

LONDON, SATURDAY, APRIL 3, 1869.

### EARS OF WHEAT FROM A CORNUCOPIA.

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#### RAIDS UPON THE RIGHTS OF MOTHER KILWINNING.

Another entrenchment upon the rights of the Master of Mother Kilwinning—which was also an invasion of privileges common to all Provincial Grand Masters—was made by Grand Lodge when in 1860 it homologated a decision of its Committee, limiting the Master of Mother Kilwinning to "Masters or Wardens of Lodges within the province," in the appointment of his Provincial Grand Officers. It subsequently fell to the writer practically to test the soundness of this finding. Having been commissioned by the Master of Mother Kilwinning (Sir James Fergusson, Bart., the present Governor of South Australia) as Provincial Junior Grand Warden of Ayrshire, we presented our commission at a communication of the Provincial Grand Lodge held at Kilwinning in December, 1861, and requested to be installed. The acting Provincial Grand Master (the R. W.M. of No. 22) declined to give effect to that commission, on the ground of our ineligibility to hold the office through not being the Master or Warden of a lodge within the province. Our protest against the legality of this proceeding took the form of a petition and complaint against the Provincial Grand Lodge of Ayrshire, the consideration of which resulted in the unanimous adoption by Grand Lodge (February, 1862) of the following resolution:—

"Finds, that on a sound interpretation of the laws of Grand Lodge, a Provincial Grand Master has power to appoint by Commission from time to time, a Provincial Grand Depute and a Substitute Master, two Wardens, a Secretary, and Chaplain, all of whom must be Master Masons, having a residence in the province, but not necessarily Masters or Wardens of Lodges within the province: Therefore sustains the appeal of . . . and reverses the finding of Grand Committee of date 5th June, 1860, and that of the Provincial Grand Lodge of Ayrshire founded thereon, and remit to the Grand Lodge of Ayrshire, with instructions to receive and instal . . . as Provin-

cial Junior Grand Warden of Ayrshire, should his Commission be in all other respects regular."

#### MOTHER KILWINNING THE AGGRESSOR.

If in the instances which have been cited the lodge of Kilwinning was in the right, its excessive jealousy for the preservation, and ignorance of the nature, of its privileges, has led to its committal of extravagances not at all in keeping with the dignified stand it has at other times taken as to the inviolability of its Agreement with the Grand Lodge. The most notable instance of Mother Kilwinning's attempted usurpation of a right that in no respect belonged to it occurred in 1833, on the occasion of laying the foundation stone of Glasgow Jamaica Street Bridge. We learn from the Kilwinning records that

"The M.W.M., William Miller, Esq., of Monkcastle, having this evening (August 30, 1833) called a meeting, he stated to the brethren that the object of the meeting was to take into consideration a notice that had appeared in the public papers that it was the intention of the authorities of Glasgow to lay with Masonic honours the foundation stone of a bridge to be erected over the river Clyde at the foot of Jamaica Street. After hearing the opinion of the brethren present, it was moved that they should attend and officiate on that occasion, and that intimation be sent to the authorities of Glasgow, as also the Grand Lodge. It was unanimously agreed to, and a committee was appointed to consist of the office bearers and such of the brethren as could attend, to arrange all matters connected with the approaching ceremony. . . ."

Urged forward by the hallucination that had suggested this determination, the Lodge of Kilwinning apprised the Grand Lodge of its intention to attend and officiate on the occasion in question. In reply to that communication the Grand Clerk wrote:

" . . . It is proper to mention that it is the prerogative of the Provincial Grand Master of the district to preside, regulate, and direct in all Masonic matters and ceremonies therein. The present P.G.M. for Glasgow is Henry Monteith, Esq., who, should he decline performing the ceremony personally, has the right to delegate that power to another. . . ."

In the face of this information, fifteen of the Kilwinning brethren proceeded to Glasgow and formally claimed on behalf of their lodge the right

of its Master to lay the stone. The result of this attempt to lord it over the Provincial Grand Lodge of Glasgow is thus recorded by the secretary at Kilwinning :

After a consultation with Dr. Clelland, appointed Grand Director of Ceremonies, the Secretary, Clerk, and other officebearers of the Grand Lodge, it was thought for the good of both parties that the Mother Lodge should *wave her right to lay the stone, and allow* the Hon. the Lord Provost, as deputed by the Grand Lodge, to officiate in her place; but that the Mother Lodge should go hand in hand with them,—which arrangement was agreed to, the Master of the Mother Lodge taking the right of the Lord Provost, and the other officebearers falling into their places with the officebearers of the Grand Lodge."

The position assigned to the head of Mother Kilwinning at the ceremony referred to, as indicated by the newspapers of the day, was on the *left* of the Acting P.G.M. of the Under Ward of Lanarkshire, the right being held by Mr. Douglas of Barloch, "acting as Past Grand Master." But even for this concession the Lodge of Kilwinning was solely indebted to the courtesy and conciliatory spirit by which the then heads of the Craft in Glasgow seem to have been animated. That the arrangement following upon the advancement of Mother Kilwinning's pretensions was viewed by that lodge as merely permissive on its part, appears from subsequent proceedings in its own province. After a three years' agitation of the question of its fancied rights among those sister lodges in which its friends were supposed to possess influence, the Mother Lodge succeeded in inducing a Masonic gathering at Kilwinning, October, 1836, to adopt the following resolution:—

"That Kilwinning is the seat and Mother Lodge of the Freemasonry of Scotland, and that her Grand Master has the privilege of taking precedence on all occasions where the Freemasons of Scotland are assembled in a body duly constituted. That this meeting, while it approves of the conduct of the Master and office bearers of Mother Kilwinning in contending for the privilege of laying the foundation-stone of Glasgow Bridge on the 2nd of September, 1833, at the same time disapproves of the conduct of the Grand Lodge by appointing a substitute to preside upon that important occasion. That such a substitution is a direct infringement of the rights and privileges of Mother Kilwinning. That this meeting is of

opinion that the Grand Lodge has no title to take precedence of the Mother Lodge on such occasions, far less does the Grand Lodge possess the power of delegating any person she may choose to preside over the Mother Lodge in conclave assembled. This meeting therefore, with all due deference and respect, resolves to apply to the Grand Lodge to enter into some arrangement to prevent a repetition of a similar infringement of the rights and privileges of ancient Mother Kilwinning."

With this ebullition of arrogance, which, to take the most charitable view of the matter, must have been prompted by a gross misconception of the relative positions of the bodies to which it alludes, the Mother Lodge felt pleased; but for any practical result the affair was abortive. Taking advantage, however, of a spirit of dissatisfaction with Grand Lodge that several years afterwards developed itself in Ayrshire, the Kilwinning Lodge covertly favoured a movement having for its object the withdrawal from Grand Lodge of all proxies from country lodges, and thereby to lessen its influence in the provinces and circumscribe its income. Many who joined in this league made no secret of their intention, through its operations to bring about the re-assertion by Mother Kilwinning of its prerogatives as an independent body, and the subsequent erection of the "Grand Lodge of Kilwinning."

The partial carrying out of the minor parts of this plot caused uneasiness to the Grand Lodge office-bearers, who, impressed with a desire, through the Mother Lodge, to propitiate the brethren in the west, suggested to the Grand Master the desirability of promoting a friendly feeling between the Grand Lodge and its ex-Grand ally of Kilwinning, by paying a Grand Visitation to the province of Ayr. Accordingly on the 22nd of May, 1851, the Most Worshipful the Duke of Athole proceeded to Kilwinning, in which mission he was accompanied by Capt. Leith Hay, Acting Substitute Grand Master, and other officials; and with his characteristic tact and courtesy, aided by the potent influence of "a champagne dinner," his Grace succeeded in smoothing the then existing asperities, and in preserving to Grand Lodge the integrity of this ancient province.

The peculiarity of its notions as to the inherent rights of its officers led at a later period to its assumption of a position for its Wardens that could be justified neither by law or usage, nor by any point in its treaty with Grand Lodge. The

Provincial Grand Lodge of Ayrshire was the scene of this eccentric encounter upon the question of Mother Kilwinning's rights and privileges. A Provincial Grand Communication had been summoned for April, 1860. On its becoming known that neither the Master of Mother Kilwinning (ex-officio P.G.M.), nor any properly-commissioned depute, would be present, the Senior Warden, as pro tempore Master of the Lodge of Kilwinning, claimed the right to preside, and forthwith took possession of the chair. Objections to this course were offered on behalf of the R.W.M. whose right it was to hold the Orient, which post the Kilwinning Warden declined to relinquish. The matter having been brought under the notice of Grand Committee, that body decided "that, in the Provincial Grand Lodge of Ayrshire, the Senior Warden of Mother Kilwinning, as such, can claim no precedence over any R.W.M's of Lodges present." This decision, which in August, 1860, was confirmed by the Grand Lodge, has, in conjunction with the adoption of a more liberal policy than had hitherto prevailed at Kilwinning, proved efficacious in dispelling the indefinite notions, entertained by west-country craftsmen, regarding what of right pertains to the Mother Lodge in contradistinction to the privileges enjoyed by all other Scotch Lodges.

#### AUTOGRAPH OF THE EARL OF KILMARNOCK.

In the excellent paper upon "A ritual of three degrees used by Frederick the Great of Prussia," of which Bro. George Lambert is the author, referring to the introduction of certain high grades into Germany (about the year 1743,) it is stated that in Paris "Baron Hunde was duly admitted to all the degrees, and his Masonic patent, now in Berlin, is signed by Kilmarnock as 'George.'" We present a fac-simile of the autograph of William Earl of Kilmarnock, taken from a letter



on Masonic business which in 1734 was addressed by his Lordship to the Master of Mother Kilwinning. A comparison of this signature with that attached to the patent believed to have been

signed by the same hand under an assumed name, may serve to test the genuineness of the latter.

