

LONDON, SATURDAY, JANUARY 18, 1868.

FREEMASONRY IN SCOTLAND.

At the Grand Lodge meeting held in Edinburgh on the 2nd December last, the late Deputy Grand Master of the Grand Lodge of England, Bro. the Right Honourable the Earl of Dalhousie, K.T., G.C.B., &c., was installed Grand Master Mason of Scotland, as the successor of the Most Worshipful Bro. John Whyte Melville, of Benvochy and Strathkiness, who resigned that distinguished office [after several years (1864—67) of useful and efficient presidency. We may congratulate our Scottish brethren upon having for a Grand Master one who is in every way admirably suited to hold that high and important office, and whose great experience as a ruler in the Craft—well versed in all the duties of the position, having had the ruling and governing of Grand Lodge meetings in England, as acting Grand Master on many occasions—fits him so admirably for the position of Grand Master Mason of Scotland. We may also congratulate ourselves upon this appointment, as being more likely, than almost any other step that could have been taken, to bring about the realisation of that “consummation most devoutly to be wished”—greater uniformity of working in the lodges holding under the respective jurisdictions, and more frequent and friendly intercommunications, and perfect harmony between the sister lodges of the United Kingdom of England, Scotland, and Ireland, and their respective Masonic dependencies—that we may all work together for the common end, in peace and good understanding. We feel assured that, under the supreme command of so talented, experienced, and vigorous a Mason as the Earl Dalhousie, much that has remained, as is well understood, for him to do will be done by him for Scottish Masonry, and for the purification, consolidation, and ennobling of the Order in the great North—the cradle of Freemasonry in these isles; and that the foundation and establishment, on a solid and lasting basis, in Scotland of great Masonic charities—institutions similar to our own, with which Bro. the Earl Dalhousie is so familiar—is a work which has, as it appears to us, been reserved by Divine Providence for our worthy and esteemed brother to inaugurate,—and there is no one distinguished member of the Grand Lodge of Scotland who is so well able to fulfil that mission as the Noble Earl.

We intend shortly to publish a complete list of the present officers of the Grand Lodge of Scotland, by which it will be seen that it is second to none in the composition of its Grand Officers.

We fear that but few of our brethren on this side of the Tweed are aware of the high position and great antiquity of Freemasonry in Scotland, nor of the present composition of the august body that presides over Freemasonry in that part of the United Kingdom; and but seldom, as we are assured, do our English Master Masons visit Scottish lodges, and still less frequently do the eminent members of our English Grand Lodge—past and present Grand Officers and others—avail themselves of the courtesy ever ready to be extended to them by the M.W. the Grand Master and the Grand Officers of the Grand Lodge of Scotland, by visiting the Grand Lodge in Edinburgh, the Provincial Grand Lodges, and the numerous lodges throughout the length and breadth “o’ the Land of Cakes;” indeed, during and immediately after, the meeting of the British Association for the Advancement of Science, in Dundee, in September last, this subject was several times mentioned in Masonic lodges as a matter much regretted by our Scottish brethren, who, we fear, think “their southern brethren just too cold, stiff, and formal, mair like weel-to-do men, but no so much like real Masons;” and this they marvel at, considering the difference of our geographical position and more southern climate. Nothing could be more cordial and fraternal than the reception given to a large number of our English brethren, amongst the members and associates of the British Association, by the R.W. Masters, officers, and members of lodges, not only in Dundee, but in many other towns in Scotland, during the month of September last; and we trust that the Masonic province of Norfolk will not be behindhand in this respect when the same Association holds its meeting in Norwich, in August or September next, as there are many very eminent Scottish Masons amongst those who are likely to visit Norwich.

We feel assured that a more extensive interchange of visits between members of lodges holding under the sister jurisdictions would tend more rapidly than anything else to bring about many much-to-be-desired improvements, which the more intelligent of our Scottish brethren so freely admit are needed, whilst we, as Masons on this side of the Tweed, could with advantage learn some useful lessons from our Scottish brethren.

EXPATIATION ON THE MYSTERIES OF
MASONRY IN MALLING ABBEY LODGE,
No. 1,063.

(Continued from vol. xvii., page 441.)

In interpreting the legend of the third degree, it is necessary to refer to the tracing board of the F.C. degree. For the instruction which may be derived from both of these is continuous.

All the circumstances connected with the building of Solomon's Temple, particularised in the lectures, and delineated on the tracing board of the second degree, have a symbolical meaning. They would not otherwise have any place in Freemasonry. Beautiful and gorgeous as the temple was, it was but a material fabric; and the most minute description of its perfect structure and elaborate decoration, if we do not go beyond it can teach nothing that the speculative Mason has to learn. It was but a figure of another temple, raised by the hand of the Great Architect of the Universe. From the beginning He had drawn the plan, estimated the cost, determined upon the foundation, and prepared for the superstructure. Tracings of some portions of the plan were given, from time to time, by his inspiration; and ceremonies have been introduced into Masonry, in different ages, for the purpose of illustrating, or of perpetuating a remembrance of those revelations. In the Tabernacle and afterwards in the Temple of Solomon, the design was more fully disclosed, and a more elaborate plan was prepared; and therefore a description of the Temple fitly occupies a prominent place in the symbolism of the F.C. degree.

The figurative meaning of the building of the Temple is twofold; first, with reference to every Mason, and, secondly, to the entire Fraternity. In the former it relates to the advancement of the individual in moral and social virtue; in the latter, to the edification and union of the community. Thus each Mason is taught to look upon himself as a living stone in the Temple, whose Builder and Maker is God. For this he must be prepared, as were the stones for the Temple of Solomon. They were all made ready before they were brought thither. Even so must each one of us be made fit for the Master's use. We must be hewn out of the quarry of corrupt nature by the hand of God; hammered out and polished, often by the troubles and afflictions of life; made ready by the operations of heavenly grace, brought into shape by the

cultivation of virtue, and by the mortification of our corrupt desires, tried by the square of God's Word, and by the compasses of our own self-convincing conscience. The Temple itself is composed of many such stones, knit together by the cement of brotherly love; each taking his proper place, disturbed by no envy or discontent, each supporting, and supported by others, preserving order and harmony, strengthened by the bonds of unity and peace, and by the practice of brotherly kindness, relief and truth.

We have now to consider the particulars of the legend of the third degree, and in order that we may understand it we must refer to that part of the volume of the Sacred Law which forms the New Testament. We have nothing to do with any questions of controversial theology; we meet here as Masons, our object is to decypher the hieroglyphical language in which the mysteries of Masonry are communicated to us, and to seek for light in our researches wherever it can be obtained. Our ceremonies are all symbolical, our legends are all allegorical; and there will be little profit in observing the one or repeating the other unless we investigate their hidden meaning.

(In the report of this Expiation, the legend is necessarily omitted; but it is well known to every Master Mason).

The period in the history of man to which the F.C. degree more particularly refers, is that which is comprehended between the time of the departure of the Israelites from Egypt, and the birth of Christ. Its teaching includes the moral law, and its tracing board represents the building of the Temple. Everywhere the Israelites, their laws, their history, and their works, are brought prominently before us. The Fellow Crafts thus became associated in our minds with the Jewish people.

The Jewish nation, including the rulers and the common people, may be represented by the number fifteen. The tribes of Israel were twelve; which number therefore denotes the people. The estates of their rulers, in the time of Christ, were three, viz.: the Chief Priests, Elders, and Scribes. During the Mosaic dispensation the Israelites had held a high position; they were of a privileged race, and were under the immediate protection of God. They had the knowledge of His revealed Word, but it was only the knowledge which belonged to the second degree. They were but Fellow Crafts; yet amongst Fellow Crafts they

had pre-eminence. They were of that higher class who were, in a manner, set over others in the work of building a Temple to the Most High. Their error was that they thought too highly of themselves, and of their privileges. They relied on the sufficiency of their law for everything. They could not believe that they were yet in darkness, or that they had any need to follow the guidance of the Star in the East. The inferior position of F.C. would not satisfy them; but they were not prepared to seek for the higher degree in the right way.

Hiram Abiff is a type of Christ. One beautified and adorned an earthly, the other a spiritual Temple. The Pillar of Beauty has reference to both, but in the highest sense to Christ. Isaiah had foretold that in Him beauty should appear, but that the Jews would not recognise Him:—"The Branch of the Lord shall be Beauty and Glory—when we shall see Him, there is no Beauty that we should desire Him." The builders rejected Him who was to be the Chief Corner Stone of the Spiritual Temple.

All at first were hostile to Him; but after awhile the common people heard Him gladly. The twelve tribes would have received him; but the three estates of the rulers were more obdurate. And being unable to prevail against Him, they determined to put in execution their atrocious purpose, even to the extent of taking His life. He told them that, by diligence and patience in the service of God, they would in time come to a knowledge of the mysteries which He came to reveal:—"If any man will do His will, he shall know of the doctrine." The very officers whom they sent to apprehend Him said, "Never man spake like this Man." But they persevered in their murderous purpose, though the three estates stood alone in their hostility. They asked, contemptuously, "Have any of the rulers or of the Pharisees believed on Him? But this people, who knoweth not the law, are cursed."

The time chosen for the execution of their purpose was the Feast of the Passover. They knew that Christ would then go up to the Temple to pay His devotions to the Most High, according to the law. Those whom they sent to apprehend Him were awed by His demeanour. When He said, "I am He," they went backward and fell to the ground. But nothing could keep the hardened conspirators from their purpose. They would,

however, have been powerless against Him, but for the weapons with which they were armed.

First there was the wrath of God against sinners, which He had consented to endure. Tried by the plumb rule of God's justice, all had offended, and He bore the iniquity of all. Had He been a mere man, the weight of this must have crushed Him to the earth. But He was Himself free from sin; the prince of this world came and found nothing in Him. The weight of our sins brought Him on His knees, but it could do no more, for He had no guilt of His own.

Next there was the mortality of our nature which He had assumed. He had taken upon Him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, He humbled Himself, and became obedient unto death. He brought Himself down to the level of human nature, and so permitted Himself to be struck down by the Great Leveller, Death. But though He sank beneath the blow, He saw no corruption, and rose again.

Lastly Christ was to redeem man from the curse of the law, and this He did when He submitted to be crucified; He was then made a curse for us, for it is written, cursed is everyone that hangeth on a tree. On this cross, composed of a perpendicular and horizontal beam, He was lifted up at the sixth hour—the hour of high twelve, and darkness overspread the earth until the ninth hour. The hammer which fastened Him to it was the setting maul, which laid the elect and precious corner stone of the Spiritual Temple.

Thus must every stone be laid, and thus must each one of us be brought to a knowledge of himself, and instructed how to die.

Tried by the unerring plumb rule of divine justice, none of us is upright. If the full weight of merited punishment fall upon us, there is no hope. But Christ has made an atonement; the blow is turned aside by His intercession, it smites us, but it glances from us that we may not be destroyed. Death too must be encountered, but his sting is taken from him by the hope of resurrection to eternal life. We have, besides, to undergo a death in another sense. We must die beneath the setting maul which is to place us in the Spiritual Temple. We must have a burial, too, foreshadowed in the temporary entombment of the candidate for initiation into the mysteries of ancient Masonry. The idea of a burial is always

associated with the sacrament of initiation into the Christian Church. "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death. Therefore we are buried with Him by baptism into death." So says St. Paul. And the collect of the English Church for Easter Eve almost sounds like a prayer for use in the ceremony of raising to the third degree:—"Grant O Lord, that as we are baptised into the death of thy blessed Son, so, by continual mortifying our corrupt affections, we may be buried with Him; and that through the grave and gate of death we may pass to our joyful resurrection."

There is this important difference between Christ, the Foundation Stone, and those that are built upon Him, that He has life in Himself, and they derive their life from Him. The living foundation imparts spiritual and eternal life to every stone in the building. In no other way can we possess it. The hand of the E.A. could not raise us to this life, for natural religion is powerless. The F.C. could not help us, for the moral law brings condemnation. It is the Master alone who can raise us, as He raised up St. John:—"I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not, I am the first and the last." And we can only be raised to life on the points of fellowship, which are those of Christian love. For the same Apostle says:—"We know that we have passed from death unto life, because we love the brethren. He that hateth his brother is in darkness, and walketh in darkness. If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth. He that loveth his brother abideth in the light, and there is none occasion of stumbling in Him. If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

And the whole fabric must be raised in the same way as each separate stone of it. It must increase by the edifying, or building up of itself in love. Knowledge puffs up, but charity builds up. Thus, coming to the living stone, disallowed indeed of men, but chosen of God, and precious, we also, as lively stones, are built up a spiritual house. Happy indeed are they who shall be found worthy to be placed by the Great Architect, as stones in this building, to be united to the foundation stone which He has laid in Sion, to grow up into a holy Temple, in the Lord; a Temple in which the

noise of axe and hammer will not be heard; in which all love all, sing with one voice, and worship as one man, a temple which will endure to eternity, and in which the living stones shall shine as the stars for ever and ever.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 27.)

CHAPTER XII.—continued.

The Christians had no longer among them the wood of the Holy Cross to animate them in battle, and to cheer them in death. In place of it, King Guy caused the Books of the Evangelists to be borne before him, wrapped in coverings of silk, and supported by four Knights. Guy commanded the right wing, and had under his baton the French and the Knights Hospitallers. The Venetians, the Lombards, and the Syrians formed the left wing, and were commanded by Conrad de Montferrat. The Germans and English, commanded by the Landgrave of Thuringia, occupied the centre. The Templars, with the Duke of Gueldres and his soldiers, formed the reserve, and were under the command of Gerard de Ridefort. The guardianship of the camp was entrusted to Gerard d'Avesnes and Geoffrey de Lusignan. Saladin, with his army, presented a formidable appearance, commanding the centre in person. His nephew had charge of the right wing, and the Princes of Mossoul and Sandjar of the left.

The battle commenced by the archers and cavalry of the Christians attacking the right wing of the Mussulman army, which they broke. Conrad de Montferrat then advanced with his cavalry, and the Mussulmen giving way before him, fled in disorder. The Christians took possession of the enemy's camp, the cords of the pavilion were cut, and the fiery Count de Montbar penetrated to the tent of Saladin, which he seized upon. The rout of the Saracens was complete, and in their terror they fled to the most distant cities, without drawing rein or taking refreshment. An Arabian historian, Chehabeddin, writes,—“This day I was among the holy men, and I was upon the hill with them, looking at the fight, and watching for what should happen to the enemy. We had no idea that the battle would reach us; but when the enemy be-

came mingled with our troops, we mounted our mules, without any warlike equipments, and seeing that all the army had turned their backs, we fled away. We reached Tiberias, with others who had taken the same road. Every one of us had forgotten to drink or eat. Other fugitives went as far as Damascus, without stopping on their way, constantly pursued by fear." Saladin remained almost alone on the field, and was several times placed in imminent danger.

