reference to themselves, have made Rhodes their grave), in the humane desire to protect the women and children from the brutal treatment that characterized all the Turkish captures, accepted a friendly overture from the Ottoman camp. Deputies were despatched to arrange the terms of capitulation, and the conditions Solyman imposed were certainly of the most clement description; but the articles that allowed the inhabitants to preserve their property, and their churches, were violated. De l'Isle Adam, and the small remnant of his Knights, with grief bid an eternal farewell to their home, which for two hundred years had been an impregnable barrier to the Ottoman arms. Solyman, in token of respect for the vanquished Knights, refrained from defacing the armorial insignia and inscriptions on their buildings, and we are told that to this day they venerate it as a place worthy of being held for ever holy and illustrious in the estimation of mankind.

The melancholy band now had to seek a new home, and at last landed at Messina, to await the messenger whom the Grand Master had despatched to Rome to inform the Pope of the sad issue. The plague appearing at Messina, the magistrates conceiving the disease had been carried by the emigrants, ordered them to depart. They then set sail for Civita Vecchia, and there received the Pope's desire of a personal interview. De l'Isle Adam, attended by all his Knights, went to Rome, and was honoured by a friendly embrace, the Pontiff designating him the hero and defender of the Christian faith,—“words which,” Vertot says, “were much less expense than the succours necessary for the preservation of Rhodes would have been.” The Pope died soon after, and Giulio di Medici, who had formerly been a Knight of St. John, was elected as Clement VII. The Pope offered the Knights, as a temporary asylum, the town of Viterbo, about forty miles from Rome, the fleet being permitted to remain at Civita Vecchia. There were many commotions in Europe between the Emperor Charles V., the King of France, and the Pope, but the

Knights remained quiescent. At last all were reconciled, and the entire fee-simple and sovereignty of the islands of Malta and Gozo, with Tripoli, on the coast of Africa, were, by a deed signed by the Emperor at Syracuse, on the 24th of March, 1530, ceded to the Knights of St. John.

Few islands have known a greater succession of masters than Malta: first, the Phœnicians held it for 800 years, when it was wrested from them by the Greeks; it subsequently fell into the hands of the Carthaginians, who in their turn were dispossessed by the Romans; the Romans lost it for a short time, but recovered it about 216 B.C., and retained it about 600 years, during which occurred the shipwreck of St. Paul. It afterwards fell into the hands of the Goths, then of the Vandals, from whom it was rescued by Belisarius. Next came the Arabs, then the Normans, who were succeeded by the French; and finally, by the Spaniards; and by them, as we have stated, Malta was ceded to the Hospitallers.

From Boisgelin's account, it does not appear that the Emperor, in bestowing Malta upon the Order, conveyed a dependency of great value, as in the year 1516 the entire revenue the imperial government got from it was forty-one ducats.

The loss of Rhodes, and some domestic quarrels after the Knights were settled in Malta, preyed on the spirits of the venerable Grand Master, and his health declined; whilst, to add to his grief, the rupture between the Pope and the King of England inflicted a greater loss on the Order than even Rhodes. Henry VIII., being refused the sanction of the Church to carry out his libidinous desires, and not from a love for a purer faith, determined to throw off the supremacy of Rome; and as the Knights of St. John held the Pope as their superior, the Order was one of the first objects of his tyranny and wrath. They were commanded to abjure their faith, and, on a refusal, four perished on the scaffold, two died in a dungeon, others abandoned their country for ever, stripped of their property, and sought an asylum in Malta. An Act of Parliament, in 1534, abolished the Order in England, and their possessions were parcelled out among the tyrant's greedy minions. Sir William Weston, the Lord Prior, died of grief. He was buried in the chancel of the old church of St. James, Clerkenwell, where an altar-tomb was erected over his remains. He was represented on it by an emaciated figure lying on a winding-sheet; and in 1788 the grave was opened, and the Knight's mouldering remains were found in a state similar to the figure on the tomb. The treatment the Order received from the King of England completed the Grand Master's sorrow, and he expired, to the regret of all the Brethren, on the 21st of April, 1534.

*(To be continued.)*

## CORRESPONDENCE.

*[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]*

### THE TWO ST. JOHNS.

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

DEAR SIR AND BROTHER,—Among your notices to correspondents in your last number, there is one to which I cannot readily assent. “A Young Mason” asks “Why is St. John the Evangelist styled our Grand Master?” to which you reply, that, “In no part of either Craft Masonry or the Holy Royal Arch, as practised in England, is the name of St. John introduced; excepting that, in some Lodges, on the occasion of the installation of the W.M., it is mentioned that the annual election takes place as near the feast of St. John the Evangelist as possible.” I, in common with many others, entertain a different view. The installation takes place on St. John’s day, because the Lodges have been, from time immemorial, dedicated to St. John, either the Baptist or the Evangelist.

You admit that prior to the Union in 1813 all the Lodges were dedicated to St. John the Evangelist, but do not assign any reason why the usages and customs of Masonry, adopted and continued from the earliest authenticated period, should, through the caprice of a few designing individuals, be made the subjects of innovation.

You speak above of Masonry as practised in England: say, rather, in London. It has been well observed, that if a Brother wishes to learn anything of genuine Masonry, you must refer him to the provinces—indeed, to anywhere rather than London, where innovations are repeatedly taking place, and that, too, without the knowledge and consent of the Lodges in the provinces. In one of our Lodges, held a short time ago, it was remarked by a Brother who had recently visited London, that the Masons of London had decreed that “It was not necessary that a Freemason should be freeborn.” Of what use, then, are the ancient landmarks? Such an innovation is at direct variance with them. After assigning a reason for the custom of dedicating our Lodges to St. John, by reference to an ancient tradition preserved in our Lodge lectures, you go on to say that “This assumption is merely traditional.” Agreed. But what portion of Masonry is not so—what but traditional is the whole legend of the 3rd Degree? Many of the Brethren, who do not give the subject their due consideration, imagine that they are reciting a series of facts, while, at the same time, they are merely following the shadow for the substance.

The legend is indeed a sublime truth veiled in allegory, but representing the death of Christ, the Great Architect, as he is termed in all the editions of the Book of Constitutions prior to the Grand Mastership of the Duke of Sussex (during whose Masonic monarchy Masonry in England, and in England alone, was turned upside down); and between the symbols we make use of to illustrate the untimely death both in the type and antetype, the analogy is so closely connected as scarcely to escape the observation of any Brother who will pay the slightest attention to the esoteric portion of our mysteries. But to return to St. John. The same tradition to which you referred “A Young Mason,” speaks also of a succession of grand patrons, beginning with Solomon, then Zerubabel, afterwards

St. John the Baptist, and subsequently St. John the Evangelist ; who, from that period until the Masonic Union in 1813, or a short time after, has continued to be styled the grand patron of our Order, and not only so, but of all other religious orders or fraternities throughout Christendom, as also of the universal Church. His symbol, the eagle, is a prominent feature in our cathedrals and in most of the old churches, in the form of a lectern ; and in many old Lodges adorns the pedestal of the W.M., upon which the sacred volume rests. I remember upon one occasion, some two or three and twenty years ago, when walking round a Lodge to examine its furniture, &c., my attention was arrested by an eagle in the front of the pedestal in the East ; upon inquiring of the W.M., who was then a Mason of forty years' standing, he informed me that it was very old, that it was there when he first saw the light, and that his father, who also had been a member of the same Lodge, bore testimony to its having been there at the time of his initiation. He also informed me that it was the symbol of St. John, to whom our Lodges were dedicated.

Again, the two St. Johns are the legitimate parallels of our Order. They always were declared as such from the revival of Masonry in England in 1717, (how long prior to that date we have no authentic account), and are still continued as such in the provinces. Upon one occasion, when visiting a Lodge in London, I heard a lecture in which Moses and Solomon were substituted as the grand parallels for the two St. Johns, but for which no valid reason could be assigned by those with whom I was discussing the point.

I entertain the greatest reverence for the memory of Moses, who was indeed a great prophet and a type of the Messiah, and also for that of Solomon, a wise and renowned sovereign ; but "a greater than Solomon" has declared that St. John the Baptist was "more than a prophet," and that "among them that are born of women, there hath not arisen a greater than John." Now Masonry is said to be progressive, and if the order was in existence in the days of Solomon (which I more than doubt), then it would have been reasonable for the Masons of that age to have dedicated their Lodges to King Solomon, and after a lapse of many years, equally reasonable for the Brethren, after their return from their captivity in Babylon, to have dedicated them to Zerubabel, from the prominent position he occupied with respect to the second temple. It was to this temple, according to the prophet Haggai, that "the desire of *all* nations should come." Years rolled on, and the Jewish dispensation was rapidly drawing to a close ; it was but "a shadow of better things to come." A moral darkness covered the earth in general, and a grosser—because a spiritual—darkness the once favoured people of God. When, in mercy to mankind, "the Son of Righteousness arose with healing on His wings," a new dispensation dawned upon the world—one of light, pure as that of the first day's creation—and the harbinger of this new dispensation was "John the Baptist," the messenger whom, in accordance with the prophet Malachi, our Lord had sent "to prepare his way before Him." At this time the most moral sect among the Jews were the Essenes, a sect whose system was somewhat analogous to that of Masonry, and of which sect John the Baptist is said to have been a member ; and as he was the great reformer of his age, it would be equally reasonable, as in the other instances alluded to, that the Brethren, if their Order had any connection with our own, should have dedicated their Lodges to the Baptist, whose powerful preaching in the wilderness had led the people to believe that the Lord whom they expected was "suddenly coming to his temple," and who, when He did come, found it so sadly desecrated, that, instead of being a temple dedicated to the honour and glory of the Most High, it was applied to the purposes of an exchange, and declared it to have become a den of thieves. Is it, then, to be considered a matter of surprise that we, who are the children of this dispensation of light, of which St. John was the harbinger—that we, who call ourselves the sons of light, should dedicate to him our Order, which, if rightly understood, is a system of light ? Our bygone Brethren were more spiritually minded ; they did so dedicate their Lodges. St. John the Baptist was the first martyr to the newly-revealed truth ; he excited the jealousy of Herod, whose vices he openly condemned, and lost his life from his unshaken fidelity to the sacred trust reposed in him. About forty years after his decapitation, the

Jewish dispensation was utterly abolished by the destruction of the temple, the consequent discontinuance of the daily sacrifice, and the final dispersion of the Jews throughout all the nations of the earth; "The sceptre had departed from Judah, and the lawgiver from between his feet." The interval between these two memorable events was occupied by a series of such scenes as the earth had never witnessed: every advocate for the truth became the victim of persecution, and the earth may be said to have been out of its course. Our Masonic tradition informs us, that in consequence of this awful state of things, Masonry fell into a most dilapidated condition, not one Lodge being left perfect. The Brethren assembled in the city of Benjamin, and sent a deputation to St. John the Evangelist, the last surviving apostle of our Lord, requesting him to become their G.M., and to which, the tradition informs us, he assented, and from that time all the Lodges throughout Christendom (to which they were confined), have been dedicated to "the beloved disciple." The Masonic Order, as well as "the Holy Church throughout all the world," has adopted the Evangelist as their patron saint, because the distinguishing characteristic of his doctrine is "Agapè," now translated "Charity"—not merely that which bestoweth all her goods to feed the poor, but that which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth. I enclose you the circular of one of our Lodges in the provinces, which will give you some idea of what Masonry originally was, and still remains where innovation is discountenanced; and I must repeat that any inquiring Brother, in search of true Masonic light, may meet with it in the provinces; but it would require the lamp of Diogenes to discover it among the London Lodges, for there "the light shineth in darkness, but the darkness comprehendeth it not."

Yours fraternally,  
"SIT LUX."

*December 18th, 1857.*

[We do not agree with our correspondent that the best working is to be found only in the country Lodges, though, doubtless, in many cases it may be so. With regard to the observations of our correspondent, we may state that prior to the Union in 1813, the Lodges in this country had to a great extent assumed an almost entirely Christian character, and were dedicated to St. John. When the Union took place, in order to prevent the charge of sectarianism being brought against the Craft, that practice was discontinued, and the Lodges dedicated to King Solomon. Tradition informs us that prior to the Babylonish captivity, all Freemasons' Lodges were dedicated to King Solomon; from the time of the return of the Israelites from captivity to the coming of the Saviour, to Zerubbabel; and afterwards, until the destruction of the Temple under Titus, to St. John the Baptist. The dispersion of the Hebrew nation caused the destruction of the Lodges, until the Brethren resident in the city of Benjamin solicited John the Evangelist to become their G.M. He, though he was then ninety years of age, having been initiated into the Order in early life took upon himself the office, and thus united the Masons together; and from that time the Lodges were dedicated to St. John. We confess that to us this theory is not altogether satisfactory, inasmuch as at that time the Brethren must have consisted chiefly, if not altogether, of Hebrews; and it does not seem very probable that they would have selected either John the Baptist or John the Evangelist as the head of the Craft. For the adoption of the 21st of June and 21st December we must look further back—to Zoroaster, to Pythagoras, and the Druids; and from the science of astronomy we must borrow a theory. Ancient religious teachers introduced into their rites the adoration of the sun as the source of light and life and fertility, and the visible representative of the invisible creative and preservative principles of nature. To the early devotees of

science, the period when the sun reached his greatest northern and southern declination by entering the zodiacal signs Cancer and Capricorn, marked as it would be by the most evident effect on the seasons and on the length of the days and nights, could not have passed unobserved, but on the contrary must have occupied a distinguished place in their ritual. Now these important days fall on the 21st of June and 22nd of December. When Christianity came to mingle its rays with the light of Masonry, and our ancestors found that the Church had appropriated two days near those solstitial periods to the memory of two eminent saints, it was easy to incorporate these festivals, by the lapse of a few days, into the Masonic calendar, and to adopt these worthies as patrons of the Order. St. John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterwards adopted in the ceremony of initiation into Christianity, might well be considered as the grand hierophant of the church, while the mysterious and emblematic nature of the apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practised by the Fraternity. The early Christians, as the best means of ensuring the adoption of the new faith, were careful to preserve times and places that were held in reverence with the natives they went among. Gregory the Great laid strict injunctions on the missionaries to Britain to this effect—the Baol fires continued to be lighted until a recent date—and St. Paul's Cathedral stands on the site of a temple to Diana. As we claim for our institution a high antiquity, we ought not to allow the limit to the present era; and to preserve its universality with all who acknowledge the true and living God Most High we must adhere to King Solomon; it having been the great object at the Union to preserve this universality. Dr. Oliver has always written in advocacy of Johannite Masonry; but, many good Masons consider, not to the benefit of the institution. We hope not to see the day when our Hebrew Brethren are disowned. Again, the Freemasons throughout all ages were builders. The mighty architecture of early times could only have been produced by a unity of purpose in all employed, whether in the heads that contrived or in the hands that assisted to raise their structures, and no great work was ever produced without this concord. We have abundant testimony of this in structures that are now the pride and glory of England and France, to go no further. The beautiful cathedral of St. Ouen, in Rouen, was designed by Alexander de Berneval, *the Freemason*, A.D. 1118; Peter of Colechurch, who designed the Old London Bridge, 1199, was the Grand Master in England, and William of Wykeham built Windsor Castle, where he presided over 400 Freemasons. In fact, every one of our time honoured churches was the work of the Freemasons. The Essenes there is good reason to believe were a brotherhood embodying in their habits much of Masonic practice; they were an order of monks, but although the ecclesiastics, who, by their profession could not marry were cenobites, yet we are nowhere told that Freemasonry was a cenobitic institution. The Essenes were a solitary community, whose abode was in the wild and rocky country about the Jordan; their dwellings were caves, they neither constructed or lived in houses. St. John the Baptist was doubtless one of them, and there is not the smallest tittle of evidence of either the Baptist or Evangelist being Freemasons (architects or builders). Bazot's theory with regard to the adoption of St. John (*bear in mind, in all Lodge documents he is called St. John of Jerusalem*) is doubtless correct; it was St. John the Eleemosynary, a canonized

bishop of Alexandria, to whom the hospital at Jerusalem was indebted for its foundation, who was adopted as its patron by the Order of Knights of the Hospital of St. John, and by them handed down as patron of the institution of Freemasonry. All the three Orders, Hospitallers, Templars, and Teutonic, were builders, and they doubtless brought into Europe the Gothic style which they had derived from what they saw of Saracenic architecture in the East. The Church of Rome patronised the institution for the benefit it might derive in having churches erected, and hence all the high clergy were members of it. Masonry has these distinct points:—

*Moral Science.*—The worship of the One God, the cultivation of pure morality, and the practice of beneficence and charity. These embody all the great duties of life—to God, our neighbour, and ourselves.

*Natural Science.*—A knowledge of the movement of the sun and planets, and hence our guide to the cultivation of the earth to supply us with food. A knowledge of geometry and its train of sciences, to enable us to construct our dwellings and temples of worship.

These principles can be held irrespective of any sect of religion, and any attempt to expand them into Christianity *more than our established rites allow*, must be destructive of the principle of universality, which is our great claim on the good-will of all mankind.

The word “free” was substituted for “free-born” after the act of Parliament was passed for the abolition of slavery in the West Indies. In another generation the immediate descendants of slaves, in the British possessions at least, will have passed away, and there will be none but those who are free-born. Would that it were so throughout the world. The engraving sent is evidently too modern to carry with it any weight. The Lamb with the Cross, and the Eagle, were, as recent discoveries have proved, both in use as religious emblems long before the Christian era.]—*Ed. Freemasons' Magazine.*

## GIVE NOT THE HAND WITHOUT THE HEART.

(A Masonic Ballad)

BY BRO. CHARLES SLOMAN.

GIVE not the hand without the heart ;  
 Be this the maxim ever found,  
 Its useful lesson to impart,  
 When friendship's voice lends happy round.  
 Remember this where'er you range,  
 In native or in foreign land,  
 Truth from your bosom ne'er estrange,  
 Without the heart give not the hand.

The hollow sycophantic smile,  
 Perhaps for a season may deceive ;  
 'Neath sparkling rivers lurk the while  
 Dangers, alas ! may make us grieve ;  
 The snake hath varied colours bright,  
 It keeps its sting beneath command ;  
 Then do not thou this lesson slight,  
 Without the heart give not the hand.

# THE MASONIC MIRROR.

## MASONIC MEMS.

Lord Leigh having received her Majesty's commands to attend the ball at the palace, on the 20th inst., on the occasion of the approaching marriage of the Princess Royal, has been compelled to postpone the intended meeting at Stoneleigh for the consecration of the Kenilworth Lodge, until Wednesday, the 10th of February.

The Brethren of the Royal Kent Lodge of Antiquity, No. 20, have resolved to dine together at the Mitre Hotel, Chatham, on the 25th inst., to celebrate the marriage of the Princess Royal with Bro. H.R.H. Prince Frederic of Prussia. The Prov. G.M., Bro. C. P. Cooper, has intimated his intention to be present.

A new Lodge is about to be opened under the title of "The Westbourne." Bro. A. D. Lowenstark is to be the first Master.

## METROPOLITAN.

### APPOINTMENTS.

*Wednesday, January 13th.*—Lodges, Fidelity (3), Freemasons' Tavern; Enoch (11), Freemasons' Tavern; Union Waterloo (13), King's Arms Tavern, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, College-street, Lambeth; Eastern Star (112), Wardes Hotel, Poplar; Justice (172), Royal Albert, New Cross Road; Pilgrim (289), Ship and Turtle. Committee Royal Benevolent Institution at 3.

*Thursday, 14th.*—Lodges, Friendship (6), Thatched House, St. James's-street; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish National (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington. Quarterly Court Girls' School at 12.

*Friday, 15th.*—Lodges, Prosperity (78), White Hart, Bishopsgate-street; Middlesex (167), Thatched House; Jordan (237), Freemasons' Tavern.

*Saturday, 16th.*—Lodge, Honour and Generosity (194), London Tavern.

*Monday, 18th.*—Lodges, Grand Master's (1), Freemasons' Tavern; Emulation (21), Albion Tavern; Felicity (66), London Tavern; Tranquillity (218), Bridge House Hotel. Chapter, Prudence (12), Ship and Turtle. General Meeting Boys' School at 12.

*Tuesday, 19th.*—Lodges, Old Union (54), Radley's Hotel; Mount Lebanon (87), Green Man, Tooley-street; Cadogan (188), Freemasons' Tavern; St. Paul's (229), London Coffee House; Camden (1006), Assembly House, Kentish Town. Chapter, Mount Sinai (49), Windsor Castle, Vauxhall-road. Board of General Purposes at 3.

*Wednesday, 20th.*—Lodges, Grand Steward's, Freemasons' Tavern; Royal York (7), Freemasons' Tavern; St. George's (164), Trafalgar Tavern, Greenwich; Oak, (225), Radley's Hotel; Nelson (1002), Red Lion, Woolwich. General Committee of Grand Chapter at 3. Lodge of Benevolence at 7.

*Thursday, 21st.*—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (193), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel. Chapter, Yarborough (812). House Committee Girls' School at half past 2.

*Friday, 22nd.*—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (830), Head Quarters, Hon. Artillery Company.

*Saturday, 23rd.*—Lodge, Unity (215), London Tavern. Chapter, St. George's (5), Freemasons' Tavern.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

ALBION LODGE (No. 9).—This well-conducted Lodge resumed its Masonic avocations on the 5th instant, at the Freemasons' Tavern, nearly forty being

present. Bro. H. Friend, the W.M., presided, and initiated into the Order two gentlemen, Messrs. W. and E. Caste,—we might truly have said two Brethren, as they were fraternally allied prior to becoming acquainted with the “mystic tie.” This and other business matters appertaining to the Lodge disposed of, the W.M. gave up the chair to Bro. Cant, an old P.M., who impressively installed Bro. Perryman, the late S.W., into the chair of the Lodge. The appointment of officers followed, viz.—Bros. Hughes, S.W.; Mitchell, J.W.; W. Knight, S.D.; Young, J.D.; Abbott, I.G.; T. Moring, Steward; Charles Lee and Rackstraw (P.Ms.), Treas. and Sec., those positions having been satisfactorily held by the same brothers for a number of years. The other P.Ms. present were Bros. J. Burton, Manin, Valentine, &c. The visitors were Bros. Morbey, P.M. No. 169; Bromley, No. 276; Winter, No. 955; Robinson, No. 237; Beuler, No. 215; Turle, the eminent organist; and Pring, of the Reading Lodge. The Lodge being closed in due form, the Brethren adjourned to supper, which was well served, and a happy evening resulted. The office of Tyler, having become vacant by the decease of Bro. Longstaff, was unanimously voted to Bro. G. Smith.

EGYPTIAN LODGE (No. 29).—The usual monthly meeting of this Lodge took place on the 7th inst., at the George and Blue Boar, High Holborn; a good assemblage of Brethren greeting Bro. Shepherd, the retiring Master, it being the last night of his position as W.M. There were several P.Ms. present; among whom was the veteran Bro. John Savage, who, for a number of consecutive years, has performed the ceremony of installation. Bro. Shepherd having resigned his seat to Bro. Savage, the ceremony was proceeded with. The new Master, Bro. Marjoram, having been duly installed, invested the following Brethren:—Bros. Gough, S.W.; Chidgry, J.W.; Eves, S.D.; Payne, J.D.; Todd, Treas.; and Buss, Sec. Bro. Savage then delivered the addresses in connection with the ceremony, in a manner to call forth high encomiums from all present. Several applications from distressed Brothers for relief were received and promptly responded to. Lodge was then closed, and the Brethren sat down to banquet, which gave general satisfaction, being supplied by the host, Bro. Haynes, with his wonted liberality. The usual toasts, both loyal and Masonic, followed. The Master's health was proposed by the immediate P.M., Bro. Shepherd, who took the opportunity of thanking the Brethren for the indulgence they had shown him during his year of office, and their toleration of his short-comings. He would solicit the same indulgence for his successor, feeling assured that with the kind co-operation of the Brethren, the Master's position was rendered a tolerably easy one. The Master briefly responded, and proposed “The Health of the P.Ms.,” which included Bros. Todd and Buss, the indefatigable Secretary, who returned thanks, and in conclusion proposed “The Health of Bro. Savage,” paying him a well-merited compliment, and adverting to the many times he had performed the beautiful ceremony of installation in that Lodge. How he had gone through it the Brethren present well knew, as they had witnessed it that night; it might be equalled, but it certainly could not be surpassed. Bro. Savage replied, thanking the Brethren for the compliment paid him; instead of their being under obligations to him, he felt himself indebted to them, for allowing him the continued pleasure of installing their Masters. He (Bro. Savage) had so frequently in that Lodge performed the ceremony that he should feel considerable pain in relinquishing it. There were old associations connected with this Lodge. It was as an officer of No. 29 he first entered Grand Lodge. The ravages of time had swept away nearly all those he was associated with at that time, but he was happy to say there were some left whose friendship he prized, and which he trusted to end only with his last breath. Several other toasts and speeches followed, and the Brethren retired early. Among the visitors we observed Bros. Crawley, P.M. No. 103; J. Burton, P.M. Nos. 9 and 202; Cox, No. 955; Woodstock, No. 169; G. F. Taylor, No. 201, &c. In concluding this notice we must mention the excellent and very able way Bro. Shepherd, before leaving the chair, initiated into Freemasonry, Mr. H. J. Hoare, and passed Bros. Treble and Evenden to the Degree of Fellow-Craft.

ROYAL JUBILEE LODGE (No. 85).—The usual annual meeting of this Lodge was held on the 4th instant, at Bro. Clemow's, Anderton's Hotel, for the purpose of

installing Bro. Lawson, who had been unanimously elected at the previous meeting, W.M. for the ensuing twelve months; the ceremony was most ably gone through by Bro. Thomas, P.M. of the United Pilgrims, No. 745. The Master having been conducted to the chair, appointed as his officers Bros. Fletcher, S.W.; Haynes, J.W.; Clout, S.D.; Lascelles, J.D.; James, I.G.; Brandon and Froud, Stewards. There being no other business of importance before the Lodge, the Brethren retired to the banqueting-room, where there was a liberal supply of good things. The regular routine of toasts being disposed of, the health of Bro. Thomas was proposed by Bro. Parr, P.M., who passed a very high eulogium upon that brother for his urbanity and kindness in undertaking the installation, the ceremony of which had been most impressively rendered, and afforded a great treat to those who were fortunate enough to be present. The toast was received with an amount of enthusiasm which must have been truly gratifying to Bro. Thomas, who, in returning thanks, assured the Brethren that they only did him justice when they spoke of his anxiety to render all the assistance in his power; he would not lay claim to a vast amount of Masonic lore; but what he had learned, he was willing to communicate to others. He (Bro. Thomas) considered that whatever Masonic knowledge was intrusted to a brother, was only given in trust, to be again disbursed to any brother desirous of obtaining it. Several other toasts succeeded, and the Brethren separated at an early hour, delighted with the evening. In addition to Bro. Thomas, Bros. Battey and George Watson were present as visitors.

OLD CONCORD LODGE (No. 201).—The members of this Lodge held their annual meeting for the purpose of installation, on Tuesday, the 5th instant, Bro. Jefferies presiding as W.M. Messrs. W. John Broadribb and John Edwards were initiated into the Order, and Bro. Sankey received the 2nd Degree. After this the ceremony of installation was commenced, the W.M. stating his intention of installing his successor, assisted by Bros. Kennedy and Emmens, P.Ms., as Senior and Junior Wardens. The beautiful ceremony completed, and the new Master, Bro. Jackson placed in the chair, the appointment of officers was proceeded with, viz., Bros. Maney, S.W.; Underwood, J.W.; Kennedy, Treas.; Emmens, Sec.; the Rev. Bros. Laughlin and Hales, Chaplains, Bro. Laughlin being also nominated S.D.; Bros. Morland, J.D.; Swainston, I.G.; Bladon, Dir. of Cers.; Waters and Jabez Hogg, Stewards, the last two Brethren showing during the evening their aptitude to the office, by their kindness and attention to the comforts of the Brethren. All Lodge business ended, the Brethren sat down to an excellent banquet, the number present being upwards of sixty. At the conclusion of dinner, the W.M. proposed the toast of "The Queen and Craft," which was neatly introduced, and received with Masonic honours. The next toast proposed was "The Earl of Zetland, M.W.G.M.," followed by "Lord Panmure, R.W.D.G.M." coupled with "Bro. S. B. Wilson, G.J.D.," who was present, and "The rest of the Grand Officers." Bro. Wilson returned thanks, and paid a well-merited compliment to the Lodge for the efficiency of its working; he was sure he had never seen it better performed—seldom so well. The Concord Lodge held a good position in the Order, and from the working he (Bro. Wilson) had had the pleasure of witnessing that night, it was quite certain the position was deserved. "The health of the Visitors" was next introduced, there being present, Bros. S. B. Wilson; Adlard, Prov. G. Org. Essex; John Gurton, W.M. No. 211; H. Carpenter, P.M. No. 219; F. Binckes, P.M. No. 11; Alfred Somers, P.M. No. 11; Solomon, P.M. No. 108; Hammett, P.M., T. Lewis, W.M. No. 53; W. Blackburn, W.M. No. 169; Morbey, P.M. No. 169; Crofton, W.M. elect, No. 211; Pringle, No. 211; G. Birt, No. 722, Jersey; John Euson, No. 955; T. Fenn, No. 8; Fred. Clemow, No. 85; Daniel Roberts, No. 211; and Peter Matthews, Prov. G.S.W. Essex. The last named Brother returned thanks for the Visitors, saying—"Worshipful Sir and Brethren, in so large a number of visitors as there are present, it would probably encroach too much on your time to ask you to listen to a seriatim acknowledgment of the toast from each, therefore I beg on behalf of myself and Bro. Adlard to acknowledge the compliment paid us. This Lodge I have known for many years, and in looking round, find but one face greeting me out of the many I was accustomed at one

time to see in this Lodge. Alas! Time is no respecter of persons; his scythe has swept away many old familiar faces, leaving us but one—that one is Bro. Emmens—the only reminiscence of the Concord of by-gone times. How great the loss I well know; how great your Lodge has numerically become you of course know. The Concord was always a good working Lodge, and has certainly lost none of its prestige at present. Bro. Jackson, the newly-installed Master, has shown a very good beginning, both in Lodge and at the banquet table; that he is a kind Brother everybody knows; he is called among the ladies ‘the amiable man,’ and I believe he is considered such by all who have the pleasure of his association.” With a few more remarks, Bro. Mathews concluded, and Bro. Binckes followed, in returning thanks for “the rest of the Visitors.” The health of the Chaplains was given, who in returning thanks dilated with their usual eloquence upon the beauties of the Order, and threw still further light upon this most exquisite science. This was succeeded by the Master’s health, Bro. Jackson, who acknowledged the compliment in a felicitous manner, soliciting the indulgence of the Brothers should he fall short during his year of office in that Masonic working he was desirous of carrying out satisfactorily; but he did not despair of a pleasant result. What man had done, man might do again; time would show. “’Twas not in mortal to command success”—he would endeavour to deserve it. He (the W.M.) would conclude by proposing “the health of Bro. Emmens, their indefatigable Secretary,” who was now the father of the Lodge, and had held his office for seventeen years. Bro. Emmens returned thanks, and drew the attention of the Brethren to a very solemn subject; since their last meeting, they had lost their friend Bro. Bennett. It was not only in Masonry his loss would be felt; the courtesy displayed by him in his official capacity in the House of Lords, to the members of the press and other gentlemen connected with public business, was well known; his philanthropy and kindness of heart had endeared him to a large circle of friends; he possessed social qualities in an eminent degree, coupled with those amiable and noble hearted virtues which endear their happy possessors to the love and esteem of all. It had pleased the Great Architect to call him hence—might he rest in peace. “The Memory of Bro. Bennett” having been given in solemn silence, and other toasts, including “Prosperity to the Charities,” drunk, the Brethren dispersed. The pleasures of the evening were much enhanced by some excellent singing by Bros. Holmes, P. Corri, Williams, G. F. Taylor (who presided at the piano), and Master Haydn Corri (a great grandson of the celebrated *maestro* of that name), whose charming vocalization was the theme of general admiration.

LODGE OF JOPPA (No. 223).—This extensive Lodge held its annual meeting at the Albion Tavern, Aldersgate-street, on Monday, the 4th instant, Bro. Alexander, W.M., in the chair, who most ably advanced several Brethren to further degrees, and initiated Mr. Henry Jones into the mysteries of the Order. Bro. Selig, P.M. and Sec., installed Bro. Joel Phillips in the chair; to offer praise for the manner in which the installation was done would be superfluous, as the Masonic abilities of Bro. Selig are too well known to need comment, suffice it to say he performed his task with the usual success. The officers appointed were Bros. H. Harris, S.W.; David Marks, J.W.; Duckker, S.D.; H. McLeary, J.D.; H. F. Isaac, S.G.; Thompson and Harris, Stewards. Bro. Selig was again invested as Sec., Bro. the Rev. A. de Solla re-appointed Chap., and Bro. D. Moses, Treas. The last-named Brother, it appears, has held his office for forty-eight years, and hearty good wishes were expressed for his continued good health. Bro. Selig, in a neat and appropriate speech, invested the late master, Bro. Alexander, with a very splendid jewel, which had been subscribed for by the members of the Lodge, as a slight testimony of their esteem and regard, and the efficient way in which he had conducted the Lodge for the last twelve months. The immediate P.M. returned thanks in feeling terms, and said, so long as the G.A.O.T.U. gave him strength and health, he would always be found at his post, endeavouring to render all the assistance it was in his power to give. The Secretary then read a report of “The Joppa Benevolent Fund,” which showed a balance in hand of £617. 17s. 4d.; the Lodge being congratulated upon the fact that since the

founding that fund, through the blessing of God, none of the members had occasion to seek relief from it. The visitors present included Bros. N. Davis, W.M. No. 218; S. Solomon, P.M. No. 218; Marriott, P.M. No. 12 (Prov. G. Reg. North Wales and Shropshire); Ruf, No. 12; J. Jacobs, No. 82; and Harris, Australian Lodge. An excellent banquet was provided by the Bros. Staples, to which ample justice was done, and the evening's entertainments much enhanced by the singing of Miss Medora Collins, and Bro. Lowick. It was also announced during the evening, that several amounts had been subscribed for the benevolent fund, in addition to the above.

LION AND LAMB LODGE (No. 227).—The annual installation meeting of this Lodge was held on Thursday, the 7th of January, at the Bridge House Hotel, Southwark. Bro. Jackson, W.M., and a full attendance of Brethren being present. The W.M. elect, Bro. R. Tappolet, was presented for installation, and the ceremonial was performed with that precision and accuracy which characterizes all the work Bro. Henry Muggeridge undertakes. The W.M. having been proclaimed and saluted in the several degrees, he appointed and invested as his Officers for the year ensuing Bros. Jackson, P.M.; Macarthy, S.W.; Goodchild, J.W.; A. Thomson, Sec.; Balfour, S.D.; Stanborough, J.D.; and Thompson, I.G. Bro. Sotheran was of course re-elected Treasurer, an office he has so ably filled from, we believe, time immemorial. The worthy Brother in November next completes his fiftieth year of Masonry and membership of the same Lodge. Bro. Riley, P.M. of No. 787, and several other visitors were present. A happy evening was spent at the conclusion of the business.

LODGE OF STABILITY (No. 264).—The meeting of this Lodge held on Tuesday, the 5th of January, was well attended. The W.M. Bro. Mathew Patten presided. Mr. Robert R. George and Mr. Thomas Smith were initiated into the Order, and Bro. Clark raised to the 3rd Degree. Bro. Henry Muggeridge afterwards took the chair, and, agreeably to wonted custom, installed Bro. William D. Whaley as W.M. for the year ensuing. A dozen P.Ms. were present at the ceremony, among whom were Bros. Mason, No. 18, Spooner, No. 237, and Carruthers, No. 281. The W.M. having been duly proclaimed and saluted, he invested Bros. Patten, P.M.; E. Sillifant, S.W.; G. A. Taylor, J.W.; Henry James, Sec.; E. Deutsch, S.D.; Newman, J.D.; Finch, I.G. Bro. King, the venerable and respected Treasurer, who had been unanimously re-elected, was also invested. Bro. Muggeridge, who had been for some years an honorary member of this Lodge, and is the Preceptor of the Lodge of Instruction held under its sanction, by desire of the W.M. addressed each of the Officers on investment, and delivered the usual exhortation to the W.M., the Officers and Brethren, on the duties of their respective offices, and their conduct and deportment as men and Masons. To say that this was well done would be but small praise; never did we see the imposing ceremony of installation better performed, and the marked attention of the Brethren present—thirty-six—was Bro. Muggeridge's recompense. All business being ended and the Lodge duly closed, the Brethren partook of refreshment, and after the usual loyal and Masonic toasts had been honoured, the health of the W.M. was proposed by Bro. Patten. In reply Bro. Whaley said, that although he feared he should not be quite equal to some of his predecessors in the chair, no efforts should be spared to preserve the efficiency of the office during his tenure. To "The Visitors," among whom besides those named were Bros. Stock, of No. 21, Whaley, No. 176, Boughey, No. 227, and R. Schweitzer, of Lodge of Six Lilies in Prussia, Bro. Carruthers responded; and it is also pleasing to us to record that our labours in the cause of the Fraternity were not only tangibly acknowledged by the Lodge subscribing to and having the publication on the Secretary's table, but the W.M. proposed "the Press organ of the Craft, *The Freemason's Magazine*." Bro. How, by permission of the W.M., proposed "The installing Master, Bro. Muggeridge, and the thanks of all present for the admirable manner in which that important business had been discharged." To this Bro. Muggeridge most feelingly replied, and invited all the younger Brethren who were not members of it, to visit the Lodge of Instruction, which is the oldest in London. "The P.Ms. and Officers" were duly acknowledged,

and Bro. James in kind and grateful terms proposed "Bro. King, their most respected Treasurer." Bro. King, in reply, gratefully acknowledged the good wishes of the Brethren; he had been thirty years a member of the Lodge, and had been an associate of Bros. Dr. Hemmings, Black, and Peter Thompson, as well as other great lights of Masonry. He was sincerely attached to the Order, and although sensible that his days on this sublunary sphere could not be very many, he hoped to be able to attend the meetings of No. 264, until the hour he was summoned to the Grand Lodge above.

YARBOROUGH LODGE (No. 812).—The usual monthly meeting was held on Thursday, the 7th of January, at the George Hotel, in the Commercial Road, East. Bro. James Kindred, W.M., was well supported by a full attendance of Officers and Brethren. Mr. Francis Read was initiated. Bros. Evans, Lambert, Kitching, and Wright were passed to the 2nd Degree. Bro. Wynne, P.M., then took the chair, and Bro. Crisp, W.M. elect being presented for installation, he was, in the presence of fourteen P.Ms., regularly placed in the chair of King Solomon, agreeably to established custom, and afterwards proclaimed and saluted in the several Degrees. The W.M. then appointed and invested the following as Officers for the ensuing year:—Bros. James Kindred, P.M.; J. B. Hampton, S.W.; Vasey, J.W.; John Purdy, Sec.; Rev. D. Shaboe, Chaplain and S.D.; Gutierrez, J.D.; W. Vesper, Dir. of Cers.; Flett, I.G.; Carr and Waight, Stewards. Bro. Wynne, P.M., who had been elected Treasurer, and Bro. Hookey, Tyler, were also invested. The report of the audit committee shewed a satisfactory state of the Lodge funds. On the motion of Bro. Purdy, Bros. Biggs, Blythe, and Mitchell were added to the committee. Bro. Biggs, P.G.S.B. proposed that a testimonial recording the sense of the Lodge of the services of Bro. W. W. Davis, the late Treasurer, engrossed on vellum, and framed and glazed, be prepared and presented to that Brother; this motion being seconded by Bro. Kindred, it was carried by acclamation. The Brethren, in number nearly forty, retired at eight o'clock to banquet, which was spread with Bro. Williams's accustomed good taste, himself and family being indefatigable in their attentions to the comfort of all present—the wine and viands being alike excellent and without stint. Among the P.Ms. who surrounded the W.M. were Bros. George Biggs, P.G.S.B., T. E. Davis, E. U. Gardner, D. S. Potts, Freeman, How, Grimes, W. W. Davis, Wynne, Bettgar, and W. Vesper. The accustomed loyal and Masonic toasts were duly honoured, the W.M. setting the good example of brevity in proposing the toasts, and the meeting broke up to the entire satisfaction of all present.

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#### INSTRUCTION.

CONFIDENCE LODGE OF INSTRUCTION.—No. 228.—At the close of last year the Brethren of this Lodge paid a fraternal visit to the Domestic Lodge of Instruction, and so agreeable were the results, that it was determined that the compliment should be returned; accordingly, the two Lodges met at Bro. Wadson's, Bengal Arms Tavern, Birchin Lane, on the 6th inst. The business consisted of working the seven sections of the First Lecture, and enrolling the names of many Brethren who joined the Confidence Lodge of Instruction on that occasion. We feel great satisfaction in stating that, although this Lodge has only been in existence twenty months, it can now boast of having upwards of 200 members. The Brethren afterwards sat down to an excellent supper, and cordially cemented the good-fellowship so happily begun.

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## PROVINCIAL.

## CORNWALL.

## PROVINCIAL GRAND LODGE.

The following is a list of the Prov. Grand Officers for the year 1857-58 :—Sir Charles Lemon, Bart., *M.P.*, of Carclew, R.W. Prov. G.M. ; Bros. Augustus Smith, *M.P.*, of Tresco Abbey, Scilly, No. 415, D. Prov. G.M. ; John Ellis, of Falmouth, No. 89 (P.D. Prov. G.M.), Prov. G. Sec. ; Richard Pearce, of Penzance, No. 142 (P.D. Prov. G.M.), Prov. G. Treas. ; E. S. Polkinghorne, of Penzance, No. 142, Prov. G.S.W. ; Thomas Ellis, of Helston, No. 400, Prov. G.J.W. ; Rev. H. Grylls, *A.M.*, of St. Neot's, No. 413, Prov. G. Chap. ; Edward Trewbody Carlyon, of Truro, No. 415, Prov. G. Reg. ; John McFarlane Heard, of Truro, No. 415, Prov. G. Dir. of Cers. ; E. Shaw, of Austell, No. 728, Prov. G. Supt. of Works ; Rd. Bodilly, of Truro, No. 153, Prov. G.S.D. ; J. O. Mayne, of Truro, No. 415, Prov. G.J.D. ; C. F. Hempel, of Truro, No. 415, Prov. G. Org. ; Samuel Harvey, of Truro, Nos. 153 and 415, Prov. G. Purs. ; Francis Passingham, of Truro, No. 415, Henry Spry Leverton, of Truro, No. 415, John McLean, of Truro, No. 153, and John Moyle, jun., of Chacewater, Nos. 415 and 1000, Prov. G. Stewards ; and Sergeant-major Wing, of Truro, No. 153, Prov. G.I.G.

HAYLE.—*Cornubian Lodge* (No. 659).—The Brethren lately celebrated their festival of St. John, when Bro. the Rev. W. H. Wright, of Godolphin, was installed W.M., and appointed as his Wardens, Bro. Christopher Ellis and Bro. John Abraham.

PENZANCE.—*Mount Sinai Lodge* (No. 142).—On the 30th ult. the Brethren of the Mount Sinai Lodge, Penzance, celebrated the anniversary festival of St. John the Evangelist. After the transaction of the usual business, Dr. G. S. Denbigh was duly installed W.M. for the ensuing year. The S. and J.W., and S. and J.D. were nominated ; Bro. Trounson was elected Secretary, and Bro. W. Ball, Treasurer. The Brethren then dined together, the W.M. in the chair. There were some visiting Brethren, who participated in the pleasures of the day.

TRURO.—*Lodge of Fortitude* (No. 153).—On Friday last, the Brethren of this Lodge assembled at their rooms at the Globe Inn, for the purpose of celebrating the festival of St. John the Evangelist. The members were visited by the W.M. elect and another Brother from the Phoenix Lodge, No. 415, Truro ; the W.M. elect of Love and Honour Lodge, No. 86, Falmouth ; the S.W. of the Cornubian Lodge, Hayle, No. 659, and the J.W. and another Brother from the Boscawen Lodge, No. 1,000, Chacewater. After the Lodge had been duly worked up to the proper degree, Bro. McLean was re-installed as W.M., Bro. Bodilly re-elected Treas. and Bro. Collins, Tyler. The W.M. appointed Bros. Bray and Gilbert as his Wardens, Bro. Clyma, Secretary, Bros. Wicks and Burrell, Deacons, and Sampson, I.G. Upon the usual labours of the Lodge being completed, the Brethren partook of a dinner prepared by Bro. Andrew in his well-known style, when the usual loyal and Masonic toasts were given and responded to, and all separated with that fraternal regard and harmony which always prevails at these assemblies.

## DERBYSHIRE.

REPTON.—*Royal Sussex Lodge* (No. 446).—The anniversary of this Lodge was celebrated at Bro. Somers's, Masonic Tavern, Repton, on Monday, December 28. The Lodge being duly opened, the Brethren proceeded to elect a W.M. for the ensuing year, when Bro. Redfearn, of Ashby, was unanimously elected. At four o'clock the banquet was held, Bro. S. Henchly, jun., the retiring W.M., occupied the chair, and Bro. Warner, of Ashby-de-la-Zouch, the vice-chair. Amongst

the visiting Brethren were Bros. J. Gamble, W.M. Tyrian Lodge, No. 315; J. Gadsby, D. & Prov. G.M. for Derbyshire; Huggins, T. Cox, and Warner (Wolverhampton). The usual Masonic toasts were given with the honours of the Craft, after which the Lodge was closed in due form.

#### DEVONSHIRE.

SOUTHMOLTON.—*Loyal Lodge of Industry* (No. 610).—On Tuesday, January 5, the Brethren of this Lodge assembled at the hall, and the suffrages of the Brethren having unanimously fallen upon Bro. John Abraham Kingdon to fill the office of W.M. for the year ensuing, he was regularly installed to that honourable office by Bro. John Galliford, in a most impressive manner. The W.M. then invested his several Officers, giving each of them suitable addresses upon their various duties; and on Wednesday, the Brethren, to the number of twenty-seven, assembled at the same place, and partook of an excellent banquet, which reflected much credit upon their worthy Steward, Bro. William Cole. The W.M., Bro. Kingdon, ably performed the duties of the chair. Among the visitors present were Bros. Rev. J. Russell, Edwards, Woolmer, Gawthorp, Marsh, Green, Gould, and Roe, of the Barnstaple Lodge; and Bros. Brewer, Roe, Balman, &c. &c. Bro. Edwards kindly presided at the pianoforte, and some excellent singing followed; in fact a more pleasant, rational, and harmonious meeting was never spent by any society of men. It must not be forgotten that the Prov. G.M. of Devon, the noble Earl Fortescue, presented the Lodge (and not the first occasion), with a bountiful supply of game. In the course of the evening the W.M. presented a scroll, whereon was engrossed the good wishes of the Brethren of the Lodge, to their respected Bro. Dr. Riccard, on his being about to leave the town for the Mauritius, which the respected doctor ably acknowledged.

TAVISTOCK.—*Bedford Lodge* (No. 351).—The Brethren of this Lodge met at the Lodge-room, on Thursday, December 31, for the purpose of celebrating the festival of St. John the Evangelist, and installing the W.M. for the ensuing year. Bro. Charles Bawden, the W.M., took the chair at high twelve, and opened the Lodge, at which time there were about twenty-five Brethren present. After the usual preliminary business had been concluded, Bro. W. Merrifield, P.M., presented the late S.W., Bro. Rev. W. E. Hadow, M.A., P. Prov. G.C., who had been unanimously elected at the preceding meeting, to be installed W.M., which was accordingly done in ancient and solemn form by the retiring master, Bro. Charles Bawden. On the return of the Brethren into the Lodge, the new W.M. appointed and invested his officers as follows:—Bros. C. Bawden, P.M.; E. W. Uren, S.W.; J. Merrifield, J.W.; J. F. Thynne, Sec.; W. Merrifield (P.M.), S.D.; J. C. Wills, J.D.; R. Tucker, I.G. Bro. W. R. Northway, who had been unanimously re-elected Treas., and Bro. J. Andrews, P.M., who has for many years filled the office of Tyler, to the entire satisfaction of the Lodge, were also invested with their jewels of office. After the business was concluded, the Brethren adjourned to the Bedford Hotel, where they sat down to a splendid banquet, served up by Bro. Northway in his well-known style. The usual loyal and Masonic toasts were given and duly honoured; and after spending a very pleasant day, the Brethren separated about eight o'clock. Bro. Newman (S.W. No. 887), was present as a visitor.

#### HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 90).—This Lodge assembled at Bro. Sherry's, the Black Swan, on Tuesday, the 29th ult., for the purpose of installing Bro. Nash as W.M. for the ensuing year. The ceremony was very impressively performed by Bro. Everett, P. Prov. G.S.B.; when the W.M. was pleased to appoint the following Officers:—Bros. Leoander, S.W.; Hasleham, J.W.; Rev. G. R. Portal, Chaplain; Cohen, Sec.; G. Jacobs, Treas.; Humphreys, S.D.; La Croix, J.D.; Snarey, Org.; Ruff, I.G.; Russ and Birt, Stewards. The business of the Lodge being ended, the Brethren, at six o'clock, sat down to a splendid banquet provided with Bro. Sherry's usual good taste, consisting of every delicacy of the season; the wines being of those rare vintages more frequently

known by name than experience. Amongst the company present we noticed the R.W.G.M. of the Province, Admiral Sir Lucius Curtis, *C.B.*; Bros. Wyndham Portal, P. Prov. G.S.W.; Beach, *M.P.*, P. Prov. G.S.W. (Oxon), and W.M. No. 995; Ether, Prov. G. Treas.; Biggs, Prov. G. Purs. (Wilts), and P.M. No. 247; and Hollis, &c. &c.

After the usual Masonic toasts had been given by the W.M., Bro. Portal, P. Prov. G.S.W., rose to propose "The Health of the R.W. Prov. G.M., Sir Lucius Curtis," who had honoured them with his presence that day, and whose affability of manner and kindness of disposition had endeared him to all.