It may appear somewhat singular that although for several years before his execution (Aug. 1746) Lord Kilmarnock was closely connected with the Lodge of Kilwinning, and with its Master when, in November, 1742, he became also head of the Grand Lodge of Scotland, he never sought to introduce the High Degrees into either of the then existing Scottish centres of Speculative Masonry. He must either, at the period referred to, have been himself ignorant of any degree beyond those of St. John, or have been too well aware of his countrymen's aversion to the Stuarts and their policy, to attempt to enlighten them upon the subject of Jacobite Masonry.

#### MASONIC CELESTIAL MYSTERIES.

By HENRY MELVILLE.

##### PAPER 2.—OMNIA VINCIT VERITAS.

It has been explained that the box ark of Noah and the Royal Arch of Masons both apply to the same "point" in the heavens. *Capricornus* has been variously symbolised; in the Zodiacs of Esne and Dendera, it is a monster with the fore-quarters and feet of a goat with upright horns, and the hinder part consisting of a straight fish\*. As shewn *Capricornus* is the sign *Pan*, and *Pan* is pictured with goats upright horns, and the tail and feet of the same animal, and this grotesque figure is considered to be the devil who claims the lower regions. The Budhists call the sign "Merkere," with them it is pictured as a sea monster, and they say it is the house of Saturn (Satan), and it is their cavernous or hell sign in which certain celestial objects owing to precessional motion are concealed and punished at mid winter. Europeans call *Capricornus* the sea goat

inasmuch as the symbol is part goat and part fish, but there is a better definition. The type ∞ of

\* Some ancient plates give the figure with the twisted tail of the Dolphin, and it is so pictured in all modern Atlases.

aquarius of astronomers is invariably placed over the pictured sign of the goat, and conjointly they give Aqua Aries, the "water or sea goat." The ordinary English name is the deer, and there are many records representing Diana the moon riding on the deer Capricornus which sign has twenty-eight degrees, and which sign is February of twenty-eight days or a lunar month of four weeks. Both Ptolemy's and Tycho's catalogues give twenty-eight stars in Capricornus. The number of stars now given to Capricornus by the Greenwich astronomers must puzzle Pan and every member of the Pantheon.

*Scorpio* was variously pictured, sometimes as a dragon, a serpent, &c. Under scorpio is the box ark, which as shewn becomes united to the Royal Arch. Scorpio is the twelfth sign or month of December of our year.

Were it permitted to name the "points" the reading would become much more intelligible, but the "points" must not be revealed, indeed some Masonic disciplinarians may consider these references to the mysteries ought not to be allowed, but unless it be shewn there are such hidden secrets in Masonry, how can it be expected that the brethren can be led to enquire into the lost knowledge.

It must therefore be allowed that our December is celestially the same as the Roman December combined with the signs Scorpio and Capricornus.

Egypt according to celestial reading signifies Misriam "tribulation," or mid winter, and that as explained is in Capricornus and Scorpio, which latter is the Egyptian accursed sign *Typhon*, with whom is the devil or satan. Consequently the opposite sign *Cancer* is mid summer and heaven. As the astronomical type of cancer is invariably on the Gemini, it symbolically explains Matt. xix., 14. Plutarch tells us that when the sun was in Scorpio the Egyptians enclosed the body of Osiris, the sun, in an ark or chest, and during the ceremony, a great annual festival was celebrated. This enclosure would be in *תבת* ara the box ark, at mid-winter, and the festival was saturnalia which lasted five days and were never reckoned in astronomical calculations. These five days were deducted from the natural year of 365, and by so doing the days correspond with the degrees of the perfect circle 360. These five days were known as *dies non*. The sun under the form of Apis, was always entombed at the winter solstice, in fact all the symbolical re-




presentatives of his solar majesty came to their deaths somehow or other at the termination of the year in Egypt. In ancient time the chief ruler was assimilated to the sun, indeed not very long since English royalty was compared to the two great lights of heaven, and this can be seen in the dedication of all orthodox Bibles. In the dedication James is likened to the sun rising, and Elizabeth to the bright western star, the moon when setting in her full brilliancy. "The entrances to the sepulchres of our Egyptian kings," says, Mr. Belzorei "in the sacred valley of Beban-el-Malook are generally surmounted with a bas relief representing an oval, in which are sculptured a scarabæus, or beetle, and the figure of a man with the head of a hawk." The oval is the ellipsis or the sun's course, and the hawk's head celestially applies to the winter colure. Accordingly the scarabæus formerly denoted the sign Capricornus. In the centre of the great Egyptian gallery of the British Museum are two very important Masonic monuments, and from the conspicuous position in which they are placed it would almost make one believe that the learned antiquaries who placed them, knew something about Egyptian mysteries—oh! The monuments are a rams head and the scarabæus. The rams head is that of Aries and from one star in the head of Aries can be interpreted all ancient knowledge. As stated, Egypt symbolises mid-winter, mid-night darkness, "even darkness which may be felt," and genuine Egyptian statuary is wrought in black stone or composition, but the scarabæus in question is of doubtful black. The scarabæus then as stated is of Capricornus or Egypt denoting winter. Now Jamieson tells us that in the Zodiacs of Dendera, Esne and Moor's Hindu, Cancer is the summer sign and is represented as a scarabæus or beetle, this would argue that at some time or other the scarabæus was exalted to heaven. For very many years the summer sign has been Cancer the crab, the European astronomers give the crab, and the Asiatic Budhists the same. And now for orthodox evidence respecting the ascent of the Egyptian scarabæus. About the year 1540, there appeared numerous folio bibles including Cranmers, and the mystic productions of Grafton and Whichchurch. In all these are Kalendars in which the church festivals are on the very same day of the month, as at present authorised by acts of parliament. In these Kalendars it states the day the sun enters each of


the Zodiacal signs, these entrances however have nothing to do with modern astronomy, but relate to another system purely Masonical, and which cannot here be explained. For instance the Kalendars make the sun enter Aries on the 14th March. The sun now enter Aries about the 22nd March, the differences in precessional time will certainly not tally with the year 1540 to which period the Kalendars are supposed to be adjusted. According to these Kalendars the sun enters Cancer on the 13th June, say mid-summer, and then again the sun enters Cancer on the 12th December or say mid-winter. Such entrance of the sun to the same sign during one year is utterly impossible, but the sun could enter the Egyptian beetle or scarabæus at mid-winter in Capricornus, and then again the sun could enter the exalted scarabæus in Cancer at mid-summer. But how could the creeping beetle make the ascent? In order to allow it to do so they gave it wings, and so is it represented when denoting heaven. But the scarabæus with its extended wings ascended far, far above the very heaven of heavens, and became the type of the ineffable supreme 1 Kings, viii., 27, and so ascending the water symbol remained behind as the Zodiacal sign, the crab represented as proceeding side-ways to the ocean at the autumnal equinox\* Many heavenly objects were redeemed from Egypt and ascended with Scarabæus. Apis, which is indifferently a calf, heifer, or bull, had the neck struck off in Egypt (Jer. xli., 20, and Deut. xxi., 4), and the fore parts ascending became Taurus Apis. There are two pillars or posts known to Masons. The pillars of Hercules or Hiram are very celebrated, and so are the posts of Samson, whose name means "Sun." These posts were taken up from Gaza, meaning "strong or goat." The sun then took up these pillars from the goat Capricornus to the astronomical sign Cancer, and there they are with Hiram Ab eph to this day in all celestial charts, excepting those sanctioned by Royal Astronomers. As the Egyptian Scarabæus was the royal ark arch *טבת* Tebeth, of course, when the Scarabæus ascended so did the ark arch, and

\* Beetle means a heavy club which the Egyptians called the Mallet or *casse tête*. Beetle has become the gavel of modern Masonry, and the brethren well know in what manner the gavel applies to Hiram. The *casse tête* can be seen in the masons shop in the heavens. Gavel (Saxon) means "tribute or yearly rent," and gavel-bread is "corn rent" payable yearly on the twelfth cake day. The French *casse tête* is translated into English as puzzle-brain," and the gavel has indeed puzzled the brains of learned Masons.

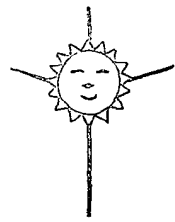
under Cancer is the ark Argo and Noah's dove, with the olive sprig at a little distance flying to the ark. He that can understand Pslm. cxiv., 4, can place Argo on the mountains of Ararat. The Assyrian chariot of the sun always started from below, and the Greek mythology tells us that stupid driver, Phaeton, made a sad mess of it when he swamped the sun's chariot in the Po, which river the Masonic implements place at the autumnal equinox at the very *point of time* a night waggon starts for the south. Star gazers (excepting royal astronomers) call this night waggon Charles's wain.

One more exaltation. Crux Ansater, of Egypt is a common symbol. It is formed by the winter colure in Capricornus and a segment of a circle. *טבת* Tebeth, already fully explained.

This figure reveals too much, and was at times represented by a circle, the sun and the colure,\*  but the usual formation,  as seen in the hands of Egyptian figures, is the circle or ball and cross. There is another figure  which by some means has been

 confounded with the circle and cross. It is usually seen on slabs and denotes, among other things, the new or virgin moon. Moderns have dispensed with this figure, and have adhered to the sun, or circle and cross, and consequently now ♀ is the type of Venus, or Die-anna or Diana, the celebrated goddess who, with Nimrod in his scarlet cloak, goes hunting the deer (capricornus), and destroys the animal in Aries, on Easter moon day St. Paul's Cathedral in Lune-dayn (London) was built on the foundation of a temple of Diana, and Paul's cross was formerly in the east or easter, but the circle, or ball, and southern cross have been exalted to heaven, and every cockney knows where ♂ may be seen (Matt. x., 38.) If Her Majesty was properly decorated by the Masonic heralds at her coronation, she held in her hand Crux Ansater, the ball and cross, the cross erect or upright. There is another lovely interpretation of this symbol, which had it been known to Her

\* These types may be read as the first degree of the circle. All astronomers, even those of the Greenwich Observatory, commence the yearly circle in Aries. The Egyptian name of Aries is Amon or Omon. Thus Amon or Omou-ra, or *raï*, is the sun king in Aries or Solomon, or Jupiter Amon, who is represented with the face of a man and the down-twisted horn of the ram aries.



