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THE

# FREEMASONS' MAGAZINE

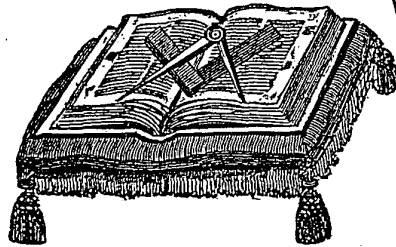
AND

# MASONIC MIRROR.

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VOL. XX. (NEW SERIES) JANUARY TO JUNE, 1869.

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THE  
F R E E M A S O N S ' M A G A Z I N E  
AND  
M A S O N I C M I R R O R.

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ADDRESS TO OUR READERS.

WITH the issue of the Number for June 26th, the Twentieth Volume of the Quarto Weekly Series of the FREEMASONS' MAGAZINE AND MASONIC MIRROR will be completed.

In the Address issued with the Eighteenth Volume on its completion, the following passage will be found—"With a view to carry out the proposal some time ago started for enabling the publishing price of the MAGAZINE to be reduced, and its circulation greatly increased, the preliminary steps have been taken, and it now only remains for our friends and the well-wishers of the MAGAZINE to come forward and aid us in completing the project, in the successfully carrying out of which, all the members of the Masonic fraternity, whether holding under the English, Scottish, or Irish Constitution, are interested to a much greater extent than those who have hitherto been connected with the MAGAZINE as a property." The time having arrived when the arrangements, for carrying out with effect the proposed reduction in the price of the MAGAZINE, could be completed the announcement was made early in the present month that with the commencement of the Twenty-first Volume of the Quarto Weekly Series of the MAGAZINE the price would be reduced to THREE-PENCE; from and after July 3rd, therefore, the promised reduction will come into operation, and we refer our readers to the Advertisement relating to that subject, which will be found in the numbers for June 19th and 26th.

The FREEMASONS' MAGAZINE originated and was established from purely Masonic motives; it has, during the entire period of its long and useful career, been in the hands of and conducted by brethren who have had no mere selfish or other improper objects to serve by their connection therewith; its influence has never been used to promote the personal ambition of any individual connected with it, at the expense of the best interests of the Order; nor has its power or influence been prostituted for trading purposes. The MAGAZINE has not been allowed to pass into the hands of a Masonic jeweller, tailor, or furnisher, that it might be used to puff his wares, and under cover of its Masonic character serve as an advertisement card to carry the "shop" into every branch and department of Masonry, and, under the guise of honest independent journalism, trade upon what should be recognised as a sacred calling.

THE FREEMASONS' MAGAZINE, during its long existence, has been carried on independently of any aid from Grand Lodge, and without courting either official, private, or back-stairs' influence; and, although information, which has been freely supplied elsewhere, might frequently have been supplied to us for publication at an earlier date, we have hesitated not to risk the realization of covert threats rather than forfeit our entire freedom of action and independence.

As the FREEMASONS' MAGAZINE is not interested in the manufacture of new, or in establishing or maintaining Orders of chivalry, or Knightly or other Orders, assumed to be of *ancient origin*, either for the profit and advantage of those connected with the MAGAZINE, or of any other persons whomsoever; and neither the proprietors nor any of the staff having any manufactory or other trading or shop-interest to serve, we feel assured that no better claim to the general support of the members of the Masonic Order can be put forward than those which we have upon the whole Fraternity, and we look forward to such an extended appreciation of our

past labours, by a largely-increased circulation, as will encourage us to go on and persevere in the good cause.

With regard to the Charities, the appeals to the Craft have been liberally responded to. Notably in the case of the Boys' School; and the seventy-first anniversary will be long remembered, by reason of the great result achieved in so far wiping off the debt so long hanging over it.

It must be satisfactory to the Craft to know that the building in Great Queen-street is now completed, and the labours of the Building Committee brought to so satisfactory a conclusion. Many difficulties had to be surmounted, but, by the tact and ability displayed by the respected chairman and his able coadjutors, every difference has been smoothed over, and a fitting temple presented to the Craft, second to none in the world.

The twenty-sixth installation of the Right Hon. the Earl of Zetland, as Grand Master, has passed over with more than the usual congratulatory addresses. It was proposed more than twelve months ago that his prosperous reign should be commemorated by some ceremony or festival. No announcement has yet been made to the Craft when the labours of the Committee will cease. It is to be hoped that such an amount has been received as is worthy of the occasion to be commemorated.

The announcement by the Grand Master at the last Quarterly Communication that His Royal Highness the Prince of Wales had joined our Order, was received with pleasure by the brethren. Although this pleasure is slightly alloyed from the fact of His Royal Highness having been initiated in a foreign country, still we receive him with a true fraternal greeting, and extend to him the right hand of fellowship. His Royal Highness has intimated that it is his desire to join several of our lodges.

The Masonic Archæological Institute, we are happy to say, is now an accomplished fact. The inaugural meeting was held at the Freemasons' Hall in January last, and was well attended. Several very interesting papers have been read, and there is no doubt that, as the Institute gets more fully known, increased support will be accorded to it.

At the time of writing our last Address to our readers, we were very sanguine that the necessary funds for the Masonic Lifeboat would have been at last raised. It, however, "drags its weary length along," and the good intentions of those brethren who have persistently advocated its claims have so far been frustrated by a strong determination on the part of some brethren to mis-understand and mis-represent the case. However, as it is progressing favourably, though more slowly than it deserves, we are sanguine that the result will be accomplished, even without the support of those who opposed it in Grand Lodge.

We have been taken to task by several brethren for inserting the articles of Bro. Melville, on the "Masonic Celestial Mysteries," but a brother who has devoted forty years of his life to one subject, is deserving of consideration, and we inserted them with but one object—that the brethren might judge for themselves, and thus be in a position to prove or disprove the claim of Bro. Melville. We are glad, however, to learn by a letter that a class is being formed at Devonport, when Bro. Melville will then be put to the test; and from the intelligence of the brethren who have set up the class, we are quite sure that an impartial and searching scrutiny will be effected.

It must be satisfactory to the majority of the brethren, that the scheme of Bro. Clabon to appropriate two-thirds of the annual surplus of the Fund of Benevolence, for other than its original purpose was lost by a considerable majority. With such a decision we cordially agree.

Referring again to ourselves and to our past endeavours to fully represent the Craft, we shall strive to do more in the future; and thanking our brethren for past support, we would remind them that they can most efficiently aid us not only by adding to our subscription list, and canvassing their friends, but by sending us items of Masonic intelligence and hints relative to the MAGAZINE.

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LONDON, SATURDAY, JANUARY 2, 1869.

## MASONIC PERSECUTION.

By HISTORICUS STUDENS.

"If Freemasonry be a recent invention at war with religion, dangerous to civil liberty, and got up by artful men for unhallowed purposes, from whence comes the extraordinary fact, that such vast numbers of virtuous and intelligent persons should not only cherish, but transmit it from age to age? How does it happen, that so many shining lights in Christianity, and so many scholars, eminent for literature and talents, should labour under such credulity and blindness in giving support to the Institution? Have they all been led away by a lie, and conspired to nourish the growth of an imposture? Have they all followed cunningly devised fables, when they tell you that Freemasonry is a great central power, which for a long course of ages, and beyond any other association, has embraced in its orbit men of different countries, languages and religion, in the cause of humanity and benevolence? Is the generation in which we live, wiser than our fathers, and enlightened by revelations which were hidden from the saints and prophets of all preceding time, that the disclosures of yesterday, made by a few individuals unworthy of confidence, should stand out in living letters of light against the testimony of a host of just men, who lived and died in the faith and practice of our tenets?"

Such are some questions with which R. W. Bro. John H. Sheppard, begins an address upon the Festival of St. John the Baptist, June 1850, to the Washington Lodge, Burlington, Vermont, U.S. The text appears to us worthy of consideration in the columns of the MAGAZINE, and we purpose devoting some weeks to a resumé of the persecutions under which the fraternity of Freemasons has suffered. These we will class under the following heads: I. Persecutions before 1700, II. by the Church of Rome, III. by other Churches, IV. in Holland, V. France, VI. Germany, VII. Spain and Portugal, VIII. Switzerland and Turkey, IX. America.

Persecution in the history of the world is of daily occurrence both in Church and State. The strong domineers over the weak, who hold opposed views to the powerful, and tears away the property of the helpless to add to the estates of the rich. Religion is necessarily the mother of persecution.

From the persecution of the Early Christians by the Romans, down through the Dark Ages, when Albigenses, Waldenses, Templars, and Cathari alike felt the blast, the Church has been filled with a persecuting spirit. Fires have blazed for Protestant, fires have blazed for Roman Catholic. The Jesuits fell victims to the Japanese; Protestant Missionaries to the South Sea Heathen. The record of human error folly and cruelty, present no pleasing features to the historian, and although Truth compels him to undertake the task, odious though it be, it is with loathing and disgust.

Masonry, virtuous in its principles, beneficent in its objects, and instructive in its teachings, has nevertheless, been the mark and is still the mark of bitter, unrelenting, undying hatred. Political hostility and religious fanaticism have gone hand in hand, twin persecutors of our Order. The State has cried out that the Order aims at the destruction of all kingdoms, principalities and powers; the Church that nothing will glut its maw short of atheism, crime inconceivable, the breaking asunder of all ties human and divine. Such charges bear upon their faces the proofs of their falsehood. Do Prime Ministers, and the Rulers of Kingdoms plot universal anarchy, and Princes the overthrow of their states? Yet King, Prince and Premier are and have been Masons. Do Archbishops, Bishops, Priests, yes, even Popes, do they plot the overthrow of God, and the ties divine, and human? Yet Archbishop, Bishop, Priest and Pope, have been Masons. What an extraordinary society the Masonic would be, if this was true.

And yet such opinions are held. A person once fell into conversation with an English Mason about Bishop Griswold, "What" said he, "a Bishop a Mason!" I cannot understand it. I presume, however, that Dr. Griswold was not a man of mind, nor a scholar, nor a student, nor a man devoted to literary research," he went on to say. Yes, our brother replied, he was all these, and only next to Dr. Bowditch in Mathematics, a man of great attainments, and strong natural endowments, and was highly respected by his learned antagonist in theology, the late Dr. Channing.

During the Anti-masonic fever, in America, a wealthy layman called on Bishop Griswold, and poured out a volley of crimination against a certain clergyman, to whom he was hostile, and wound up by saying, "He is a Mason!" "A Mason is

he," replied the Bishop, "I am one myself, and I wish all the clergy were Masons. I wish they all belonged to the Craft, provided they would act up to its obligations, and fulfil its engagements." What brother does not echo the words of that distinguished American Jurist Lemuel Whitney, who at the age of eighty-two, with the shades of death gathering around him exclaimed, "I have been a Mason a long time; I shall not live long; I shall die a Mason." Officers say they never find a good Mason a bad soldier.

#### GRAND LODGE OF IOWA.—1.

The important Grand Lodge of Iowa, one of the best worked in the United States, sprang from authority granted by letters of dispensation from the Grand and Deputy Grand Masters of Missouri, the first dated 20th November, 1840, for a lodge at Desmonies; the second dated 4th February, 1841, for a lodge at Bloomington; the third dated 10th October, 1842, for a lodge at Dubuque. Upon the 2nd January, 1844, delegates from the three lodges met in convention at Iowa City, when the necessary resolutions were adopted, and on the 3rd of the same month the Grand Lodge for the territory was proclaimed, Bro. Oliver Cock being elected the first Grand Master. The Grand Royal Arch Chapter was organised on the 8th June, 1854; the Grand Council of Royal and Select Masters in 1857; and the Grand Commandery of Knights Templars on the 6th June, 1864.

The Grand Lodge has a compendious code of laws, in which the Constitutions of Freemasonry, its (the G.L.'s) Constitution, by-laws, general regulations, digest of procedure in crimes and punishments, &c., are fully dealt with. We purpose in a few papers to notice this code.

Sir William Blackstone, in writing his commentaries upon the law of England, commences with these words, "Law, in its most general and comprehensive sense, signifies a rule of action, and is applied to all kinds of action, whether animate or inanimate, rational or irrational." Thus a country is governed by the express enactments of the legislature, or by prescriptive manners and customs, which have become by universal observance law. Masonic law may be divided into three heads:—Those observances drawn from the landmarks, which rule the whole Fraternity; those enactments made by the several Grand Lodges

for their own observance, and the guidance of daughter lodges; and lastly, particular laws made by individual lodges for their own interior.

Blackstone says that "the goodness of a custom depends upon its having been used time out of mind; or, in the solemnity of our legal phrase, time whereof the memory of man runneth not to the contrary. This it is that gives it its weight and authority." All this in Masonry constitutes a landmark, and antiquity is its essence. But an antique custom is not necessarily a landmark. It requires to have the cardinal virtue of truth, and it must form one of the pillars which support the whole fabric. Custom changes and resolves into a new form—Truth, never. The one depends upon the convenience of the hour, the other exists amid all change. A landmark, therefore, constitutes our highest law.

Bro. Mackey gives a list of twenty-five landmarks, two of which we can scarcely view as such. To be a landmark it must be universally received. Thus we would be apt to class the twenty-five into two sets, the moveable and immoveable. The immoveable, because universally accepted as such, are:—1, The modes of recognition; 2, The three degrees; 3, The legend of the third degree; 4, Government of the Fraternity; 5, The Prerogatives of the Grand Master to preside over every assembly under his rule; 6, To grant dispensations for conferring degrees at irregular times; 7, For opening and holding lodges; and 8, to make Masons at sight. This last power is much misunderstood. The Grand Master cannot of himself initiate a profane; he summons to his assistance six other Masons, opens what is called an *occasional* lodge, and without any previous probation, *on sight* of the candidate, confers the degrees upon him, after which he dissolves the lodge and dismisses the brethren. This landmark, however, we would class properly as a moveable, as in many countries it is not allowed. 9, Masons must congregate as Masons in lodges; 10, The Government of the Craft; 11, Every lodge when congregated must be tiled; 12, Every Mason has the right to be represented at all general meetings, and to instruct his representative; 13, The right of appeal; 14, The right of visit; 15, If unknown, upon examination; 16, Qualifications of candidates; 17, A belief in God; 18, The immortality of the soul; 19, The book of the law must be in every lodge; 20, Equality of Masons; 21, Secrecy; 22, Foundation of

Speculative Masonry upon Operative; 23, Landmarks cannot be changed.