The R.W. Prov. G.M., in returning thanks, stated that he had been a member of the Order now more than thirty years, and, having spent a great portion of his life in foreign countries, he had always found that, wherever Masonry was fully known there society really flourished, as Brethren delighted in supporting each other. It was the first time he had visited the Lodge of Economy, but from the very kind feeling shown him that day, he anticipated the pleasure of repeating his visit at no distant period. He sincerely regretted to find that in some Lodges innovations were made in the landmarks of the Order; but, for his part, while he held the responsible office he did, he would never sanction any deviation from them, for if once introduced, when and where would they be likely to stop? Once allowed, disunion and discord would be sure to follow. The R.W. Prov. G.M. then alluded to the usual notices of Grand Lodge meetings, hoping that at no distant day, a fortnight's notice might be given, instead of a week's, so that all Lodges might have time to discuss the motions to be brought forward. At the last meeting of Grand Lodge they had been highly honoured with the presence of the future husband of the Princess Royal, the Prince of Prussia; and a more noble-looking personage it had seldom been his happiness to behold. The prince felt proud of the alliance he was about to form, feeling sure the jewel he was about to take from this country would add increased brilliancy to the court of his own. The R.W. Prov. G.M. concluded by proposing "The Health of the W.M., Bro. Nash."

The W.M., in thanking the Brethren for the high honour they had conferred on him by appointing him to the chair, stated that it was now eight years since he vacated it, after filling it two successive years. He also expressed the great pleasure he felt at the high honour conferred on him and the Lodge, by the presence of the R.W. Prov. G.M., it being at all times a pleasure to hear of him, but how much was that pleasure enhanced by his presence. In conclusion he proposed "The D. Prov. G.M., Bro. C. E. Deacon and the other Grand Officers," coupling with it the name of Bro. Ether, Prov. G. Treas.

Bro. Ether expressed himself as being highly gratified at the way in which Bro. Everett, P. Prov. G. Sword-Bearer, had performed the ceremony of installation. He had frequently had the gratification of seeing it in other Lodges, but he must say, never had he witnessed it so effectively performed as on this day. Indeed, the manner in which that excellent Brother went through all the ceremonies reflected the greatest credit on himself, and benefit on his Lodge. He concluded by proposing Bro. Everett's health, to which that Brother, in a very efficient manner, responded.

The W.M. then proposed "Bro. Oakshote, the immediate P.M.," who, in returning thanks, expressed himself as particularly indebted to the Past Masters, but more so to Bro. Everett, for the kind assistance rendered him during his year of office; and congratulated the Lodge on their present position, they now having more initiations, and numbering more members than ever belonged to the Lodge since their charter was granted; and he hoped that unity and good feeling would ever exist amongst the Brethren.

The W.M. then proposed the health of Bro. Beach, *M.P.*, P. Prov. G.S.W. of Oxon, and W.M. No. 995, and facetiously alluded to his having recently, and almost at the same time, taken on himself the double responsibility of matrimony and a member of parliament, wishing that every blessing and happiness might attend the one, as he was confident a successful career would the other.

Bro. Beach was doubly gratified for the warm reception the proposal of his health elicited from the Brethren, feeling that their kind congratulations were

from the heart. It was frequently observed that those who entered the hymeneal state relinquished their former associations, but he could assure them that such would not be his case. He regretted that he had not been able from his connection with another province, to have visited Hampshire as much as he could have wished, but he took this occasion to thank the members of the Lodge of Economy for the assistance they had given to their Basingstoke Brethren at the consecration and opening of that Lodge, and sincerely hoped that the same kindly and brotherly feeling might ever exist amongst all members of the Order, a feeling he was most anxious to propagate.

Bro. P.M. Russ then proposed in very eulogistic terms, the health of Bro. Portal, congratulating the Brethren in having such a highly distinguished Brother as a member of their Lodge.

Bro. Portal, in thanking Bro. Russ for the complimentary manner in which he had introduced his name to the Brethren, wished to impress on the members the great necessity of all country Lodges being properly represented in Grand Lodge. He did not wish any alteration in existing laws that were good, but he wished to see all bad ones reformed; and if Brethren generally would take that interest in Grand Lodge business they did in their own, it would soon be effected.

Many other toasts followed, interspersed with some excellent songs, and the evening terminated much to the enjoyment of all.

#### HERTFORDSHIRE.

BERKHAMPSTEAD.—*Berkhampstead Lodge* (No. 742).—The regular meeting of this Lodge was held on Wednesday, the 7th of January, at the King's Arms Hotel, Bro. Thane, W.M. After the confirmation of the minutes of the preceding Lodge, the W.M. elect, Bro. John Webber, P. Prov. S.G.D., was installed into the chair by Bro. J. How, Prov. G. Dir. of Cers., in the presence of ten other P.Ms. The W.M. then appointed and invested as his officers Bros. H. G. Warren, S.W.; Shugar, J.W.; C. H. Law, Sec.; Henry Lane, S.D.; Norman, J.D.; Johnson, Dir. of Cers.; Burton, I.G. Bro. John Lane, who had been unanimously elected Treas., was invested, as also was Bro. Thomas, the Tyler. The Brethren, after the conclusion of the business, retired to banquet, which, under the catering of Bro. Harvey Lane, the new host of the King's Arms, gave great satisfaction. A most pleasant evening was spent by the Brethren assembled to greet Bro. Webber, from the auspicious commencement of whose year of office we anticipate a prosperous result. The happiness of the meeting was much enhanced by the vocal abilities of the members; especially of the W.M. himself, and Bros. Isaacs and Barringer.

#### KENT.

BROMPTON.—*United Chatham Lodge of Benevolence* (No. 216).—The monthly meeting of this Lodge was held on Tuesday, January 5, at the Golden Lion; and it being the day appointed for the installation, the Brethren assembled at four o'clock. Bro. Saunders (W.M.) P. Prov. S.G.W. and P.G. Treas., took the chair, and proceeded to business, when he raised Bro. Burn in a most impressive manner. The W.M. then installed Bro. Cooley S.W. and Prov. G. Steward, in a most masterly manner. Bro. Cooley having been duly placed in the chair and saluted according to ancient custom, proceeded to appoint his officers as follows:—Bros. Saunders, P.M.; Reed (staff sergeant), S.W.; Hawtry, J.W.; H. Morriss, Treas.; Strouse, Sec.; Leonard (staff sergeant in royal engineers), S.D.; Bachelor, J.D.; Roughton (sergeant major), I.G.; Frewer, Tyler. The visitors present were Bros. Ashley, P.D. Prov. G.M.; Hills, P. Prov. G.S.W.; C. Isaacs, P. Prov. G.S.W. and Prov. G. Sec.; H. W. Moore, P. Prov. G.D.; Windeger, Prov. G.S.D.; Watson, Prov. G.S.B.; J. Dade and Driver, P.Ms.; Knight, P.M. (captain 94th regiment); Rhodes (captain 94th regiment); Dr. Piper; Harvey (assistant surgeon); Bird and J. J. Everest, No. 91; White; Robertson (under the Register of Ireland).

The Lodge having been closed in due form, the Brethren, to the number of thirty, retired to banquet, which was well served, and gave great satisfaction. Upon removal of the cloth, the W.M. gave "The Health of the Queen and the Craft;" "God Save the Queen," by Bros. Driver and Ashley; "The Healths

of the M.W.G.M., Earl of Zetland," and "D.G.M., Lord Panmure." The W.M. then gave "The Health of the Prov. G.M., Bro. C. P. Cooper;" and observed, "I venture to think that there is not one Mason present, who will not feel proud to do honour to the Prov. G.M. (Hear, hear.) I trust, Brethren, that by our united efforts we shall, at our next annual meeting, be in a position to give him a hearty welcome." This sentiment was received with rounds of applause. The health of their old and respected P.D. Prov. G.M., Bro. Ashley, followed, and was also received with great applause. The Prov. D.G.M. in a very neat speech thanked the Brethren for the high compliment passed upon him, and hoped the G.A.O.T.U. would spare them to meet again next year under the same banner of brotherly love. Bro. Saunders proposed the health of the W.M. The zeal and ability which Bro. Cooley had evinced for the Craft, well merited the honour which the Brethren had conferred upon him; he was sure that nothing on his part would be wanting in discharging the duties of W.M. (Hear, hear.) Bro. Cooley in a neat speech thanked the Brethren for the honour conferred, and the warm reception the Brethren had that day given him.

Other toasts followed, including the Past and Present Prov. G. Officers, and responded to; the Visitors, acknowledged by Bro. Watson, Prov. G.S.B.; the Officers of the Lodge, responded to by Bro. Reed, &c.

The evening was much enlivened by the vocal abilities of Bros. Isaacs, Driver, Piper, Taylor, and Burn. At a late hour the Brethren retired, well pleased with the evening's entertainment.

RAMSGATE.—*Royal Navy Lodge* (No. 621).—The Brethren of this Lodge met together at Hiscock's Royal Hotel, Ramsgate, on Wednesday, the 6th inst, at four o'clock, to instal Bro. Hodge, who was the re-elected W.M. for the year. The installing Master was Bro. H. Boys, a member of the Lodge, who gave great satisfaction to the numerous Brethren present, by performing his duties in a most efficient manner. He likewise presented on behalf of the Brethren, a silver salver to Bro. B. Z. Hiscock, P.M. and Secretary to the Lodge, as a testimony of their great fraternal regard and respect, for his indefatigable zeal in Freemasonry. The re-election of Officers then took place as follows:—Bros. Stevens, S.W.; Lefeckin, J.W.; Beeching, Treas.; B. Z. Hiscock, Sec.; Cowley, S.D.; Finch, J.D.; Cullen, I.G.; Moyne, Tyler; Newbery and Jenson, Stewards.

Bro. H. Boys's several addresses to the Officers of the Lodge were most impressive, given with great energy and ability, and reflected the greatest credit on the worthy installing Master.

The W.M., Bro. Hodge, initiated Charles James Palmer, Esq., J.P., Deputy-Lieutenant of the County of Berks, Dorney Court, Windsor, into the mysteries of Freemasonry.

The Brethren, after the business of the evening was finished, retired to the banquet prepared for them at Hiscock's Royal Hotel, which gave universal satisfaction; the Brethren were all delighted with their evening's entertainment, and parted in peace, harmony, and brotherly love.

#### LANCASHIRE.

LIVERPOOL.—*Mariners' Lodge* (No. 310).—The members of this well-worked Lodge met to celebrate St. John the Evangelist's Day, on the 22nd of December, in their Lodge-room, 42, Duke-street, which has been newly-painted and decorated, and reflects great credit on the artist for the taste and judgment displayed in the arrangements of the various emblems, and the chaste and delicate tints of the walls and furniture. This Lodge is and has been held for several years in *private rooms*, and will be so until the Masonic Hall is erected, to which object the Brethren of this Lodge have subscribed the sum of nearly £300. The chair was taken by Bro. G. Wilson, W.M., at six o'clock, and the Brethren sat down to a sumptuous repast, provided by Bro. Chenoweth. After grace, several appropriate toasts were proposed and responded to in a manner usual among Masons. After a most delightful evening, spent in the most perfect harmony, the Brethren separated well-pleased with themselves and each other. Visitors:—Bros. Wade, W.M. No. 1026; Banister, W.M. No. 267; Jones, W.M. No. 263;

Evans, W.M. No. 965; Neville, W.M. No. 880; Wood, No. 263; Atherton, No. 294; and Lyon, No. 263. The enjoyment of the evening was much enhanced by the singing of Bros. Wood, Jones, Atherton, and Barton.

MANCHESTER.—*Lodge of Affability* (No. 399).—The festival of St. John was celebrated at the Masonic Lodge-rooms, Cross-street Chambers, on Thursday, the 7th January. The Lodge was opened for business at four o'clock, when a candidate was initiated into the Order. After which the solemn ceremony of installing as W.M. for the ensuing year Bro. John Higginbottom, was performed by Bro. Lyons Wright, P.M. Nos. 399 and 623, assisted by Bros. John J. Lundy, P.M. No. 399; Charles Ellis, P.M. No. 246; Thomas Ledward, P.M. No. 407; J. L. Hine, P.M. No. 407; and John Yarker, P.M. No. 623. The Brethren having formed in procession, and saluted their new Master according to ancient custom, he was pleased to appoint Bros. W. H. Bowers, S.W., and Daniell, J.W.; after which the Brethren adjourned to the dining-room, where a splendid banquet had been provided by Mrs. Hiley. As usual the Lodge was honoured by the presence of a number of distinguished Brethren from the sister Lodges in the neighbourhood. The Brethren separated at eleven o'clock, after spending the evening in the greatest harmony.

SOUTHPORT.—*Lodge of Unity* (No. 889).—On Monday, 28th December, the Brethren belonging to this Lodge met to instal their newly-elected W.M., Bro. George Woods, and to celebrate their festival of St. John. The Lodge, from the time of its institution, has been successful and flourishing both in numbers and attainments, and we understand that the Officers of the province who were in attendance highly complimented the younger members on their efficiency. The election of Bro. Woods to the position of presiding officer, was welcomed as an honour due to that gentleman's warm interest in the Craft, and as an acquisition to the influence and intelligence of the Lodge. The imposing ceremony of installation was ably conducted by Bros. Bridson, Hamar, and Lambert, and the W.M. appointed and duly invested the following Officers:—Bros. Ralph Holding, S.W.; G. B. Scholes, J.W.; John Aughton, S.D.; Richard Johnson, J.D.; James Hunt, Treas.; John A. Robinson, Sec.; Henry Bailey, I.G.; and J. Moyster, Tyler. Among the visiting Brethren were Bros. Henry Bridson, Bolton; Rev. E. J. Bolling, Bolton; H. Walter, Liverpool; Robert Greaves, Liverpool; J. Spencer, Ormskirk; James Hamar, Prov. G. Dir. of Cer.; Capt. Mawdsley, M. Simcock, J. Jones, &c. &c.

The banquet was quite worthy of the Scarisbrick Arms and its worthy host. Thirty Brethren sat down to dinner, several who had attended the Lodge being prevented from attending by private engagements, and by the circumstance of the railway time not suiting their arrangements.

Bro. Woods presided, and the subordinate Officers occupied their respective places in the Lodge. As the president, the W.M. proposed in succession the usual toasts. Bro. Lambert, between the toasts, sang "Come ye Masons, hither bring," and Bro. James Hunt one of his favourite songs.

Bro. Hamar said that he rose with a great deal of pleasure to submit to the assembled Brethren the next toast, because in the course of his peregrinations in Masonry he had frequently visited the Lodge and associated with the individuals to whom he was about to refer. He had, with some slight exceptions—and there were always exceptions to every rule—found the greatest unanimity to prevail, and especially at the present time they seemed to be making most satisfactory progress in numbers and ability. He was glad to see the younger members anxious to undertake and studious to qualify themselves for the principal offices, for it gave them a deeper interest in the institution when they had before them, as an object of laudable ambition, the honours of the chair. He wished the Lodge of Unity, No. 889, every prosperity. He was happy to find that their funds were in a very flourishing condition, and he was proud to speak of his own personal cognisance of the high position which the Lodge and its members had attained. The Lodge had made one of its members a Life Governor of the Southport Strangers' Charity in the person of the Rev. W. A. Mocatta, who was initiated,

passed, and raised in this Lodge; and that gentleman, twelve months after his initiation, was made the Prov. Grand Chaplain of the Western Division of Lancashire. (Applause.) This was much more than many other Lodges could say, and he knew something of the ability and perseverance it required to obtain an appointment to an office in the province. Offices that could be purchased were only open to persons of the greatest affluence. But this was not the case in Masonry. As he had told them in the charge he had already delivered to them, "merit alone was entitled to distinction in Masonry." (Cheers.) He hoped that this would ever continue to be carried out among Masons, and those who desired to progress would thus see that their only course was hard study, association with older and more practised Masons, and careful observation of the method of working in other Lodges. He proposed the W.M. and Lodge No. 889, and wished them continued prosperity, and a long reign of peace and happiness. Of their W.M. he had heard a very high character, and he had witnessed his installation with much pleasure, being convinced that the expectations formed of him would be fully realised during his year of office. (The toast was drunk with Masonic honours.)

The W.M. rose with very strong feelings to express the gratitude he felt for the very high compliment paid to him in having his health proposed by the worthy Prov. G. Dir. of Cer., who had performed his duties that day to everybody's gratification and admiration. He only hoped that he should be able to support and maintain the dignity of the chair to which he had been elevated. Certainly, he was but a young Mason, and he had not had the numerous opportunities he could have wished prior to his elevation to the chair; but the will was there, and he hoped that they would take the will for the deed. He should endeavour to carry out the principles of Masonry so far as he understood them, and if he failed in the proper discharge of his duties, they must attribute it to his ignorance rather than to a want of good intentions. He had appointed as his Officers brethren in whom he had the greatest confidence, and he believed that he should not look in vain for their co-operation and support, and that thus they should get on harmoniously and comfortably during the ensuing year. Should discord arise, a strong hand would be put out to crush it. Masonry was either a sublime principle, a magnificent science, a system of morality, or else it was useless. If carried out merely as a "free-and-easy," where nothing but *badinage* was going on, there would be an end of Masonry. He expected that the character of the Lodge and the demeanour of the members, would be such that it would be a subject of ambition to the citizens of the place to become connected with them; and that when they saw a Mason it might be said, "There is an upright, true, and honourable man." The word Mason should explain to the uninitiated what were true Masonic principles, but if they did not act up to the true principles of Masonry out of the Lodge, how could they expect to be respected either in or out of it. (Loud applause.) Without troubling them with any further observations, he begged to thank them for the high compliment they had paid him, and in return he wished them every success and prosperity. (Cheers.) Before he sat down, he begged to propose the healths of the Past Masters. (Cheers.) Bros. Bridson, Hamar, and Lambert, were well known as honourable and upright men and Masons, and for the way in which the ceremonies of the day had been carried out he felt extremely obliged, for it had been a great treat. He wished them health and prosperity, and hoped that at the termination of their earthly career, they might enter the Grand Lodge above. (Loud applause.)

Bro. Hamar briefly responded, and was followed by Bro. J. B. Lambert, who urged the Brethren to stand firm to the old land-marks of the Order, and to strive to carry out the Divine principles of "Brotherly Love, Relief, and Truth," not only to their Brethren, but to all who through unforeseen misfortunes were reduced to poverty. (Cheers.) Referring to the W.M., the speaker described his duties as onerous and difficult, but he congratulated him on the earnestness he had manifested, and on the efficiency of the Officers acting under him.

"The Visiting Brethren" were next proposed, and responded to by Bros. Hamar, T. Hignett, and Spencer.

The health of the Treasurer (Bro. Hunt) was then proposed by Bro. Lambert,

who warmly eulogized the valuable services of Bro. Hunt in supplying funds when required.

Bro. Hunt, in a characteristic response, congratulated the Lodge on the present financial prosperity which they enjoyed, and assured them he should never be found a backslider.

Bro. Ralph Holding then proposed the Secretary, and Bro. Robinson made a brief and effective reply.

"Our Absent Brethren" was the last toast; but prior to the closing of the Lodge, Bro. Lambert proposed that the best thanks of the members be presented to Bro. John Aughton, for the kind and affectionate memorial which he had, in a spirit of brotherly kindness, caused to be placed over the last resting-place of their deceased Bro. Towers, and that as a mark of the Lodge's appreciation of this truly Masonic act, this resolution be entered upon their minutes.

The resolution was duly seconded, and carried unanimously.

In the course of the evening, Bro. Professor Ewart gave the company some striking exhibitions of his surprising powers as a ventriloquist and a magician. So successfully did he imitate the voice of a suppositious messenger requiring one gentleman outside the door, that the Brother, not aware who the professor was, requested temporary leave of absence, and actually quitted the room, to return again amidst shouts of laughter.

#### LINCOLNSHIRE.

BOSTON.—*Lodge of Harmony* (No. 339).—At the monthly communication of this Lodge, holden on the 8th ult., Bro. Pocklington, W.M., in the chair, Bro. Rowell was raised to the 3rd Degree by the W.M.; after which a discussion took place as to the proper mode of voting by ballot for the W.M., some contending that the proper course was to propose and second such Brethren as were considered eligible, and then ballot for each separately, whilst others were of opinion that the proper mode was for each Brother to write on a slip of paper, to be delivered to the W.M., the name of the Brother he wished to vote for: and it was ultimately decided to take the ballot in that way, when Bro. S. B. Roberts (S.W.), was, with one dissentient, unanimously elected W.M. for the ensuing year. Bro. D. Jackson, P.M., was unanimously re-elected Treasurer, and Bro. Clayton, P.M., Tyler. It was also unanimously resolved that Brethren, on taking office, should pay certain fees on investment, such fees to be exclusively applied for the purchase of regalia, furniture, &c.

The festival of St. John was celebrated on the 30th ult.; Bro. Roberts was installed W.M. of the Lodge by Bro. Pocklington, W.M., who then immediately invested Bro. Pocklington as the immediate P.M., and the following Brethren his other officers, W. Clegg, S.W.; Waghorn, J.W.; Hackford, Sec.; Kent, S.D.; Bland, J.D.; Lewin and Lock, Stewards; and Marjason, I.G. The Brethren then adjourned to Bro. Jackson's, host of the Peacock Hotel, where upwards of thirty sat down to a most splendid banquet, and spent the remainder of the evening in harmony and fraternal festivity.

SPALDING.—*Hundred of Elloe Lodge* (No. 690).—The festival of St. John was celebrated on the 28th ult. by the installation of Bro. Charles Ridgway as W.M., the ceremony being performed by Bro. Pocklington, P.M. of the Lodge, and W.M. of 339 (Boston). The W.M. appointed Bros. Bates (P.M.), S.W.; Preston, J.W.; and Williamson (P.M.), Sec. The Brethren afterwards adjourned to Bro. Bingham's, host of the White Hart Hotel, and partook of an excellent banquet.

SPILSBY.—*Shakespear Lodge* (No. 617).—This Lodge met on Thursday, the 31st ult., in due form, to instal Bro. Fred. Baine as W.M. for the ensuing year. He afterwards appointed as his Officers Bros. S. Shaw, S.W.; S. Brown, J.W.; J. Cholmeley, S.D.; J. Cocking, J.D.; Geo. Smith, Sec.; and P. Lincoln, I.G. After the ceremony the Brethren assembled at the White Hart Inn, and, after an hour or two of unalloyed enjoyment, separated in peace, harmony, and brotherly love.

## STAFFORDSHIRE.

HANLEY.—*Menturia Lodge* (No. 606).—The annual meeting of this Lodge was held on the 29th of December, for the installation of Master and appointment of Officers for the year ensuing, and also to celebrate the festival of St. John the Evangelist. The following are the names of some of the distinguished visitors on the occasion :—Bro. Shuttleworth, representative of the Grand Lodge of England to Grand Alpine Lodge, Switzerland; Bro. Col. Vernon, R.W. Prov. G.M.; Bros. Thomas Ward, R.W.D. Prov. G.M.; W. K. Harvey, P. Prov. G.S.W.; A. Glover, Prov. S.G.W.; Hallam, P. Prov. S.G.W.; Thomas Mason, Prov. G. Reg.; Hill, Prov. G. Dir. of Cers.; Sweeting, Stoke, Prov. G.S.B.; S. P. Goddard, W.M. Etruscan Lodge; and William Webberley (Chief Bailiff), Longton; Thomas Cope (Chief Bailiff), Fenton; George Tennant, No. 55, Nottingham; Rose, Stevenson, Clark, &c. Bro. George Sergeant, P.M. No. 660, Burslem, who had been unanimously elected at a previous meeting, was then duly installed by Bro. W. K. Harvey, Longton, in his customary impressive manner; the other Officers were then duly appointed and invested. Bro. Thomas Mason presided with his usual ability at the harmonium, which had a very pleasing effect. A P.M.'s jewel was then presented by the Lodge to Bro. George Sergeant, bearing the following inscription, viz.: "Presented to Bro. George Sergeant, W.M., No. 660, by the Brethren of the Menturia Lodge, No. 606, for voluntary and efficient services rendered to the Lodge during the past year. Hanley, Dec. 29th, 1857." This valuable jewel is a most unique and beautiful production from the establishment of Bro. Thearle, London, and reflects great credit for taste and discrimination on the part of the members of the Lodge, and no doubt it will be highly treasured by the worthy Brother, who has by his exertions so richly deserved such a testimonial of their esteem. Bro. Shuttleworth, representative of the Grand Lodge of England to the Grand Alpine Lodge, Switzerland, who was present, was, on the motion of the W.M., unanimously elected an honorary member of the Lodge, the certificate to be engrossed on vellum and presented to him. This honour was very gracefully acknowledged by Bro. Shuttleworth. The R.W. Prov. G.M. Colonel Vernon, in a few brief but excellent remarks, congratulated the Lodge upon the very satisfactory progress made during the year, and also on its present efficiency (upwards of twenty new members having been initiated during the past year), and was loudly applauded by the Brethren and visitors present. The Brethren (about sixty in number) then adjourned to the banquet, provided by Bro. Thomas Simpson, Mason's Arms. The room was very tastefully decorated with flowers and evergreens; the dinner, dessert, and wines were of excellent quality, and reflected great credit on the worthy host. The usual loyal, patriotic, and Masonic toasts were given and responded to very heartily by the Brethren, especially when the R.W. Prov. G.M. alluded to the satisfactory state and future prospects of the Lodge, and, expressing the great pleasure he had experienced in his visit and with all he had seen and heard, promised another visit very shortly. The proceedings were very much enlivened by some excellent Masonic songs, by some of the Brethren present. The one by Bro. Thomas Simpson, "How lovely the sight when Brothers unite," was redemanded, and a copy of the music was requested by the R.W. Prov. G.M. We are sorry not to be able to give a more lengthened report of the proceedings, which were of a very interesting and truly Masonic character. Before the Lodge was closed, the R.W. Prov. G.M. in a very concise and appropriate speech urged upon the Brethren and Officers of the Lodge a punctual and regular attendance upon all meetings, as the only means of securing that proficiency which he was pleased to see so strongly exhibited: and also a practical application of Masonic principles to daily life and conduct, which was so essential to the well-being of the Craft, and progress in the noble science, ever remembering that our principal object was *charity* and *benevolence*, as well as the practice of every domestic and public virtue.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—The annual festival of this Lodge was held on Thursday, January 7, when the installation of W.M. took

place. The ceremony was ably performed by the Rev. Bro. Gwynne, P.M. No. 435, Prov. Grand Chaplain. The W.M. elect, Bro. King, S.W., having been presented and duly installed in the chair of the Lodge, appointed Bros. Stanway, S.W., and Betts, J.W. The W.M., and several Brethren of the Sutherland Lodge, Burslem, honoured the Lodge with a visit, so that altogether there was a very good muster. A gentleman was initiated into the mysteries of Masonry. The R.W. Bro. H. C. Vernon, Prov. G.M. Worcestershire, was admitted as a joining member; and R.W. Bro. Shuttleworth, was made an honorary member of the Lodge. The Brethren then adjourned to banquet, and did justice to the ample provision which had been made for their creature comforts by the worthy host, Bro. Trigger.

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## ROYAL ARCH.

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### PROVINCIAL CHAPTER.

WELLINGTON (SHROPSHIRE).—*Eyton Chapter* (No. 875).—Monday, the 4th of January, was the day of installation of the Principals of this Chapter for the ensuing year. The following Officers, having been elected by ballot, were installed by M.E. Comp. Brightwell, the immediate P.Z.:—Eyton, Z.; Anslow, H.; Belliss, J.; Knowles, E.; Lewis, N.; Randle, P.S.; Barber, Treas.; and Cureton, Janitor. A Brother was proposed for exaltation at the next meeting.

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## KNIGHTS TEMPLAR.

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MANCHESTER.—*Encampment of Faith*.—This Encampment, which is one of the oldest in the kingdom, met at the Rose and Crown Inn at Pendleton, on Wednesday, the 6th January, when Sir Knt. J. L. Hine, Prov. G. Herald, was installed as E.C. for the ensuing year by Sir Knt. Broadbent, P.E.C., assisted by Sir Knt. Thomas Ledward, P.E.C., and others. After the installation, the E.C. appointed Sir Knt. Thomas Morton, 1st Captain; and Sir Knt. John J. Lundy, R. &c., 2nd Captain. After business, the Sir Knights passed the evening in the most agreeable manner, and separated at ten o'clock.

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## SCOTLAND.

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### MEETINGS OF EDINBURGH LODGES FOR JANUARY.

*Wednesday, January 13th.*—Canongate Kilwinning, (2).  
*Monday, 18th.*—St. Luke's (44), 100, Princes-street.  
*Tuesday, 19th.*—St. David's (36), Hyndford-close, 50, High-street.  
*Wednesday, 20th.*—Roman Eagle (160), National Hotel, 8, West Register-street.  
*Thursday, 21st.*—Lodge of Journeymen (8), Toddrik's-wynd, 80, High-street.  
*Tuesday, 26th.*—Edinburgh Defensive Band (151), Hyndford-close, 50, High-street.  
 Canongate Kilwinning Lodge meet every Wednesday in the Lodge-room, St. John's Chapel, St. John's-street.  
 The Grand Lodge meets on the 1st of February.

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### DALKEITH.

*Lodge Dalkeith Kilwinning* (No. 10).—This Lodge celebrated the festival of St. John on Tuesday, the 29th ult. The election of office-bearers took place in their Lodge-room, when R.W. Bro. Dr. Jefferis was re-elected to the chair, and

Bros. Kramer and Nichol to the Senior and Junior Wardenships. After the election, the Brethren adjourned to the Cross Keys Hotel, where an excellent supper had been prepared for them. Deputations were present from the Lodge of Edinburgh, No. 1; Canongate and Leith, No. 5; St. Stephen's; and the Celtic. After spending a very happy evening, the Dalkeith Brethren accompanied the deputations, preceded by an excellent band of music, to the train, where three times three enthusiastic cheers were given, and the Brethren from Edinburgh returned home well-pleased with the reception they had received from this ancient Lodge.

#### DUMFRIESSHIRE.

THORNHILL.—*St. John's Lodge*.—Monday the 28th ult. being the day set apart by the Freemasons of this Lodge for celebrating the anniversary of their titular saint, the Brethren mustered in large numbers; after which, our excellent brass band, accompanied by the office-bearers of the Lodge, and a large number of the Brethren, walked in procession to the residence of Bro. Thomas Kellock, the R.W.M., and escorted him to the Lodge-room. The Lodge having been duly opened, the business of the day, after a long and protracted sederunt, was at length got through, when the Brethren arranged themselves in the order of procession, and perambulated the principal streets of our beautiful village, accompanied by the cheering strains of the band. The Brethren afterwards returned to the Lodge-room, where a most excellent and substantial dinner was served up by Bro. Redpath, of the George Hotel. The Brethren having done ample justice to the good things provided, and the cloth having been removed, the R.W.M. took his seat, when song and sentiment prevailed for an hour or two with unceasing harmony. The Lodge was then closed, to give way to the parties attending the ball. On arriving in the ball-room after a temporary absence, we were surprised at the amount of youth and beauty assembled. The room had been most tastefully decorated with evergreens, which gave an additional charm to its already attractive appearance. The music struck up, and the merry dance went on, the Terpsichorean votaries threading its giddy mazes till an early hour in the morning, each one, we are sure, gratified with the proceedings. The committee of management deserve all praise for their excellent arrangements. The following is the list of the office-bearers for the ensuing year:—James Milligan, W.M.; John Nelson, D.M.; Thomas Kellock, P.M.; George Thomson, S.W.; William Muirhead, J.W.; William Brown, Treas.; Joseph M'Craig, Clerk; David Hastings, Chap.; William Eskdale, S.D.; John Black, J.D.; James Richardson and William Brown, Stewards; Robert Muirhead, Tyler.

#### EDINBURGH.

*Lodge of Edinburgh, Mary's Chapel* (No. 1).—This ancient and highly respected Lodge met in their Lodge-room, Ship Hotel, on the 28th of December, to celebrate the festival of St. John the Evangelist. The R.W. Bro. Dr. McCowan opened the Lodge in due form, and initiated a gentleman to the Apprentice Degree; after which the Brethren proceeded to the election of office bearers for the ensuing year, when R.W. Bro. McCowan was re-elected for the fourth year to fill the office of R.W.M.; Bros. Belfrage, P.M.; Clark, Substitute-master; Mann, Deputemaster; Chas. Stuart Law, S.W.; Lawrence Thallon, J.W.; James Thallon, S.D.; Mowat, J.D.; Drysdale, Chaplain; Gordon, Sec.; Gough, Treas.; Law, Jeweller; Dewar, Master of Stewards; Allan, I.G. After the election, the Brethren sat down to a splendid banquet, prepared by Bro. Kennedy, of the Ship Hotel. The R.W.M. presided, Bros. Law and Thallon acting as croupiers. At nine o'clock deputations were received from the different Lodges in the province, and three deputations sent out to visit the other Lodges in Edinburgh, headed by Bros. Clark, Mann, and Law. The various Lodges visited were in a flourishing condition, and the Masters, with only two exceptions, determined to hold to their chairs for another year. They certainly deserve to be re-elected, as they are all good Masons, and work well together. The Lodge St. Stephens have done well in securing the services of R.W. Bro. Mitchell, their late S.W., who seems to be instilling fresh vigour into the older office-bearers, and doing his utmost to bring

new members to the Craft ; his securing the Café Royal to hold his meetings, is a great boon to those interested in the Lodge St. Stephens, for however much may be said in favour of old buildings, and of keeping up the old Lodge-rooms, it must be admitted that the entrance to St. Stephen's Lodge was sufficient to deter any weak-stomached individual from again entering a close in the High-street. The Roman Eagle Lodge have elected R.W. Bro. Coghill, Grand Mareschal, to fill their chair, and we sincerely trust that in "the garb of old Gaul" with "the fire of old Rome," he will succeed in raising the Roman Eagle to soar to that high position which she so well merits. We only regret that he has not appointed his friend "the Fairshon" to some important office in the Lodge, for we feel assured that had he done so, the Roman Eagle would have been in a short time the Lodge of Scotland.

On Wednesday the 6th instant, a special meeting of Lodge No. 1 was held for the purpose of initiation. In the absence of the R.W.M., the chair was filled by the new S.W., who went through the duties of the chair in a very efficient manner, and ably initiated two gentlemen into the mysteries of the Craft.

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#### ROYAL ARCH.

*Canongate Kilwinning Chapter* (No. 56).—This Chapter held a meeting on Friday evening, the 8th instant, when Bro. William Hope Vere, of Craigie Hall (having previously received the Mark and Chair Master Degrees), had conferred upon him the Degree of Excellent Master, and was exalted to the Royal Arch. Excellent Comp. Drybrough performed the duties of First Principal in a very efficient manner, ably supported by Comps. Alex. James Stewart, as H. ; Dr. Samuel Sommerville, as J. ; Stewart Watson, Scribe E. ; and Law, 1st Sojourner. After the exaltation the M.E. Principal Z. reported to the Chapter that a committee meeting had been held, and that they had fixed the second Friday of every month as the monthly meeting of the Chapter.

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#### IRELAND.

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##### NORTH MUNSTER.

LIMERICK.—*Union Lodge* (No. 13).—On Wednesday, 30th December, this ancient Lodge met at their Lodge-rooms, at high noon, to instal their Officers for the coming season. The Brethren subsequently adjourned to Cruise's Hotel, at seven o'clock, where they partook of a banquet prepared by Bro. Cruise, in his best style. A large number of Brethren sat down to dinner, presided over by the W.M., Bro. William Barrington, who was supported on the right by the R.W. Bro. Michael Furnell, the Prov. G.M. of North Munster. Several visitors were also present, including the Master, Past Master, and other members of the sister Lodge, No. 73, also a Brother from the Paris Lodge, No. 317, on the registry of France. The urbanity and hospitality of the W.M. were beyond all praise. On the Lodge resuming labour, a candidate was proffered for initiation. After an evening spent most delightfully, the party broke up, delighted with their entertainment.

*Eden Lodge* (No. 73).—The members of this Lodge celebrated the anniversary of St. John according to custom with full honours on Tuesday, 29th December, at their Lodge-rooms. The Brethren assembled at high noon for installation of Officers, when the following were elected :—Bros. William Peacock, W.M. ; Ninian Miller, S.W. ; Joseph Fogerty, J.W. ; James Peattie, S.D. ; M'Nay, J.D. ; Richard Miller, Sec. ; and F. Guy, Treas. After the installation the Brethren formally retired, only to meet again in happy reunion, to partake of a sumptuous banquet, at which thirty-five attended, including the Prov. G.M., Michael Furnell, D.L., and several visiting Brethren from other Lodges. The tables were

profusely supplied with every delicacy of the season. On no previous occasion was such general satisfaction experienced by the Lodge, the entertainment being most *recherché*, and got up under the personal inspection and arrangement of Bro. Joseph Fogerty, P.M., who received the thanks of the company for his well-merited exertions. The usual loyal toasts were drunk with acclamation and devotion, which was succeeded by vocal music, in which the company delighted, the singing being of first-rate character, especially that of Bro. Captain Fudge, of the steam ship *European*, of this port, who lent a charm to the convivialities, highly creditable to his taste and judgment as a child of song. The utmost hilarity characterized the proceedings, good fellowship and brotherly love predominating. The health of Bro. William Phayer, the esteemed outgoing Master, was toasted with enthusiasm, and drunk in a bumper, to which Bro. Phayer replied in suitable and appropriate terms; after which he was presented with a P.M.'s. jewel in testimony of his valuable services to the Lodge, as well as for his urbanity and affability upon every occasion.

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## TURKEY.

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### THE FESTIVAL OF ST. JOHN.

CONSTANTINOPLE.—The annual festival of St. John was held on the 28th December, at Bro. King's, King's Arms, Galata, when fifty Brethren sat down to a most sumptuous banquet provided by Bro. King. The room, a spacious one, was tastefully hung with flags of all nations, and profusely decorated with flowers and evergreens. The time for dinner having arrived, grace was said by the W.M., Bro. Charles Silley, when the good things of this sublunary life were discussed with that gusto which only Masons know. After the removal of the cloth, the usual loyal and Masonic toasts were given by the W.M., and responded to with truly Masonic honours. In answer to the toast, "Our Visitors," Russein Bey returned thanks in French, in a true spirit of brotherly friendship. His brief but pithy speech was listened to with delight by the assembled Brethren. On the charity-box going round, after the toast "To all distressed Masons wherever they may be," it was announced by the Secretary, Bro. W. W. Evans, to contain 650 piasters. During the evening a vote of thanks was passed to Bro. King, for the admirable manner the banquet was served, and for so thoroughly carrying out the W.M.'s wishes. The evening was enlivened by glees, duets, and songs, which proved, beyond a doubt, that music is not the least of a Mason's talents.

After a convivial evening the assembly broke up, highly gratified at the admirable manner in which the banquet had been arranged.

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## SWITZERLAND.

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The following circular has just been issued:—

The Grand Master of the Union of the Swiss Lodges, to all the Freemasons spread over the face of the globe.

Very respectable, worthy, and well-beloved Brethren,—The Brother Masons of the Orient of Geneva, separated hitherto by the differences of obedience and of ritual, have reunited in the endeavour to erect a temple worthy of the Sublime G.A.O.T.U., worthy of the admiration of all those who render to the Being of Beings the same pure homage, whatever may otherwise be the difference of their belief. The Council of the State and the Grand Council of the Canton of Geneva, advanced sentinels of all progress, have generously lent themselves to this project by means of a law which gives to Masonry the concession of a piece

of land, by the same title as that by which other modes of worship have obtained a similar favour.

This concession is certainly the most important ever made on the part of a sovereign state to liberty of conscience, and thereby to the immutable and sacred principles of Freemasonry.

The present day ought to raise for itself an edifice which, under the denomination of the *Temple Unique*, shall give shelter to our labourers in civilization, and to the numerous Brethren of all parts of the globe who come to visit the free city of Geneva.

For the purpose of realizing this eminently Masonic work, the commission for the foundation of the *Temple Unique*, partaking of the fundamental idea that Masonry knows no boundaries or distinction of race, and that each Lodge is but the reflection and a fraction of the Universal Lodge, addresses itself with confidence to all the working Lodges of the Grand Alliance, and to Freemasons of all nations. And doubt not but they will be happy to contribute their grain of sand to an edifice which will be the visible symbol of our indissoluble union, and at the same time a precursor of the universal future which is reserved for it.

May our appeal spread amongst all those who have faith in Masonry as an emanation of the true light, all those who desire the peace and progress of humanity, all those who wish to aid the workmen full of devotion and zeal, and may we soon contemplate in this sanctuary the chain of union and love spreading from all the extremities of the earth, and celebrate in our temples the wisdom, the power, and the glory of the world's great Architect.

The delegated commission,

MARC VANEY.

A. VEILLE.

J. DELPHIN, President of the C. of the T.U.

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## MASONIC FESTIVITIES.

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THE ST. JAMES'S UNION LODGE BALL, in aid of Masonic Charities, took place at the Freemasons' Tavern, Gt. Queen Street, on Friday last, Jan. 8th, and a very agreeable *réunion* it was, if we may judge from the many expressions of pleasure and approbation we heard from a number of the Brethren and their fair friends. Bro. Gurton acted as President upon the occasion, and proved himself as efficient in that position as in the Lodge, where he has been called upon by the unanimous votes of the Brethren to fill the high and distinguished post of W.M. for two succeeding years; and where, by his urbanity and excellent working, he has gained many friends, and made the St. James's Union Lodge one of the best in the metropolis—of this we hope to speak upon some future occasion. With the veteran Bro. Adams's far-famed band, and Bro. Frampton as M.C., assisted by a dozen obliging stewards, we need scarcely say, everything passed off agreeably and satisfactory in the ball-room. At one o'clock the company sat down to a sumptuous banquet, laid out in the Glee-room and the Cambridge, by Bros. Shrewsbury & Elkington, in their best style, which, as far as the viands were concerned, left nothing to be desired. But we have before, and cannot help again expressing our regret that we have not at the Tavern a second room large enough to accommodate as many at supper as we may ask to meet us in the Hall. It would be so much more agreeable, upon an occasion like the one we are recording, to entertain all our friends together, instead of dividing them into two, or perhaps three rooms. Three or four hundred well-dressed persons sitting down to a ball-supper, after the first fire or two of champagne—the Babel of tongues—the joyous laugh—the crackers—the useless entreaties of the rosy old gentleman in spectacles to obtain silence until it is found that the president is about to propose the Queen's health,—this, we think, is a scene worth going to a ball for.

But, where your company is separated, there is sure to be some dissatisfaction, though on Friday evening, we are happy to say, that was confined to the regret that we could not all sup together with Bro. Gurton. But we are promised another large room. We are told the plans are all prepared, and everything is in a forward state, but that there is a hitch somewhere and the improvements cannot be commenced just yet. Let us hope there may be no unnecessary delay, and that before long we may have a building in London that will be a credit to Masons, and of which the Free and Accepted will be proud. The Freemasons' Tavern, as it is at present, is not sufficient for the increasing importance and requirements of the Craft. London, with its 150 Lodges and Chapters, ought to be well accommodated either for working or for its Masonic festivals, and we are happy to say, of our own personal knowledge, that a festival like that held on Friday night, tends greatly to popularize Freemasonry. After the supper had been ably discussed, Bro. Gurton said:—"Ladies and gentlemen, before returning to the ball-room, may I request you to fill bumpers to do honour to the toast I now rise to propose; I am sure you will all join with me in drinking it with the greatest cordiality. The toast I allude to is that of our most gracious Queen. I shall confine myself to a very few observations, for nothing I can say will add to the lustre that encircles the greatest and mightiest lady upon earth. We are here this evening, surrounded by a galaxy of beauty, which I will not say has been unequalled at our former festive meetings, but I may say this much, it has been unsurpassed. The ladies have this evening favoured us with their company in the ball-room and at the banquet-table; and in asking them to honour us with their company upon occasions like the present, does it not show to the popular world that we are not the selfish beings that many, who have not the honour to be Masons, consider us? Ladies and gentlemen, our object in being here this evening is not only to enjoy ourselves in the mazy dance, meet our friends, and pass a sociable pleasant hour or two, but while our time is thus passing intellectually, we are contributing to the enjoyment of others, who are far less able than we to help and protect themselves. The surplus funds of this evening's entertainment will be devoted to Masonic charities; and may it help to warm the hearts and cheer the prospects of the deserving. Her Majesty, our illustrious Sovereign is the patroness of our Institution, and no Institution can boast a more solid foundation than that on which Freemasonry rests; and thus supported, is it surprising that Freemasonry flourishes to an extent which no other society can boast? Independent of being nearly and dearly connected with Masonry, her Majesty is a true and sincere Mason in heart. Ladies and gentlemen, I give you the Queen, with three times three, and may the Great Architect of the Universe continue His blessing on herself and family from generation to generation." After the applause had subsided, the President gave two or three other toasts, including "The Ladies," which were duly honoured; the company returned to the Hall, where dancing was kept up till nearly six o'clock, when the company separated, highly delighted.

ROYAL FREEMASONS' GIRLS' SCHOOL.—Those of our readers who take an interest in this institution are perhaps aware that the winter holidays are passed by the children at the school, it being deemed inadvisable to risk the consequences of removal at a usually inclement season. Every care is taken, however, that the joys of Christmas shall be fully realized, and nothing is left undone on the part of the committee or matron to compensate for the absence of home pleasures. For many seasons past it has been the custom to hold a *fête* on or about Twelfth Night, at which many of the friends and patrons of the school attend with the avowed object of doing their utmost to add to the enjoyment of the children, and who in doing so greatly contribute to their own by renewing their experiences of, perhaps far off, happy childhoods. This annual festivity took place on Thursday, 7th instant, and passed off in a manner the most delightful and satisfactory. Several of the governors and subscribers were present, accompanied in many instances by the various members of their families, the earliest arrivals commencing at about five p.m., the number of visitors being upwards of thirty. The rooms were very prettily decorated, the whole of the ornaments being the work of the children; and the taste with which they were displayed reflected great credit on

those under whose superintendence they were arranged. A very handsome Christmas-tree had been provided, and the kind contributions of numerous friends had enabled the directress to furnish it most sumptuously, as well as to prepare an entertainment in every way worthy of the occasion. There is one circumstance connected with this year's celebration which we deem worthy of special mention: amongst the guests was Mr. Ford North, a gentleman residing in the neighbourhood of the school, and who with his family had accepted an invitation to be present. To this gentleman the children have been indebted for much kindness in the shape of presents of fruit, &c., and who had this Christmas sent them a most liberal donation of mince pies, accompanied by a letter breathing sentiments of the heartiest sympathy and gratification. His presence afforded an opportunity for expressing the thanks of the children and their friends for the interest he had evinced for their comfort and happiness; and in acknowledging the compliment, Mr. North spoke most feelingly and eloquently. His attention had first been drawn to the institution by observing the beautiful demeanour and conduct of the children at church. He argued that if they thus behaved themselves in the invisible presence of their Creator, their conduct must be equally correct when in the visible presence of their patrons and protectors; and that the principles inculcated under their supervision, which produced such results, could not but be good. He was not a Mason in form, though from what he had heard he trusted he was in spirit; and from the evidence of their doings which he saw before him, he prayed heaven to bless and prosper them.

A peculiarly gratifying feature in the annual *fêtes* is the opportunity they afford for the re-union of many of those who were formerly pupils in the school, and who have since pursued various callings in life, in every case reflecting credit on the institution in which they were nurtured. Several of these were present on this occasion, and appeared to derive no little pleasure from the renewal of old associations.

The healths of Bro. E. H. Patten, as an old and warm supporter of the school; of Bro. Nutt, who had most liberally contributed in various ways towards perfecting the arrangements of the *fête*; of Bro. F. Crew, who has done more for the institution than can be imagined, much less described,—were severally given, and suitably acknowledged—the latter estimable Brother declining to take the praise awarded to himself, but distributing a large share of it to the matron, Miss Jarwood, and to the schoolmistresses, Misses Suter and Kernott, whose merits we are sure will be readily admitted.

Music, the song, the dance, the drawing the twelfth-night characters, and the distribution of prizes from the Christmas-tree—contributed to the enjoyment of an evening, the pleasures of which were without alloy. With the trials, anxieties, and jealousies incident to every station in life, of how few gatherings, even of those held under the most auspicious circumstances, can this be said! Childhood is the golden age, the pure delights of which once gone are passed away for aye. Their influence, however, may remain, though too often dulled and all but destroyed by the carking cares so fatal to our finest sensibilities. But memory is powerful, and by its aid such a meeting as that we have been describing may prove beneficial; for who is there—even the veriest cynic on earth—who can witness the happiness of seventy young hearts reflected in the beaming countenances of as many smiling children, without experiencing a revival of early thoughts and ideas; and it may be that, in a moment, each

“—— hope and feeling which had slept  
From boyhood's hour”

—may come fresh o'er him, and imbue with brighter colours a prospect which he may have been induced to regard as “flat, stale, and unprofitable.”

If there should be one of our readers upon whom melancholy is feeding “like a worm i' the bud,” let him make a note of our remedy and become a participator in the next Christmas festivities at the Royal Freemasons' Girls' School, at Wandsworth Common, which may be reached, by train from Waterloo Station, in a quarter of an hour, and which at any time will amply repay the trouble of a visit.