Majesty, not all the heralds' college, including *Garter, Norry, Clair-en-cieuv*, would have persuaded her to have handled it in public.

### FREEMASONRY AND CHRISTIANITY.

By DNALXO.

A careful consideration of the design of Freemasonry will prove, that although its morality may at first sight appear more particularly adapted to Christianity than to any other religion, yet it is in reality cosmopolitan, and can be claimed exclusively neither by the Christian nor any other faith.

The real aim and design of Freemasonry is to unite all nations, creeds, and sects by a covenant of brotherly love, relief, and truth, and thus to form the whole human race into one great brotherhood, firmly united by mutual love, confidence, and esteem; but this great end never can or will be attained if Masonry is allowed to assume the form of a religious institution.

Amongst whatever people Masonry may exist, she will inculcate the morality of their peculiar religion, and select as examples for their moral guidance, eminent men of their particular creed. Thus, the two St. Johns have been chosen by the Christians, and Solomon and Moses by the Jews, as the great parallels of Masonry; in a like manner other creeds and nations would select patrons or parallels whose moral and upright lives it would be their great object to emulate.

That her children may live together in peace, harmony, and brotherly love, during their journey through the chequered scenes of this transitory life, Masonry strictly enjoins them to interfere with no religious faith, but to be alike friendly to all; to be loyal and patriotic, conforming to the government under which they may dwell, by obeying the laws which yield them protection, and by rendering strict justice in all their undertakings; to practice universal benevolence, so that their lodges may be an asylum to the friendless and unprotected of every age and nation; to promote the arts and sciences, by encouraging industry and rewarding merit; and lastly, as citizens of the world, to keep their minds entirely free from religious antipathies or local prejudices, so that they may find in every nation a friend, and in every climate a home.

It is, therefore, a great error to ascribe any distinct religious tendency to Freemasonry her

teachings, a simple and beautiful system of morality, relate to this life alone, and not to the souls hereafter; she points out to her children the paths they must pursue in order to become good and useful members of society, but leaves to their individual religious creeds all instructions as to the future state beyond the grave.

True Freemasonry is cosmopolitan, and the whole world, with but few exceptions, will fully and completely agree as to the truth and importance of its fundamental tenets. Religion is entirely sectarian, for among the millions who people the globe, but few men can be found who will fully and completely agree on its doctrines or principles. It is a mournful but indisputable fact that there does not exist a more striking example of the sectarianism of religion than Christianity, nor a stronger proof of the impossibility of Freemasonry ever accomplishing its great design, if it should assume the form of a religious institution. Where can be found such an utter absence of brotherly love as between the different denominations of Christians? Where more bitter or inveterate foes, than the various factions which rend the great and glorious faith, whose motto is "Peace on earth and good will to all men."

With a full and firm conviction that the adoption of any distinct religious creed would inevitably destroy the love and harmony in which her children dwell, Masonry avoids and strictly prohibits all approach to religious matters, save in the one question of the first degree, and this is introduced solely with the object of preventing admission into the Order of men destitute of natural religion, whose voice cannot be relied on, since they do not believe in the existence of a Supreme Being, or in the immortality of the soul.

Much stress has been laid on the resemblance which the legend of the third degree is supposed to bear to the great event of the Christian faith, but the same similarity could have been claimed by the initiates in the Egyptian, Eleusinian, and other mysteries, ages before the Christian era.

The third degree is a sublime lesson of death, its object being to forcibly impress upon us by a vivid proof of our mortality, the importance of the moral and fraternal covenant we have so solemnly vowed to observe; and this lesson is of universal application, not sectarian.

One of the most important landmarks of Freemasonry is religious toleration, every member of the Order being perfectly free to enjoy his own

peculiar opinion of doctrine and sect, provided he does not connect their truth or fallacy with the truths of Masonry, or attempt their introduction into the Order.

The Christian is therefore free to rejoice within himself that Masoary presents to him a system of morality peculiarly adapted to his religion; but he will break the spirit of the solemn obligation by which he vows to observe the constitutions of the Order, if he ever attempts to connect Freemasonry with his own or any other creed beneath the sun.

Freemasonry as a pure Theism, will be received with open hearts by thousands of those to whom the sublime mysteries of Christianity are now a by-word of scorn and derision; and in due time its benign influence will soften their hearts, purify their morals, and enlighten their minds, which are now swayed solely by their passions. Thus Freemasonry will become a powerful agent of civilisation and its attendant blessings in countries where as a Christian institution it would be rejected with ridicule, and contempt.

Those brethren who, from mistaken zeal in the cause of the Cross, are so eager to connect Freemasonry and Christianity, will do well to reflect on this, lest they should defeat their own ends; they should also remember the fatal consequences that have followed the breach, in 1848, of the universal canon of Masonry, which forbids sectarianism or politics.

We close this sketch of the tenets of Masonry with the hope that its temple will ever be thronged with brethren, aiming with one heart and one mind to carry out the true principles of the Order, and to preserve the Masonic edifice free from the pollution of sectarianism or politics, as the temple of Solomon from the sound of a metal tool.

#### MASONIC NOTES AND QUERIES.

##### DERIVATION OF FREEMASON.

I am glad to see that Bro. Buchan accepts the derivation of the compound words Free-mason that I have long contended for—that it means a Mason, free of his guild or sodality. But I cannot accept Bro. Buchan's derivation of *magon* from *mason*, and *mason* from *maison*. *Magon* and *maison* are both derivations of *mansio*, and the old French verb *maisonner*, or *maisoner*, to build a house, is as clearly derived from *mansionare* in low Latin. The word *Mason* is of much later use than *Magon*. We have traces of the use of the latter as early as 1238, we have so far no earlier use of *Mason* than the 14th century. The

theory of Bro. Buchan that *Magon* comes from *Mason*, and *Mason* from *maison* is utterly untenable.—A MASONIC STUDENT.

Errata.—In my last communication for Wallbrace read "Wallbran;" chartularies, "chartularies;" modern, "wooden;" and for Benet, Abbot of Turril, read "Bennet, Abbot of Wirral."

##### FREEMASONRY TWO HUNDRED YEARS AGO.

In my last communication I alluded to the remarks of "Pictus" in respect of "Historical Freemasonry," and proceed to day to consider his note on "Freemasonry two hundred years ago." I pass over, however, all those remarks about "pure childish wilful ignorant credulity," as utterly derogatory to himself, and as tending to those foolish and hateful personalities which have rendered all Masonic discussion hopeless and useless.

Considering how many very able writers have held and still hold the views Pictus thus seeks to stigmatize in such ill-judged terms, let me suggest to him, when he writes again, "to amend his vocabulary," as a great statesman once said to his opponent.

I have already stated that I believe the true history of Freemasonry is to be sought for, and is to be found, in the mediæval and early operative guilds. This is no new theory, nor one, let me say, confined to Masonic writers. It may be seen in Dallaway and Hope, in Laurie and Mackay, in Rajou and in Schloss, in the earlier works of Anderson and Preston, in the writings of Dr. Plot, and in a MS. essay in the British Museum. And no one, I think, can endeavour to trace out the history of our Order without being forcibly struck with its entire operative basis, and without recognising its perpetual dependance upon and connexion with the "guilds" and "assemblies" of earlier generations.

The argument of Pictus that the old operative Masons could not have kept alive an elaborate ritual is worth very little when we come to realize the education of the Master Masons of those days, the emoluments they actually received, and the position they socially filled. Pictus altogether overlooks, moreover, the connexion of these operative bodies with speculative patrons from very early times, especially the monastic orders. The writer of the MS. poem declares himself to be a monk or priest, and he alludes, as early as the latter part of the 14th century, to other records which he had seen.

We have now plenty of evidence to show that there was attached to every great monastery, a "loge latomorum," a body of skilled workmen, who had the monopoly in the building of all great edifices, whether civil or religious.

"Pictus" alludes to the lodge dinners of these early fraternities; where he has discovered them I know not, the more so, as it appears to me, though I may be wrong, that he has not as yet studied much of the evidence existing in respect of the customs and usages of the Masons of the middle ages. The statement of "Pictus" that the Master Mason's degree is a new creation about the beginning of the last century, is so incorrect that I am astonished he should so dogmatically assert it. If there is any part of our ritual which bears on it traces of high antiquity to the real student, it is the third degree. There is plenty of incontestable evidence, as it appears to me, to prove



that its landmarks were known long before the revival in 1715. I may then say, in addition, that all the evidence we now have points unmistakeably to the identity of our speculative with the operative Order. The Constitutions among the Harleian MSS., which once belonged to the Chester Guild of Freemasons, give us the difference in sums paid for admission of speculative and operative members, and these constitutions belong to the end of the 17th century—at least, they were copied then. In another Harleian MS. we find what are called the "New Articles or Constitutions," which some writers have fixed as being passed by the Grand Assembly in 1660, and which afford clear evidence of the introduction and rapid increase of the speculative element. The two earliest known admissions of speculative Masons—1645 and 1646—are made into operative lodges. I must, therefore, utterly dispute the assertion of "Pictus," that Masonry has no antiquity and is of quite modern date, or that there is any real doubt of the identity between operative and speculative Freemasonry. I believe, on the contrary, after the studies of several years, that we are gradually accumulating data and documents, authentic facts and genuine evidences from which we shall one day be able to put together (especially in its connexion with the operative sodalities) a trustworthy and creditable history of our useful and benevolent Order.—A MASONIC STUDENT.