The Moveable, we think, would be 1, No lodge can interfere in the business or another; and 2, That every Mason is amenable to the laws and regulations of the Masonic Jurisdiction in which he lives. The right of visitation is undoubtedly a landmark, but a lodge may, on certain occasions, refuse admittance, and in some countries has power of refusal under such circumstances as the discussion of private matters, affecting laws and discipline, till such business is done with. No lodge can interfere with another, but one lodge can report irregularities existing in another, and when duly instructed by the Grand Lodge take charge of the offending; but we very much doubt if a Mason, unless by affiliation, he comes under jurisdiction, can be held amenable to the laws of any Grand Lodge, but that from which he holds his diploma. Should he commit an offence under an alien jurisdiction, the lodge, or Grand Lodge's proper course is to report him to the proper tribunal, who will sentence him according to the law of his mother Grand Lodge.

However, such questions are seldom or ever raised, and, doubtless, should one arise, the matter would be safe to be amicably arranged by the parties interested.

LEGIS CODA.

#### MASONIC DISCIPLINE.—V.

BY CRUX.

To imagine that an exact identity in every portion of ritualistic phraseology could be ensured among the various lodges, would be a chemara, which we do not pretend to propose either to ourselves or to our readers. We would as soon think of indulging in the dream of the necromancer and the alchemist, and search for the philosopher's stone, the elixir vite, or the fabled waters of oblivion. It would be impossible, and moreover to little purpose, if the more elegant forms of speech were employed in some of the humbler lodges. A lodge composed of Masons in a comparatively humble sphere of life, however worthy they may be as men and brothers, cannot be expected to be worked with the same freedom from grammatical mistakes, and errors of pronunciation, that is to be found in those, the members of which are men of rank and education. We shall have more to say upon this subject, when treating of

Masters and the manner in which they discharge their duties. There would be no difficulty in ensuring that absolute conformity to regulations, which ought to distinguish the circulars issued by every lodge, holding its warrant of constitution from the United Grand Lodge. Nothing more would be required, so far as the notices of lodge meetings are concerned, than that the supreme authority should issue a standard form or model, to which that of every lodge should exactly conform. With the exception of the peculiar device or motto of each respective lodge, and the names of the candidates, initiates and craftsmen and their addresses and occupations, every notice would be a true copy of another. Any additions respecting votes and resolutions to be passed by the brethren could of course be inserted without in any way infringing the principle we advocate. We have not the slightest hesitation in asserting, that unless the reins of Masonic Discipline be drawn tighter than what they now are, we are in danger of being included in the category of associations which take for their basis and guidance, the epicurean motto of "Eat, Drink, and be Merry."

With respect to the point to which we have alluded, as well as to numerous others to which we shall direct attention, it must not be supposed that we claim to lay down the law, or to assume to ourselves the prerogative of supreme arbitration. The suggestions that we shall throw out, the alterations, or extensions that may seem to us calculated to benefit Freemasonry in general, and respective lodges in particular, are offered in a truly fraternal spirit, and in such we trust they will be received and supported.

The next particular, in which there is not the slightest reason that every lodge should not perfectly agree, is its constitution, that is, the manner in which its officers are selected and appointed. This is not a question of personal ability, intellectual powers, or retentiveness of memory. It is an absolute case of Masonic discipline, and calls for perfect unanimity throughout the whole Craft. Every lodge may be regarded as a regiment, belonging to the same general army, presided over by the same supreme authority, and governed by the same laws. Imagine what the state of military discipline would be, if promotion in the 24th regiment was conferred upon a principle totally distinct from that in force in the 65th or 76th. Yet such is the state of Masonic discipline. There is but a very meagre provision

in the "Constitutions" for the election of officers; in fact none at all. It will be universally admitted, that generally speaking, every brother desires to attain to the dignity of the chair, and it will be equally universally conceded, that it would be very unfair if one brother, who joined a lodge subsequently to another, should be permitted to precede the latter in office, while the latter was willing, capable, and worthy of fulfilling his official duties. Yet this is precisely what is permitted by the second paragraph in the chapter in the "Constitutions" relating to "Private Lodges." It is there distinctly stated that "he (the Master) shall appoint his wardens and other officers, except the treasurer." According to this law, a Master might select the I.G. to be his S.W. in total disregard of the moral just claims of the intermediate officers. Before proceeding any further, we have no hesitation in saying that this paragraph requires considerable modification. It may be remarked that promotion is not conferred in the army according to seniority, merit, or ability, but we do not adduce that instance for imitation in detail, but simply to be copied for its unanimity. We do not assert that military discipline, so far as promotion is concerned, is worthy of close imitation, but we maintain that an imperfect state of discipline, provided it be identical in the separate incorporations constituting a whole community, is infinitely superior to none at all.

The principle therefore that we advocate for unanimous adoption in lodges, and which should be enforced by the "Constitutions" is that of seniority, dating from the time of admission into the lodge, whether as an initiate or a joining member, modified by the ballot. So far as the election of the W.M. is concerned, this principle does prevail in many lodges, notably so in those having valid pretensions to good working, but it is not sufficient, in the cause of discipline, that so important a measure should be left to the discretion of individual lodges. It should be recognised by all as one of our "laws and regulations." In accordance with the principle of promotion we are advocating, provided the S.W. fulfil the conditions of willingness, capability, and merit, he becomes entitled to the chair, so soon as his year of office expires. There is just here one question to be disposed of before proceeding. It may occasionally occur that the brethren have excellent reasons for not wishing the S.W. to assume the position of W.M. In a word he may not fulfil the condition

of merit, and therefore the brethren should have the power of rejecting him by ballot, which is not given to them in the paragraph of the "Constitutions" already alluded to. The only requisite demanded in the "Constitutions" for a brother to be eligible to the chair, is that he should have "served as a warden of a warranted lodge for one year." In other words, a brother may become a Master, after being a member of the fraternity a little over one year, for he might be placed in the chair of the J.W. two months after his initiation, and in a year from that time be made W.M. This is about equivalent to making a man colonel of a regiment, one year after he had first put on regimentals. There is no reason that we are aware of, why all the officers from the W.M. down to the I.G. should not be selected by the brethren according to seniority. The latter condition would not of course apply to the secretary, treasurer or tyler. The universal rule for the election of officers, applicable to every lodge would then run as follows. "The officers of every lodge with the exception of the secretary, treasurer and tyler, to be elected annually by seniority, subject to the approval of the brethren by ballot. The secretary, treasurer and tyler to be elected by ballot. In the event of no brother under the rank of W.M. being willing to take the chair, the present Master or any of the P.M.'s to be eligible, and their election to take place by ballot."

We have yet another point to consider, and one of which we have received numerous complaint. We have known members to secede from a lodge where the following system has been in full force. It is the practice of re-electing officers to duties that they have fulfilled previously, to the exclusion of younger members that are willing to undertake and competent to perform them. This is a crying evil, and one that deserves severe censure; for it virtually puts a bar to the proper aspirations and lawful anticipations of every brother who joins the Fraternity. The remaining case to be disposed of, is where an officer is absolutely incapacitated, by no fault of his own nor by incompetency, from proceeding to a higher degree. We hold in the interests of a lodge considered in the aggregate, and in accordance with the rule suggested, that if a brother of his own free will and inclination declines to proceed to a higher degree, he loses his turn, and cannot regain it, unless the brethren choose to permit it by a tacit agreement at the next annual ballot. The

brethren will thus have the power by ballot, of electing a brother to the degree he would have attained had he not lost his turn, and in giving them this power they would perhaps be right in exercising it in those instances where sickness or unavoidable absence from home had prevented the brother proceeding onwards in his Masonic career.

### THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 505).

#### BOOK IV.—CHAPTER XI.—Contd.

The King of Arragon received Philip's letter on the 3rd December 1307. By it he was informed of all that had been done in France, and exhorted to do the same in his territories. The bearers of this letter were, a famous Doctor of Theology and a Dominican, who swore to the crimes of the Order. The King thereupon assembled his nobles, and by their advice, he charged the Archbishops of Saragossa and Valentia, and the Inquisitor General, with the persecution of the Order. This order was given on the 3rd of December, and the proceedings commenced in January. The Templars had been informed of the fate of their brethren in France, and acquainted with the orders given by the King of Arragon, they flew to arms, to withstand the storm with which they were menaced. The Order possessed several towns and castles in Arragon, Valentia, and Catalonia. They retired to these, and fortified them strongly. The Inquisitor General informed the King of this, and demanded a royal order for the arresting of the Templars, and the seizing of their wealth, which was granted. He thereupon sent letters to the heads of the great towns, commanding them to lend troops for the reduction of the Knights. Considerable delay ensued, as a great force was necessary to enable the Inquisitor to attack the Templars, who were certain to make an obstinate defence. To prejudice the people against the Order, the Inquisitor summoned the Knights to appear at the Dominican Convent at Valentia, there to answer the charges made against them. The King also assembled all the bishops of his territories at Valentia, to proceed in the cause; but the Templars treated the summons with contempt. The assembly took place on the 6th of January, but was postponed

to admit of the Knights appearing. As they did not do so, but continued victualling and fortifying their strongholds, orders were given for the immediate levying of troops, generals were appointed, and war declared. The 'Templars' greatest towns were Miravette, Cantavicia, Castellot, and Moncon, the last being their head-quarters. These the Templars strongly fortified. They, at the same time, despatched letters to the Pope, complaining of the persecution; but Clement never condescended to answer them. Don Artaud de Lune was appointed General of the Royal Army. He proceeded to attack the Templar fortresses, but the brethren defended them with superhuman valour. De Lune proceeded from place to place, and took them in succession. Two years were occupied in reducing the fortresses, and the loss of numbers belonging to the Royal Army is said to have been incredible. Moncon, the strongest of all the fortresses, held out so long as to appear impregnable; but after prodigious slaughter, the town was captured, and several Knights, who survived, were cast into prison.

The Pope appointed the Bishop of Valentia head of the Council, which was to try the Templars. After applying the torture, the Council declared the Order innocent. At the Council of Medina-del-Campo, in Leon, one witness said that he had heard that, when some Minorites visited the Preceptor at Villalpando, they found him reading a little book, which he instantly locked up in three boxes, saying, "This book might fall into hands where it may be very dangerous to the Order." This was the only suspicious evidence which the witnesses, not Templars, could give against the Order, and this, too, was only hearsay.

Ferdinand, King of Castille, on receiving Philip's letter, acted more promptly in the affair than did the King of Navarre. He pursued the policy which had been so successful in France, and the Templars were arrested on the same day, and their riches confiscated. The King of Portugal, Denis, acted in a similar manner. Two Councils were appointed to proceed against the Order. Don Gonzalez, Bishop of Toledo, presided over the one held in that town, and was assisted by his suffragans. The Knights were examined, and the Grand Prior, Don Rodrigo Ilbanes, defended the Order in a bold and eloquent speech. Details of the evidence have not been preserved, nor even the sentence; but the proceedings were conducted

without violence or application of the torture, and in all probability, the sentence was similar to that of the other Council held at Salamanca, over which the Archbishop of Compostella presided. He was assisted by the Bishops of Lisbon, Guardia, Zamora, Avila, Ciudad-Rodrigo, Astorga, Tuy, and Lago. After hearing witnesses, the Council declared the Knights innocent, but their goods were seized upon by the King till the decision of the General Council, should be known.

After France, the Templars were treated with the greatest severity in Italy. The King of Sicily, as we have said, was a bitter enemy of the Templars. He pursued them with great rigour, although perfectly convinced of their innocence. The Templars of Naples escaped his vengeance, with the exception of two, captured at Brindisi—the others having retired from the kingdom some time previous to the persecution, when Charles seized upon their benefices. The two Templars were examined at Brindisi in June 1310. The torture was applied, and one confessed to having denied Christ, in Cyprus, six years after joining the Order; and the other stated that he had trampled on the Cross at his reception—he, as well as others, having bowed down and worshipped a grey cat in the Chapters. In Piedmont and Provence, the Templars were arrested and the torture applied, under which several confessed. They, however, contradicted themselves, retracted their depositions, and caused the Commissioners great embarrassment. They urged the Knights to withdraw their recantations, and upon their refusing, they caused them to be burned alive. At Florence, and in Cyprus, the Order was declared innocent.\*

## CHAPTER XII.

*Proceedings in France—Before the Bishops of Clermont and Elne—The Pope and King issue acts regarding the Order—The Papal Commissioners arrive in Paris—Summon the Templars to appear before them—The Proclamation suppressed—New articles of accusation supplied to the Commissioners—The Provost of Chatelet arrests certain persons presumed to have come to Paris to procure Counsel—John de Molai, a brother of the Grand Master, appears before the Commission—The Grand Master before the Commissioners for the first time—De Placium—A.D. 1309.*

Having thus reviewed the proceedings against the Templars in other Christian countries, let us return to France, where the process was being

\* The following authorities may be consulted with regard to the persecutions, furth of France, Dupui, Grutler, Fleuri, B. Zovius, Vatlingan, Chevrau, Chron de Nangis, Rymers's Acts, &c.

prosecuted with the utmost vigour. All over France the Bishops and Inquisitors, in accordance with the Papal Bull, examined the captive Templars. In the proceedings taken by the Bishop of Clermont in 1309, sixty-nine Templars appeared. Of these, forty confessed to the charges, and twenty-nine maintained the Order's innocence. When the depositions of all the Templars had been taken, the Bishop assembled them together. On the one side, he placed those who had confessed to the Order's guilt; on the other, those who had maintained its innocence. The twenty-nine were then examined anew. They persisted in asserting their innocence, and, looking towards their cowardly brethren, declared, that "from fear of torture, from the effects of confinement, or from some other corporeal pain, they have been forced to make these shameful avowals, and the means which have been employed to wring confessions from them, are not lawful, and justice cannot recognise as true their depositions." The Bishop demanded of the forty what they had to say for themselves. They replied, unanimously, that they wished to make no defence, nor to wait for a definite judgment; they submitted themselves in all things to the mercy of the Church. What a contrast between the immoveable courage of the true and faithful Templars, and the timid and dastardly conduct of those who abandoned and betrayed their Order.