The newly-arrived Christians, seeing the flight of the Mussulmen, and imagining their defeat complete, committed the most fatal errors. While some pursued the fleeing enemy, others gave themselves up to securing the plunder. Gerard de Ridefort, aware of the insecurity of the victory, and better acquainted with the tactics of Saladin, in vain despatched messengers to recall the pursuer, and personally remonstrated with the plunderers to resume their ranks. Finding his endeavours fruitless, and knowing the danger of leaving the field open to the attack of a returning enemy, he drew up the troops under his command in battle order. His manner, though sad at the blindness of the Christians, was calm and encouraging. While the Templars were waiting for the bursting of the thunder-cloud, he spoke in the most affectionate terms to them, bidding them follow in the track of their glorious predecessors, and, should God require it of them, to add the names of fresh martyrs to that long roll which their Order already possessed. His fears were speedily confirmed. Saladin quickly perceived the advantage afforded him by the Christians. Hastily gathering together a party of horsemen, he returned to the field of battle. The Templars, writes Vinisauf, inferior to none in renown, devoted to slaughter, presented for an hour a firm and immovable front to the attacks of Saladin, and by their courage saved the army. Before the Christians could rally, the gallant Gerard fell at the head of his Knights, and with him his able representative, John Terricus. "Happy he," continues Vinisauf, writing of the Grand Master, "on whom the Lord conferred so great glory, that he should at last receive the laurel he had earned in many wars, and be admitted into the fellowship of the martyrs." Michaud states that Gerard de Ridefort was taken prisoner by Saladin, and being reviled for his breach of faith, in not leaving the Holy Land according to the terms of his ransom, replied to them haughtily, whereupon they slew

him. Michaud does not state his authority for this, nor can we find anything in the chronicles to corroborate it. We are apt, therefore, on the authority of Vinisauf and others, to believe that Gerard fell in the front of the wave of battle, calm and courageous to the last.

Speaking of the reverse of the Christians, Vinisauf says:—"Oh, miserable change of affairs! The Christians had gone forth with confidence—they return in confusion: they had marched in order—they return in disorder: victorious, they had routed the foe, yet they ran back vanquished. Man's presumption at length acknowledged what man and man's strength can effect, if they rely not on the Lord's right hand; for He powerfully works victory amongst his own people, who give confidence to the warrior, and a crown to the victor. Our men had presumed on their own strength; they believed no enemy could be found who would put them in fear, and yet they found that enemy too near them, for they lost fifteen hundred men." Saladin ordered the bodies of the slain to be cast into the river Belus, so that the sight of them might carry terror into the camp of the enemy, and by putrifying, cause a pestilence.

Gerard de Ridefort, although somewhat impetuous in his actions, was a good and noble man, and his chroniclers ever mention his name with respect. Although his advice led to the disastrous defeat at Tiberias, his suspicion of the fidelity of the Count of Tripoli vindicated this step; for, had the Count been loyal, and not anxious to ingratiate himself with Saladin, a different result might have been achieved on the ill-fated field. As it was, the Grand Master failed not in his duty as a gallant Knight and skilful general. Had the general body of Christians supported him in his attempt to reach the lake of Tiberias, the greater portion of the army might have been saved to protect the Holy City. As a general, few equalled Gerard de Ridefort, while his councils, dictated by the exigencies of the times, save in the affair of Tiberias, when followed, never failed of success. He had the interests of the Christians at heart, and, without any wish for the advancement of his Order over right and justice, supported what he considered to be the honourable and the true. By his unwearied exertions and determined valour, the Order of the Temple was kept alive in the East; and when he fell, there fell one of the strongest props of the Christian

cause in Palestine. Brother Walter, the Grand Marshal, a brave and sagacious warrior, ruled the Order as Regent till the meeting of the Chapter General for the election of the new Master.

(End of Book I.)

TRAVELLING CRAFTSMEN IN GERMANY.

The following communication from the benevolent Thomas Twining, contains some curious details on medieval practices. It will be found in full in the *Journal of the Society of Arts* on the 6th inst. :—

THE WORKING CLASSES OF NASSAU.

If all is tolerably right, the lad receives in due form his educational certificate, and he and his friends set about looking out for the right sort of shop, and a comfortable master; but, before a definite agreement is come to, German prudence steps in very appropriately and prescribes two weeks' preliminary trial. If this turns out to mutual satisfaction, a contract is drawn up, of which the legalisation is obtained with very little expense, or none at all if the parties are poor. For ordinary trades, such as those of the shoemaker, tailor, joiner, baker, &c., the usual term is three years, and the total sum to be paid to the master varies from thirty to sixty florins (£2 10s. to £5), or a term of four years is agreed upon, without payment, the work of the apprentice in the last year being expected to form an equivalent. With respect to more difficult trades, such as those of the watchmaker, mechanic, lithographer, &c., the term is usually three or four years, with a payment of eighty to two hundred florins (£6 13s. 4d. to £16 13s. 4d). In no case does an apprenticeship last longer than four years. As far as I have been able to ascertain, serious disagreements between masters and apprentices are less frequent in Germany than with us. One legitimate cause of dissatisfaction on the part of the apprentice, which frequently occurs in England, is the incompetency of the master to teach all he engaged to teach. This is in some measure obviated in Germany by the examination which must be undergone before an artisan can settle anywhere as master; but in all cases redress is facilitated by the practice of paying the stipulated sum by instalments, so that one-third or one-half of the amount stands over to the conclusion of the term. If an apprentice has

just cause for complaint, he is released by the local authorities from further obligations towards his master, and his friends from further payment. At the expiration of his term the apprentice must furnish proof of the extent of his acquirements, by executing some appropriate piece of handiwork, in the presence of the official judges of the trade, forming a kind of jury, which, from its usefulness, deserves some attention. Every three years the masters in each trade, residing in a district, or in a group of districts, if the trade is a scarce one, assemble to elect, or re-elect three representatives for the purpose of examining the certificates, and of testing and recording the abilities of industrial candidates. Such is the Board of Examiners, which we now find sitting in judgment on the merits of the young artisan anxious to emerge from his apprenticeship, and which we shall meet with again in a further stage of his career. If the examiners are not satisfied with the young man's performance, he must find means of improving himself within half-a-year, against another trial; if, on the contrary, they are well pleased, he obtains his certificate as *gesell*, or journeyman, and sets out for his travels. Those to whom German literature is familiar, will remember that the *wanderschaft*, or travelling apprenticeship of young artisans, is included in the world of poetical ideas and associations peculiar to the Germany of the olden time. It is true that about the year 1819, the guild system was handled in a manner which nearly amounted to its abolition in the Duchy of Nassau, and that the *wanderschaft* ceased to be obligatory; moreover, railroads and police have done much in these prosaic days to deprive this custom of its colouring of romance; but, nevertheless, it still retains enough of the character of the industrial period in which it had its origin, midst potent guilds and jolly companionships, to render a special inquiry both entertaining and instructive. For our present purpose a brief summary of its leading features will suffice. When the *gesell* arrives at a town, he goes forthwith to the specially appointed inn of his trade, where the inn-father, from whom he is entitled to receive paternal attentions and advice, shows him a register, in the form of a slate or black board, on which is inscribed the name of any master wanting a hand. If the register is a blank, and the *gesell* has no cash in purse from previous savings, he may claim his *viaticum*, or travelling money, which is either paid from the treasury of the town, or

from a subscription purse of the trade, or made up by small donations which he gets at the several workshops of his calling, where he applies in succession for that purpose; in so doing, he generally makes good his claim to brotherly assistance by some token which he bears, or by mysteriously symbolical signs and passwords, analogous to those used in Freemasonry. At Frankfort, where trade affairs are reckoned to be on a more liberal, or more antiquated footing than elsewhere, an itinerant servant of the proud company of hair-cutters receives, from a special purse, as much as thirty-six kreutzers (one shilling); but this may be counted exceptional, and in the generality of cases the total amount which a common journeyman obtains by legitimate means is no more than a few pence: at all events the sum is definitive; except in case of illness, no further sum can be claimed, and it will be well if the next morning's dawn sees our wanderer trudging contentedly onward, his knapsack on his back, with a boot sticking out at each end of it, and his faithful pipe dangling at the side of his mouth, whilst he sings some classical ditty of the brotherhood. Often, however, his prospects are far from encouraging, and his heart grows heavy as he slowly puffs his last pipeful. The very apprenticeship through which he has acquired the knowledge of his trade, binds him to its narrow and exclusive regulations. He can only exercise it by placing himself at the disposal of a licensed master; the law forbids him, under penalty, to undertake anything on his own account; and I am assured that this enactment is rigorously enforced. In relation to its moral tendency, this thick-and-thin life of labour and adventure has little to recommend it. In a technical point of view it is undoubtedly productive of good results. If endowed with an observing turn of mind, the *gesell* may acquire in his travels not only practical experience in all the branches of his calling, but a valuable knowledge of the various methods and contrivances used in various countries; and it is indeed his chief consolation in the hardships he has to undergo, that those acquirements may one day enable him to ascend into a higher industrial region, where he will be no longer a dependent, and need no longer remain a bachelor.

HE who cannot see the beautiful side is a bad painter, a bad friend, a bad lover; he cannot lift his mind and his heart so high as goodness.

SUPPLEMENT TO THE TEN DECADES OF MASONIC PRECEPTS.

Taken from Bro. PURTON COOPER'S Manuscript Collections.

For reasons, which it is not necessary to state in this place, the further publication of the "Decades of Masonic Precepts" is for the present postponed.

What is above called a supplement consists of two precepts only, being, it will be seen, elucidatory of of which have already appeared.

A future opportunity will be taken of explaining the employment of the title "Masonic Precepts," one precept, and emendatory of another precept, both upon which an anonymous critic has sent some not very good-natured remarks.—December 10th, 1867.

The Mind's Purification.

Brother, prayer for him who has offended thee, and for him who has injured thee, is the mind's purification. It drives away anger,* and it drives away the desire of revenge.

Unrepented Sin.

Brother, every unrepented Sin is a heavy load.†

HER MAJESTY'S THEATRE AND BRO. S. MAY.

At a meeting of the Masonic, theatrical, and personal friends of Bro. Samuel May, convened by circular, and held at Freemasons' Tavern, London, on Monday, 13th January, 1868, Bro. John Udall, in the chair, it was proposed by Bro. W. Hale, seconded by Mr. W. Ough, and resolved,

"That this meeting deeply sympathising with Mr. Samuel May, in the very severe loss sustained by him, as costumier, from the recent disastrous fire at Her Majesty's Theatre.

"That, recognising the worth, kindness, and many excellent qualities of Bro. May, more especially the readiness evinced by him in the relief of distress whenever brought to his notice, and in rendering assistance in every case of calamity or misfortune, this meeting is of opinion that the opportunity thus unhappily afforded should be made available for the presentation to him of a testimonial evidencing substantially the estimation and regard in which he is

* See Precept XXIV., FREEMASONS' MAGAZINE, vol. xvii., page 307.

† These words are appended to a memorandum, of which the following is a copy:—"A brother had committed a sin which, using metaphorical language, he described as making him 'walk with difficulty.' At this he expressed wonder, the sin being in his estimation a light sin. The sin was manifestly an unrepented sin; and the brother was rightly told that what was deemed by him a light sin was, nevertheless, a heavy load, and that it was no wonder that he 'walked with difficulty.'" Precept XXXIII., FREEMASONS' MAGAZINE, vol. xvii., page 330, is plainly taken from this memorandum, but in so unskillful a way that, without the help of conjecture, its chief and particular force cannot be perceived.

held by the various classes of the community amongst whom he has so long and so worthily laboured.

"That, the committee now appointed be authorised and empowered to arrange with managers who may be inclined to place their theatres at the disposal of the committee, for benefit performances, and with professional ladies and gentlemen who may be willing to give their services, and to take such steps as they may deem desirable for the collection of private donations.

"That an account be opened at the London and County Bank (Oxford-street Branch), under the name of the 'May Testimonial Fund,' in the names of Bros. Ledger, Beard, and Udall."

Committee (with power to add to their number):

Adams, S., Philharmonic Hall, Islington.
 Arliss, H. M., Canonbury.
 Bain, Robt., Fore-street, Lambeth.
 Beard, Thos., 10, Basinghall-street (Hon. Sec.)
 Berri, D. G., 36, High Holborn.
 Binckes, F., Freemasons' Boys' School.
 Buckstone, J. B., Theatre Royal, Haymarket.
 Creswick, W., Royal Surrey Theatre.
 Cox, Edward, 102, Chancery-lane.
 Cary, Henry, 5, King-street, Covent-garden.
 Cottebrune, Mr. C. A., 29, Dean-street, Soho.
 Creaton, Major, 7, Sidney-street, Brompton.
 Davis, E. D., Theatre Royal, Newcastle on-Tyne.
 Glover, Albert, Walthamstow.
 Hale, William, 100, Drury-lane.
 Head, Benjamin, 37, Edwards-square, Kensington.
 Lamb, F. W., Wood-green.
 Ledger, Frederick (*Zreas.*), *Era* office.
 Leared, Arthur, Wood-green.
 Littlewood, George, Drury-lane.
 Ough, W., Belvidere-road.
 Robinson, J., 7, Park-lane, Piccadilly.
 Ringrose, Basil, Wood-green.
 Sheen, J. R., 20, Upper St. Martin's Lane.
 Sinclair, H., St. George's Hall, Bradford.
 Sothorn, E. A., Haymarket Theatre.
 Smith, E. T., Royal Lyceum Theatre.
 Smith, John, Bow-street.
 Spencer, Richard, 26, Great Queen-street.
 Todd, B. T., Aldermanbury.
 Udall, John, 38, Milk-street.
 Watson, W., Drury-lane.
 Warr, W. H., 17, Featherstone-buildings.
 Weedon, William, Fore-street.
 Wynne, W., Burr-street.

The next meeting of the committee will be held at Freemasons' Tavern, on Tuesday next, the 21st inst., at two o'clock in the afternoon.

PERILS OF RESPECTABILITY.—While open sin kills its thousands, worldly respectability kills its ten thousands; it is an inclined plane of unsuspected danger; it is covered with green grass; yes, enamelled with lovely flowers to the very edge of the precipice, ending in eternal ruin. "Why will you send money for that which is not bread, and labour for that which satisfieth not?"