## THE WEEK.

THE events of the past week have been generally of little interest, with the exception of the news brought by the telegrams from India, which is of a mixed character, the good, however, preponderating over the bad. General Windham had met with a slight reverse in a surprise by the mutineers of the Gwalior contingent, but afterwards repulsed them in an attack on his intrenchments. Sir Colin Campbell and Sir James Outram having completely relieved the Residency of Lucknow, had left it for a time, the latter being at Alumbagh and the former in the neighbourhood of Cawnpore. Sir Colin had attacked the Gwalior contingent after the affair with General Windham, and completely routed them, General Grant pursuing them and depriving them of their guns and baggage. The Punjab was quiet, and one or two attempts at mutiny in various parts of India had been promptly suppressed. In America filibustering had received a sincere check, General Walker and his troops having surrendered to the demand of Commodore Paulding, of the American navy. In France, the most important events appear to have given way to pleasure, and the only record we have of the Emperor is, that he daily—and even nightly, engages himself with skating amongst his subjects on the ornamental waters of the Bois de Boulogne. At home, things look brighter than they did at the close of the year.—The Bank has reduced the rate of discount to 6 per cent. Commercial confidence is reviving, and the working classes will receive the reward of their struggles in the shape of better and more constant employment, than a few months since could have been looked for.—The holidays are pretty well passed, and the juveniles, who have been enjoying themselves with the mince-pies and pantomimes, are looking forward to the return to school with more regret than pleasure. Amongst the children of a larger growth, the one absorbing subject appears to be the approaching marriage of the Princess Royal with our illustrious Brother, Prince Frederick of Prussia. Theatrical performances, balls, dinners, addresses, and illuminations, are freely talked of, and have served to fill the columns of the papers, which would have otherwise been stale and unprofitable.—The only commercial meetings of importance have been those of the London, the East & West India, and the Commercial Docks, all of whom have kept up their accustomed rate of dividend. The Briton Life Assurance Association has held its annual meeting, when a satisfactory report was presented, which showed that, notwithstanding the commercial depression, 1,062 policies were issued during the past year, assuring £219,200, and producing an annual income of £,6298. 1s. 10d. The total premiums for the year (exclusive of other receipts) were £9,777. 7s. 5d., and the claims from deaths £1,782. 10s. A dividend of 5 per cent. was declared, and the chairman expressed his conviction that next year the income would exceed £14,000. Bro. Messent may well be congratulated on the success which has attended his exertions.—The theatres have all been well filled, and Mr. Lumley has been filling his pockets by operas at playhouse-prices.

## NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 will be ready in a few days, price 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

SPECIAL NOTICE.—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on one side only

of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and which the Craft would be benefited by having presented to them; for, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no worse impediment than backed copy, not always legibly written.

The January number of 1857 having been reprinted, the Brethren may now complete their sets without inconvenience.

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### TO CORRESPONDENTS.

“J. J. L.”—We have referred to your manuscript, and quite absolve our printer for having wrongly rendered a name, which was so written as to be undecipherable. In giving proper names, where accuracy is so essential—since for the spelling of such there is no orthographical standard—our correspondents should be careful to write very distinctly.

PROVINCIAL MASONIC APPOINTMENTS.—Brethren are requested to fill up the forms relative to these appointments, and forward them to the office as soon as possible, that the list to be published at the close of the month may be rendered as complete as possible.

“Z. Z.”—Masonic authority in no way presumes to interfere between a Brother and the laws of the country in which he lives.

“S. S.” and others.—The *Magazine* was issued on Wednesday last, and if you did not receive it in time it was the fault of your bookseller.

“A YOUNG MASON.”—We do not answer such questions.

A Correspondent who signs himself “TOM CURIOSITY,” asks—“Can you explain the following anomalies in Masonic jurisdiction? Jersey is a Province of the United Grand Lodge, yet there are Lodges holding under Irish warrants working there. Again, Portugal has been long considered a Province of the Grand Lodge of Ireland, and yet the United Grand Lodge of England has just issued a warrant for the opening of a Lodge at Cadiz.” We must refer our correspondent to the Grand Secretary for an answer to his question, as we do not profess to understand all the anomalies of jurisdiction. It would be well if the managing bodies in the Grand Lodges of England, Scotland, and Ireland could come to an equitable arrangement on the subject.

“M. M., York.”—At the close of the month.

“P. Z.”—The *Freemasons' Magazine* will be issued in monthly parts for the convenience of parties desirous so to receive it.

“A WOULD BE MASON.”—Apply to some friend in the town in which you live for an introduction to one of the Brethren.

ROYAL GLOUCESTER LODGE, SOUTHAMPTON—next week.

Bro. W. Biggs will oblige by sending his exact address.

## No. III.—JANUARY 20, 1858.

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### CHIVALRY,

AND THE INSTITUTIONS, OR ORDERS, OF THE KNIGHTS OF ST. JOHN OF MALTA; THE KNIGHTS OF THE TEMPLE OF SOLOMON; AND THE TEUTONIC KNIGHTS OF GERMANY.—BY A P.E.C. OF THE ORDER OF MASONIC KNIGHTS TEMPLAR, AND OF ST. JOHN OF MALTA.\*

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#### THE KNIGHTS OF THE HOSPITAL OF ST. JOHN.

PETER DUPONT, an aged Piedmontese Knight, was next elected to the supreme office, although he wished to decline its acceptance. He had soon to call on the Emperor to send aid to repel the incursions of a piratical Algerine chief. Charles, to protect the Christian territory and the commerce of the Mediterranean, fitted out a large fleet, on board which he put 30,000 troops, and invited the Order to join him. The expedition was successful, and many Christian captives were set at liberty; but, we regret to add, the rude Spanish and German soldiers committed, in their hour of victory, the foulest atrocities. The Emperor, in return for its services, granted to the Order the privilege of receiving all provisions and military stores from Sicily free of duty.\* The Grand Master died in the next year, and Didier St. Jaille was elected in his stead: he lived only twelve months, and John D'Omeades, an Arragonese Knight, succeeded him. At this period, the annals of the Order record the occurrence of two crimes by its members: an aspirant to the clerical branch was convicted of sacrilege; and an English Knight murdered a Maltese woman. They were tried and sentenced to death—being tied in sacks and thrown into the sea, a mile from the port. It is gratifying to observe, that in the whole history of a community comprising men of all climes there are so few recorded cases of crime or villany. An expedition against the piratical state of Algiers was set on foot by the Emperor—a powerful fleet, commanded by the veteran Andrew Doria: the army it carried amounted to 26,000 men, 6,000 of which were cavalry. The Order furnished, as its contingent, 400 Knights, each having two attendants. The troops were landed, and were assailed not only by the fierce fire of the batteries, but by a storm, in which army and navy alike suffered; and, after considerable loss,

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\* Continued from page 67.

the troops were re-embarked. Seventy-five Knights and 400 of the soldiers of the Order perished. In 1551, a Turkish fleet presented itself before Malta, and disembarked a considerable body of troops, which advanced into the interior of the island, burning hamlets, corn-fields, and vintages in its march. On arriving before the city, preparations for a siege began, but were abandoned. The Turks then made a descent on Gozo, and carried away 6,000 Christians into slavery. Tripoli, also, soon after fell to the Moslems, in spite of a gallant defence by its commander, Gaspard La Vallier, the Marshal of the Order. The Grand Master appears to have been the chief cause of these disasters, through not sending succour when it was needed. He died in 1553, and just before his death an envoy arrived from England, inviting the Knights to send a deputation to receive from Queen Mary a restitution of their possessions, which had been confiscated by her father; the Commander Montferrat, was accordingly sent, and received the reinvestiture; but in the next reign this Act was abrogated, and the Order finally suppressed in England.

Claude de la Sangle became the next Grand Master. At his own expense he added to Fort St. Elmo, and so fortified the peninsula that juts into the port, that it was named the Isle de la Sangle, and is still so called; he died in 1557, and John de la Valette, one of the most illustrious of the Commanders of the Order, was, without a dissentient voice, elected Grand Master. His after career justified the choice of the Brethren; for to his admirable conduct the preservation of their rocky territory is to be attributed. At this period the Knights of St. John were as celebrated for their nautical skill as they had been previously for their military achievements; and as the coasts of Italy were infested by the Barbary and Algerine pirates, Cosmo, the Grand Duke of Tuscany, to protect his own territory, instituted a naval corps, on the officers of which he conferred the honour of knighthood, which was placed under the patronage of St. Stephen.

The duke instructed them whenever they met at sea to co-operate with the Maltese squadron; the seas were thus cleared of the pirate flag. In one of these expeditions, the Knights captured a richly-laden Turkish vessel, which was the private property of the Kisklar Aga, or chief of the eunuchs of Solyman's seraglio. The sultan, in his rage, vowed the extermination of the Order. De la Valette set about making preparations to receive a powerful force, and summoned the distant commanderies to send all the Brethren they were able to the head-quarters. In the Grand Master the Order possessed a superior equal to the crisis; he omitted not his own duties, but also fulfilled at one and the same time the duties of the hospitaller, the engineer, and the captain of the guard. One hour he was busied in the hospital, the next superintending the pioneers who were employed in constructing new defences; and, with the same hand that traced the plan of new bulwarks, he frequently grasped by way of example, the mattock and the spade. When addressing the Knights in full assembly, he said:—"A formidable

enemy are coming like a thunder-cloud upon us ; and if the banner of the Cross must quail to the unbeliever, let us remember that it is the signal that Heaven demands from us the lives which we have solemnly devoted to its service. He who dies in this cause dies a happy death ; and to render us worthy to meet it, let us renew at the altar those vows which ought to make us not only fearless, but invincible in the fight."

The Knights then in solemn ceremonial bending before the symbol of their faith, vowed to stand between it and profanation, till the last drop of their blood was drained. A general muster showed the entire force to defend the island to consist of 700 Knights, besides the serving brothers, and about 8,500 soldiers and marines, native and foreign.

It was on the 18th of May, 1565, that a sentinel on Fort St. Elmo descried the Turkish squadron. It consisted of 159 vessels, bearing 30,000 soldiers, the *élite* of the Turkish army, besides inferior troops, and many store-ships, conveying the heavy artillery, horses, &c. In two days, some troops were landed, and hostilities commenced. The first assault cost the Turks 3,000 men, and the besieged about 1,000. The siege was continued with unabated vigour, and the besiegers, on the 16th of June, made a general assault, which was repelled with great loss on both sides. On the 21st, the assault was renewed, and it was on the 23rd that the Turkish general, confining his operations to Fort St. Elmo, which he had managed to cut off from the rest of the works, entered that fort after every man of the garrison had been slain. The defence of St. Elmo cost the Order 300 Knights and 1,300 soldiers, the Turks losing 8,000. These assaults, and the bombardment, were continued with little remission until the first week in September, when a fleet, conveying 8,000 men, under the command of the viceroy of Sicily, was sent in aid of the little band of heroes by Philip of Spain. As soon as the succour came in sight, the Turkish commander, not waiting to ascertain its strength, abandoned Fort St. Elmo, with his heavy ordnance, and hurried on board his ships. He, however, relanded 7,000 soldiers, and approached the Sicilian troops. The latter, though safely entrenched, advanced to the attack, and a short conflict decided the event. The infidels fled, and were chased to the beach by the victorious army, which was greatly aided by the vigour of 200 of the Knights, and their attendants. The Turkish leader abandoned the enterprise, got the remnant of his forces aboard the ships, and returned to Constantinople, —this memorable siege thus ending in a loss of 25,000 Turks. The loss on the other side was 260 Knights, and some 8,000 soldiers and citizens. A nobler resistance was never made by a besieged fortress, the defenders being reduced to under 600 effective men.

The arms of Solyman had, however, sustained an absolute defeat. The siege lasted two full months, and was not raised till two-thirds of the Turkish force had perished before the place. The corsair Torghud, who had succeeded to the fame of Barbarossa, was among the slain. The most barbarous contrivances were put in practice to

awe the besieged; the bodies of the wounded Christians who had fallen from the walls were nailed on boards in the form of a cross, and let to float in the harbour, and round the walls of the castle. Boats filled with imaums and marabouts accompanied the Turks in every assault, reading verses of the Koran, and pouring out imprecations on the Christians.

The failure of this expedition against Malta is accounted for in a characteristic manner by the Turkish historians. The grand vizier at the time was the fat Ali, who was as witty as he was fat. Indeed, from his humour, as well as his corpulence, he figures as a Falstaff in Ottoman history. When the embarkation of the troops was completed, and the general and admiral were preparing to depart, Ali accompanied these officers to the water-side, and when leaving them, observed,—“I send a hopeful couple on this party of pleasure to the islands—a coffee-drinker and an opium-eater; the fleet ought to be laden with coffee-beans and poppies.” To this inauspicious joke of the vizier, so little becoming the decorous gravity of his nation, all the native historians ascribe the disgrace and losses that ensued. They also mention that fat Ali was not cordially disposed in favour of either the general, or the admiral who commanded the expedition; and that Torghud was regarded with jealous eyes by both these officers. These circumstances, together with the bravery of the garrison, will, to the European reader, explain more satisfactorily the failure of the enterprise than the ill-timed pleasantry of the grand vizier.

The anniversary of the raising of the siege, the 8th of September, was ever after held in memory by a high festival. The Pope offered the Grand Master a cardinal's hat, which he declined, and Philip II. sent him a magnificent sword, the hilt of which was gold, studded with diamonds.

Solyman died soon after, and the Knights, left in peace, set about restoring their dismantled fort and city. The Pope, the kings of France, Spain, and Portugal, each contributed liberally to assist in the work. The Grand Master planned raising a new city,—he with due ceremony, attended by all the Brethren of the Order, laying the first stone on March 28, 1556. It was named by acclamation, “The City of La Valette.” The Grand Master was struck by a *coup-de-soleil*, and after a brief respite, ended his glorious career on the 21st of August, 1568. Peter de Monte, the Grand Prior of Capua, was his successor; and it was during his Mastership that the Christian powers were leagued in a great naval armament against the Turks, in which the Knights of St. John bore a distinguished part. A great battle was fought near the Gulf of Lepanto, on the 7th of Oct., 1571, in which the Ottomans were utterly defeated; 107 of their ships were captured, and several others sunk. Several thousand Christian slaves, who were employed to row the galleys, were liberated. The Maltese gallies were the first engaged, and the ensign of the Order was torn from the mast by the Turks; and being on one of the ships that escaped, was carried to Constantinople. The Turkish admiral was

slain. Cervantes (the author of "Don Quixote") served on board one of the papal galleys. He lost his left hand, "a trifling price," he says, "to pay for partaking in the first great action, in which the supremacy of the Ottoman was successfully disputed by Christian arms."

The Grand Master died in 1572, and John de la Cassière succeeded, and during his government, having no outward foes to contend with, the Knights fell into dissension among themselves. To end these animosities, the Grand Master repaired to Rome, and order was restored. La Cassière, however, died at Rome in 1582, and now, for the first time, the Pope interfered in the election, and got one of his favourites elected. Hugh de Verdale, however, was coldly received, and the sedition being renewed he died of a broken heart at Rome, 1595. Martin Gavez was next appointed, and did nothing worthy of note; he died in 1601, and Alof de Vignacourt, Grand Hospitaller of France, was his successor. During his government the Order was concerned in several naval engagements with the Turks, and in 1615, the Ottomans came in 60 galleys, and landed 5,000 men on the island. These were compelled to retire, with great disadvantage. De Vignacourt's mastership was prosperous, although the meddling interference of the Church supported—if not prompted—by the Pope Clement VIII., caused him some trouble. He was enabled, however, to complete that noble, beneficial work, the aqueduct, which, nearly ten miles in length, still remains a proud monument of the usefulness of the Knights of St. John.

De Vignacourt contributed also to the security of the possessions of the Order by the erection of many strong works. He died, aged seventy-five, in Sept., 1622. Mendez de Vasconcellos was his successor, but dying in a few months, Anthony de Paule was elected. We have nothing to record of De Paule worthy of remark. He died in 1636, and Paul Lascaris was elected to the office of Grand Master. There was at this time a war between France and Spain, and the Grand Master getting into collision with the former power, the king of France seized all the possessions of the Order in his dominions. The quarrel was, however, adjusted. In 1538, the galleys of the Order met at sea three large Turkish ships of war, convoying a considerable fleet of merchantmen. A bloody fight ensued, and the whole Turkish flotilla was captured, and carried into the harbour of La Valette. In 1640 there was another such engagement, and, as on board one of the Ottoman vessels captured, was a lady of the Sultan's own harem, and her infant son, the Sultan, in his fury, declared war against the Order. In 1650, the foundation of a library for the Order was laid at Malta, and the Grand Master made purchase of the West-India Islands of St. Christopher, St. Bartholomew, St. Martin, and St. Croix, getting the fee-simple, with all the plantations, stores, slaves, &c., for about £3,000. Twelve years after, they were resold to some French merchants. Lascaris died in 1657, and Martin de Redin who succeeded him, died in 1660; when Annet de Clermont, the next Grand Master, living but three months, Raphael

Cotoner became the Grand Master. He died of malignant fever in 1663, leaving a high character for munificence, prudence, and piety. So much was he esteemed, that the Chapter unanimously elected his brother Nicholas Cotoner to succeed him.

The Turks had made many attempts at capturing the island of Candia—the ancient Crete—which had been in possession of the Venetians for more than 400 years. In the many attacks, the Knights of St. John had given assistance to the Christian state; and in 1669, when a large force, headed by the grand vizier, laid siege to the capital, there was a battalion of 400 from Malta, and 150 of the soldiers of the Teutonic Knights, to assist in the defence. Every means of defence, however, being exhausted, the Venetians surrendered by a convention, retaining only three forts on the coast. The siege, which lasted twenty years, cost the Venetians 29,000 men, and the Turks lost 70,000. Candia being thus possessed by the Ottomans, the Grand Master, fearing Malta would be the next object of attack, commenced the erection of an immense enclosure of the forts, three miles in length, and built the Lazaretto. Cotoner died in 1680, and was succeeded by Gregory Caraffa. During his Mastership, the Christian states were engaged in many battles, in which the Knights took part.

In 1690, Caraffa dying, Adrian de Vignacourt was elected Grand Master; he died seven years after, and Perellos de Roccaful succeeded him. During his administration, Peter the Great, Emperor of Russia, sent an ambassador to the Order; he came in a style of princely magnificence, and returned loaded with honours. Perellos governed the Order for 22 years, dying in the year 1720; his good works are monuments of an honourable administration. Mark Anthony Zondodari was his successor: in his time two large corsair vessels were brought into port; and soon after an Algerine ship of war carrying 80 guns and 500 men, was captured. Manuel de Villena was the next Grand Master, Zondodari dying in 1722. Rumours of Turkish preparations caused the Grand Master still further to strengthen the works; one of these superb bulwarks, called the Floriana, was erected by his order. A Turkish fleet of ten ships came to reconnoitre the forts; but, after firing a few rounds, saw the hopelessness of attempting hostilities, and took its departure. The French ambassador at the Porte brought about a truce between the Sultan and the Order, which was settled in 1723. De Villena died in 1736, and Raymond Despuis succeeded him, but, in four years, was followed by Emanuel Pinto de Fonesca. In his mild and peaceful reign there was a plot laid by a negro slave (one who had been captured among the Mohammedans, of whom there were in the island as slaves about 4,000), to murder the Grand Master; and by exhibiting his bleeding head in the grand balcony of the palace, make it the signal for the slaves of other knights to follow the example. The plot was discovered, and the chief agents executed. Pinto survived till 1773. Brydone, who visited the island, describes him as a sensible, clear headed, little old man of ninety. Francis Ximenes de Taxada

was the next Grand Master. He lived but two years, and was succeeded by Emanuel de Rohan, whose first act was to restore the strength of the Order, which peace and tranquillity were tending to decay. He obtained the restitution of some foreign possessions: in Bavaria the confiscated property of the Jesuits was transferred to the Order; and in France it succeeded to the possessions of the Order of St. Anthony, a society instituted in 1095, for the relief of persons afflicted with leprosy, and abolished by the French government in 1768. In the year 1783, a frightful earthquake laid the towns of Messina and Reggio in ruins. As soon as the sad news reached Malta, the galleys of the Order were equipped, and food, medicines, and tents, conveyed to the sufferers. This truly brotherly act proved that the virtues that through all time had adorned the Order, still shed their lustre on the declining days of the Hospitallers.

The French revolution, which overthrew all ancient institutions, did not spare this illustrious fraternity. First came a decree that its possessions should be taxed as all other property; next an enactment that every Frenchman who was a member of any order of knighthood should cease to be a citizen of France; and in 1792 the Order of St. John was declared to be extinct in the French territories, while its possessions were annexed to the national dominions. The Knights were obliged to fly; and their residence, the Temple, was converted into a prison, in which Louis XVI. and his unhappy family were incarcerated. The Knights, despoiled of their homes, entered into the service of the powers allied against the revolutionary army of France. In 1797, the Emperor Paul of Russia granted to the Order the restoration of their estates, which, on the division of Poland, fell to his share; and, with his concurrence, the Grand Priory of Russia was created. Rohan died in this year, and Ferdinand de Hompesch succeeded him. His first act was to ratify the convention with Russia; and the cross of La Valette was forwarded to the emperor, who was entreated by the Fraternity to become their chief, under the title of "Protector of the Order." He allowed the ambassador to brace on him a superb coat of mail, and suspend from his neck the cross of La Valette. The heir apparent was also invested with the Grand Cross, and the exiled Prince of Condé was named Grand Prior of Russia.

In June, 1798, a French squadron, having on board a considerable body of troops, commanded by General Bonaparte, summoned the Knights to surrender. The craven Hompesch made some show of resistance, but finally complied with the invader's demand. So strong were the fortifications, that General Caffarelli signified to Bonaparte as they passed in, "It is well, general, that there was some one to open these gates to us; we should have had some trouble in entering, if the place had been altogether empty." All their property was confiscated, and the Knights sent adrift: the weak old Hompesch died in obscurity at Montpellier, in 1804. The Knights dispersed themselves over the continent of Europe, and took service in various armies. Several took refuge in Russia, and there held a Chapter,

and declared Paul their "Most Eminent Master;" and he was solemnly inaugurated as the Grand Master of the Order, 1798, the standard being hoisted on the bastions of the admiralty in St. Petersburg. In two years afterwards Malta was captured by the English, in whose possession it now remains. The election of Paul was not acknowledged by those remnants of the Order who were not in Russia; and as on his death, Alexander, his successor on the throne, assumed, by a proclamation, the character of Protector of the Order, the members in their various Chapters which continued to be held, submitted the names of certain Knights to the Pope Pius VII., for him to choose one; and he accordingly nominated Tomassi, an Italian Knight, as Grand Master of the Order. At the close of the war, in 1814, the French Knights assembled in Paris, under the Prince Camille de Rohan as Grand Prior, and the formalities of the Order are still preserved in Paris. In 1823, when the cause of the Greeks awakened the attention of Europe, the French Chapter entered into a negotiation with the Greek people, to obtain the cession of two islets on the shore of the Morea, preparatory to attempting the conquest of Rhodes; and to facilitate this establishment, an endeavour was made to obtain a loan in England, but it failed. Thus has fallen a venerable Order, which, after outliving all the vicissitudes of seven centuries, might still have sustained its independence, had the spirits of the past existed in Hompesch and his subordinates.

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*Preceptories, Hospitals, and other Establishments of the Knights Hospitallers in England and Ireland, confiscated by Henry VIII. at the Dissolution of Religious Houses.*

A Preceptory, with manor and church, at Michelburn, Beds; granted to John, Earl of Bedford; valued at £241. 9s. 10d.

A Hospital at Hogshaw, Bucks; granted to Matilda Lane. (The church, now desecrated, was dedicated to St. John the Baptist.)

A Priory and Hospital at Chippenham, Camb.; granted to Sir Edw. North; valued at £33. 6s. 8d.

A Hospital at Ely; granted to Clare Hall, Camb.; revenue £25. 5s. 3d.

A Preceptory at Shangay, Camb.; granted to Richard Long; valued at £175. 4s. 6d.

A Preceptory at Trelight, Cornwall; granted to Henry Wilby and George Blythe; valued at £81. 8s. 5d.

A Preceptory at Yeaveley, Derby; granted to Lord Mountjoy; valued at £107. 3s. 8d.

A Preceptory at Mayne, Dorset; granted to William Pole and Edward Downing.

A Preceptory at Cressing Temple, Essex; granted to Sir W. Hughes.

A Preceptory at Little Mapleston, Essex; granted to George Harper. (The church is still in a state of good preservation.)

A Preceptory at Quenington, Gloucestershire; granted to Sir R. Morisine and Sir A. Kingston; valued at £137. 7s. 1d.

A Hospital at Dymore, Hereford; granted to Sir Thomas Palmer.

A Hospital, with 140 acres of land, at Standon, Herts; granted to Sir Ralph Sadler.

A Preceptory at Temple Dynnesley, Herts, formerly belonging to the Templars.

A Hospital at West Peckam, Kent; granted to Sir P. Southwell; valued at £63. 6s. 8d.

A Hospital for Sisters Hospitallers at Swingfield, Kent ; granted to Sir Thomas Aucher ; yearly value £88. 3s. 3d.

A Hospital at Hether, Leicester ; yearly value £39. 1s. 5d.

A Hospital at Rotheley, Leicester, formerly belonging to the Templars ; granted to Henry Cartwright ; yearly value £237. 7s. 10d.

A Hospital at Skirbeck, Lincoln ; granted to the Duke of Suffolk.

A Preceptory at Maltby, Lincoln, with 400 acres of land.

A House at Wilketone, Lincoln ; granted to Sir John Cook ; valued at £174. 11s. 1d.

The Priory and Hospital in Clerkenwell, Middlesex ; valued at £2,385. 12s. 8d.

A House at Carbrooke, Norfolk ; granted to Sir R. Gresham and R. Southwell ; valued at £65. 2s. 11.

A House at Dingley, Northampton ; granted to Edward Griffith ; yearly value £108. 13s. 5d.

A House at Gosford, Oxon ; granted to A. Stringer and Geo. Williams.

A Convent and Hospital at Minchin Buckland, Somerset ; granted to A. Popham and W. Halley ; yearly value £223. 7s. 4d.

A House at Temple Comb ; granted to R. Andrews and L. Chamberlain ; yearly value £128. 7s. 6d.

A House at Dunwich, Suffolk, formerly belonging to the Templars ; granted to Thomas Andrews.

A Preceptory at Giselingham, Suffolk, formerly belonging to the Templars ; granted to John Green and Robert Hall.

A House, formerly belonging to the Templars, at Balshall, Warwick ; granted to Sir Robert Dudley. (The church and hall are now in existence.)

A Hospital at Warwick, formerly belonging to the Templars ; income £14. 6s. 8d.

A Hospital at Ansty, Wilts ; granted to John Zouch ; yearly income £81. 8s. 5d.

A Hospital at Temple Rockley, Wilts ; granted to Sir E. Bainton.

A House at Beverley, York ; granted to William Barkley ; yearly income £167. 10s. 6d.

A House at Temple Hurste, York ; granted to Lord Darcy.

A Preceptory at Temple Sowerby, Westmoreland, formerly belonging to the Templars.

A House at Mount St. John, York ; granted to the Archbishop of York ; rental £102. 13s. 10d.

A House at Newland, York ; granted to F. Jobson and A. Dudley ; rental £202. 3s. 8d.

A House at Ribstane, York ; granted to the Duke of Suffolk ; rental £265. 9s. 6d.

A House at Slebagh, Pembroke ; granted to R. and T. Barlow ; rental £184. 10s. 11d.

The Order also had great possessions in Ireland, which were conveyed in like manner to her favourites by Queen Elizabeth. This list, although doubtless imperfect, shows the extent of the possessions of the Order in this country.

#### *The Grand Masters of the Order of St. John of Jerusalem.*

	Elected.		Elected.
Raymond Du Puis .....	1118	Ermengard Daps.....	1187
Auger de Balben .....	1160	Godfrey de Duisson.....	1191
Arnaud de Comps .....	1163	Alphonso of Portugal .....	1202
Gilbert D'Assalit .....	1167	Godfrey de Rat .....	1202
Gastus .....	1160	Guerin de Montaigu .....	1208
Aubert of Syria .....	1170	Bertrand de Taxis .....	1230
Roger de Moulin .....	1177	Guerin de Montacute .....	1231
Garnier of Naplouse .....	1187	Bertrand le Comps .....	1236

	Elected.		Elected.
Peter de Villebride .....	1241	Didier de St. Jaille .....	1535
William de Chateauneuf .....	1244	John D'Omeades .....	1536
Hugh de Revel .....	1259	Claude de la Sangle .....	1553
Nicholas de Lorgue .....	1278	John de la Valette .....	1557
John de Villiers .....	1289	Pietro de Monte .....	1568
Odo de Puis .....	1297	John de la Cassiere .....	1572
William de Villaret .....	1300	Hugh de Nerdale .....	1582
Fulke de Villaret .....	1307	Martin Garzez .....	1595
Helion de Villaneuve .....	1319	Alof de Vignacourt .....	1601
Deodato de Gozon .....	1346	Mendez de Vasconcellos .....	1622
Peter de Cornillan .....	1353	Anthony de Paule .....	1623
Roger de Puis .....	1355	Paul Lascaris .....	1636
Raymond Berenger .....	1365	Martin de Redin .....	1657
Robert de Julliac .....	1374	Aunet de Clermont .....	1660
Juan Hernandez de Heredia ....	1376	Raphael Cotoner .....	1660
Philibert de Naillac .....	1396	Nicholas Cotoner .....	1663
Anthony Fluvian .....	1421	Gregory Caraffa .....	1680
John de Lastic .....	1437	Adrian de Vignacourt .....	1689
James de Milly .....	1454	Raymond Perellos .....	1694
Peter Raymond Zacosta .....	1461	Mark Anthony Zondodari .....	1720
John Baptiste Ursini .....	1464	Manuel de Villena .....	1722
Peter D'Aubusson .....	1476	Raymond Despuig .....	1726
Emeri d'Amboise .....	1503	Emanuel Pinto de Fonsesca ....	1741
Guy de Blanchefort .....	1512	Francis Ximenes .....	1773
Fabricio Caretto .....	1513	Emanuel de Rohan .....	1775
Villiers de l'Isle Adam .....	1521	Ferdinand de Hompesch .....	1797
Peter Dupont .....	1534	The Emperor Paul of Russia ....	1798

### DUBLIN ARCHITECTURAL AND ARCHÆOLOGICAL INSTITUTE.

We have the premier pleasure of announcing the formation of a new society for the more energetic and extensive promotion of the knowledge and study of architecture and archæology in Ireland than has hitherto been attained, as well as for the general guidance of architectural practitioners and the protection of their professional interests. This is a "consummation devoutly to be wished," if attainable, and *we* think it is; for, notwithstanding the number of eminent architects which this little island has produced from time to time, and still boasts of, and the artistic beauties which it contains, it is a notable fact, that less has been done *collectively* towards the study and advancement of the art than in either of the sister countries. 'Tis true, societies making much profession *have* existed; but what was the result of their avowed labours?—which might have unquestionably conduced materially to the attainment of those identical objects now in view—had their actions been distinguished by an enthusiastic desire for the fulfilment of their mission, and timidity of purpose, want of system, and non-observance of the fundamental rules designed at the period of their constitution to insure future stability, been absent from their government. We wish to add little more at present than—in introducing an abstract of the preliminary prospectus to our readers, and calling on them to award a liberal share of support to the promoters—that we have already ample evidence in the cases of the Kilkenny Archæological, Liverpool Architectural and Archæological Societies, Architectural Association of London, and a number of others in the provinces, of what *may* be done by a little combined earnestness of purpose and judicious management. Every other learned profession has its tribunal to direct rules for its management, and to demand redress for its grievances; every trade is similarly circumstanced; and though *legally* the proposed institute will not be empowered—nor does it presume—to dictate, yet the united co-operation of a few may effect morally many a desired end.—*Dublin Architect.*

## MASONIC ANTIQUITIES.

OUR readers have doubtless often heard of a work called "MASONRY DISSECTED," by one Samuel Prichard, as it was the work which was the occasion of Dr. Anderson's celebrated "*Defence of Freemasonry*," in 1730. After a long search in the library of the British Museum, we have discovered a French edition of the work (itself in English), published in the year 1778, in Paris, by Nicolas de Bonneville. It is introduced as a kind of quotation, in the middle of a work entitled, "*Les Jésuites Chassés de la Maçonnerie, et leur Poignard brisé par les Maçons.*" (The Jesuits chased out of Freemasonry, and their poignard broken by the Freemasons.) We may take the opportunity, on some future occasion, of laying before our readers some extracts from this not uninteresting work. At present, we propose to quote some passages from Mr. Prichard's book, which we believe to be scarce, and by no means easy to be met with. Some resemblance may be here and there observed between portions of the catechism, &c. here quoted, and one which appeared some time since in our pages, taken from Dr. Rawlinson's MS. collection in the Bodleian Library, Oxford; we omit much, therefore, in order to avoid repetition, only quoting again such matter as may be necessary to make the quotation *readable* and intelligible.

The work itself is introduced by a short preface in French, of which we subjoin a translation.

### "NOTES AND PROOFS.

"The work entitled *La Maçonnerie Dissequée, or Free-Masonry Dissected*, is now extremely scarce: it has however gone through twenty Editions, at least if the twenty-first (which is the one now before me), be the last, which is scarcely probable.

"No one of all the writers on Free-Masonry for the last twenty years, has ever quoted it. I have only met with one Author who has in any way alluded to it, and he, as *a very extraordinary work*: but this writer is certainly not the slave of unknown Superiors. I can scarcely persuade myself that he is the only writer in Europe who knows of the pretended Catechism of the late *Samuel Prichard*: on the contrary, I believe that the two or three thousand Jesuits who have written on Free-Masonry in England, Germany, Italy, and France, knew it well, but that they chose to forget it, especially as they had taken all pains to suppress its sale.

"This *Masonry Dissected* contains the most ancient ritual of the Masonic Lodges in England: the design of the Jesuits is worse concealed in it than in other works. Only it does not prove *the alteration* of the principles and ritual of the Society of Free-Masons, the integral and inviolable observance of which, so much boasted by Mr. Smith and Company, is a Chimera, not to say a bold assertion.

"I believe I ought to add to my work a faithful copy of the English text; it has cost me so much labour to procure it, that I am sure that a large number of my Brother Masons will appreciate this edition of the Masonic Ritual, which not only confirms all the strange assertions which I have made in the former part of

my work, but will serve as a general key to all the other writings of the Jesuits on Freemasonry in France.

“ ‘ MASONRY DISSECTED,  
BEING AN  
UNIVERSAL AND GENUINE DESCRIPTION  
Of all its Branches,  
From the ORIGINAL to the PRESENT TIME:  
As it is delivered  
In the *Constituted Regular Lodges*,  
Both in CITY and COUNTRY,  
According to the  
Several Degrees of Admissions.  
Giving an impartial Account of their Regular Proceedings, in Initiating their  
New Members in the whole three Degrees of FREEMASONRY ;

	VIZ.	
I. ENTER'D 'PRENTICE.		III. MASTER.
II. FELLOW-CRAFT.		

WITH  
A new and exact LIST of REGULAR LODGES, according to their Seniority and  
Constitution.  
By SAMUEL PRICHARD,  
*Late Member of a CONSTITUTED LODGE.*  
To which is added,  
The AUTHOR'S VINDICATION of Himself :  
Together with the Copy of the OATH that he took before an Alderman, that this  
was a true Copy of FREEMASONRY.  
The Twenty-First Edition.

London :  
Printed for BYFIELD and HAWKESWORTH, the Corner of Craig's-Court, Charing  
Cross.  
[Price Six-Pence.]

“ ‘ SAMUEL PRICHARD maketh Oath,—That the Copy hereunto annexed,  
is a true and Genuine Copy in every Particular.

“ ‘ SAMUEL PRICHARD.

“ ‘ *Jur. 13 Die Oct. 1730, coram me—R. HOPKINS.*

“ ‘ TO THE  
*Rt. Worshipful and Honourable*  
FRATERNITY  
of  
FREE and ACCEPTED MASONS.

“ ‘ *Brethren and Fellows,—*

“ ‘ *If the following Sheets, done without Partiality, gain the universal Applause of  
so worthy a Society, I doubt not but that their general character will be diffused and  
esteemed among the remaining Polite Part of Man-kind ; which will I hope give entire  
satisfaction to all Lovers of Truth ; and I shall remain, with all humble submission,  
the Fraternity's*

“ ‘ *Most obedient humble Servant,*  
“ ‘ SAM. PRICHARD.”

“ ‘ MASONRY DISSECTED.

“ ‘ The original Institution of Masonry consisted in the Foundation of the Liberal  
Arts and Sciences, but more especially of the Fifth, *viz. Geometry*. For at the  
Building of the Tower of *Babel*, the Art and Mystery of Masonry was first in-  
troduced, and from thence handed down by Euclid, a worthy and excellent Mathe-

matician of the *Egyptians*, and he communicated it to *Hiram*, the Master Mason concerned in the Building of *Solomon's Temple* in *Jerusalem*; where was an excellent and curious Mason that was Chief under the Grand Master *Hiram*, whose Name was *Manon Grecus*; who taught the Art of Masonry to one *Carolus Marcel*, in *France*; who was afterwards elected King of *France*; and from thence was brought into *England* by the Time of King *Athelston*, who ordered an Assembly to be held once every Year at *York*; which was the first introduction of it into *England*, and Masons were made in the Manner following.\*

“ ‘ *Tunc unus ex Senioribus teneat Librum, ut ille vel illi ponat vel ponant Manus supra Librum; dum preceptor debeant legi*:† i. e. Whilst one of the Seniors holdeth the Work, that he or they put their Hands upon the Book, whilst the Master ought to read the Laws or Charges.

“ ‘ Which Charges were, That they should be true to one another without exception, and should be obliged to relieve their Brothers' and Fellows' Necessities, or put them to labour, and reward them accordingly.

“ ‘ But in these latter days, Masonry is not composed of Artificers, as it was in its primæval State, when some few Catechetical Questions were necessary to declare a Man sufficiently qualified for an operative Mason. The Term of Free and Accepted Mason (as it now is) has not been heard of till within these few Years: No constituted Lodges or Quarterly Communications were heard of till 1691, when Lords and Dukes, Lawyers, and Shopkeepers, and other inferior Tradesmen, Porters not excepted, were admitted into this Mystery, or no Mystery.

“ ‘ The first sort being introduced at a very great Expence, the second sort at a Moderate Rate, and the latter for the Expence of Six or Seven Shillings, for which they receive that Badge of Honour, which, (as they term it,) is more Ancient and more honourable than the Star and Garter; which Antiquity is accounted according to the Rules of Masonry, as delivered by their Tradition, ever since *Adam*, which I shall leave to the candid Reader to determine.

“ ‘ From the Accepted Masons sprang the real Masons, from both sprang the *Gormogons*, whose Grand Master, the *Volgi*, deduces his Original from the *Chinese*, whose writings if to be credited, maintained the *Hypothesis* of the *Pre-Adamites*, and consequently must be more Antique than Masonry.

“ ‘ The most free and open Society is that of the *Grand Kaibeber*, which consists of a select Company of responsible People, whose chief discourse is concerning Trade and Business, and promoting mutual Friendship, without Compulsion or Restriction.

“ ‘ But, after admission into the Secrets of Masonry, if any new Brother should dislike their proceedings, and reflect upon himself, for being so easily cajoled out of his Money, declining the Fraternity, or secluding himself upon the Account of the Quarterly Expences of the Lodge, and Quarterly Communications, notwithstanding he has been legally admitted into a constituted and regular Lodge, he shall be denied the privilege (as a Visiting Brother) of knowing the Mystery for which he has already paid: Which is a manifest Contradiction, according to the Institution of Masonry itself, as will evidently appear by the following Treatise.’ ”

Thus concludes the Preface of this singular production, the first of all the numerous Masonic exposures, or so-called exposures, to which any importance is to be attached, and importance only because Dr. Anderson thought it worth his while to reply to it. The plain perjury of which Prichard must have been guilty would be in itself ludicrous, if perjury can be ludicrous in any case. If his *dissection* or exposure of Freemasonry was true, he broke his Masonic obliga-

\* Our readers will observe the longevity for which *Hiram*, *Manon Grecus*, and the other celebrities mentioned in the foregoing paragraphs were remarkable according to Mr. Prichard.

† *Sic* in orig.

gation; if false, he perjured himself before the alderman who received his affidavit. In any case he did great injury to himself, and none whatever to the Masonic brotherhood; indeed, no harm has, as we can learn, ever been done to our society, by any one of the thousand and one exposures which have been palmed off on the credulous portion of the public, as containing the "true and lawful secrets of a Freemason." One circumstance is remarkable, viz., that allusion is made in this work, which was published five years after the "History of the Gormogons," which appeared in our last number, to that society and their "Œcumenical Volgee" or "Volgi," as he is here called. Perhaps after all there really was some fraternity of that name, some society got up by the opponents of Freemasonry, for the purpose of turning all public Masonic processions and other proceedings into ridicule? But of this more on a future occasion.

X.

(To be continued.)

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## MASONRY AND HER MISSION;

*A Series of Lectures delivered before the Bocking Lodge, Essex, by the late  
Bro. James Rolfe, P.M.*

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### LECTURE I.

W.M. AND BRETHREN,—Our lot is cast in stirring times; change and progression—never idle—are now busier than ever. The war-god has cried "havoc," and let slip his dogs upon the earth, and the fate of nations is trembling in the scale.\* But, even amid the horror and bereavement of war, we, in this favoured isle, are still advancing in science, and the occupation of the soldier has not superseded the labours of the philosopher. It seems to me that, amid the tumults of war, the convulsions of politics, and the studies of science, Masonry should raise her voice, that the doctrines taught in the privacy of her Lodges should be promulgated through the length and breadth of the nations. Were Masonry to forbid this, she would be *unfaithful* to her mission; and if Masons should shrink from this they would be unmindful of their obligations and careless of their privileges.

It is such considerations as these that have induced me to come forward as a humble advocate of our glorious institution—to prove that our system, based upon a sublime *faith*, inculcates a high and holy *practice*; to show there is something *above* and *beyond* mere ceremony—though every *form* is a worthy *type* of a more glorious *antitype*, and pregnant with a living *meaning*; to clothe these dry bones (as unwise and unreflecting men consider the forms of Masonry) with flesh and muscle, and to enclose their *own* inherent, though, alas! obscured vitality, so that Masonry may appear before you beautiful as the grace of *woman*, and strong as the energy of manhood.

Feeling that my powers are inadequate to do justice to this subject, I am still persuaded that I am taking a step in the right direction; and I trust

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\* These lectures were delivered during the late Russian war.

that the example I have set will be followed by men far more capable of illustrating the *doctrines* and discipline of Masonry.

On the threshold of the inquiry let us pause a moment to ask, "What is Masonry?" and I think no better answer can be given than that which she herself puts into the mouth of her neophytes—"A peculiar system of morality, veiled in allegory, and illustrated by symbols." We may style her what she really is—the sister of science, the handmaid of religion, the standard and watchword round which men of every politics and sects may rally; the neutral ground of the polemic; the haven of refuge to the faint-hearted and weary; the measure of heaven acting upon the whole mass of society: but after all we must recur to her own strict and logical definition of herself, wherein she declares that she is a system of morals—claiming, therefore, attention from the well-disposed and the pious; that she is veiled in allegory, that men may inquire into her, ponder over her—and, not deeming that she is to be lightly wooed and won with ease, must devote to her reflection, earnestness, and zeal; illustrated by symbols, that the outward aspect of nature and the creations of industry and art may ever recal to the Masonic mind a sense of its intrinsic nobility and eternity, and that almost every object which meets our gaze should remind us of those laws which *Masonry* would have us take for our guide whilst passing through this outer porch—the world; waiting *carefully* and hopefully till we be admitted within the entrance of the *Holiest of Holies*.

My object, this evening, is merely to collect together a few scattered thoughts on the "*glory* and the *vanity* of Masonry," to show you that its glory is essentially its *own*, belonging to it, and part of it, on account of its antiquity, its origin, its principles, and its teaching; that its vanity is merely an overgrowth of *human* passion and weakness, which has been suffered, like a consuming fungus, to eat into the healthy structure, and so to infect the whole body with a sore, but not an incurable malady; that is, if prompt and energetic measures be employed to extirpate the growing evil,

If we direct our thoughts through the long vista of bygone years, and with a straining gaze strive to discover the first origin of Masonry, we shall be compelled to abandon the attempt, and be content, on that point at least, to remain in ignorance; but the traditions of Masonry carry us back to those early patriarchal times when the earth was peopled by nomadic races, when the spirit of prophecy was bestowed upon the descendants of Adam, and the Most High held communion with His chosen ones in visions. Those who have penetrated to the higher mysteries, and the deeper knowledge of the Royal Arch, will understand to what I allude; but in a craft Lodge the seal of silence is on my lips. In such a condition of society, it was natural that such an institution should have been formed, that the shepherds previously wandering over the vast plains of that Eastern land should gladly unite themselves in some bond of brotherhood, and in the interchange of kindly offices, which circumstances like theirs would so peculiarly require. And the whole system and formulary of Masonry is a most lifelike expression and exposition of the characteristics of that phase of civilization.

That Masonry, founded in such a remote antiquity, should have endured so many thousand years unaltered amid the rise and fall of empires, that the flow of civilization should not have dispersed her, nor the ebbing of its tide overwhelmed her; that she has survived alike in the refinement, grandeur, and intelligence of a capital, and in the solitude and barbarism of a desert; that she has been preserved dear as the memory of home and fatherland in the desolation of captivity; and that, after a lapse of fifty

centuries, she ranges beneath her banner a larger and a goodlier host than at any preceding period of her history—all this is not only a glory to her in itself, but is a proof beyond denial, that she is built on a rock, her foundation sound, her structure well compacted, and that she is the most perfect of *merely human institutions*.

The disappointed, the unjust, and the cynic may deny the existence of human sympathies and affections, and may style them the Utopia of the poet, the dream of the young, and the delusion of the simple; but on the *consecrated ground of a Mason's Lodge*, I would say, does not Masonry tell us that these are the realities? and, like a winnowing fan, diffuse the husk and dross till the pure grain alone remains? Does she not, like a wise and careful mother, appeal to the best feelings of our nature, and strive by cultivation of them to destroy in us whatever is base, and vile, and low? For which purpose she has laid down for her principles, truth, brotherly love, and belief—Truth, viz., the written and unwritten Law of Jehovah, in the inspired contents of the volume of the Sacred Law; and in the aspirations and intuitions of that *soul* which was breathed into man by the Most High. Truth absolute and *intact*, 1st, as regards the Giver of the law; 2nd, as regards the law itself; and, 3rd, as the rule of Masonic life. Masonry can no more exist without *Truth*, than we can without the food we eat or the air we breathe. It is the cement which binds together the whole fabric of Masonry; and when an individual ceases to regard Truth he is no longer a Mason, for Masonry is of the heart and inner life; and if Truth should be tampered with by Masonry herself, her days would be numbered, and her destruction nigh.

Brotherly love—because it is the essence of every scheme of religion, and every system of morality; and what is Masonry but brotherly love? It is the *αγάπη* of the Greek, the *charity* of the *Christian*, and the distinguishing and pre-eminent quality of the Great God, the *test* and *proof* of our nearness to Him. It is to think no guile, to speak no evil, to do no wrong to any one in the world, to enwrap our brother in our sympathies as in a thick cloud, to shelter him from the blight of calumny, to ward off the attacks of the open enemy and the insidious foe. It is the great corrective against all that is base, mean, and selfish. It teaches that *man* does not live for *himself alone*; that, as a *member of society*, he has many spheres of duty which can be faithfully discharged only in the spirit of charity.

It has its blessings and reward here in the gratitude of those on whom its gentle influence has fallen as the sunbeam on the ripening grain, or the dew on the droughty earth; in the love of those with whom its life is spent; and in the respect of the wise and good. And *hereafter*—eternal as the God from whom it sprang—it will be perfected in the realms of everlasting love, and form the burden of that glowing strain, and the key-note of that surpassing harmony, which shall resound through the universe for ever. And that we should not confine ourselves to any *theory*, however sublime, she lays her foundation on *Relief*—not only that almsgiving which affects the purse, but such relief as time, labour, thought, self-sacrifice, and inconvenience can bestow on our less fortunate fellow-creatures. She knows that the active discharge of every-day duties best forms the characters which should belong to those who profess her doctrines, and that those who best fulfil those kindly offices will gain the keenest insight into her mysteries. And so, whilst worshipping the sanctity of Truth, and nourishing, as it were, our whole spiritual being on brotherly love, she bids us do justly and love mercy. Is it wonderful that, built on such a foundation, Masonry has endured so long? Is it not rather certain that, if her sons be true to her, Masonry will not cease from the earth till the G.A.O.T.U. shall bid the new creation rise from the ruins of this lower world?

Such are the glories of Masonry—and would I had no other theme—but truth and love compel the faithful Mason to speak firmly, and expose those evils which defile our Lodge and threaten our stability. And from the glory we must turn to the vanity of Masonry.

1st. There is, I grieve to say, among brethren, a carelessness, a pathy, and indolence disgusting in any relations of life, but among Masons peculiarly disgraceful. This is why our instruction schools are empty, and our Lodges irreverently, unfeelingly, and ignorantly conducted. It must be reformed root and branch, and the duties of high office should not be thrust upon the good-nature of some friendly brother, or what is worse, be delegated to some professional hireling. Each man, as *far as he can*, should do his own work, then what a well-instructed body of Brethren would there be. Our ceremonial would then be interesting and impressive; not as it too often is—dull, lifeless, and ridiculous.

2nd. There is too great a love of ornament, and then too much of a system most unmasonic, which would render Masonry the rich man's *luxury* rather than the poor man's *consolation*. Masonry is of the heart; and if he who has passed through all the *degrees*—ay, and can work them too!—be not a Mason unless its real secrets be impressed upon his heart—how much less is he one who can but plead the number of his jewels, the breadth of his riband, or the brilliancy of his bullion? Oh, vanity of vanities!—is not this to whiten the sepulchre and place the wreath on the dead man's skull? Does it not tell us that earnestness and truth are passing away from us, that the tone of our morality is deteriorating, and that our intellectual position is degraded?