The Bishop of Elne, by Order of the Archbishop of Narbonne, during the month of February, took proceedings against twenty-five Templars belonging to the Preceptory of Mas-Dieu, who were detained in the Castle of Trulars. These are very remarkable. All the captives maintained the innocence of the Order. They declared that they did not believe a single Templar had avowed such shameful and improbable crimes as were contained in the Act of Accusation. "If any Templar has made such a confession, were it even the Grand Master, he lies in his throat." One of them added, "whoever has made such a confession is not a Templar, but the devil incarnate in the shape of a man." They furthermore detailed and explained the rules and customs of the Order, handed to the Bishop the Book of the Statutes which commenced with these romantic words, "Quam alcun pro om Requeer la Compaya de la Mayso." The replies of these Templars dictated by sentiments at the same time religious and chivalric, accorded not only with the depo-

sitions of the others who had maintained the innocence of the Order, but corresponded with the text of the Statutes.

As if the Bulls were not sufficient, the Pope published an Act for the destruction of the Templars, in which he stated that the Knights whom he had examined, had taken a solemn oath, by laying their hands on the Holy Evangelists, to shew the truth of their depositions regarding the crimes of the Order, and that a great number had confirmed their original depositions before the Ordinaries and Commissioners.\*

The Papal Commissioners were the Archbishop of Narbonne; the Bishops of Bayeux, Mende, and Limoges; Matthew of Naples, Archdeacon of Rouen and Notary of the Church of Rome; John of Mantua, Archdeacon of Trent; John of Montlaur, Archdeacon of Montpellier; and William Agelin, Provost of Aix. The last was prevented by business from being present. These Commissioners had not taken part in the previous proceedings against the Order, and were in a measure impartial. At the same time, several provincial councils received instructions regarding the manner of conducting their investigations and of passing judgment. The most famous of these were held at Paris and Rheims. New articles were furnished to the Commissioners, upon which they were to examine witnesses. These articles were not only useless, but indeed contemptible in comparison to those crimes with which the Order stood charged, and only shewed that the King, blinded by passion, hoped, by heaping charges upon it, to turn the minds of the people against its unfortunate members.

The first part of these articles was, that the Grand Master, upon the reception of the Knights made them, at a convenient opportunity, deny God, renounce Jesus Christ, in particular to declare that he was not the true God, but a false prophet who had been crucified for his crimes, and not for the redemption of the world; sometimes even to renounce the whole calendar of saints—a somewhat novel proceeding, seeing that they were accused of doing so at the period of reception, and that this seemed very like an idle repetition. Besides, if they renounced Christ, the chief, what necessity was there for them to renounce his subordinates, the Virgin Mary and the Saints. The second was that the Grand Master and the supe-

rior officers of the Order had the power of absolving the members from all their sins. This is a curious charge, for it supposes that these men, who had renounced Christ and his church, still believed in the sacrament of confession and absolution; and in rejecting the Catholic religion had admitted one of its most difficult dogmas. The third was, that the Grand Master had avowed these two articles in the presence of several witnesses of the highest distinction, a confession pretended to have been made before he had even been arrested, or had heard of the charges preferred against the Order. Of this no proof but the bare accusation was produced. The fourth charge added to the secret crimes imputed to them, another circumstance still more infamous. The fifth charge stated that the superiors put to death any one who refused to submit to the laws which were imposed by them. No Knight had deposed to this fact, although several had mentioned the stern discipline which existed in the Order, but which, in a military and religious body, was not only meritorious, but necessary. The sixth charge took up the manner of reception, which was always at night, with the gates of the church closed. While this was the constant practice of the Order, we do not see that much depended upon it; for if the Order had been so corrupt, the Knights could easily have imposed upon the world with a sham reception, while the principal and real could have taken place in secret. This was the least tenable, although the only one in which there was a shadow of truth, of the charges brought against the Order. The seventh charge bore, that on account of the great wickedness, several Templars had left the Order. This charge was completely refuted by Peter de Boulogne, the champion of the Order, hereafter to be detailed. These charges only add to the proofs of the complete innocence of the Templars.

Furthermore, it was charged against them that "they spat and trampled upon the Cross, especially on Good Friday, the day on which Catholics by devoutly kissing it, testify their faith. They worshipped a cat which sometimes appeared in their chapters. Their priests, when celebrating mass, did not pronounce the words of consecration. They were told at their reception that they might abandon themselves to all kinds of licentiousness. They had idols in all their provinces, some with three faces, some with one. They worshipped these idols in their chapters, believed that

\* Dupui.

they could save them, regarded them as the givers of wealth to the Order, and of fertility to the earth. They touched them with cords, which they afterwards tied round their own bodies. Those who, at the time of their reception, would not comply with these practices, were put to death or imprisoned. All these," it was stated, "took place according to the Statutes of the Order. They were general and ancient customs, and there was no other mode of reception." The Act of Accusation stated further, that the Templars stopped at no means of enriching the Order.

(To be continued.)

### CHIPS OF FOREIGN ASHLER.

#### No. 10.—THE INTELLIGENT FOREIGNER.

The "Intelligent Foreigner" is one of the most important personages of the present day. He is feared and respected by men of all shades of opinion. His influence is acknowledged by Members of Parliament, newspapers, editors, quarterly reviewers, public orators, and private citizens. When Jones the Merchant at length succeeds in adding the coveted M.P. to his name, the opposition paper asks in a vein of the most crushing satire—"what will the Intelligent Foreigner think of the Borough for sending such a man as this to the House of Commons?" When Tomkins the grocer attains the great object of his ambition, and becomes the Right Worshipful Mayor of Blank he is warned on all sides that "the eyes of the Intelligent Foreigner are upon him." When the highly-respected Mr. William Sykes, playfully seeks to obtain a cheap divorce, without the aid of Sir James Wilde by the sale of his wife at public auction, it is curious to see that the papers denounce this conduct, not so much for its inherent wickedness, as for the discredit brought upon England "in the estimation of the Intelligent Foreigner." So on *ad infinitum* we might multiply illustrations of the way in which this celebrated individual is flattered, cajoled and feared. May we not then appropriately consider what the Intelligent Foreigner thinks of English Freemasonry?

We met the Intelligent Foreigner in Copenhagen, at the *table d'hôte* of our excellent Brother Kruger. He had been initiated in a lodge at Birmingham, and had resided several years in England. Consequently he spoke with an intimate knowledge of our working, and ritual while he

was not less familiar with the lodges of the continent. He lived in Rhineland, and had a ready wit as sparkling as the wine of his native Moselle. "You in England" said he "carefully preserve the *letter* of Freemasonry—we in Germany care not for the *letter*, but we love the *spirit* of the brotherhood." We have often thought of this remark, but we are constrained to say we think it only partly true. No doubt there ought to be more of brotherly feeling among the Craft, in England as elsewhere; but still the genuine fraternity of sentiment which does exist, has accomplished no small amount of good. Notwithstanding, the words of the Intelligent Foreigner are worth consideration—"a knowledge of the disease is half its cure.

In Hamburg, the Intelligent Foreigner was very severe on English or rather Scotch Masons. He thought the Order must be strongly misgoverned in Great Britain, judging by the numbers of mendicant brethren who had sought his contributions, some of whom had manifested a decided preference for Freemasonry in the form of strong liquors. We assured the Intelligent Foreigner that the facts were not as bad as they seemed, and we quoted Brother W. J. Hughan to prove that a man may be a good Mason, and a clever writer without the aid of any stimulant whatever.

At the *Hotel du Grand Orient* in Paris, and also elsewhere the Intelligent Foreigner having read the FREEMASONS' MAGAZINE, questioned us very closely respecting the writers therein. Particularly he wished to know whether Brother Harris, P.M., was the husband of the Mrs. Harris, celebrated in association with Mrs. Gamp. He had read Brother Harris's account of the "Order of the Garter" as a piece of serious composition, and gravely assured us that he "did not think the Order would do much good." We are half-inclined to think that if Brother Harris had "thought twice before he wrote once" he would have hesitated to publish his caricature sketches, which however clever, and witty, are nevertheless open to much misconception, and to say the least, cannot be expected to generate fraternal feelings in the minds of those brethren—possibly as worthy as himself—who have formed the subjects of his satire. There is an island in the British Channel where Sark-asm is not only justifiable but praiseworthy, and amid the congenial solitudes of Sark, Bro. Harris might laudably exercise his peculiar and undoubted talents; but it certainly does not



tend to raise English Masonry in the estimation of foreigners to see the organ of the Craft half filled with letters or articles from brethren satirizing and "taking off" other brethren. Our motto should ever be, "Union is strength," and Freemasonry cannot afford to lose the support of any of its members, whether they belong to Orders of Chivalry or not. As a rule, a brother is quite as earnest in support of Craft lodges when he becomes a Sovereign Prince Grand Rose Croix, a Knight Templar, or a Knight of the Red Cross of Rome and Constantine, as he was before he was made a Prince or Knight Mason, and when such talented and active brethren as Bros. Hyde Pullen, W. J. Hughan, and R. Wentworth Little are found ranging themselves under the banners of Chivalric Masonry, certainly their efforts—even if misapplied—are worthy of better consideration than to be made objects for the shafts of satire and ridicule. It is easy to pull down but difficult to build up, and possibly some of those who have harshly and hyper-critically condemned the Chivalric Orders would not be able to accomplish what members of those Orders have done.

Bro. Charles Purton Cooper is a mystery to the Intelligent Foreigner. The I.F. cannot understand why Bro. Cooper publishes replies to letters without furnishing copies of what his correspondents have written. The I.F. remarked to us that when Bro. Cooper writes, "in reply to a young brother at Blank," the said "young brother" ought, at any rate, to "have his say," and at the same time the readers of the MAGAZINE have a right to "see both sides." We are inclined to think the I.F. was justified in these comments, and we suggest them for the consideration of our venerable and excellent Bro. Cooper, for whom we wish a still longer life to honour and instruct the Craft.

The Intelligent Foreigner complained to us of the proceedings of certain English lodges he had visited, the members of which had declined to subscribe to certain charitable objects because they had "no funds," and at the same time had sat down to sumptuous banquets at the common expense. We have ourselves seen something of these practices and cannot too strongly condemn them.

J. A. H.

METROPOLITAN FREE HOSPITAL.—The aggregate number of Patients relieved during the week ending Dec. 26th was—Medical 731; Surgical 425; total 1,156, of which 452 were new Cases.

## MASONIC NOTES AND QUERIES.

### HERALDIC BADGES.

Can any of your correspondents inform me what steps have been taken to obtain correct heraldic badges of the united orders of the "Temple and Hospital" as an addition to the private arms of members of the Order. The Grand Chancellor in his report of May last alluded to the subject. In Scotland the cross *patée* is borne in chief by all knights with the full-faced helmet; and, in addition, for a commander the cross *patée* behind the shield with the arms projecting. Any information from our Heraldic Fratres will oblige—A CANADIAN TEMPLAR.

### INSPECTORS-GENERAL.

Can a Sir Knight and Grand Cross and Prince Mason be clobbered by order of an Inspector-General under his prerogative according to the statutes which are not printed, for laughing (vulgarily—chaffing) a Janitor while engaged in the important duties of his office? Being a member of some standing and middle-aged, I should like to resign if possible, even with the loss of my decorations at half-price; or would not mind paying a fine of five bob. Can King Richard Cœur de Lion have given Inspectors-General this authority during the Crusades or when he returned home.—ANXIOUS INQUIRER.

### KNIGHTS OF THE ROMAN EAGLE.

In answer to "A Rusty M.M.," I am not aware that I ever met in a classical authority, either poetical or historical, any mention of such a body of Knights.—A. O. HAYE.

### WILLIAM THE LION'S CHARTER (p. 470).

"Wills Dei gratia Rex Scottorum omnibus probis hominibus totius terre sue, clericis et laicis, salutem; necessitati Glasguensis ecclesie, pietate debita compa- cientes et eam summi regis, et Sanctissimi Kente- gneri confessoris intuitu, devocione non modica dili- gentes, desolacioni ipsius curam volumus consola- tionis adhibere; et eam quoad possumus regie protectionis munimine confovere. Quum autem mater multarum gentium, exilis antehac et angusta ad honorem Dei ampliri desiderat; et preterea in his diebus nostris igne consumpta, ad sui reparationem, amplissimis expensis indigens, et nostrum et pluri- um proborum hominum subsidium expostulat. Fraterni- tatem quam ad ejus constructionem venerabilis Jocelinus ejusdem ecclesie Episcopus, de consilio Abbatum, Priorum, et alterius cleri Episcopatus sui constituit, devote recipimus, et regie concessionis munimine usque ad ipsius ecclesie perfectionem con- firmamus: Et omnes ejusdem fraternitatis collectores; et ad ejus fabricam auctoritate Episcopi et Capituli ipsius ecclesie auxilium postulantibus, in nostra firma pace et protectione suscepimus: Omnibus Ballivis nostris et ministris firmiter precipientes, ut eos ubique in regno nostro protegant et manuteneant. Et dis- tricte prohibentes, ne quis eis injuriam, violenciam, aut contumeliam aliquam inferat, super meam plena- riam forisfacturam; Testibus Hugone Cancellario nostro, Archembaldo Abbate de Dumfermline, Wil- lielmo de Lindeseia Justiciario, Philippo de Valonus, Apud Rokesburgh."

A translation of the above is given at p.69, vol. xix. of

the *Magazine*. This document may be called a confirmatory charter, because it confirms, or establishes by Royal authority, what the Bishop had done—"carta Willielmi regis quæ confirmat fraternitatem constitutam ad constructionem ecclesie Glasguensis." I see nothing surprising in a charter being granted in 1190 for the protection of a building fraternity; because, as Professor Cosmo Innes truly observes,—“This was the era of those enthusiastic fraternities or associations for church building which assisted in erecting most of the beautiful churches of Europe,” and I consider the charter itself shows that.

Bro. Haye makes several mistakes in his remarks at page 470. *E.g.*, he says—"Bro. Buchan would have us to believe that not only did the builders rear the Cathedral, but they reared it at their own cost, by money obtained by begging." What I say is, that a building fraternity consisted not only of pure operatives, but also of "collectors," who had power, or rather liberty to beg (if you like that term) throughout the diocese for money and provisions to *help* to pay and feed the operatives engaged on the building. Over and above this, the Bishop had to provide stones, wood, and other material, and also money, in order to raise which he had his own agents, and ways and means, also the "safe conduct."

Bro. Haye is also mistaken in supposing that because the Cathedral was burned, the "monks" had "no longer a roof to shelter them;" for while "in conventual churches the officials resided in buildings within the walls of the monastery in cathedrals, the dignitaries' and prebends' houses were generally separated from it."

Another gratuitous assumption is to say that "it is impossible to put such a construction upon it" as that the "fraternity is composed of builders." I affirm it to be quite *possible*.