MASONIC NOTES AND QUERIES.

THE ANTIQUITY OF THE ROYAL ARCH.

Bro. B., "A Masonic Student," has favoured your readers with a reply to my communication of the 4th inst., and I hasten, although busy, to acknowledge that we are evidently approaching an agreement as to the question at issue. Permit me also to thank "A Masonic Student" for the fraternal manner in which he alludes to my views, and for the evident attention he has paid to my remarks, notwithstanding they do not accord with his opinions. We admit that the clue to the real history of the R.A. degree is in the division of the third degree, and as that is the whole point of "A Masonic Student's" argument, viz., "That the Royal Arch, as we have it, is identical in substance with the second part of the master's degree," so far I quite coincide with him. There can be no doubt as to the fact that the Royal Arch degree is "the completion of the third," and that an English Freemason is but half a Mason, unless he has been exalted in an English Royal Arch Chapter, and thus been brought acquainted with the sublime principles of that interesting and imposing degree. All these statements, and others in the two letters referred to, I can fully endorse, and yet hold the opinion that the Royal Arch of England cannot be traced before 1740. "A Mason Student," in *Freemasons' Magazine*, 28th ult., says it is "clear that Dermott and his associates extended the second part of the third degree, until they made it a fourth degree, and gave it the name of the Royal Arch." This fact is also clear to me, and to my mind quite conclusive that the English Royal Arch—as a degree or in name—did not exist before 1740. Hence, although I believe the third degree existed before A.D. 1740, there does not appear to be any evidence for the existence of the English Royal Arch before that year. When time permits, I promise to refer to the subject at more length. Dr. Oliver certainly alludes to the "Rite Ancien de Bouillon" in the origin of the English R.A. (1867) as being the "nucleus" and the "first faint glimmerings of the Royal Arch degree" (pages ix., &c., 85), and what is more, distinctly states that this "Rite A. de Bouillon" was the "First R. A. Ritual," styled by "its fabricators the fourth degree," and was "the first germ of the degree" (as it was designed by the brethren who seceded from the Constitutional Grand Lodge in 1739), which was imposed on the brethren as "ancient Masonry." Dr. Oliver likewise styles it an "unsatisfactory jumble." We wish all the subscribers would procure this work from Bro. Spencer, Great Queen-street, London, and read for themselves. They will then see whether if Dr. Oliver—the greatest modern light of Freemasonry—ever contradicts himself throughout the learned work. To me, the reissue of so valuable a history reflects great credit on the enterprising publisher, Bro. Richard Spencer, as surely we should endeavour to know what is really ancient and what is modern of Freemasonry. The author never varies from the first edition of 1847 on any important point, and in both editions he uniformly ascribes the origin of the Royal Arch degree to the "seceding brethren;" he also states that he cannot find any mention of the degree before 1740. "A Masonic Student," as yet, has not made known to us any proof to the contrary. With Bro. the Rev.

A. F. A. Woodford, "I cannot see the use or tendency to strip our old traditions of their value and importance." But what old tradition mentions the Royal Arch degree? We much regret that "ill-health has for a time" compelled him to defer publishing the valuable Masonic collection he has made. We hope soon, however, he will be able to give us the benefit of his researches as to the antiquity of the third degree. As there is no MS. marked L. in the appendix to Bro. Findel's "History of Freemasonry," I cannot "look at it." Perhaps "A Masonic Student" refers to appendix C. Would the latter MS. prove that the Master's degree was unknown to those of the first and second? According to the *Book of Constitutions*, A.D. 1723, it would not, as the E.A. and F.C. were present at the installation of the Master and Wardens; and we have no record of any other grade but these three before A.D. 1717—viz., Entered Apprentice, Fellow Craft, and Master. The latter, though not a secret degree, or, in fact, not a degree at all, but simply a rank conferred on a F.C., or *bona fide* employer of Masons. I am sorry that numerous engagements will prevent my considering the statements of "A Masonic Student" at greater length just now. He may, however, understand that so long as he admits that the Royal Arch degree was a term given to the second part of the third degree by the "ancients" about A.D. 1740, I can fully agree with him in anything he may say that would tend to exalt the Royal Arch, as that admission alone is what I have contended for, and not the sublime nature of the degree. The antiquity of the third degree is quite another question, as it existed when Royal Arch Masonry was unknown. I take this opportunity of thanking Bro. C. P. Cooper for his very accurate and useful epitomé of the first part of my humble efforts to elucidate facts on Freemasonry.—W. J. HUGHAN.

THE ROYAL ARCH.

I see one or two obvious typographical errors in my last letter, which I wish to request your readers and Bro. Hughan kindly to alter. The MS. is marked "C," not "L," as by misprint, and is at page 691 appendix. The word "immediate" stands for "*numismatic*," and in the 9th line "he" should be "*it*."—A MASONIC STUDENT.

FREEMASONRY IN THE MOON.

"G. D.," thanks for the copy of the comic paper upon this subject. It is plain that the work after which the facetious author asks is Gruithuisen's "Treatise on the Moon, and Traces of its being Inhabited." Your witty friend should ascertain what has become of this treatise. It was prepared in 1825, but, from Gruithuisen's desire of greater completeness, it remained in manuscript in 1836. Perhaps it has now seen the light. Gruithuisen is famous amongst astronomers for his excellent lunar observations, from which, however, he has made some fanciful inferences. First, he considers some of the moon's clefts as indications of animal existence, and looks upon others as being probably broad, straight clearings through forests, and forming connections of the nature of roads through all the fertile regions of its surface. Next, although he owns we could hardly expect to see the "Selenites" themselves individually on their journeys, yet he does not think it impossible that large bodies of them (peradventure a Masonic

procession) might be detected in these roads by their difference of colour, especially if meeting and separating again. Lastly, he inclines to the idea that certain regular straight ridges are the roofs of long-inhabited halls (maybe Masonic), and opines that some minute crater-chains are dwelling-places. The words inserted above as parentheses are the additions of a sister, Grand Mistress of a Lodge of Adoption.—C. P. COOPER.

BRO. H. B. WHITE ON FREEMASONRY AND CHRISTIANITY.

I am sure that the pleasure afforded me by the perusal of the interesting article on "Freemasonry and Christianity," by the indefatigable Mason, Bro. H. B. White, must have been the happy experience of numerous subscribers. Much good has already been done to the Craft by the labours of such Masons as Bro. H. B. White, as their researches have culminated in placing the keystone of revelation in the arch of the Craft. To Bro. C. P. Cooper (P. Prov. G.M. of Kent) we are also much indebted, who has almost exhausted the subject as respects the belief in the Great Architect of the Universe required of candidates for membership. I presume the curious diagrams, so neatly engraved, are by Finch (copies of which I have), who published his works in the early part of the 19th century.—W. J. HUGHAN.

BRO MORRIS, OF KENTUCKY.

That excellent Mason, Bro. Morris, of Kentucky, will visit the British Isles next month. The ensuing passage on the value of the Bible is from his pen:—"The Bible may well be prized amongst Masons and Masons' wives, for it has banished idle worship, abolished infanticide, put down polygamy, exalted the condition of women, raised the standard of public morality, created for families a home, and caused benevolent institutions to spring up as with the wand of enchantment. Oh! let the Bible be in the centre of your lodge, honoured, opened, accessible to all." This statement is, I am convinced, amply sufficient to ensure Bro. Morris a fitting reception in every English, Scotch, and Irish lodge. Read, however, what his friend Bro. Murray Lyon has written, *Freemasons' Magazine*, No. 441, page 461.—C. P. COOPER.

MASONIC MARKS.

In addition to the information afforded in Bro. John Yarker's communication of the 11th inst., the subject is also considered in the admirable "History of Freemasonry," by Bro. W. A. Laurie, W.S., Grand Secretary of Scotland (Spencer, London, 12s., I think). Indeed, there is not another work on Freemasonry, which so fully treats of Masonic marks as this one mentioned, and it is well illustrated with marks from various old buildings in different parts of the world. It may be as well to state that the Grand Lodge of Scotland recognises the mark degree, and not the Royal Arch, and hence Bro. Laurie, as the G.S. of that important body, is well calculated to speak authoritatively on the subject. Apart from the valuable article on Mark Masonry, the work contains an accurate epitomé of the reasons that induced this Grand Lodge to exalt the mark degree. Although it is styled the second edition of "Laurie's History of Freemasonry, A.D. 1804," in many respects it is a new work, and quite unique.—W. J. HUGHAN.

WHAT WOULD BE AN IMPORTANT DISCOVERY.

Show that Theism, as distinguished from Christianity, was, before the revival of 1717, receivable into our four old lodges. This, "Q. C.," is what, on the occasion mentioned in your letter, some one present said would be an important discovery in the history of modern English Freemasonry.—C. P. COOPER.

FREEMASONS' MAGAZINE, VOL. XVI. INDEX.

"O. G.," your letter affords me much pleasure, as it abundantly shows that you have of late made not a little progress in your Masonic studies. The following are the communications made by me to the *Freemasons' Magazine*, vol. xvi., for which you will search the index in vain:—1. A Suggestion. 2. The Chevalier Ramsay's Grades. 3. Christian, Jewish, Parsee, and Mahomedan Freemasonry. 4. The Friendship of Ethical Writers and the Fraternity of Freemasonry. 5. An Ancient Initiation. The four first are all in No. 413. The fifth is in No. 417, being the last number of the volume.—C. P. COOPER.

PRIMORDIAL GERMS.

"P. Z.," the will of the Great Architect of the Universe that the complex shall be evolved out of the simple, is best shown in the animal kingdom. The primordial germs of a man, a dog, a bird, a fish, a beetle, a snail, and a polypus, Professor Huxley tells us, are in no essential structural respects distinguishable.—C. P. COOPER.

CORRESPONDENCE.

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

MASONIC PILGRIMAGE TO THE ORIENT.

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

Dear Sir and Brother,—It is certainly true that Bro. Morris will receive little encouragement from English or Continental nations in a mission for archaeological explorations in the Holy Land any more than he would for geological explorations. Having no special knowledge, and no acquaintance with the country or its language, neither Bro. Morris nor any one stopping a short time in the country could do any good. Masons or non-Masons would prefer for such a mission some one having suitable opportunities, such a one, for instance, as the distinguished Biblical archaeologist, Mr. Morris's countryman, the Rev. Dr. Robinson.

Then, as Bro. Findel says, there are Masons already at Beirut. Besides those of the newly-proposed German Lodge, the Palestine, there are the members of the Scotch Lodge, for some years established under the name of the Rock of Lebanon, and which includes several English and Scotch Masons, competent to make inquiries, and who have found nothing. Its list includes Bro. Eldridge, H. B. M. Consul General, Bro. Rogers, Acting Consul General, and others. Bro. Eldridge in the summer lives in Lebanon, and takes great interest in it.

Many distinguished Masons, English, American, and French have of late years visited the Holy Land.

The proper channel for Masonic exertions in investigations in the Holy Land is the Palestine Exploration Fund, a labour exciting the deepest interest

among English and Americans, and among the latter none the less from confirming and completing Dr. Robinson's discoveries. The Palestine Exploration Fund deserves the sympathy of all Masons, and their contributions, I expect, will receive a vote from the Grand Lodges of these islands, of the States, and that Bro. Morris will apply to this purpose the funds he has already raised.

They will be thankfully received and properly applied, for I may tell Bro. Morris and your readers that the Palestine Exploration has, with other competent assistance, that of a zealous Mason.

I say nothing to deter Bro. Morris from a visit to the East for his own satisfaction, with the assurance of a cordial reception.

While on this subject I would recommend to the admirers of Bro. Morris in this country to take care that his reception shall not have the appearance of that of a clique, for the result might be that Bro. Morris would miss a reception in those very quarters where he is most desirous of being known. This would be the more to be regretted, for American Masons have always received honour and welcome from their brethren by the ties of blood and Masonry on this side of the wide sea.

Yours fraternally,
AN EASTERN MASON.

"BOX BROWN."

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

Dear Sir and Brother,—At last, after five applications made by letter to three brethren in Jersey, on behalf of your correspondent "Z.," who inquired about "Box Brown," I learn, by reply received this day, that he was initiated into Masonry four or five years ago in the Royal Sussex Lodge, No. 244. As the W.M. does not allow any access to the minute book of that lodge, I have not been able to ascertain the names of the proposer and seconder, nor the exact date. "Z." will now be in possession of the main point, and will be enabled to take such action in the case as he may think proper.

I hope, after the explanations given now and in my last letter, that "Z." will withdraw the charges he made against me, in which he implied officiousness on my part, and breach of a promise, which examination of my letters will show that I had not made. I assure "Z." that from the date of his first communication I have not at any time lost sight of the matter, and that I have done all I could to obtain the information he wanted, which open inquiry in your pages has failed to elicit from the Jersey brethren.

Yours faithfully and fraternally,
H. H.

Totnes, Jan. 11, 1863.

THE PALESTINE EXPLORATION FUND.

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

Dear Sir and Brother,—Might I suggest that the example set by Lodge 31, of subscribing to the above fund, might with propriety be followed by other lodges, the object being one in which all Masons must be deeply interested.

Yours fraternally,
FREDERICK MUDFORD, W.M., Lodge 31,
Canterbury, Jan. 9, 1863.

MASONS' MARKS.

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

Dear Sir and Brother,—I observe in the *Magazine* of the 11th January, under the head of "Masonic Notes and Queries," a paragraph relating to Masons' marks, by Bro. John Yarker, jun., stating that very little that is reliable seems to have been written on this interesting subject. The Rev. Mr. Woodford, Swillington, Leeds, published a collection of marks in the *Freemasons' Magazine* of 1862.

I am sure my old friend and Brother and coadjutor in Masonic researches, the Rev. A. F. A. Woodford, P.G.C., will give this misstatement of Bro. Yarker a positive contradiction, for both Brother the Rev. A. F. A. Woodford and yourself well know that I contributed a number of authenticated Masonic facts and Masons marks to the *Freemasons' Magazine* in 1862.

If Bro. Yarker will exercise a little patience he will find in a few months a volume published entitled "Historical Masonry, illustrated with Masons' Marks," by E. W. S., and dedicated by permission to the Right Hon. the Earl de Grey and Ripon, D.G. Master of England and P.G. Master of West Yorkshire.