#### FREEMASONRY ABOUT TWO HUNDRED YEARS OLD.

I am glad to find "A Masonic Student" has come forward as the champion of the pseudo-great antiquity of Freemasonry, and I shall be happy to hear whatever he or anyone else can say in opposition to the views I have stated at page 228 of the Magazine. All I desire is to get at the truth, and, with a fair field and no favour, I say bring forward your *proofs*, pile them upon me, and, if they be genuine, of course I am bound to admit them. I intend to give time to any brother who can say anything on the subject. One thing I would like: "A Masonic Student" refers to certain MSS. at page 250, will he say if these, or copies of them, are printed in the Magazine, and, if so, where? Or, if not, will he mention where any MSS., or other writing or writ referred to, can be seen, so that all may know exactly what is referred to. I trust that, after the "spar" is ended and the summing up given, we will be able to say that the true History of Freemasonry has been advanced a little, however little that advancement may be.

As to "a poem on the constitutions of Masonry," published in J. O. Halliwell's small book, I am not prepared at present to admit its age to be the 14th century. The MS. we are told belonged to a collector of the 17th century. And, as to a MSS. entitled the "Beginning and first foundation of the most worthy Craft of Masonry, with the charges thereto belonging," which Halliwell says was written about 1600, I have to say that the Editor of the *Freemasons' Magazine*, July 16, 1859, says it "is not more than 130 years old." However, as to these, more hereafter.—PICTUS,

#### LODGE MINUTES, ETC.

Under the above heading I intend to give a few extracts from old minute-books, and the following is

from what I believe to be the oldest extant minute-book of the Glasgow Incorporation of Masons; said book commences at A.D. 1600 and ends at 1681. Bro. W. Hill, writer, here had the old minute-book for examination, and the following is what he says about it:—

"Although mention is not unfrequently made of the charter or seal of cause granted by the magistrates in 1551 in favour of the Incorporation (see December 11th, 1600; 29th September, 1609, and 4th October, 1616), the only notice anent the lodge is in a minute of date 22nd September, 1620, to the following effect:—Entry of Apprentices to the Lodge of Glasgow. The last day of december, 1613 years, compeared John Stewart, Deacon of Masons, and signified to David Slater, Warden of the Lodge of Glasgow, and to the remenant brethren of that lodge, that he was to enter John Stewart, his apprentice, in the said lodge. Lykas upon the morn being the first day of January, 1614 years, the said Warden and brethren of the said lodge entered the said John Stewart younger, apprentice to the said John Stewart elder, conform to the acts and liberty of the lodge.' What the object of this quotation from the records of the lodge, in the minutes of the Incorporation of this particular date\* was, is not very evident, as the quotation is simply interjected without any preface or allusion whatever between a minute respecting the booking of William Millar as servant to Malcolm Snodgrass, and a similar minute recording the booking of James Love as another servant with Malcolm Snodgrass both at one and the same meeting."

Deacon's Court, anno 1601.—Andrew Boyd Deacon.  
Quartermasters.—William Dunlop, ante-deacon; Michael Glasgow, George Esdail, John Boyd, Alexander Stewart, John Rankine.  
Keepers of the Keys.—William Dunlop, John Boyd.  
Officer.—William Ritchie.  
Clerk—(seems to have been some legal gentleman).  
W. P. BUCHAN.

#### THE CHAIR.

In reference to the chair, which in Scotland, in certain lodges, is given indiscriminately to any of the members who have previously received the first three degrees and the Mark; it has struck me that this ceremony is merely, perhaps, a relic of some ceremony or farce in vogue when the Deacon, or new Master of the lodge, was first introduced as such. (I am referring to the time previous to A.D. 1700, before the M.M. degree was invented), and at which all members of the lodge, Apprentices as well as Fellow Crafts, enjoyed the pleasure of being present and assisting. According to the Grand Lodge Laws of Scotland, 1866 (chap. 21, sec. 17), the new R.W.M. should be installed in a lodge opened on the Entered Apprentice Degree; all business being done on that degree.—CHAIRIED MASON.

#### BUZZWINGS.

Another farcical advertisement about Buzzwings appeared in the *Times* in the end of January.—NOTE.

\* As the time between the two dates, 1613 and 1620, is about seven years, might it not refer to some evidence to be derived from it in regard to the legal apprenticeship of John Stewart the younger. I should also observe that the above extract is modernised in the spelling, &c.—W.P.B.



## MASONIC MEMORABILIA.

"Valuable manuscripts burnt by scrupulous brethren, 1720." How would it do to read it,—  
 "Valuable manuscripts burnt by unscrupulous brethren, 1720," and add, "many destroyed since?" In all likelihood these manuscripts (or old lodge minutes, perhaps), might have given us some help in getting at the proper understanding of what happened to Freemasonry in the first quarter of last century.—W.P.B.

## ANTEDILUVIAN BUFFALOES.

I beg to call the attention of your readers to the following from "Notes and Queries," 4th S. Jan. 30, 1869, p. 106:—

"During the past week the Grand Surrey Lodge No. 1 (the mother lodge of England) held its usual weekly meeting at St. George's Tavern, Lambeth-road, host Primo Brooks, sen. The principal business of the evening was the installation of Primo Albert Thomas Harris, of the Equestrian Tavern, Blackfriars-road, a Knight of the Order. The ceremony was performed by Primo Arthur Hamilton, and the handsome silver Maltese cross presented in the presence of 70 brothers, seven of whom were Knights of the Order. After the presentation Sir Albert Thomas Harris returned thanks in a very neat and appropriate speech, thanking the brothers for the honour they had conferred on him. Several provincial brothers were present, who expressed themselves highly pleased with the manner in which the business of the lodge was conducted. This lodge still holds its supremacy in every point, and no doubt will continue as long as it is governed by the present officers."

As the Order of the Red Cross of Constantine is very likely to include among its many numerous decorations those of the Antediluvian Buffaloes, I shall be obliged to any Sir Knight, or Primo Albert, or Sir Albert for information calculated to enlighten Mr. Westbrook or myself?—W.B.

## FREEMASON—DERIVATION OF THE WORD.

At page 249 it says,—“The Masons of our corporations.” I should have said,—“The Masonic incorporation often included all the different trades necessary in house building.”—W. P. BUCHAN.

## PHI-BETA-KAPPA SOCIETY.

I beg to call the attention of your readers to the following from "Notes and Queries," No. 3, Jan. 30, 1869, p. 108.—W.B.

"X.Y.Z. appears desirous of knowing something about the "Phi-Beta Kappa Society." Whether it was of American origin, or an importation, is difficult to determine. In America it found a home and flourished greatly, but of late has almost become extinct. Report says that President Jefferson was its originator in the United States, and was first established by him in William and Mary College in Virginia, taken up at Yale College, and afterwards adopted by several other American colleges and universities. X.Y.Z. "supposes" it was something Masonic. It boasted of an assimilation to the principles of the Illuminati, and had its obligations, signs, and a distinctive jewel, in imitation of Freemasonry. For some years the injunction to secrecy which bound its members has been removed, and it is now

understood to be a purely philosophical association, exclusively confined to members of colleges; and in those, only such as have distinguished themselves in their academical course are admitted to its ranks. The jewel is usually worn as a charm, attached to a watch, and bears on the obverse six stars, Φ Β Κ, and a hand; on its reverse, "S. P. December 5, 1776." The stars show the number of colleges in which the society exists. The hand points to the first letters of the legend, *Phi, Beta, Kappa*—from whence it takes its name. The S. P. stands for "Societas Philosophiæ;" and the date is the record of its institution, or introduction, to the United States.—MATTHEW COOKE."

"To the query of X.Y.Z. respecting this society, I reply that it was of foreign origin, and confined to colleges and universities. It professed *philosophy* for its foundation, only another word for *infidelity*. The members wore a gold or silver medal, suspended by a blue and pink ribbon, and had their signs, grips, and words, like all secret societies. Their motto was, Φιλοσοφία Βίου Κυβερνήτης—"Philosophy is the Governess of Life;" and the three initials of these words formed the name of the society, *Phi-Beta-Kappa*. This society is said, however, to have removed the obligation of secrecy from its members—probably from its mysteries having been revealed in certain publications.—F.C.H."

## CORRESPONDENCE.

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

## MASONIC PERSECUTION.

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

Dear Sir and Brother,—“It need not be wondered at,” says a short article in the *Magazine* of the 13th inst., page 207, “that the Church of Rome and Freemasonry disagree. The mere fact of Freemasonry being free is sufficient, in the eyes of Rome, to show cause why it should be condemned, and the secret lies in this, viz.,—the spirit of Freemasonry and the spirit of Rome are diametrically opposed, &c.”

It is, indeed, altogether wrong to suppose that the Romish Church persecutes Freemasonry because it is free. Protestantism is free, yet the Romish Church does not now persecute Protestantism. The Romish Church still fulminates, at intervals, its bulls against Freemasonry, but not against Protestantism.

The cause of such persecution is to be found elsewhere. It is to be found in that period of ecclesiastical history when the Romish Church sprang or branched off from Freemasonry, and thenceforth so perverted the secret mysteries of Freemasonry as to exalt the Church and clothe it with supreme spiritual, and even temporal, power over kingdoms and nations. Here, then, lies the *true* cause why the Romish Church anathematizes Freemasonry to an extent, in words at least, sufficient to disestablish it for ever, lest at any time the truth might be brought to light to the utter discomfiture and overthrow of Romanism.

Is it, then, to be wondered at that the secret mysteries, supposed to be lost, should continue to be a source of apprehension to the Romish Church; and

does it not follow that the consequence of their discovery and revelation must be momentous to mankind?

Yours fraternally,  
W. N. CRAWFORD.