Again, Bro. Haye says—"William the Lion, in 1190, converted Glasgow into a burgh." The truth is William the Lion, between 1175 and 1178 granted a charter constituting Glasgow a Bishop's Burgh, not a Royal Burgh, which did not happen until the 17th century).

There are other remarks, which I hope to be better able to go into next month. In the meantime, as a "Masonic Student" is taking an interest in the matter, we shall be glad to hear him ament it, and if he coincides with Bro. Haye in considering the translation a fair one.

I am glad to find that Bro. Haye seems to be ready to acknowledge the absurdity of the Mother Kilwinning 1140 Legend, of which we may yet hear more.

Before closing, I perceive that Bro. Haye characterizes the William the Lion Charter as "a serious document," and also as "being genuine." So far so good.—W. P. BUCHAN.

#### SCOTS AND SCOTCH SYNONYMOUS.

Bro. Anthony Oneal Haye has joined issue with W.P.B. in his *futie*, and to our mind somewhat pedantic, attempt to suppress the words Scotch and Scotchmen. Bro. Haye's note on the subject is certainly not such as one would have expected from the pen of so distinguished a scholar. He tells us that "Scotch," "although sanctioned by the names of Burns and Scott, was condemned by Hume, Henry

Mackenzie, Henry Erskine, and the writers in the 'Scots Magazine.'" Bro. Haye ought to have shown what manner of condemnation "Scotch" had received at the hands of the three eminent writers he has named. Until it is shown to be otherwise, we shall take for granted that the "condemnation" referred to was of a purely negative character. Their preference for "Scots" cannot surely be held as condemnatory of "Scotch."

Bro. Haye's citation of "the writers in the 'Scots Magazine,' in support of his view of the question, is rather unfortunate for himself. We do not know in what estimation as a writer Junius is held by Bro. Haye; but his "Letters" we have always understood to rank amongst the most admired in British literature. Well, Junius was a writer in the "Scots Magazine," and so far from condemning the word "Scotch," he uses it both as an adjective and a noun. (See "Junius to a great personage," pp. 636-7 "Scots Magazine," 1769.)

In other contributions to the same volume, mention is made of "Scotch boroughs" and "Scotchmen." Bro. Haye will, we think, be the last to assert that in his writings the late Rev. Andrew Bonar displayed vulgarity either in style or matter. And yet in the most interesting of his contributions to the "Scottish Freemasons' Magazine"—"The Masonic Poets of Scotland"—that ripe scholar and true poet almost invariably uses "Scotch" and "Scotchmen," in preference to "Scots" and "Scotsmen." (See *Scot. Freemasons' Mag.*, vol. iv. pp. 6-11, and 23-27.)

It is true that one of the Edinburgh newspapers of the present day is named "The Scotsman;" but if Bro. Haye refers to "Notes and Queries, 1853," he will find that the earliest Scottish gazette was entitled, "The Edinburgh Gazette, or Scotch Postman," and that another of the now defunct Edinburgh papers was called "The Scotch Mercury."

We now take leave of the subject. We have shown that the words objected to by Bros. W.P.B. and A. Oneal Haye have the sanction of usage by writers of the first eminence; and there is little reason to expect that words that have become so incorporated with the language will be discarded on the mere unsupported dictum of individuals.—D. MURRAY LYON.

#### SPAIN.

Your review of the year contains a seasonable hint as to Masonry in Spain. It is to be hoped, under the present more tolerant aspect of affairs, that English brethren having a connexion with Spain or visiting its cities will endeavour to promote Spanish Masonry.—READER.

#### GEORGIA.

Can any of your readers connected with the East inform me whether Masonry has been introduced among the Georgians; I know it has among the Armenians and Greeks. I assume there is no lodge at Tylis, as it is under Russian rule, but there are many Georgians living in Constantinople, under milder and more tolerant rule, and where there are many lodges.—READER.

#### PAST MASTER'S FIRE.

Among foreign Masons a toast is responded to by a fire. In some lodges in England the Past Masters do the same with what they call the Past Master's fire.—TRAVELLER.

## CORRESPONDENCE.

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

## CANADIAN HIGH DEGREES.

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

Dear Sir and Brother,—It was with no little surprise that I perceived in the October number of the FREEMASON'S MAGAZINE, No. 341, a letter signed by "An American Freemason," impugning my knowledge of historic truth, and referring to the "ignorance" evinced in the address delivered by me before the Prov. G. Conclave of Knights Templar for Canada (which appeared in the pages of your journal Sept. 26), also calling into question my authority for establishing the A. and A. Rite 33° in the Dominion." The tone and style of your correspondent is so objectionable and so utterly at variance with that fraternal feeling which should exist amongst members of our order, even though they may disagree on many points, and so different from the genuine kindness I have invariably met with amongst the Masonic Society in the United States of America, that I would not deem it worthy of notice did I not, in justice to myself, feel called upon to repudiate so erroneous a construction as "An American Freemason" has put upon my remarks. Had "An American Freemason" been conversant with the history of the Order of the Temple and Hospital in Great Britain before he so positively condemned my assertions, he would have known that the Masonic Orders of the Temple and Hospital in England, Wales, and Dependencies of the British Crown are *united*, and, although the ceremonies of a reception are *distinct* and *separate*, the two orders are conferred under the same warrant or patent of authority. In the early history of the Templars and Knights of St. John a jealous feeling of each other's power and authority existed and created discord and rivalry, which prevented that union, so desirable in the Crusades, to carry out the object for which both orders were mainly instituted; but history also tells us that, from the time of the persecution of the Templars, that Order in Scotland became merged in the Hospitallers of St. John, and in that country King James IV. confirmed all former grants—"Sancto Hospitali de Jerusalem, et fratribus ejusdem militiae Templi Salomonis," as recorded in the Register of the Great Seal of Scotland, a satisfactory proof that the Order was retained conjointly with that of the Hospital. The last Grand Preceptor of the Order of St. John in Scotland, at the period of the Reformation, surrendered to the Crown the whole possessions of the combined Templars and Hospitallers, being declared forfeited to the state.

It is not my intention to enter into any discussion with "An American Freemason" on the subject of his letter; but it may gratify him to know that there is no likelihood of the brethren in Canada (in whose behalf he expresses so much anxiety) being imposed upon, as my authority for establishing the A. & A. Rite in the Dominion emanates from the "Supreme Grand Council of the Rite in England and Wales, &c., of which I am a member and their representative. The authority I hold, as Grand Prior of the Order of the Temple is from the Supreme Grand

Master of the Order of the Knights Templars, &c., in England, the two orders having no connexion whatever; but, previous to the A. & A. Rite being revived in England in 1845 (and, indeed, until a few years later), the degrees of Rose Croix and Kadosh were always conferred under Templar warrants, and had been for many years; this my own diploma and several old by-laws of the "Observance," "Cross of Christ," and other encampments of London (England) in my possession clearly show. Your correspondent is so far right, that my remark about the necessity of a Mason travelling on the continent of Europe being in possession of the Rose degree referred to France, where I do know (or, at least did, some years ago), this degree is looked upon as the "Ne plus ultra" of Freemasonry.

In taking leave of this subject, let me endeavour to impress upon "An American Freemason" the necessity of being fully conversant with the subject he purposes writing about, and endeavour to couch his remarks in a more courteous tone, and with less assumption of superior knowledge, instead of striving to create discord by an unfair review of the opinions of others, to whom he may take exception.

Yours fraternally,

W. J. B. M'LEOD MOORE, 33°,  
Grand Prior of the Order of the Temple, &c.,  
and Representative S.G.C. of A. & A. Rite  
for England and Wales in the Dominion of  
Canada.

28th November, 1868.

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

Dear Sir and Brother,—Since writing to you on the 28th ult., relative to the remarks of "An American Freemason" on my address to the Knights Templars of Canada, I find, on comparing the original address with your copy, that you omitted to publish the following paragraph:—

"I last year stated that it was probable the A. & A. Rite would be introduced into Canada by me. Since then I have been in communication with the Supreme Grand Council, 33°, for England and Wales, who claim jurisdiction over all dependencies of the British Crown, and having been honoured by being elected an active member of the Supreme Grand Council, and appointed their representative for Canada, I have acted upon my authority, &c."

This "omission" no doubt led "An American Freemason" to suppose I had introduced the Rite on the authority merely of my being head of the Templar Order in Canada, and its being introduced in an address to Templars. The announcement was made to them as it was by Knights Templar solely. I had been requested to introduce the rite into Canada some years ago, when I obtained the 33° in the United States. The insertion of this letter will oblige.

Yours fraternally,

W. J. B. M'LEOD MOORE,  
S.G.C. 33°, A. & A. Rite, and Grand Prior Knight  
Templar, &c., for Canada.  
Dominion of Canada, December 7th, 1868.

[We feel much indebted to Colonel M'Leod Moore for the above communications, which put the question in its proper light. The communication of "An

American Freemason" would not, we feel assured, have been written and sent to us, unless the writer had conscientiously believed in the correctness of the position he therein assumed; and coming from so high an authority in Freemasonry, and so valued a contributor, we did not hesitate to grant his request—to give the letter immediate insertion; especially as we were also at that time without any official information as to Colonel M'Leod Moore's appointment. However, we are assured, that in the future such a source of misconception will not be allowed to intervene, which we shall be right glad of, and thus we may congratulate our illustrious Bros. Colonel M'Leod Moore, Douglas Harrington, and "An American Freemason," as well as ourselves, upon this case having proved a practical illustration of the truth of the adage that "out of evil cometh good."—ED. F.M.]

### ANTIQUITY OF CHRISTMAS GAMES.

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

Dear Sir and Brother,—In the days of our ancestors, Christmas was a period sacred to mirth and hospitality. Though not wholly neglected now, it cannot boast of the honours it once had. The veneration for religious seasons fled with popery, and old English hospitality is long since deceased. Our modern play-things of fortune, who make the whole year a revolution of dissipation and joyous festivity, cannot distinguish this season unless resting from its laborious pleasures, and (if they can think) find a happy serenity in solitude and reflection unknown in the tumult of hurricanes. The ancient Christmas gambols were, in my opinion, superior to our modern spectacles and amusements. Wrestling, hurling the ball, and dancing in the woodlands were pleasures for men. It is true the conversation of the hearth-side was the tales of superstition; the faries, Robin Goodfellow, and hobgoblins never failed to make the trembling audience mutter an Ave Maria and cross their chins, but the laughable exercises of blindman's buff, riddling, and question and command, sufficiently compensated for the few sudden starts of terror. Add to these amusements the wretched voices of the chanters and subchanters howling carols in Latin; the chiming of consecrated bells; the burning consecrated wax-candles, curiously representing the Virgin Mary; praying with the Saint whose monastery stood nearest; the munching consecrated cross-loaves, sold by the monk; all which effectually eradicated the spectres of their terrific stories. Nor were these the only charms against the foul fiends and nightmare; sleeping cross-legged, like the effigies of Knights Templar and warriors, and the holy bush and churchyard yew, were certain antidotes against those invisible beings.

After this representation I may be thought partial to my own hobby-horse, as an antiquary in giving the preference to the amusements of the days of old. But let the sentimental reader consider that the tales of superstition, when believed, affect the soul with a sensation pleasurable horrid. We may paint in more lively colours to the eye, they spoke to the heart.

The great barons and knights usually kept open house during the season, when their villains or vassals were entertained with bread, beef or beer, and

a pudding, wastol cake, or Christmas kitchel, and a groat in silver at parting; being obliged, in return, to wave the full flagon round their heads in honour of the master of the house. Sometimes the festivals continued to Twelfthday, when the baron, or his steward, took the deis, or upper seat of the table, and after dinner gave every man a new gown of his livery and two Christmas kitchels.

This kind of liberality endeared the barons to the common people, and made them ever ready to take up arms under their banners.

A register of the Nunnery of Keynsham relates that "William, Earl of Gloucester, entertained two hundred knights with tilts and fortunys at his great Manor of Keynsham; provided thirty pies of eels of Avon, as a curious dainty; and on the Twelfthday began the plays for the knights by the monks, with miracles and maumeries for the henchmen and servants by minstrels."

Here is plainly a distinction made between maumeries and miracles, and the more noble representations comprehended under the name "plays." The first were the holiday entertainments of the vulgar, the other of the barons and nobility. The private exhibitions at the manors of the barons were usually family histories. The monk, who represented the master of the family, being arrayed in a tabard (or herald's coat without sleeves) painted with all the hatchments of the names. In these domestic performances absurdities were unavoidable; and in a play wrote by Sir Tibbet Gonges, Constance, Countess of Bretagne and Richmond, marries and buries her three husbands in the compass of an hour. Sometimes these pieces were merely relations, and had only two characters of this kind, as that in Weever's funeral monuments.

None but the patrons of monasteries had the service of the monks in performing plays on holidays, provided the same contained nothing against God or the Church. The public exhibitions were superior to the private; the plot generally the life of some Pope, or the founder of the abbey the monks belonged to. I have seen several of these pieces, mostly Latin, and cannot think our ancestors so ignorant of dramatic excellence as the generality of modern writers would represent. They had a good moral in view, and some of the maumeries abound with wit, which, though low now, was not so then. Minstrels, jesters, and mummers was the next class of performers; every knight had two or three minstrels and jesters, who were maintained in his house to entertain his family in their hours of dissipation. These Chaucer mentions in the following passages:—

"Doe comme, he saied, myn mynstrales,  
And jestours, for to telen us tales,  
Amin in mye armyage.  
Of Romaunces yatto been royals,  
Of Popes and of Cardinals,  
And eke of love longynge."

(*Rime of Sir Thopas.*)

"Of all manere of mynstrales,  
And jestours that tellen tales,  
Both of weepyng and of yame,  
And of all thatte longeth longeth unto fame."

(*Third Book of Fame.*)

Yours fraternally, J. F.S.

Scarborough, Dec. 21, 1868.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—This useful and comprehensive publication is now issued. It can be obtained at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

THE Provincial meeting for the West Riding of Yorkshire will be held at the Masonic Hall, Sheffield, on the 20th prox. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, D.L., and the occasion is looked forward to with great interest.

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

WE have to direct the attention of our readers to our advertising columns, in which is announced the publication of the General Statutes of the Red Cross Order, which can now be obtained of Bros. Kenning, Spencer, and other Masonic publishers. The work is neatly arranged, and is embellished with engravings of the insignia of the Order.

A MASONIC CALENDAR for the province of Durham is about to be published, to be edited by Bro. ✠ W. Brignall, 30°.