This volume will contain upwards of 5,000 marks from the Pyramids, Holy Land, Mesopotamia, Lycia, India, and every country in Europe except Russia;

also Chinese emblems, Hiram Abiff's tomb, diagrams of the Pyramids, of English, Scotch, and continental cathedrals, drawn on a scale of 100 feet to one inch; mediæval tombs, coins, &c.; also copies of drawings of the Saxon period, from the Cottonian collection in the British Museum; Roman marks and other drawings; also extracts from the mediæval rolls in York Minster, Westminster Abbey, Exeter, and other cathedrals, castles, and buildings. The work will also give an historical account of the manners, customs, regulations, ordinances of our mediæval brethren; and, in the absence of plans, which were never made on paper or parchment, the geometrical principles on which they were constructed will be explained by diagrams. All the facts given in this volume will be authenticated.

After paying the costs of publication, and expenses of collection, a considerable sum will be devoted to our Masonic charities.

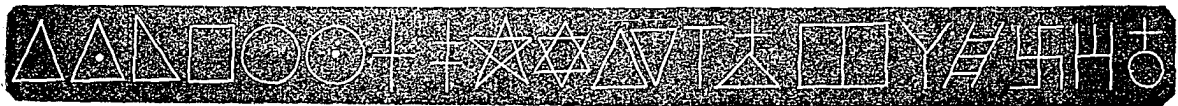
I send herewith symbolical marks, runes, and the Monk's Alphabet, for publication, and to give some notion to my brethren of the nature of the volume about to be published by the author.

Yours fraternally,

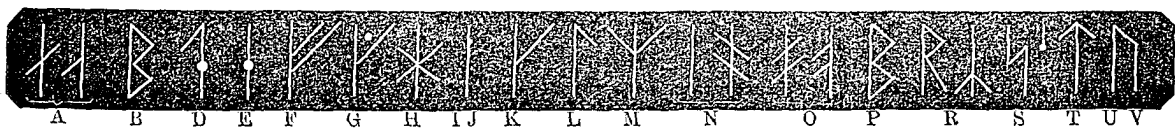
EDW. W. SHAW,
P. E. C. of Knight Templars.

Lune Villa, Farnworth, near Warrington.

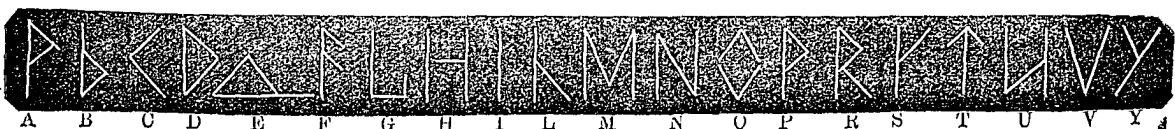
SYMBOLICAL.



RUNES.



THE MONK'S ALPHABET.



REFUSAL OF ADMISSION.

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

Dear Sir and Brother,—The attention of the Wellington Lodge, No. 548, has been drawn to a paragraph in your report of the meeting of the Royal Oak Lodge, No. 871, held at Deptford, on the 23rd October last, and which appeared in your magazine of the 2nd November, wherein it is stated that an American, who presented himself to visit that lodge, was refused admission, on the ground that when tried he did not possess the slightest proof of identity. It further stated, that it was with pain ascertained that this same person had been admitted as a visitor to one lodge, and that he stated he had been visiting lodges in Great Queen-street, &c.

Now, as the "one lodge" so particularly mentioned happens to be the Wellington, I will plainly state what took place on the occasion of the American's visit to us. When he produced his certificate it was observed that it was not signed, which he explained by stating that it was sent to him on the eve of his departure from America, and that he had no instructions as to signing it. He was then tried, and proved himself a Mason so thoroughly, that we had no hesitation in admitting him, and on the last occasion of our meeting he visited us again, having in the meantime obtained from America a letter addressed to the Grand Secretary in London (Bro. W. G. Clarke) confirming his statement as to his certificate.

As regards the Royal Oak Lodge, he informed us that he was not tried at all, but was refused admission solely on the ground of his certificate not being signed. Of course they were perfectly justified in refusing him admission, although I regret that they did not try him.

I trust you will give this communication a corner in your columns, as I am anxious to show that "one lodge" was not unmindful of its duties in reference to visiting brethren.

I am, Sir, yours fraternally,

E. J. B. BUMSTEAD, P.M. and Sec., No. 548.
13, Romney-terrace, Greenwich, S.E.,
Jan. 10, 1868.

DR. MORRIS'S VISIT TO EUROPE, &c.

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

Dear Sir and Brother,—It would be well for all our friends who intend inviting the learned American Mason, Bro. Dr. Robert Morris (Past G.M., Kentucky) to meet them at any annual gatherings, special assemblies, or lodges, to send their invitations to the Editor of the *Freemason's Magazine*, who has kindly consented to be the medium of communication for Dr. Morris when in England. We are all anticipating a great treat to see so enthusiastic and distinguished a Mason "face to face," and I am sure my good friend Bro. Findel is also, although his last letter was a little in the fault-finding strain.

Yours fraternally,
W. J. HUGHAN.

To be appreciated, the symbols and forms of Masonry must be studied.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE Old Concord Lodge annual ball will take place on Wednesday, February 5th, in the new large hall at the Freemasons' Tavern, which is expected to be a very brilliant affair, as extra exertions will be used to make it one of the best gatherings ever known in connection with the lodge. The stewards have for some time past been engaged in perfecting the arrangements, and Bro. Marriott's band is engaged for the occasion. To those outside the Old Concord Lodge it may be satisfactory to know that these annual balls have greatly advanced the charities of the lodge, and many distressed brethren have reason to be grateful for the assistance obtained through their agency.

BATH.—The Most Worshipful the Grand Master of England has granted warrants for two new lodges in the province of Somerset. The first, the Nyanza Lodge, was opened at Ilminster on the 10th inst. The second, the Lodge of Agriculture, was consecrated at Congresbury, on Tuesday last.

BIRMINGHAM.—We have received a report of the meeting of Fletcher Lodge, No. 1,031, held at the Masonic Rooms, Newhall-street, on the 8th inst. This report having arrived too late for insertion in present issue, we are only able to note the principal question raised in the lodge, which was for the purpose of assisting Bro. J. H. Bedford, aged 74. We notice from the report that it is intended to purchase an annuity for him. The sum required, considering his age, must necessarily be small, and we heartily hope that our Birmingham and other brethren will not forget Bro. Bedford in his hour of need, and smooth his declining years, he having devoted a considerable amount of time and labour in the interests of Masonry. We understand that the Provincial Grand Lodge of Birmingham are now making a small allowance to him until something is finally decided upon; and we have no doubt that the members will be glad to answer any question respecting this really very deserving case. We shall be happy to second the efforts made on behalf of this most respected brother.

We have received a very interesting report of the Anglesey Lodge, but from want of space are compelled to allow it to stand over until our next.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A Quarterly General Court of the Governors and Subscribers of the Girls' School was held on Thursday, the 9th inst., in the board-room, Freemasons' Hall, Bro. Major Creaton, V.P., in the chair. There were also present—Bros. John Boyd, E. H. Patten (Secretary), A. H. Hewlett, H. Law, J. Symonds, T. W. White, T. O. Hodgkinson, W. Wing, E. S. Snell, John Udall, W. Young, Raynham W. Stewart, E. Cox, J. R. Sheen, W. Gray Clarke, H. Massey, R. Spencer, W. Farnfield, James Terry, H. Empson, Edward Moore, H. Mugeridge, and F. K. Stevens.

A long discussion arose on the minutes as to the desirability of allowing two children, being sisters, to be in the School at the same time; but at the conclusion of the discussion, in which several brethren took part, the votes of the governors present were taken, and the result was a confirmation of the minutes, which admit of any number of girls of one family being eligible for admission.

The minutes of the various committees were read by Bro. Patten, and confirmed; and the Treasurer was authorised to sign cheques for the tradesmen's bills.

The following motion by Bro. Symonds, seconded by Bro. Raynham Stewart, was carried:—"That the Treasurer be authorised and directed to place a further sum of £1,000 on deposit with the London and Westminster Bank, thereby making the amount £3,000, and that the House Committee be requested to take legal opinion as to the power of the Institution with respect to investments in freehold property, and the liabilities they would incur in so doing."

Twenty-three candidates were placed on the list for next election. Eleven, with their friends, were introduced to the Board. Out of the twenty-three on the list nine are to be elected.

A vote of thanks to the Chairman, proposed by Bro. J. Udall and seconded by Br. E. Cox, concluded the proceedings.

The annual Christmas treat was given to the children at the School-house, New Wandsworth, on Tuesday evening. About 120 visitors were present, and the whole proceedings were of a most satisfactory character. It may be interesting to the subscribing brethren to know that the pupils thoroughly enjoyed themselves.

METROPOLITAN.

OLD CONCORD LODGE (No. 172.)
Centenary Year.

The hundredth anniversary meeting of this distinguished lodge was held on Tuesday evening, the 7th inst., at the Freemasons' Hall. The occasion was naturally one of great interest; especially to the members of it, and attracted a number of visitors. Amongst them were the following: Bros. Meymott, P.M. 14; Burches, P.G.S. 60; Lilly, P.M. 69; Davis, P.M. 95 and 172; Hart, P.M. 410; Osmond, P.M. 813; Thompson, P.M. 177, and W.W. 1158; Bertram, P.M. 742; Reed, P.M. 101; Stowe, P.M. 77; Shafae, P.M. 554; A. Adams, P.M. 25; Massey, S.W. 619; Taylor, 177; Humphreys, 91; Jones, 60; Goodwer, 83; Stroud, 657; Fisk, 108; Reed, 413; Charles Thompson, 177 and 1,158; Norman, 91; Potter, 742; Simpson, 33; Parker, 538; Green, 177; Hadley, 55; Macnamara, 3; Beard, P.M. 101; and many others. Bro. A. Sallust, W.M., presided. The business of the lodge consisted of one passing and two raisings, after which Mr. John Hancock was initiated into the mysteries and privileges of Freemasonry.

Bro. Emmens, P.M., then assumed the chair, and Bro. Laughlin, Chaplain of the lodge, presented Bro. Waters, the W.M. elect, to receive at his hands the benefit of installation, accompanying the same by some remarks upon his qualifications for the duties of the office, that being the second time the choice of the brethren had fallen upon him.

Bro. Emmens then recited the usual ritual observed upon such occasions, and the lodge being opened in the third degree, all the brethren below the rank of an installed master retired. A board of Installed Masters was then formed, consisting of twenty-four P.M.'s, when Bro. Waters was installed according to ancient custom, and in due form as W.M. of the Old Concord Lodge for the ensuing year. The rest of the brethren were then admitted, and the new W.M. received the customary salutes from them on his appointment to that important office. Bro. Emmens then proceeded with the rest of the installation ceremony and delivered the charges in his usual impressive manner, for which he received the unanimous approbation of the brethren, manifested by loud cheering.

The W.M. then made the following appointment of officers for the year: Bros. King, S.W.; Masterman, J.W.; the Rev. J. W. Laughlin, Chap.; Dr. Jabez Hogg, Treas.; Emmens, P.M. Sec.; Nicholson, D.C. and W.S.; Morria, S.D.; Holland, J.D.; Lawson, I.G.; and Speight, Tyler.

A very satisfactory report of the financial condition of the Benevolent Fund attached to the lodge having been read, notwithstanding the unusually heavy calls made upon it during the past year,

Bro. Emmens said as that was the centenary year of the lodge, he thought they ought to mark the occasion by some act that should be worthy of it, and show to the Craft at large that, although they had a Benevolent Fund of their own, from which any brother could be at once relieved whenever occasion required, they did not wish to aggrandise the benefit of it entirely to themselves, although it was raised and subscribed to solely by the members of the lodge. Their object was charity, wherever that charity was required; and they had no selfish views in raising it to its present state, their only object being to do good in the hour of misfortune. He therefore gave notice that at their next meeting he should move that fifty guineas be voted to the funds of the Royal Benevolent Institution for aged Freemasons and their Widows; fifty guineas to the Girls' School, and fifty guineas to the Boys' School, so that from thenceforth the lodge would be Vice President of all their Masonic Institutions. That would absorb a large sum of money, but he believed they were in a condition to afford that to be done. It would be necessary, however, before they could do that they should suspend the first bye-laws of the Benevolent Fund, and he accordingly gave notice that at their next meeting he would move its suspension.

Bro. Dr. Hogg said he had much pleasure in seconding both motions.

It was then agreed that both motions should appear on the summons for discussion at the next meeting.

There being no further business, the lodge was closed in due form, and with solemn prayer.

The brethren then adjourned to the new and splendid ball-room, where the banquet was to take place, this being the first time it was used for such a purpose. It is really a magnificent and spacious apartment, elegantly fitted up, lighted mainly by a brilliant "sunlight" in the centre, and several chandeliers, and the chaste and harmonious decorations excited general admiration. The dinner was served up *a la Russe*, and the tables were studded with vases of flowers and elegant devices. The fare consisted of everything that the season could afford, and, under the careful superintendence of Bro. Gosden, the indefatigable manager to the Freemasons' Tavern Company, it left nothing to be desired, for everything gave the most entire satisfaction.

On the withdrawal of the cloth, grace was said by Bro. Staboe, which was followed by the toast of "The Queen and the Craft." The National Anthem was sung by the professional singers, the solo parts by Bro. Woollams.

The W.M. gave next "The Health of the Worshipful Earl of Zetland, Grand Master of Masons," and said that he was the right man in the right place, whose heart and soul was in Freemasonry, and from his high and distinguished position he was sure to do all he could to promote the interests of their honourable society. He hoped that he would be spared to occupy that position for many years, and he also hoped that the brethren of that lodge might for many years have an opportunity of bearing testimony to his worth. The toast was cordially responded to.

Song, Mr. Elmore—"Thou art so near and yet so far." This gentleman does not belong to our Order, but nothing can exceed the delight which his exquisite rendering of the song produced; it was loudly and cordially encored, but he afterwards substituted for it "Bily Mavourneen," which was given in an equally rich and faultless manner.

The W.M. next gave "The Earl de Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers," coupling with the toast the name of Bro. Dr. Hogg, G.D.

Bro. Dr. Jabez Hogg returned thanks, and said he felt it to be a great honour conferred upon him to serve under so distinguished a nobleman as the Earl de Grey and Ripon, who was anxious to take part in everything for the good of Freemasonry, and he believed there was no brother more anxious and conscientious in the discharge of his duties than the Deputy Grand Master. He (Bro. Hogg) felt proud of being a member of the Grand Lodge, and he thanked them in the name of the Deputy Grand Master and the rest of the Grand Officers for the kind and sincere manner in which their healths had been drunk.