#### "THE IRISH CHURCH FROM A MASONIC POINT OF VIEW."

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

Dear Sir and Brother,—Freemasonry to the rescue! The House of Commons is going to perdition in uniting with the present Government in placing the established Church of Ireland in its "present awful crisis!" Such is the spirit of an advertisement which appeared at the end of last week's Magazine, calling upon "every true Mason" to pray for the protection of said Church. I think this, under the circumstances, is going a little too far; it is about tantamount to requesting "every true Mason" to pray for the overthrow of the Government Bill, with which, as *Freemasons*, we have (more especially under the circumstances) no right to interfere. However, as a Mason, I might pray that in this, as in all other Government schemes, the Great Architect of the Universe would cause all things to work for His glory and the good of the people. And, as a Protestant, as regards the Government Bill, I would say—with the vitality exemplified by the free and united Presbyterian churches of Scotland, we need have no fear for our Protestant brethren in Ireland, if they do their duty, supposing the Church was both disestablished and disendowed to-morrow. The wailing appeal of last Saturday is a curious *dernier ressort*—a sort of preparatory tuning, perhaps, for the requiem.

Yours fraternally,  
FIDES.

#### P.M.'S AND THE WORKING BRETHREN OF LODGES.

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

Dear Sir and Brother,—A case has arisen of considerable importance to Past Master's and the active working brethren of lodges, which, with your kind permission, I wish to lay before the Craft through your columns, in the hope that any discussion on the subject which may take place will excite attention in the Grand Lodge, and cause a definite settlement of a point now far from clear, and in regard to which there is some diversity of opinion among P.G.M.'s, and, consequently, widely varying practice in several provinces. Indeed, I have reason to know that doubt on the question has often been a cause of annoyance. I beg to refer your readers to a report of the Pleiades Lodge meeting, held at Totnes, on February 25th, which is contained in your number of March 13th, on pages 214 and 215, in which it is said that "the chair was taken by Bro. Dr. Hopkins, P.M., who opened the lodge in the first degree," assisted by the officers. "A letter from Bro. G. Heath, W.M., was read, explaining his inability to attend on account of urgent business, and requesting Bro. Dr. H. to perform his duties." To my great surprise, on the day after this report appeared, I received a note from the R.W. the P.G.M. of Devon, calling my attention to Art. 6, under the head "Masters and Wardens," p. 78 of the Book of Constitutions (edition 1867), "by a perusal of which you will observe that the

I.P.M. must preside if present in the lodge, or (in his absence) some P.M. of the lodge. If I remember rightly, you are not a P.M. of the Pleiades Lodge, and could not therefore properly preside on such an occasion." On reference to the law, it will be seen that the word used is not *must*, but *shall*.

To this note I replied, expressive of my doubt as to the correctness of the interpretation of the law as given by the P.G.M., pointing out that I had given the I.P.M. and officers an opportunity of asserting their claim to occupy the chair, of which they had not availed themselves, and that then being deputed in writing by the W.M. as his *locum tenens*, I felt that I was acting up to the spirit of the law in taking the chair. I added that, however the law may be interpreted, custom in all provinces sanctions the course I pursued, of which I gave frequent instances in the Pleiades Lodge itself, but that, nevertheless, I should obey his orders.

In a reply to my letter, the P.G.M. still asserted the correctness of his view, and his decision that as a P.M. of other lodges but not having served as such in the Pleiades Lodge, I have no right to occupy the chair of W.M. under any circumstances, though I may assist with the ceremonials, lectures, &c., standing out of the chair, thus depriving them, as I think, of much of their dignity and impressiveness.

I have since taken some trouble to ascertain the opinions of several Masons of eminence on this point, viz., the D.P.G. Masters of Oxfordshire and Leicestershire, the Grand Registrar of England, the Editor of the *Magazine*, Bro. Hughan of Truro, Bros. Bird and Chappel, P.M.'s of 954, Bro. Lidstone, P.M. of 797, the Rev. Bro. Powning, P.G. Chap. & P.M. 710. Moreover, the W.M. of 710 has obtained the written opinions of the I.P.M. of 1138 and of the two P.M.'s of 710. I think without exception all agree with me that custom and practice sanction a liberal interpretation of the law, in the light in which I regard it: As to the abstract interpretation of the law, there are varieties of opinion, but all think that the Grand Lodge should interfere to place the question beyond a doubt, by making the verbiage more explicit, and giving a rendering in accordance with usage. Such a change has been made, somewhat similar in character, in Art. 2, under the head "D. Prov. G. Master," where, in the edition of 1863, the word used is "presides," changed in the edition of 1867 into "may preside." Some such slight alterations in the case before us would remove the difficulty.

It would hardly be right to send you for publication copies of all the communications I have received on this subject. I may, however, send you my own opinion in a complete form, which will probably open a discussion, and have a tendency to procure a decision of the question in Grand Lodge. It is as follows:—

My opinion is, that the W.M. is responsible for the propriety of all proceedings in the lodge over which he has been installed; that, in case of unavoidable absence, it is his business to make proper provision for the performance of his duties; and that thus he is still responsible for all acts done just as if he were present; that his choice should be restricted to one of the P.M.'s who are members of the lodge, wherever they may have served as W.M.; that whoever may have such a position delegated to him by the W.M.

ought in common propriety to explain to those present the authority under which he assumes the chair *pro tem.*, and that, having done so, he is fully competent to conduct all the proceedings, unless objection be offered and a claim to occupation of the chair be made by a P.M. present who may have a just right to precedence. I conceive that the law No. 6, under the head "Masters and Wardens," is intended only to define the proper order of precedence, and to prevent unseemly dispute when the W.M. is absent, and has neglected to provide a competent substitute. The question is simply,—Do the words "Senior Past Master of the lodge" mean "the senior P.M. who is a member of the lodge?" or do they mean "the senior Past Master who has passed the chair of the particular lodge?" Either version may be taken, but the former commends itself by the ease and brevity with which the hiatus is filled up; it is, I conceive, the most rational one, and, therefore, the one adopted in practice. In my experience such has been the regular custom in every lodge with which I have been connected, and never do I remember any interference with the wish of the W.M. as to his representative under the circumstances named. I admit at once that, as the law at present stands, a P.M. in the lodge should not make a claim to supersede a P.M. of the lodge who demands the chair as a right in the absence of the W.M., but if the W.M. requests any P.M. in the lodge to discharge his duties by acting as his *locum tenens*, and no objection be offered by the brethren present, I maintain that the P.M., so acting, does not infringe any Masonic law.

Since writing the preceding, I have heard from the Grand Registrar of England; and, as he is the authorized interpreter of Masonic law, I may, perhaps, be permitted to quote him. He says:—"In my opinion the *strict right of presiding* in a particular lodge is limited to the W.M. and the P.M.'s who have served in the office of W.M. in that lodge. It is not an uncommon practice for the W.M. of a lodge to request any eminent brother to perform the ceremonies in his unavoidable absence. In such a case, I see no harm in a brother who has not served the office of W.M. in that lodge presiding in the lodge. If any of the P.M.'s of such lodge object to his presiding, I think he would be wise to abstain from doing so."

This, it appears to me, is very different from the dictum of the P.G.M. for Devon, which at present places me in a disadvantageous position in regard to the Craft in general, and the P.M.'s of lodges with which I may become in any way connected.

I hope that the subject will be well ventilated, and that a correct, or at least a definite, decision may be the result, so that the same principle may prevail throughout the Craft.

Yours fraternally,

H.H.

#### MASONIC ARCHÆOLOGY. — BRITISH MUSEUM.

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

Dear Sir and Brother,—The discovery by Bro. Melville, that the Assyrian marble in the British Museum is not merely of topographical application, but a veritable astrolabe of universal interest, so

changes the character of that ancient relique, so enhances its value in a national sense, as to suggest that Bro. Melville's paper, descriptive of its astronomical signification, should be appended thereto, just as other reliques, comparatively of no value, have explanatory notes annexed to them for general instruction.

The practical nature of the suggestion encourages the hope that the executive department of the Museum will take the steps requisite to recognise the discovery in connexion with the Assyrian marble.

The importation of Cleopatra's needle into England at an expense of £1,500 has just been mooted in Parliament, but such monuments of antiquity like the Assyrian marble lose their significance when unaccompanied by some authentic interpretation of their historic or scientific value.

The cabinet of foreign coins not long since purchased by the nation at an outlay of many thousand pounds, because illustrative of ancient history, would in like manner fail in its object without the explanatory letter-press of one of the initiated—a virtuoso.

The Assyrian marble referred to might have remained in the category of unconsidered reliques for generations to come, had not Bro. Melville, initiated in the mysteries of symbolic writing, pronounced it to be an astrolabe of universal interest.

Yours fraternally,

W. N. CRAWFORD.

THE ANCIENT BRITONS.—Those numerous writers who represent the brave Ancient Britons as being totally without roads of any kind, are evidently in error. The cannibals who, according to recent researches in ancient sepulchres by industrious antiquarians like the Rev. William Greenwell, of Durham, appear, at some remote period, to have inhabited our country, previous to what has been hitherto regarded as the Aborigines, and who had, in the course of nature, been forced to give place to a still superior race, may possibly have been in that deplorable condition. But a people who understood so well how to fortify their fords, that the strong stakes they had driven into the bed of the Thames remained for many centuries; and whose enduring earthworks still show how every mountain top in Britain had been chosen as their "coigne of vantage;" whose courage in war struck the veteran Roman legions with surprise, and whose skill in riding their small hardy horses and whose dexterity in driving their scythe-armed chariots would be now viewed with admiration in any circus in Europe; whose careful casting of many metal articles, of both use and ornament, as well as the construction of their vehicles, show considerable mechanical ability and artistic skill; whose knowledge of agriculture extended to the cultivation and garnering of corn, and to the use of marl as a manure; and whose Bardo-Druidical system of religion, if we may form any notion of it by the Historical Triads of the Cymry (the numbers three and seven being apparently, from remotest ages, dear to superstition), was a higher and a holier thing than much that yet passes current among men as sacred; that such a people, I say, should have possessed no rude roads even, to enable them to pass with ease through their interminable forests, is no article of *my* historical creed, and I can only express my surprise that it should form any portion of the belief of so many other authors.—GEORGE MARKHAM TWEDELL.