THE installation of Bro. the Earl of Carnarvon, Prov. G.M. of Somerset, has been definitely fixed for Tuesday, 12th instant. The ceremony will take place at the Masonic Hall and the banquet at the Assembly Rooms. It has been decided *not* to wind up the festive proceedings with a Masonic ball.

THE RIGHT HON. THE LORD KENNIS, Prov. Grand Master for Cumberland and Westmoreland, will preside at the Annual Banquet of the Rosicrucian Society of England, in his capacity as Hon. President. The meeting will take place at the Freemasons' Tavern, on Thursday, the 14th inst., and his lordship will be supported by Col. Burdett, R. W. Little, W. J. Hughan, H. G. Buss, W. R. Woodman, and other eminent members of the society.

WE understand that Mr. Sheriff Jameson has commissioned Mr. W. D. Keyworth, jun., of London (son of Bro. W. D. Keyworth, of Hull), to execute (for presentation to the town) the statue of Sir William De la Pole, the first Mayor of Hull, one of the leading merchant princes of the 14th century. The design is a very elegant one, and represents Sir William in his Court dress. The statue will be placed in the Town Hall.

BRO. F. W. SPIEGELTHAL, W.M. of the Homer Lodge of Smyrna, a local antiquarian, has been appointed a corresponding member of the Royal Swedish Academy of Archaeology.

BRO. MIZZA has been elected W.M. of the English Armenian Lodge in Smyrna, the Dekran, or Figranes. Bro. Mizza is a distinguished literary member of his community, and is the author of a work in Armenian and English on the descent of Queen Victoria from the Arsacid kings of Armenia, Parthia, and Persia.

OUR Bro. Sir Henry Bulwer is engaged in a new literary labour—"The Memoirs of Lord Palmerston."

THE Supreme Grand Council of the 33° of the Ancient and Accepted Rite for England, Wales, and British Colonies, purpose visiting the following chapters, and holding a meeting of the 30th chapter, or K.H., as follows:—Talbot Chapter, Sheffield, Thursday, the 21st January; Palatine Chapter, Manchester, Friday, the 22nd January; Grand Chapter, K.H., Manchester, Friday, the 22nd January; Liverpool Chapter, Monday, the 25th January; Shakespeare Chapter, Warwick, either 20th or 26th January.

### METROPOLITAN.

GIHON LODGE (No. 49).—In our notice of the meeting of this lodge, in our impression of last week, we omitted to mention that in conformity with the usual custom of the brethren, it was proposed, seconded, and unanimously confirmed that a P.M. jewel, of the value of £5 5s., should be presented to the retiring W.M. Bro. J. Mills, as a token of the appreciation by the brethren of the excellent manner in which he had performed the duties of the chair during the past year.

LODGE OF ISRAEL, (No. 205).—This influential lodge met on Tuesday, Dec. 22nd, at Radley's Hotel. The W.M. Bro. Stanton Jones initiated Messrs. Toogood and Mardon, passed Bros. Baird, Campbell, Holloway and Evans. Bro. Saqui, P.M. of this lodge by permission of the W.M., raised Bros. R. Hall and Saqui. The election for W.M. then took place, and Bro. Chamberlain, S.W. was unanimously elected to fill that important office for the ensuing year. Bro. J. Isaacs was chosen Treasurer, and Bro. Vesper re-elected Tyler. A sum of £33 was voted to the retiring Master, from the funds of the lodge and the brethren entered into a private subscription to augment that fund, which was liberally responded to, the brethren then adjourned to a sumptuous repast provided by Bro. Hart, numbering 50. The W.M. then proposed the usual and Masonic toasts, Bros. Toogood and Mardon returned thanks as newly initiated, in a very appropriate manner. The toast of the W.M. was proposed by Cohen, P.M. and very ably responded to. The visitors, were Bros. H. M. Levy, P.M. 188, Harris 185, Austin, Doric, Bro. H. M. Levy returned thanks for the visitors, Bro. Litteaur and Bro. Coote returned thanks for Past Masters, in a very excellent manner. Bro. P.M. J. Lazarus followed with some very appropriate remarks. A very pleasant evening was passed, and the brethren separated in peace and harmony.

ROYAL ALBERT LODGE, No. 907.—The brethren of this lodge held their December meeting on Monday evening, the 21st ult., at the Freemason's Tavern, Bro. Charles Chard, W.M. presiding, supported by Bros. J. Smith, P. G. Pursvt, T. Lewis, G. Pursvt, J. A. Farnfield, and W. H. Farnfield, P.M's. The S.W., Bro. H. J. Lewis, was in his place, but the J.W., the Rev. Bro. Vaughan, was prevented from attending by having to attend the funeral of a relative. In his absence, Bro. Watson, a P.G. officer, filled the J.W.'s chair. The other officers of the lodge, Bros. T. Morton, S.D., A. E. T. Worley, J.D., and C. Vidler I.G. were in their places, and among the visitors were Bros. P.M. Seamen, 609; G. Nicoll, 618; Giles, Donatic, Keep, 168; and the Rev. Bro. Bartlett, of the St. George's Lodge, London, Canada. The lodge having been duly opened in the first degree, Mr. William J. Mitchell received the benefits of initiation. This over, the lodge was opened in the F.C.'s degree, and Bro. Francis Fowler having shown that he had made sufficient progress to entitle him to be advanced to the M.M.'s degree, the lodge was advanced to that grade, and Bro. Fowler was raised to the dignity of a M.M. The remaining business having been disposed of, the brethren resumed to the first degree, and the lodge was closed in solemn prayer and adjourned. As is customary in Masonic gatherings, the adjournment was from labour to refreshment, and a first-rate banquet was placed on the table under the direction of Bro. Gosden, the manager. The usual Masonic toasts were given and responded to with all usual Masonic fervour and enthusiasm. Bro. Bartlett, in replying to the toast "The Visitors," expressed himself gratified with the working of the lodge, and assured the brethren that the Masons of Canada took a deep and hearty interest in the welfare of their brethren in England. He also

affirmed that the people of Canada were loyal to the British Crown, but if time should warrant a separation they would much prefer a kingdom ruled over by a British Prince than annexation to the Republic of the United States. The rev. brother took occasion to refer to the universality of Freemasonry, and also combated the statement that it could be traced to the pyramids of Egypt, expressing his belief that Freemasonry was instituted at the building of Solomon's Temple, so that all nations might erect a temple to the Ono God, and join in His worship. The toast "The Masonic Charities" was given by Bro. Smith, who mentioned that their W.M. had undertaken the office of Steward at the Festival of the Masonic Benevolent Institution in January, and asked the brethren to aid him with a good subscription list, as Bro. Chard had started his list with a handsome donation from himself.

#### INSTRUCTION.

##### DOMATIC LODGE OF INSTRUCTION No. (177.)

A highly interesting meeting of this old-established lodge of instruction was held on the 22nd ult., at the Palmerston Arms, Palmerston-street, Walworth, on which occasion there were about thirty members present. They were Bros. Ashnall, P.M. 22; Hughes, Sec. 22, and W.M. Elect of the Stability Lodge, No. 217; White, S.D., 22; Speed, J.W., 141; Dann, 72; Stevens, P.M., 720, and S.W. Macdonald Lodge; Larham, Hammond, Allen, and Kethro, all of the Macdonald Lodge; Gluckstein, P.M., 51 and 141; Wingham, 25; Wright and Dodson, 72; Taylor, 87; Pulsford, W.M. of the Southern Star, 1158; Hudleston, of 975 and 1158; Matthews, 508; Zetland-in-the-East, Singapore; Flood, 87; Macrae, 25; Hensch, 975; Poore, 720; Squires, 72, &c.

The evening was set apart for the working of the ceremonies of consecration and the installation of W.M. The first ceremony was placed in the hands of Bro. R. Wentworth Little, P.M. of 975, 562, 1194, &c., which was performed in a faultless style and with an impressiveness rarely witnessed. It elicited the warmest approbation from many old Masons present, who expressed their opinion that they had never seen that beautiful ceremony so well performed, and had they even enjoyed such a Masonic treat as they had done that evening.

At the conclusion of the ceremony of consecration, Bro. Henry Thompson, Hon. Sec. and P.M. of the Parent Lodge, and also of the Southern Star Lodge, No. 1158, took the chair, and performed the ceremony of installation, placing Bro. Stevens in the chair of K.S. as W.M. of the lodge. The usual officers being appointed and invested by the acting W.M., Bro. Thompson now proceeded with the rest of the ceremony, concluding with the usual addresses to the W.M., officers, and brethren, and on resuming his seat he was not only greeted with loud applause, but received the hearty congratulations of every member present.

Bro. Thompson rose to submit a motion, and in doing so said that it was one that he was sure would commend itself to every brother present, as he believed that he might say in their name that he had received a truly Masonic treat in the manner in which Bro. Little had performed the ceremony of consecration. It had been his (Bro. Thompson's) privilege to see that ceremony performed several times, but he must say that he never saw it gone through with more care and impressiveness than it had been done that evening by Bro. Little; indeed, he doubted whether he had ever seen it done so well, for every part of it was perfect, and from the attention the brethren had paid to it he believed that they had been equally pleased as he had been with it. The motion he had to submit was, that Bro. Little be elected an honorary member of the lodge, and that his motion should be accompanied with the addition that the thanks of the lodge be recorded to him on the minutes for his kindness in coming amongst them, and for the very able and impressive manner in which he had performed the ceremony of consecration that evening.

Bro. Stevens seconded the motion, which was put and carried unanimously.

Bro. Little returned thanks for being elected an honorary member of the lodge, and said it gave him great pleasure if he could render any assistance to the lodge, and he would attend as often as his engagements would permit. He also took occasion to compliment Bro. Thompson upon the very able way in which he had gone through the ceremony of installation.

Six new members having been elected, a vote of thanks was ordered to be recorded on the minutes to Bro. Thompson on

the motion of Bro. Gluckstein, who said that although a P.M. of a lodge he had never seen so much or enjoyed so great a treat at Freemasonry as he had done that evening.

Bro. Thompson returned thanks, and said he would do all in his power to promote the prosperity of the lodge.

The lodge was then closed in due form and with solemn prayer, and the brethren adjourned for refreshment, a very bountiful repast having been prepared by the worthy host, Bro. Marshall, who is the W.M. of the Neptune Lodge. This part of the proceedings was not less satisfactory than what had gone before, and ample justice was done to the fare provided.

On the withdrawal of the cloth the usual toasts were given and responded to, the same being specially diversified by songs and two recitations by Bro. Hughes, the W.M. elect of the Stability Lodge, elicited roars of laughter. Concurrent testimony proved that this was one of the most agreeable evenings ever spent in Freemasonry, and there were ardent wishes expressed for the time when they would have their next merry meeting.

The lodge meets every Tuesday evening for working the ceremonies and lectures at half-past seven o'clock, when the attendance of Masons is solicited.

#### PROVINCIAL.

##### CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—At a lodge of emergency, held on the 23rd ult., under the presidency of Bro. J. Slack, W.M., Prov. S.G.D., the ballot was taken for M. Kyle, Colour-Sergeant, R. H. Jackson, Sergeant, and G. Roberts, Armoury Sergeant, all of the 40th Regiment, now stationed in Carlisle; also for Bros. G. W. Jackson, of No. 561, and Colour-Sergeant G. Murray, of No. 318 S.C., as joining members, which proved unanimous in each case. Bro. A. Taylor was then passed to the F.C. degree. The lodge was again closed to the E.A. degree, and Bro. G. Murray was O.B., in the 1st degree, after which Sergeants R. H. Jackson, and G. Roberts were initiated into Masonry by the W.M. Bro. Jefferson, a candidate for the 3rd degree, presented himself for that honour, but, in consequence of pressure of business, he was deferred until Wednesday, the 30th ult., which was the annual meeting and installation day of the W.M. Two propositions were received from gentlemen of Carlisle, and one from a non-commissioned officer of the 40th Regiment. No other business of importance offering itself, the lodge was closed, and the brethren parted in harmony, after spending an hour or two in social enjoyment. The evening's entertainment was enlivened by the vocal strains of Bro. W. Johnston, T. Cockburn, J. Slack, and others.

##### DEVONSHIRE.

TORQUAY.—*St. John's Lodge* (No. 328).—The annual festival of this lodge, which usually occurs on St. John's Day, was held at the Masonic Hall, on Monday the 28th ult. The brethren were summoned for 3 p.m., but here, as in many other places, punctuality seems not to be the rule, and it was nearly 4 before business was commenced. In a subsequent part of the proceedings, the new W.M. commented on this failing, and expressed his determination to endeavour to remedy it, in which it is to be hoped that he will succeed, if only as an act of justice to those who are to the time, for it is often the case that the delay at the commencement leads to indecent haste in the performance of solemn ceremonies, which thus fail in producing a serious effect on candidates, and sometimes renders an abrupt closing of the lodge necessary, leaving a considerable amount of business not completed, in order to proceed to banquet, which should never interfere with Masonic duties, or to accommodate members who have to return home by train. The chair was taken by Bro. Glaufield, P.M., in the absence for some time of the Rev. Bro. Bowden, the retiring P.M., for whom every allowance must be made, as he resides at a distance of seven miles, in a district not reached by any public conveyances, especially as the wind and weather were most boisterous on the coast. On the contrary the greatest credit is due to him, since the lodge meets once a fortnight, and out of the 26 occasions during the year, he has been present at 23. Besides the members of the lodge, several visitors were present, among whom were Bros. Old, W.M., of a lodge at Reading;

Dr. Hopkins, P. Prov. G.S.W., P.M. 43 and 958; Symonds of No. 710; Murray and others. The lodge having been opened in the 1st degree, the minutes of the previous meeting were read and confirmed. The lodge was opened in the 2nd degree, and the acting W.M. introduced to the brethren Bro. Dr. Hopkins, adding that though a stranger personally to most of them, he had been invited to administer the ceremony of installation, under the conviction that he was capable of conducting it in the solemn and impressive manner befitting its importance. Bro. Glanfield then left the chair and presented Bro. Greenfield as the W.M. elect. The details of the ceremony having been so often repeated, it may suffice to observe that they were carried out in their integrity according to ancient custom. The Installing Master made an addition to the usual closing addresses, by giving one to the I.P.M., pointing out his duty to afford aid and support to his successor, by reason of the experience he had gained during his occupancy of the chair, and entering into an explanation of the jewel of his office, which bears the diagram of the 17th proposition of the 1st book of Euclid, in the emblematic significance of the whole, and its several parts in relation to Freemasonry. The style in which all the closing addresses were given elicited hearty applause from the brethren present, and on the proposition of the W.M., seconded by Bro. Glanfield, P.M., a unanimous vote of thanks was passed to Bro. Dr. Hopkins for his services on the occasion. At the usual portion of the Installation ceremony, the W.M. appointed and invested his officers as follows:—Bros. Rossiter, S.W.; Oliver, J.W.; Giles, S.D.; Millar, J.D.; Paul, I.G.; Rev. R. Bowden, I.P.M. and Chap.; Watson, Sec. *pro tem.*; Glanfield, Treas.; Morgan, Org.; Chenour, Tiler. The lodge was closed quarter after five, and the brethren separated, to meet again at six o'clock at the Talbot Hotel, for the annual banquet. About 30 sat down, the W.M. being supported on his left by Bros. Rev. Bowden, I.P.M., and Dr. Hopkins, Installing Master; and on his right by Bros. Old, W.M.; Glanfield, P.M.; Watson, Sec., and others. The proceedings at and after the banquet were of the ordinary character, the usual toasts were honoured, including that of Bro. Giles, the host, who had been most liberal in his provision for the entertainment, and active in his personal attention to the comfort of all. It may be added, that among the speeches, the W.M. and those named above as his supporters, entered on several topics of interest to the Craft, by way of comment on the past and advice as to the future.

#### LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge*, (No. 1,051).—This lodge celebrated the festival of St. John on Tuesday, the 29th inst. There was a good attendance of Members including W. Bro. Dr. Moore, W.M., Prov. G. Supt. of Works for West Lancashire, Bros. Hall, S.W.; Mercer, J.W.; Mason, Sec. as S.D.; Prosser, as J.D.; W. Bro. W. Bramwell Smith, P. Prov. G. Chap. for Warwickshire as P.M.; Bros. Bagnall, P.M. 281; Rossall, Dr. Russell, Taylor and Watson. The visitors were, W. Bro. E. Busher, P.G.S.B. of England, Prov. G.S.W. of Cumberland and Westmoreland; W. Bro. Alpess, Prov. G. Sec. West Lancashire; Bro. S. Gawith, Prov. G. D.C. Cumberland and Westmoreland; W. Bro. E. Storey, W.M. 281, Bro. J. M. Moore. After the lodge was opened in the second degree, Bro. E. Dodson, a F.C., was examined as to his proficiency in that degree, and having answered satisfactorily was entrusted us to the mode of admission into a M.M.'s lodge. Upon his entrance therein he was raised in due form to the third degree by the W.M. Bro. Dr. J. Daniel Moore. Subsequently this same zealous and indefatigable brother installed in the chair of King Solomon his successor Bro. Thomas Mason, who was duly saluted and greeted in the several degrees. He then appointed and invested as officers for the next twelve months, the following brethren: W. Bro. Dr. Moore, I.P.M.; Bros. Hall, S.W.; Dr. Mercer, J.W.; Rev. T. B. Hinde, M.A. Chap.; W. Barker, Treas.; Dr. Moore, P.M. Sec.; Prosser, S.D.; Irvine, J.D.; Rossall, Steward; G. C. Barker, I.G.; Taylor, Tyler. The ballot was taken for Bro. Major Whittle, of Halton Hall Lancaster, and Bro. J. P. Irvine a joining member and declared unanimously in the affirmative. A grant of £10 to the Boy's School was unanimously voted by the lodge. W. Bro. Dr. Moore proposed Bro. R. Barlow Sampson of the Greaves House as a joining member. After the due closing of the lodge, the brethren proceeded to banquet at the King's Arms Hotel, when around a bounteously spread board they enjoyed some hours of good

fellowship in mindfulness of that sacred maxim of St. John: "Let us not love in word and in tongue, but in deed and in truth."

#### LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—This lodge held its monthly meeting on Thursday the 17th ult., at the Freemasons' Hall, when, in addition to the W.M. (Bro. Duff), there were present Bros. Goodyer, Brewin, and W. Beaumont Smith, P.M.'s; Toller, S.W.; Buzzard, J.W.; Sculthorpe, Sec.; Sargeant, S.D.; Partridge, J.D.; Atkins, Steward; Wardle, I.G.; Baines, Moor, and others, visitors; Bros. Pettifer, P.M.; L. A. Clarke, P.M.; S. P. Ekin, P.M.; and Crowe, of St. John's Lodge, 279. The lodge having been opened, and the minutes read and confirmed, Mr. Joseph Elgood, who had been elected at the previous meeting, was introduced, and duly initiated by the W.M.; the musical chants of the degree, as arranged by Bros. C. Johnson (now of this lodge, who was unavoidably absent), and Dr. Hopkins, being conducted by Bro. Crowe, as Org. At the conclusion of the ceremony the charge was delivered by Bro. Brewin, P.M. The lodge was then closed and the brethren adjourned to refreshment.

#### SOMERSETSHIRE.

WESTON-SUPER-MARE.—*St. Kew Lodge* (No. 1,222).—An emergency meeting of the members of this lodge was held on Wednesday the 16th ult., at the Royal Assembly Rooms. Present:—Bros. Capt. F. C. Irwin, W.M.; G. B. Mumbree, S.W.; Thos. Clarke, J.W. (proprietor of the *Weston-super-Mare Gazette*); J. C. Pigot, Chap.; E. B. B. George, Treas.; Benjamin Cox, Sec.; E. E. Earle, S.D.; G. R. H. Powell, J.D.; Edward Gregory, Org.; and J. H. Parsons, Tyler; and a goodly number of the brethren. The W.M. opened the lodge in the first degree and began the business of the evening as per summons issued for the occasion, and proceeded to initiate William Henry Davies, Esq., into the mysteries of Freemasonry, and the candidate was much pleased with and impressed by the solemnity of this ancient ceremony. Bros. Inskip and Harvey having given proofs of their proficiency for passing, and being found worthy, they were requested to retire. The W.M. then opened a Fellow Crafts lodge, and Bros. Inskip and Harvey were passed to the second degree; this interesting ceremony was very ably performed by the S.W. The W.M. read a letter which had been received from the Prov. G. Sec., informing the members that the R.W. Prov. G.M. of Somerset, the Right Hon. the Earl of Carnarvon, had fixed for his installation the 12th of the present month at Bath, and the lodge came to the decision that the W.M., officers, and members should attend thereat. On the motion of the W.M. several clauses in the by-laws were revised, and then a discussion took place on the subject of the New Masonic Hall, and the building committee was requested to furnish a report on the matter at the next regular meeting of the lodge. Bro. Gregory very ably resided at the harmonium and it is needless to add that a most pleasant and agreeable evening was spent.

#### SUFFOLK.

IPSWICH.—*Lodge British Union* (No. 114).

The brethren connected with this old established lodge, met at the Masome Hall on Tuesday, the 22nd ult., to instal their newly elected W.M., Bro. William Boby, and to celebrate the festival of St. John. The lodge was opened shortly after six o'clock. Bro. H. G. Moore, the retiring W.M., occupying the chair. There were present, besides the members of the lodge, Bros. the Rev. E. J. Lockwood, D. Prov. G.M.; Rev. A. Tighe Gregory, Prov. G. Chap.; Rev. R. N. Sanderson, P. Prov. G. Chap., and W.M. Prince of Wales' Lodge, 959; Spencer Freeman, Prov. G. Treas.; F. B. Marriott, Prov. G. Sec.; E. C. Tidd, Prov. A. G. Sec.; J. H. Standon, W.M. elect, Lodge Perfect Friendship; P. Whitehead, W.M., Lodge St. Luke; A. G. Barber, Prov. G. Org.; W. Spalding, Sec., B. Union; &c. The lodge having been opened in due and solemn form, the ceremony of installation was performed by the D. Prov. G. M., ably assisted by Bro. F. Gull, P.M. of the lodge. At the conclusion of the ceremony Bro. Boby was duly installed into the chair of K.S., and we know of no brother in the province who will more worthily fill such a high and honourable position.

The following brethren were then selected by the W.M. to fill the various offices of the lodge during the year ensuing: Bros.

A. J. Barber, S.W.; P. Cornell, J.W.; C. J. Meadows, S.D.; Spencer King, J.D.; W. Spalding, Sec.; H. G. Moore, who has served the lodge well and faithfully was elected the I.P.M., and well he deserved the thanks voted to him by the brethren on the expiration of his year of office in this lodge.

Bro. Moore in acknowledging the compliment, said the British Union Lodge had been found fault with for their exclusiveness, but he thought position and respectability were two things that ought never to be lost sight of in Masonry, for they had better remain small in numbers, rather than run the risk of losing their position, just for the sake of adding to their list of members.

We fully endorse the opinions put forth by Bro. Moore and it would be well if other lodges followed the example set them by the members of the British Union Lodge, and be more careful who they admitted within the pale of Masonry.

The brethren numbering about 30, then retired from labour to refreshment, and shortly after seven o'clock assembled in the banquetting room where a repast in every way worthy of the occasion was prepared under the direction of Bro. Spalding, the Tyler of the lodge, and his wife who reside on the premises.

After dinner, the usual loyal and Masonic toasts were given including the Prov. G.M. and the D. Prov. G.M. and Prov. G. Officers; the W.M.'s of lodges, the worthy high esteemed W.M. Bro. Bobby to whom the I.P.M. Bro. Moore paid a high but well deserved compliment. During the evening a collection was made in aid of the "Zetland Fund" when the sum of £2 10s. was handed to the Prov. G. Treasurer for transmission to the general fund. Just before "high time," the lodge was closed in harmony, and the general proceedings throughout were of the most gratifying character.

IPSWICH.—*Lodge Perfect Friendship* (No. 372).—The brethren of this lodge celebrated the Festival of St. John, on Monday, Dec. 28, at the Great White Horse Hotel. At six o'clock the lodge was opened, when the newly-elected W.M., Bro. J. H. Staddon, took the chair of K.S. He appointed as his officers the following brethren:—Bros. R. Stephens, S.W.; W. A. Smith, J.W.; J. B. Fraser, S.D.; F. Waller, J.D.; Henry Knight, I.G.; W. P. Mills (who has held this office for many years), was re-appointed Treas.; and the Sec., S. B. King, and the Tyler, Bro. W. Syer were re-elected. Amongst the brethren were, Bros. the Rev. E. J. Lockwood, D.P.G.M.; the Rev. A. Tighe Gregory, P.P.G. Chap.; Rev. R. N. Sanderson, P.P.G. Chaplain; T. B. Marriott, P.G. Sec.; E. C. Tidd, P.A.G. Sec.; the W.M. of British Union; W. Bobby, the W.M. of St. Luke's Bro. P. Whitehead, together with the old P.M.'s of the Lodge Perfect Friendship. At seven o'clock a well-served banquet was placed upon the table by Mrs. Guiver, which gave every satisfaction. After the removal of the cloth, the usual loyal and Masonic toasts were given by Bro. Staddon, W.M., whose health during the evening was drunk with full honours. The evening was one thoroughly enjoyed by all.

#### YORKSHIRE (WEST).

SHEFFIELD.—*Brunswick Lodge* (No. 296).—This lodge held the anniversary installation meeting on Monday, the 14th ult., at the Freemasons' Hall, Surrey-street, Bro. Prate presiding. Lodge being opened in due form and the minutes of last meeting read and confirmed, Bro. Rodewig proceeded to install the W.M. elect, Bro. Brittain, who was unanimously elected at the last meeting to fill the important position for the next twelve months. Bro. Brittain having been placed in the chair of K.S., was saluted with the usual honours, after which he proceeded to appoint his officers, which were as follows:—Bros. Seeborn, S.W.; Whitehead, J.W.; Marcus Flacton, S.D.; Gowland, J.D.; Mass, I.G. Bros. Edwards and Rodewig were also invested as Secretary and Treasurer. The addresses were impressively delivered, and many just compliments paid to the Installing Master. Lodge being closed, the brethren adjourned from labour to refreshment, which elicited much praise, great credit being due to the honorary Steward, Bro. Ward, to whose management these matters are confided, and who, a short period since, received a splendid testimonial from the Sheffield lodges, as a mark of appreciation for his kind and honorary services. The usual loyal and Masonic toasts followed, and a pleasant evening passed away in the "feast of reason and flow of soul. It is confidently expected that the Right Hon. Bro. the Earl de Grey and Ripon, P.G.M. for West Yorkshire, will honour the Grand Masonic ball, which will take place on the 20th prox., with his presence.

WAKEFIELD.—*Lodge of Sincerity* (No. 1,019).—A meeting of this lodge took place on Wednesday evening the 16th ult., for the purpose of installing the W.M., Bro. George Milthorp, and the investing of officers for the ensuing year. Bro. John Wordsworth, P.M. 380 performed the ceremony, and was afterwards invested S.W.; Bros. Howden, J.W.; W. Gill, Sec.; and G. H. France, charity member. After the lodge was closed, an excellent supper was served in the banquet room. Bro. Franco responded to the toast of "The Masonic Charities," and obtained contributions towards the Boy's festival, March 10th. Bros. John Wordsworth, retiring W.M., and Wordsworth, V.P., S.W., announced their intention to become stewards on the occasion.

#### SCOTLAND.

##### DUNBARTONSHIRE.

DUNBARTON.—*Dunbarton Kilwinning Lodge* (No. 18).—The members of this lodge met on Monday evening, the 21st ult., for the election and installation of office-bearers—Bro. W. Paterson, Prov. G.S., presiding—when the following were duly installed:—Bros. William Ross, R.W.M.; William Boyd, D.M.; John Bryson, S.M.; H. Claghton, Chap.; T. Wiggins, S.W.; J. McCorquodale, J.W.; William Hodge, Treas.; J. McKellar, Sec.; J. Nixon, S.D.; M. Skirving, J.D.; R. Rodger, S.S.; J. Thomson, J.S.; J. Crawford, S.B.; J. Purdie, B.B.; J. McArthur, I.G.; Samuel Murphy, Tyler. The lodge thereafter passed to refreshments, when Bro. P. Denny, Prov. G.S.M., in name of the members, presented W. Ross, R.W.M., with a very handsome timepiece and two Masonic jewels, as a mark of the respect and esteem in which he was held, as well as for his services and exertions in the cause of Masonry, and for Mrs. Ross a very chaste, yet costly, set of earrings and brooch. Bro. Ross replied in very feeling and appropriate terms. A very happy evening was thereafter spent in that harmonious way which the Sons of Light so well understand.