Bro. the Rev. J. W. Laughlin said he had been honoured by the W.M. by being entrusted with his gavel, while he proposed the next toast. He would not detain them long, although he felt it to be a great honour to be called upon to propose the toast; still he thought there must be some mistake about it. When they opened the Grand Lodge the W.M.G. Master began with the junior officer amongst them, and somewhat adopting that course, he had to propose the health of the most junior member amongst them, and he welcomed him with the greatest

cordiality. He congratulated the brother who had joined them on that particular evening, for he had had an opportunity of witnessing the installation of the Master on that their centenary meeting. If he had entered it with the same emotion that he (Bro. Laughlin) had done when he was initiated by their dear departed Bro. Kennedy in 1854, he must have been impressed with the solemnity of the occasion, for he looked upon the rite as a religious ceremony, and he thought no one could hear the great principles of Freemasonry enunciated without feeling that he had taken the most important step in his life in joining such a body as they were. It was the practice of some persons to decry Freemasonry, but it was the common habit of every ignorant, for he had invariably found that there were no people so positive or so dogmatic in discussing any question as those who knew nothing about it. As regarded Freemasonry, no one could understand it unless he joined it, and then he would understand it and go into it heart and soul. As a minister of religion, having belonged to the Old Concord Lodge from 1854, and it was now 1863; if any one were to say to him, "Now Bro. Laughlin, is it your desire to quit Freemasonry?" his ready answer would be "By no manner of means whatever!" He was at heart a Freemason—he was the son of a Freemason;—he had two sons, and he trusted they would become Freemasons also before he descended into the common clay. Long might Freemasonry flourish, for it taught a man to rely on the Great Architect of the Universe, in whom he lived, moved, and had his being, if he obeyed his behests and walked in accordance with his holy spirit. That was written as plainly as if written by the sunbeams, so that "he who runs may read." It would solace them in distress, comfort them in the hour of trouble, promoting the honour and glory of the Great Architect of the Universe, and so make them a united people, and especially so those who belonged to the great and glorious household of the faith. He concluded by proposing "The health of Bro. Hancock, their newly initiated brother, a happy new year and long life and happiness to every member of the Old Concord Lodge." The toast was cordially drunk.

Bro. Hancock very briefly returned thanks.

The Worshipful Master said the toast he was about to propose was one of great importance, and was always received with a large amount of satisfaction and gratification in the Old Concord Lodge. It was "The health of the Visitors." They were honoured on the present occasion by so many distinguished brethren that it cast a brilliancy over the meeting by their presence. He gave "The health of the Visitors."

Bros. W. J. Meymott, Lilly, Reed, and Shaboe returned thanks.

Song, Bro. R. Green, 177 (of the Alhambra and Oxford),—
"Let each do his duty and hope for the best."

Bro. Hogg proposed "The health of the W.M., Bro. Waters."

The W.M., in returning thanks, said ever since he had been a member of the lodge he had always endeavoured to discharge every duty he might be called upon to perform, and as they had for the second time placed him in the chair, he hoped to discharge that duty in a proper manner, with honour to himself and credit to the lodge. The position in which they had placed him that day had gratified the highest desire he had entertained for many years; and he hoped the younger members of the Old Concord Lodge would show their willingness to discharge their duty in the same honest manner which he had done. He could assure them that they if they did so it would give them a large amount of pleasure, and he trusted that there was not then a brother of the Old Concord Lodge who would not at some time or other be amongst the Past Masters of it. He hoped those duties would be rendered with pleasure to themselves and profit to all the members of the lodge. If their years of work were recompensed by the same amount of happiness that he had experienced that night, their year of office would not be found too long, and could not too often be repeated. He had only to thank them for the kind manner in which they had drank his health, wishing that they might all wear centenary jewels in the Old Concord Lodge.

The W.M. next proposed "The health of the P.M.'s of the lodge." Drunk with very great cordiality.

Bro. Emmens, P.M. and Sec., in responding to the toast, begged to return thanks for himself and the other P.M.'s of the lodge, and he could speak for them as well as himself, that they would do all in their power to promote the welfare and interests of the lodge, and he could assure them that when any brethren were anxious for information the P.M.'s were always ready to impart it to them. The inauguration of their centenary

year of the lodge made him think seriously of himself, particularly when speaking of the lodge having existed for a hundred years, for he had been nearly one-third of that time a member of it. He only trusted that he might be spared to see the completion of that centenary year. He could not refrain from thinking for a few moments on a departed brother whom they all respected, who took a deep interest in the coming centenary year, but where was he then? He was gone from among them—he was no more—and who could tell who might be the next. It might be the will of the Great Architect of the Universe that he (Bro. Emmens) might not see the completion of that centenary year, but whenever he might be summoned hence he was sure that there was not a member of the Old Concord Lodge but would shed a tear of sympathy on his behalf. If by God's blessing he could in any way promote the interests of the lodge, and he could give satisfaction to them he should feel that he had been amply paid for what he had done. Having commenced he hoped that the proposition he had made in the lodge would be carried out, and that they might do a great deal of good to their Benevolent Fund. He wished all the brethren long life and prosperity, that they might for years meet together; but if it was so willed that he should be taken from them, it was his earnest prayer that they might all again meet in the Grand Lodge above, where the world's Great Architect lives and reigns for everlasting.

The W.M. said to Bro. Laughlin, their Chaplain, they owed a large amount of gratitude to those practical truths which he enjoined them to observe, not only in the lodge but outside of it. The name of Bro. Laughlin had become a byword in the Old Concord Lodge, as one of those bright and shining lights, whose footsteps they ought to follow to become good and honest Freemasons. He had therefore much pleasure in proposing "The health of Bro. the Rev. J. W. Laughlin, their Chaplain."

Duet, Mr. Elmore and Bro. Woollans—"All's Well."

Bro. Laughlin said some persons could be cruel in their kindness, for that was the second time that evening he had been called upon to address them. At a moment's notice he was called upon to address their brother initiate, and in that case if he had to speak at the merits of Freemasonry, when once his tongue was set going he could go on to any length, and that reminded him of a text which was from the late Archbishop Whately, which was, "Peter said, here are two swords," and that was enough. Upon that he could make a good sermon, but he could not make a sermon when he had to speak about himself. Since he was initiated in the Old Concord Lodge he had met with great kindness, and he would go the length of his cable tow at any time to serve a brother. He hoped God would bless the Old Concord Lodge, and long might it prosper.

The W.M. next gave "The Officers of the Old Concord Lodge," for which Bros. King, Masterman, and Hogg severally returned thanks.

Some few other toasts were given and the proceedings were brought to a close.

During the evening a number of songs were sung, and the whole gave great satisfaction.

PROVINCIAL.

CORNWALL.

REDRUTH.—*Druids Lodge of Love and Liberality* (No. 589).—The brethren of this lodge held their annual celebration of the festival of St. John the Evangelist, in their lodge room, Tabb's Hotel, on Monday, the 6th inst., when Bro. Wm. Tregay was installed as W.M. with due solemnity, in accordance with ancient custom, and in an impressive manner by Bro. John Hocking, jun., P.M., P.G. Supt. of Works, who was ably supported by the P.M.'s present, Bros. T. Solomon (Mayor of Truro), P.S.G.W.; F. W. Dabb, Prov. J.G.W.; E. T. Carlyon, P.G.S.; E. H. Hawke, jun., P.S.G.D.; John Michell, P.G. Dir. of Cers.; Josiah Ralph, P.G. Steward; W. H. Jenkins, P. Prov. S.G.W.; Thos. Chirgwin, P. Prov. J.G.W.; John Bray, P. Prov. G. Dir. of Cers.; Ed. Penman, P. Prov. J.G.D.; Wm. Nancarrow, P. Prov. G. Steward; Thomas Michell, P. Prov. G. Steward; and Wm. C. Oke. The newly installed Master then appointed his officers and invested them with their badges of office:—Bros. Thos. Davey, jun., I.P.M.; J. F. Penrose, S.W.; J. H. Mitchell, J.W.; Rev. V. W. Popham, Chap.; John Hocking, jun., P.M., Treas.; J. H. Reynolds, Sec.; W. T. Davey, S.D.; Wm. Lidgley, jun., J.D.; Wm. Wales, Dir. of Cers.; Jas.

Sims, I.G.; Thos. Eddy, Wm. Chapple, Stewards; John Polkinghorne, Tyler. Bro. F. W. Dabb, P.M., P.J.G.W., was elected Steward for the Cornwall Masonic Annuity Fund. On the conclusion of the business of the day the brethren accompanied by their visitors from neighbouring lodges, sat down to a superb banquet, provided by Bro. Tabb, in his best style. The blessing of the Great Architect of the Universe having been invoked by Bro. Rev. Dr. John Banister, P.G. Chap. On the removal of the cloth the W.M., Bro. Tregay, in proposing "The Queen and the Craft," made allusion to the present excited state of the country, and said while unprincipled men were endeavouring to subvert the law, order, and peace of this country, and murdering her Majesty's well-disposed and innocent subjects, he was sure that Freemasons of all political creeds, would rally around the Throne and support the authorities who had been striving loyally to uphold the constitution, and particularly at this time of excitement, they would all join the more readily, in responding to this toast, showing as Freemasons the esteem in which they hold their beloved Queen. This was received with a hearty and spontaneous burst of applause from all the brethren, thereby proving that Cornish Freemasons are united, not only in the interests of the Craft, but in loyalty and devotion to their Sovereign, and in appreciation of the liberties and constitution of their country. The toast of the P.M., Bro. Augustus Smith, was loudly applauded and responded to feelingly and eloquently by Bro. E. T. Carlyon, P.G.S. It was noticed that there were present fourteen representatives of the Provincial Grand Lodge. After the usual loyal and Masonic toasts had been duly given and responded to, and many Masonic and humorous speeches from a large number of talented brethren had been delivered, the brethren passed a most convivial evening enlivened by several glees and songs, and separated in harmony, good fellowship, and brotherly love. This lodge continues in a very flourishing condition, the heavy expenditure attending the entertainment of the Provincial Grand Lodge in June last having been covered by the income of the year.

CUMBERLAND AND WESTMORELAND.

LONGTOWN.—Holy Temple Lodge (No. 412).

The annual meeting of this lodge took place at the Wheatsheaf Inn on Thursday evening, the 2nd inst., and as brethren are highly recommended to visit other lodges than their own, the most lively anticipations were entertained with respect to the evenings proceedings that were about to take place; the principal one being that of installing the W.M. elect, Bro. Woodhouse, S.W. Steward 310, Prov. G.S. Many brethren from Carlisle, Preston, &c., paid a visit to the town in two carriages, drawn by grey horses, with silver-mounted trappings, which created quite a stir in the small town of Longtown. The brethren assembled at 6 p.m. At the request of the brethren Bro. G. G. Hayward, I.P.M. 310, Prov. Sword Bearer, took the chair, in the absence of the W.M., A. Woodhouse, S.W., Prov. G.S., I. Slack, W.M. 310, as J.W., Thomas Robinson, P.M. S.D., W. Murray (who is upwards of eighty-six years of age), J.D., J. Cockburn 310, acting Sec. in the absence of Bro. D. Murray, P.M., Bro. Forster, P.M., Treas., J. Gibson, J.D. 310, as I.G., Nixon, P.M. Tyler. Bro. Jessie Banning, J.D. 343, presided at the harmonium. The lodge was opened with prayers. The minutes were read and confirmed and other minor affairs being settled, the lodge was opened in the second and third degrees. Bro. Woodhouse having engaged to accept the high office, and signified his assent in the usual manner, was presented to a board of installed Masters, and after the customary prayer had been offered, and the ob. administered, was regularly installed in the chair of K.S. by Bro. F. W. Hayward, P.M. and Dir. of Cers. 310, P. Prov. S.G.W., and duly proclaimed and saluted. Bro. Woodhouse then appointed and invested his officers for the ensuing year, viz.:—Bros. H. Fleming, I.P.M.; R. M. Hill, S.W.; W. McCullester, J.W.; R. Irving, Treas.; D. Murray, P.M., Sec.; R. Forster, S.D.; J. Pendrigh, J.D.; T. Robinson, I.G.; W. Nixon, Tyler. At the conclusion of the ceremony the following brethren and visitors adjourned to a banquet, sumptuously provided by the host and hostess, Mr. and Mrs. Calvert: Bros. A. Woodhouse, W.M. Steward 310, Prov. G.S., presided; R. M. Hill, T. McCullester, R. Irving, N. Forster, T. Robinson, W. Nixon: Henry Fleming, I.P.M. Prov. G. Assistant Dir. of Cers.; F. W. Hayward, P.M. Dir. of Cers. 310, P. Prov. S.G.W.; G. G. Hayward, I.P.M. 310, Prov. G.S.B.; J. Slack, W.M. 310; T. Blacklock, P.M. 310; W. Johnston, S.W. 310; I. Gibson, J.D. 310; T. Cockburn, 310; Jessie Banning, J.D.

343, Preston; Sergeant Samuel Maxwell, of the 70th Regiment 402, J.C. The cloth being withdrawn, the following toasts were proposed: "The Queen," "The Prince and Princess of Wales," "The Grand Lodges of England, Ireland, and Scotland," coupled with Bros. F. W. Hayward, Maxwell, and Blacklock respectively. Bro. Hayward said he was not aware why the W.M. had coupled his name with the Grand Lodge of England, seeing that he was not a member of that lodge—though he hoped to be one some day—for when he became a member of the fraternity his ambition was to obtain the highest post that one in his position could do, and so far he had succeeded; but he was sorry to say that members of provinces so far distant were not permitted to hold any office in the Grand Lodge of England, but only those in the London district, or else P.G. members or D.P.G. members; and why? because they could not be expected to attend each meeting the Grand Lodge held; but whether of the Grand Lodge or not, he had great pleasure in responding to the toast.

Bro. Maxwell returned thanks on behalf of the Grand Lodge of Ireland, and said that Masons of the Irish constitution were Freemasons to the backbone, and was happy to say that, though they were Irish, yet there were no "Fenians" among them, but staunch supporters of their Queen and country.