## 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.**—A second edition of this useful and comprehensive publication has been just 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.

**MASONIC LIFE BOAT FUND.**—We are requested to mention that a committee is about to be formed for carrying out the purposes of the fund, and the Secretary will be glad to receive the names of brethren willing to serve upon it. When the committee is formed, a list of subscriptions received will be published.

**GIRLS' SCHOOL.**—We desire to bring before the notice of our numerous readers as worthy of their support, the case of Alice Bitson Molineaux, aged eight years, a candidate for admission at the ensuing Election for the Royal Masonic Institution for Girls. Her father was for twenty-one years Assistant Locomotive Engineer to the London, Brighton, and South Coast Railway Company. He died very suddenly in November 1837, leaving a Widow and seven children. The Widow has since been confined of a posthumous child, making eight in all, and as six of these are wholly, and the two eldest nearly dependent upon her, we need hardly say it is a case particularly deserving the interest of all Freemasons, and more especially, perhaps that portion of them belonging to or in any way connected with railways. Bro. Molineaux was a very rising man in his profession, but unfortunately was unable to leave his widow and large family provided for. He belonged to the Royal York Lodge at Brighton, No. 315, of which he had been a member four years. Bro. George Hawkins of the London Brighton and South Coast Railway, Brighton, will be happy to receive proxies.

The daughter of Mrs. S. Palmer is a candidate for admission. We understand this to be a truly deserving case for fraternal sympathy. We are requested to mention that Clara Mercedes Wicks, who has been three times a candidate for election, comes up again in April. She has the support of the Norfolk Provincial Lodges, and the case is a very deserving one. Also the case of Theresa Mary Claisen, which is warmly recommended and which is peculiarly distressing.

**OLIVER TESTIMONIAL.**—We beg to refer to our advertising columns anent this testimonial, which deserves universal Masonic support.

**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.

**GRAND LODGE OF IRELAND ORGAN FUND.**—A subscription list for this fund is opened at Freemasons' Hall, Dublin. Bros. Francis Quin, Davenport, Crosshwaite, and Humphrey Minchin will be happy to receive subscriptions. His Grace the Duke of Leinster, G.M., has headed the list with the magnificent donation of £100. £400 is the amount required.

THE "Freemasons' Calendar for the Province of Durham" is now published, and may be obtained on application to Bro. William Brignall, jun., or Bro. R. Cooke, S, Silver-street, Durham.

THE Most Worshipful Grand Master has fixed the 14th inst., for the inauguration of the new buildings, in Great Queen-street, and has sanctioned the striking of a jewel to commemorate the occasion, which will be worn by the Stewards only. The probable cost to each Steward is estimated at about £6 6s.

**GRAND MASONIC BALL IN DUBLIN.**—The Masonic ball which will take place in Dublin this month, under the patronage of the Duke of Leinster, M.W. Grand Master, and the Grand Lodge of Ireland, is intended, we believe, to rival, if not to eclipse, the splendid entertainment given to the Prince and Princess of Wales during their late visit to Dublin. The ball will be held in the Exhibition Building, and no trouble or expense will be spared to make it in every respect a magnificent and brilliant *r union*. The ball is to take place on the Friday after Panchestown Races, which are always attended by a great number of Northerners, and are yearly growing more popular and attractive. The ball will be a great addition to the week's amusement, and a most agreeable conclusion. Private letters from Dublin inform us that the committee of management are putting forth all their energy in the hope of making the coming Masonic ball the most splendid that has ever taken place in Ireland.

**BRO. STOBODA**, an artist who has achieved distinction in India, is now engaged in his studio, at 52, Welbeck-street, on a series of large paintings of the Seven Churches of Asia, with a view to their exhibition. He has just published a work on the same subject (Simpson, Low, and Co.)

THE fifteen sections will be worked at the Fidelity Lodge of Instruction, Yorkshire Grey, London-street, Fitzroy-square, on Thursday evening, the 8th inst., at seven o'clock, Bro. Thos. Alexander Adams in the chair, when a strong muster of the brethren—particularly of old members of the lodge—is expected.

**LORD MAYO** has consented to be patron of the Order of Freemasonry in India.

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

**THE INAUGURATION FESTIVAL.**—We understand that several important changes in the details of the Festival arrangements were made at the last meeting of the General Committee on Wednesday last, the 31st ult., amongst which were that each Steward will have two tickets for disposal in addition to his own; that the musical arrangements will be upon a much more extensive scale, and a concert in the Hall will form part thereof; that additional space for an increase in the number of brethren who may dine has been effected by providing for the ladies in a much more satisfactory manner than has hitherto been done. The whole of the arrangements are now under several sub-committees of five members each. The whole affair looks healthy, and will, without doubt, prove to be a great success, and will contrast strongly with that grossly bungled affair, the Zetland Commemoration; the difference between the two undertakings is that the Inauguration has been managed by men of business—laymen, and the other has not.

**PROVINCIAL GRAND LODGE OF BERKS AND BUCKS.**—The next meeting of this Provincial Grand Lodge will, it is understood, be held at Windsor, on Friday, the 21st of May next, when the R.W. Bro. Sir Daniel Gooch, Bart., M.P., will be invested and installed as the new Prov. G. Master. We need scarcely add that there is now hope for this province, so long in the Slough of Despond.

MASONIC IMPOSTORS.—We have been requested to caution the Masters, Treasurers, Almshouses, and other officers of lodges, and members of our Order, against a person travelling under the name of Dr. J. B. Smith, claiming to be a member of the Howard Lodge, No. 35, Washington D.C., in the United States of America, and representing himself as the assistant director of the United States Mint at Washington, at present in this country on the business of the Government of the U.S. The individual in question has recently visited Crewe, and has levied contributions. Now as we are not aware that there is a Mint in Washington, and moreover as there are several circumstances connected with Dr. J. B. Smith's statements that are suspicious, we feel it to be our duty to comply with our correspondent's request to at once insert this caution; and we hope to be in a position by next week to complete our inquiries, and to publish the results —if they be such as our correspondent states that he has reason to believe will be sure to crop up; mean time, "forewarned, forearmed."

#### MASONIC ARCHÆOLOGICAL INSTITUTE.

#### THE RECENT DISCOVERIES IN CONNECTION WITH THE PALESTINE EXPLORATION FUND.

By W. BESANT, Esq., M.A.

(Concluded from page 255.)

I propose now to give an account of the journey which he made up the narrow rock-cut passage connecting the pool of Siloam with the Virgin's Fountain. Again I must read his own words, as they show the energy of the man better than any eulogium of mine would do. The passage had been previously explored by Dr. Robinson—

"I have examined and surveyed the rock-cut passages leading from the Virgin's Fount to Siloam. We entered from the Siloam end, so as to have as much clean work as possible. For the first 350ft. it was very plain sailing; the height of passage sloping down from 16ft. at entrance to 4ft. 4in.; the width 2ft.; the direction a wavy line to the east. At 450ft. the height of passage was reduced to 3ft. 9in., and here we found a shaft leading upwards apparently to the open air. This might be made use of to great advantage by the owners of the soil overhead. From this shaft the passage takes a north-easterly direction, and at 600ft. is only 2ft. 6in. high. Our difficulties now commenced. Sergeant Birtles, with a fellah, went ahead, measuring with tape, while I followed with compass and field-book. The bottom is a soft silt, with a calcareous crust at top, strong enough to bear the human weight, except in a few places where it lets one in with a flop. Our measurements of height were taken from the top of this crust, as it now forms the bottom of the aqueduct; the mud silt is from 15in. to 18in. deep. We were now crawling fours, and thought we were getting on very pleasantly, the water being only 4in. deep, and we were not wet higher than our hips. Presently bits of cabbage stalks came floating by, and we suddenly awoke to the fact that the waters were rising. The Virgin's Fount is used as a sort of scullery to the Silwan village, the refuse thrown there being carried off down the passage each time the water rises. The rising of the waters had not been anticipated, as they had risen only two hours previous to our entrance. At 850ft. the height of the channel was reduced to 1ft. 10in., and here our troubles began. The water was running with great violence, 1ft. in height, and we, crawling full length, were up to our necks in it.

"I was particularly embarrassed: one hand necessarily, the other holding a pencil, compass, and field-book; the candle for the most part in my mouth. Another 50ft. brought us to a place where we had regularly to run the gauntlet of the waters. The passage being only 1ft. 4in. high, we had just 4in. breathing space, and had some difficulty in twisting our necks round properly. When observing, my mouth was under water. At 900ft. we came upon two false cuttings, one on each side of the aqueduct. They go in for about 2ft. each. I could not discover any appearance of their being passages; if they are, and are stopped up for any distance, it will be next to impossible to clear them out in such a place. Just here I involuntarily swallowed a portion of my lead pencil, nearly choking for a minute or two. We were

now going in a zig-zag direction towards the north-west, and the height increased to 4ft. 6in., which gave us a little breathing space; but at 1,050ft. we were reduced to 2ft. 6in., and at 1,100ft. we were again crawling with a height of only 1ft. 10in. We should probably have suffered more from the cold than we did, had not our risible faculties been excited by the sight of our fellah in front plunging and puffing through the water like a young grampus; at 1,150ft. the passage again averaged a height of 2ft. to 2ft. 6in. At 1,400 we heard the same sound of water dripping as described by Captain Wilson, the Rev. Dr. Barclay, and others. I carefully looked backwards and forwards, and at last found a fault in the rock, where the water was gurgling, but whether rushing in or out I could not ascertain. At 1,450ft. we commenced turning to the east, and the passage attained a height of 6ft. At 1658ft. we came upon our old friend, the passage leading to the Ophel shaft, and, after a further 50ft., to the Virgin's Fount. Our candles were just becoming exhausted, and the last three angles I could not take very exactly. There were fifty-seven stations of the compass. When we came out it was dark, and we had to stand shivering for some minutes before our clothes were brought us; we were nearly four hours in the water. I find a difference of 42ft. between my measurements and those of Dr. Robinson, but if he took the length of the Virgin's Fount into account, we shall very nearly agree."