And 3rd. The love of feasting is too rife amongst us. Of course, as Brethren, we *must cultivate* the delights of social and convivial intercourse; but is it well to carry it to such an extent that the exterior world believes banqueting and revelry to be the mainspring of our Order, and rank us merely as a *first-class benefit club*? Do we not exclude many men who would be ornaments to our Order, from the expense which these entertainments and jewels would involve? Would it not be well to see more of the “feast of reason and the flow of soul,” less of the symposium and the banquet? Should we not be better in ourselves, and more highly thought of in the world, if we had more labour and somewhat less refreshment? And, lastly, as might be expected from these evils, merit now is unrecognized and unrewarded.

Is it not shocking that the quiet, simple discharge of a man's Masonic duties should fail to advance him in an Order whose watchwords are equality and justice—that fitness should be a thing of nought—that money and position should be the passports to preferment among modern Masons? The good old doctrine of “*detur meliori*” (let the best have it) is translated in a mammon-worshipping generation—let wealth, position, and favouritism be the steps by which a man shall be advanced in Masonry.

This is a sore evil; it not only fills Masonry with men incapable of discharging their duties and unworthy of their position, but it paralyzes the rising generation. And by excluding *worth*, *energy*, and *earnestness* from the benefits of patronage, it exposes Masonry to the suspicions and jeers of the world, and impairs the love and confidence with which her own initiates should regard her. One consolation is, that Masonry is recovering from her slumber; that these things will not be long unreformed. In an age of energy and progress like ours, Masonry will not be content to lag behind. She will be up and doing, will look her abuses boldly in the face, will cast from her the soiled garment of sloth and selfishness, and robe herself in her own garb of purity.

In this great work, Brethren, you and I must take our part; we must

work with a single heart and an unfaltering hand. Our ancient Brethren reared a magnificent Temple to the honour of the G.A.O.T.U. ; but ours is a nobler task. We build with no material forms of wood and stone, but with the souls of living men. We are architects of fate, working in the walls of time, and we raise a temple that shall reach from earth to heaven. We can leave an impress upon the age in which we live, and in a manner hasten that which shall be. If we will not strive to advance the cause of Masonry and uphold her glory, ours is the fault, the folly, and the shame. We may disgrace the badge with which we were invested at our initiation ; but the spirit of Masonry is far too simple, pure, grand, and glorious to be sullied by any neglect or defaced by any outrage of ours. All we have to do is to remember the great and good men who in former years have made Masonry their boast, and—

Strive to do our work as well,  
Both the unseen and the seen,  
Make the house where God should dwell,  
Beautiful, entire, and clean.  
Build *to-day* then, strong and sure,  
With a firm and ample base,  
And ascending still secure,  
Shall *to-morrow* find its place.

## LECTURE II.

W. M. AND BRETHREN,—In commencing this second lecture on a Masonic subject, I cannot forbear making a few remarks on these dissertations and their object. For it might be argued that while there are extant so many lectures, and these bearing the stamp of Grand Lodge approval, and being in a manner the authoritative teaching of the Order, it is presumptuous for any private Brother to come forward, and adapting the dogmas and practice of Masonry to his own views, to disseminate those opinions far and wide, to the exclusion of more orthodox doctrine ; or that the sections contain such a comprehensive and well-digested body of instruction, that any further additions, if not absolutely prejudicial to Masonry, are at least ill-timed and superfluous.

These objections, at the first glance, seem to have some weight ; but when we examine the object that these lectures of mine, and such as these, have in view, we shall find they are light as vanity itself.

We do not deny the excellence of these lectures, nor do we venture to intrude into their province. Our only end and aim is to bring Masonry more home to the affections and sympathies of Masons ; to speak to them in language which they may recognize as coming fresh from a heart throbbing with the spirit of the age in which it lives, and from a brain which thinks and toils among men and minds of its own time.

For there must be a greater force and vitality in the thoughts, and impressions formed by actual events of the day and peculiarities of the time, than in the stereotyped formations and generalities of a past generation. We would, therefore, that these humble thoughts of ours should stir up in your bosoms a renewed love—an enthusiasm for Masonry ; that they should induce you to consider her as something more than the amusement of an idle hour, or even a recreation of the intellect from the sterner duties and exigencies of life—that they should lead you to think upon Masonry. And having thought long, well and deeply, you will confess that Masonry is not only a perfect code of morality, teaching our duties and relations to God, our neighbour, and ourselves ; but that she enforces a system of intellectual culture, which should develop all the powers of mind with

which we have been severally gifted, and that she contains within herself a law to regulate the direction and application of those faculties which her influence has nurtured and strengthened. It cannot be expected that men whose avocations and necessities compel them to spend their lives in some occupation totally alien from literary pursuits, can devote much time, or attain much excellence in mental culture ; at the same time, little could be said for a school which should enlist within its ranks only the ignorant and the unlettered. Here also, as in other cases, Masonry has judged and acted wisely ; and whilst laying down laws for intellectual life, and enjoining the cultivation and appreciation of them on all her members, she *enforces* nothing of the sort from any man—merely requiring that he shall devote himself to such studies as may lie within the compass of his attainment. And here we may remark on the universality of our Order, and its beautiful adaptations to the wants of mankind. Masonry makes moral worth the *one thing needful*, and at times dispenses with intellectual eminence ; but whilst dispensing with it *on occasions*, she holds it up as necessary whenever practicable, and concedes her higher secrets and deeper mysteries only to those who have made much progress in their intellectual development. So that Masonry includes within her folds the man of leisure, and him whose hands from day to day minister to his wants ; the sage whose eye hath penetrated the arena of nature, and him to whom the wherefore and the why of all around him is an unsolved riddle ; the scholar busied in the literature of past nations and of present times, and him who hath no knowledge but of his mother-tongue. And whilst the man of humble birth and lowly gifts is as much her son as he whom the G.A.O.T.U. hath most richly endowed, she, as in justice bound, accords to intellectual pre-eminence its proper dignity ; and, ever willing and anxious to be in the van of civilization and progress, inculcates on all and each the pursuit of that knowledge which is power—power to refine our minds, enlighten our perceptions, elevate our understanding, calm our animosities, set straight our errors, reform our abuses, and in every sense, physical, moral, and spiritual, advance the best interests of our species.

The importance attached by Masonry to education is apparent from the frequent and earnest manner with which the subject is introduced into her ceremonial.

In the very 1st Degree, after having laid a solid foundation on moral fitness, she brings forward the topic of education, and assigns to the child the office of ever keeping before our mind advantages arising from it ; and pleads the benefits we may obtain from it, both for society and for ourselves.

The whole of the 2nd Degree is dedicated to this subject, and the Fellow-Craft is invited to devote himself to the investigation of the hidden mysteries of nature and art, that he may thereby be the better enabled to discharge his duties as a member of society ; and that he may thus be duly prepared for the reception of the sublime truths the 3rd Degree will unfold before him.

It has been suggested that Masonry, with its secret compact and its brotherly obligations, first had its origin among some philosophic minds, who, far in advance of the age in which they lived, felt that the expression of the opinions they entertained, and the diffusion of the knowledge they had gathered up, would expose them to suspicion and persecution ; and so they formed a bond of union and sympathy, which, while it should exclude the base, the wilfully ignorant, and the intolerant, should embrace in a closer and firmer fellowship the wise, the docile, and the inquiring.

Whether such be an ingenious surmise, or a fact matters little to us. The antiquity of Masonry is undoubted ;—it appears to me that Masonry

once was a school of philosophy as well as a brotherhood of friends. Indeed, it is supposed Pythagoras and Plato were partakers of our secret arts and hidden mysteries. I think it probable they might have had some slight acquaintance with part of our formulary ; but can give no credence to the idea that they were ever *initiated* into our Order. For we *assume for certain*, and require an undoubted assent to, doctrines which they only dimly hinted at, and made the subject of their serious contemplation. We have received, on the authority of revelation, what they, guided by human reason, could only conjecture.

This constitutes the superiority of our system over theirs. The traditions of patriarchs retained in memory, and the visions of prophets, bear testimony to the existence of the G.A.O.T.U., and the volume of the Sacred Law maintained inviolate the knowledge of the sure rock on which Masonry was built.

Thus the philosophers, teaching virtue and temperance merely for their own sakes, and on moral grounds, were deficient in that incentive to all exertion—a future state of rewards and punishments, and the knowledge of a holy God who loves His creatures always, but who loves those best who strive most in their degree to attain a wisdom and purity faintly reflecting and humbly aspiring after His perfection. It is in this that the sublime ideal of Plato and the amiable doctrines of Epicurus alike fell short. They were weighed in the balance and found wanting. Socrates had alone proclaimed the certainty of the great hereafter. And this is the first view we must take of Masonry as a law of intellectual life, viz.—looking always to the Grand Geometrician of the Universe as the source of all wisdom, and cultivating all knowledge with regard to a future state. There are other conditions connected with the constitutions of Masonry, which render her peculiarly interesting to the aspirant after knowledge. And the more prominent of these, to which I propose briefly to call your attention, are, unity, reciprocity, suggestiveness, and progressiveness.

The two former of these are very nearly related, for there could be no unity without reciprocity. No body of men would hold together for any length of time, when all benefits proceeded from one ; therefore, while each Brother brings something to the general stock of knowledge, working together to one point of unity, the accumulated stores are open to all, constituting the reciprocity. The mason, the joiner, the smith, the carver, the stainer, by their combined efforts, can build a stately edifice. The appliance of their several crafts to one result is an example of unity, which yields success. But the material craftsman is inferior to the speculative Mason ; for, with the former, reciprocity is wanting ; with the latter, it is part of his obligation to afford assistance and instruction to his Brethren in the inferior Degrees, and so to teach and train the younger and humble minds till they arrive at their full intellectual stature.

This combination of unity and reciprocity is likewise alluded to in that part of the ceremonial where the W.M. promises to assist his Brethren in their researches, and at the same time supplicates the blessing of the G.A.O.T.U. on all their undertakings. These remarks, I think, sufficiently indicate the existence of these principles in Masonry ; and their importance, which is so apparent in every situation of life, renders it hardly worth our while to dilate further upon them. Progressiveness is the next point to which I would call your attention. Masonry and progress are *identical*. From the first moment that a worthy candidate sets foot within a Masonic Lodge to the latest hour of his life he will find something fresh in Masonry. To trace out and define her moral system ; to search into her history, intimately blended with that of earth's mightiest nations ; to examine the influence it has had upon every sphere of society

in various countries and at different times ; and, above all, to follow out the records of these great and good men who, as Masons, have shed a lustre on humanity no less than the Craft to which they belonged. The allegorical nature of Masonry, with its symbols borrowed from earth, air, and water, from things animate and inanimate, from the sun that rules the day, and from the well-known lowliest tool, carries with it wonderful suggestiveness. It teaches us to look below the surface of things into their hidden but real meaning ; but there is much interesting, instructive, and needful to be known that does not strike the careless passer-by, but is reserved for the wise, prudent, and thoughtful (be he peer or peasant), who would sustain his inner life on the wisdom drawn from contemplation on all that passes around him. Such trivial things as the falling of an apple or the bubbling of a kettle afforded the first clue to the greatest scientific discoveries ; and he is wisest who best follows out the trains of thought suggested by revelation, nature, experience, or art, in the spirit that Masonry requires and fosters. What the result may be no man can tell. We only know that He who bestowed the power of thought and the capacity for knowledge will abundantly reward the exercise of these His choicest gifts. I must not conclude this lecture without referring to one kind of knowledge which Masonry ranks as the most interesting and important, viz., *self-knowledge*. Valuable as all knowledge is, it is worthless compared to this. Other knowledge has to do with things of time, and things without us ; this knowledge relates to that which is within, and is immortal. When this universe and all its elements shall be a wreck, what will science avail ? When the world shall be as a consumed scroll, what will a knowledge of its laws, languages, or history profit ? But to have known *ourselves thoroughly* here, and to have fashioned our lives by that knowledge will be one step towards proving ourselves among the worshippers of the Great Master in the Grand Lodge above.

Such, W.M. and Brethren, is my view of Masonry, as a law of intellectual life. I have felt the subject so much beyond my grasp, that I have thought it best merely to draw an outline, which each might fill up for himself. Imperfectly as I feel I have succeeded in giving you a proper idea of this interesting subject, I hope I have observed throughout, the four principles I laid down as peculiar to Masonry, and have given you some food for useful meditation ; then my labour will not have been lost, nor your time ill-bestowed.

Brethren, you and I are solving a mighty problem, and searching for a precious thing. May the G.A.O.T.U. prosper our united endeavours.

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THE LORD'S PRAYER,  
(Verbally Acrosticised)

OUR	sins are great, but thou art kind,
FATHER	of all ! in thee we trust ;
WHICH	may we ever bear in mind.
ART	thou not he to whom we must
IN	all our tribulations pray ?
HEAVEN-	ward our aspirations rise.
HALLOWED	thou art by night, by day ;
BE	thy dear mercy then our prize.
THY	glory still shall be our theme,
NAME	thee we will whene'er we kneel,
THY	brightness on our soul shall stream ;

KINGDOM	of love accept our zeal.
COME	thoughts of rapture, give our heart
THY	saving hope. In deepest woe
WILL	thy great goodness joy impart ;
BE	thou our leader Lord below !
DONE	is the task right well of those
IN	every way who seek thee still.
EARTH	cannot bliss so pure disclose,
AS	that with which thou man can'st fill.
IT	guides him onward like a light—
IS	still before him on his path ;
IN	danger let him seek not flight—
HEAVEN	will avert th' impending wrath.
GIVE	us to know thy pow'r divine ;
US	from dark sin we pray thee save.
THIS	world is but our earthly shrine ;
DAY	after day we near the grave,
OUR	time below is but a span ;
DAILY	alas ! we find it wane ;
BREAD	of salvation give thou man,
AND	oh, divest his heart of pain !
FORGIVE	us gracious Lord our sin !
US	who through faith thy name adore !
OUR	only hope is we may win
TRESPASSES'	pardon, and no more.
AS	we by others do, so by us do ;
WE	beg of thee no greater boon than this.
FORGIVE	them Father, who 're to thee untrue !
THEM	King of mercy bring to land of bliss !
THAT	they thy praise eternally may sing.
TRESPASS	may we ne'er make at any time
AGAINST	thine ordinations ; but oh bring
US	to the knowledge of thy word sublime.
AND	while we wander on our devious way,
LEAD	us aright, that we miss not the road—
US	poor frail mortals, form'd of yielding clay,
NOT	wotting the straight path to thine abode.
INTO	crime's pitfalls and insidious snares
TEMPTATION	lead us not from thee astray ;
BUT	if sin steal upon us unawares,
DELIVER	us Almighty God we pray ;
US	trembling creatures—who would only seek
FROM	depths of deep despair our souls to free.
EVIL	avaunt ! let us be ever meek,
FOR	without humbleness no prayer can be.
THINE	are the blessings, Lord, we would obtain.
IS	there a thought to thee not dedicate ?
THE	hope on thee not founded is in vain.
KINGDOM	of heaven for thee we calmly wait,
AND	trust in thee to find that lasting peace
THE	soul deserves that hath done little wrong.
POWER	of all good may righteousness increase ;
AND	men and angels chant of praise thy song.
THE	earth may pass away e'en as a scroll ;
GLORY	perpetual will remain above ;
FOR	thou eternal life hast given the soul,
EVER	to dwell with thee in blissful love.
AND	pardon thou wilt give to all who glow
EVER	towards thee, when thee they come to know.
AMEN !	Amen ! Almighty !—be it so.

C. S.

## CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

### MARK MASONRY.

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

SIR AND BROTHER,—In your two last numbers you have commented freely on Companion Gaylor, as Grand Scribe E. for Scotland, and admitted letters against him.

The subject is one which ought not to be discussed in print, but is more suited for private explanation; and I think there is an ancient rule of the Craft, that when a Brother does wrong, in reality or apparently, he ought to be dealt with privately; and if the body with which he is more immediately connected finds fault, they have it in their power to punish him; to run to the press on such occasions may do for political subjects, but must be highly injurious to Masonry.

It is not my intention to defend Bro. Gaylor, or to uphold him. Truth may have been told in the articles referred to in your *Magazine*, and nothing but the truth; but the whole truth has not been brought forward. I only propose to make some general statements.

1st. The Grand Lodge and Grand Chapter have never given two sets of diplomas, one for initiation (or exaltation), the other for affiliation only. The diplomas must therefore be held as applicable to both, although one expression is used.

2nd. A private Lodge or Chapter is but a small branch in the Masonic world; even Grand Lodges or Chapters are only branches, the whole being connected mystically into a common stem. It is in this way that Masonry is universal. A person initiated or exalted in one Lodge or Chapter, may be received in all; he requires to take no additional Ob., unless there are some unfortunate differences which render such expedient; in the same way he can be affiliated in all by the mere inscription of his name on their books. This rule is generally observed abroad, for many who have been initiated in Great Britain have been elected members of Lodges and Chapters elsewhere, and obtained diplomas, although they were not present at the time of their election. Before being proposed it is ascertained, of course, that the individual has been regularly admitted in a Lodge or Chapter holding of some recognized supreme body. If there are payments to be made annually, the individual must of course come under some Ob., written or oral, to conform to that rule; if there are none, the original Ob. ought to suffice.

3rd. It results from this that a Royal Arch Companion received in Scotland, ought to be affiliated in and obtain a diploma from England, without being present, and that an English Companion is to be equally affiliated in Scotland. Such was the case there for some years before 1842. In Scotland, the Mark as a collateral, and the Excellent as a direct Degree, were both given under the Royal Arch Ob., and required no other. This laxity of procedure was then stopped as far as possible, and both ordered to be granted in future as direct and distinct Degrees; a difficulty, however, arose as to those who had been already exalted either in Scotland or elsewhere, without getting those Degrees; and to remove this a supplementary declaration (whether orally in the Chapter or in writing is of little consequence),

under the P. of the party's Royal Arch Ob., that he would consider himself in future in the same light as if he had been regularly admitted to them.

4th. If in New Zealand there were *three* R.A. Companions who had been exalted in England, two from Scotland, two from Ireland, and two from North America, all in possession of diplomas from their respective Grand Chapters, and if they wished to get a warrant from one or other of these, they would be entitled to apply to any one of them; but before getting such warrant, the names of all not already recorded in that Grand Chapter must be registered there; but previous to that, the remainder must be affiliated in some Chapter holding of that supreme body. Of course previous to their operating upon their new warrant, the two or three already obligated in allegiance to the Supreme Chapter, must take the vows of allegiance from all the others; this requires no dispensation, and it is a mere formal ratification of their obedience in future to the laws of that Supreme Chapter.

5th. In the observations in your *Magazine*, the writers have confounded Bro. Gaylor's duty as Grand Scribe E. with his privilege as a private Companion of the Esk Chapter, Dalkeith. As Grand Scribe E. it is his imperative duty to issue a diploma without further enquiry, as soon as any Chapter records the names of the party for whom it is intended; the diploma merely attests that the party has been recorded. It is then sent down to the Chapter to be filled up, and signed by its proper office-bearers. If the party affiliated had been exalted in a regular Chapter in Scotland, although he had not already got his diploma, no declaration, written or oral, was necessary, but by the Supreme Chapter laws, the party must, if exalted under another Supreme Chapter. When this declaration is to be made is of little consequence, if previous to his being put in possession of his diploma. What was done in the case alluded to is only to be collected from the assertions of interested parties; and their statements do not bear precisely on the point. As Grand Scribe E., Bro. Gaylor, has committed no fault; if he has erred as a private member of the Esk Chapter, he is amenable to it in the first place; and if it does wrong, the Supreme Chapter of Scotland will do its duty if a Companion be brought before it by any one who has a right to do so.

I have made the above observations, keeping in view those tenets which ought to regulate the Craft over the whole world. Every supreme body has its own peculiarities; what one considers good, another rejects. Few laws are common to all, and if supreme bodies are to work together in harmony, there must be much toleration on minor points; indeed, toleration is the bond of Masonry, and so long as no injustice or injury is done to any individual, and no intention to injure is alleged, brotherly love ought to prevent the admission of such articles as I have of late seen in your pages.—I am, yours fraternally,

P. C. E.

[We do not consider the case as put by our correspondent (whose excellence as a Mason and worth in private life we well know), has the slightest bearing on the question. We merely stated facts, without in any way wishing to cast undue reflections on any Brother. We have no intention to be drawn into long discussions on personal matters, but we would ask our correspondent whether he thinks irregularly (supposing they are so) advanced Mark Masons are likely to seek admission into the Anglo-Scotch Lodges or any other if they can obtain certificates of legalization direct from Scotland—without leaving their own firesides—at one-fourth of what it would cost them in their native country. So strict is the English Grand Lodge with regard to joining members, that the following law stands in the Book of Constitutions:—"No Brother shall be admitted a member of a Lodge without a regular proposition in open Lodge, nor until his name, occupation, and place of abode, as well as the name and number of the Lodge of which he is or was last a member, or in which he was initiated, shall have been sent to all the members in the summons for the next regular Lodge meeting; at which meeting the Brother's Grand Lodge certificate, and also the certificate of his former Lodge is

to be produced, and the decision of the Brethren ascertained by ballot." Furthermore it is a by-law in very many if not the majority of English Lodges, that no Brother shall be proposed as a joining member unless he has first visited the Lodge, thereby giving the members an opportunity of becoming acquainted with him.]—*Ed. Freemasons' Magazine.*

### PROVINCIAL MASONIC CHARITIES.

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

DEAR SIR AND BROTHER,—You will no doubt receive many suggestions from members of the Craft, consequent upon the publication of the *Freemasons' Magazine* weekly. Should it not have already engaged your attention, might I suggest the insertion, either weekly or monthly, of short papers, explaining or noticing the various Masonic provincial charities now in operation.

The Prov. G.S., or some other Prov. G. Officer, would doubtless, upon invitation, be glad to supply you with the necessary details; and it is a description of Masonic information which would, I think, be generally acceptable to your country subscribers.—I remain, dear Sir and Brother,

Yours fraternally,

MASONIC LODGE ROOMS,  
CROSS-ST. CHAMBERS, MANCHESTER,  
Jan. 12, 1858.

T. F. POLLITT, W.M. No. 177,  
And Prov. G. Reg., E. Lanc.

[We should be most happy to receive the information, if the Brethren in the country would supply us with it. We have repeatedly invited the Secretaries of Lodges and other Brethren to supply us with any Masonic information likely to be of interest to the Craft; but the response to our invitations comes from comparatively few, to whom we feel under the deepest obligations for their favours.]—*Ed. Freemasons' Magazine.*

### NEW SOUTH WALES.

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

SIR,—The Provincial Grand Lodge of "New South Wales," and the Brethren generally, are complaining of the apparent studied neglect to the wants and wishes of the Craft in this colony by the paid Officers of the Grand Lodge of England.

Last year, in the month of June, when I had the honour of an interview with the Most Worshipful Grand Master, the Earl of Zetland, he promised faithfully to take into consideration the evils of which we complained, as recited in our memorial, and promised to amend them as speedily as possible. In accordance with Masonic law, and the opinions then expressed, the M.W.G.M. performed his task faithfully; and at the Quarterly meeting of the Grand Lodge in October the M.W.G.M. produced a well-digested code of laws, suitable to the wants of Lodges and the Brethren out of England. By some inopportune cavil the contemplated changes in the "Book of Constitution," for the good of Masonry in the colonies, was postponed until the quarterly meeting in the ensuing December. At that meeting I had the honour of being present, and the proposed alterations were placed by the M.W.G.M. in the hands of the Colonial Board for supervision, with a hint of the necessity of their immediately becoming law. Accordingly, at the quarterly meeting of the Grand Lodge in March, 1857, I find those laws passed by the Grand Lodge, almost in their entirety, as recommended and supported by the Chairman of the Colonial Board, Bro. Col. W. Burton, P. Prov. G.M., Bengal.

On receipt of this information by your *Magazine*, I was in daily expectation of receiving from the G. Sec. some communication to the effect that the suggested

alterations of the M.W.G.M. was law, accompanied by three or four hundred Grand Lodge certificates in blank, to be issued by us, with a pleasing hope that the inattention hitherto complained of in the G. Sec.'s office had passed away.

The delusion that change of Officers would beget attention to the wants of the Craft in the colonies was a day-dream; the safety and security of the Masonic outposts are forgotten; the guardians and forlorn hope of English Masonry are neglected, and separated apart from the citadel of the parent Grand Lodge. Their claims for a hearing and attention are allowed to get mouldy and rot on the private shelves of the G. Sec.'s office, notwithstanding the good intentions of the M.W.G.M.

That this system will exist for any length of time, conducted as at present, no one who has thought on the subject will believe, knowing as we do that, apart from our love of home and home institutions, and reverence for our old constitution, we possess the inherent right and power to form ourselves into an independent body; but it is not our wish to do so, unless forced and spurned by apathy and negligence.

That this appeal, through the medium of your *Magazine*, may have the desired effect of accomplishing what my visit to the Grand Lodge, my continued intercourse while in London with the G. Sec.'s office, and interviews with the M.W.G.M., have hitherto failed in; viz., *attention to the outposts in Freemasonry*, is the sincere wish of

MACQUARIE-PLACE, SYDNEY,  
November 9th, 1857.

Yours fraternally,  
JOHN WILLIAMS,  
D. Prov. G.M., New South Wales.

[Our R.W. Brother is slightly in error. The proposed alteration did not become law until the minutes of the Grand Lodge held in March were confirmed at the quarterly communication in June. Since that period we are aware that grave questions of Masonic law have had to be considered relative to the form in which the blank certificates should be drawn. These have only lately been adjusted; and the certificates are now in the printer's hands, prior to their immediate issue to the colonists.]—*Ed. Freemasons' Magazine.*

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### MASONRY IN GENEVA.

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

DEAR SIR AND BROTHER,—In your last number, at page 91, is inserted a circular, purporting to have been issued by "The Grand Master of the Union of the Swiss Lodges." Allow me to call your attention to the fact that neither the signature of the Grand Master nor that of any of the Grand Officers of Switzerland is attached to the document, and that, in addition to this circumstance, the very purport of the circular renders it extremely improbable that it has been issued under authority, or even with the approbation of the W.M. Grand Master of Switzerland, Bro. Meystre.

I have no wish to impede in any way the construction of a "Temple Unique" at Geneva, but cannot allow so informal a document to appear in your pages without a word of caution from one who is well acquainted with the state of Masonry at Geneva.—I remain, dear Sir and Brother,

Yours fraternally,

R. J. SHUTTLEWORTH,  
Rep. Grand Lodge in Switzerland.

LONDON, Jan. 14, 1858.

[We translated the document from the *Franc Maçon*, published at Paris by Bro. Dumesnil, attaching to it the names of the Commissioners by whom it is signed, but of the authenticity of whose appointment we have no means of judging.]—*Ed. Freemasons' Magazine.*

## THE MASONIC MIRROR.

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### MASONIC MEMS.

THE Brethren of the Royal Union Lodge, No. 307, Cheltenham, have resolved to hold a Lodge of Emergency and a banquet at Bro. Scott's, the Lamb Hotel, in Cheltenham, on the 25th inst., to celebrate the marriage of H.R.H. the Princess Royal with Bro. H.R.H. Prince Frederick of Prussia. The Lodge will be opened at four o'clock, and the banquet take place at six o'clock.

THE annual festival of the Lodge of Emulation is to take place at the Freemasons' Hall, on Friday, the 29th inst., Bro. Beadon, P.G.W., in the chair. On this occasion a testimonial is to be presented to Bro. Stephen Barton Wilson, P.G.W., in acknowledgment of his great services as an instructor of the Craft, consisting of a suit of Grand Lodge clothing, a watch and chain, and a silver tea service.

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### THE BOYS' SCHOOL.

A Quarterly General Court of the Governors and Subscribers to this institution was held at the offices, Great Queen-street, on Monday, 18th inst., Bro. John Hervey in the chair.

It was resolved that the Audit Committee should in future meet in February, May, August, and November, instead of January, April, July, and October.

It was also resolved to alter the title of the institution, by substituting the word "decayed" for "indigent," so that the title will in future be "The Royal Masonic Institution for the Sons of Decayed and Deceased Freemasons."

The Building Fund was ordered to be closed, and the balance in hand (about £8), carried to the General Fund.

A vote of thanks to the chairman closed the proceedings.

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### THE GIRLS' SCHOOL.

The quarterly court of the Governors of the Girls' School was held on Thursday 14th inst., at the Freemasons' Tavern, the Worshipful Bro. Benjamin Bond Cabbell, Prov. G.M. for Norfolk in the chair. There were also present Bros. White, P.G. Sec.; Udall, P.S.G.D.; Clerk, G. Sec.; J. Hervey, P.G.D.; Adlard, Taylor, Lyall, Binckes, Young, Robinson, Davis, &c. &c.

Bro. Crew having read the minutes of the several meetings of both the House and of the General Committee which took place within the period which has elapsed since the quarterly court in October, they were put to the meeting and unanimously confirmed, and six vacancies declared for the election in May next.

In these minutes, the chief matters worthy of notice were the following. Every care was being taken to remove from the children that feeling of diffidence the existence of which has been complained of by the Inspector of the Diocesan School Society. The aptitude of the children to undertake household duties has been tested by the House Committee, and found in every way satisfactory. Bro. Wm. Henry Smith, stimulated by the generous example of Bro. Cabbell, has signified his intention of treating the children to a day's amusement at the Crystal Palace,

on some fine day during the holidays. Bro. Salomons, on leaving for St. Helena, where he holds a responsible colonial appointment, gave directions to his agent to expend £5 annually in the purchase of books to be distributed as prizes to the more deserving girls upon the occasion of each festival. The House Committee upon ascertaining that one of the pupils was being taught music at the expense of her friends, prevented her instruction being carried further in that accomplishment. The baker who has the contract for the supply of bread, on finding that since he entered upon his contract the price of flour has fallen in the market, offered to make a deduction from his account, an offer which the committee declined to accept, however willing they were to receive back the amount in the shape of a subscription.

The auditors' report stated that the balance to the account of the institution was £645. 12s. 3d., chargeable with £401. 18s. 9d. for the payment of the tradesmen's quarterly bills, and £8. 4s. 6d. on account of the building fund. They recommended that, in reward for her effective and zealous services, the salary of Miss Kernott, the assistant school-mistress, should be raised from £10 to £20 per annum.

The payment of the accounts, both for the provisions and for the repair of the house, having been ordered, a long discussion took place in reference to the recommendation of the committee with respect to Miss Kernott's salary, resulting in a resolution, moved by Bro. White and seconded by Bro. John Hervey, to the effect that the committee had no right to make a recommendation upon a matter which fell under the cognizance of the General Court.

As the rule is somewhat ambiguous we quote it at length, and beg leave to say, that to us it appears conclusive of the right of the committee to make the recommendation. The whole question turns upon whether the word "which" refers to "observations" or to "expenditure." The general rule of grammar is that the relative is to be taken with the substantive last expressed in the sentence, unless otherwise provided for by the punctuation:—

"They are to see that all receipts and payments are correctly entered and registered by the Secretary, and all balances regularly brought forward, and that the subscriptions and donations are posted up; and report their proceedings to the Quarterly Court, with any observations regarding the expenditure which they may deem necessary."

In the above sentence, if a comma followed "observations" and another followed "expenditure," then the "which" would, without doubt, belong to the former word; but as the sentence is punctuated, "which" must be taken to belong to "expenditure;" and with this reading we see no objection to the committee having acted in the manner complained of.

Bro. Binckes then moved that Miss Kernott's salary should be increased to £20 per annum.

Bro. Barnes seconded the proposition.

The Chairman said it was usual for such motions to come before the Court upon the recommendation of the General Committee, and as the present one was not so introduced, he could not put it for adoption.

The Chairman, as Treasurer, then reported that he had, on 14th October, invested £500 at  $87\frac{3}{4}$  in the Three Per Cent Consols, making the total sum invested to the credit of the institution in these securities £6,000. He also moved, in order to avoid fractional accounts, that £28. 18s. 7d. should be paid from the General Fund, to increase the Building Fund to £2,200 even money. This was seconded, and after some discussion agreed to.

Bro. John Hervey then moved the abolition of the new law which restricted the right of voting. Every member should, he maintained, have a vote for each vacancy, whereas the new law allowed him to vote for only one.

Bro. Udall seconded the motion, as he considered the limitation dishonest to the subscribers, who had paid their money in the expectation of having the more extended right.

Bro. Robinson said he should not oppose the motion, but wished to explain that he had found that in several institutions the single voting was now adopted. His wish had been to prevent trafficking in votes.

Bro. White condemned the limitation as unfair.

Bro. Davis moved as an amendment, "That so much of the new law as provided for carrying forward the votes from one election to another should be retained."

Bro. Robinson seconded the amendment.

The Chairman then put the amendment to the meeting, which, on a show of hands, he declared to be lost.

Bro. Binckes then moved—"That in order to meet the educational requirements of the age, the education of the children be enlarged by the addition of French and Music; and that it be referred to the House Committee to take measures for carrying the same into effect." Our worthy Brother, in advocating his proposal, said he would never have brought it forward if the children in the school were of that class whom a superior education would raise above their original level, and render them unfit to occupy the same position in life which their parents filled. He, however, regretted that the committee had admitted to the school children of a lower class than that for which it was originally intended. The majority of the pupils, however, were the children of those who had seen better days, and the education which those little girls received in the school was not quite up to the mark. He did not wish to unfit them for life, but to so far improve their education as to enable them, on entering the world, to look for higher situations than they were now competent to fill. He did not, he conceived, ask for too much when he called upon the court to give the children instruction in French and music. Such instruction was given to the children in the Commercial Travellers' schools, and in the schools of the St. Ann's and the Yorkshire societies. The children in those schools were, on an average, of the same class in life as the children in the Freemasons' school, and it was a downright cruelty to them to educate them to a point below that which would enable them to regain in life the position which their parents had formerly enjoyed.

Rev. Bro. Lyall seconded the motion.

Bro. John Hervey thought that, before agreeing to the proposition, they ought to have some statistics of the employment of the children after they left the school.

Bro. Crew said that not one in fifty of them became a menial servant; and that the widows of Brethren who had been in good circumstances actually shunned the school, as they did not wish their daughters to be brought up as washerwomen.

Bro. Taylor said that the education of the children had been already greatly enlarged under the new schoolmistress, but at the sacrifice of the needlework, which formerly brought in a considerable sum annually for the support of the institution.

Bro. Crew denied that the children were not still instructed in the use of the needle. At present they annually made for the boys thirty-six dozen of shirts, and sixty dozen of collars, besides making all their own clothing.

After some farther discussion, an amendment, referring the matter to the General Committee, was adopted, the chairman, on an equal division, giving his vote in favour of it. The proceedings then terminated.

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## METROPOLITAN.

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### APPOINTMENTS.

*Wednesday, January 20th.*—Lodges, Grand Steward's, Freemasons' Tavern; Royal York (7), Freemasons' Tavern; St. George's (164), Trafalgar Tavern, Greenwich; Oak, (225), Radley's Hotel; Nelson (1002), Red Lion, Woolwich. General Committee of Grand Chapter at 3. Lodge of Benevolence at 7.

*Thursday, 21st.*—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (193),

Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel. Chapter, Yarborough (812). House Committee Girls' School at half past 2.

*Friday, 22nd.*—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (830), Head Quarters, Hon. Artillery Company.

*Saturday, 23rd.*—Lodge, Unity (215), London Tavern. Chapter, St. George's (5), Freemasons' Tavern.

*Monday, 25th.*—Lodges, Somerset House (4), Freemasons' Tavern; Castle of Harmony (27), Thatched House; Old King's Arms (30), Freemasons' Tavern; Pythagorean (93), Globe Tavern, Greenwich; Salisbury (630), Dean-street, Soho. Chapters, Robert Burns (25), Freemasons' Tavern; Mount Zion (169), Radley's Hotel.

*Tuesday, 26th.*—Lodges, Tuscan (14), Freemasons' Tavern; Moira (109), London Tavern; Faith (165), Windsor Castle, Vauxhall; Prudent Brethren (169), Freemasons' Tavern; Industry (219), Dick's Coffee House; Prince of Wales (324), Thatched House. Chapter, Cyrus (21), London Coffee House.

*Wednesday, 27th.*—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth. *Mark Lodge.*—St. Mark's (1), Freemasons' Tavern.

*Thursday, 28th.*—Lodges, Neptune (22), Radley's Hotel; Peace and Harmony (72), London Tavern; Grenadiers' (79), Freemasons' Tavern; Shakspeare (116), Albion Tavern. Chapters, Domatic (206), Freemasons' Tavern; Hope (248), Globe Tavern, Greenwich; Polish (778), Freemasons' Tavern. General Committee Girls' School at 12.

*Friday, 29th.*—Emulation Lodge of Instruction Festival. House Committee Boys' School at 3.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

ROYAL YORK LODGE (No. 7).—On Friday, the 1st inst., a meeting of the Permanent Committee of this Lodge was held at the Freemasons' Tavern, for the purpose of auditing the accounts for the past year; and in consequence of the immediate departure for the East of Bro. R. E. K. Wilkinson, it was resolved that the jewel voted to him at the last Lodge meeting, in acknowledgment of his valuable services as Secretary, should be presented to him on that evening. This pleasing duty was intrusted to Bro. J. S. S. Hopwood, P.M., and senior member of the Lodge, who, in an address full of fraternal kindness, gave expression to the feelings of the members of the Lodge. Bro. Wilkinson briefly and appropriately returned thanks, and the proceedings of the evening closed. The jewel, is of chaste and elegant design, and bears the following inscription on its reverse:—  
“Presented by the Royal York Lodge of Perseverance, No. 7, to Bro. R. E. K. Wilkinson, as a token of esteem and regard, and as a mark of their appreciation of the very satisfactory manner in which he performed his duties as Secretary.—  
Dec. 16, 1857.”

ENOCH LODGE, No. 11.—As an object of admiration in nature we never know which to prefer—the golden brightness of the rising sun, or the crimson radiance which accompanies the setting of the god of day! There is something unspeakably beautiful in the appearance of the majestic orb, as panoplied in light he starts on his diurnal march; and there is something unmistakeably grand in the gorgeous tints with which the heavens are spread as he sinks to repose, leaving

“ — his beauty  
To the delighted west, which revels in  
Its hues of dying glory!”

The one inspires hope, the other begets reflection. These remarks cannot be much out of place at a period of the Masonic year when the chairs of so many Lodges are being vacated by their occupants, and new masters are being introduced amongst the rulers of the Craft, whose attention is specially directed to the grand luminary of nature as a pattern for imitation. How auspicious soever may have been the circumstances under which Bro. W. S. Masterman's year of office was inaugurated, he has certainly reason to congratulate himself on a brilliant termination of it, inasmuch as it fell to his lot while presiding over this Lodge for the last time as W.M., at its meeting on Wednesday, 13th instant, to impart the light of Masonry to four candidates, who had been well and worthily recommended; these were Messrs. H. Garrod, C. Venables, jun., John Brown, and R. P. O'Hara. The report of the audit committee was read and adopted. A vote of thanks to Bro. Temple, P.M., for the able and efficient manner in which

he had for a series of years discharged the arduous duties of Dir. of Cers., was proposed, passed by acclamation, and ordered to be placed on the minutes; a compliment as richly merited as gracefully paid. Bro. Job Austin, late S.W., was then presented as W.M. elect, and was installed in ancient form in the chair of K.S., in the presence of a numerous board of P.Ms.; the ceremony being performed by Bros. P.Ms. Binckes, Matthews, and Temple. The officers appointed and invested were Bros. Pain, S.W.; German, J.W.; W. Williams (P.M.) Treas.; P. Matthews (P.M.) Sec.; G. Sewell, S.D.; C. Watson, J.D.; F. Binckes (P.M.) Dir. of Cer.; Ruel, I.G.; and Crawley, Tyler. Forty-six Brethren sat down to banquet provided by Messrs. Elkington and Co., in their accustomed style. Some excellent singing was contributed by Bros. Donald King, G. Tedder, and C. Watson; and some most mirth-provoking comic ditties by the inimitable Bro. J. L. Toole, the effect of which was sufficient to send "the hearers *laughing* to their beds." Amongst the visitors we remarked Bros. Major Skinner, D.G.M., Essex; W. Paas, W.M. No. 30; Emmens and Nicholson, P.Ms. No. 201; Sarel, P.G. Purs., Essex; Durrant, No. 243; Fox, No. 1015; C. F. Fox, Valparaiso; Lyon, No. 25; Morris, late No. 11, &c. &c. The W.M. discharged his various duties most effectively, was very warmly received, and right hearty were the wishes that were wafted to him for a happy and prosperous rule.

ROYAL ATHELSTAN (No. 19).—A numerous meeting of this Lodge was held on the 13th inst. at the George and Blue Boar, Holborn. A Brother having been duly raised, the Brethren were gratified by the consummation of a long-cherished desire to see Bro. Stone regularly installed according to ancient custom into the chair of this Lodge, of which he has been a distinguished member for many years, his public duties having hitherto caused him to decline the distinguished honour which has now been imposed on him. In the course of the evening, the W.M., in an eloquent and appropriate speech, presented Bro. Gale, P.M., with a testimonial on his retiring from the office of Treasurer, after a long period of office, during which he has filled that arduous post alike creditably to himself and advantageously to the Lodge. The testimonial was in the form of a ring, suitably and handsomely ornamented, and was supplied by Bro. George Lambert of the firm of Lambert and Rawlings, of Coventry Street. On the inside was engraved the following inscription:—"Royal Athelstan Lodge, No. 19. Presented to Bro. Samuel Gale, P.M., in appreciation of the efficient manner in which for nine years he faithfully discharged the duties of Treasurer. 1858." Other business having been disposed of, the Lodge was closed, not however without a resolution being come to in support of the testimonial about to be presented to Bro. S. Barton Wilson, whom this Lodge has the distinguished honour of claiming as a *Son* and a P.M. Bro. Haynes may be congratulated upon the happy results of his best efforts to provide a banquet worthy the occasion.

LODGE OF REGULARITY (No. 108).—This Lodge met at the Freemasons' Tavern, on the 14th inst., to elect a W.M. for the ensuing year, when the ballot was unanimous in favour of Bro. P.M. Haward, who has served the office of S.W. in the above Lodge for the last year. Mr. Edward Walker was initiated into the mysteries of Freemasonry. The ceremony was most ably performed by the W.M., Bro. Grosjean, who does the Lodge great credit by the very efficient way in which he discharges his Masonic duties. The Brethren afterwards sat down to an excellent banquet, and were favoured with the company of Bro. F. Haward, No. 349, Worcester, and Bro. Herr Wilhelm Ganz, the celebrated pianist, No. 630. A very spirited evening was spent; and we feel bound to say that Bro. Ganz contributed greatly to the enjoyment of the evening; so much so, that it was the unanimous wish of the Lodge that he would favour it with his company on the 11th February, when the installation of the W.M. elect will take place. Bro. Ganz kindly accepted the invitation; and we look forward to a rich treat on that occasion.

EASTERN STAR LODGE (No. 112).—At the usual monthly meeting, held on Wednesday, the 13th of January, at the Wade's Arms, East-India Road, Poplar, Bro. G. F. Grimes, W.M., Mr. Joseph Pattrick was initiated into Masonry. Bro.

Curry was passed to the 2nd Degree, and Bro. Green was raised to the 3rd Degree. A ballot was taken for the Master for the year ensuing, and Bro. George Allison, S.W., was elected. Bro. W. Wentworth Davis was unanimously re-elected Treas., and Bro. Hookey, Tyler. The Brethren afterwards supped together, and after a couple of hours of enjoyment, separated in peace, harmony, and brotherly love.

**DOMATIC LODGE (No. 206).**—The members of this Lodge met, as usual, on Monday, the 11th of January, at the Masonic Hall, Bro. Ireland's, Fetter-lane. The W.M., Bro. James Brett, assisted by his Officers, initiated Messrs. Henry Longstaff, Jones, and Dunthorn J. Wake, in a most impressive manner; and afterwards raised Bro. Healy. Bro. Hodges, of Temple Lodge, No. 118, became a joining member, upon the proposition of the W.M. and Bro. Haydon. Business having been disposed of, about forty Brethren sat down to one of Bro. Ireland's liberally-served banquets, and a very pleasant evening was spent.

**ST. JAMES'S UNION LODGE (No. 211).**—An unusually large number of Brethren congregated at the above Lodge on Tuesday, the 12th instant, at the Freemasons' Tavern, it being the installation night, coupled with the presentation of a magnificent service of plate (subscribed for by the Brethren) to Bro. John Gurton, the retiring Master. The W.M. took the chair at an early hour, the business of the meeting being exceedingly heavy. All the Officers, it was gratifying to observe, were present. The Lodge having been opened, Bro. Jeffs was raised to the Degree of M.M. Bros. Abrahams, Dethier, Reader, and Harrison, having given proofs of proficiency in the former Degree, were passed. After this, Messrs. Henry Francis, Henry Robinson, George Martin, and Charles Duddridge, were balloted for, and initiated into the Order. The minutes of the last meeting having been read and confirmed, Bro. Crofton, W.M. elect, was presented, and, having signified his acquiescence in the regulations laid down by the "Book of Constitutions," Bro. Gurton proceeded to install him as W.M. for the year. The beautiful ceremony was performed and the various addresses delivered in a manner to call forth eulogiums from all present. The solemnity of the ceremony was much enhanced by Bro. G. F. Taylor's performance on the harmonium, which was acknowledged to be a great acquisition, and which was also effectively introduced at the initiations. The new Master, being duly installed, proceeded with the investment of Officers. The Brethren appointed were, Bros. Stacey, S.W.; Aley, J.W.; Smethurst, S.D.; Willie, J.D.; Swainston, I.G.; John Gurton (elected at the last meeting), Treas.; and Bro. Lacon, Sec. This business concluded, several propositions were made for the benefit of Freemasonry and for this particular Lodge, which, being seconded and carried, the Lodge was closed in due form; the Brethren then adjourned to a banquet, which was admirably served. Bro. Crofton presided, supported on the right by the following visitors:—Bros. Stephen Barton Wilson, G.J.D.; Fred. Binckes, P.M. No. 11; R. Collard, P.M. Nos. 168 and 209; Jackson, W.M. No. 201; Emmens, P.M. and Sec. No. 201; Nicholson, P.M. No. 201; Jefferies, P.M. No. 201; C. A. Potter, W.M. No. 902; Copus, P.M. No. 752; Barnshaw, No. 752; C. F. Musgrove, No. 742; James Jackson, No. 228; V. S. Fellowes, No. 752; and Francks, No. 1 of Scotland; and on the left by a large number of P.Ms of the Lodge, including Bros. Gurton, Leyser, Kennedy, Kelly, and others. Upon the removal of the cloth, grace "For these and all thy mercies" was sung by the Misses Brougham, Bro. P. Corri, Master Corri, Bros. Hart and Taylor; after which the W.M. said, in proposing the first toast of the evening, that it was a custom in all well-regulated societies to give "The Queen;" and, as Masons were always noted for their loyalty, he was certain the toast would be received with that enthusiasm so characteristic of the Order. The illustrious lady was about to become the mother-in-law of a Mason—Prince Frederick, whose sire, the Crown Prince of Prussia, had endeared himself to the whole Masonic world as protector of Freemasonry in the Prussian kingdom. It was scarcely necessary to remind the Brethren that her Majesty was the daughter of one royal Mason, and niece of several others. She was also patron of our noble Institution. He would conclude by proposing the "Queen and Craft." The W.M. then proposed "The M.W.G.M., the Earl of Zetland," which was responded to with the

usual Masonic honours, followed by that of "The R.W.D.G.M., Lord Panmure, and the rest of the Grand Officers." In offering this toast, Bro. Crofton said he could not pass it over without drawing attention to the fact that they were honoured that evening by the presence of the Grand Junior Deacon, Bro. Stephen Barton Wilson, a brother whose Masonic information was of the highest order, and who never felt more happy than when disseminating knowledge among those Brethren desirous of profiting by it. The Grand Master had but done justice to an old and worthy Mason in placing him upon the dais; and he was sure the Brethren would join him in drinking to the health of Bro. Wilson, wishing him many years to enjoy his well-deserved honours. The toast was received in a manner which must have been highly flattering to Bro. Wilson, who acknowledged the honour done him, and paid a very high compliment to the admirable working of the Lodge. It was quite equal to any in the Craft. He was pleased to observe a vast improvement in Masonic working generally, having visited some Lodges of late where he had seen, as in this instance, the retiring Master install his successor. It was a very gratifying sight, and augured well for the advancement of the science of Freemasonry. The next toast was that of the initiates, who severally responded, thanking the Brethren for their reception upon this their first entrance into Masonry. This was followed by that of "The Visitors," which was replied to by Bro. Binckes, who took the opportunity of expatiating on the beauties of the charities connected with the Order, more particularly alluding to the Girls' School, out of which several hundred girls had passed; and never had there been known an instance of one who forgot the good principles she was taught in the school, which must be gratifying to the Craft, and even to the world at large. The W.M. then called upon the Brethren to give their attention to what might be termed the toast of the evening. He said,—“The toast I am about to propose is that of your highly-esteemed Past Master, Bro. John Gurton, who has filled the chair I have now the honour to hold for two successive years, in a manner that redounds to his credit, and has given lustre to the Lodge. To dilate upon the merits, much more to follow such a man, is a task of difficulty, but from which I will not flinch. When Bro. Gurton first took the chair of this Lodge, it was in a very humble position, located somewhere near Portman-square. He succeeded in bringing it to this tavern, and gave it a *prestige* that has gained for it a distinction second to none. Bro. Gurton has initiated, during his two years of office, about sixty gentlemen; in each year he induced the Brethren to assist him in a Masonic ball, as a treat to the ladies, and an assistance to the Masonic charities. The result of the balls has been the rendering the Lodge a fifteen years' subscriber to the schools, and, which was also important to every well-thinking Mason—that of having the thanks of the ladies. Their late Master further advocated another treat to the wives and sisters—that of a summer banquet. How splendidly that was carried out, there are many here can testify, they having been present upon that occasion. Not to detain you longer, Brethren, I shall conclude by presenting, in your name, this service of plate, as a mark of your high esteem, to Bro. Gurton, assuring him it is but a trivial matter, compared with his exertions on behalf of the Lodge; and when it shall please the G. A. O. T. U. to take him hence, we trust that his children, in looking upon it, will do so with pride, and emulate their father's excellences.” The cloth was removed from the testimonial, and displayed a service, consisting of superb silver tea and coffee-pots, sugar-basin, and cream-ewer, all beautifully designed, and most elaborately chased, manufactured by Hunt and Roskell (late Storr and Mortimer), of Bond-street. The inscription was,—“Presented to Bro. John Gurton, P.M. of the St. James's Union Lodge, No. 211, as a mark of respect for the great ability and untiring zeal he has displayed during the two years he presided as their W.M.—January, 1858.” Upon the service being presented to Bro. Gurton, the Brethren drank long life to him, the toast being followed by loud acclamations. Bro. Gurton, in returning thanks, said, he felt more the poverty of language now than upon any previous occasion. He could only thank them sincerely for—as they were kind enough to say—their appreciation of his services. He would endeavour still to deserve their good opinion, and hoped to be enabled to do good service to the Lodge, although now among the P.M's. His greatest pleasure was serving the charities, and his

greatest pride was the wearing the jewel emanating from those charities. He would again thank them. But, before sitting down, it gave him much pleasure in saying that Bro. W. H. Roberts, who gave ten guineas to the Girls' School last year, had signified his intention of being a Steward at the next festival. The Master's health was then proposed. Bro. Crofton neatly replied, soliciting the indulgence of the Brethren for his shortcomings, and expressing his determination to endeavour to perform the duties allotted to him in a manner which he hoped would prove satisfactory. Bro. Crofton said he had another toast to propose, that of the newly-appointed Officers—Bros. Stacey, Aley, and Lacon (their indefatigable and amiable Secretary). His officers were young, 'tis true, but he knew they were up to the mark, and he felt confident of their attention. The Brethren alluded to acknowledged the compliment. The meeting soon afterwards broke up, a delightful evening having been passed. The musical arrangements were under the direction of Bro. G. F. Taylor, and gave general satisfaction. Master Haydn Corri was encored in "You'll remember me;" and the Misses Brougham afforded great delight by the excellence of their duet singing.