Bro. Blacklock said that he could not tell why he was selected to return thanks on behalf of the Grand Lodge of Scotland, except that he was initiated in that country; but since he had become a resident in the City of Carlisle, he had joined the Grand Lodge of England—for the system that was carried on, in former days, in the North, was not in accordance with his desires; yet, notwithstanding all that, he was glad to be in a position to respond on behalf of the Grand Lodge of Scotland, where none but the most honourable men were permitted to hold office, thus showing that there was something more than looseness below the surface, for he had visited several lodges in Scotland, and was always received with respect and esteem. Therefore he begged to thank the W.M. for the kind manner in which he proposed the "Grand Lodge of Scotland," and resumed his seat, amid loud applause.

Song—"Hail Masonry Divine!" by Bro. A. Woodhouse.

Bro. G. G. Hayward proposed "The health of the Prov. G.M., Lord Kenlis," responded to by Bro. R. Forster.

Song—"Rule Kenlis," by Bro. Woodhouse.

Bro. W. Johnston, in proposing "The health of the D. Prov. G.M., Bro. Whitwell, and also of the officers, Past and Present," said, from what he knew of Bro. Whitwell, that he was the right man in the right place, and he (Bro. Johnston) had no doubt but that the D. Prov. G.M., and his officers under him, would do their duty, and that he had great pleasure in coupling Bro. Fleming's name with that toast; which was drunk with all honour. Bro. Fleming duly responded in a long speech.

To the health of the W.M., Bro. A. Woodhouse returned thanks for the kindness of the brethren in selecting him for the chair, and trusted that, under the guidance of the great Architect of the Universe, he would be spared to fulfil his duties until his successor be installed, and hoped that his officers would do their best to assist him; therefore he would again thank them, and, before he sat down he wished to propose the health of the officers of Holy Temple Lodge, No. 412, with all honour, which was duly responded to by all respectively.

Song—"Heart and the Hand," by Bro. W. Johnston.

Bros. J. Slack and J. Banning returned thanks on behalf of the visitors.

Song—"We need na' fear the de'il," by Bro. R. Forster.

Bro. R. Irving rose to propose "The health of Bro. F. W. Hayward, the Installing Master," and said, from what he had seen of Bro. Hayward, he felt sure that he was deserving of all the praise that could be given him. He (Bro. Irving) trusted that all present would show their esteem by drinking to his health with full musical honours. Bro. J. W. Hayward duly responded in a retrospective speech, and concluded by drinking to the health and prosperity of Bro. William Murray Senior, who is upwards of eighty-six years of age, Bro. W. Johnstone singing "What was the Old Man thinking as he leaned on his Oaken Staff," in such a feeling manner that it touched many a chord.

Bro. R. Forster responded to the toast of absent brethren, and said especially on behalf of Bro. Major Graham, who is now residing in London, though absent in body yet he was present in mind, for he (Bro. Forster) had received a letter from him, accompanied with a sovereign, for the brethren to

drunk in a bumper to his health. With that he wished to hand the sum to the W.M., and before the brethren parted he (Bro. F.) begged to sing a parting song called "Burns's Farewell," after which, all standing, Bro. Johnston sang the air of the Anthem, "God Save the Queen." All the visiting brethren parted in high glee in having honoured the installation of Bro. Arthur Woodhouse, W.M. 412, Steward 310, P.G.S. and Treasurer to the "Masonic Life-boat Fund," all arriving safe at Carlisle in the small hours of the following morning.

CARLISLE.—*Castle Union Lodge* (No. 310).—*Installation of W.M.*—On Tuesday, the 17th ult., the brethren of this lodge celebrated their annual Festival of St. John. After initiating J. M. Harrison and Colour-Sergeant Ford, Bro. John Slack jun., was installed Worshipful Master for the ensuing year, by Bro. C. J. Bannister, P.G.S.B.G.L.E., the choice having been made by ballot on the previous evening. The new Master appointed his officers as follows:—W. Johnson, S.W.; G. Sommerville, J.W.; George Clarke, S.D.; John Gibson, J.D.; J. Atkinson, I.G.; G. Murchie, reappointed Sec.; W. Court, reappointed Treas.; John Barnes, reappointed Tyler; Woodhouse, Steward.

DEVONSHIRE.

TOINES.—*Pleiades Lodge* (No. 710).—The very bad state of the weather greatly interfered with the attendance of the monthly meeting on Thursday the 9th inst., only a limited number of members being present at 6 p.m., the hour named in the summonses. Among the absentees was Bro. John Heath, W.M., whose business avocations had called him to a distance, but he had provided for the emergency by requesting Bro. Dr. Hopkins, P.M., &c., to take the management of the lodge for the evening, by whom it was opened punctually at the time named in the summons. The minutes of the previous meeting were read and confirmed. A ballot was taken for Mr. James Simmons, of Torquay, as a candidate for initiation, which, after ample testimony had been given on his behalf, proved unanimous in his favour. A second ballot was taken for Bro. John Adams, of the Huyshe Lodge, 1099, as a joining member, which met with a similar result. Bro. Joseph Chenall was examined as to his proficiency in the first degree, and having answered in a very creditable manner, was intrusted and dismissed for preparation. The lodge was opened in the second degree, after which the candidate was again introduced, properly prepared, and passed to the rank of Fellow Craft by the acting W.M., who also gave him the charge appertaining to it. The lodge was resumed in the 1st degree. Bro. Lord Donoughmore now entered the lodge, accompanied by the W.M., to whom Bro. Dr. Hopkins offered to resign his chair, but being urged to complete the ceremonies of the evening, he consented to do so. Mr. James Simmons was then admitted, properly prepared, and was duly initiated as an entered apprentice Freemason, afterwards receiving the customary charge from the acting W.M., at whose request Bro. Heath now assumed the direction of the lodge. Bro. Dr. Hopkins took the chair of I.P.M., and introduced the question of musical accompaniments to the ceremonies, for which he offered to provide the means. After some discussion, Bro. Oldrey, J.W., gave notice of a motion on the subject for the next meeting. It was determined to purchase a set of book markers for the lodge Bible, containing the appropriate places at which it may be opened for the several ceremonies, illustrated by Masonic diagrams. The lodge was closed at 8.30 p.m., and the brethren adjourned to spend an hour together during refreshment, separating at 9.30 p.m.

NEWTON ABBOTT.—*Devon Lodge* (No. 1,138).—The chief meeting of the year was held on Tuesday, 7th inst., at the rooms in the Queen's Hotel. At half an hour after noon the lodge was opened in the first degree, by Bro. Capt. Bewes, W.M., assisted by Bros. Major Yates, I.P.M.; Humberstone, S.W.; Lambie, J.W. The only visitor present was Bro. Dr. Hopkins, P.M. 43 and 958, and P. Prov. S.G.W. for Warwickshire. The minutes of the previous meeting having been read and confirmed, the lodge was opened in the second degree. Bro. Dr. Hopkins as Installing Master then took the chair. Bro. Bewes having been elected as W.M. for a second year, was presented by Bro. Yates, P.M., and after the usual preliminaries took the necessary obligation of W.M. elect. The lodge was opened in the third degree. He was then duly re-installed in his chair, and the appointed salutations, processions, and proclama-

tions took place. The W.M. nominated and invested his officers as follows:—Bros. Yates, I.P.M.; Lambie, S.W.; Stooke, J.W.; Rev. Johns, Chap.; Cull, Treas.; G. H. Poulton, Sec.; Browne, Org.; Wm. Poulton, S.D.; Rees, J.D.; Major, I.G.; Weekes, Tyler. The Installing Master concluded the ceremony by delivering the several charges to the W.M., the Wardens, and the members of the lodge. On the proposition of Bro. Humberstone, seconded by the W.M., a vote of thanks was passed by acclamation to Bro. Dr. Hopkins, for having visited Newton in order to discharge the principal duty of the day, as well as for the efficient and impressive manner in which he had conducted the ceremony of installation. The Secretary was directed to enter this on the minutes. The Installing Master of course acknowledged the compliment. The W.M. presented the report of the audit committee, which was received and adopted, after some suggestions and discussion thereupon as to the best means of raising money to meet the extraordinary expenses incurred in the erection of a place exclusively devoted to the service of the Craft. An announcement was made that the next meeting of the lodge will probably be held in the new Masonic Temple, which has very nearly reached completion, and seems well adapted for the purpose for which it is designed, comprising a lodge room 45ft. long, 22ft. wide, and 23ft. high, and other necessary arrangements. The lodge was closed at about two o'clock. An hour later the brethren again met at the Commercial Hotel to partake of the annual banquet, which was admirably served by Bro. Swann. The W.M. of course presided, supported on his right and left by Bros. Dr. Hopkins, and Capt. Walrond, W.M. 303, and P.G.D. The after dinner proceedings were of the ordinary complimentary character, and not of sufficient importance to deserve particular record. The W.M. left his chair at six p.m., accompanied by many of the brethren.

DURHAM.

BISHOP AUCKLAND.—*Wear Valley Lodge* (No. 1121).—The usual monthly meeting of this young and flourishing lodge was held on Friday, the 10th inst., and numerous attended, the business being to instal the W.M. elect, to receive the Treasurer's report, and afterwards to celebrate the festival of St. John the Evangelist. Amongst the visiting brethren we noticed Bros. John Fawcett, R.W. Prov. G.M. of Durham; B. Levy, P.M. 97, P. Prov. G. Dir. of Cers. and Prov. G.J.W.; Brignall, P.M. 124, and P. Prov. G. Reg.; Ralm, P.M. 97; R. D. Ward, P.M. 173; the Rev. J. B. Butcher 95, Irish C.; T. W. Hearon, Prov. S.W. 124, and others. The minutes of the last regular lodge and a lodge of emergency, held on the 27th ult., having been read and confirmed, Bro. George Canney, M.D., who has for some time been S.W., ruling the lodge in consequence of the death of the first W.M., during his year of office was duly installed W.M., according to ancient usage, the R.W. Prov. G.M. acting as the installing officer, Bros. Ralm, S.W., and Levy, J.W. After the installation, the Treasurer's accounts were read, which showed that since the lodge was consecrated in August 1866, there had been forty-three installations, twenty-three joining members, and three members had died, leaving sixty-three on the books; the income from subscriptions had been nearly £30, and there had been several valuable presentations to the lodge, by Bros. Proud, Stillman, Davison, and others. The accounts were passed unanimously. The W.M. then appointed his officers for the ensuing year, viz.: Bros. the Rev. G. P. Wilkinson, S.W.; John Proud, J.W.; the Rev. Edward Healy, Chap.; George Stillman (elected by the lodge) Treas.; John Wylde, Sec.; H. Kilburn, S.D.; J. J. Leigh, J.D.; Pawson, I.G.; and Rymer and Dawson, Stewards. The lodge having been closed in form the brethren proceeded to the house of Bro. Labron, the Commercial Hotel, to celebrate the festival of St. John the Evangelist, when upwards of forty sat down to an excellent dinner. The chair was taken by the W.M., supported by the R.W. Prov. G.M., and other distinguished visitors on his right and left, the side tables being presided over by Bro. Proud, J.W., and Bro. Stillman Treasurer. The usual loyal and Masonic toasts were drunk with enthusiasm, and a very pleasant evening enlivened by some excellent singing was spent. The proceedings terminated about eleven p.m.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The usual monthly meeting of this lodge was held on Wednesday, the 8th inst., in the George Hotel, at seven o'clock p.m. Bro. C. Carnegie, I.P.M., took the chair of K.S., assisted by Bros. Wolverson,

S.W.; J. Newman, J.W.; H. Shaw, S.D.; G. H. Ray, J.D.; W. Calthorpe, I.G.; W. Crick, J. O'Neill, J. Webb, T. Eustace, J. Rix. Visitors: Bros. Donnoley, 398, Eng. Const., and Black, 56, Irish Const. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. A letter was read from Bro. Wolsley 5th Fusiliers, acknowledging the receipt of his English and Irish Grand Lodge certificates. Circulars were read requesting the support of the lodge for Bro. J. Clarke, of Ipswich, in his candidature for admission to the Royal Benevolent Institution, and for Edward George, a candidate for admission to the Boys' School. Bro. J. Donnoley, 398, East Lancashire, was then balloted for, and unanimously elected as a joining member, and signed and received a copy of the by-laws of the lodge. Bros. Crick, 16th Regt., and J. Webb, 18th Regt., who had been initiated at the previous meeting, were then examined as to their proficiency in the E.A. degree, which having proved satisfactory, they were entrusted and retired. The lodge was then opened in the second degree, and Bros. Crick and Webb were passed to the F.C. degree by the W.M. *pro tem.*; Bro. C. Carnegie. The test questions appertaining to the F.C. degree were then put by the W.M. *pro tem.*, and answered by the brethren, for the information of the newly passed. The lodge was then closed to the first degree, and Bro. O'Neill, 96th Regt., signed and received his Grand Lodge certificate. The resignation of Bro. Hardy, 35th Regt., was accepted, his depot being under orders to leave Colchester. Some other business having been transacted, the lodge was closed at nine o'clock p.m.

COLCHESTER.—*Angel Lodge* (No. 51).—On Tuesday evening, the 7th instant, there was a very large muster of the members at the monthly meeting to assist at the presentation of a testimonial of fraternal regard and esteem to Bro. William Slaney, Treas., who, besides holding that office for many years, and previously filling every office of importance, both in the lodge and the Royal Arch Chapter attached thereto, has voluntarily undertaken chief charge of the Lodge of Instruction, the importance of which can only be appreciated by members of the Craft, and especially by those who have qualified themselves (of whom there have been many most laudable examples) for that natural object of ambition to all good Freemasons—the Mastership of a lodge. The secret had been so well kept from Bro. Slaney that he attended the meeting without being conscious that anything unusual was about to take place, but as soon as the ordinary business had been concluded, Bro. Slaney was “taken charge of” by certain officers, under directions from Bro. Becker, (whose pedestal at the same moment showed an unwonted glitter of silver), and who proceeded to thank him in the name of the members for the long-continued and most valuable services to the lodge and to Freemasonry in general, and also on his own behalf and that of several of his predecessors in the chair for the Masonic instruction and training they had received at his hands. Bro. Slaney, in a few heart-felt words, expressed his thanks to the brethren for their kind appreciation of his services, which had been rendered solely from a desire to assist in extending the benefits of the order; and he trusted he might regard this present as an evidence that, in their opinion, he had done his duty as a Mason. The testimonial consisted of a beautifully-embossed silver tankard.

HAMPSHIRE.