"I must now refer you to another point, the south-east corner of the temple, at the lowest point. Here he has found certain letters carved or painted on the wall. The diagram shows them. No definite opinion has yet been pronounced on them.

Two very important discoveries have been made inside the Haram Area. I read his account of each:—

"At the northern end of the Haram Area at Jerusalem, east of the gate known as Bab Hytta, are two tank mouths, which were not examined by Captain Wilson; they are closed by heavy stones. To the west of these there is a private garden which projects out into and forms part of the Haram Area; in this garden there are two other tank mouths. I examined one of these some months ago, but was unable to get down the other on account of the small size of the opening. On Monday last I went again to this garden to have another try at these cisterns, and first examined that to the west, which is simply a tank about 8ft. by 15ft., with a semicircular arch over it, and no appearance of rock about it. I then went to the other, situate at the south-east angle of the little garden, which at this point is elevated about 10ft. above the Haram Area. On sounding I found it 42ft. down to the water. I tried to descend, but to my purpose until I had nearly stripped to skin, and even then in my contortions I managed to slip the rope over one arm; the narrow passage was only for 3ft., and 10ft. from the surface I came on the floor of a little chamber, about 6ft. square, apparently on a level with the Haram Area. The shaft down to the cistern continues through the floor of this chamber, about 6ft. square, apparently on a level with the Haram Area. The shaft down to the cistern continues through the floor of this chamber, and is a moderate-sized opening. On getting down to the water I found it only 3ft. deep, and concluding from the size of the cistern that help would be required in measuring, I signalled for Sergeant Birtles to come down.

"On lighting up the magnesium wire, and looking about me, I was astonished, my first impression being that I had got into a church similar to that of the cathedral (formerly a mosque) at Cordova. I could see arch upon arch north and east, apparently rows of them.

"After floundering about some little distance, however, I could see that there was a limit to the sub-structure, at no great distance to north and east. In the meantime Sergeant Birtles (somewhat stouter than myself) was making great efforts above, with very little result; do what he would he could not get past the narrow opening to this cistern, and at last had to give up the trial and go and get leave from the owner to pull down the upper mouth of the shaft, and then he very soon appeared at the bottom, his shoulders considerably injured through his exertions. In the meantime the excitement of our 'find' had begun to wear off, and the water felt cold. I was just giving the sergeant some sage advice as to how he should direct his steps to the best advantage, when I stumbled over a large stone and fell into the wall flat on my face. As just at present the weathy is frosty, a bath in one's clothes is anything but pleasant. I found the stones on which I stumbled to be about six in number, averaging 7ft. in length and 3ft. in depth and width. I could see inscription on them, and they appear to have fallen in by accident.

"The substructure, now used as a tank, is 63ft. from north to south, and 57ft. from east to west, thus being nearly square. Its northern wall is 23ft. 6in. from the south side of the Birket Israil (traditional Pool of Bethesda). It consists of nine rectangular bays formed by four piers, cruciform on plan, equidistant from each other and from the walls, from which spring arches. The arches between the piers, and between the two northern piers and walls, are stilted or pointed; those from the two southern piers in the walls appear to be flying buttresses, unless the remainder of these arches are concealed behind the east, west, and south walls of the substructure.

"The dimensions of the arches' end piers all vary somewhat, which may arise from the thick coat of plaster which exists up to the top of the arches—that is, to about 14ft. above the floor of the tank. These arches support nothing; they merely strengthen the piers and resist any lateral thrust against the side walls.

"The whole of the substructure is covered in by vaults intersecting in groins over the bays; surface-ribs (of cut stone) are thrown over from the piers to the sides, the remainder of the arches being composed of rag-work. The vaults are pointed; the springing of the vault surface-ribs is 14ft. above the floor of the substructure, and the cement does not reach higher than that point. The vaults from springing to crown are also about 14ft. in height, giving a total of 28ft. from the floor to the crown.

"In the south wall is a staircase leading up to the surface of the Haram, which I understand has been open within memory. Near the bottom of the steps is a shaft leading up to the entrance, and in the centre bay is an opening leading up to another entrance. There is no appearance of an open continuation of these vaults in any direction. There is an opening on the northern side about 2ft. in height, and 1ft. wide, on a level with the top of the cement, which lets in light, and on examining the pool Birket Israil I find a grating in the south wall (2f. square) exactly opposite the opening in the substructure, and which undoubtedly communicates with it, but whether directly through the thickness of the wall, or whether through another chamber in the wall, has yet to be determined. Through this opening any superfluous water in the substructure would flow into the Birket Israil. The impression that I had got into a church still remains on my mind, I do not exactly know why; the vaults are so unlike any known tanks in Jerusalem, and so very different from the substructures at the south-east angle of the Haram Area. I cannot believe such a structure as this was built merely for a tank, and if it was simply to support the present surface of the Haram, then there is probably more of it to be found to south and east.

"We were altogether three hours in the water measuring, and I measured everything I could get at.

"The vaults look small when compared to the Birket Israil in section, but then the Birket is really an enormous reservoir, nearly 100ft. deep.

"The large stones I found huddled together at the bottom in the water are, I think, evidence of the roof having once fallen in and been replaced.

The next is of much greater importance:—

"On Saturday I went over to Haram Area to see if I could trace any resemblance between the plan of Dr. Lightfoot and the present form of the ground. On passing by the northern edge of the Mosque of Omar platform I saw that the earth had been lately disturbed at the foot of the eastern steps, and on asking the sheikh of the mosque about it, he said that after the heavy rains, three days before, the ground had given way, and that they had found an entrance to substructions as large as those at the south-east angle.

"I suggested to him that the hole had been badly filled in, and that it would probably give way again. This morning we went early to the Haram Area, and happened to come upon this place just a few minutes after the hole had opened a second time; we went down into it and made an examination.

"It is a souterrain, running east and west in the line of the northern edge of the mosque platform (see plan); it consists of an arched passage of 18ft. span, with bays to the south of 12ft. by 17ft., arched over; the piers between being 3ft. 6in. thick. The southern side of these bays is scarped rock, and on it the wall supporting the northern edge of the mosque platform is built.

"Portions of the pier are also scarped from the rock, which appears to shelve down rapidly to the north, so that if the earth and these vaults were removed, the northern end of the mosque

platform would present the appearance of a perpendicularly scarped rock, with excrescences on its face 3ft. 6in. thick, 12ft. apart, and projecting about 6ft.

"The vault was examined for about 70ft. east and west, and four bays were surveyed; the crown of the arch of the vault and also of the bays is about two feet below the surface of the ground, which is then about 8ft. below the level of the mosque platform; the distance from crown to springing of the arches is 9ft. 6in., those arches of the bays being perpendicular to and forming groins with that of the vault. The arch over the vault has a span of 18ft., but it is not semicircular; it appears rather to have a parabolic curve, while the arches over the bays are decided pointed (spans from 12ft. to 13ft.)

"The voussours of the arches are small, presenting about 15in. by 4in. on the soffit.

"On the northern side of the vault I could see no appearance of rock except in one place for about 5ft., where there is either rock or a large stone, the top of which is about 10ft. below the springing; the northern portions of the piers are also of masonry, but from their centres to their southern ends they are clearly scarped from the rocks just as is the southern end of the bays.

"The masonry in the walls is of very miscellaneous character, in some cases large and small square stones, and in some places coarse rubble. On the northern side of the vault are two passages about 2ft. wide and 6ft. high, which are blocked up after about 8ft.; they have the appearance of being in connection with other vaults to the north, they are roofed over with stone slabs.

"To east and west the souterrain is blocked up with rubbish, fallen in from above; but it appears to extend in both directions, though towards the west there is an indication of a portion of the arch having given way.

"To the south the rock rises to about the springing of the arches, that is to say, to about 12ft. from the surface of the ground, or to about 18ft. below the mosque platform; above the rocks the ends of the bays are filled in with coarse rubble, and it is doubtful whether they extend beneath the mosque platform.

"In the eastern bay there is an arched doorway or communication, which is filled up with coarse rubble.

"The souterrain has no appearance of having been constructed for a tank, there is not a sign of plaster about, and the rock appears to have been scarped for view. It differs in most respects from the tanks in the Haram area, and was apparently built for the purpose of raising up the Haram area to a general level; the arches appear to be Saracenic. For several months I have been seeking an opportunity to examine the ground on the northern side of the mosque platform near the western steps, as I am convinced there are vaults there (from the hollow sound of the ground), and my impression now is that the souterrain just discovered extends all along the northern end of the platform. I do not see that this souterrain supports the position of the Temple obtained by the application of Dr. Lightfoot's plan to the existing plan, as sent home by this mail.

"It may with reason be claimed by one party as the ditch on the northern wall of the Temple, and by the other as the northern ditch of Antonia.

"It, however, limits the space on which the Temple could have stood, and as other knowledge is gained it may become a strong point in settling the matter.

"P.S.—The scarped rock was only visible to a depth of 12ft., but there was no indication of any termination."