##### FORFARSHIRE AND KINCARDINESHIRE.

A considerable amount of Masonic work has been done in this province recently, in addition to the nominations and elections of office-bearers in the province, two lodges have been consecrated by the Most Worshipful Grand Master of Scotland, in his capacity of Prov. G.M. of Forfarshire and Kincardineshire; the new hall of the Lodge Ferfar and Kincardine, 225, G.L.S., and Lodge Panmure, 299, G.L.S., have both been duly dedicated and Masonically sanctioned; banquets were held on both occasions, and many excellent Masonic addresses and sentiments delivered; the M.W.G.M. presiding as only such gifted men and Masons can. The close of the year has, however, been marked by a mournful event, the death of the highly respected Bro. James Chalmers, whose funeral took place on Saturday the 19th ult.

##### GLASGOW.

GLASGOW.—*Lodge of Glasgow, St. John*, (No. 3, bis).—The meeting of this lodge was held in the hall 213 Buchanan-street, on the 15th ult., Bro. Thomas Ramsay, R.W.M., in the chair. Business initiation and election of office-bearers. The hall was crowded to excess a number having to stand, this was owing to the great interest taken in the contest for the chair; many members who had not been up for years before desiring to record their votes on the occasion. The minutes of last meeting being read, a protest was tabled against the confirmation of that portion of them referring to the nomination of a certain brother as Dep. M., on the plea of his not having paid his membership fee, when so nominated; the minutes were afterwards passed, after which five candidates were initiated. The election was then proceeded with, when Bros. Baird and Buchan (being the two brethren nominated for the chair) were asked to retire while the lodge was considering the question of their separate claims. The supporters of Bro. Baird urged, that, being an architect by profession, he was therefore in a better position and better qualified for the chair than Bro. Buchan, who was a master tradesman, also that Bro. Baird was the richer of the two. This brought the other side down upon them, who held these ideas to be quite un-Masonic and antagonistic to the spirit of Freemasonry, besides they urged that Bro. Buchan, having both filled the Wardens' chairs, and



also wrought all the degrees in the lodge, while Bro. Baird had, as yet, done neither, he should be the chosen candidate, seeing he had already proved himself able to at once enter upon and discharge all the duties devolving upon the Master of the lodge. There was, however, another element in the question, the attack made by Bro. Buchan on the Malcolm Charter being greatly against him. Malcolm's ghost calling loudly for revenge. Both sides being duly heard, the vote was taken, and the majority found to be in favour of Bro. Baird who was therefore, declared duly elected R.W.M. for next year. A protest was tabled against the newly initiated brethren voting. The election for the other offices was then proceeded with, with the exception of Chaplain and Inner Guard. The lodge was afterwards called to refreshment and in process of time duly closed. The installation of the new office-bearers and the eight hundred and eleventh anniversary to take place on the 25th ult.

#### LANARKSHIRE (MIDDLE WARD).

HAMILTON.—*Lodge Hamilton*, (No. 233).—The nomination, election, and installation of office-bearers of this lodge took place on the 27th November. Bro. McGhie, who has so ably filled the chair during the past year, was re-elected R.W.M. The installation ceremony was performed by Bro. W. P. Buchan from Glasgow, after which the lodge celebrated the festival of St. Andrew, the duties of purveyor being well discharged by Bro. Spalding, S.S., the proprietor of the Hamilton Arms Hotel. A deputation from No. 7 was present headed by the R.W.M. Bro. J. C. Forrest, banker. In the course of his remarks the R.W.M. intimated that he intended shortly to give the mark, also that in conjunction with the brethren of No. 7, he hoped to introduce the holding of lodges of instruction, &c.

#### CHANNEL ISLANDS.

##### GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The usual meeting was held on Wednesday, the 11th inst. Present: Bro. Martin, W.M., in the chair; Bros. Gallienne, P.D. Prov. G.M.; Guilbert, I.P.M.; Churchouse, P.M.; Stickland, P.M.; Wilcocks, P.M.; Hutchinson, P.M. & Treas.; Sarchet, Sec.; Gardner, S.W.; Glencross, J.W.; Millington, S.D.; Parker, J.D.; Muntz, I.G.; Manser, Tyler; Clarke, Coles, Cohen, Barter, Garland, and Lucas. Visitor: Thomas Churchouse. The minutes of the preceding lodge were read and confirmed. The ballot was then taken for the election of a W.M. for the ensuing year, the result being in favour of Bro. Gardner, S.W. The brethren, in accordance with the by-laws hold an annual banquet on St. John's Day—that festival, however, this year falling on a Sunday, Tuesday, the 29th inst., was the day fixed for holding this pleasant *reunion*, the installation to take place previously. The banquet will this year be held in the lodge-room. A committee was appointed to carry out the arrangements, and there being no further business, the lodge was closed in due form.

#### MARK MASONRY.

##### INSTRUCTION.

KENT LODGE OF MARK MASTERS.—At the last regular meeting of this lodge it was resolved that a committee be formed consisting of the Bros. W.M. Meggy, G.M.O.; W. H. Warr, P.G. Steward, S.W.; and C. Swan, P.G.S.B., Sec., to make arrangements if possible for the establishing of a lodge of instruction in connection with this ancient degree, the result of their inquiries being a meeting that was held on Wednesday the 16th ult. at the Lyceum Tavern, Strand, at which were present in addition to the three brethren above mentioned, Bros. W. Mann, W.M., Thistle Lodge, No. 8; Wescombe, G. Stew., J.W., Kent Lodge, and S.W., St. Mark's Lodge, No. 24; J. H. Wynne, P.G. Purst., P.M., Kent Lodge; A. D. Loewenstark, G. Purst., P.M., Samson and Lion Lodge, No. 86; and several officers and members representing private lodges held in London, and it was resolved unanimously that a lodge of instruction should be held every Monday evening from October to May inclusive, at the above-mentioned house, business to

commence at half-past seven o'clock precisely. Bro. Swan was appointed Secretary and Preceptor. The next meeting will be held on Monday evening the 4th January at half-past seven o'clock.

#### SOMERSETSHIRE.

WESTON-SUPER-MARE.—*The United Artillery Engineer and Rifle Volunteer Lodge* (No. 102).—A meeting of this lodge was held at the Masonic Rooms on Wednesday, the 16th ult., at three o'clock—officers present, Bros. F. G. Irwin, P.M.M., W.M.; G. B. Mumbee, S.W.; Thomas Clarke, J.W.; J. C. Pigot, Chap. and M.O.; B. Cox, Sec. and Reg. of Marks; E. B. B. George, Treas. and J.O.; G. R. Powell, S.O.; E. Gregory, Org.; and J. H. Parsons, Tyler. There not being much business to be transacted, the W.M. proceeded to make the meeting a lodge of instruction to the young members, and after expressing the warmest wishes for the success of the Mark Master degree and prosperity to its members closed the lodge in perfect harmony.

#### KNIGHTS TEMPLAR.

##### YORKSHIRE (WEST).

BRADFORD.—*Encampment of Faith* (No. 23).—This encampment was holden at the rooms of the Lodge of Hope, on Monday the 13th, at 7:30. Sir Knts. William Mawson, E.C.; H. Smith, P.E.C. as 1st C.; J. R. Armitage, 2nd C.; J. Gaunt, P.E.C., Prelate; Thomas Hill, P.E.C., Treas.; J. D. Sugden, Reg.; Joshua Brigg, M. Rhodes, W. Branland, and others. After the minutes and other business had been disposed of, the election of E.C. for the ensuing year took place, when Sir Kut. Manoh Rhodes was unanimously elected. Sir Kut. J. Garont was elected Treas. After the business an elegant supper was served in the banquet-hall, and the Sir Knts. retired at 11 o'clock.

##### YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Geoffrey de Bouillon Encampment*.—The quarterly meeting of this encampment was held on the 17th ult., when the following Sir Knts. were arranged under their respective banners; the E.C. Sir Kut. John W. Woodall and Sir Knts. Walter Reynolds, P.E.C., Hull; William F. Rooke, 1st Capt.; H. W. Garnett, 2nd Capt.; Rev. Henry Blane, Prelate; James Frederick Spurr, Expert; William Thomas Farthing, Capt. of Lines; J. A. Chapman, Treas.; W. H. Marwood, Whitby; H. C. Martin, Reg.; J. Verity, Esq.; John Oliver Surtees, &c. The minutes of the previous encampment were read and confirmed. The next business was the installation of Sir Kut. Rooke, who had been unanimously elected the E.C. for the ensuing year. The ceremony was very ably performed by Sir Kut. Reynolds to whom a vote of thanks was ordered to be entered on the minutes. The E.C. then proceeded to elect the following officers, Sir Knts. the Rev. Henry Blane Prelate; H. W. Garnett, 1st Capt.; W. T. Farthing, 2nd Capt., J. O. Surtees, Expert, &c. After which the encampment was duly closed.

#### RED CROSS OF ROME AND CONSTANTINE.

##### SOMERSETSHIRE.

WESTON-SUPER-MARE.—*The Rose and Lily Conclave* (No. 10).—An assembly of this conclave was held at the encampment, Masonic Rooms, on Wednesday, the 16th ult., at 9 o'clock, p.m., and the following officers were present:—Sir Knts. Irwin, M.P.S.; G. B. Mumbee (Major-General), Inspector-General for Somerset; T. Clarke, V.E.; G. C. Pigot, H.P.; E. B. George, Treas.; B. Cox, Recorder; E. Gregory, Org.; G. R. Powell, Herald; and J. H. Parsons, Sentinel. The usual business of the conclave was gone through, and a most agreeable evening spent, and the conclave was formally closed.

#### MASONIC LIFEBOAT FUND.

Bro. A. Woodhouse, of Carlisle, requests us to state that he has received £3 6s. from the members of the Peveril of the Peak Lodge, 654.

## MASONIC FESTIVITIES.

## BRISTOL.

PRESENTATION OF AN ADDRESS TO BRO. G. CHICK, P.M.,  
P. PROV. G.S.W., P.M. AND TREAS. OF ROYAL CLARENCE  
LODGE, No. 68.

A banquet took place on the 7th inst. at the Montague Hotel, Kingsdown, Bristol, to present an address to Bro. G. Chick, P.M., upon his entrance into the 50th year of Freemasonry. The address was presented by the Prov. G.M., W. A. F. Powell, in the most feeling manner, and at the conclusion of his speech the brethren most warmly applauded him, and the Prov. G.M. then called upon the Secretary, Bro. Compton, P.M., P. Prov. G. Dir. of Cers., to read the following address, which was engrossed and emblazoned on vellum:—

"To G. Chick, Esq., P. Pro. G.S.W., P.M. and Treas. of the Royal Clarence Lodge, No. 68.

Dear Sir and Brother,—It is with the most sincere respect and fraternal regard that we now beg to offer you our heartfelt congratulations upon the auspicious event of your this day entering upon the 50th year of Freemasonry, during which time you have held the most distinguished positions, and have now the satisfaction of knowing that the great zeal and attention you have shown in our noble Order has endeared you, not only to the members of your own lodge, but also to the members of the province generally; and we most fervently trust that T.G.A.O.T.U. will grant you renewed health and strength to continue the noble work you have so long and so well performed, and that we may yet have you amongst us to grace our Councils and favour us with your advice.—We are, dear Sir and Brother, yours very fraternally,

"Signed—W. A. F. POWELL, D.P.G.M.

"SAMUEL BRYANT, P.P.G.S.W.

"ROBERT SCOTT, P.P.G.S.D. & W.M., 68.

"FREDERICK G. POWELL, S.W., 68.

"ROBERT COMPTON, P.P.G.D.C., P.M. & Sec., 68.

The following were amongst the brethren present:—Bros. Robert Scott, P. Prov. G.S.D. & W.M. 68, in the chair; W. A. F. Powell, D.P.G.M.; S. Bryant, P. Prov. G.S.W.; Thomas Beale, P. Prov. G.J.W. & W.M., 610; Hewitt, W.M., 203; G. A. Gardiner, P. Prov. G.S.B.; William Lemon, P. Prov. G.S.B. & P.M., 610; Thomas Sainsbury, P.M. 68; F. G. Powell, S.W. 68; James Baker, J.W. 68; J. Yalland, P.G. Steward, 68; Richard Cripps, 187; Bingham, 68; Shellard, 68; Godfrey, 68; Cooksley, 68; Mallard, 68; Harris, 68; Clements, 68; Board, 68; Johnson, 68; Tromp, 610; Godwin, 68; Knowland, 68; Todd, 68; Capt. Beane, 68; Smart, 68; Abbott, 68; Hill, 68; Highman, 68; Marriott, 68; Parker 68, Palmer, 68, &c.

The usual Masonic toasts having been proposed and honoured, Bro. S. Bryant proposed the toast of the evening—"Bro. G. Chick, P. Prov. G.S.W.," and enumerated many pleasing traits of his truly Masonic charitable feelings, which was received with much applause.

The address having been read and presented, Bro. G. Chick returned thanks in very feeling terms for the compliment paid him.

Other toasts followed, and the evening passed off most agreeably.

## SCOTLAND.

## GLASGOW

The eighth annual masonic festival of all the lodges in this province was held in the City Hall. There was a very numerous attendance. Bro. Fred. A. Barrow, acting P.G. Master, occupied the chair, and amongst those on the platform were the Right Hon. the Earl of Dalhousie, K.T., G.C.B., G. Master Mason of Scotland; Bros. W. Mann, J.G.W.; W. A. Lawrie, G. Sec.; A. J.

Stewart, G. Clerk; Alex. Hay, Grand Jeweller; John Coghill, Grand Mareschal; H. F. Maclean, P.G.M. Upper Lanarkshire, all of Edinburgh; Major Barbor, D. Prov. G.M. Mid Lanarkshire; J. Steele, P.S.G.W., R.W.M. 4; Rev. G. S. Burns (Cathedral), P.G. Chap.; W. Smith, P.G. Sec.; Robert Robb, P.G. Mars.; James Leith, P.G. Dir. of Cers.; D. P. Low, P.G. Architect; Jas Wallace, G.S.; Donald Campbell, P.D.P.G.M.; J. Baird, R.W.M. 32; J. B. Walker, P.M. 3<sup>d</sup>; McTaggart, R.W.M. 27; S. J. Gillies, P.M. 103; G. McLeod, P.M. 128; J. Singleton, R.M.W. 219; A. McIntyre, R.W.M. 333; J. E. Wilson, P.M. 354; J. Anderson, R.W.M. 362; T. M. Campbell, R.W.M. 408, all of Glasgow; S. Bennett, P.M. 18, Dumbarton; and D. Murray Lyon, of Ayr.