JORDAN LODGE (No. 237).—This Lodge met at the Freemason's Tavern on Friday, the 15th instant, when Bro. Arliss, W.M., initiated a gentleman into the Order, and passed two Bros. to the 2nd Degree, after which Bro. Patten presented Bro. R. Watts as W.M. elect, to receive the benefit of installation, which ceremony was efficiently and ably performed by Bro. Spooner, P.M. and Sec. of the Lodge. The W.M. appointed Bros. Robinson, S.W.; Laughton, J.W.; Prall, S.D.; Goldsborough, J.D.; Dyer, I.G.; and Dawes, Tyler, he having held that office for upwards of thirty-three years. Business concluded, and the Lodge closed, the Brethren (twenty-two in number) adjourned to the banquet-room. Amongst the visitors we observed Bros. Perryman, W.M. No. 9; Burton, P.M. No. 9; Mitchell, No. 9; Newsom, No. 3, and several others. A more pleasant or happier evening could not have been spent.

LODGE OF FRIENDSHIP (No. 248).—The annual installation festival of this Lodge was held on Thursday, the 14th January, at Bro. Painter's, Ship and Turtle Hotel, Leadenhall-street. The W.M., Bro. Edmund Guest, presided, and raised Bro. Bramston to the 3rd Degree. Afterwards, Bro. D. S. Potts, P.M., took the chair, and Bro. W. S. Guest, W.M. elect, being presented, was (in the presence of several P.Ms.) duly installed in the chair. The W.M. then appointed and invested the following Brethren Officers for the ensuing year:—D. S. Frampton, S.W.; W. Carpenter, J.W.; John Rumsey, Sec.; S. Braithwaite, S.D.; G. Stokes, J.D.; G. Harvey, I.G. Bro. W. Rumsey, P.M., who had been re-elected Treas., was also invested; as was, likewise, Bro. Holt, the Tyler. The W.M., Officers, and Brethren were afterwards addressed by Bro. Potts, on their several duties and deportment, in a manner that called forth warm commendation. All business being ended, the Lodge was closed; and the Brethren, under the presidency of the new Master, adjourned to a banquet which did credit to Bro. Painter's establishment. Peace and harmony and brotherly love ended a most pleasant meeting. There were several visitors present on the occasion, among whom were Bros. Grant, How, Pitcairn, Lucas, Rawles, Wright, &c.

WELLINGTON LODGE No. 805).—This Lodge met at its usual place, the Bull Inn, Lewisham, on Tuesday, the 12th January, when the W.M., Bro. Simmons, having opened the Lodge, Bro. Ireland, P.M., proceeded to the installation of Bro. Bayley,—the ceremony being performed in a most admirable manner. He afterwards presented the retiring W.M. with a handsome P.M.'s jewel, and initiated two gentlemen, and raised a Brother. At the close of the business, the Brethren sat down to a sumptuous banquet, and enjoyed the feast of reason and the flow of soul for the rest of the evening.

BEADON LODGE (No. 902).—An emergency meeting of this now rapidly rising Lodge was held at Bro. Rackstraw's, Star and Garter, Kew, on Thursday, January 15, Bro. C. Potter, W.M., presiding. The business was somewhat heavy, but was all well gone through. Messrs. E. J. Oliver, C. C. Amos, J. Hunter, H. T. Thompson, and J. Parker, were initiated into the Order; Bros.

Seaman and Terry (the proposer of four out of the five new members), passed, and Bros. Handford and Palmer raised. The majority of the new members of this Lodge are connected with the Crystal Palace.

CANONBURY LODGE (No. 955).—A meeting of the members of this Lodge was held at the Canonbury Tavern, Islington, on Thursday, the 14th instant, under the presidency of Bro. Bohn, W.M. The W.M. most ably initiated Mr. A. J. Berry, passed Bros. W. S. Rogers, Worth, Layton, and Higgins, and raised Bro. V. F. Ensom. The Brethren next proceeded to elect the W.M. for the ensuing year, when the ballot was unanimously in favour of Bro. Hill, the present S.W. Bro. Filer was re-elected Treas., and other business transacted. The Brethren afterwards supped together, and enjoyed a very pleasant evening. Amongst the visitors was Bro. John Read Dore, of Huddersfield, who expressed himself much pleased with the working of the W.M.

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## PROVINCIAL.

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### CESHIRE.

CHESTER.—*Cestrian Lodge* (No. 615).—The annual festival of St. John the Evangelist was celebrated at the Royal Hotel, on Tuesday, the 5th instant. The members assembled at their rooms, at two o'clock, when the Lodge was duly opened with the usual ceremonies. Soon after, Field Marshal the Viscount Combermere, R.W. Prov. G.M. (who had a short time previously arrived from the Abbey of Combermere), was received in Lodge with grand honours. His lordship being seated on the throne, the solemn ceremony of installation was most ably performed by Bro. Willoughby, P.M., assisted by Bros. Dutton, Prov. S.G.D.; and Bulley, Prov. J.G.D.; Bro. Brown acting as Dir. of Cers. After the installation, the new Master, Bro. J. H. Leche, of Carden Park, was pleased to appoint his Officers for the ensuing year:—Bros. J. Jones, S.W.; R. M. Pigot, J.W.; S. Brown, Treas., Sec., and Dir. of Cers.; Tibbits, S.D.; Palin, J.D.; Smith, I.G.; S. Jones, Tyler; and J. Boothroyd, Steward.

The new Master having been proclaimed, and the Masonic labours of the day being concluded, the Brethren were called to refreshment, and formed in procession to the banquet-room. Nearly fifty Brethren were present. The Prov. G.M., Viscount Combermere, presided, supported on his right by Bro. the Hon. Col. Rowley (Bodrhyddrn), and on the left by the Rev. Bro. Sedgwick, Prov. G. Chap. for Oxfordshire, as Chaplain of the day. At the cross table were the following Prov. Officers:—Bros. John Twiss, Prov. G. Org.; W. J. Dixon, Prov. J.G.D.; E. G. Willoughby, P. Prov. S.G.D.; Horatio Lloyd, Prov. S.G.D.; Charles Dutton, P. Prov. S.G.D.; W. Bulley, Prov. J.G.D.; and the following P.Ms.:—Bros. T. F. Maddock, P. Eaton, T. Truss, H. W. Jones, J. H. Lyon, J. Leather, Chas. Hull, and Thos. Gibbon. The other Brethren were:—Bros. H. Congreve, W.M. No. 925; H. F. Kelsall, No. 615; Walter Butler, No. 35, Scotland; John Witheak, No. 482; John Platt, No. 782; H. Bully, No. 782; Henry Lane, No. 782; E. B. Wood, No. 615; J. Foulkes, No. 615; George Tibbits, No. 615; Thos. Smith, J.D. No. 615; D. McGregor, No. 615; W. Palin, No. 615; E. Minshull, No. 615; M. Henry, No. 615; W. Edwards, No. 615; John H. Jones, No. 615; H. Platt, No. 615; R. M. Pigot, S.W.; Jas. Jones, J.W.; E. Cuzner, No. 615; S. Sandy, No. 615; H. Walker; S. Brown, P.M. No. 615, Dir. of Cers.; Thos. Burghall, No. 1023; W. Ladmore, No. 1023, &c. &c.

The cloth being removed, "*Non Nobis Domine*" was given in excellent style by the professional Brethren, Bros. Cuzner, Sandy, Walker, and Master Timms, of the Congleton Concerts.

His lordship then gave the usual loyal and Masonic toasts from the throne.

Bro. Dixon proposed "Field Marshal the Viscount Combermere, R.W. Prov.

G.M. of Cheshire," in a feeling and appropriate speech, which was responded to with honours.

The R.W. Prov. G.M. rose and replied at some length, observing that at all times it gave him the greatest pleasure to visit his Brethren of the Cestrian Lodge, of which he had been a subscribing member from its commencement, for he considered it one of the best conducted Lodges, not only within his own Province, but in England; and he was proud to acknowledge that through the strict discipline of the Cestrian the Prov. Grand Lodge of this county owed its present position, being at present second to none in the kingdom; and while the G.A.O.T.U. gave him health he should continue to exert his best faculties for the promotion of the Craft generally, by carrying out the real principles of the Order, and cementing it, as far as in him lay, with every moral and social virtue; and supporting the Cestrian Lodge (in which he had spent some of the happiest moments of his life) with his patronage and countenance while he was spared.

Several other toasts and glees followed, and about ten o'clock the Lodge was finally closed in due form by Bro. Horatio Lloyd, P.M., when the Brethren departed, many to the ball-room to enjoy the dance and the smiles of the fairer members of society.

#### DURHAM.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The installation dinner of the Brethren of this Lodge took place on Tuesday, 29th December last. About fifty Brethren assembled on the occasion. After dinner, at which the Brethren enjoyed themselves, supplied as it was in Bro. Carman's usual elegant style, they adjourned to the Lodge-room, where a bounteous dessert was laid out. The Lodge was opened by the W.M., supported by Bros. Roddam, Sec., as S.W.; Hinde, J.W.; Hewison, Ridley, Toshach, and Johnson, P.Ms. The W.M. gave in succession "The Queen," "The M.W.G.M. of England," "The R.W.D.G.M.," "The Prov. G.M., Bro. J. Fawcett," "Bro. H. Fenwick, M.P., D. Prov. G.M. and G.J.W. of England," "The Grand Masters of Ireland and Scotland;" other toasts followed, amongst which "Our Brethren in India" was given by Bro. P.M. Toshach, Prov. S.G.W., in a very feeling and effective manner. The remaining portion of the evening was spent in a very agreeable and harmonious style.

On Monday, January 11th, the regular monthly meeting took place, the W.M. presiding, supported by Bros. Roddam, Sec., as S.W.; Hinde, J.W. After the usual business of the Lodge had been transacted and the Brethren adjourned to refreshment, the W.M. having given the usual loyal and craft toasts, Bro. P.M. Ridley, in the name of the Brethren, invested Bro. P.M. Hewison with a chaste fancy P.M.'s Jewel, the Brethren congratulating him in true Masonic style. Bro. P.M. Hewison expressed his sense of the honour in grateful terms. The Jewel was inscribed as follows, viz.:—"Presented to Bro. Henry Hewison, P.M., by the Brethren of St. Hilda's Lodge, No. 292, South Shields, in testimony of their regard and esteem, January 11th, 1858," and was manufactured by Messrs. J. Law and Son, Edinburgh.

#### ESSEX.

COLCHESTER.—*United Lodge* (No. 998).—This Lodge is still progressing, and at its meeting on the 13th inst., at the George Hotel, one candidate was initiated, and three more proposed for the next meeting. It was agreed, for the future, to subscribe annually £1. 1s. each to the Boys' School and Benevolent Institution, and £2. 2s. to the Girls' School—pretty well this for a Lodge only ten months old.

#### GUERNSEY.

*Hammond Lodge* (No. 829).—We felt very great pleasure on taking a trip to this very beautiful island to pay a visit, on the 13th January, to the Hammond Lodge (named after the R.W. Prov. G.M.); and highly gratified were we to see the efficient manner in which the W.M., Bro. Guilbert, initiated Mr. Francis Street (of London) into the Order. The Brethren of Guernsey can now boast of possessing a very handsome Masonic hall, which was opened for the first time on

St. John's day, when the D. Prov. G.M. installed the four Masters of the four island Lodges, re-arranging their nights of meeting for each Wednesday in the month, previous to which time the Brethren of the several Lodges had very indifferent accommodations for holding their meetings; but now all being united under one roof augurs well for the comfort and prosperity of our Guernsey Brethren. We most cordially thank them for the kind reception given us, and feel sure that any one of the Order who will honour them with a visit will meet with the same hearty welcome; indeed the beauties of this island are well worth a few days' trip. Its beautiful bays, sea views, and coast scenery, need only to be seen to be appreciated. In a ramble we witnessed the extraordinary display at one view of camelias, fuschias, roses, pinks, primroses, geraniums, and May bush, in full bloom in the open air, with all the fragrance and beauty of the summer season.

### HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloucester Lodge* (No. 152).—This Lodge assembled at their Masonic Hall, Bugle-street, on Thursday, 31st December, for the purpose of installing their new Master, Bro. F. Perkins, P. Prov. G. Supt. of Works, to the chair, and also to present their Past Master with a testimonial—one we believe somewhat novel in its conception—of a truly noble Masonic character, alike to the benefit of the Craft, while at the same time doing honour to both the presentors and presented.

The W.M., on being placed in the chair, appointed the following Brethren to their respective offices:—Bros. J. T. Payne, S.W.; G. Clark, J.W.; Booth, S.D.; J. Pitcher, J.D.; and Langley, I.G.

At the conclusion of the Lodge business the Brethren sat down to a splendid banquet provided by Bro. Gibbs, and after the usual Masonic toasts had been given, the W.M. proposed "The Health of the R.W. D. Prov. G.M., Bro. Deacon," who had come from London expressly to be with them that day, and he hoped that nothing would deprive the Lodge of his truly Masonic abilities.

The R.W. D. Prov. G.M., in returning thanks, alluded very feelingly to the Masonic jewel presented him by the members on his leaving the chair thirteen years since. The only alloy to that happy reminiscence of bygone days was the loss of so many well known faces that used to greet him at that festive board; many were gathered to their fathers, others removed to more distant scenes, and of all that used then to meet him, one alone remained; and he would remind the younger Brethren of the truly Masonic principle this lesson conveyed—that of being prepared to meet the G.A.O.T.U. in the Grand Lodge above, and the necessity of adhering to that Masonic virtue that binds man to man, and teaches him that principle of charity which is the bond of peace and of all virtues. The R.W. D. Prov. G.M. then proposed the health of Bro. Abrahams, P.M., expressing, in the name of the Lodge, their thanks for the efficient way in which he had discharged the duties of his office for two consecutive years, and their individual obligations for the interest he had taken in behalf of the Masonic charities. He had truly exhibited those true Masonic feelings which taught them to relieve the aged and distressed Brother, and clothe and educate the orphan. "To mark the appreciation of your Masonic worth," said the R.W. Brother, "in the name of the Lodge, please to accept a Life Governorship in each of the three Masonic charities, as I am sure that such a testimonial is more consonant with your feelings, than the finest jewel that could be presented."

Bro. Abrahams, P.M. (P. Prov. G.D.), thanked the Brethren for the high mark of their favour which had been presented him, assuring them it was the most gratifying testimonial that could have been given him, as it was recording a splendid Masonic principle—that while they did him honour, they at the same time advocated the brightest gem that could adorn our Masonic profession—that of charity; and while exercising the privilege their liberality had conferred, it would ever be his study to employ it in the way most consonant with their feelings—that of giving his votes to the most deserving cases. The Worshipful P.M. then proposed "The Health of the W.M.," hoping, yet at the same time feeling sure, that his year of office might terminate as harmoniously as his had done.

The W.M., in a very feeling speech, returned thanks for the confidence reposed in him by the Brethren, and hoped that at the termination of his office he should retain the same kindly feelings as were evinced towards him that evening.

"The Health of the Visitors" was then given; and after Bro. Slade, P. Prov. G. Treas., had returned thanks, a call was made for Bro. Biggs, who responded, and, after thanking the Brethren for the hospitality shown towards them that day, expressed his double gratification at witnessing the presentation of the truly Masonic testimonial to Bro. Abrahams, P.M., and the elevation to the chair of so old and valued a friend as Bro. Perkins, feeling sure that every qualification requisite for the office would be found in him. Such a truly Masonic address having been given by the R.W.D. Prov. G.M. on the beauties of the Masonic charities, he thought it a very fitting opportunity to draw their attention to a subject which had long engrossed his attention, and which he thought worthy the consideration of every Brother, that of doubling the quarterage from all subscribing members, thereby enabling a great additional assistance to be given towards that principle dear to a Mason's heart—charity. He was sorry to find so little done in behalf of that noble charity, the Masonic Benevolent Institution; if it arose from want of funds, the Brethren as Masons were bound to remedy the evil. And what Lodge would refuse to double their subscriptions on the very trifling sum now paid? Would not every one of them there present retire to their beds better satisfied with their evening's entertainment, if such were the case, from a conscientious feeling that while enjoying themselves they had at least done their duty to their less fortunate Brethren, and which he did not think they could say at the present time? Another subject he thought deserving their consideration was, the representation of country Lodges in Grand Lodge. The London Lodges numbered about two hundred, the remainder was made up from the country, and he should like to know how many *without* the circle of fifty miles had been represented at Grand Lodge? What Master and Wardens from the provinces could neglect their business—to say nothing of the expense—to attend as they ought, while the representation of London Lodges entailed neither sacrifice of time nor expenditure of money; and he thought that it was high time a change was effected in the system,—that country Lodges should have the privilege of voting by proxy. It was nothing but right that those who contributed to the Masonic funds should have a voice in their disposal; and that could never be carried out with any degree of fairness until country Brethren could record their votes without the loss of time and expense necessarily dependent on it as was the case at the present time. He concluded by proposing "Prosperity to the Royal Gloucester Lodge."

The subject of Bro. Biggs's observations was freely discussed by the Brethren, who entered fully into the importance of the suggestion; and the evening closed with a very beautiful address from the R.W.D. Prov. G.M., on the close of the year.

#### LANCASHIRE.

LIVERPOOL.—*Merchants' Lodge* (No. 294).—The Brethren of this Lodge met at the Royal Hotel, on Tuesday, the 12th instant, the W.M., Bro. Condliff, in the chair, who initiated three gentlemen into the Order. Two Brethren were passed by Bro. Pepper, P.M. No. 310, and three Brethren raised by him, ably assisted by Bro. Banister, W.M. No. 267. During the evening indigent Brethren were relieved to the amount of £8. 8s. Present, Bros. Gambell, P.M.; Mason, P.M.; Molyneux, P.M.; Heyes, P.M. No. 864; Pepper, P.M. No. 310; Banister, W.M. No. 267, &c. &c. The funds of the Lodge being in a favourable position, new clothing was ordered for the officers prior to the Masonic ball to be held at the town hall, on the 9th February, in aid of the District Provident and Strangers Friend Societies, under the auspices of V.W. Bro. Sir T. G. Hesketh, *Bart.*, D. Prov. G.M. for the Western Division of Lancashire.

*Lodge of Sincerity* (No. 368).—The annual meeting of this flourishing Lodge, for the purpose of installing the W.M. for the ensuing year, was held at the Adelphi Hotel, on Monday, the 11th inst., at 4 o'clock. The choice of the

Brethren having fallen on their late S.W., Bro. Turmeau, the ceremony of raising him to his well earned dignity was impressively performed by P.M. Bro. Allender. The new W.M. was then saluted according to ancient custom, and afterwards appointed and invested the following officers:—Bros. Allender, P.M.; Hammond, S.W.; Hetherington, J.W.; Edwards, Sec.; Walmsley (Prov. G. Treas.), Treasurer; Clark, S.D.; Watson, J.D.; Nodder, I.G.; Campbell, Steward. Seven Brethren were then initiated into the Order in a very impressive manner, giving good promise of the future Masonic attainments of Bro. Turmeau.

The business of the Lodge being ended, the Brethren were called from labour to refreshment, when upwards of seventy of them sat down to a sumptuous banquet, served in Bro. Radley's best style.

The cloth being drawn, the usual loyal and Masonic toasts were duly proposed and honoured. The W.M. gave "The Queen and the Royal Family;" the "M.W.G.M., the Earl of Zetland," and the "R.W.D.G.M., Lord Panmure." He then gave the "M.W.G.Ms. of Scotland and Ireland," coupled with the name of Bro. A. N. Niblett, F.S.A., No. 2, Scotland, who felicitously responded to the toast. Bro. Allender (whose health was drunk with the greatest enthusiasm) in returning thanks, gave a very favourable account of the progress made by the Lodge during his year of office, and proposed the toast of the evening, "The W.M. Bro. Turmeau," which was received with full Masonic honours, and acknowledged in becoming terms. Other toasts followed, including the Visitors, the seven newly admitted Brethren (responded to seriatim by the initiates), the host, Bro. Radley, &c.

The evening was much enlivened by the excellent singing of Bros. Armstrong, Hornblower, Clark, Campbell, Hime, &c., and the Brethren separated at an unusually late hour, highly delighted with the entertainment.

#### LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 348).—The first meeting of this Lodge under the present mastership was held at the Bell Hotel, on Wednesday, 13th instant. There were present Bros. Kelly, D. Prov. G.M.; Windrum, W.M. (who presided); Holland, S.W.; Cummings, J.W.; Crawford, Kinder, and Pettifer, P.Ms., &c. &c. Visitors, Bros. Bankart, W.M., and Brewin, jun., I.G., of the John of Gaunt Lodge; Holmes, No. 287; York and Temple, of Nottingham. Bro. Dr. Sloane was raised to the Sublime Degree of a M.M. After the business of the Lodge was concluded, the Brethren adjourned to supper, when a pleasant evening was spent. The attendance was not so large as usual owing to a ball, of which several members of the Lodge were stewards, taking place on the same evening.

#### NORFOLK.

NORWICH.—*Lodge of Perseverance* (No. 258).—This Lodge met at the Lamb Inn on Wednesday, January 6, when Bro. William Henry Cox was installed W.M., by P.M. Bro. Henry John Mason, in the presence of a numerous meeting of the Brethren. The W.M. appointed Bros. James Dawbern, S.W.; and Joseph Hyams, J.W. The celebration of St. John will be held on Thursday, the 28th inst., at six o'clock.

The next meeting of the Royal Arch Chapter is postponed to the first Tuesday in February next; there are seven candidates for exaltation.

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### ROYAL ARCH.

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#### METROPOLITAN CHAPTER.

JERUSALEM CHAPTER (No. 218).—A convocation of this Chapter was held at Dick's Coffee-house, Fleet-street, on Tuesday, January 12, but there was not that full attendance of members for which this Chapter is distinguished. We regretted

to observe that the M.E.Z., Comp. Sheen, was labouring under extreme ill health, which prevented his remaining to preside at the festive board. By an unfortunate coincidence the two other principals were absent—Comp. A. Levy from a domestic affliction, and Comp. McCulloch from illness. The banquet was characterized by Comp. Quelch's liberality and good taste; and in the absence of the M.E.Z., Comp. Newsom, P.Z., presided with that tact and ability by which he is distinguished, and left nothing to be desired by the Companions present. The visitors were Comp. Goring, P.Z., No. 25, and Comp. Carpenter, P.Z., No. 91.

## THE ANCIENT AND ACCEPTED RITE.



The Supreme Council of the 33rd Degree for England and Wales and the Dependencies of the British Crown, held their usual quarterly meeting at their Grand East, London, on the 14th inst. The members present were the M.P. Sov. G. Com. Dr. Leeson; the Ill. Lieut. G. Com. Col. Vernon, the G. Treas. Gen.; H.E. Ill. Bro. Vigne, the G. Sec. Gen.; H.E. Ill. Bro. Cox; Ill. Bro. H. A. Bowyer; Ill. Bro. G. B. Cole.

A Consistory of P.R.S. was afterwards held, when the Ill. Bro. Rev. W. H. Wentworth Bowyer was advanced to the 31st Degree of the Order.

**METROPOLITAN CHAPTER OF ROSE CROIX.**—A meeting of this distinguished Chapter was held at Freemasons' Hall, on Tuesday, January 12, presided over by the Ill. G. Insp. Gen. Henry Beauchamp Cole, M.W. Sov.; there being also present the M.P. Sov. Com. Dr. Henry Beaumont Leeson,—the M. Ill. G. Inq. Gen. and Lt. G. Com. Colonel George Vernon,—the M. Ill. Inq. Gen. and G. Treas. Gen. Charles John Vigne,—the M. Ill. G. Inq. Gen. and G. Sec. John A. D. Cox,—the M. Ill. G. Insp. Gen. Henry Atkins Bowyer; and the following Brethren officers of the Chapter—Dr. William Jones, 1st Gen.; Rev. Wentworth Bowyer, Prelate; Samuel Rawson, Raphael; R. Spencer, Capt. of Lines. Besides the Brethren named there were present Bros. Dr. R. H. Goolden, 32nd Degree; Hyde Pullen, 31st Degree; H. Shuttleworth, Capt. A. W. Adair, Dr. Hinxman, L. Lemanski, J. How, Burny, and W. Walmisley.

The Chapter was opened in solemn form, and the minutes of the preceding Chapter read and confirmed. A ballot was then taken for the admission of Bros. Dr. George Harcourt, of Chertsey, and Captain Francis Lionel Attye, of 2nd regiment of foot, which being unanimous in their favour, they were received and admitted into this exalted Degree. The ceremonial was most fully and perfectly performed by the M.W. Sov., aided by the Prelate and other officers. We cannot speak too highly of Bro. Cole's excellence in fulfilling the duties of his high station. After this business was concluded, the Ill. G. Sec. Gen., accompanied by another member of the Supreme Grand Council, brought a message from that body as follows:—

“WHEREAS Davyd William Nash did pledge his sacred word of honour, and otherwise promise and engage that he would strictly and religiously adhere to all the statutes, constitutions, orders, and regulation of the Grand and Supreme Council of the 33rd Degree; and *Whereas* the said Davyd William Nash did likewise solemnly promise full faith and true allegiance to the Grand and Supreme Council of 33rd Degree, duly, lawfully, and constitutionally established on the 26th day of October, 5845, sitting at their Grand East, London, and ‘to hold no Masonic fellowship, intercourse, or communion whatever, in any of the ineffable and

Sublime Degrees, or Orders of Ancient, Free, and Accepted Masonry, with any Masons or bodies of Masons which at any time have been or hereafter may be established anywhere by any authorities whatever, except with such as are or may be duly recognised and acknowledged as being lawful and regular by the aforesaid Grand and Supreme Council,' which obligation the said Davyd William Nash duly signed and acknowledged.

"And *Whereas*, notwithstanding the repeated requirements and earnest expostulations of the Supreme Council, the said Davyd William Nash has not only held Masonic fellowship, intercourse, and communion, in the ineffable and Sublime Degrees or Orders of Ancient, Free, and Accepted Masonry, with Masons or bodies of Masons not duly recognised and acknowledged by the Grand and Supreme Council, but has also sanctioned and joined in granting warrants for the 18th and other Degrees of the Ancient and Accepted Rite, and has printed and published statements subversive of the dignity of the Supreme Grand Council, and otherwise acted in direct defiance and usurpation of the powers of such Supreme Council.

"Be it known, therefore, that the Supreme Council have deposed and expelled the said Davyd William Nash, and deprived him of all dignity, power, authority, and membership in the Supreme Council, and in the Ancient and Accepted Rite of 33 Degrees, directing his name to be exposed in large red letters in all the Councils, Consistories, Chapters, and Lodges in the world; and they call upon all members of the Ancient and Accepted Rite holding allegiance to the Supreme Council to hold no Masonic intercourse, fellowship, or communion with the said Davyd William Nash, in any of the ineffable and Sublime Degrees of the Ancient and Accepted Rite, or with any Masons or bodies of Masons acting under the illegal powers hereinbefore referred to."

The M.W. Sov. then directed the judgment of the Supreme Grand Council to be carried into effect, which was accordingly done, in ancient and solemn form.

Bro. Dr. Jones then proposed that "the thanks of the Chapter be given to the Supreme Grand Council for its decided conduct in this affair," which being seconded by Bro. D. Goolden, was passed unanimously.

The M.W. Sov. as presiding officer, and as a member of the governing body, thanked the Brethren for the support they had given to the Supreme Grand Council, forbearing any further remarks in the presence of the M.P. Sov. G. Com.

The M.P. Sov. G. Com. expressed himself much gratified at the manner in which the Princes of the Chapter had testified their approbation of, and concurrence in, the proceedings of the Supreme Council, and trusted the example thus set in upholding and maintaining the integrity and constitution of the Ancient and Accepted Rite, would deter any other individual from acting in a similar manner. The Council had not been hasty in adopting this extreme measure, for two years every effort had been used to bring the disobedient brother to a right mind, and it was hoped that he would have amended the errors of his career; but in this the council had been disappointed, and, having cause to give up all hope thereof, had no other course left open to them but that of firmly maintaining the ancient constitution and authority of the Order.

Bread and salt and the loving cup were then passed round, and the Chapter was solemnly closed. Several of the members then adjourned to banquet, Bro. Cole, M.W. Sov., presiding.

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## MARK MASONRY.

(UNDER SCOTTISH CONSTITUTIONS.)

BRISTOL.—*Canynges' Lodge* (No. 7).—There have been two important meetings of this Lodge since our last report of its proceedings, one of which took place on the 26th November last, at which ten Brethren were advanced, and the other on the evening of the 24th Dec. ult., the R.W.M. Bro. William Harris, on each occasion presiding as usual. On the last-named evening, the minutes of the

previous Lodge having been read and confirmed, a ballot was taken for three Brethren, who were duly accepted. Twelve brethren, in all, were due for advancement; but in consequence of many leaving town for the Christmas holidays, only three were in attendance, who were then advanced to the noble degree of a Mark Master Mason.

Notwithstanding it was Christmas Eve, there was a fair proportion of the members present (who numbered more than twenty), and in the absence of some of the officers, it was gratifying to observe the readiness and ability displayed by some of those who had been but recently admitted to the degree, and who temporarily supplied the vacancies so occasioned, presaging a long line of skilful adepts, to whom may be safely confided the working of a Mark Lodge. Nor should we forget the able assistance rendered to them and to the Lodge, by the Treasurer, Bro. Joseph John Evans, who, discarding his keys of office for the nonce, seemed only bent, as an old Mark Master, in giving the right *key* to those who required it. At the conclusion of the ceremony, the R.W.M. addressed the newly-advanced Brethren, requesting them to observe, that though they had that evening been introduced to a degree probably new to them, yet was it one of most ancient date, and one which had been regularly practised by the Brethren of this and other countries in all times past. They had it also from the testimony of old Masons, who had passed away from among them, even in their own recollection, that the "Mark" was ever considered as completely part and parcel of "Ancient, Free, and Accepted Masonry," as the R.A. was of the Mark Master's degree. The R.W.M. in elucidation of his observations, then alluded to the ancient degree of F.C., which had combined the "Mark," noticing the consequent absence of ceremonial by the omission of the latter, and as having rendered it one of purely speculative character, widely separated in interest from the degrees of E.A. and M.M.

Referring to the position of the Order in the south of England, from its revival by the four London Lodges who had declared themselves a Grand Lodge in 1717, the R.W.M. said many innovations had, at that period been introduced by the Southern Masons, when separated from the mother Lodge of York, which then was in the zenith of its power; and from which venerable body, he incidentally remarked, had that province derived its ceremonies and usages, now deemed peculiar by Brethren further east.

He then glanced at those proceedings of the last century, which had resulted from the constant "arranging and digesting" of the Masonic system, under various Grand Masters of the south, between the years 1717 and 1739; and which Preston informed them was "on account of some innovations that had been introduced, which seemed to authorize an omission of, and a variation of the ancient ceremonies." These innovations not only led to an unfortunate schism amongst the Brethren of the south, which lasted seventy-four years, but also to the complete alienation for nearly the same period, of the York, Scotch, and Irish Masons. To the latter they were indebted for the preservation of the Mark degree, and to which they still steadily adhered.

And although a better state of things was happily inaugurated by the Lodge of Promulgation in 1809, when the Grand Lodge of England partly (but *partially*) retracing their steps, "resolved to resume the original practices of the Society, for the more regular diffusion of the Art," it was much to be regretted that the 2nd article of the Union (Lodge of Reconciliation in 1813) should have been so restrictive in its nature as practically to debar the attendance of the delegates who had been invited from the two Grand Lodges of Scotland and Ireland. Thus had been lost a chance for the perfect identity of agreement and working amongst the Brethren of the three kingdoms, which time alone could satisfactorily repair.

The R.W.M. in thanking the Brethren for the attention to which they had listened to his remarks, concluded by expressing his hope, which was echoed by everyone present, that at no distant period the United Grand Lodge of England would *complete* the work begun in 1813, and finally restore the Mark Degree to its proper rank in the Masonic system.

Some further business having been transacted, the Lodge was closed about 10 P.M.

## SCOTLAND.

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### MEETINGS OF EDINBURGH LODGES FOR JANUARY.

*Thursday, 21st.*—Lodge of Journeymen (8), Toddrik's-wynd, 80, High-street.

*Tuesday, 26th.*—Edinburgh Defensive Band (151), Hyndford-close, 50, High-street.

Canongate Kilwinning Lodge meet every Wednesday in the Lodge-room, St. John's Chapel, St. John's-street.

The Grand Lodge meets on the 1st of February.

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### EDINBURGH.

*Lodge of Edinburgh.—Mary's Chapel (No. 1).*—The monthly meeting of this Lodge was held on Tuesday, the 12th instant, at the Ship Hotel, on which occasion the R.W.M., Bro. Dr. Macowan, initiated a gentleman. After business, the Brethren sat down to an ample supper provided by Bro. Kennedy. Deputations were present from the Lodge Canongate and Leith (No. 5), headed by R.W. Bro. Pearson, and from St. Stephen's, headed by R.W. Bro. Mitchell.

*Lodge St. Stephen's (No. 145).*—This Lodge held their monthly meeting at the Café Royal, on Monday, the 18th, R.W. Bro. Mitchell in the chair. Deputations were present from the Lodge of Edinburgh (No. 1), Lodge Celtic (No. 291), and Lodge St. Clair (No. 349). Copying the example of No. 1, Bro. Mitchell had a substantial supper prepared, which was done ample justice to. Various Masonic toasts were given and responded to, including a vote of thanks to Bro. Grieve, of the Café Royal, for the excellent supper he had provided on this the first monthly meeting in his hotel.

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### ROYAL ARCH.

*Canongate Kilwinning Chapter (No. 56).*—The monthly meeting of this Chapter was held on Friday, the 15th inst., when Bros. Stewart, Pender, and Douglas were passed the Degrees of Mark and Past Masters. Comp. Stewart Watson ably performed the duties of the chair, assisted by Comps. Chas. Stuart Law and Alex. James Stewart, as Senior and Junior Wardens.

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## IRELAND

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### ATHLONE.

On Thursday, January 7, the members of the Athlone Lodge of Free and Accepted Masons met, for the purpose of celebrating the festival of St. John, the installation of officers, and the transacting the usual business of their half yearly meeting. At high twelve, Lodge was opened in due and ancient form, Bro F. P. O'Sullivan, W.M., in the chair. The Hon. E. Crofton and Lieut. Charles Paget, R.N., were introduced, and received the 3rd and Sublime Degree. Dr. Llewellyn Nash, depot battalion, and William Potts, Esq., Athlone, who had been balloted for at last meeting, were next introduced, and initiated into the 1st Degree. Bro. Fearon, R.A.C., was placed in the chair, arrayed in the insignia of office, and saluted by the Lodge as the W.M. Bros. Albert Robinson and J. P. Whitford, Wardens, J. W. Fair and Robert Larkan, Deacons, were also duly installed into office. These ceremonies ended, Lodge adjourned to seven o'clock for refreshment. Amongst the Brethren, visitors and members of the Lodge were the following :—

Lord Castlemaine, Captain Bathurst, *M.P.*, Captain Castle, Gloucester regiment, Hon. E. Crofton, C. Paget, F. Paget, A. Huband, L. Nash, Rev. J. R. Moffatt, L. Dundas, George Dalton, R. W. Fearon, W. Potts, Charles Kelly, S. Hodson, Lieut. Gaynor, Lieut. Daniel, E. Bayley, Captain Henderson, J. J. O'Sullivan, J. P. Whitford, J. R. Judge, Alexander Gibbons, R. Larkan, Albert Robinson, W. Wallace, T. M. Naghten, Lieut. E. Lenon, J. M. Mathews, J. Quinlan, W. F. Gibson, W. H. Maitland, D. Leonard, J. W. Fair, R. B. Irwin, F. P. O'Sullivan, M. E. Murphy, and J. Martin. Apologies were read from Hon. R. Handcock, Colonel Goodenough, Captain Little, Hon. E. Crofton, Dr. Pierce, R. J. Mooney, H. W. Burke, and J. Julian, expressing regret at being unable to attend. At seven o'clock the Brethren reassembled, and formed a most imposing sight around the festive board, arrayed in the aprons, collars, and jewels of their different orders, from the entered apprentice of a few hours labour on the first step of the Masonic ladder, to the more exalted members of the Craft, many of whom displayed the badges of Prince Masons and High Knights Templar of Malta, and of the English and Irish Grand Provincial Lodges. Under the superintendence of Bro. Maitland, a good and substantial dinner was placed on the tables. The wines were excellent, and the happy interchange of kindly feelings drawn forth, soon made apparent the link which encircles the brotherhood, and holds this ancient fabric together. On the removal of the cloth the usual loyal and Masonic toasts were drunk in succession, and several songs, in which Bros. Leonard, Maitland, Gaynor, Hodson, Fair, and Lenon, were the chief contributors, rendered the evening one of the most delightful and sociable that has yet been passed in the Lodge-rooms of No. 101.

## DUBLIN.

### THE MASONIC ORPHAN SCHOOL.

The annual distribution of prizes to the children of the Masonic Orphan School who obtained premiums at the late examination in the school, took place at the Grand Lodge-room, on the 8th January, at two o'clock.

The chair was taken by Bro. John Fitzhenry Townshend, *LL.D.*, the D.G.M. of Ireland, in the unavoidable absence of his Grace the Duke of Leinster, the M.W.G.M.

The meeting was fully attended by the Brethren in full Masonic costume, and a large number of ladies graced the Grand Lodge-room with their presence. At two o'clock the R.W. the D.G.M., with the Grand Officers and Stewards, entered the room, and, on taking the chair, was saluted according to ancient usage. The meeting was then opened with an appropriate prayer by Bro. the Rev. D. Henry Elrington, one of the Grand Chaplains; after which the children of the Masonic Orphan School sang a psalm with remarkable taste and accuracy.

The Secretary of the school, Bro. J. F. Elrington, *LL.D.*, then read the report for the year 1857.

The report stated that the schoolhouse had been lately put into a thorough state of repair both internally and externally, at an expense of £50 granted for that purpose by the Grand Lodge of Ireland; also, that three or four vacancies would probably occur in the school during the present year.

The report then stated that a plan had been matured by the governors of the school for giving an improved education to the inmates of the school, so as to enable them to obtain situations of a higher class than they had heretofore obtained. It was proposed to fit the girls for the situations of governesses, companions, schoolmistresses, &c., and that the expense of this would amount to about £100 per annum; also that the Grand Lodge of Ireland had voted a sum of £100 out of its funds to enable the governors of the school to commence this improved system of education at once. The report concluded with an earnest appeal to the Brethren of the Order to exert themselves on behalf of the school, and to enable the governors to continue and complete this improvement in its system.

Bro. Arthur Bushe, *S.G.D.*, moved the adoption of the report, which was seconded by Bro. Longfield, who explained the plan of the governors as to the

future education of the orphans, and in an earnest and eloquent manner pressed the claims of the institution upon the meeting.

The successful candidates were then introduced by the Stewards to the D.G.M., who presented each with the work allotted as a premium, giving each of them some kind and suitable advice as to their future conduct.

The D.G.M. then addressed the children, and affectionately reminded them that they were now preparing for the great struggle of life, and exhorted them to continue to preserve the character for diligence and good conduct which they had hitherto exhibited. He congratulated them upon the kindness and care which they experienced from the matron of the school, Mrs. Noble, and concluded by thanking those present for their attendance on the occasion.

The children then sang a hymn, Bro. C. Crosthwaite accompanying them on the organ, and the meeting separated, much pleased with the appearance of the children and the interesting proceedings which they had witnessed.

#### NORTH MUNSTER.

NEWCASTLE WEST.—On Tuesday, January 12th, the Brethren of the Desmond Lodge, No. 202, assembled at their hall at high noon, to celebrate the festival of St. John according to usual custom, and to install officers for the ensuing six months. Bro. George Peirce, *M.D.*, was appointed W.M.; Bros. Thomas F. G. Plummer, S.W.; Nicholas U. D'Arcy, J.W.; Lanauze, S.D.; Charles N. Curling, J.D.; Dr. Bolster, I.G.; Lanauze, Treas.; A. Palmer, Scribe. The Brethren then adjourned until half-past six o'clock, when they met at dinner. The usual loyal and charter toasts were given, and responded to in the usual eloquent and Masonic style. The health of the Prov. G.M., Bro. Michael Furnell, *D.L.*, was given and drunk with the greatest applause; also the health of the W.P.M., Bro. John Palmer. After spending a happy and convivial evening the Brethren separated in peace, love, and harmony.

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### MASONIC FESTIVITIES.

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BRO. GEORGE GENGE had his annual concert and ball at the Freemasons' Tavern, Great Queen-street, on Tuesday, Jan. 12, and, as usual, it was a bumper, the suite of rooms being crowded to excess; and as everybody appeared comfortable and happy—particularly after partaking of the very excellent supper—we suppose they enjoyed themselves, in spite of the intense heat and clouds of dust that pervaded the great hall. The concert gave great satisfaction to a number of Bro. Genge's patrons, who came for that alone, and retired early. The vocal abilities of Misses Eyles, Messent, Banks, Wells (Marian and Jane), Collins, and Brougham (Eliza and Jane); and of Bros. Ransford, George Perren, Signor Veroni, and Genge, were displayed in a manner which elicited general commendation. Bro. Genge was encored in a new Irish ballad, termed "Sweet Katie," the words written expressly for him by Mr. George Hodder, and the music composed by Mr. J. G. Calcott, who officiated as conductor. The majority of the company, some three or four hundred, unable to resist the enticing influence of Bro. Adams's band, determined upon making a night of it, and going home with the milk in the morning. We will not venture to say how many bottles of Bro. Elkington's best champagne were consumed; but that mattered not with such an excellent M.C. as Bro. Frampton.

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## THE WEEK.

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THE intelligence from India since our last has been of little importance, though it appears generally admitted that the snake of mutiny is not killed, only scotched ; and much will remain to be done before the hydra-headed monster is thoroughly overcome, and our "braves" can be allowed repose, or a visit to their native land. The victories of Sir Colin Campbell and the other generals engaged are most important ; but quiet cannot be restored until the British army in India is greatly reinforced. A most thrilling despatch, descriptive of the siege of Lucknow, has been received from the pen of Colonel Inglis, and stamps it as one of the most extraordinary incidents in modern warfare. Surrounded by an enormous circle of armed savages, who brought military education to the aid of revenge ; cut off from all communication with their fellow-countrymen, not knowing whether they were simply staving off death, or whether they were defending themselves until succour should come, and pressed on all sides by the most unrelenting hostility, the glorious little garrison held out. The soldiers fought like heroes, the civilians rivalled their efforts, and the women, regardless of their own sufferings, consoled, nursed, helped all. And especially be it remembered, that they were not all British. There were men of two native regiments among them ; and these men stood as firm, worked as hard, and fought as bravely as their Christian comrades. Neither the threats nor seductions of their fellow-believers had any avail ; these men were "true to their salt"—alike determined to stand or fall with their fellow-soldiers. It is generally believed that the temporary defeat of General Windham arose from his being too precipitate and undervaluing the strength of his opponents. The death of Sir Henry Havelock is regarded as a national loss ; and a peerage is talked of for his widow, with remainder to his son. Not the least of gratifying events connected with the late struggle for the relief of Lucknow, is the conferring the Victoria medal on Lieutenant Havelock for his distinguished bravery in the field.

An attempt of an unusually atrocious character was made on the 14th upon the life of the Emperor of the French. Three detonating shells or grenades were hurled at his carriage by some miscreants, said to be Italians, and the abominable crime was rendered more hideous by the fact that the Empress was with her husband, and was equally liable with him to being killed or mutilated. The assassins failed in their object, but wounds were inflicted upon fifty or sixty persons surrounding the imperial carriage, some it is feared fatally. The Emperor was undaunted, and his reception at the Opera, which he was about to enter when the attempt at assassination was made, was most enthusiastic. On the following day the Emperor and Empress rode almost unattended through the Boulevards, and were everywhere loudly cheered.

In Spain there has been a change of ministry, an event which takes place as regularly and with almost equal celerity as a trick in a pantomime.

In America, the arrest of Gen. Walker appears to have given rise to some embarrassment ; the government not knowing how to act, apparently not wishing to interfere with the Filibusters, whose presence in the capital appears as dangerous as when they are engaged in endeavouring to find a country for themselves by wresting it from others. Kansas and Utah too, are giving every promise of keeping the Union in hot water for some time to come.

There has been little of domestic interest during the past week ; and the only thing talked of is the approaching marriage of the Princess Royal with our distinguished Bro. Prince Frederick William of Prussia. In the Chapel Royal all the preparations are approaching completion. The carved oak galleries on either side are quite finished, and their effect is such a decided improvement on the old high sleeping pews which formerly disfigured the Chapel Royal that it is a matter

of regret with all that they are not to remain there permanently. There is one change which is to be permanent, and which is perhaps the greatest improvement of all—viz., the additional window. This is now finished, and all the windows have been fitted with stained glass, so as to moderate the light which might otherwise have proved too strong. The marriage ceremony is fixed to commence at half-past twelve precisely, and with the hymns and choral accompaniments will occupy about forty minutes. The *déjeuner*, which takes place afterwards at Buckingham Palace, will only include the Royal guests, the bridesmaids, and one or two of the chief officers of state and foreign ministers. A number of distinguished guests have already arrived in England, including our illustrious Bro. the Prince of Prussia (father of the bridegroom), the protector and G.M. of the Masons of Prussia; the king of the Belgians and his two sons; and a variety of Prussian princes, all of whom appear to delight in the name of Frederick, their second name alone distinguishing them—such as Frederick Henry, Frederick Albert, &c.

In the commercial world affairs are decidedly looking up, and trade is quickly reviving. The Bank rate of discount has been reduced to 5 per cent., and the Joint Stock Banks only allow 3 per cent. on deposits. The Unity Bank proprietors have held a meeting, and received the intelligence that one-fifth of the paid-up capital had been lost in bad debts with evident satisfaction, having been led to believe that things were much worse than they have proved to be. The utmost confidence was expressed in the future prospects of the bank enabling them to overcome all their difficulties; and the governor (Mr. Mechi) and directors received a renewed vote of confidence from the proprietors. The London and Brighton Railway Company, always the first to announce its dividend, is about to pay  $3\frac{1}{2}$  per cent. for the past half-year, making 6 per cent. on the whole year; not bad for a year of trial like the past.

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## NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 will be ready in a few days, price 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

The January number of 1857 having been reprinted, the Brethren may now complete their sets without inconvenience.

"P. Z."—The *Freemasons' Magazine* will be issued in monthly parts for the convenience of parties desirous so to receive it.

PROVINCIAL MASONIC APPOINTMENTS.—Brethren are requested to fill up the forms relative to these appointments, and forward them to the office as soon as possible, that the list to be published at the close of the month may be rendered as complete as possible.

SPECIAL NOTICE.—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on one side only of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and

which the Craft would be benefited by having presented to them ; for, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no worse impediment than backed copy, not always legibly written. In giving proper names, where accuracy is so essential—since for the spelling of such there is no orthographical standard—our correspondents should be careful to write very distinctly.

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### TO CORRESPONDENTS.

SEC. AND E.—The W.M. would be perfectly justified in refusing admission to an unknown Brother not in possession of a Grand Lodge certificate. Certificates from subordinate Lodges are not acknowledged either in England or Scotland. We hope to be able to publish a list of the Mark Lodges in our number for the 27th inst. Nos. 2 and 324 generally meet about four o'clock. We have not visited either for some years ; but, judging from the Brethren who belong to them, we should suppose they would “exhibit a favourable specimen of London working.”

A Manchester correspondent sends us the following:—“A woman is going about Manchester professing to be the widow of a Mason called Mr. Kay, of the Union Lodge, No. 13, Woolwich. She has been recognized by two or three of us as an old imposer on the Fraternity. If you were to mention it, perhaps you might save some of our young Masons from being taken in.”

“L. W.”—We will endeavour to answer your questions in our next.