PORTSMOUTH.—*Phœnix Lodge* (No. 257).—The annual meeting of the brethren of this lodge, for the purpose of installing Bro. W. H. Ford, as Worshipful Master for the ensuing year, took place on St. John's Day. A numerous party of brethren attended, and the installation ceremonies were impressively conducted by Bro. M. E. Frost, P.M. 257 and 487, and Prov. G. Treas. of Hants. At the close of the installation Bro. W. H. Ford was very cordially received by the lodge. The following officers were then appointed by the W.M. for the ensuing year:—Bros. F. L. M. Dyer, I.P.M.; Rev. F. Bankes, S.W.; J. Heath, J.W.; R. W. Bradley, Treas.; Allen Gain, Sec.; H. J. Mills, S.D.; Hall, J.D.; J. B. Goldsmith, I.G.; T. E. Bell, Org.; Swatton, Tyler; Miles and Parkes, assistant Tylers. The banquet which followed was of a very *recherché* character, and the usual loyal and Masonic toasts were given, and heartily responded to by the brethren.

FAREHAM.—*Lodge of Harmony* (No. 309).—The members of this lodge met at the lodge room, Red Lion Hotel, on Thursday, the 2nd inst., when there was a good attendance on the occasion

of the installation of the W.M. elect, Bro. C. S. Woollons, J.W., as Worshipful Master for the ensuing year, among those present being Bros. E. Emery, P.M. 342 and 903, Prov. S.G.W. Hants; T. Cousins, P.M. 487, Prov. J.G.W. Hants; J. Ogburn, P.M. 342, P. Prov. J.G.W. Hants; Forbes, P.M. 300, 804, &c., P. Prov. S.G.W. Essex; and eight or ten other P.M.'s and W.M.'s. The installation was ably and impressively performed by Bro. Ogburn, P.M.; the Warden's chairs being occupied during the ceremony by Bros. Emery and Cousins, the Senior and Grand Wardens of the province for the present year. At the close of ceremony the brethren, on re-entering the lodge, saluted Bro. Woollons with the customary honours, and he then appointed and invested his officers as follows:—Bros. E. G. Holbrook, S.W.; C. Loxton, J.W.; E. Edmonds, P.M., Treas.; R. Holbrook, Sec.; J. W. Dallimore, P.M., Dir. of Cers.; G. A. Green, S.D.; H. J. Guy, J.D.; A. Riddell, I.G.; Riddell, Tyler. Mr. Frederick May was then initiated into the mysteries and privileges of ancient Freemasonry, the ceremony being ably performed by the newly installed W.M., and the newly-elected officers fulfilling their various duties. After the transaction of the remaining business on the notice paper, the brethren adjourned to the banquet room, where an excellent spread was provided by the Misses White. About twenty-five sat down, the W.M. presiding, and the usual toasts were duly honoured, and a very pleasant evening spent.

LANCASHIRE (WEST.)

LIVERPOOL.—*Temple Lodge* (No. 1094).—On the 8th inst. this lodge was opened by Bros. R. H. D. Johnson, P.M., at six o'clock, assisted by Bro. Smith, S.W.; Sheldon, J.W.; Dyke, S.D.; Williams, J.D.; Winstanley, I.G.; T. Marsh, Sec.; Pearson, J. B. Robinson, Danson, Stewards; Boucher, D.C.; Wood, Treas.; Bro. Johnson being called away on business; Bro. Cross was passed to the degree of F.C., the working tools being given by Bro. Smith, S.W., in a very impressive manner. Bros. Bolton and Shirley wishing to take the third degree, the lodge was afterwards opened in that degree, when Bros. Bolton and Shirley were raised. The lodge was afterwards closed to the second degree, then to the first degree, Mr. Martin being proposed for initiation. Bro. Marsh Sec. P.M. Prov. G.S., presented to the lodge a very beautiful Tripod and Lewis, on behalf of Bro. D. W. Winstanley, J.G., and in feeling terms alluded to the untiring zeal and disinterested devotion in the cause of Freemasonry of Bro. Winstanley, and said that he was always at his post of duty, exerting those talents with which God had blessed him, both to His glory and the welfare of his fellow creatures. Whether affording instruction, relief, or reproof, his hand is always guided by justice, and his heart expanded by benevolence. In short he (Bro. Marsh) felt his own inability to do justice to his feelings on this occasion, but trusted that the gift, which was very beautiful and costly, might long adorn the room. Bro. Dawson presented to the lodge a very handsome standard for the banner. On the motion of Bro. Johnson, W.M., and seconded by Bro. R. H. D. Johnson, P.M., the best thanks of the lodge were given to Bros. Winstanley and Danson. Visitors, Bro. Jones, W.M. 249; Shephard 203; Rose 249; Lewis 216; Healing, 249, &c.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The installation of W.M. of this lodge for the ensuing year took place on St. John's Day, the 27th ult. We are unable this week to do more than give a list of the appointment of officers, as follow:—Bro. C. H. Oliver, W.M.; Bartholomew Thomas, P.M.; H. J. Parnall, S.W.; Rev. Samuel Fox, J.W.; Rev. Alfred Elias, Chaplain; Wm. Pickford, Treas.; Wm. Williams, Sec.; H. J. Gratte, S.D.; Wm. Randall, J.D.; H. Hellyer, Dir. of Cers.; H. J. Groves, Organist; C. Rowe, Librarian; W. Wade I.G.; W. Watkins and E. B. Sherren, Stewards; and Wm. McFee, Tyler. The banquet took place the same evening at the King's Head Hotel. The W.M., Bro. C. H. Oliver, presided. We will give a report of the proceedings in our next. We believe Bro. Wm. Williams has held the office of Secretary to this flourishing lodge nineteen years in succession.

YORKSHIRE (NORTH AND EAST).

HULL.—*Humber Lodge* (No. 57).—A meeting of this lodge was held at the Freemasons' Hall, Osborne-street, on Monday last, Bro. John Walker, W.M., in the chair, Bro. Dr. J. P. Bell, P.M., the D. Prov. G.M., for the North and East Riding of

Yorkshire, in the course of the evening, presented on behalf of eighty brethren of that lodge a handsome jewel, with full dress suit of Provincial Grand clothing to the I.P.M., Bro. William Day Keyworth, P.G. Supt. of Works, for the province of North and East Yorkshire, as a mark of respect and esteem, and as a small acknowledgment of the efficient services rendered by him to the lodge on many occasions. At the same time Bro. Keyworth was also presented with a beautiful P.M.'s jewel, set with brilliants, from the Masters, Past Masters, and brethren of the Minerva Lodge, 250; the Kingston Lodge, 1,010; the Pelham Pillar Lodge, 792; to mark their appreciation of his services in promoting the best interests of Freemasonry. Bro. Keyworth acknowledged in suitable terms, the great compliment paid to him by so many brethren of the Humber and sister Lodges, Minerva, Kingston, and Pelham Pillar.

SCOTLAND.

AYR.

THE MASONIC FESTIVAL OF ST. JOHN.

This festival was celebrated by the Ayr lodges on the 27th of December with the ceremonies usual on such occasions. The custom of visiting sister lodges throughout this province having to a considerable extent been given up by the brethren in Ayr, the attendance of deputations from a distance was on the present occasion confined to the lodges of Irvine and Dalmellington, headed by Bros. Dr. Grey and John Bain respectively; but this was more than compensated for by the unusually great strength in which the eldest as well as the youngest lodge turned out at this year's celebration. The lodges, during the evening, exchanged visits with each other—the deputations from 124 being led by the D.M. and Sec.; that from 138 by the Sec.; 165 by the D.M.; those from 204 by the P.M., Sec., and Decorator. The Grand Lodge and the Provincial Grand Lodge were represented in Nos. 124, 138, and 204 by the P.G. Senior Warden.

Ayr Kilwinning (124) began the St. John's Day festivities by sitting down to one of those relishable fish suppers for which the George Hotel (Bro. Findlay's) is becoming so justly famed—the R.W. Bro. Ferguson presiding, aided as croupier by Bro. James Reid, S.W. Supper over, the brethren, numbering about forty, adjourned to their lodge-room, which, besides being most chastely decorated with floral devices and pictures—a large-sized photograph of P.M. James Mills (now of New Zealand) in full costume as Master of "Otago Kilwinning," holding an honoured place—was filled to overflowing by one of the most numerous and most fraternal assemblages that has at any period since its resuscitation in 1850 graced the lodge of Ayr Kilwinning. Bro. Ferguson conducted the evening's ceremonial in his usually happy style; and among those by whom he was supported on the present occasion were—Bros. Highbett and Guthrie, P.M.'s; Russell, Treas.; J. S. Millwright, Captains Boyd and Kidd, Quarter-master. Sergeant D. C. Wallace, Col.-Sergt. Lumsden, John Stewart, J.W., Andrew Fallarton, J. Mitchell, George Aitken, &c. An excellent quadrille band occupied the orchestra.

The Operative (No. 138), met in the Blue Bell Inn, and the Royal Arch (No. 165), in the Kings Arms.—In St. Paul's (No. 204), the brethren to the number of thirty, dined together in the Whip Inn, doing ample justice to a dinner that was quite in keeping with the satisfactory style in which dinners are served by Bro. M'Connell, and thereafter retired to the Assembly Rooms, where, receiving a very large accession to their number, they held high festival under circumstances the most propitious of any in which St. John's Day has been kept by the lodge since the retirement of Bro. Glass from the chair twelve years ago. At dinner, and also at the subsequent meeting, the R.W. Bro. Chambers presided in the most unpretending yet effective manner, supported right and left by Bros. James Hutcheson, and A. Glass, P.M.'s; and among the sons of St. Paul's present were; Bros. D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland, and P.G.S.W. of Ayrshire; James Houston, H. Wood, J. Guthrie, W. Morton, Hugh Ramsay, D. Forgie, &c. Bro. John Shearer was the croupier, having for supporters Bros. R. Lawrie, Deputy Master, A. Martin, D. Alexander, J. and N. Murchie, W. Shearer, J. T. Shaw, A. Martin jun. Chief of the engravings of Masonic subjects that adorned the walls of the lodge room was a rare portrait of Lord Moira (afterwards Marquis of Hastings) as Grand Master Mason

of Scotland. At the evening communication, the Town Hall presented a gay appearance, the disposition of the lodge regalia being peculiarly effective, while the proceedings were greatly enriched by Bro. Norton's services as pianist to his mother lodge—Bro. R. H. Smith of Mother Kilwinning, in proposing "Bro. Norton's Health," gave expression to the feelings of delight with which he in common with the other visitors had listened to the captivating and really brilliant musical treat given by Bro. Norton, whose permanent settlement in Ayr he regarded as an invaluable acquisition to the musical talent of the town. In addition to the office-bearers and the brethren already named, Bros. Livingston, P.M., Archd. Buchanan, R. Wood, Capt. Gretrig, G. Attfield, D. B. Young, Sergt. Webster, Bugle-Major Miller, J. Cooper (whose cornet accompaniments to Bro. Norton were much admired), and other members of St. Paul's attended the evening meeting, as did also Bros. A. Guthrie, John Muat, Nisbet, Js. Grey, and others. The office-bearers of St. Paul for the ensuing year are as follows:—Bros. Wm. D. Chambers, Master; Andrew Glass, Acting I.P.M.; R. Lawrie, D.M.; Jas. Jones, S.M.; J. Leveson Douglas, Stewart of Nately Hall, Lancaster, Proxy Master; John Shearer, S.W.; D. Alexander, J.W.; Robert Winter, Treas.; James Houston, Sec.; A. Tait, and Wm. Morton, Deacons; N. Murchie, Bard; H. Wood, Decorator; T. M'Connell and H. Ramsay, Stewards; S. Buchanan, B.B.; W. Armour, S.B.; W. Shearer, I.G.; Andrew Martin, T.

GLASGOW.

GLASGOW.—*Lodge St. Marks* (No. 102).—Bro. Major Barbor, the popular R.W.M. of this influential lodge, has been re-elected to the chair of K.S. as a token of the esteem in which he is held by the brethren, and in recognition of the ability with which he has hitherto discharged the onerous duties of R.W.M. of a lodge of the high standing attained by St. Marks' (No. 102). The following are the other office-bearers elected, viz., Bros. J. Barradale, D.M.; J. M. Allan, S.M.; T. Halket, S.W.; W. Haddow, J.W.; W. A. Baillie, Treas.; R. L. M'Taggart, Sec.; J. Whyte, Jeweller; Rev. G. K. Flindt, Chap.; A. Davidson, S.D.; W. Muir, J.D.; D. H. Miller, D.C.; T. Renison, V.S. to the Provincial Grand Lodge; T. Brownlie, S.S.; and J. Pollock, Tyler.

GLASGOW.—*Lodge Clyde* (No. 408).—At the annual meeting of this lodge for the election of officebearers for the ensuing year, Bro. R. M'Kendrick was elected as the successor to the retiring R.W.M., Bro. Thos. M. Campbell. The other officebearers are—Bros. G. Angus, S.M.; J. Buchanan, S.W.; B. A. Langlands, J.W.; J. Logan, Treasurer; J. Lamont, Sec.; R. B. Thomson, Chap.; T. Craven, S.D.; W. Ralston, J.D.; C. Campbell, Architect; J. Harkness, Jeweller; J. Thomson, B.B.; W. Brown, S.B.; J. Perrie, P.G.S.; Peter Paul, S.S.; J. Roberts, J.S.; R. F. Robertson, I.G.; T. Mullens, Tyler.

LANARKSHIRE (MIDDLE WARD).

CAMBUSLANG.—*Royal Arch Lodge* (No. 114).—The brethren of this lodge held their annual meeting on Wednesday forenoon, the 1st inst., for the celebration of St. John's-day, and also for the purpose of electing office-bearers for the ensuing year. The following is the result of the election:—John Glen, jun., R.W.M.; John Glen, sen., D.M.; Francis Gibb, S.W.; Wm. Jarvie, J.W.; Henry Aitchison, B.B.; Robert Clark, Treasurer; James Jarvie, Secretary; John Jarvie, G.S.; John M'Kinzie, S.S.; Robert Campbell, J.S.; Wm. Nisbet, I.G.; Robert Arbuckle, Tyler.

PEEBLES AND SELKIRKSHIRE.