The Chairman addressed the company. He said; I regret exceedingly that Captain Speirs, P.G. Master, is detained by illness from being with us this evening. Allow me to congratulate you upon this occasion, which is now our eighth annual masonic festival. The appearance of the hall, with its vast assembly, enlivened by the presence of so many ladies, is a proof that the good cause of Freemasonry has not waned in your estimation. The presence of the G.M.M. of Scotland, the Right Honourable the Earl of Dalhousie, and the deputation from the Grand Lodge lends a grace and also a dignified pleasure to our meeting. We have many times had ample proof of the great interest the Grand Master and Grand Lodge take in Freemasonry in this province. But, after all, what is Freemasonry? It is a system of brotherhood founded upon charity and benevolence, and a good mason is a good man, a good husband, a good father, and the act of benevolence springs from his heart. The Provincial Grand Committee of the Benevolent Fund have during the past year relieved nearly 150 cases of distress, in sums varying from 10s. to £5, thereby causing the widow's heart to sing and the children to clap their hands for joy, besides caring for distressed brethren. So general and universal is this principle carried out in Freemasonry that the brethren throughout the world sympathise and care for their distressed brethren. Nor is this system of benevolence in Scotland confined to Glasgow; for the Grand Lodge has relieved nearly 200 cases of distress—masons or their families and relations—in sums amounting from £1 to £10. The Prov. G. Lodge has now in contemplation a scheme for a yet greater extension of benevolence, and I trust that all interested therein will heartily respond thereto. They have also a scheme to secure a masonic hall wherein our business and social meetings may take place. Already have their efforts been crowned with success, and I trust the whole fraternity of this province will aid to make this a triumphant realisation.

The Earl of Dalhousie afterwards addressed the assemblage. His Lordship, who was enthusiastically received, said—Permit me to say that it has given me the greatest pleasure to be amongst you this evening; for I have witnessed a scene, of which, though I have seen many in my masonic career, it never yet happened to me to see the like. I had never seen before masons, and masons' wives, and masons' sweethearts, and masons' bairns all gathered together in the same happy company. I hold it as a proof of the prosperous and harmonious manner in which masonry is working in this the metropolis of the West. This meeting reminds me very much of the mutability of human affairs. When last it was my lot to address the craft in this hall we were all clad in mourning, and plunged in gloom. Now the sun rises upon us—all is hilarity, serenity, and pleasure; and I trust that such may always exist among the craft of Glasgow. Your chairman has touched somewhat upon the duties of masonry. Masonry has duties, it has practical work, it has principles upon which it acts. The principles of masonry consist in love, in obedience, and in universal charity to brethren, and to all mankind—in exhibiting love, first of all, to the great Architect of the

Universe for all the blessings we enjoy, and next in exhibiting our gratitude in return for those blessings, by showing to our poorer brethren the love we bear them and the charity we owe them. Your Chairman has informed you, and I learned it with great satisfaction, of the progress which the system of benevolence is making in the Prov. G. Lodge of Glasgow. Believe me, there is nothing by which our order can be more exalted, nothing by which its interests can be more or better advanced, than by the liberal practice of opening the benevolent hand. The poor we have always with us; and we should be always ready, if possible, to relieve them. But, brethren, it must be distinctly understood, that while these benevolent societies exist in masonry, masonic lodges should not be looked upon as benefit societies. It is true we hold out the hand of assistance to those brethren among us who may be overtaken with misfortune; but we invite not brethren to come among us for the purpose simply of finding a refuge in our charity. There is another thing in masonry which I would recommend all to cultivate, and that is, obedience to the Constitution and laws under which we live, and by which we are governed. There is nobody in this country so loyal as a good mason. He is loyal to his Sovereign; he is loyal and obedient to the laws; and he is loyal to the craft, and the authorities of the craft, to which he belongs. If a man is a good mason you may rely upon it that man is in every respect also a good citizen. will not detain you upon the present occasion further than to add that I trust the benevolent institution which is connected with the Prov. G. Lodge of Glasgow may increase in strength and flourish prosperously. I trust also that another object you have in view—an object which I think ought to be assisted by your brother masons, not only in the province but out of the province—that, namely, of establishing a Freemasons' Hall in this great community, will prove completely successful. When once the brethren get housed in a house of their own I am quite certain they will find that many of their schemes will prosper more largely, and that all their interests will be better attended to, and flourish more entirely.

The musical programme was sustained by the Misses Blair, Miss Dunsmore, Mr. Hamilton Corbet (an excellent tenor) Bros. Robt. Frazer, James Houston, A. W. Banks (pianist), and Bro. H. A. Lambeth (organist). An assembly followed the soiree.

## REVIEWS.

### *Masonic Photographs.*

Two photographs, by Bro. Mayall, published by Edward Fox, Brighton, in connexion with laying the corner-stone of the Masonic Hall at Lewes, by the R.W. Bro. Lord Pelham, on 21st October, 1868, have just reached us.

The first represents the ceremony, and we regret to have so much fault to find with it. It is badly grouped, the Grand Officers being swallowed up in a crowd in the middle ground, and the brethren appear in the act of flopping down on their knees to worship an upright beam, which is carefully guarded by a Steward. The light, too, is bad. In photographs of such subjects—we must confess very difficult to produce with any excellence—great care should be taken to give prominence to the principals, and attention should be paid so as that the groups may each come out distinct. Almost without exception the heads here are hazy. This may, however, have been caused by some movement in the crowd. The second, representing the jewels, clothing, and vessels used in the ceremony, is all one could desire in a photograph, and is really a work of art, and worthy of being hung up in the lodge-room. We trust the next occasion

on which Bro. Mayall officiates as photographer he will adopt our hints as to grouping, for his second photograph shows that he wants for nothing to turn out a first-class specimen of photographic art.

*Dramatic and Musical Almanack for 1869.* By Bro. J. W. ANSON.

Bro. Anson, Secretary of the Royal Dramatic College has just issued this almanack, which no one who possesses the slightest taste for theatrical and musical entertainments will be without. It is carefully compiled, from correct data, and a reference to it will save many postage stamps in referring to *Bull's Life* on disputed points. It is a highly creditable production.

### FUNERAL OF THE LATE BRO. JAMES CHALMERS WITH MASONIC HONOURS.

The members of the Lodge Forfar and Kincardine, 225 G.L.S., having expressed a unanimous wish that the remains of a deceased brother, who had long held a high place amongst them, should be consigned to the earth according to the ancient usages of Freemasonry, the relatives of Bro. Chalmers gave their consent, and the sanction of the Prov. G. Lodge being obtained, the funeral took place on Saturday the 19th ult. A funeral Lodge having been opened at twelve noon in the Forfar and Kincardine Hall, and the preliminary ceremonies having been gone through, the Lodge was adjourned, and the brethren proceeded to the Western Cemetery, where they awaited the funeral cortège. On the arrival of the hearse at the gate, the coffin containing the body was entrusted to the brethren, and the procession moved to the grave in the following order:—Deacons of the Forfar and Kincardine Lodge; brethren two and two; Masters of various Lodges, their jewels and emblems covered with crape; Bible bearer, the Bible and masonic emblems on a cushion of black; Master of Forfar and Kincardine Lodge; the coffin, borne by six brethren in masonic funeral costumes, following by the relatives and other mourners who had accompanied the body from the deceased's residence. On the head of the procession reaching the place of interment, the ranks were opened, and the coffin, borne to the grave, over which it was placed. The following masonic funeral service was then impressively read by Bro. Royal, R.W.M. of the Lodge Forfar and Kincardine:—

Brethren,—We are now assembled around the final resting-place of these mortal remains, and are about closing the last solemn duties of respect we owe to our departed friend and brother. A few reflections, therefore, applicable to the solemnities of this occasion, and salutary and impressive to the living, may be with great propriety offered on this spot, a spot where departed friendship lingers and steals in melancholy yet pleasing reminiscence on the heart. We are born to die! We follow our friends to the brink of the grave, and, standing on the shore of a vast ocean, we gaze with exquisite anxiety till the last dreadful struggle is over, and see them sent on the fathomless abyss. We feel our own feet slide from the precarious bank on which we stand, and, but a few suns more, and we shall be whelmed amid death's awful waves. The younger are crowding the next older off the stage of action, as though each were anxious to exhibit his part in the strange and ever-changing drama of human life. Not a solitary individual re-enters the world's theatre. All take their exit; and are known beneath the sun no more for ever. We are now in the solemn graveyard, and here learn the only language of the tomb—the epitaph declaring *they once lived*. Lettered stones and monuments are more instructive than the once living thousands whose memories they preserve from oblivion. All, except these, is speechless as the chambers of eternal silence. No

lingering spirits hover around these mouldering relics, whispering any intelligence of their present existence. The eternal country for which they embarked returns us no intelligence of their safe arrival. Speechless is the gentle breeze that fans their verdant covering. The statesman, hero, philosopher, theologian, whose eloquence or arms have shaken empires—who have united the language of earth and heaven, or plucked proud laurels from fields of war—are resting in silence. Their hearts that once beat high with hopes of life and glory, are unaffected with the interests of earth, and susceptible of nought but the feelings that appertain to another world. Not only these are gone, but even the youth whose cheeks are mantled with sunny smiles, and whose eye sparkles all the day. Those lips that now echo the sentiments of inexperience must be silent, and the heart that now palpitates and rejoices at the sound of pleasure must be stilled in the cold and cheerless mansion of the dead. Another generation will arise to occupy our places and stations in life. The sun will rise and set, the earth revolve—strangers will tread upon our sepulchres without knowing that we ever existed. A few surviving relatives may remember us and mourn, but those few will soon follow to the land of silence. No one here will concern himself with our past joys and sorrows, while we shall be conversant with the amazing realities of another world. Under these feelings and impressions we are now about to commit the body of our departed friend to the silent grave. And, under a full and solemn conviction of the nothingness of all earthly and perishable objects, we here renewedly, as Masons, pledge to each other our fraternal love; and may we so improve this dispensation of Divine Providence, and so live, that when these feeble frames shall slumber beneath the clods of the valley, the needy and distressed, the widow and the orphan, may point with regret to our sleeping ashes, and each exclaim—These be the men whose compassion soothed my woes, whose maxims tranquillized my perturbed spirits, and whose bounty relieved my pressing necessity.

An impressive prayer having been offered,

The R.W. Master then proceeded to read the following address:—Brethren—We have taken a solemn and impressive survey of human life in all its blended lights and shades, and learned that all on earth is change. We have seen that, as the lightning writes its fiery path on the dark cloud and expires, so the race of men, walking amidst the surrounding shades of mortality, glitters a moment through the darksome gloom, then vanishes from our sight for ever. They rest in the stilly shades. There the worm shall cover us, and darkness and silence reign around our melancholy abode. But is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! We pause not at our first or second step, but, true to our principles, we look forward for greater light. As the embers of mortal life are feebly glimmering in the socket of existence our religion removes the dark shroud, draws aside the sable curtains of the tomb, and bids hope and joy to rouse up, sustain, and cheer the departing spirit. She points beyond the silent tomb to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity. She teaches us to advance boldly onward and ask more light, till, at the Grand Master's word, we shall be raised to the blissful Lodge which no time can remove. Then light unmingled with darkness shall reign unbroken and perpetual. There, under the sunbeam smiles of immutable love, and beneath the benignant bend of the All-Seeing Eye, *we*, as faithful Masons, cherish the fond and immortal hope that we shall meet again, meet to part no more. Unto the grave we now resign the body of our departed brother.

At its conclusion, sprigs of evergreens, as emblems of faith and immortality, were placed upon the coffin, which was then lowered into the grave. The brethren then

returned to the Forfar and Kincardine Hall, where, after a few appropriate remarks, the Lodge was duly closed.

Bro. Chalmers was about sixty-two years of age, and for some months previous to his death he had been in failing health. Bro. Chalmers has been a zealous Freemason for forty years, and before coming to Dundee, about ten years ago, he was a member of St Peter's Lodge in Montrose, where he for a long period resided. In that Lodge he held the office of R.W.M. for about seven years, the dignity of which he ably upheld, and reflected great honour on the Lodge. He was esteemed and respected by all the Provincial Masonic Lodges on account of his frank and genial disposition and his deep interest in the cause of Freemasonry. Bro. Chalmers also held an office in the Prov. G. Lodge of Forfarshire and Kincardineshire.

### Obituary.

#### DEATH OF BRO. CAPT. G. SPEIRS, PROV. G.M. OF GLASGOW.

We regret exceedingly to announce the death of this highly-esteemed brother, which melancholy event took place at his residence on Wednesday last. We purpose giving a full obituary notice in our next.

#### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 9TH, 1869.

MONDAY, January 4th.—Lodges: Robert Burns, 25, Freemasons' Hall. Royal Jubilee, 72, Anderton's Hotel, Fleet-street. United Lodge of Prudence, 83, Albion Tavern, Aldersgate-street. St. John's, 90, Radley's Hotel, Bridge-street. Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne Walk, Chelsea. Amity, 171, Albion Tavern, Aldersgate-street. Joppa, 188, Albion Tavern, Aldersgate-street. Chapter: Old King's Arms, 28, Freemasons' Hall.

TUESDAY, January 5th.—Colonial Board at 3. Audit Com. Female School at 2.30. Albion, 9, Freemasons' Hall. Old Concord, 172, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapter: Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, January 6.—Stability, 217, George Hotel, Aldermanbury. Mac Donald, 1,216, Head Quarters 1st Surrey Volunteers Corps, Brunswick-road Camberwell. Chapter: Prince Frederick William, 753, the Knights of St. John's Hotel, St. John's-terrace, St. John's-wood.

THURSDAY, January 7th.—Lodges: Strong Man, 45, Freemasons' Hall, Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Lion and Lamb, 192, City Terminus Hotel, Cannon-street. St. Andrew's, 231, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters: Westbourne, 733, New Inn, Edgware-road. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, January 8th.—Bedford, 157, Freemason's Hall. Dematic, 177, Anderton's Hotel, Fleet-street. Chapters: Britannic, 33, Freemasons' Hall. London, 108, Freemasons' Hall.

### TO CORRESPONDENTS.

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

G. B. Cox. (Masonic Library, Troy Rensselaes Co., New York).  
—Draft received.—Thanks.

J. O. (Lisbon).—Many thanks for your contributions. They will appear as soon as the blocks can be cut.