We have been requested to publish the following:—“Last summer (1837), a small case, containing a Past Master's Presentation Jewel, was found in the neighbourhood of Immensee, in Switzerland. If Bro. Dugan, whose name is inscribed upon it, will, in the course of next month (February), communicate with the undersigned, describing the Jewel, and giving his address, the Jewel will be restored to him.

“BRO. R. J. SHUTTLEWORTH,  
“Rep. Grand Lodge of England in Switzerland, Bern.”

Our Liverpool Correspondent made a slight mistake in reporting the observations of Bro. Walmsley at the Downshire Lodge last month, in including Ashton as amongst the places which had not subscribed to the Educational Fund, owing to the low tone of voice in which Bro. Walmsley spoke.

“LODGE OF ANCHOR AND HOPE,” Bolton.—Next week.

“CUMBERLAND LODGE,” Bath.—The promised report had not come to hand when we went to press.

Several communications arrived too late for our present number.

“S. S.” and others.—The *Magazine* was issued on Wednesday last, and if you did not receive it in time it was the fault of your bookseller.

## No. IV.—JANUARY 27, 1858.

### FREEMASONRY ILLUSTRATED.

#### No. II.

“These men, skilled in divine and human knowledge, do not disclose to the vulgar the hidden significations contained under the natural appearances, but veil them under figures and emblems ; yet they are ready to reveal them in a proper place and with due ceremonies to those who are deserving and worthy of being initiated. So far I am permitted to say with respect, preserving a reverential silence as to what further relates to these mystic rites.”—HELIODORUS.

HAVING in our opening article briefly stated the nature and traced the rise and progress of Freemasonry, we would now call attention, as an authoritative exponent of the principles of the Institution in England, to the two first clauses of the ancient charges, as set forth in the Book of Constitutions :—

“A Mason 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 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.

“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, nor to behave himself undutifully to inferior magistrates. 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 the Craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and promote the honour of the fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love.”

Bro. Dr. Oliver, who has laboured earnestly in the cause of the institution, says : “Freemasonry is neither an exclusive system of

religion, nor does it tolerate the detestable principles of infidelity. It is a teacher of morality, and contributes its powerful aid, in that capacity, to the salvation of souls, by recommending and enforcing the duties of the second table, and by demanding an acquiescence in the doctrines of the first. And this course of discipline is perfectly consonant with the teaching of christianity. When the lawyer asked the subtle question 'Which is the great commandment of the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself:' or, in other words, this is all that is required by the Jewish law for the salvation of man."

All the plans and ceremonies of Freemasonry are pacific. It breathes nothing but the spirit of love and charity to all mankind. It co-operates with true religion in regulating the tempers, in restraining the passions, and harmonising the discordant interests of men. In one hand it holds the olive-branch of peace; in the other, the liberal offerings of universal charity. The distinguishing characteristic of our institution is charity in its most ample sense—that charity which has been justly described as the chief of all the social virtues. Charity has been thus beautifully defined by Preston:—

"This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

"It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall, therefore, only briefly state the happy effects of a benevolent disposition toward mankind; and show that charity, exerted on proper objects, is the greatest pleasure man can possibly enjoy.

"The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes; they have not wisdom to foresee, or power to prevent, the evils incident to human nature; they hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. All of the human species are, therefore, proper objects for the exercise of charity.

"Beings who partake of one common nature ought to be actuated by the same motives and interests. Hence, to soothe the unhappy by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the Masonic system. This humane, this generous disposition, fires the breast with manly feelings, and enlivens that spirit of compassion which is the glory of the human frame, and which not only rivals, but outshines every other pleasure that the mind is capable of enjoying.

"All human passions, when directed by the superior principle of reason, tend to promote some useful purpose; but compassion toward proper objects is the most beneficial of all the affections, and excites more lasting degrees of happiness, as it extends to greater numbers, and alleviates the infirmities and evils which are incident to human existence.

“Possessed of this amiable, this godlike disposition, Masons are shocked at misery, under every form and appearance. When they behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When pity is excited, the Mason will assuage grief, and cheerfully relieve distress. If a Brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear; and convince the world at large that BROTHER, among Masons, is more than the name.”

The principles above enunciated are, to a great extent, though not to the extent we desire, and which we shall ever labour to attain, developed by our benevolent institutions. It is not necessary for us to allude to these institutions further in this article than to say that they provide for the exigencies of every stage of life; through them we educate and clothe the young; we provide annuities, and an asylum in the decline of life, for the distressed brethren and their widows; whilst, for the relief of casual and sudden calamity, we have an income, administered through the Board of Benevolence, of something like £4,000 a-year.

The Rev. Bro. Fawcett says: “Charity is a complete and consistent thing. It is not a *segment*, but a *circle*. Its affections stream from God, their *centre*; all mankind compose their circumference; they go forth not only in one, but in all directions, towards the production of others’ good.”

In carrying out the principles of charity to their full and legitimate extent, the Brethren are enjoined, as we shall hereafter show in our lectures, ever to bear in mind and act upon the dictates of brotherly love, relief, and truth; the first rendering us affectionate, the second generous, and the third just.

Masonry, as it at present exists, is described as of two denominations—operative and speculative; and upon the latter it is that our Order is founded. On this subject, we read in Preston:—

“By the former, we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty; and whence result a due proportion and a just correspondence in all its parts. By the latter, we learn to rule and direct the passions, act upon the square, keep a tongue of good report, maintain secrecy, practise charity, and every other virtue that can adorn the man.

“Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the divine Creator. Operative Masonry furnishes us with dwellings, and convenient shelter from the inclemencies of seasons; and whilst it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

"The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture (symbols the most expressive!) are selected by the Fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the institution are transmitted, unimpaired, under circumstances precarious, and even adverse, through a succession of ages."

Then, with regard to the government of the order, the same writer says:—

"The mode of government observed by the Fraternity will give the best idea of the nature and design of the Masonic institution.

"Three classes are established among Masons, under different appellations. The privileges of each class are distinct; and particular means are adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the First Class; in which the practice of virtue is enforced, and the duties of morality are inculcated; while the mind is prepared for a regular progress in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the Second Class, in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated by a due exertion of the intellectual powers and faculties; nice and difficult theories are explained; new discoveries are produced, and those already known beautifully embellished. The Third Class is restricted to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient land-marks of the Order are preserved; and from them we learn the necessary instructive lessons which dignify the art, and qualify the professors to illustrate its excellence and utility.

"Such is the established plan of the Masonic system. By this judicious arrangement true friendship is cultivated among different ranks of men, hospitality promoted, industry rewarded, and ingenuity encouraged."

The style and title of the institution is "THE ANCIENT FRATERNITY OF FREE AND ACCEPTED MASONS. The word *Free* originally signified that the person so called was free of the company or guild of incorporated Masons; and those operative Masons who were not free of the guild, were excluded from working with those who were. We are told, by many authors, that this term was first used in the tenth century, when the travelling masons of Lombardy were incorporated by the Roman pontiff. *Accepted*, we take to be equivalent to the term *initiated*; and it doubtless alludes to the *acceptance* into their society, by operative masons, of persons who were not *operatives*. An Accepted Mason, is one who has been adopted into the Order, and has received the freedom of the society, in the same manner as the freedom of the city of London is now bestowed as a mark of honour on persons of distinguished rank, valour, or attainments. This is evident from the regulations made in 1663, under the Grand Mastership of the Earl of St. Albans, where the word is repeatedly used in this sense. Thus:—"No person hereafter, who shall be *accepted* a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his *acceptation*, from the Lodge that accepted him, unto the Master

of that limit or division where such Lodge is kept." And again:—"No person shall be *made* or accepted a Freemason, unless," &c.

A *Lodge* is generally understood to be the room in which a regularly-constituted body of Freemasons assembles for the purposes connected with the Institution. The term is also used to designate the collection of Masons thus assembled, just as we use the word "church" to signify the building in which a congregation of worshippers meet, as well as the congregation itself. Ragon says that the word "Lodge" is derived from the Sanscrit *loga*, which signifies the *world*. Our lectures define a Lodge to be an assembly of Masons, *just*, *perfect*, and *regular*, who are met together to expatiate on the beauties and mysteries of the Order. It is *just*, because it contains the volume of the Sacred Law unfolded; *perfect*, from its numbers, every order of Masons being virtually present by its representatives, to ratify and confirm its proceedings; and *regular*, from its warrant of constitution, which implies that it meets and works under the sanction of the Grand Master of the country in which the Lodge is held.

A Lodge-room should always, if possible, be situated due east and west. Its form should be that of a parallelogram or oblong square. The approaches should be angular, for Oliver says,—“A straight entrance is un-Masonic.” There should be two ante-rooms adjoining it, the one nearest being the preparation room, and the outer the Tyler’s room.

*Symbolically*, a Mason’s Lodge is a representation of the world. Its clouded canopy is an emblem of those mansions of unutterable bliss where the Grand Master of the universe for ever reigns, whose all-seeing eye beholds, with unceasing complacency, the efforts of His creatures, to do His will. To that abode of the blessed the Mason is taught to aspire, while the path is indicated by the theological ladder, whose principal rounds are faith, hope, and charity. The sun,—the eternal fountain of light, the unwearied ruler of the day, shines in the Lodge, a bright exponent of the great Creator’s power; while the moon—the glorious orb of night, repeats the lesson of Divine munificence. Here, too, we are taught that the vast universe over which this omnipotence presides, was no work of chance, but that its foundations were laid in wisdom, supported by strength, and adorned with beauty. And as the presence of the Almighty illuminates with refulgent splendour the most distant recesses of the universe, so is the Lodge enlightened by the presence of His revealed will. And hence the Bible, as it is of all lights the most pure, is to the Mason most indispensable. And, finally, as this world, vast in its extent and complicated in its motions, is governed and regulated with unceasing concord and harmony—so is the Lodge controlled and directed by the same spirit of peace, which, emanating from the exercise of brotherly love, relief, and truth, reaps its fruits in universal charity.

Having thus far defined the objects of the Institution, the qualifications of its members, and the form of the Lodge—we shall in our next article proceed to illustrate the mode of obtaining a charter, and the opening and consecration of a new Lodge.

## CHIVALRY,

AND THE INSTITUTIONS, OR ORDERS, OF THE KNIGHTS OF ST. JOHN OF MALTA; THE KNIGHTS OF THE TEMPLE OF SOLOMON; AND THE TEUTONIC KNIGHTS OF GERMANY.—BY A P.E.C. OF THE ORDER OF MASONIC KNIGHTS TEMPLAR, AND OF ST. JOHN OF MALTA.\*

THE KNIGHTS TEMPLAR, OR KNIGHTHOOD OF THE TEMPLE OF SOLOMON.

O, your desert speaks loud ; and I should wrong it,  
To lock it in the wards of covert bosom,  
When it deserves with characters of brass  
A fortified residence 'gainst the tooth of time,  
And rasure of oblivion.

*Shakspeare.*

ADOPTING the statement of Brompton, an English chronicler—although this is disputed, we must allow—nine French Knights, some of whom at least were Brethren of the Order of St. John of Jerusalem, sometime in the year 1118 or 1119, formed in the city of Jerusalem a holy brotherhood in arms, and entered into a solemn compact to aid one another in clearing the highways of robbers, and protecting the pilgrims through the mountain passes on their way to and from the holy city; they also renounced the world and its pleasures, and embraced vows of perpetual chastity, obedience, and poverty, after the manner of monks. Baldwin II., king of Jerusalem, granted them as their first place of habitation, a part of his palace, to which the abbot and canons of the convent of the Temple added another building for their arms. These structures were situated on Mount Moriah, the site of the Temple of King Solomon, whence the “Poor Soldiers of Jesus Christ,” as they called themselves, came thenceforth to be known as “The Knighthood of the Temple of Solomon.” The constitutions of the Order, arranged by St. Bernard some few years after, is entitled “The Rule of the Poor Fellow Soldiers of Jesus Christ and of the Temple of Solomon.” These constitutions had the sanctions of the council of the church assembled at Troyes; they contain seventy-two clauses of austere religious character; they enjoin severe devotional exercises, self-mortification, fasting, prayer, and constant exercise in the study of charity; to receive no letters without license from the master, to whom, or to the treasurer, all gifts are to be conveyed; to receive no service or attendance from a woman; and, above all things, the Templar was commanded to shun feminine kisses.

At the original formation of the Order, its condition and pretensions remarkably contrasted with its subsequent state, and for

\* Continued from page 106.

the first six or seven years no addition was made to the number. De Payens, who was then styled their master, and his friend St. Omer, had but one horse between them—a circumstance commemorated on the seal of the Order, which represents two armed Knights mounted one behind the other on the same horse.

The rule of the Order, which had received the sanction of the council of Troyes, was confirmed by Pope Honorius II., and thus may the Knights be said to have been first embodied; he, at the same time, to distinguish them from the Hospitallers, assigned the Templars for their peculiar dress a white mantle, which they wore plain till 1146, when Eugenius III. appointed them to wear a red cross on the left breast. This blood-red cross was also to be borne on their banner, which was formed of cloth striped black and white, and hence called *Beauséant* an old French term for a horse marked with those colours; this term in time became the war-cry of the Templars.

The system of government of the Templars was precisely that of the Freemasons; at their head was an officer styled the Grand Master, whose place of residence, with the several officers, as Lieutenant or Deputy, Treasurer, &c., was in Palestine—first at Jerusalem, and afterwards at Acre; and as the Order speedily rose into consideration, members of several noble families in Europe eagerly sought to be joined to it, and manors, lands, and moneys, were poured into its treasury. Subordinate chapters were instituted, which in each country were governed by a superior officer, under the supreme authority in Palestine,—the superior officer in the different countries being denominated Grand Prior or Master—the title of Grand Master being confined to the supreme head. In some instances the provincial Masters were styled Preceptors, and the house was hence called a Preceptory. Although the sanction of the church had been given to its proceedings, yet, until the year 1162, the Order consisted exclusively of laymen. At that time Pope Alexander III. issued the famous bull styled “*Omne datum optimum*,”\* which was addressed “to his beloved sons Odo, Master of the religious chivalry of the Temple, which is situated at Jerusalem, and to his successors, and to all regularly professed Brethren.” This not only confirmed all their former privileges, but conferred upon them additional powers and immunities. They were permitted to receive as members any spiritual persons who were not bound by previous vows. These spiritual members were called Chaplains; they did not take the military vow; they celebrated mass and other religious offices in the houses, and usually acted as secretaries; but it appears they were not allowed to take any part in the government of the Order. They were exempted from all duties to ecclesiastics of every kind; and the bull expressly conferred on the fraternity the important privilege of causing the churches of towns and villages lying under the sentence of interdict to be opened once

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\* The first words of the document were—“Every good gift, and every perfect reward cometh from above.”

a year, and divine service to be celebrated within them. This bull was published by the Pope's direction in England and France. The last-mentioned privilege brought the Templars in London into collision with the clergy, when England was laid under interdict in the reign of John; all the services being regularly continued at the Temple church, to which the people flocked.

Ere long the society extended its scheme by admitting as members persons who were not knights or of noble birth (which was essential to the Knights), who were termed serving Brethren; they sometimes acted as servants or esquires of the Knights, thus participating in the advantages of belonging to so powerful a body. These afterwards were divided into two classes—the first being men of wealth or station acting as esquires to the knights, and the other or poorer class exercising various handicrafts in the houses and lands belonging to the Order. The extensive structures they built must of necessity have required a considerable number of labourers or operative Masons. The Order also associated to itself many persons, under the designation of affiliated members, who neither took vows nor assumed the dress, nor were subject to any duties, but purchased enrolment in the ranks of the soldiery of the Temple, for the sake of protection, and spiritual and temporal advantages.

It is impossible in our limited space to detail the full history of the Knights Templar, as it would embrace a description of the wars of the Christians against the Saracens and Moslems of the east for the whole time they lasted after the establishment of the Order; we shall, therefore, only relate some of the more remarkable of their deeds during their heroic struggles to maintain the cross triumphant.

Hugh de Payens went to Europe to lay the foundation of the Order, and returned to Palestine in 1129, at the head of a valiant band of Knights, principally from England and France. He assisted in many warlike enterprises by which the Christian territory was strengthened; he died A.D. 1136, and was succeeded by the Lord Robert de Craon; and in his time, in several battles, the Templars sustained great losses through the overpowering numbers of the Moslems, who captured the city of Edessa. Everard des Barres was the third Master, and (1146), from the blood-red cross which was then ordained to be worn, they were generally known by the name of "The Red-cross Knights." Des Barres, who was Prior of France at the time of his election, collected all the Brethren from the west, and joined the standard of Louis, the king of France, with his crusaders, marching through Asia Minor for Palestine. The frugality, union, and disinterestedness of the Knights, as well as their attention to the state of their horses and accoutrements, so charmed Louis that he proposed them as models for his army; and in a council of war ordered that the soldiers and officers should bind themselves in confraternity with the Templars, and march under their direction. Louis also acknowledged the services of the Templars in a letter to his minister, Suger, the abbot of St. Denis. He says, "I cannot imagine how we could have subsisted but for their support and

assistance, and that they had lent me a considerable sum of money."

The miserable end of the second Crusade caused Louis to return to France, and Des Barres returned with him, leaving his brethren to withstand the Mussulmans. The Treasurer wrote imploring him to return and bring with him additional force, but he abdicated his authority and entered the monastery of Clairvaux, A.D. 1151. He was succeeded by Bernard de Tremelay. The Moslems advanced to within sight of Jerusalem; the Templars attacked them at night and defeated them with great slaughter, five thousand being left dead on the field. In the year 1153, the Master with his knights, alone and unaided, attempted to take the city of Ascalon by storm; they made a breach in the walls and rushed into the town, but were overpowered by numbers and slain to a man; not a single Templar escaped.

On June 19, 1156, while marching with King Baldwin, near Tiberias, the troops were drawn into an ambuscade, and 300 of the brethren were slain; eighty-seven fell into the hands of the enemy, Bertrand de Blanquefort, the Master, being among the number. This loss thirty Knights Templars avenged by killing and capturing 200 of the infidels in a night attack; in this affair the names of Robert Mansel and Gilbert de Lacy, both Englishmen, are honourably mentioned. A letter of the Pope's, at this time, characterizes them as "new Maccabees, far-famed and valiant champions of the Lord." The Master was liberated from captivity at the instance of Manuel Comnenus, Emperor of Constantinople. He died in 1167, and Philip of Naplous, who was born in Palestine, and on the death of his wife became a Knight of the Order, was elected Grand Master. Three years after he resigned his authority, and Brother Odo de St. Armand was elected. At this time first appears on the page of history the famous Saladin; at the head of 40,000 troops he crossed the desert; and on his way into Palestine the wild Bedouins joined his standard. His first essay was the seige of Gaza, which belonged to the Templars. The luxuriant gardens, the palm and olive groves of this city of the wilderness, were destroyed by the wild cavalry of the desert. The Templars fasted and prayed; invoking the aid of the God of battles, they opened the gates, and sallying out into the enemy's camp performed such prodigies of valour, that Saladin, despairing of taking the place, abandoned the siege and returned to Egypt.

At this time we find there was an officer of the Order called *Custos Capellæ*, or Guardian of the Chapel, who had charge of the portable chapel and the ornaments of the altar which were always carried by the Templars into the field. This portable chapel was a round tent, which was pitched in the centre of the camp; the quarters of the brethren were disposed around it, so that they might in the readiest and most convenient manner participate in the sacred offices, and fulfil the religious duties of their profession. The Templars and Hospitallers were constituted the guardians of the relic of the true cross, when it was brought from its sacred repository in the Church of the Resurrection to be placed at the head of the Christian army.

The Templars marched at the right of the sacred relic and the Hospitallers on the left. One of the Patriarchs of Jerusalem, whose narrative is in the library of the Vatican (an eye-witness of the conduct of the Templars in the field), tells us that they were "always foremost in the fight and the last in the retreat;" that "when the signal was given to charge, they humbly sang the psalm *Non nobis, non nobis, Domine, sed nomini tuo da gloriam*:" and that "they carefully attended to the commands of their Master."

Our brethren will readily recognise the practices of Masons of ancient and modern times in the fidelity of Templars, as well as in their entire reliance on the Most High.

Saladin who had, A.D. 1175, raised himself to the sovereignty of Egypt and Syria, collected an army of more than 50,000 men, and, a second time crossing the desert, was in the sacred land of Palestine. He had with him a body guard of a thousand Memlook emirs, and in a great battle near Ascalon, in 1177, Odo de St. Amand, Master of the Templars, at the head of eighty Knights broke through this guard, and penetrating to the Sultan's tent, nearly captured him; the whole army was thrown into a panic, and in their confusion were slaughtered or fled.

In the next year the Templars suffered a sad reverse; the Brethren ever active, when peace permitted, to erect glorious fabrics for the worship of the Great Creator of the universe, or walls to protect his servants from the incursion of the infidel, had commenced the erection of a strong fortress, close to Jacob's Ford on the Jordan, intended to protect and cover the road leading from Damascus to Jerusalem. Saladin advancing to obstruct this work, all the chivalry of the Christians was got together to protect it. Saladin, feigning, by a stratagem, a retrograde movement with part of his troops, was pursued by the Christians, when he moved his light cavalry on both sides of the pursuers; they were thrown into confusion, and nearly all the Christian army, save the Templars and Hospitallers who stood firm, were slain. The Master of St. John escaped, but the Templars were all killed or made prisoners; including Odo the Master, who was sent in chains to Aleppo. Odo died in a dungeon in Damascus in the following year, and Brother Arnold de Torrage succeeded him in office.

After this the houses and castles of the Templars were pillaged and destroyed; but some successes of the Christians induced Saladin to agree to a truce for four years. To obtain succour in the deplorable state of the Christians in Palestine, the Patriarch of Jerusalem and the Masters of the two Orders proceeded to Europe, but the Master of the Temple died at Verona on his way. The Patriarch, on reaching London, was received by the Templars at their chief house; he consecrated the beautiful church the fraternity had just erected dedicated to the Virgin, and which, now restored, is one of the chief ornaments of the metropolis, and an enduring memorial of the architectural taste and skill of these knightly Masons. This consecration the ancient inscription over the door states to have taken place on the

10th of February, 1185. Gerard de Riderfort was the next Master of the Order; and on the death of Baldwin II. there were many disagreements among the Christians as to who should be his successor; these dissensions coming to the ear of Saladin, he broke up the truce, and marched an army into Galilee to waste the country. The Grand Master of the Templars, with ninety Knights, rode over to Nazareth, and there joining the Master of the Hospitallers with forty of his Order, and accompanied by 400 foot soldiers, set out in search of the Moslems, whom they overtook at the brook Kishon; the enemy taken by surprise, were thrown into confusion, and many were slain; but the commander seeing the small number of the Christian force, closed in upon them, and every man, excepting the Grand Master of the Templars and two of his Knights, was slain. This sad event was on the 1st of May, and the abbot of Coggleshall, who was present, says: "In that beautiful season of the year when the inhabitants of Nazareth were wont to seek the rose and violet in the fields, they found only the sad traces of carnage, and the lifeless bodies of their slaughtered brethren. With mourning and with great lamentation, they carried them into the great burial-ground of the blessed Virgin Mary of Nazareth, crying aloud, 'Daughters of Galilee, put on your mourning clothes; ye daughters of Zion, bewail the misfortunes that threaten the kings of Judah.'"

The adjacent country is thus described by a modern traveller:—"The vale resembles a circular basin encompassed by mountains; it seems as if fifteen mountains met together to form an enclosure for this delightful spot; they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains, at the base and on the slope of one of which the town stands; it abounds in fig-trees, small gardens, and hedges of the prickly-pear, and the dense rich grass affords abundant pasture." Buckingham, speaking of the town, says, "The church of the Annunciation within the Latin Convent, is the finest in Syria, next to the Holy Sepulchre at Jerusalem." He also tells us, "that more than nine-tenths of the inhabitants are Christians of the country, and are a civil and industrious people." How different this to the aspect of countries where Mohammedanism prevails; and how different might Palestine become were Turkish indolence driven from the land!

The vast crowds of Mussulmans that hurried to join the standard of Saladin, alarmed the Christians for their safety. The differences that had arisen amongst them were healed, and all the chivalry of the Christian kingdoms was gathered under the King of Jerusalem, to make an effort in defence of his tottering throne.

The army, having reached Sepphoris, were encamped, and although the town and fortress of Tiberias were hard pressed by Saladin, the king, by the advice of the Count of Tripoli—whose conduct in the affair savours strongly of treason—would not move to its succour until imperatively urged by the Grand Master of the Templars. Saladin, turning the siege into a blockade, was, with his host of 80,000 men, prepared to meet the Christians. The treachery of the

Count of Tripoli threw everything into confusion, and, save a few, all were slaughtered; the king, the Master of the Templars, and a few Knights falling into the hands of Saladin. Tiberias fell, and the Moslems next attacked the Templars' castle on Mount Tabor, putting the entire garrison to the sword. Saladin then marched for Jerusalem, laying waste all the country on his route.

He first proceeded to Ascalon, which, there being no possibility of successfully defending, the inhabitants agreed to surrender, on receiving a promise from Saladin that he would set at liberty the king and the Master of the Temple, which was agreed to.

The fortress of Gaza, likewise belonging to the Templars, after a short resistance, also fell. Bethlehem was abandoned; and as Saladin was present, no cruelties took place there.

Bethlehem-Ephrata, as it is called by the prophet Micah—a place of high antiquity, it having been a city in the time of Boaz, the great grandfather of David—is about six miles to the south of Jerusalem. The town covers the ridge of a hill; and the most conspicuous object is a monastery erected over the cave of the Nativity. The ground of the valley in the front is divided into small enclosures, planted here and there with olive and fig trees. The soil is said to be the best in all these districts; but, as is the case everywhere else under the present rule, cultivation is wanting. All travellers agree that it is now a poor village; but, as Dr. Richardson says, "it is the birth-place of David and David's Lord, which is praise sufficient for any village on earth."

When the bells of the churches of Jerusalem were tolling to vespers on a summer's eve, the vast array of the Moslem covered every eminence that surrounded the holy city of David. At sunrise the clash of arms and the roll of the drum roused the terrified inhabitants; the women put up their hands to Heaven, and the men rushed to the battlements. The slaughter in the recent conflicts had been so terrific, that of the thousands of brave warriors the Templars had hitherto assembled, but a miserably few Knights, with some serving brethren, alone remained.

Despite the disparity of numbers, the defenders for fifteen days successfully resisted the attack. Saladin's powerful engines, however, on the 16th of October, threw down an angle of the northern wall. In the morning the Moslems commenced the assault, and then the inhabitants sent to implore mercy. Saladin refused to hear them, and declared he would take the city as the Franks had obtained it—sword in hand. The few Templars and Hospitallers that remained manned the breach, repulsed the besiegers, and threw down the standards of Mahomet that had been planted on the walls. Messengers were then sent to Saladin to say that if he refused to treat, the defenders would burn the temple or mosque of Omar, and massacre all the Moslem prisoners. This defiant missive brought Saladin to terms, and he was put in possession of the city. A ransom was to be paid for every one; and the Templars and Hospitallers parted with all their money and valuables to redeem their

poor Christian brethren and sisters. But, despite of this, it is said 14,000 men, women, and children were sold into slavery. Thus fell Jerusalem, A.D. 1187, eighty-eight years after its conquest by Godfrey.

Brother Terric, Grand Preceptor of the Temple, informed Henry II., that "Jerusalem, with the citadel of David hath been surrendered to Saladin; but that the Syrian Christians had custody of the Holy Sepulchre till the fourth day after Michaelmas; and that ten brethren of the Hospital were to remain in the house for the space of one year to take care of the sick. And that Saladin had caused the Temple to be washed with rose-water within and without, upwards and downwards."

The Templars still maintained themselves in some of the strongest castles, and the city of Tyre was yet held by the Christians. Brother Terric's account of the state of things at that time, which he sent to Henry II., as published in Hoveden's History, relates the gallant resistance made by Tyre; and that Saladin was compelled to raise the siege, after *cutting off the ears and tail of his horse* to show his grief.

In the following spring Saladin attempted to reduce the castles the Knights still held. He first tried Saphet, belonging to the Templars, which was on a lofty mountain; its walls, more than a mile in circumference, being defended by vast towers and deep ditches. From the ramparts the eye ranged over a rich prospect of luxuriant vineyards and smiling villages, and embraced a grand panoramic view of lofty mountains, while the Jordan rolled through the valley beneath. The Templars were so incessant in their sallies, and the besiegers became so wearied out, that Saladin, leaving a force to blockade the fortress, drew off his main body to Antioch. A considerable army of the Moslems made a like attack on the Hospitallers' castle of Kowkab, but in the dead of night, during a violent thunder-storm, the sentries having retired to their tents, the Hospitallers rushed into the Moslem camp, and left scarce one alive to tell the tale of disaster. The tents, arms, baggage, and provisions, all fell into the hands of the brave Knights of St. John.

Saladin was also foiled in his attempt on the Templars' castle of Tortosa. Their castle of Darbêsak, after a long and obstinate defence, in which many on both sides were slain, was surrendered to the Mussulmans. The two castles of Saphet and Kowkab also fell.

The fall of Jerusalem, and the perilous state of the Christians in Palestine, caused the pontiff Gregory VIII. to urge a new crusade; and, responding to the call, crowds of armed pilgrims hastened to the Holy Land. The Grand Master of the Templars put himself at the head of 9,000 men, having also with him the King of Jerusalem.

They were not long in reaching Saladin's camp; and the Templars, leading the van, broke through the Moslem army, which was

routed. Victory would have followed, but the undisciplined troops that had newly arrived commenced pillaging the tents of the infidels. Saladin rallied his followers, and the Templars, being cut off and unsupported, left nearly half of their number dead on the field, Gerard, the Grand Master, being pierced with many arrows.

Brother Walter was elected Grand Master, and under him the siege of Acre was prosecuted. Famine and disease thinned the ranks of the Crusaders, but their patience was not exhausted; and on the 12th of July, 1191, Richard Cœur de Lion and Philip Augustus, who had arrived with powerful armaments, met in the tent of the Grand Master of the Temple, to receive the emirs sent by Saladin to treat for the surrender of Acre. The gates were thrown open to the Christians, and Richard, who had gone out habited as a Templar, took up his abode with the brethren.

Bohadin, the Arabian historian, who was present with Saladin's army, says:—"The emirs advised their sovereign not to trust implicitly to the good faith of the Christians from Europe, for their performance of the treaty, but to obtain from the Templars a solemn undertaking, of whose regard for their word and reverence for the sanctity of an oath the Moslems had a high opinion."

King Richard, on his way to Palestine, had conquered the island of Cyprus, which he sold to the Templars for 300,000 livres d'or.

Joining the standard of Richard, the Templars marched, by way of the coast, for Jerusalem. The Templars led the van; Richard, with the general body of the Crusaders, was in the centre; and the rear consisted of the Hospitallers. A fierce engagement took place on the plain of Asoof, in which the Christians were the victors. The Moslems, however, had destroyed nearly all the cities and castles of the Christians. At last fell the strongly-fortified city of Ascalon. "This city," Bohadin says, "was very elegant, and in truth, exquisitely beautiful; its stupendous fortifications and lofty edifices possessed a majesty and grandeur which inspired one with awe." It is now a desolation, the walls still lie scattered in huge fragments along the sea shore; confused heaps of ruins mark the site of the ancient city: thus is fulfilled the prophecy of Zechariah—"Ascalon shall not be inhabited."

The Grand Master had sent 100 Knights with some troops to take possession of Cyprus; and the Grand Preceptor, who was with his force at Nicosia, the capital, discovered a conspiracy of the inhabitants to massacre the Templars. On Easter Day they mounted in war attire, and put the insurgents, who had collected, to flight, slaying all who came in their way. The Templars soon after ceded the island to Guy de Lusignan.

A council of war was called in the Crusader's camp at Beitrubah, and it was decided that they had not strength sufficient to attempt the siege of Jerusalem. Richard and Saladin were both sick, and mutually weary of war; a treaty of peace was entered into, which stipulated that the Christian pilgrims should enjoy the privilege of visiting Jerusalem without molestation or tribute; that the cities of

Acre, Jaffa, and Tyre, and all the sea coast between them, should belong to the Christians; and that for three years, three months, three weeks, and three days, all hostilities should cease.

Richard immediately took his departure from Palestine; Robert de Sable, now the Grand Master, placing a galley at the disposal of the king, who, in the garb of a Knight Templar, and accompanied by four trusty Knights of the Order, set out on his return, and was, as is well known, made prisoner by his bitter foe, the duke of Austria. At this period the Order was, as far as possessions were concerned, in a most prosperous condition. In the year 1186, Geoffrey, who was then the Grand Prior of England, caused an inquisition to be made of the possessions of the Order in England, and their amount is astonishing. They extended over nineteen counties; in Lincolnshire alone they possessed thirty churches. Matthew Paris says the Templars were possessed of nine thousand manors or lordships in Christendom, and that their income was estimated at six millions sterling. This may seem an exaggeration; but it was the immensity of their property that in after time proved their ruin. The revenues of the Order were not at this period, certainly, misused, as the support of the cause of the cross and of civilization in the Holy Land consumed vast sums annually. The ruined vestiges of the many cities and fortresses they constructed even now testify to the architectural skill and munificence of the Order; the Temple church in our own metropolis is an enduring record of their taste and genius.

Brother Gilbert Horal was next at the head of the Order, and under his government were erected several strong castles, whose ruins now remain to show their massiveness: the Pilgrims' Castle being the most famous. It contained a magnificent palace for the Master and Knights, a splendid church, with houses, offices, vineyards, gardens, and fish-ponds, with wells of spring water; and had sufficient accommodation for a garrison of 4,000 men. The remains that exist testify its extent, and the fragments show the beauty of the architecture. Thus were these knightly brethren engaged in times of peace. Bishop Pocock says, "That in the citadel were the remains of a lofty church of ten sides, in light gothic taste; three chapels are built to the eastern sides, each of which consists of five sides; in these it is possible the chief altars stood." Irby and Mangles describe the ruins of the church to be a double hexagon, the architectural ornaments being singularly light and elegant.

The death of Saladin, 1193, induced the pope to preach another crusade, which sent out two expeditions from Germany, and one under the command of the archbishop of Mentz. When they reached Palestine, in violation of the truce, they commenced hostilities; though the Templars and Hospitallers remonstrated at this act of wanton treachery. Malek Adel, Saladin's brother, was soon in the field. The Germans fled to Jaffa for safety; whence they made a sally, which was cut off by the Moslems, who, entering the town, left not a single Christian alive. The Knights now took the field; and while the two Orders conducted the war all their operations were

successful. The Germans, however, soon returned home, leaving the brave Knights to fight their way. The Brethren exclaimed with bitterness and truth, "Our fellow Christians found us at peace, and left us at war; they are like those ominous birds of passage, whose appearance portends the coming tempest."

Some difficulties next arose between the Templars and Hospitallers regarding their respective rights to certain property in Palestine; but the differences were settled by the pope, Innocent III. This pontiff confirmed all the ancient privileges of the Order, and induced the sovereigns of Europe to confer on it many immunities. These privileges often brought the Brethren into collision with the clergy. In 1207, when England, in the reign of King John, was laid under interdict, divine service was continued in the Temple by virtue of Pope Alexander's bull, and the people brought alms and offerings to the priests of the Order, to the great annoyance of the regular clergy. Pope Innocent was excessively wrath, and wrote an angry remonstrance to the Grand Master; the Templars however, we conclude, gave him satisfaction, as soon after the pontiff was again most warm in their behalf; and by one of his letters it appears that in 1209, he sent a very large sum of money to the Grand Masters of the Temple and St. John, to be employed at their discretion in defence of the Holy Land. The truce with the Moslems having expired, and Philip Duplessis, who was now Grand Master, refusing to renew it, hostilities were resumed.

In the contest between Innocent III. and King John, the latter deposited his treasure in the Temple at London, and frequently resided there; his orders for the concentration of his fleet at Portsmouth, to resist the French invasion, is dated thence, and the Knights stood firm by the crown. John proved his gratitude to the fraternity by making it several grants.

*(To be continued.)*

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## MASONRY AND HER MISSION;

*A Series of Lectures delivered before the Bocking Lodge, Essex, by the late  
Bro. James Rolfe, P.M.*

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### LECTURE III.

W.M. AND BRETHREN,—Man's nature is a trinity; that is, man's spiritual being consists of the intellectual faculties, the moral perceptions, and the soul. These three essentially differing in themselves, and each discharging its own peculiar functions, nevertheless combine together to form the *perfect man*; whilst the impulses they transmit to, and the influence they exercise over the body, direct its actions, and render it subservient to them. Such is the view Masonry takes of the constitution of man; and I have thought this a fitting introduction to a lecture wherein I

propose to treat of Masonry and its mission, which is to preserve amid the vanities, the occupations, the struggles and the duties of this outer life, the purity of the undying soul ; and to guide our feet in the wanderings, and sustain our energies in the weariness of existence—that we may meet death not as the destroyer but as the consoler, and may look on the grave not as the portal of doom, but as the gate of life.

Such is the mission of Masonry, and our object this evening is to develop the scheme, as disclosed in her ritual, by which she strives to attain this result. One great difficulty and stumbling block, at which many reflective and well disposed persons take offence, arises at this point of our subject, and this I will at once proceed to clear away, viz.—That Masonry in preparing men for a future state of existence, and in binding them down to the discharge of certain moral duties, interferes with and intrudes into the province of Christianity ; or as some less kindly disposed towards Masonry would phrase it, she arrogates to herself a higher claim on, and a greater influence over the minds of men, than the Gospel. So far from this being the case, all true Masons consider Masonry is the handmaid of religion ; while she, instead of being antagonistic to the Christian dispensation, performs her work under its control.

First we must remark, that Masonry was founded at a period so far antecedent to the direct promulgation of Christianity that the Jewish people alone were looking forward to the coming of the Messiah, and we may readily believe that no body of men knew so well or declared so powerfully as Masons the advent of *Him* whose life and teaching would hereafter set the stamp of Divine authority upon the doctrine and practice of Masonry. Masonry, therefore, being so far anterior to the introduction of Christianity, cannot be said to be antagonistic to it.

Masonry requires likewise a belief in God. “Truth,” as a great man has said, “is one as God is one, and a belief is naught if it be not *true* ; and to believe rightly of God, we must accept the trinity as well as the unity. We cannot, we dare not, profess to believe in a portion of the divinity, for that would in fact be a denial of the divine nature. As Masons, then, who believe in the G.A.O.T.U., we must likewise have faith in the Redeemer and Sanctifier of men. Is Masonry antagonistic to Christianity in this ? She does indeed number among her votaries men of many a creed, and many a phase of faith, but she likewise demands of all her true disciples pureness of life, abnegation of self, and an unquestioning reasonable faith ; and if these be the prevailing characteristics of a man’s moral nature, the rays of Heaven will shine brighter and brighter on his onward path. Faith will become conviction, *conviction certainty*, and the perishable body of a true Freemason will be the habitation of a purified spirit, and his spirit shall be the temple of the Most High. And above all, in no one place in her ceremonial or in her lectures does she ascribe to herself that which is the attribute and the quality of the Christian religion—I mean the power of salvation. She professes to be a law of life, and nothing more ; and who shall deny that as such she is most excellent ! To remit and make atonement for the sin, and to absolve the sinner, belongeth not to her ; and therefore from these mysteries she holds herself aloof. Masonry, therefore, I would humbly submit, so far from being without the pale of Christianity, ever feels the necessity of that Divine revelation, and adores the mercy and goodness which has vouchsafed so much to an erring world. None so well as Masons know the burthen under which they labour, and none feel so deeply the darkness in which they are groping. Their earnest prayer, their constant struggle is for light, and so they have deemed that the practice of moral duties, the exercise of faith, the acknowledgment of the responsibility, the dignity, and the capacities which were

infused into the human race when the Eternal breathed of His own spirit into the nostrils of Adam and transformed the clay into a living soul, and the cultivation of charity, should be to them their guide and stay during their passage through this dark valley, and fit their spiritual senses for the appreciation and enjoyment of that light which they felt would hereafter be disclosed. They might not be able to conquer circumstances, or by one effort recover that which was lost ; but they might, could, and would be calm and resolute ; and they trusted that patient endurance would in due time reveal to them those sublime truths which error and crime had so long concealed. Sooner or later they felt their deliverance would come speedily and surely, and therefore they were content to bide their time, not in an idle, listless despair, but in an active, hopeful confidence ; ever on the watch to escape, but cheerful and resigned till the time should arrive.

Throughout the whole range of Masonic teaching there is, if I may so term it, an intense appreciation of human nature. It has full belief in the innate goodness of man's heart, and therefore it confidently appeals at once to his noblest impulses and highest feelings. Knowing his origin, his endowments, and his destiny, it cannot bring itself to feel that man will be so far forgetful of the first, so prodigal of the second, or so careless of the last, as to prove himself utterly unworthy of the source from whence he sprung, to prostitute every gift to objects of sense and passion, and again to forfeit the glorious inheritance held out to him in the eternal mansions. Masonry has faith in human nature, and would exclude from her fellowship those who dishonour their position as men. This is exemplified by the care which she recommends in the admission of candidates, requiring them to be just and upright men, of free birth, sound judgment, strict morals, and mature years. With this beginning the whole tenor of her teaching corresponds. First she grounds her initiated in principles of moral truth and moral duties ; next, she bids him explore the paths of learning and science, and penetrate to the deep things of nature and art ; and, finally, with a mind thus strengthened and refined, she confronts him face to face with death, confident that a well-spent life and a well-taught mind will disarm the grave of its terrors and enable him to look calmly on his coming dissolution as a necessary condition of existence, a transition state terminating, indeed, his life, as far as regards this lower world, but ushering in the glories and perfections of the *great To Be*. Such, too, is the tendency of the peculiar lesson of the 3rd Degree : death before dishonour. In minutely tracing the closing scenes in the life of our great master, we must acknowledge the wisdom of her teaching on this subject. Death is there described as something alien from a living soul and to be shunned ; but, even in its most appalling form, to be preferred to a life prolonged at the expense of truth, honour, or virtue. And having followed *him* to his untimely grave in the wilderness, she points him out as an object of imitation to all future times, and expresses the hope that we (should circumstances ever so try us) may demean ourselves as well. And that we may learn to do so, we can apply to no better source of information than to the system of which he was one of the brightest ornaments, although he had once been but as the humblest candidate, wandering in darkness, nakedness, and ignorance, but still trusting in the G.A.O.T.U., and prepared to dedicate to him the powers of his body, the energies of his mind, and the aspirations of his soul ; and thus he was upborne through the trials of his earlier years, and the successes of his manhood, till Masonry's highest honours were conferred upon him. Richly indeed did he deserve them, for he sacrificed his life to preserve our honour and defend our secrets. His memory, embalmed with the spices and perfumes of

his righteous life and glorious death, will live for ever in the traditions of Masonry, and whisper to the heart of every Brother words at once encouraging and warning, "Go, thou, and do likewise."

Masonry, then, starting with this confidence in human nature; laying down a regular and well-directed course of moral and mental training; pointing ever and always to one prominent and distinguished character as an example of what an honest-hearted, true-minded man can effect in the great work of elevating himself, doing good to his fellow-men, and influencing posterity as long as one member of Adam's race shall live upon the earth,—affords the best practical school in which a man can learn his duties and responsibilities as a rational and immortal being.

Let me now call your attention to one special instance of the consistency of Masonry with the schemes of the Most High, in carrying out the happiness and well-being of the human family, viz., its promoting the happiness of mankind by incorporating them into a society. Solitude and wretchedness are almost synonymous terms—to be *lonely* and *loveless* is the lowest depth of earthly calamity. Eden without Eve would have been to Adam but an unblooming desert. The delight of Paradise is (so far as we can judge) the unanimity of myriad hearts of all nations, tongues, and people, of all diversities of clime and space and time, blending together as with one soul, one heart, and one accordant voice, to render honour and praise to the Father of Spirits in the land where the olive of peace blooms for ever, and the All-seeing Eye beholds the wisdom of the serpent united to the innocence of the dove, and the consummation of brotherly love. Such society and companionship it is the office of Masonry to extend among men, by teaching them to have faith in one another—to share their joys with, and confide their griefs to their fellows—that by sharing they may multiply the one, and by confiding, diminish the other. So it is that Masonry would lessen the load of life, and lead our feet into that path, which, although it may seem long, steep, and rugged, will conduct to the inner chambers of the Grand Lodge above.

I commenced this course of lectures with an allusion to those wars and tumults which were, and alas! are still raging throughout Europe, and I cannot close them without calling on you to tender the tribute of respect and reverential affection to those Brethren who have fallen in a foreign land. The sword and the banner have been wrested from their hand by death, and the mattock and the shovel have hollowed out and smoothed the soldier's grave, and they lie with their upturned faces waiting for the coming light, and leaving a memorial, to all living men, of valour boldly daring where nature would shrink back, and duty nobly venturing what humanity would shudder to relinquish. Doubtless, in preparing these stout hearts for their duties, and nerving them for their struggles, Masonry has borne her part. Doubtless her pure truth and loving discipline soothed the sad hour of suffering, and threw a gleam of light over the dark waters of death. Doubtless many a Brother Mason kindly gave them much sympathy and assistance in the hour of weakness and agony. Yes, Brethren, as Masons let us join and say, "Honour to their remains, immortality to their memories, peace to their souls." Masonry is an institution of peace. Her whole scope and aim is to promulgate truth, to cultivate the arts and sciences, and to promote goodwill among the inhabitants of the earth. But she who would slay the intruder, and execute summary justice upon him, hates the despotic ambition that would by force give laws to the world and curtail the liberties and privileges of a people—and would have her sons shed their life's blood to preserve liberty and right, and to transmit this precious inheritance to their posterity unsullied and undiminished. War she esteems a curse, but dishonourable peace a degradation.

W.M. and Brethren,—I thank you for the kind attention you have given me whilst discoursing on the objects, requirements, privileges, and glories of our venerable institution. I trust that earnestness of purpose and zeal for the cause have compensated for my lack of knowledge and eloquence. Whatever may be your verdict on my labours, I feel most painfully the imperfect manner in which I have realized my conceptions. One point I have kept in view throughout, viz., truth; and I have striven without fear, favour, compromise or evasion, to enumerate and propagate the principles of Masonic truth. The *result* is, if we will cleanse Masonry from the vanity that clings to her, that her glory be not obscured; if we take her for the law of an intellectual life; if we practically acknowledge the dignity and benevolence of her mission—though the material feature of Masonry will with all terrestrial things be destroyed, her spirit and principles will still survive; the veil will be lifted up, and we shall see the light, and the tree of knowledge will yield its fruit for food.

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## TIDINGS FROM THE CRAFT IN THE UNITED STATES.

Prepared for *The Freemasons' Magazine* by the R.W. BRO. ROB. MORRIS, of Lodgeton, Kentucky, and 335, Broadway, New York, late Editor of *The American Freemason*.

MISSISSIPPI RIVER, *January 4, 1858.*

The principal season for Grand Lodge Sessions in the United States is from October to February. Those which meet in October are Kentucky, Ohio, Illinois, Georgia, and Tennessee. Arkansas meets in November. The December month is appropriated by the Grand Lodges of Virginia, Alabama, Arkansas, and South Carolina. January is used by Louisiana, Texas, Florida, Minnesota, Vermont, and Michigan. February by Mississippi. The other Grand Lodges meet later. None of these bodies have quarterly communications. I will some day furnish you with a statistical table, giving time of meeting, number of subordinate Lodges, membership, date of organization, &c. &c. of each.

Until lately, our Grand Lodges have been chary of making appropriations for honorariums to the living, or testimonials to the dead; but now I have to record several recent instances, in proof that a more liberal spirit is breaking through the crust of a rather parsimonious usage. The Grand Lodge of Georgia in 1856 voted 1,200 dols. to erect "a monument of white marble" in memory of a much-lamented Brother, their G.M. Hon. William C. Dawson; and in the month of Dec. 1857, the good act is imitated by that of Alabama, in appropriating 500 dols. to erect a monument over the remains of their late G. Sec., Amand P. Pfister. The same Grand Lodge (Alabama) ordered elegant jewels of gold for presentation to the following P.G.Ms. in that jurisdiction respectively: S. A. M. Wood, David Clopton, William A. Terrell, and Wm. Herndon.

The Freemasons of Western Kentucky, my own vicinity, are making up a subscription to procure a monument in honour of our late estimable neighbour and devoted Mason, Jesse Edmonston. We propose to raise 500 dols. for this purpose.

The Masonic fraternity at Ionia, Michigan, laid in November, 1857, with Masonic honours, the corner stone of a monument in memory of one of their oldest Masters. The services were enlivened by two of the Odes prepared for such oc-

casions by Bro. Rob. Morris. These incidents are given to show that the American Craft are not unmindful of their dead or negligent of their living.

The completion of the series of Masonic literature several years in course of publication, styled "The Universal Masonic Library," has led to a movement on the part of the Grand Lodge of Alabama, unprecedented perhaps in the history of Masonry. That illustrious body, at its December session, 1857, ordered at its own expense, a set of this Library to be forwarded to each Lodge upon its register (227), an act which involves the outlay of 9,000 dols. and upwards, and leads at once to the distribution of nearly 7,000 octavo volumes of the works of our best writers! Surely the Masons of America are beginning well.

Your distinguished writer and antiquary, Dr. George Oliver has been remembered among us, by appropriating his name to a Lodge. *Oliver Lodge* is at Alexandria, a neat little town in the state of Louisiana. I visited that place a year since, and should judge that our veteran Brother will not be discredited in this use of his name. It was the purchase of a copy of his "Historical Landmarks," by a Brother of that place, which suggested to them this nomenclature. (By the way, I promise you an article some day on the nomenclature of American Lodges.)

The friendly truce existing at this time between Freemasonry and the Church may be seen in the recent presentation of an elegant pulpit Bible to one of the prominent churches in Montgomery, state of Alabama, by Andrew Jackson, Lodge No. 173, of which one of our best Masons, E. M. Hastings, Esq., is Master.