JEDBURGH.—*St. John's Lodge* (No. 104).—The brethren of this lodge, numbering over sixty, and several visiting brethren, held their annual meeting in the Lodge-room, Black Bull Hotel, on the 27th ult., at four p.m. The various offices having been filled, the names of those elected to the vacancies are:—Bro. Blackie, R.W.M. (re-elected); Robert Hogg, S.W.; Adam Scott, J.W.; William Johnstone, D.M.; Walter Easton, Sec. (re-elected); J. S. Turnbull, Treasurer; Andrew Aitken, S.D.; George Aitken, J.D.; James Bell, S.M.; Graham Halliburton, J.D.G.; Andrew Kerr, B.B. (re-elected); William Turnbull, S.B. (re-elected); William Aitken, Tyler (re-elected). Stewards were also chosen to act as occasions may require.—Bros. W. Laidlaw, Alexander Crosbie, Wm. Thomson, and George Turnbull. After disposing of other business, a torchlight procession

was formed, at 6.15 p.m., and, under the superintendence of Bros. A. Scott and R. Furness, were led through the principal streets of the old burgh, and afterwards into the abbey grounds, where a brilliant spectacle was witnessed by the concourse of onlookers, who were attracted by the gay appearance the procession presented; and while in the abbey grounds several very appropriate tunes were discoursed by the rifle volunteer band, whose services were highly appreciated, and who also played the "Merry Masons" to a Freemason's delight. On their return to the lodge-room a sumptuous dinner awaited the brethren, to which they did ample justice, and, from the nature of the dishes and their contents (provided by Bro. Minto), was greatly relished after so nice a walk. During dinner music was advanced by the band, which lent a pleasing effect to the proceedings. On the cloth being removed, the following was the order of the evening:—The toasts of "The Holy Lodge of St. John's" and "The Queen and Craft," given by the chairman, were followed by the song of "The Queen and Craft," given by Bro. A. Scott in a spirited style. The next toast on the list was that of "The Prince and Princess of Wales, the Duke of Edinburgh, and the rest of the Royal Family." "The Army, Navy, and Volunteers" was responded to by the acting Senior Warden, Bro. J. S. Turnbull, who thanked the lodge for the very hearty manner in which his present of a sword had been received, and hoped it might never be put to any less peaceful use than that which it had been put to that evening—viz., being carried at the head of the procession. Bro. J. Thomson then favoured the company with the song, "Bonnie Scotland." "The Three Grand Lodges," proposed by the chairman, and "Bro. H. Inglis, P.G.M.," by the Senior Warden, were followed by "Burns' Farewell," sung by Bro. J. Scott. "The Visiting Brethren," proposed by the Senior Warden, and responded to by a brother from Hawick, was followed by the song "Beautiful Isle of the Sea," by Bro. McDonald. The toast of "Our Right Worshipful Master" having been enthusiastically received, he, in reply, urged upon the members generally the duty of regularly attending the meetings of the lodge, offering to hold meetings at any time for the instruction of office-bearers, and hoped that all would join heartily in promoting his schemes for the welfare of the lodge. Bro. Brown then gave Moore's beautiful song, "The meeting of the waters." "The Past Masters of St. John's Lodge" having been responded to by Bro. Simson, was followed by the song, "Let masons be merry," by Bro. A. Scott. "The Past Senior and Junior Wardens" was given by Bro. J. S. Turnbull. In reply, Bro. Newlands said that though conscious of deficiency in some respects, he and his colleague had done their duty to the best of their ability; and hoped their successors would give every satisfaction to the lodge. As time was pressing, the remaining toasts were quickly got over, and preparations made for a ball to follow. This was a most successful part of the evening's programme, and was kept up with great spirit till nearly six o'clock on Saturday morning. To give some idea to the numerous readers of the *Freemasons' Magazine* of the very flourishing state in connection with this lodge, it may be mentioned that since St. John's Day, 1866, till 27th December, 1867, no fewer than 43 carefully-selected candidates were presented for instruction, and were initiated, passed, and raised in due form, the duties of which office almost entirely devolved on Bro. Blackie, R.W.M., who has most efficiently contributed, by working with a will, as a Mason ought to do, not only for the good of the lodge with which he is immediately connected, but also in the "outer circle" in which he walks.

IRELAND.

LIMERICK.

LIMERICK.—*Eden Lodge* (No. 73).—The members of this lodge celebrated the Festival of St. John on the 31st ult., at the Globe Hotel, William-street. The chair was occupied on the occasion by Bro. Fife, W.M., on whose right sat Bros. the Right Hon. Lord Dunboyne, Prov. G.M.; Barrington, and Captain Lloyd, W.M. of No. 202, Newcastle; on his left sat Bros. Peacocke, P.M.; Phayer, P.M.; McQuaide, P.M.; Langley, P.M.; Bassett, P.M., &c. There was a large number of the brethren present, and visiting brethren, including some members from H.M.S. *Prince Frederick William*. The usual loyal and Masonic toasts were given and responded to, includ-

ing the toast of "The Provincial Grand Master, Lord Dunboyne," which was suitably acknowledged by that illustrious Brother. Several Masonic and other songs were sung, and a delightful evening spent. A vote of thanks was passed to Mr. and Mrs. McNay, of the Globe Hotel, for the manner in which they superintended the arrangements and had the banquet served up, which gave general satisfaction. The brethren separated at a late hour in peace and harmony.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE (No. 84).—The members of this lodge held a meeting on the 27th ult., that day being the Festival of St. John the Evangelist. The lodge was opened at three o'clock punctually, when a goodly number of brethren were present. Amongst the members were the Dep. Prov. G.M. Bro. Gallienne, Bro. Guilbert, W.M., in the chair; Bros. Martin, S.W.; Gardner, J.W.; Glencross, S.D.; Millington, J.D.; Sarchet, Sec.; Sneath, I.G.; and Manger, Tyler; also Bros. Churchhouse, Willcocks, Hutchinson, Treas., Strickland, P.M.'s; and Bros. Carleton, Nicolle, Muntz, Parker, Cohen, Turton. Visitors: Bros. A. Horner, 862; and R. O. Aland, P.M. 31. The business to be carried out was the installation of the W.M. elect, Bro. W. Martin, as the W.M. for the ensuing year. The installation ceremonies were very beautifully worked by the Dep. P.S. G.M. At the close of the installation the W.M. was very cordially saluted in the usual manner by the brethren present. The W.M. then proceeded to appoint as his officers for the coming year—J. B. Gardner, S.W.; J. S. Glencross, J.W.; J. Millington, S.D.; Sneath, J.D.; and J. H. Parker, I.G., the Dep. Prov. G.M. duly investing them with their respective collars of office, and addressing to each of the recipients a few words of advice and encouragement to persevere in their Masonic duties. Bros. Hutchinson, P.M., Sarchet, and Manger, who had been respectively re-elected to the several offices of Treasurer, Secretary, and Tyler, were also invested with their collars of office. Some little routine business followed, and the lodge was closed in due form a little before five o'clock. The greater number of the brethren who attended the lodge again assembled at Bro. Gardner's, Royal Hotel, at five, where they were met by other brothers, and all (about 31) sat down to a very excellent dinner, comprising, amongst many delicacies, the good old standing dishes so familiar to every one at the merry time of Christmas. After dinner the usual loyal and Masonic toasts were given and responded to in some of the best which the worthy host, Bro. Gardner, could produce from his cellar, and altogether a very pleasant evening was spent. It has been the custom for many years in Doyle's Lodge that the members should dine together on the Festival of St. John the Evangelist, always being glad to meet at the banquet any brother, whether resident in the island or not, who may wish to join them. During the course of the evening a very pleasing incident occurred—viz., the presentation of a P.M.'s jewel by some of the younger members of the lodge to Bro. Guilbert, P.M., who had that day vacated the chair of W.M., which he had held for two years. The presentation, at the request of the donors, was kindly undertaken by the Dep. Prov. G.M., who, in a kind and very feeling speech, in which he alluded to the admirable manner in which Bro. Guilbert had presided over the lodge for the two past years, so much to the satisfaction and advantage of every member of it and credit to himself, offered for his acceptance the jewel which he held in his hand. After expressing his sincere wishes that he might long live to wear it, and that it might be seen for many years in Doyle's Lodge, he took the opportunity of addressing a few words of advice to the younger members present, pointing out to them the gratifying honour which Bro. Guilbert's worthy Masonic career had that evening led to. Bro. Guilbert, who was evidently quite unprepared for this to him unexpected feature in the programme of the evening's entertainment, in a few appropriate words earnestly thanked his younger brethren of Doyle's Lodge for their kind present, assuring them that he took truly to heart the good feeling which had prompted them to the act, and that the jewel would ever be highly prized by him.

Give your friend counsel with caution.

ROYAL ARCH.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—An emergency convocation of this chapter was held at the Freemasons' Hall, on Friday, the 10th inst., at which the following comps. were present: Major Brewin, M.E.Z.; Weare, H.; Rev. John Spittal, J.; Kelly, P.G.H., Treas.; Pettifor, P.Z. and Dir. of Cors.; Manning, N.; Buzzard as E.L.; A. Clarke, P.S.; Ride, A.S.; Gosling, Toller, J. C. Clarke and Harris. The chapter having been opened in solemn form, a ballot was taken for the following twelve brethren as candidates for exaltation, viz.: L. L. Atwood, Garden City Lodge, 141, Chicago, Illinois, U.S.; W. E. Stainton Stanley, J.W.; and T. Thorpe, S.D. of St. John's Lodge, 279; Matthew Hack, Edward Mace, Peter Wardle, and Charles Alfred Spencer, of the John of Gaunt Lodge, 523; and James Edward Bright, William Mann, William Adecock, Thomas Markham, and John Beeson Leadbetter, of the Rutland Lodge, 1130. The ballot was unanimous in their favour, and Bros. Stanley, Thorpe, Mace, Wardle, and Spencer being present, they were duly exalted into the Order; as was also the Rev. Charles George Anderson, Chap. of the Howe and Charwood Lodge, 1007, who had been elected at a former meeting. The exaltation of the other candidates was arranged to take place at the quarterly convocation in February. The ceremony was most efficiently performed by Major Brewin, M.E.Z., and Comp. Clarke, P.S.: after which the Rev. Comp. Spittal, J., delivered the historical lecture, Comp. Kelly, P.Z., the symbolical lecture, and the M.E.Z. the mystical lecture. On the conclusion of the business the companions adjourned to refreshment.

MARK MASONRY.

DEVONSHIRE.

TOYNES.—A second meeting of the brethren who are promoting the revival of a Mark Lodge at Toynes was held at the Masonic rooms on Thursday, January 2nd, when Bro. Dr. Hopkins, W.M. designate, announced that the petition for a new warrant had been granted, and that the document was being prepared. Progress was made in the arrangements, and the bye-laws were agreed upon. The brethren then rehearsed the ritual of the degree. Since the meeting on the second, the warrant had been received, and the bye-laws have been sanctioned by the proper authority. It is intended to open the Ploiadés Lodge of Mark Masters, No. 26, on Thursday, January 23rd, when the W.M. will be installed by V.W. Bro. Vincent Bird, W.M., St. Aubyn's Lodge, 64, and several candidates, will be advanced to this degree.

MASONIC LIFEBOAT FUND.

The following contributions in aid of the above fund have been received.

Bro. Wm. Smith, C.E., P.G.S., [P.M., 26, 33, 840, &c., first subscription, £1 1s.

Collected by Bro. A. Woodhouse, Carlisle, P.M., W.M. Lodge No. 412, Steward 310, P.G.S., first list:—

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Subscriptions to the above fund will be published from time to time.

A **SUBLIME TRUTH**.—Let a man have all the world can give him, he is still miserable, if he has a grovelling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification, while at the same time God is not in all his thoughts. And let another have neither field nor garden, let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can consider them as demonstrations of his power, his wisdom, his goodness, and his truth—this man is greater, as well as happier, in his poverty, than the other in his riches. The one is little higher than a beast, the other a little lower than an angel.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 25TH, 1868.

MONDAY, January 20th.—Quar. Gen. Meeting Boys' School, at 12. Lodges:—Grand Masters, 1, Freemasons' Hall, Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Chapters:—Prudence, 12, Ship and Turtle Tavern, Leadenhall-street.

TUESDAY, January 21st.—Board of General Purposes, at 3. Lodge:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Honour and Generosity, 165, London Tavern, Bishopsgate-street. Salisbury, 435, 75, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horns Tavern, Kennington, Surrey. Chapter:—Mount Sinai, Anderton's Hotel, Fleet-street.

WEDNESDAY, January 22nd.—Lodge of Benevolence, at 7 precisely. Lodge:—Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns Tavern, Kennington-park. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford.

THURSDAY, January 23rd.—House Committee Female School, at 4. Lodge:—Peace and Harmony, 60, London Tavern, Bishopsgate-street. Prosperity, 65, Masons' Arms Tavern, Masons'-avenue, Basinghall-street. Grenadiers', 66, Freemasons' Hall. Shakespeare, 99, Albion Tavern, Aldersgate-street. Buckingham and Chandos, 1, 150, Freemasons' Hall. Chapters:—Domestic 177, Anderton's Hotel, Fleet-street. Polish National, 534, Freemasons' Hall. Lily Chapter of Richmond, 220, Greyhound, Richmond, Surrey.

FRIDAY, January 24th.—Lodge:—Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitz Roy, 559, Head Quarters of the Hon. Artillery Company, London.

BIRKBECK LITERARY AND SCIENTIFIC INSTITUTION, SOUTH-AMPTON BUILDINGS.—The 176th Quarterly Report of this long established Institution was recently presented to the Members. It appears that while many similar establishments are decaying, this Institution is in a very flourishing condition. The year just ended shows that the income has exceeded the expenditure by £30. The Lectures and Entertainments, which have been given by the Rev. J.M. Bellew, Mr. and Mrs. Howard Paul, Messrs. Edmund Yates, George Dawson, George Buckland, &c., &c., have been well attended, and have given great satisfaction. The classes, in which instruction is given in all branches of education, are in a very satisfactory condition. A large number of the Members have distinguished themselves at various public examinations, many carrying off valuable prizes. The Distribution of prizes by the Earl and Countess Russell, in October last, was very successful; the demand for tickets was so large that the issue had to be suspended some days prior to the ceremony. The Library, which contains nearly 6000 volumes, and the Reading Room, which is supplied with all the principal Newspapers, Periodicals, and Magazines, are well used and appreciated. The number of persons who have joined either the Institution or its classes, has nearly reached the large total of 1100. This is the highest number within the memory of the present management. Altogether, the Institution is in a highly satisfactory condition.

TO CORRESPONDENTS.

ERRATA.—"A Masonic Pilgrimage."—Line 14, for "staid precept" read "stand point;" line 34, "Mr. Jones" read "Mr. Sims;" line 37, "69 read 691;" line 42, "Dr. West read Dr. Plot."

J. K. (Falmouth).—Thanks for your letter, and shall be inserted in our next.