In January last the Masonic Hall at Tuskegee, State of Alabama, with all the records, jewels, and regalia of the Craft, was destroyed by fire, involving a loss of 3,500 dols.

In December last, the Masonic Fraternity in New York assisted at the civic and military testimonial in honour of General Worth. His remains, in an elegant coffin, marked with Masonic symbols, were removed from Greenwood Cemetery, where they had reposed for several years, to a monument erecting to him in one of the public squares of New York. The scene was one of striking interest in every point of view, and the Masonic portion of it not the least in importance.

#### REGISTER OF MASONIC BODIES.

##### SOUTH CAROLINA GRAND LODGE.

*Elected Dec. 1857.*

Henry Buist, G.M.	Benj. Johnson, G. Chaplain.
B. Bush Campbell, D.G.M.	John H. Honour, G. Treas.
A. Ramsay, S.G.W.	A. G. Mackey, G. Sec.
H. W. Schroder, J.G.W.	

##### ALABAMA GRAND LODGE.

*Elected Dec. 1857.*

J. M. McCaleb Wiley, G.M.	James A. Whittaker, J.G.W.
R. H. Ervin, D.G.M.	Thomas Welsh, G. Treas.
S. F. Hale, S.G.W.	Daniel Sayre, G. Sec.

##### ALABAMA GRAND ROYAL ARCH CHAPTER.

*Elected Dec. 1857.*

David Clapton, G.H.P.	R. D. Huckabee, G.S.
S. A. M. Wood, D.G.H.P.	E. M. Hastings, G. Treas.
H. P. Watson, G.K.	Daniel Sayre, G. Sec.

## REVIEWS OF NEW BOOKS.

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[Publishers are requested to send works for review addressed to the Editor of the *Freemasons' Magazine*, 74-5, Great Queen-street, Lincoln's-Inn-fields.]

“*The Microscope: its History, Construction, and Application*,” by JABEZ HOGG, M.R.C.S. London: George Routledge, Farringdon-street.—This is the third edition within three years—the two former editions consisting of 5,000 each—of one of the best and most interesting works in the language. Our respected Brother, for Dr. Hogg is a highly esteemed Freemason, in the preface to the first edition of the work said, that he had been induced to enter upon his task because “it had been to him for some time a subject of regret, that one of the most useful and fascinating of studies—the study that belongs to the domain of microscopic observation—should be, if not wholly neglected, at best but coldly and indifferently appreciated by the great mass of the general public; and he formed a strong opinion that this apathy and inattention was mainly attributable to the want of some concise, yet sufficiently comprehensive, *popular* account of the Microscope, both as regards the management and manipulation of the instrument, and the varied wonders and hidden realms of beauty that are disclosed and developed by its aid.” To produce such a work was the task which Bro. Hogg undertook, and how well he succeeded is best evidenced by the fact that the public have taken off the hands of his publishers 10,000 copies within three years, and rendered a third edition necessary. But the third edition is not merely a reprint of the first; the author has carefully revised the whole text, and a large number of additional illustrations have been introduced, so that it now contains upwards of 500 woodcuts; and a more perfect guide to the student of the wonders of nature displayed through the microscope cannot well be imagined. At the same time, the work has been reduced to a size more generally serviceable than the original large octavo, and we know of no more welcome companion—and one we shall more often look for in our great coat pocket—to wile away an hour or two in a railway carriage, than this really valuable work. No medical man can consider his library complete without Dr. Hogg’s “Microscope,” and no lover of nature should delay an hour in procuring a copy.

“*History of the British Empire in India*,” by E. H. NOLAN, Ph. D. Part 2. Virtue, Ivy-lane.—The second part of Bro. Nolan’s history of India fully confirms the opinion which we have already expressed of the value it is likely to prove at the present time, when everything regarding that portion of the British dominions is of interest, and the public are awaiting the reassembling of Parliament for the details of the proposed measure for the future government of that country, and the decision of the legislature with regard to it. The steel engravings are spirited and well executed.

“*Dictionary of Daily Wants*.” Part 1. Houlston and Wright, Paternoster-row.—This is a very useful little work, being a complete encyclopædia, explanatory of every thing required to be known in the daily walks of life. It is neatly got up, and when concluded will be a welcome addition to the book-shelves of every household. It is accompanied, however, with a plan for a lottery, the legality of which we doubt, and wholly disapprove. The work is of sufficient value to stand on its own merits, and upon such alone should it be allowed to appeal to public favour.

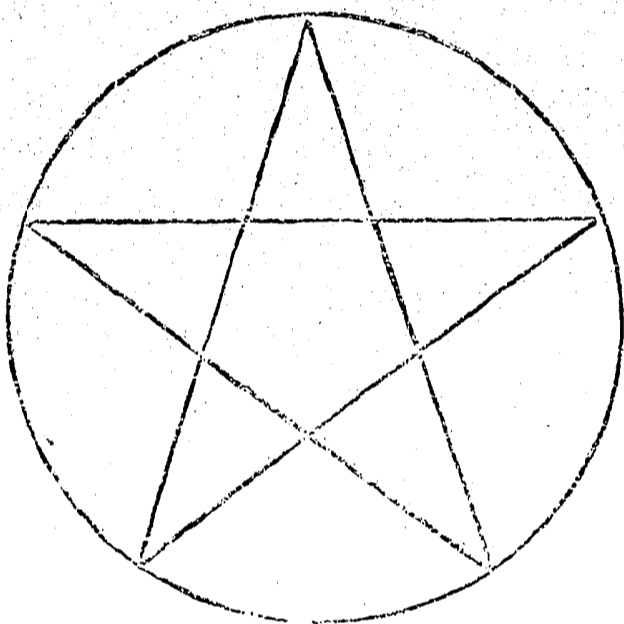
## CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

### THE CHURCH OF ST. OUEN.

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

DEAR SIR AND BROTHER,—I find in an interesting and well-written article in your number for 13th January, entitled "Freemasonry Illustrated," an allusion to the Abbey Church of St. Ouen in Rouen, which the writer states was designed by Alexander de Berneval, "the Freemason," &c. Permit me to remark, that some



few years ago, whilst in France, I visited Rouen, and as a matter of course went to view this as well as the cathedral and other churches in that interesting town. Whilst in the church of St. Ouen, I was somewhat surprised at perceiving that the top portion of the large windows on the north side was made to resemble a well-known Masonic jewel, and I was induced to make a drawing of the same. The stonework of the window is as follows:—I at once came to the conclusion that that portion of the building was the work of a Freemason; and it is now to me a gratification to find that my surmise was a correct one. Should you think

fit to insert this as a corroboration of the fact stated by the writer of the article in question, you are at perfect liberty to do so.—And I am, Sir and Brother,

Yours fraternally,

DONCASTER, Jan. 21, 1858.

G. B., W.M. No. 298.

### THE ANCIENT AND ACCEPTED RITE.

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

DEAR SIR AND BROTHER,—As you have published the decree of the Supreme Council 33rd Degree, deposing and expelling me from their body, you will, I hope, permit me to say a few words in reply to that document.

I might reasonably complain of the insolent and unbecoming manner in which that decree speaks of myself, a Sovereign Grand Inspector General, one of the original founders of the Supreme Council, and the Grand Secretary of the Order during its period of difficulty—but I pass on to a more substantial ground of complaint.

I say that the preamble of the decree of the Supreme Council is false, and that Dr. Leeson is well aware that it is so. It may be true to the letter, but it is untrue in spirit. In my long correspondence on this subject with Dr. Leeson, I have repeatedly urged him to pursue an honourable and straightforward course in this matter, and not to allow himself and the Supreme Council to be employed

for a purpose foreign to its true interests. When the Supreme Council was formed in 1845, there existed and had long existed at Bristol certain Degrees of the Ancient and Accepted Rite; of these Degrees I was a member, as was also another member of the Supreme Council, the late Bro. William Tucker. The whole affairs of the Council were carried on by Dr. Crucefix, Bro. Henry Udall, and myself. At the request of Dr. Crucefix, I corresponded with the Commanders of the Degrees at Bristol, with the view of procuring them to submit to the Supreme Council; but neither at that time, nor for years afterwards, was it imagined that my position in the Supreme Council rendered my connection with the Bristol Degrees objectionable. I assert most distinctly that, at the time we formed the Supreme Council, there did not exist in the minds of Dr. Crucefix, myself, or Dr. Leeson, the remotest idea that our obligations to the Supreme Council involved the necessity of withdrawing from other Masonic bodies practising the Degrees included in the Ancient and Accepted Rite. I believe that Dr. Crucefix, the Sovereign Grand Commander of the Order, was, and continued to be, a member of the Order of Mizraim. I know that neither Bros. Leeson, Udall, Wilson, or Tucker, withdrew from the Chapters Rose Croix, with which they were associated, on taking the obligation to the Supreme Council; and I know further, that though my connection with the high Degrees at Bristol was perfectly well known to all the Brethren above mentioned, that neither they required nor would I have permitted them to require that I should withdraw from that connection. For a period of from five to six years, this state of things lasted. On the death of Dr. Crucefix, Dr. Leeson was elected Sovereign Grand Commander; but for some years the real management of the Order was in the hands of Bro. Henry Udall.

In 1850, I left the neighbourhood of London to reside at Bristol, where I renewed my old connection with the various Masonic bodies of that place, and ultimately became the Deputy Provincial Grand Master of the Craft and Deputy Superintendent of the higher Degrees.

I have always contended, and still contend, that I was and am justified in the course I have pursued. The Degrees at Bristol were recognized as lawful and legitimate by the Supreme Council, including myself, Dr. Crucefix, Henry Udall, and William Tucker; nor did Dr. Leeson, at that time, ever raise any objection on that head. Having been so recognized, I maintain that the present Supreme Council cannot, without my consent, or without at least assigning some valid reason for repudiating the decision of their predecessors on this point, declare the Bristol Degrees illegitimate, and myself disobedient and refractory for maintaining now the views which I and my colleagues formerly entertained.

The Supreme Council has, in my opinion, illegally separated itself from me, the majority of its members being necessarily ignorant of the early career of the Order. I regret that it has been induced to come to a decision unjust in itself, and secretly dictated with a view to crush, not a Sovereign Grand Inspector General of the 33rd Degree, but a Supreme Grand Master of Knights Templar.

I remain, dear Sir and Brother,

Yours fraternally,

D. W. NASH.

### MASONIC ANTIQUITIES.

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

SIR AND BROTHER,—I have just observed at p. 107, an article on Pritchard's "Masonry Dissected." I possess a copy of De Bonneville's "Les Jésuites Chassés, &c.," but my copy differs slightly from that described by your correspondent "X." Mine has a double title, and is in two parts or volumes, paged independently. The above title is on the fly-leaf of both. The actual title-page of the first is "La Maçonnerie Ecossoise comparée avec les trois Professions et le Secret des Templiers du 14me Siecle.—Orient de Londres, 1788." The second part has on the title-page, "Mêmeté des Quatre Vœux de la Compagnie de S. Ignace, et des Quatre Grades de la Maçonnerie de S. Jean.—Orient de Londres, 1788." Your

correspondent states it to have been published in *Paris*, in 1778; there is thus a difference of place and date. At the close of the second part is an advertisement or notice "On trouve à Londres, chez J. G. Robinson, Paternoster-row; et à Paris, chez Barrois, jeune, et les principaux Libraires," where also other works by De Bonneville, mentioned, were to be had; one of which is "Lettres à M. le Marquis de Condorat; à Londres; cum privilegio sacro-sanctæ Justitiæ et immaculatæ Veritatis." The first part consists of 148 pages, the second of 136; and it is after the "Fin de la seconde et dernière partie," that I find the "Notes et Preuves," which extend to 54 pages, of which from p. 5 to 37 is occupied with a reprint of Pritchard in English.

At p. 109 of the *Freemasons' Magazine*, in the Latin quotation, it is said "*dum preceptor debeant legi*," whereas in my copy it stands "*dum precepta debeant legi*;" but that is probably a mistake in your printer. I call your attention to it, because if the *date* 1778, *Paris*, and *preceptor* be in the copy belonging to the British Museum, there must be two editions. I got mine, if I recollect well, from the late Dr. Morrison, of Paris; and there is probably a similar one in his library, now belonging to the Grand Lodge of Scotland. I did not understand it to be a scarce work.

All of Pritchard's *own* editions were published I believe *before* 1750, and are, as well as the spurious ones, extremely rare. In the "Bibliographie der Freimaurerei," by "Georg Kloss" (Frankfort, 1844), under No. 1,836, several are mentioned, with the names of their respective London publishers; the fourth edition was in 1731, the thirteenth in 1737, "a new edition" in 1774, and the twenty-first in 1787. De Bonneville's book is likewise noticed by Kloss, under No. 1,927, and with the date "*London, 1788*," which agrees with my copy; it is there said that some copies have also another title-page, viz.—"Les Jésuites retrouvés dans les Tenèbres; Essai Historique," which I do not find in mine.

Of Pritchard's pamphlet, I have only seen one copy, a small *octavo*, which a late friend and Brother bought for a few pence (I think he said one penny) at a book-stall in the Canongate of Edinburgh, about twenty years ago. I have no note of its date, or even if it were one of the genuine editions; but I compared it with the reprint in De Bonneville's work, and found the latter tolerably correct; in this last, my impression is, there were a few words mis-spelled, as "broached thurnel," a term applied to a sharp pointed chisel, from the French word *broche*:—see the Imperial Dictionary Supplement. The history of "Pritchard's Catechism," is well known, but cannot be printed; the intended absurdity of the "Catechism" itself is sufficiently indicated at p. 30, where the respondent on being asked his name, replies "Timothy Ridicule" (*sic* in my copy). De Bonneville's notes on Pritchard are more curious than what Pritchard himself wrote. I have the impression that Dr. Morrison informed me that De Bonneville was a fictitious name.

I fear that the above is more adapted to the pages of *Notes and Queries*, than to those of your *Magazine*; but it may not be uninteresting to old Masonic book collectors.

SCRUTATOR.

Bear and forbear, is a trite but very useful maxim. If you fancy yourself slighted, or even insulted by a Brother, give not way to sudden or inconsiderate resentment, but wait the course of events. You will lose nothing by delay. It may be, he did not intend it. In any case, admonish him privately. By so doing you will have the matter fully, and perhaps satisfactorily explained. Thus harmony may be restored, and you will remain mutually pleased with each other.

When you are talking of Masonry in the company of friends, if you see one of them shake his head at an observation, *hem* at a fact, and look very wise and knowing at an argument,—set him down for a cowan, and close the conversation. He will betray you with a sneer, expose you by an innuendo, and ridicule your pretensions by some coarse and inappreciable joke, and then shake his empty head in token of his own wisdom and tact at the discovery of occult secrets which had defied all other penetration. He has found a precious diamond in a bag of soot.  
—*Book of the Lodge.*

## THE MASONIC MIRROR.

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### MASONIC MEMS.

THERE is to be a grand aggregate meeting of the Masons of Bath on the 10th of February, when Bro. Dr. Falconer, the respected Mayor, is to preside. A large muster of Brethren is expected.

THE Westbourne Lodge is to be consecrated on the 4th of February, at the Manor House, Westbourne-terrace North.

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### THE PRESTONIAN LECTURE.

✓ WE are sure the Brethren will share with us the astonishment with which we were filled when we were informed that the Prestonian lecture—of which so much has been heard—was, on Wednesday last, delivered in a private Lodge, without the slightest notice being given to the Craft that such an event was to take place. In doing this we cannot help thinking that the Royal York Lodge has shown a great want of appreciation of the honour conferred upon them by the Grand Master when the Prestonian lecture was put in their charge, and of courtesy towards the Members of the Craft.

When, in 1819, Bro. Preston—the well-known author of the “*Illustrations of Freemasonry*”—bequeathed by will £300 consols, the interest of which was to provide for the annual delivery of a lecture on the principles of Freemasonry, he certainly could never have expected that the Brother appointed to fulfil so important a duty, should hide his light under a bushel and deliver the lecture in a private Lodge, to which only should be invited a select circle of the friends of the members. We are aware that we may be answered that it has ever been so; but because (should that even be the case) a grievous error was committed by those originally appointed to deliver the lecture when Masonry was comparatively but little understood and practised, when such a thing as a *Freemasons' Magazine* was unheard of, and Lodges of Instruction rare as angels' visits—is it any reason for the error being persevered in at a time when the true spirit of Masonry—research after knowledge—is actively at work; when advancing science has united the London and provincial Brethren so closely together that a constant interchange of the hospitalities of life are taking place between them; and when it is considered almost a disgrace to take the chair of a Lodge without knowing something of the requisites for that high office? We unhesitatingly answer “No!” and as unhesitatingly express our belief that when, after having been allowed to lie for some years in abeyance, the M.W.G.M. revived, in April last, the office of Prestonian lecturer, and, instead of giving it to some member of the Lodge of Antiquity (the Lodge with which Bro. Preston had been himself connected) as

had hitherto been the practice—conferred it upon a Lodge bearing a high character in the Craft for the excellence of its work and the talent of many of its members—it was the intention of his Lordship that the lecture should be delivered in such a manner and at such a time, that, as far as possible, the whole Craft might be benefited by it.

We certainly believe that the M.W.G.M. himself made a slight mistake when he conferred the office upon a Lodge without defining the Brother who should deliver it; but it is impossible that the Grand Master can of himself know the relative talent and weight of Masonic character of all the members of a Lodge; and he may have refrained from inquiry on the subject, thinking it a greater compliment to the Lodge to allow the Brethren to select from amongst themselves the Brother for honour to whom honour was most due. That it was ever intended to be left in the hands of the W.M., or any other person, without the Lodge being consulted on the matter, we do not believe; and we trust that in future appointments, the M.W.G.M. will make such inquiries—through his Officers, or Brethren in whom he may place confidence—as will enable him to nominate the individual, and not the Lodge, who shall be singled out for the honour of the Prestonian lecture.

With the manner of the delivery we have now nothing to do (though we hear that had we been present we should have had a good opportunity of bringing a critical pen into play), but it is the principle of whether the lecture is to be private or public upon which we feel called upon to express an opinion. We are not now—though we may do so at some future time—about to dilate upon what we think a Prestonian lecture ought to be, but we are bound to state that from the moment when the Prestonian lecture was revived, we always understood (as we are sure the members then present in Grand Lodge did) it was to be publicly delivered; and so strongly were we impressed with this opinion that, four weeks since, in answer to a correspondent, we said:—“We have not heard when the Prestonian lecture is to be delivered. We should presume that sufficient notice will be given to insure a full muster of the Craft.” Had the Royal York Lodge, or their Master, erred in ignorance of its being the desire of many of the Craft to be present (and if they could entertain such an opinion they must have felt they were about to receive an honorarium of £9 or £10 for that which was worthless), there might be the less ground of complaint; but we have reason to know it was not so. We are informed on reliable authority, that not only was the notice we have quoted shown to several of the leading Brethren in the Lodge, but the propriety of sending an intimation of its being proposed to deliver the lecture to the *Freemasons' Magazine* was actually mooted at the Audit Committee, discussed, and negatived. We repeat, a great want of courtesy has been displayed by the Royal York Lodge towards the body of the Craft; though we believe that we can as confidently assure the Brethren that they have nothing to regret in not having been invited to be present at the delivery of a lecture which had evidently been unrehearsed, if it was even understood.

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## METROPOLITAN.

## APPOINTMENTS.

*Wednesday, January 27th.*—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth. *Mark Lodge.*—St. Mark's (1), Freemasons' Tavern.

*Thursday, 28th.*—Lodges, Neptune (22), Radley's Hotel; Peace and Harmony (72), London Tavern; Grenadiers' (79), Freemasons' Tavern; Shakspeare (116), Albion Tavern. Chapters, Domatic (206), Freemasons' Tavern; Hope (248), Globe Tavern, Greenwich; Polish (778), Freemasons' Tavern. General Committee Girls' School at 12.

*Friday, 29th.*—Emulation Lodge of Instruction Festival. House Committee Boys' School at 3.

*Monday, February 1st.*—Lodges, Robert Burns (25), Freemasons' Tavern; Unity (82), London Tavern; Royal Jubilee (85), Anderton's Hotel; St. John's (107), Radley's Hotel; St. Luke's (168), Commercial Hall, Chelsea; Joppa (223), Albion Tavern; Unions (318), Freemasons' Tavern.

*Tuesday, 2nd.*—Lodges, Albion (9), Freemasons' Tavern; Old Dundee (18), London Tavern; United Prudence (98), Albion Tavern; Temple (118), Ship and Turtle; Old Concord (201), Freemasons' Tavern; Euphrates (257), White Hart, Bishopsgate-street; Stability (264) Green Dragon, Bishopsgate-street; La Tolerance (784), Freemasons' Tavern. Colonial Board at 3.

*Wednesday, 3rd.*—Grand Chapter, Freemasons' Hall, at 8. Lodges, Westminster and Keystone (10), Freemasons' Tavern; Jerusalem (223), Freemasons' Tavern; Florence Nightingale (1,008), Crown and Anchor, Woolwich.

*Thursday, 4th.*—Lodges, Strong Man (53), Falcon Tavern; Good Report (158), Radley's Hotel; Lion and Lamb (227), Bridge House Hotel; Ionic (275), Ship and Turtle; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial-road East. Chapters, St. James's (2), Freemasons' Tavern; Moriah (9), Thatched House.

*Friday, 5th.*—Chapters, British (8), Freemasons' Tavern; Prince of Wales (324), Thatched House.

*Saturday, 6th.*—Lodges, London (125), Freemasons' Tavern; St. Thomas's (166), Freemasons' Tavern. Committee Boys' School at 4.

**GRAND STEWARD'S LODGE.**—A meeting of this Lodge was held on Wednesday, the 19th instant, when Bro. Johnstone was re-elected W.M. for the ensuing year.

**ROYAL YORK LODGE OF PERSEVERANCE (No. 7).**—In chronicling the proceedings of a meeting which terminates the year of office, it is not out of place to cast a retrospective glance, and examine to what extent the obligation entered into on assuming the highest position the Lodge has in its power to bestow on any of its members, has been fulfilled. In the world, we are quite aware, praise and blame are often very indiscriminately awarded, courtesy often prompting the former, and prejudice too often dictating the latter,—the merits or demerits of the objects of either being altogether overlooked. Of the Royal York Lodge, it has at various times been our pleasing duty to speak in terms of high praise; and in the present instance we are rejoiced to have it in our power to pay a well-merited tribute of approbation to Bro. Isidore Levinson, who retired from the chair on Wednesday, 20th instant. Enthusiastic in his love for the royal art, Bro. Levinson brought to the discharge of his duties an earnestness of purpose, and a determination to leave nothing undone to prove his appreciation of the honour conferred upon him. Punctual in his attendance, and well versed in the science, he has proved his devotion to the Order by the zeal and ability with which he has promulgated its principles and tenets, and his regard for the Lodge by the skill and ability with which he has managed its concerns. Of the latter feeling he has afforded further proof by the valuable presentations he has made to the Lodge, and which will preserve to it his name when time with him shall be no more. A word in explanation of a matter which has been much canvassed and commented upon. After having allowed the Prestonian lecture to remain for some years in possession of the Lodge of Antiquity, the M.W.G.M., at his installation in April last, was pleased to nominate the Royal York as the Lodge in which it should be this year

delivered, and the arrangements naturally fell into the hands of the W.M. Immediately after the initiation of a candidate, the W.M. commenced the introduction to Bro. Preston's lecture, and then claimed the attention of the Brethren for Bro. Collings, S.W., who proceeded with the delivery of so much of the remainder as time would permit. The W.M. elect, Bro. Collings (a P.M. and G. Reg., Wilts), was then presented to Bro. John Hervey, Prov. G.S.D. and P.M., by whom he was installed into the chair of K.S. in a manner that afforded unqualified satisfaction to a numerous array of P.Ms. and other visitors. The officers for the year ensuing are as follows:—Bros. Jenkins, S.W.; T. Bohn (W.M. No. 955), J.W.; Harrison (P.M.), Treas.; J. Hervey (P.M.), Sec.; Roberts, S.D.; Murton, J.D.; F. Adlard (P.M.), Dir. of Cers.; Field, I.G.; Adlard and Bohn, Stewards; Bro. Rice, Tyler. The Lodge having been closed, the Brethren adjourned to banquet, sixty-five sitting down. The duties incident to the president of a festive board were admirably discharged by the W.M., who appeared thoroughly to ingratiate himself with those over whom he has been called upon to rule, and who elicited the encomiums of the visitors; amongst them we recognized Bros. Henderson, G. Reg.; Jennings, G. Dir. of Cers.; Dr. Rowe, P.G.D.; E. Phillips, P.G.D.; D. Gooch, D.G.M. Wilts; Hyde Pullen, D.G.M. Isle of Wight; S. E. Nutt, P.G. Steward, and W.M. No. 32; W. Young, G. Steward, and P.M. No. 11; Johnson, W.M. No. 196; Jackson, W.M. No. 201; M. Levinson, P.M. No. 209; Crofton, W.M. No. 211; F. Binckes, P.M. No. 11; Donald W. King, P.M. No. 12; S. Aldrich, P.M. No. 196; Kennedy, P.M. No. 201; John Gurton, P.M. No. 211; C. Milsom, P. Prov. G. Org. Somerset; Marshall, P. Prov. A.G. Dir. of Cers. Wilts; Phillips, No. 3; Phelps, No. 53; King, No. 61; Laurance, No. 76; Phillips, No. 113; Hogg, No. 201; Yules, No. 258; A. Shirer, S.W. No. 307; Allason, No. 367; Humphrey, No. 408; Graham; Biggs and Kutch, No. 630; Franks, Edinburgh; Dickens, Lawler, &c. &c.; while amongst those who were present in Lodge, but did not remain to the banquet, were Bros. Gray Clarke, G. Sec., our venerable brother W. H. White, P.G. Sec.; Moss, P.M. No. 63, &c. &c. The toast of "The R.W.D.G.M. and the G. Officers," was acknowledged in eloquent terms by Bro. Henderson, and that of "The Visitors" by Bro. Hyde Pullen, who took the opportunity to throw out a suggestion that the Prestonian lecture might be made the means of exciting intellectual emulation in the Brethren, and thus be rendered better adapted to the requirements of the present time. Freed from the burden of office, Bro. Levinson appeared to possess increased elasticity of spirits, and, in proposing the health of his successor, was very happy in his language. The latter, in responding to the toast, referred to the position in Masonry he held elsewhere, but assured the Brethren that by placing him in the chair of the Royal York they had gratified the highest object of his ambition. Bros. Jenkins and Bohn returned thanks on behalf of the officers, the former delighting every one by the earnestness which characterized his remarks, and the latter pleasing, as usual, by the expression of his sincere desire to render himself useful to the Lodge in any station he may be called upon to occupy. The excellent singing of Bros. Donald King and Lawler, as also that of Bro. Humphrey, of Bath, who afforded the Brethren a rich vocal retreat, and of others who kindly assisted, and the polite attentions of Bro. Adlard, Dir. of Cers. (who, in consequence of the regretted absence of the respected Treas., Bro. Harrison, P.M., had other duties added to those which are sufficiently onerous), contributed to the perfect enjoyment of an evening during the course of which "all went merry as a marriage bell."

ST. ALBAN'S LODGE (No. 32).—This old and distinguished red apron Lodge held its monthly meeting at the London Coffee-house, Ludgate-hill, on Monday, the 11th inst. The principal business of the evening was the installation of the W.M. elect, Bro. S. E. Nutt, Grand Steward, the ceremony being ably performed by Bro. Simmons, P.M. The W.M. then proceeded to appoint and invest his Officers as follows:—Bros. Boards, S.W.; Simmons (P.M.), J.W.; Richd. Dames (P.M.), Treas.; Compton Smith, S.D.; Spencer Herapath, J.D.; Owen Bowen, I.G.; and A. de la Chaumette (P.M.), Dir. of Cer. In the course of the evening Bro. Binney was passed to the 2nd Degree. Previous to the closing of the Lodge,

the W.M. offered himself as Steward to represent the Lodge at the festival of the Girls' School, of which excellent institution he is a Life Governor. Bro. Crew, the indefatigable and respected Secretary, in a feeling speech returned thanks on behalf of the children, in the course of which he alluded to the Boys' School, upon which Bro. P.M. Simmons offered to represent the Lodge as Steward at the approaching festival of that excellent charity. All Masonic business being concluded, the Brethren and their numerous visitors adjourned to the banquet. Bro. George Biggs, P.G.S.B., responded in his usual happy manner to the toast of "The Visitors," amongst whom we noticed Bros. F. Crew, J. T. Archer, R. R. Knott, F. Fenn, A. Belletti, &c. &c. The remainder of the evening was spent in the harmony and good fellowship characteristic of the St. Alban's Lodge, and the Brethren separated, highly delighted with the evening's entertainments.

UNITED MARINERS' LODGE (No. 33).—The annual installation meeting of this Lodge was held on the 20th of January, at the Three Tuns Tavern, in the borough of Southwark. Bro. Barnes, P.M., presided, when Bro. T. M. Diplock, *M.D.* (a Grand Steward for the present year), the W.M. elect, was presented, and duly installed into the chair of this ancient Lodge. The W.M. then appointed and invested the following Brethren as his Officers:—Bros. Allison, S.W.; Cogden, J.W.; Richard Barnes, Sec.; Jaquels, S.D.; Johns, J.D.; and Harris, I.G. There was a good attendance of the Brethren present, and all business concluded, an excellent banquet closed a pleasant meeting.

MANCHESTER LODGE (No. 209).—This Lodge held a meeting of its members on Thursday last, the 21st inst., at Anderton's Hotel, Fleet Street, a large number of Brethren and visitors honouring the occasion by their presence. Bro. M. Levinson presided, and passed to the Fellow-Craft Degree Bros. Maddocks and Cocks; he also raised Bro. C. E. Strong to the degree of M.M. One initiation took place, that of Mr. Wick, who had been proposed in open Lodge at the previous meeting. Bro. Norman, having been unanimously elected to the office of Master for the next twelvemonths, was then introduced, and duly installed by the retiring Master, this beautiful ceremony being most ably and impressively given by Bro. Levinson. The next business was the appointment of officers, which were as follow:—Bros. J. Hunt, S.W.; Berry, J.W.; Collard, P.M. (re-elected) Treas.; Izod, P.M., Sec.; Olver, S.D.; Hopekirk, J.D.; Busher, I.G.; and Nowell, Tyler. These matters ended, Bro. Norman called the attention of the Brethren to a very pleasing duty devolving on him,—that of presenting their immediate P.M. with a jewel, expressive of their attachment and appreciation of the valuable services he had rendered this Lodge, not only during his year of office, but previous to attaining that position. In placing the jewel on his breast, he fervently hoped that the G.A.O.T.U. would grant him many years to wear the same. The jewel consisted of the square and level in pure gold, on the back of which the following inscription was engraved:—"Presented to Bro. M. Levinson, by the members of the Manchester Lodge, No. 209, as a mark of respect to him for the valuable services he has rendered the Lodge during his year of office, 1857." Bro. Levinson, in acknowledging the elegant compliment, assured the Brethren that it was his earnest desire to promote the welfare of Freemasonry, and in so doing he believed that man carried out the true principles of religion, as the extension of the Order was still further cementing the bonds of brotherhood. The Lodge was then closed in due form, and the Brethren adjourned to the banquet, which was admirably served, and did great credit to the host, Bro. Clemow. Upon the removal of the cloth, the usual loyal and Masonic toasts were given, after which the W.M. proposed "The Visitors." Bros. Tull, G.O., Berkshire; Crofton, W.M. No. 211; J. Levinson, P.M. No. 7; Young, P.M. No. 11; Harrson, P.M. No. 202; W. Watson, P.M. No. 23; Henry Odell, P.M. No. 165; Blackburn, W.M. No. 169; J. Adlard, P.M. No. 7; Morley, No. 200; Anslow, P.M. No. 165; J. D. Wall, No. 165; Robinson, S.W. No. 165; C. J. Musgrove, No. 752; Laffitte, G. Orient of France; Vinall, No. 196; Jackson, No. 752; H. C. Waters, 201; W. Odell, No. 165; and F. Binckes, P.M., No. 11. The last-named Brother being called upon to respond, said,—“Worshipful Master and

Brethren : As you have singled me out to reply to this toast, I must endeavour to convey to you the feelings which I am sure must animate the breast of every visitor, whom you honoured this day by a place at your hospitable board ; but I am certain there are many here who would do more justice to the occasion than my humble self. I do not know why I have the honour to be selected—unless it is my usual unobtrusiveness, and you kindly wish to draw me out ; be that as it may, I can only offer the same stereotyped phrases used upon these festive occasions, that we feel honoured and grateful for the reception you have given us, and more so for the admirable treat afforded us in witnessing the excellent working of the Lodge. It might be equalled, but cannot be surpassed. Masonry is making great strides in the world, its usefulness becoming more and more understood. There are scarcely more than 25,000 paying members to Freemasonry, yet we maintain four institutions, which are our landmarks. The Female school contains 70 girls. The Boys' school, I am bound to say, requires more support. We cannot at present receive on the foundation more than 25, but, ere long, with the exertions now being used, I hope to see the same number provided for as in the Girls' school." After further dilating upon the excellences of the charities, the W. brother resumed his seat. Several other toasts followed, among which was "The health of the W.M.," proposed by Bro. Levinson, P.M., who adverted to the fact that a very few years since, the Manchester Lodge was somewhat in abeyance. By some little exertion on his own part, coupled with the valuable assistance of Bro. Collard, their excellent Treasurer, and the present Master, Bro. Norman, No. 209, he was pleased to say, it may now rank for position and working with any Lodge in the Craft. The W.M. replied, and stated he had merely done his duty. He was not very eloquent, but emphatically he trusted to carry out the year of office with satisfaction. The toasts of the P.Ms, the Officers, &c., followed, and the meeting dispersed at an early hour, highly delighted with the entertainment.

ST. JAMES'S UNION LODGE (No. 211).—We last week stated in error that Bro. Swainston had been appointed I.G. ; whereas it should have been Bro. Hawes. Bro. Swainston holds the same office in No. 201.

ST. PAUL'S LODGE (No. 229).—This old established and admirably conducted Lodge held its anniversary festival for the installation of the W.M. elect, Bro. John Watson, the esteemed S.W. of the Lodge, at the London Coffee-house, Ludgate-hill, on the evening of Tuesday, the 19th inst. Three Brethren were passed to the 2nd Degree, and one candidate (Mr. Stock) was initiated into the Order by the W.M., Bro. Sparks, in his usual excellent style ; after which the ceremony of installation was performed in the most impressive manner by the highly respected Treasurer of the Lodge, Bro. W. Foster White, P.S.G.D. The newly-installed W.M. then proceeded to appoint and invest the following Brethren as his Officers :—Bros. Sparks, P.M. ; Hawkins, S.W. ; Fowler, J.W. ; W. Foster White, Treas. ; Barringer, Sec. ; Rev. J. S. Wood, M.A., Chap. ; Hast, S.D. ; Bates, J.D., and Russell, I.G. The W.M., Bro. Watson, on the occasion of his entering on his office, presented the Lodge with a very elegant Chaplain's jewel. The sum of £5. 5s. was then voted by unanimous consent to the widow of a former member of the Lodge, after which the Lodge was closed in due form, when about forty Brethren sat down to an elegant dinner, and passed a few hours in delightful and social intercourse. Among the P.Ms. who were present, we observed Bros. Chandler, P.S.G.D., the father of the Lodge ; Harvey, Wilson, and Randell, Prov. G. Reg., Herts ; and among the visitors, Bros. S. B. Wilson, S.G.D. ; J. Hervey, P.S.G.D. ; Dr. Rowe, P.S.G.D. ; Bisgood, D. Prov. G.M. for Kent ; Rev. J. S. Sidebotham, P. Prov. G. Chap., Oxon ; Stock, &c. &c. A delightful evening was spent, as is usual at this Lodge, which was much enlivened by the excellent glee-singing of Bros. Young, Shoubridge, and Smithson. At an early period of the evening, £11 was collected for the purposes of charity, proving that while the Brethren were themselves enjoying the pleasures of harmony and friendship, they were not unmindful of the necessities of the poorer Brethren.

FITZROY LODGE (No. 830).—The annual installation festival of this, the Hon. Artillery Company's Lodge, was held at the head quarters in Finsbury Square, on

Friday, the 22nd January; present, Bro. C. Woolterton, W.M., and a goodly attendance of Brethren. The first business was the confirmation of the minutes of the preceding Lodge; next the report of the audit committee, which spoke well of the funds, and the management of them by the excellent Treasurer, Bro. P. Matthews; and lastly, the benevolent contribution to a distressed member. Bro. Peter Matthews, P.M. and P. Prov. J.G.W. of Essex, then took the chair, and Bro. W. F. Newton, W.M. elect, was presented and installed in the chair, in the presence of some twenty P.Ms. The W.M. was proclaimed and saluted in the usual manner. The W.M. then appointed and invested as his officers: Bros. Capt. Rough, S.W.; J. W. Long, J.W. and Sec.; J. W. Figg, S.D.; Chaplin, J.D.; Jackson, I.G.; May, Dir. of Cers. Bros. Peter Matthews, who had been re-elected Treasurer, and Crawley the Tyler, were also invested. The Lodge being closed, the Brethren adjourned to banquet, to which about forty sat down. There was a goodly attendance of visitors, and among them were Bros. John Hervey and Herbert Lloyd, P.G.S.Ds.; Head, Symmonds, W. Kynaston and R. Kynaston, P.G. Stewards; W. W. Davis, How, Westall, E. W. Davis, Rev. D. Straboe, &c. Ample justice having been done to a very capital dinner, after grace from the Chaplain, the Brethren left the banqueting-room, and moved "to fresh scenes and pastures new," in the withdrawing-room, where dessert and wines of the choicest samples awaited their enjoyment, and in feast of reason and in flow of soul indulged two or three hours, which, enlivened by some songs very well sung by Bro. Geo. Tedder, sped fast away, and at somewhat approaching the smallest hour, an evening of complete happiness was closed.

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### INSTRUCTION.

UNITED PILGRIMS' LODGE (No. 745).—On Friday, the 22nd instant, this Lodge held its anniversary at the Manor House Tavern, Kennington; Bro. J. R. Warren was in the chair, and put every question of the fifteen sections himself. The replies were made by the following Brethren in the order in which we place them:—First Lecture, Bros. Bower, Brander, Halsey, Garrod, Clout, Ireland, and Thomas. Second Lecture, Bros. Garrod, Farmer, Ward, Haward, and Farmer. Third Lecture, Bros. Wm. Braham, Moss, and Collins. The worthy chairman proved himself equal to the task, and the respondents were also well up to their work; and we feel great pleasure in adding our testimony to the very efficient way in which the work was done. The Brethren then sat down to an excellent supper, liberally served by Bro. Wale, and kept up the festivities of the season till a not unreasonably late hour. The visitors were:—Bros. B. R. Davies, No. 14; Buss, No. 29; and Russell, No. 229, who each became joining members of this flourishing Lodge of Instruction.

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### PROVINCIAL.

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#### CHESHIRE.

SEACOMBE.—*Combermere Lodge* (No. 880).—The Brethren of this Lodge met on Thursday, the 21st, at Bro. Stokes's Hotel, Seacombe, for the purpose of installing the W.M. elect, Bro. W. H. Nevill, late J.W. of No. 701, Birkenhead, which ceremony was impressively performed by Bro. Bulley, Prov. G.J.D. for Cheshire. Among the Brethren present were Bros. Willoughby, P. Prov. G.J.D. for Cheshire; Stephens, P. Prov. G.J.D. for Cheshire; Molyneux, P.G. Org. for West Lancashire; H. Molyneux, P.M. No. 294; Brattan, W.M. No. 701; Platt, W.M. No. 782; Wade, P.M. No. 701, and W.M. No. 1,026, &c. &c. The W.M. then appointed his officers as follows: Bros. Coulborn, S.W.; Alfred Jones (Treas.), J.W.; Heisterman, S.D.; Hall, J.D.; Love, I.G.; and Mar-

shall, Sec. After the installation, the Brethren adjourned to refreshment, and sat down to one of the well-appointed banquets for which Bro. Stokes is famous. In proposing the health of the visiting Brethren, the W.M. expressed his warm thanks to the members of the two Birkenhead Lodges, Nos. 701 and 782, for their kind assistance during the past two years, admitting that, without their co-operation, the business of the Lodge could not have been carried on; he, however, felt confident that his officers would energetically devote their minds to their duties, and, while cordially inviting the visitors this year, he trusted that he should not be required to solicit their aid in the working department. Bro. Wade, as P.M. of No. 701, returned thanks, and said, that the Brethren of the Birkenhead Lodges felt a deep interest in the prosperity of No. 880; he believed that it was now in good working order, and he had no doubt that the present year would show a marked progress in its efficiency. After a pleasant and truly Masonic evening, to which Bro. Coulborn, S.W., added much by his characteristic singing and wit, the Brethren resumed labour, and separated at an early hour.

#### DURHAM.

STOCKTON.—*Tees Lodge* (No. 749).—The Brethren of this Lodge held their anniversary on the 7th January. The Lodge was held in the Borough Hall, which had been engaged for the occasion, and was visited by numerous Brethren from ten of the neighbouring Lodges. Bro. John Shelley (collector of her Majesty's customs), the W.M. elect, was duly installed with the usual honours, the ceremony being ably performed by Brother the Rev. R. Milner, Chap. to the Tees Lodge, and Prov. G.C. to the province of Durham, who was ably assisted in the important duty by the Rev. Bro. Simpson, of the Restoration Lodge. The installation was rendered more impressive by the solemn and pleasing accompaniments performed by Bro. J. Jewson, Org., assisted by several of the Brethren, who sang, with great taste and effect, several anthems. The following were the Officers appointed for the year:—Bros. W. Best, S.W.; J. Settle, J.W.; F. Nelson, S.D.; W. Nelson, J.D.; Rev. R. Milner, Chap.; W. Graham, Treas.; J. P. Jewson, Org.; A. C. Knowles, I.G.; J. R. E. Hunton, Sec.; W. Cuthbert, Tyler; M. Castle and J. Hunton, Stewards. The duties of the Lodge having terminated, it was closed by solemn prayer, and the Brethren adjourned to the Black Lion, where a substantial and *recherché* repast had been provided, to which a large number of the Craft sat down, among whom were several mayors, magistrates, and officers of the army, clergymen, councilmen, &c. &c., who were desirous of doing honour to the W.M., who ably presided on the occasion, supported by the S.W. as vice. During the evening the usual loyal and Masonic toasts were given with honours, and many songs were sung with superior taste, assisted by Brother Jewson on the piano. The evening passed off with great felicity, and afforded the highest enjoyment to the Craft, who separated with demonstrations of love and harmony. No. 749 is progressing prosperously. Several candidates for initiation to the ancient and sublime mysteries were announced on this occasion; and, judging from the Masonic zeal and ability displayed by the W.M., the duties of the Lodge will be worked very efficiently during the year.

#### HAMPSHIRE.

PORTSEA.—*Royal Sussex Lodge* (No. 428).—This Lodge assembled at their Masonic Hall, St. George's-square, Wednesday, the 20th, when the W.M. initiated Mr. Wills into the Order, and raised Bro. Baker to the Sublime degree of M.M. The Brother then proceeded to the installation of Bro. Wolfe as W.M., the ceremony being most ably performed by Bro. Ogburn, P.M., after which the following Brethren were invested with their respective collars:—Bros. Bustable, S.W.; Tewhey, J.W.; Fishley, S.D.; Emery, J.D.; Hodges, I.G.; Kelk, D.C. At six o'clock the Brethren sat down to a very handsome banquet, presided over by the W.M.; and amongst the company present were, Bros. Dr. Owen, Prov. J.G.W.; Slade, Prov. G. Reg.; Banister, P.M. No. 717; Churchill, Prov. G. Org.; Biggs, P.M. No. 247; Oakshott, No. 717; Brown, No. 416, &c. &c. After the usual Masonic toasts had been given, the W.M., in pro-

posing the D. Prov. G.M. and the rest of the Grand Officers, coupled with that toast the name of the Prov. J.G.W., Dr. Owen, who, in returning thanks for the first time since his appointment to his present high office, thanked the Brethren for the very flattering manner in which his name had been received amongst them, and enjoined on the members the necessity and the beneficial results that would follow from one and all characterizing their duty to their Master by truly Masonic excellence, fidelity, and obedience; "by adhering to the ancient landmarks of the Order;" and "by perfect submission to the W.M. and his Wardens, while acting in the discharge of their respective duties;" and, feeling assured that the W.M.'s year of office would be one of perfect unanimity, good feeling, and great benefit to the Lodge, the worthy Brother concluded by proposing the W.M.'s health.

The W.M., in thanking the Brethren for the very flattering manner in which his health had been proposed by Bro. Dr. Owen, said he felt deeply impressed with the importance of the office, and, taking advantage of the locality in which they were placed, that of a seaport town, hoped that the ship being placed under his command, worked by good officers and an efficient crew, he should safely steer the vessel into port, after performing a safe and prosperous voyage. Bro. Emanuel, P. Prov. S.G.W., in proposing the next toast, that of P.M. Bro. Ogburn, dwelt at considerable length on the interest that Brother had taken in everything relating to Masonry, but more particularly as regarded the welfare of that Lodge. He pointed him out as an example to the junior members of the benefits resulting from a close attendance at the Lodge of Instruction, which was held every Monday evening—that excellent Masonic nursery, without which it was morally impossible for any Lodge to work correctly or efficiently; it was there that young Masons learned the first rudiments of their duties; and no Brother could expect to attain to any degree of proficiency that did not take his degrees from that academy. The worshipful Brother then thanked Bro. Ogburn for the very efficient way in which he had installed the new Master, and concluded by a sincere wish that the Royal Sussex might long be benefited by his Masonic abilities. Bro. Ogburn, in a very excellent speech, returned thanks, expressing his willingness at all times to promote as much as possible the interests of the Lodge; and, after expatiating at some length on the beauties of our Masonic Order, and giving a descriptive account of our magnificent schools, &c., concluded by proposing the Masonic charities. Many other toasts followed, interspersed with some excellent songs, which added much to the enjoyment of the Brethren.

#### KENT.

RAMSGATE.—*Royal Navy Lodge* (No. 621).—On Wednesday, 20th January; this Lodge met at Hiscock's, Royal Hotel, when the W.M., Bro. Hodge, conferred the Degree of Fellow Craft upon Bro. Fenwick, and afterwards initiated Mr. Robert Cadogan Rothery.

SHEERNESS.—*Adam's Lodge* (No. 184).—That Freemasonry is not dead in the Isle of Sheppey was evidenced on Tuesday, the 19th, inst., in the Masonic Hall, when the Brethren met at the installation of the W.M. elect, Bro. G. Bate. The ceremony was most impressively performed by Bro. J. S. Keddell, W.M. On the new W.M. being placed in the chair, the usual marks of respect were paid in the three Degrees, and the charge delivered by the W.M., after which the appointment of Officers was proceeded with, viz.—Bros. J. G. Green, S.W.; W. Darley, J.W.; the Rev. H. E. Yeoman, Chap.; L. Shrubsole, Treas.; Isaac Townsend (P.M.), Sec.; A. Hodge, S.D.; Traill, J.D.; Robinson, I.G.; and Wilkins, Tyler. The W.M. and Officers were respectively addressed in the usual impressive manner by Bro. Keddell, who concluded by an eloquent address to the Brethren of the Lodge. It may be remarked here that no monthly meeting has rolled away without some marks of Masonic progress.

At the close, the Brethren retired to Bro. Green's, and partook of a splendid banquet, followed by the usual Masonic toasts, which were given and drunk with enthusiasm.

The health of the new W.M. was responded to in a truly Masonic spirit.

The Rev. J. Woolley, *L.L.D.*, of Phoenix Lodge, Portsmouth, proposed the next

toast, "To Bro. Keddell, the immediate P.M.," bearing testimony to his fame not only in the west but in other parts, observing that he had never heard the beautiful ceremony performed so completely or impressively anywhere as on the present occasion. The rev. Brother also spoke in the highest terms of Bro. Keddell as a Hebrew scholar, considering him an honour to the Lodge and to Masonry. We observe that Bro. Keddell is highly esteemed by his Brethren of No. 184. The toast was nobly responded to by Bro. Keddell.

Bro. Keddell next proposed, "To Bro. Yeoman, the newly-appointed Chaplain," considering him an acquisition that would materially raise the character of the Lodge, which could never before boast of having a Chaplain. Bro. the Rev. H. E. Yeoman, in response, expressed his desire to promote the interests of Masonry to the utmost of his power.

The W.M. then proposed "The newly-appointed Officers of the Lodge, who severally responded. Bro. Keddell next proposed "The visiting Brethren," especially Bro. the Rev. Dr. Woolley (who had kindly protracted his stay in Sheerness to honour the Brethren with his company), considering it a high honour to have the presence of that Brother; speaking also of the advantages to Masonry that must arise from an interchange of visits by the Brethren of the different Lodges. The rev. doctor acknowledged the toast in a speech of the highest order, echoing the sentiments of Bro. Keddell, speaking of the advantage of social intercourse among the Brethren, and expressing the gratification he felt in meeting the Brethren: he manifested the deepest interest in the advancement of Masonry. Bro. Hooping (paymaster R.N.), who had come a long distance to show his cheerful face, was next proposed. He met with a most hearty welcome, being held in high esteem at Sheerness. "The health of all poor and distressed Masons" followed, when, after a happy meeting, occasionally amused by songs from the Brethren, some of which—especially Bro. Keddell's Cornish ditties—excited roars of laughter, the Brethren separated.

#### LANCASHIRE.

BOLTON.—*Anchor and Hope Lodge* (No. 44).—The monthly meeting of this the senior Lodge in the province of East Lancashire, and the celebration of the Festival of St. John the Evangelist, was held on Friday, the 8th January, 1858, at the Swan Hotel, Bolton, at half-past two o'clock in the afternoon.

The Lodge was opened by Bro. John Musgrave, W.M., assisted by the Officers, and supported by many members of this and other Lodges in the town and province. The minutes of the proceedings of the last regular meeting having been confirmed, Bro. William H. Wright, the W.M. elect, was regularly presented to a Board of installed Masters under the presidency of Bro. Tunnah, and afterwards duly installed, proclaimed, and saluted according to ancient form, as W.M. of Anchor and Hope Lodge, No. 44, for the ensuing twelve months. The following Brethren were invested with the collar and jewel of their respective offices:—Bros. Joseph Wood, S.W.; John Aspinwall (Prov. Org., E.L.), J.W.; Thos. Dawson, Sec.; John Livy, S.D.; Sam. Isherwood, J.D.; John Robinson, I.G.; Edwd. Barlow, (Prov. G. Treas., E.L.), Dir. of Cers.; Geo. Woodhouse, Org. Bro. John Tunnah (Prov. G. Sec., E.L.), was duly re-elected Treas., and Bro. Wm. Dawson (Prov. G. Tyler, E.L.) re-elected Tyler. The Brethren adjourned to banquet at five o'clock, under the presidency of Bro. W. H. Wright, W.M., supported by the following Brethren from other Lodges, viz. — Bros. T. F. Pollitt, Prov. G. Reg., W.M. No. 177; Stephen Smith, P.M. No. 52; Benj. Davis, No. 177; Henry Hibbert, P.M. No. 177, Manchester, and W.M. elect of the Ellesmere Lodge, Chorley; John Mitchell, W.M. No. 268; W. B. Birch, P.M. No. 268; G. P. Brockbank, P.M. No. 268, Bolton; Jos. Varey, No. 177; Thos. Fowler, No. 177; S. Greenhalgh, No. 177; Thos. Hardman, No. 177; Thos. Johnson, No. 177; Peter Charlton, No. 177, Bolton, and others. The following members of the Lodge attended banquet:—Bros. Tunnah, Prov. G. Sec.; Edw. Barlow, Prov. G. Treas.; Aspinwall, Prov. G. Org.; Matthew Dawes, P. Prov. S.G.W. East Lancashire; Wood, S.W.; T. Dawson, Sec.; Dr. Livy and Sam. Isherwood, Deacons; J. Robinson, I.G.; R. Patrick, &c. After dinner, "Non Nobis Domine" was sung by Bros. Hardman, Fowler, Greenhalgh, Johnson, and Varey.

"The Queen, the Prince Consort, and the rest of the Royal Family" having been given, the W.M. stated that as this would be the last time they should meet prior to the marriage of the Princess Royal, he asked them to fill a bumper, and drink "Success and long life to the Princess Royal, and happiness to herself and affianced husband." The call of the W.M. was cheerfully acceded to. The regular Masonic toasts to the M.W.G.M., the R.W.D.G.M., and the rest of the Grand Officers having been drunk, Bro. Edw. Barlow, Prov. G. Treas., proposed "The health of Bro. Stephen Blair, R.W. Prov. G.M.," eulogizing his character as a gentleman and Mason, expressing at the same time the pleasure he and other Brethren experienced in serving under him as Officers in the province. The musical Brethren sang the glee, "Honour and fortune to every Mason," a piece composed by the late lamented Prov. G. Org., Bro. Jno. Fawcett, a P.M. of this Lodge, and sung at the last annual meeting of the Prov. Grand Lodge, and highly applauded by the Brethren present. Bro. Dawes, P. Prov. S.G.W., proposed "The health of Bro. A. H. Royds, D. Prov. G.M., East Lancashire," stating, that from long personal acquaintance with that Brother he could fearlessly say that a more industrious and persevering Mason did not fill any office in the Prov. Grand Lodge or elsewhere, and a more worthy man did not exist. "The Prov. G. Officers, past and present," was then given by the W.M., who congratulated the Province on the accession of strength it had attained since the infusion of new blood into its ranks, and predicted under the auspices of the present Grand Officers a bright and flourishing future. Bro. Dawes responded in humorous terms on behalf of the Past G. Officers, regretting that there should have been sins of omission to atone for; excusing himself, however, from being classed with those who had neglected their duty. He had endeavoured to perform his task faithfully, and had never omitted to support his chief during his term of office. Bro. Dawes was warmly cheered during the delivery of his remarks, and on resuming his seat was loudly applauded. Bro. Barlow replied on behalf of the present Officers in a few brief observations. Bro. Stephen Smith, P.M. of No. 52 Lodge, Manchester, proposed "The W.M., Bro. W. H. Wright," and spoke of his high Masonic character and attainments, anticipating for the old No. 44 Lodge a year of great prosperity under his able and judicious management. The toast was warmly responded to. The W.M., in reply, thanked the Brethren for their invariable kindness and courtesy to himself, and expressed his wish that as they had unanimously elected him to preside over them, they would also support him by their attendance during his term of office. He expressed his regret that Lodges should be held at taverns, a circumstance which caused the Order to be lightly esteemed by persons whose social position entitled them to respect, and which caused many persons who had an anxiety to join the Craft to abstain from doing so, in consequence of this, to them, insuperable objection; the holding of meetings under the present circumstances was attended with considerable unnecessary expense and many inconveniences which were highly objectionable. As a first step towards popularizing the idea of erecting a Masonic Hall, he had himself recently taken at his own expense a suitable room in the centre of the borough, which it was his intention to fit up in the most comfortable manner, which could be used as a news and reading room, to be supplied with the weekly *Magazine* and other Masonic and general publications, and which would be open to the members of the Craft at a small payment to cover the costs of keeping it in order—say about 2s. 6d. each per annum. He also intended to apply for a dispensation to hold the instruction meetings at the same place, so as to avoid the necessity of attending too frequently the Lodge-house, and thereby entailing unnecessary expense on the Brethren. The W.M. earnestly exhorted the Brethren to assist in this undertaking, and to agitate the question of meeting in Masonic Hall until that object was attained, and concluded by again soliciting the support of the Brethren to work the Lodge effectively and as became the position of Lodge No. 44, during the current year. The worthy Brother's remarks were well received, and his opinions endorsed by the Manchester Brethren present, who have themselves adopted the plan of meeting in chambers in preference to taverns. The Brethren were now called from refreshment to labour, and the Lodge forthwith closed; after which, "The Visiting Brethren" was proposed by the W.M., and briefly

responded to by Bro. Davies, of No. 177, Manchester. "The Past Masters" was proposed by Bro. Tunnah, Prov. G. Sec., who in rising stated that he had thought at first that it was improper for him to propose this toast, inasmuch as he was himself a P.M., but it had been explained that it referred only to the P.Ms. of No. 44; he therefore had no reserve, as a P.M. of Lodge No. 268, and a member of this Lodge, to propose the P.Ms. of Lodge No. 44; and would say that as the position of W.M. was the highest honour the Lodge had in its power to bestow upon its members, he hoped those aspiring to it would ever be worthy of it, and, having attained the dignity of P.M., would not neglect the duties of the Lodge, but be ever ready to assist by their advice, and cheer with their presence, those officers who had been chosen to preside over them, and in whose charge the Lodge was for the time placed. Bro. Musgrave, P.M., replied, thanking the Brethren for their kindness to him during his tenure of office, and asking them to extend their kindness also to his successor. "The Officers of the Lodge" was then given by the W.M., and responded to in a very effective speech by Bro. Wood, the S.W. Bro. Pollitt next proposed "Success to the Benevolent and Annuity Fund of East Lancashire," and traced its history from the time of Bro. Wolfenden's first introducing, and originating the scheme up to the present time. Bro. Pollitt stated that since the adoption of by-laws for this charity twelve months ago, six cases had been relieved in the benevolent department, and that £500 had been ordered to be invested in the 3 per cents., to the credit of the annuity fund; and that when £600 was so invested (and that sum was even now promised, but not paid in), the election of an annuitant would take place. The province of East Lancashire had set an example for other provinces to follow, and the success of this scheme had caused many Brethren in the surrounding counties to inquire for particulars, and others had observed to him that it was reported to be a failure; he had told them the result of their labours, and he should like to know if that could be considered a failure; he commended the cause to the hearty support of the Masons of East Lancashire. Bro. Dawes said he could wish to offer to the professional Brethren who had attended and contributed so much to the harmony of the meeting, his thanks, along with those of the Brethren who must have been highly gratified by the evening's proceedings; he accordingly proposed "The Musical Brethren," which was greeted with much applause. Bros. Varey, Hardman, Fowler, Johnson, and Greenhalgh, severally returned thanks. "The Ladies" was proposed by the Prov. G. Treas. in a humorous speech, which was responded to in a most gallant manner. The W.M. proposed the last toast, "To all poor and distressed Masons," and the Brethren separated.

BOLTON-LE-MOORS.—*Lodge of Antiquity* (No. 170).—The Brethren of this Lodge assembled at the One Horse Shoe Inn, to celebrate the festival of St. John, on the 13th of January. The Lodge was opened in form at half-past four o'clock, by the W.M. Bro. James Baythorp, assisted by a full staff of officers, and a good attendance of Brethren. The minutes of the previous meeting having been read and confirmed, the W.M. elect, Bro. Thomas Edge, was duly installed by Bro. W. H. Wright, P.M. and Dir. of Cers. in a most efficient manner, assisted by Bro. Wm. Dawson, Prov. G. Tyler for East Lancashire, after which the W.M. proceeded to appoint his officers, who were invested by Bro. W. H. Wright, accompanied by a neat address to each on the importance of attending strictly to their respective duties. Bro. Thomas Heaton was appointed S.W.; Bros. Thos. Johnson, J.W.; H. Ainsworth, Sec.; P. Charlton, S.D.; Thos. Glaister, J.D.; Thos. Wilkinson, I.G.; Thos. Hardman, Org.; Wm. Dawson, Tyler; and H. Knight, Asst. Tyler. The Lodge being passed to the 2nd Degree, the Brethren were called from labour to refreshment, and they sat down to an excellent banquet provided by Bro. W. Sharp, to which they did ample justice. After the removal of the cloth, the W.M. proceeded with the toasts, which were on a printed programme, each accompanied by a suitable song or a Masonic glee. Bro. Thos. Hardman, Org. presided at the piano; Bros. Greenhalgh, Fowler, and Johnson enlivening the proceedings by their talented singing of the songs and glees arranged in the programme. The usual loyal toasts having been drunk, "Bro. Stephen Blair, R.W. Prov. G.M. of East Lancashire," was proposed by Bro. R.

Mitchell, Prov. G.S.B. of East Lancashire, who eulogized Bro. Blair as one deserving of every honour that the Craft could bestow upon him, he having conducted the business of the province to his own credit and the satisfaction of the Brethren. The next toast was "Bro. Albert H. Royds, R.W.D. Prov. G.M. of East Lancashire," proposed by Bro. W. H. Wright, Dir. of Cers.; Bro. Wright spoke in terms of admiration of the energy and untiring exertions of Bro. Royds, in his attention to the business of the province. "The Provincial Grand Officers, Past and Present," was proposed by Bro. Peter Charlton, S.D., he observing that he had great pleasure in proposing the toast, more especially as they had the honour of having a Provincial Officer belonging to this Lodge. Bro. Mitchell replied in a neat and appropriate speech. In proposing the next toast, "The Health of the Worshipful Master," Bro. W. H. Wright, Dir. of Cers. observed, that the W.M. had arrived at the station he now occupied through that industry which every Brother ought to imitate who intended to progress in Masonry; he had no doubt but the W.M. would uphold the honour and dignity of the Lodge as his predecessors before him had done. He had risen from the lowest to the highest office, acquitting himself in each progressive position to the entire satisfaction of the Lodge, and was deserving the full support of the Lodge, which he (Bro. Wright) hoped they would award to so deserving a W.M. as Bro. Thos. Edge. The W.M. replied in an effective manner. "The Past Masters" was given by the W.M., Bros. Baythorp, Mitchell, and W. H. Wright responding. This was followed by "The Officers of the Lodge," by the W.M.; in proposing this toast he said, "It is one which affects me deeply. The Brethren having honoured me by placing me in the high position I now occupy, I trust the officers I have appointed will consider it their bounden duty to attend and support me as they have the W.M. before me, and I have no doubt but the Lodge will go on in its proper course, as I shall do all in my power to discharge the duties of my exalted position to the best of my abilities. Bro. Scowcroft, P.S., said he had great pleasure in proposing "Success to the Benevolent and Annuity Fund of East Lancashire," as it was a toast that appealed to the best feelings of every Mason. The Lodge had opened a subscription list, which, when it reached a certain sum, was intended to be presented in the name of the Lodge to the charity; he (Bro. Scowcroft) also thought the present a good opportunity of appealing to the Brethren. The appeal was responded to by the Brethren immediately contributing to the amount required. Brother Hope had great pleasure in proposing the toast of "The Ladies," as no one could have a greater respect for the fair sex than himself, and he hoped that every good wife, and especially a Mason's wife, might have a comfortable home, and that all single ladies might each obtain a good husband. The Lodge then passed from refreshment to labour, when a gentleman was proposed as a candidate for initiation. One of the ancient charges being read, the Lodge was closed in form, after which the last toast was given, "To all poor and distressed Masons," when the Brethren departed, highly gratified. Before leaving, a vote of thanks was passed to Bro. and Mrs. Sharp, for the ample banquet prepared for the Brethren.

LIVERPOOL.—*Merchants' Lodge* (No. 294).—This well-conducted Lodge held its monthly meeting at the Royal Hotel, Dale-street, when four candidates were initiated into the mysteries of Freemasonry, in a very efficient manner, by Bro. Martin Condliff, W.M. Three Brethren were afterwards raised to the Sublime Degree of Master Masons, by Bro. Pepper, P.M. A committee was formed for the revision of the by-laws; and, on the motion of Bro. Molyneux, the W.M. was requested to order new clothing for the Lodge. The Lodge afterwards voted the sum of three guineas to an unfortunate Brother.

*Lodge of Sincerity* (No. 368).—On Monday, the 11th instant, this flourishing Lodge held its usual monthly meeting at the Adelphi Hotel. This being the evening for the installation of the W.M., there was an unusually large number of the Brethren belonging to the Lodge present, as well as visiting Brethren, among whom were:—Bros. Horatio G. Gambell, Prov. G. Purs., Sec. to the West Lancashire Masonic Institution, and Sec. to the Masonic Hall Fund; D. Jones, W.M. No. 263; W. Green, No. 263; Jos. Bennett, No. 368; C. Sampson

Sewell, S.W. No. 263 ; Henry Hargrave, No. 677 ; Lewis Hornblower, P.M. No. 701 ; F. P. Brabner, W.M. No. 980 ; J. W. Cropper, No. 701 ; Percival Berry, P.M. No. 35 ; Jos. D. Watts, No. 267 ; W. P. Hornby, No. 701 ; Thos. J. Kilpin, P.M. No. 35 ; and John Ladmore, W.M. No. 845. Bro. Turmeau, S.W., was installed Master by Bro. Allender, P.M., assisted by several of the Prov. Grand Officers. By a special dispensation seven candidates were afterwards initiated by the newly-installed Master, in a solemn and impressive manner. The Lodge was then called from labour to refreshment, when upwards of sixty Brethren sat down to an excellent dinner. After the usual loyal and patriotic toasts were given, the W.M. gave "The M.W.G.M. of England," followed by Masonic honours ; "The D.G.M. of England ;" "The R.W. Prov. G.M. for the Western Division of Lancashire ;" "The D. Prov. G.M. of West Lancashire ;" "The R.W. Prov. G.M. for Cheshire." Bro. Hornblower said he could not allow that opportunity to pass without thanking them for the hearty manner in which they had drunk the health of Viscount Combermere, who was not only an excellent Mason, but whose deeds of valour deserved to be placed side by side with those of the immortal Havelock. (Great cheering.) The W.M., in giving "The M.W.G.Ms. of Ireland and Scotland," coupled with it the name of Bro. Nibbett, who was on a visit from Scotland, and who returned thanks for the compliment paid to the G.M. and himself. The W.M., amid considerable applause, gave "The Health of the immediate P.M., Bro. Allender," and said it had long been a source of pleasure to them all to witness the very excellent manner in which Bro. Allender had conducted and worked the Lodge during the last twelve months. He was emphatically a model Master ; for they could not find any one who had devoted more time and energy to the successful working and advancement of the Lodge, and he well merited the thanks of every member of the Lodge. (Cheers.) Bro. Allender, P.M., returned thanks, and in doing so, said he had only discharged his duty to the Lodge as its Master, and should continue to aid and assist it to the extent of his ability. After a few more remarks the speaker sat down amid considerable cheering. Bro. Allender then gave "The Health of the newly-installed W.M.," which was drunk with enthusiasm. The W.M. said he was sensible of the honour they had just paid him, for which he returned his most hearty thanks. "The Health of the Visiting Brethren" was given, and responded to by Bro. Kilpin ; after which the Lodge closed in time, form, and harmony.

*St. John's Lodge* (No. 971).—At the December meeting of this Lodge, the W.M., Bro. John Thornton, in a very excellent manner, initiated one gentleman into the Order, and passed three Brethren to the Degree of Fellow Craft. After the other business was disposed of, the Brethren, to the number of nearly forty, sat down to a most substantial dinner, provided by the worthy host, Bro. Chenoweth. After the usual loyal and Masonic toasts were given, Bro. Anderson, Sec. No. 245, rose to propose the toast of "The W.M.," and, in a few brief words, congratulated the Brethren present on the prosperity of the Lodge, and the efficiency with which the W.M. conducted the business. The W.M., in responding, assured the Brethren that it was his desire to see the Lodge second to none in Liverpool ; and while he had the honour of filling that chair, it was his determination by every means in his power to promote the prosperity of the Lodge. "The Health of the Host and Hostess" was then given in a highly complimentary speech, to which Bro. Chenoweth replied. After the usual toast to the poor and distressed Brethren, the Lodge was closed in due form.

On the 6th of January the first regular meeting in the new year was held, when the W.M. initiated two gentlemen into the Order, passed three Brethren to the Degree of Fellow Craft, and raised one Brother to the Sublime Degree of a Master Mason ; and gave the Charges and Lectures in his usual efficient manner. There were also seven Brethren balloted into the Lodge as joining members : thus evincing the estimation in which the Lodge is held by the Brethren in Liverpool,—the Lodge now numbering seventy members, although not two years in existence. After a notice of motion for granting a sum of money out of the funds of the Lodge towards the Masonic Hall Fund, and the disposal of the usual business, the Lodge was closed in time, form, and harmony.

ORMSKIRK.—*Lodge of Harmony* (No. 845).—This thriving little Lodge met on the 30th December, being the day appointed for the election of W.M. for the ensuing year. The Lodge was opened in solemn and ancient form by the W.M., Bro. Ladmore, when Mr. David M’Kenna, master mariner, was initiated into the 1st Degree of Freemasonry. The minutes having been previously read, the election was proceeded with, and Bro. Hamer, P.M., duly elected. For the convenience of the Brethren residing in Liverpool, the Lodge was called off to refreshment, and the Brethren partook heartily of the excellent repast provided by widow Almond. The Brethren afterwards returned to labour, when three Brethren were passed to the 2nd Degree, and four others were raised to the Sublime Degree of Master Masons in an impressive manner, and to the admiration of all present, by the W.M., Bro. Ladmore. The Lodge was then closed in time, form, and harmony, and after a cheering cup and a cordial exchange of compliments, the Brethren separated at a quarter to eleven, highly gratified with their evening’s labours and recreation.

#### NORTH WALES.

BANGOR.—The Brethren in this district, on Tuesday, January 18, celebrated the anniversary of their patron Saint, at the British Hotel.

A Royal Arch Chapter, which was numerously attended, was opened at noon by Comps. Martin, P.Z., as Z.; Newberry, P.Z., as H.; Wheeler, P.Z., as J.; assisted by Comp. Armstrong, P.Z., of Liverpool. Four Brethren were exalted to the Supreme Degree—viz., Bros. A. S. Price, No. 540; John Roberts, No. 540; Francis Harrison, 540; and Griffith Roberts, No. 869. Comp. Francis was unanimously elected J. for the ensuing year; Comp. T. D. L. Jones-Parry, E.; Comp. Emmerson, N.; and Comp. Swansborough, who was highly complimented for the able performance of the duties of his office, was re-elected P.S.; and re-appointed Comps. Dew and W. Thomas, his assistants. Comp. Francis Harrison was elected Janitor.

After the enjoyment of an ample lunch, a Craft Lodge was opened in the three Degrees, and Bro. Emmerson was duly installed W.M. for the ensuing year, appointing the following officers:—Bros. the Rev. W. Rees Williams, Chaplain; Martin, Treas.; Dew, S.W.; Stewart, J.W.; Nixon, Sec.; T. D. Love Jones-Parry, S.D.; Preece, J.D.; Felton, I.G.; and Harrison, Tyler. The ceremony of installation was performed by Bro. Martin, P.M.; assisted by P.Ms. Jones, of Liverpool, Wheeler, Kennedy, Francis, Pritchard, Aronson, Armstrong, of Liverpool, and others. There were present also, Bros. Searrell, Benmore, D. W. Griffith, Chesterton, Hulse, Alger, J. S. Jones, and D. Roberts. Messrs. John Breese and Picton Jones having been regularly admitted to the mysteries and privileges of the Order, the Brethren adjourned to a sumptuous banquet, provided in Bro. Dew’s usual sumptuous and liberal style. The Graces—before meat, “Praise the Lord, O my Soul;” and after meat, “Non nobis Domine” were sung by Armstrong and Jones, P.Ms., and Bro. Haswell, professional vocalist, from Liverpool,—Bro. Alderman Hayden, of Carnarvon, the W. Prov. G. Org., presiding at the pianoforte.

All the Prov. G. Officers wearing their full dress, and there being no less a number than thirty-four present, the table exhibited a very brilliant appearance.

The Lodge was closed about ten o’clock, after one of the most delightful evenings it has been our happiness to spend in connexion with the Order. In the course of the proceedings, the resignation of Comp. and Bro. Newberry, in the Lodge and Chapter, on his leaving the country, was tendered, and received amidst a general expression of regret from the Companions and Brethren.

#### SOMERSETSHIRE.

BATH.—*Royal Cumberland Lodge* (No. 48).—A numerous meeting of the Brethren of this Lodge took place at the Masonic Hall, on Thursday, the 7th of January, on the occasion of the installation as W.M. of Bro. T. P. Ashley, Prov. G.R. The Lodge was opened at four o’clock, and the ceremony of installation most impressively performed by Bro. Haseler, P.M. and P. Prov. S.G.W. The W.M., on being placed in the chair, thanked the Brethren for the high position in which they had

placed him, and appointed the Officers for the ensuing year; after which, the whole of the Brethren adjourned to a sumptuous banquet at Bro. Amery's hotel. The cloth being removed, the W.M. commenced the usual Masonic toasts by giving "The Queen and the Craft;" "The M.W. the G.M. and Officers of Grand Lodge;" after which, the W.M. said it gave him much pleasure to propose the next toast, that of "The R.W. Prov. G.M. of Somerset," feeling assured that every member of the province, as well as the numerous visitors present, would gladly avail themselves of an opportunity of evincing their esteem and regard for so venerable and distinguished a Brother. For more than one hundred and twenty years, he said, this toast had been regularly proposed in the Royal Cumberland Lodge, and he had no doubt it had always been well and nobly responded to; but yet, during that long period of time, he questioned if the office had ever been filled by his predecessors with more honour to themselves, or with more benefit to the Craft, than it was by him who now so ably administered the affairs of the province. It was true they did not see him among them now so often as formerly, on account of his advanced age; but many now sitting at that table had often met him at their Lodges and banquets, and could testify to his truly Masonic spirit; and, though not present in person that evening, they might be satisfied his heart was with them; and he was sure the Brethren would rise with one accord to give honour to one to whom it was so justly due. (Continued cheering.) The W.M. concluded by giving the toast of "The R.W. Prov. G.M. of Somerset, Colonel Tynte, and the Officers of the Prov. Grand Lodge," which, having drunk, Bro. Coles, Prov. S.G.W., in an eloquent speech, most ably responded to the toast, and thanked the Brethren for the hearty zeal they showed, which he was certain would be very gratifying to the Prov. Grand Master, Colonel Tynte. The W.M. then gave as the next toast, one which, he said, had not hitherto been given at a Masonic banquet, but one which, he doubted not, would be heartily responded to by the Brethren—it was that of a Brother Mason, "H.R.H. Prince Frederick William of Prussia." He had already visited Grand Lodge, and had expressed a desire to become more acquainted with the Brethren; and, considering how closely connected he was about to become with the Crown, it must be gratifying to them to know that the future happiness of one of England's royal daughters, would be confided to the safe keeping of a Brother of the Order. (Cheers.) Then followed the toasts of "The Prov. Grand Lodge of Wiltshire," responded to by Bro. Marshall; "The Prov. Grand Lodge of Bristol," and Bro. Martin returned thanks; after which "The Prov. Grand Lodge of Warwickshire," was responded to in a truly fraternal manner by the Prov. G. Chap., Bro. Smithers. The next toast the W.M. said was, "The Health of the V.W. Bro. Dr. Falconer, P. Prov. S.G.W., Prov. G. Treas., and P.M., and Mayor of Bath," who had honoured them with his presence that evening, and he (the W.M.) reminded them that for two years in succession, the Royal Cumberland Lodge had entertained the chief magistrate of the city in the persons of Brethren of the Order. This he considered showed the advancement that Masonry had made in Bath. The V.W. Brother, whose health he now proposed, was not only well known to them in Bath as a Brother Mason, but one who had also passed through many honourable offices, and at present held the important position of Prov. G. Treas.; but though he held many high Masonic honours, and the highest civic dignity in the city, yet he (the W.M.) could say that he held a far higher honour than all these in the genuine and heartfelt gratitude of many of the poor and afflicted in this city, whom, in the exercise of his profession, he had been able to relieve. This he (the W.M.) considered was what any man, however exalted his rank might be, had reason to be justly proud of, though simple thanks could be the only return made; and therefore, in proposing the toast of "The V.W. Bro. Dr. Falconer, Mayor of Bath," he was sure the Brethren would gladly show how highly they esteemed him. (Cheers.) The V.W. Bro. Dr. Falconer returned thanks, and, in a speech full of Masonic kindness, said that he should at all times be happy to give his countenance to the interests of Masonry, whether in his official capacity or otherwise; and assured the Brethren that, so long as the Masons of Bath kept united as they then were, they would always have great influence in all matters relating to the Province. The V.W. Brother then said that he had the pleasure to propose

the toast of "The W.M. of No. 48," (cheers); and, in the course of his speech, informed the Brethren that it was proposed to hold a united meeting of the three Bath Lodges, over which he had been requested to preside. He was sure this meeting would be attended by all the Masons in Bath, for such gatherings as these would tend still further to cement the bond of fraternity that united them together. It would not, however, be confined to the Bath Masons only, but he doubted not that the whole Province would attend as well. After further remarks on this intended meeting, the V.W. Brother called on the Brethren to drink to the toast of "The W.M. of No. 48, Bro. Ashley." The toast having been drunk with applause, the W.M. thanked the V.W. Brother who had proposed, and the Brethren for the kindness with which the last toast had been received, and hoped that his year of office might be marked with as much prosperity to the Lodge as that through which they had just passed under the presidency of their worthy P.M., and that, with the assistance of the Officers and Brethren generally, the Royal Cumberland Lodge might maintain that efficiency for which it was so well-known. He was glad to see so many Brethren present; not only were all the Lodges in Bath represented, but nearly the whole of their members were then around him. He would congratulate them on their fraternal harmony; and expressed his belief in the most happy effects likely to result from the union meeting already alluded to by the mayor. He doubted not it would be largely attended, and that many from afar would come, for *all* would be invited. The invitation would be general, and all would be welcome. The W.M. resumed his seat in the midst of the hearty cheers of the Brethren. The next toast was "The Royal Sussex Lodge, No. 61 (Bath)," when the W.M., with much feeling, mentioned the high regard in which the whole of the members were held by their Brethren of No. 48, not only masonically, but by bonds of true personal friendship; for on all occasions they could rely on the faithful support of their sister Lodge. Bro. Oliver, W.M. No. 61, reciprocated the kindly feeling just expressed, and assured the Brethren of the Royal Cumberland Lodge that the hearty good wishes of his Brethren were with them, and trusted that the bonds of fraternal regard which now so truly bound them might never be broken. The toast of "The Lodge of Honour, No. 528 (Bath)," was next given, and responded to by the W.M., Bro. C. E. Davis; after which followed "The Lodge of Rectitude, No. 420 (Wilts)," responded to (in the temporary absence of the W.M.) by Bro. Commans, S.W. "The immediate P.M. and Officers of the past year" was responded to by Bro. Bagshaw, P.M. "The Installing Master" was replied to by Bro. Haseler, P. Prov. S.G.W., and P.M. The toast "The Stewards" was given by the Mayor, and responded to by Bros. Wilton and Peach, after which Bro. P.M. Peach rose to propose the health of "The Chaplain of the Lodge, the Rev. Bro. Strover." He said the toast was one which he regretted was not more frequently given at Masonic banquets. It was true that, although the duties which devolved on the Chaplain in Lodge were not very onerous, yet, when duly and properly performed, they added much to the solemnity and completeness of their Masonic ceremonies. He lamented that the clergy who belonged to the Order did not more generally associate with them in the performance of their Masonic functions, and grace by their presence these occasional festivities. Bro. Peach concluded by commending the zeal and earnestness so uniformly manifested in Masonry by Bro. Strover, who, he hoped, might long adorn, by his high example, the Lodge in which he felt so deep an interest. (Loud applause.) The Rev. Bro. Strover returned thanks in an able speech, which, from the eloquent terms in which it was expressed, made a deep impression on the minds of all present. Other toasts followed, among which was the Royal York Lodge, No. 7 (London), acknowledged by the W.M. elect, Bro. Collings; and Bro. Peach, P.M., then proposed the toast of the S.W., Bro. Ruddock, and Officers of the Royal Cumberland Lodge, which being duly responded to by Bro. Ruddock, the Brethren separated at an early hour.

#### SOUTH WALES.

PEMBROKE DOCK.—*Loyal Welsh Lodge* (No. 525).—On the 28th ult. Bro. Bennett was duly installed, at the Victoria Hotel, W.M. of this flourishing Lodge for the ensu-

ing year. The ceremony was performed in a most masterly manner by P. Prov. G.S.W. Bro. Parry. After the installation, the Brethren, to the number of between fifty or sixty, sat down to a sumptuous entertainment, provided in the most liberal style by the worthy landlord, Bro. Jenkins. The arrangements were under the especial superintendence of that veteran Mason, Bro. Thomas, P.G. Dir. of Cers., and reflected the highest credit on his talents and abilities. The speeches after dinner were unusually interesting; the songs rare and well selected, and altogether, the evening passed with all that fraternal good feeling, unanimity, concord, and hilarity, for which such gatherings of the Craft are ever so conspicuous. There were present on the occasion, Bro. Bennett, W.M., in the chair; Bros. the Rev. G. F. Kelly, acting Chaplain, whose address rivetted attention: Thomas, Prov. G. Dir. of Cers.; Coomes, Prov. G.S.; Parry, P. Prov. G.S.W.; Millard, P. Prov. G.J.W.; Capt. Reeve, McLean, P.M., Hutchings, P.M., Gillies, P.M., Dawkins, P.M., Husband, P.M., Lion, P.M., Chappel, P.M., and, indeed, all the Masons of the town generally. The blending of the different costumes of the past and present Prov. Grand Officers, with those of the R.A. Chapter, had a pleasing effect indeed, and left an impression on the memory which the hand of time will scarcely obliterate for many a year to come. [We do not approve of the wearing of R.A. clothing in a Craft Lodge.—*Ed. Freemasons' Magazine.*]

## SUSSEX.

HASTINGS.—*Derwent Lodge* (No. 47).—On Monday, the 28th December, according to ancient custom, the Brethren of this Lodge celebrated the festival of St. John the Evangelist. The Lodge was opened at three o'clock, P.M., in the Lodge-room at the Royal Swan Hotel, by Bro. J. Bannister, P.M., as W.M. Bro. William Payne having been unanimously elected W.M. for the ensuing year, the ceremony of installation was ably performed and the different charges impressively delivered by Bro. Gavin E. Pocock, of Brighton, Prov. G. Sec. The W.M. then appointed and invested the following Officers:—Bros. R. Burchell, S.W.; Thomas W. Burfield, J.W.; George Wellerd, P.M., Treas.; James Winter, Sec.; John Howell, S.D.; S. Chester, jun., J.D.; W. C. Bonniwell, I.G.; and J. Inskipp, Tyler. Having been called from labour to refreshment, the Brethren sat down at five o'clock to the banquet, provided by Bro. W. Carswell in his wonted bountiful manner. The fare included all the usual Christmas luxuries, and both viands and wines were excellent. On the removal of the cloth, grace having been said by the W.M., letters of apology were read from Bros. Colonel McQueen, D. Prov. G.M.; Captain Dalbiac, Prov. G.S.W.; D. M. Folkard, Prov. G. Reg.; and others. The usual loyal, patriotic, and Masonic toasts followed, including "The Queen and the Craft;" "The Royal Family;" "The M.W.G.M., the Earl of Zetland;" "The R.W.D.G.M., Lord Panmure;" "The D. Prov. G.M., Col. McQueen;" "The Visiting Brethren;" "Our Friends in the East;" "All Poor and Distressed Masons;" &c. &c. Several favourite English, Irish, and Scotch songs enlivened the evening, and various brief but pithy speeches were delivered. Bro. King eulogized the growing custom of the members of the different Lodges visiting each other, and hoped that Masons would continually regard each other more and more as Brothers; not merely as Brethren of this or that Lodge, but as members of one great confraternity. Bro. Bannister complimented Bro. Pocock on the manner in which, on that day, as on all occasions, he performed his Masonic duties. Bro. Wellerd alluded to the services of the Past Masters, to whose disinterested labours in former days was greatly owing the present flourishing state of Masonry. Bro. Wood called attention to the charities, and illustrated what might be done by the various Lodges, by stating that, in addition to many private acts of charity, his own Lodge, the Royal York Lodge, No. 394, contributed this year £113 to the Girls' School, and £85 to the Benevolent Institution. Bro. Wood concluded by reiterating Bro. Bacon's invitation to the Brethren to be present at the annual festival of the Royal York Lodge, Bros. Verrall, Bacon, Andrews, Fernor, Howell, and other Brethren also spoke. The wants of the poorer Brethren and Masons' widows were not forgotten, and at an early hour the Lodge was closed in due form by the W.M.; and amid general expressions of gratification at the proceedings, and hopes of many future

happy meetings, the Brethren separated in perfect harmony and brotherly love. Amongst the visitors present we observed Bros. John Bacon, Prov. G.J.W., and W.M. Royal York Lodge; William Verrall, Prov. G. Treas.; Gavin E. Pocock, Prov. G. Sec., and W.M. South Saxon Lodge; George King, P. Prov. G.D.; W. R. Wood, P.M. Royal York Lodge; R. Kidd, W.M., and Fletcher, Wellington Lodge; Andrews, Butcher, &c.; and William Payne, Edward Fermor, J. Bannister, G. Wellerd, R. Burchell, Thomas William Burfield, James Winter, J. Howell, S. Chester, jun., William C. Bonniwell, John Gibbs, Henry Hughes, Walter Duke, Jesse Mann, C. T. How, C. C. Ayles, Charles Clark, John Laing, William Carswell, William Winter, William Picknell, jun., John Buxton, John Inskipp, James Foster, &c. &c., of the Derwent Lodge.

#### YORKSHIRE.

NEW MALTON.—*Camalodunum Lodge* (No. 958.)—On Tuesday, the 19th January, the Brethren of this Lodge assembled in the Freemasons' Hall for the purpose of installing the W.M. and other officers for the ensuing year. The attendance of members was very large, and the occasion was also honoured by the presence of many distinguished visitors. Several new members have been initiated during the past year, and the general interests of the Lodge have been progressing so favourably that it promises ere long to occupy an influential position in the province. The business of the Lodge commenced at seven o'clock, Bro. William Cowling, P.M., acting as W.M., when Bro. William Charles Copperthwaite was installed W.M., according to ancient usage, and Bro. Bower re-elected Treasurer. The W.M. appointed Bros. Jones, S.W.; King, J.W.; Day, Chap.; S. Walker, Sec.; Staniland and J. Marshall, respectively S.D. and J.D.; Longbotham and R. Metcalfe, Stewards; Wilson, I.G.; and Waudby, Tyler. These ceremonies closed about half-past nine o'clock, after which the Brethren adjourned to the assembly room, and partook of an excellent banquet, provided by Bro. Bankes, which comprised all the delicacies of the season, amongst which was a splendid boar's head, presented by Bro. W. Taylor, after which they again assembled in the Lodge, where dessert was placed. During the evening the usual Masonic toasts were given by the W.M. and other Brethren, and duly responded to, and several Masonic songs and glees, ably accompanied on the piano by Bro. Bankes, were sung by the musical Brethren. Altogether, the event of this day was a successful one, and will be registered in the annals of the *Camalodunum Lodge* as one of its happiest meetings.

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### ROYAL ARCH.

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#### METROPOLITAN CHAPTERS.

HOPE CHAPTER (No. 248).—A conclave of this Chapter was holden at the Globe Tavern, Greenwich, on Thursday, the 13th ult., when the Principals elect, Comp. F. Hutchings, G.S.B., Z., Comp. Penny (Grand Steward), H., and Comp. Roughton, J., were installed in their respective chairs by M. E. Comp. G. Biggs, P.G.S.B., with all his wonted skill and ability. Bro. Owen Bowen, of the St. Alban's Lodge, No. 32, was then exalted to the Sublime Degree of a Royal Arch Mason. A vote of thanks was unanimously given to Comp. S. E. Nutt, for his valuable present to the Chapter of a set of very handsome banners. M. E. Comp. J. T. Archer announced the gratifying intelligence that our old and respected M. E. Comp. Leigh, P.Z., had been placed upon the list of candidates for the Royal Masonic Benevolent Institution, when it was unanimously agreed that the Companions would exert all their energies to insure his success. At the conclusion of the business of the Chapter, the Companions partook of an excellent banquet, and spent the evening in social enjoyment.

YARBOROUGH CHAPTER (No. 812).—The installation convocation of this excellent Chapter was held at Comp. Williams's, the George Hotel, in the Commercial-

road East, on Thursday evening, January 21. Present, Comp. William Edwards, M.E.Z., and several Companions. Comp. George Biggs, P.Z., who had been for a second time elected First Principal, then installed Comp. C. A. Beltger as H., and Comp. James Kindred as J.; and invested Comp. Williams the re-elected Treas.; Comp. John Purdy the re-elected Scribe E.; Comp. Taylor N.; Comp. Day P. Soj.; and Comp. Hookey, Janitor. The ceremonial of installation was most efficiently performed. Comp. H. J. Thompson, of the Scotch Chapter No. 1, was admitted a joining member, and Bro. Mills was balloted for, and approved for exaltation. An agreeable repast closed the business of the evening.

#### PROVINCIAL CHAPTER.

LIVERPOOL, (LANCASHIRE).—*St. John of Jerusalem Chapter* (No. 245).—This prosperous and well-conducted Chapter met at the Royal Hotel, Dale-street, on the 4th instant, principally for the purpose of installing Comp. Mason as its First Principal. The Chapter having been opened in an efficient manner by Comp. Pinkess, and the minutes of the previous Chapter having been read and confirmed, a conversation ensued respecting the intended new Masonic Hall, and the desirability of aiding in its erection. Comp. Alpass, assisted by M.E. Comps. Ladmore and Pinkess, afterwards very ably and impressively installed Comp. Mason First Principal for the ensuing year. The Companions returned, and after an exchange of congratulations the Chapter was closed by the newly-installed M.E.Z., Comp. Mason. The Companions then retired to refreshment, and, after spending a pleasant evening, separated at an early hour, much gratified with the happy hours they had spent together.

#### KNIGHTS TEMPLAR.

MANCHESTER. — *Jerusalem Encampment*. — The usual quarterly meeting of this well-conducted Encampment was held on the 21st January, at the Masonic Lodge room, Cross-street Chambers, when Sir Knt. Lyons Wright, the E.C. elect, was ably installed into that office by the Prov. G. Dir. of Cer. for Lancashire, Sir Knt. W. H. Wright, after which the new Commander appointed the following Knights to office:—John Merrill, Prelate; H. A. Bennett (P.E.C. of the Wm. De la More), 1st Cap.; B. B. Labrey, 2nd Cap.; Charles Clay, M.D., P.E.C., Treas. (elected at the previous meeting); John Yarker, Reg.; John Smith, Expert; W. R. Callender, jun., 1st Standard-bearer; B. St. John B. Joule, 2nd Standard-bearer and Org.; J. J. Lundy, Almoner; J. O. Surtees, Cap. of Lines; Capt. Henry Hargreave, 1st Herald; Joseph Bowker, 2nd Herald. Comps. Robinson and Collinge were then duly installed Knights of the Order, the new Officers deserving much praise for the correct and able manner in which they acquitted themselves; after which the Fratres adjourned to refreshment, and spent the evening very agreeably together. We are glad to find that this Encampment, the oldest in the province, is steadily progressing in numbers, as well as efficiency in working.

#### IRELAND.

The following is a list of the Grand Officers, from the 27th of December, 1857, to the 24th of June, 1858:—

M.W. His Grace AUGUSTUS FREDERIC, DUKE OF LEINSTER, G.M.

R.W. JOHN FITZHENRY TOWNSEND, LL.D., D.G.M.

R.W. the EARL OF DONOUGHMORE, S.G.W.

R.W. SIR JOHN S. ROBINSON, Bart., J.G.W.

R.W. THOMAS JAMES QUINTON, G. Treas.  
 R.W. JOHN E. HYNDMAN, G. Sec.  
 R.W. the Rev. HENRY H. J. WESTBY, and R.W. the Rev. D. HENRY  
 ELRINGTON, G. Chaplains.  
 W. ARTHUR BUSHE, S.G.D.  
 W. the HON. GEORGE HANDCOCK, J.G.D.  
 W. WILLIAM WHITE, G. Org.  
 W. LUCIUS H. DEERING, Deputy G. Sec., *Office*—Freemasons' Hall, Dublin.  
 Bro. CHARLES T. WALMISLEY, Deputy Assistant Sec.  
 Bro. JAMES ADAMS, G. Purs., Crow-street.  
 Bro. WILLIAM CLANCY, G. Tyler, Commercial-buildings.  
 Representative from the Grand Lodge of England, R.W. GODFREY BRERETON.  
 „ at the Grand Lodge of England, R.W. LORD NAAS.  
 „ from the Grand Lodge of Scotland, R.W. Hon. A. G. JOCELYN.  
 „ at the Grand Lodge of Scotland, R.W. S. SOMERVILLE, M.D.  
 „ from the Grand Orient of France, R.W. J. F. TOWNSEND, D.G.M.  
 „ at the Grand Orient of France, R.W. Bro. HEULLANT.  
 „ from the Grand Lodge of Hamburgh, R.W. Rev. D. H. ELRINGTON.  
 „ at the Grand Lodge of Hamburgh, R.W. FREDERICK WEBER.  
 „ at the Grand Lodge of Virginia, R.W. PEYTON JOHNSON.  
 „ at the Grand Lodge of Berlin, R.W. FREDERICK WILHELM SAUST.  
 „ from the Grand Lodge of Canada, R.W. MICHAEL FURNELL.  
 „ at the Grand Lodge of Canada, R.W. KIVAS TULLY.  
 „ from the Prov. Grand Lodge of Lisbon, Worshipful J. H. GODDARD.

The Right Worshipful Grand Lodge of Ireland meets at the Grand Lodge-rooms, Freemasons' Hall, on the First Thursday in every month, at eight o'clock in the evening.

Committee of Charity and Inspection meets on the Fridays next following the regular monthly meetings of the Grand Lodge, at the Grand Lodge-rooms, at four o'clock, p.m.

The Lodge of Instruction meets on the Fourth Friday in January, February, March, April, and May, at eight o'clock, p.m., at the Freemasons' Hall, Dame-street, Dublin.

The Grand Royal Arch Chapter meets on the Third Wednesday in February, May, August, and November, at eight o'clock in the evening.

The Grand Encampment of High Knights Templar, &c., meets on the Third Wednesday in January, April, July, and October, at eight o'clock in the evening.

The Supreme Grand Council of Rites meets on the Third Wednesday in March, June, September, and December, at four o'clock, p.m.

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## MASONIC FESTIVITIES.

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On Wednesday evening, January 19th, a grand ball, in aid of the Masonic and local charities, took place in the large room of the Town Hall, Stoke-upon-Trent, Staffordshire. A numerous and fashionable company assembled. The large room, which is 90 feet long by 42 feet wide, and 25 feet high, and will seat in comfort upwards of 800 persons, has, we believe, been used on more than one occasion previously, but in an unfinished state, and only on the previous Saturday the ball stewards had it handed over to them with all the *débris* of a workshop encumbering the floors. Through the indefatigable exertions of these gentlemen, however, who set themselves resolutely to work to conquer difficulties, all was in most exquisite order for the occasion. The upper end of the hall was tastefully adorned with evergreens, orange-trees, and choice exotics, contributed by C. M. Campbell, Esq., and Messrs. Burgess and Kent, of Penkull; and the standard of the

Sutherland Lodge, Burslem, supported by the Royal standard and the Union Jack, occupied the place of honour for the evening. The side walls and vestibule were also decorated with Masonic emblems and standards. The floor was laid with elegant cloth of white and neutral tint, which effectually prevented any dust arising to annoy the dancers, while the side space, set apart for the sitters, was laid with scarlet cloth. The scene, heightened by the rich dresses of the ladies and the splendid Masonic badges worn by many of the gentlemen (whose ordinary sombre evening dress only served as a foil for the elegant toilettes of their fair companions), formed a *tout ensemble* which would have delighted an artist. This gorgeous chromatic display served to develop in harmonious contrast the severe beauty of the hall, the exquisite proportions of which are set off by a score of pilasters of the pure Corinthian order. It is lighted by nine large windows, and at night by three "sunlights" (a species of gaselier lately introduced), the use of which, on the present occasion, added greatly to the splendour of the effect. The height and spaciousness of the room, and the excellence of the arrangements for heating, effectually prevented the party from suffering from the heat and closeness so often experienced in ball-rooms, and so unfavourable to health and enjoyment. The court-room was turned for the nonce into the *salle-à-manger*, and the viands, &c., were supplied by Mr. Swift, of the Saracen's Head, Hanley. Worrall's quadrille band, from Newcastle, efficiently furnished the musical part of the entertainment. We doubt not that the result of the evening's festivity, while affording so much enjoyment to the ladies and gentlemen who availed themselves of this first opportunity of assembling under such pleasurable circumstances, will be to materially augment the funds of the charities in aid of which it was intended.

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## THE WEEK.

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THE past week has been more than usually deficient of news of interest. Later telegrams from India add but little to former news, though the mutineers appear to have suffered two or three additional reverses. In France more rigid measures have been taken against the press, consequent upon the late attempt on the life of the Emperor, and several papers have been suppressed.

At home public attention has been almost exclusively devoted to the nuptials of the Princess Royal with Prince Frederick William of Prussia, which were celebrated with great magnificence on Monday, the prince only reaching this country on the previous Saturday. There have been four festival performances in honour of the event at Her Majesty's Theatre; but the Royal party appeared to be the chief attraction in the eyes of the audience, the performances being allowed to pass off in comparative languor.

In the commercial world the bank meetings have been the chief incidents of importance. The London and Westminster has declared a dividend giving 16 per cent. for the year; the London Joint Stock,  $22\frac{1}{2}$  per cent.; the Union,  $12\frac{1}{2}$  per cent.; the Commercial, 6 per cent.; the City, 5 per cent.; and the London, 5 per cent.

The *Leviathan* has so far left the ways, that it is supposed she may be launched on the 30th.

## NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 will be ready in a few days, price 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

The January number of 1857 having been reprinted, the Brethren may now complete their sets without inconvenience.

SPECIAL NOTICE.—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on one side only of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and which the Craft would be benefited by having presented to them; for, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no worse impediment than backed copy, not always legibly written. In giving proper names, where accuracy is so essential—since for the spelling of such there is no orthographical standard—our correspondents should be careful to write very distinctly.

PROVINCIAL MASONIC APPOINTMENTS.—Our list of these appointments will appear next week.

## TO CORRESPONDENTS.

“W. S.”—There is no necessity for the ceremony of installation on the re-election of the W.M. for another year. In London, he is generally obligated again, so far as regards the duties of the chair, and the officers having been appointed, the ceremony concludes with the addresses. The first thing required from a Brother on becoming a Steward of one of the charities is to deposit a sum of money (generally varying from £3 to £8, according to the number of Stewards), towards defraying the expenses of the festival—such as music, ladies' tickets, printing, &c.—in order that the amount subscribed for the charity may not be diminished by deductions for expenses which are consequent on all public dinners.

“C. P.” wishes to be informed where he can procure rules for the formation of a Provincial Fund of Benevolence, in accordance with the suggestion in the Book of Constitutions?—[No doubt some of our friends in the country will forward us a copy for “C. P.”]—“C. P.” also asks for the name of the author, title, publisher, and price of a work, published about two years ago, on either Central America or Africa, giving accounts and illustrations of many newly-discovered rock temples of great magnificence—astounding evidences of the antiquity of Freemasonry.

“P. M.” asks, Can a Lodge be legally opened in the absence of the W.M., P.Ms, and Wardens of a Lodge, and the W.M. elect installed by a visitor? In the case alluded to, the V.W. Prov. G.M. did not attend, nor any deputation from him; a Prov. J.G.D. was in attendance, and opened the Lodge, and installed, but he was only a visitor. The principal Officers of the Lodge and the P.Ms were all absent. Seven members of the Lodge and fourteen visitors were present. [There is no doubt that if the Brother was authorized to do so by the W.M., he was perfectly in order.]

Several communications arrived too late for our present number. Brethren will oblige by posting their favours as early as possible after their meetings.