I will not weary you with longer details of the work. Let us briefly sum up the results of the excavations so far as they have gone. We have arrived at the following facts. The modern city is in some parts 60ft. to 90ft. above the level of the ancient city. The rubbish forming this mass of *débris* contains little to interest the antiquarian beyond a few fragments of pottery. Of these I am in a position to show you a few specimens, chiefly interesting, it must be owned, from the associations of the place in which they were found. Round the Haram Area we have learned that the foundations of the wall stood on the solid rock; that the courses of masonry are as beautifully burnished and the stones as finely chiselled at the foundations as above; that these stones are precisely the same in appearance as those at the wailing place of the Jews; that arches spanned the Tyropean valley; that aqueducts, cisterns, and chambers were cut out of the rock at the expense of enormous expense, labour, and with great skill and finish; that the fortifications of Jerusalem consisted, in addition to what was



known already, of a gigantic wall, in one place at least 100ft. high, standing on scarped rock round the Hall of Ophel; that the valley of the Kedron has altogether altered its level; that vaults and substructures exist in the Haram Area, the area where the Temple stood, which, if they were examined, will probably settle everything; that the so-called Pool of Bethesda was really a gigantic reservoir; and, finally, that there is material for excavations on a much wider scale than the Society which undertakes them has yet been in a position to attempt.

It may be asked, what real purpose these works serve? Were Jerusalem only one of the ordinary cities of the world—were it stripped of all those associations which make it venerable—were it simply a spot, like Paris or London, where men have lived and died for centuries—there would yet be the highest interest in finding these secrets of the unwearied industry of past generations. In a time when arts were in their infancy, when mechanical appliances were rude, when tools were clumsy and workmen ignorant, when the mystery of Operative Masonry offered few difficulties to the Apprentice, this people, we learn, carried water round their hills and stored it in cisterns cut out of the rock itself; they drove galleries through the stone, hewed out chambers, raised arches of perfect beauty and great size, laid foundation of walls which stand to this day, marvels of ancient masonry. To know that all this was done is something, and the map of ancient Jerusalem, which the labours of Lieut. Warren are enabling us to construct, would be of the highest interest to us, apart from the fact that Solomon was the architect, and the Phœnician Master Mason the builder.

There is, of course, interest of a higher order than this. As Masons, we watch the baring of these old walls, the opening of these old vaults, and we wait for the secrets that they may reveal to us; as students of the history of the Jews, we watch for what may throw more light on the manners and customs of a people unique among the races of the world, as Christians, we are interested in everything that has to do with places hallowed by the former presence of the founder of our religion. Finally, as archæologists, we have to look for the unravelling of the threads of doubt and the settlement of disputed questions. Taking each of these shafts, and its special results, individually, it may appear by itself of very small importance. But we have to wait for the end, until we can put together the discoveries, and make a complete whole out of the various pieces. Much remains to be sought, even outside the Haram wall. Where was the second wall? Where were the tombs of the Kings? Where—but there are too many questions which might be raised. When all is done—when Lieutenant Warren has filled in his last shaft; when the last report of work is finished, there will yet remain for some master's hand the task of putting together the broken fragments of truth, and of showing, from the evidence these afford, where and what was this good Temple; where and what the walls that girded the ancient city; where and what the fountains, the gardens, the palaces, and the tombs of the city of the Great Master, Solomon. And speaking here, as an unworthy member of the Royal Craft, I may be permitted to express a hope that, as the work is being conducted by a Mason, so it may find among the brotherhood a fitting exponent of its lessons—one clear-sighted enough to see, and with sufficient ability to show to the world the right conclusion, stated as a whole, which lesser men could only partly guess.

### METROPOLITAN.

LODGE OF PROSPERITY (No. 65).—This well-known and numerous lodge met on Thursday, the 25th ult., the W.M., Bro. R. W. Goddard, in the chair. The following gentlemen were initiated into the Order, viz., Messrs. Hyman, B. Williams, W. Beales, A. Little, J. Walker, and W. Hyslop. This being the night for installation, Bro. J. L. Mather, S.W., was presented to the lodge, and a board of Installed Masters being formed, he was installed by Bro. Goddard, I.P.M., in a perfect and impressive manner. The W.M. then appointed his officers as follows:—Bros. Cook, S.W.; D. Forbes, J.W.; C. Mather, Treas.; Bellerby, Hon. Sec.; Stevens, S.D.; Wells, J.D.; Davey, I.G.; Ayres, D.C.; and Speight, Tyler. The brethren, seventy-five in number, then sat down to a sumptuous dinner, *a la Russe*, provided by Bro. Crawford. On the removal of the cloth, the usual loyal and Masonic toasts were given. Bro. Wescombe returned

thanks for the visitors, and congratulated the brethren for the judicious selection of the W.M., who by the able manner he had presided over them, argued well for his future Masonic career. The visitors were as follows:—Bros. J. Graydon, P. Prov. S.G.D. Kent; T. M. Paget, P.G.O.; Wescombe, P.M., 1,107; Terry, P.M., 228; Mason, 228; Harriss, P.M., 73; Spratt, 813; Wingfield, P.M., 169; H. M. Levy, P.M., 188, and several others. Bro. Goddard proposed the health of the W.M. in a very eloquent and appropriate manner. The W.M. then rose for the purpose of presenting the I.P.M., Bro. Goddard, with a very valuable gold keyless watch, with an appropriate inscription and monogram, for his able working during his year of office, part being given from the funds of the lodge, and the remainder by private subscription. Bro. Goddard responded to it in suitable terms. Bro. Bellerby returned thanks for the P.M.'s in his usual happy manner. In returning thanks for the toast of the Masonic Charities, Bro. Terry said he hoped that as the members of the Craft had so nobly supported the cause of the Boys' School, that they would not forget the aged Freemasons and their widows to cheer their declining years. At its conclusion he was loudly applauded. There was some very excellent singing by Bros. Wingfield, Sandham, and Gibbs, and Bro. McDowell gave a very excellent recitation. The brethren then separated, after having spent a delightful and agreeable evening.

LODGE OF INDUSTRY (No. 186).—A very numerous gathering of the members of this lodge was held at Freemason's Hall, Great Queen-street, Lincoln's-Inn Fields, on Tuesday, March 23rd. Owing to the large amount of work to be performed, the brethren were summoned for the early hour of half-past four p.m., and shortly after the time named the W.M., Bro. Thomas Samuel Mortlock, took his chair, well supported by his officers. The visitors present were:—Bros. Lacey, W.M., 174; Chard, W.M., 907; Walters, P.M., 73, and W.M., 871; Berry, P.M., 144; Steeman, P.M., 15; Brown, P.M., 145; Farnfield, P.M., 907; Jeffery, 55; Jones, 145; Thomas, 174; and Lewis, Sec., 907. The actual work of the evening consisted of the raising of Bros. J. Elliott, J. E. Wylie, E. D. Joynt, and H. Holt; the passing of Bro. G. R. Samson; and the initiation of Mr. A. Cuthbertson, three other gentlemen, whose names were upon the notice paper, having failed to put in an appearance. Although this was only the second time of the W.M.'s presiding since his installation, the several ceremonies were performed in a manner which elicited the encomiums of all the brethren present, and it convinced them that Bro. Mortlock must have spared no pains to so thoroughly qualify himself for the distinguished position he has attained to. The banquet, which was worthy the establishment at which it was served, was partaken of by about fifty, and the usual after toasts were proposed and responded to with a felicity of expression rarely to be equalled, and the excellent singing of Bro. Dawson was greatly admired. The Tyler's toast was given shortly after eleven, when the brethren separated with a thorough appreciation of the evening's enjoyment.

LODGE OF ISRAEL (No. 205).—This excellent working lodge met at Radley's Hotel, on the 23rd ult. The W.M. Bro. J. Chamberlain in the chair, who passed Bros. Waylett, Ayden, Kitching, and Asher Isaacs, and raised Bro. Boileau. Messrs. Southgate and Davis were balloted for and accepted, and were duly initiated into the Order, the W.M. and every officer of the lodge being perfect in their working. Bro. J. Harris, P.M. proposed that a sum of two guineas should be given towards the support of two orphan children of the late Bro. Captain Charles Randall, who was, with his wife, drowned in the ship *John Duncan*, it being a case well deserving of support, which was carried unanimously. The report of the sub-committee was read by the secretary, recommending that the amount of subscription should be augmented, which was carried unanimously. The visitors were: Bros. H. M. Levy, P.M., 188; J. Weaver, 862; P. Isaacs, 23, New York. The lodge being closed, the brethren separated at an early hour.

NEW CONCORD LODGE (No. 813).—The installation meeting of this lodge was held on the 19th ult., at the Rosemary Branch Tavern, Hoxton. The year of the retiring W.M., Bro. John Josiah Wilson, has been one of great prosperity. Bro. Wilson having initiated three gentlemen and raised one brother, Bro. J. Bunnens, P.G. Prov., ascended to the chair, and the W.M. elect, Bro. Hart, having been presented, was installed W.M. in a faultless manner by the Installing Master. The new W.M. appointed his officers as follows:—Bartlett, S.W.; Atkins, J.W.;



Emmens, P.M., Treas.; Mayne, Sec.; Salisbury, S.D.; Blythe, J.D.; Sinclair, D.C.; Lloyd, Steward. In the course of the evening a splendid P.M.'s jewel was presented to Bro. Wilson.

**THE URBAN LODGE (No. 1,196).**—An ordinary meeting of this lodge was held on Tuesday evening the 23rd ult., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, Bro. Richard Henry Marsh, the W.M., presided, supported by the following officers:—Bros. J. E. Carpenter, I.P.M.; William Sawyer, S.W.; J. R. Ware, J.W.; M<sup>o</sup>Queen (in the absence of Bro. De Fleury), J.D.; Kuster, Org.; Dr. Johnson, Treas.; and Bro. J. Callingham, I.G.; of the members there were present Bros. E. L. Blanchard, Davoy, Ward, Gowland, &c.; and the following visitors, O. Summers, 940; W. Boys, 704; and J. F. Creswick, 951. Bro. George Dearberg was raised to the degree of a M.M. in a masterly manner by the W.M. The lodge having closed, the brethren sat down to the banquet served by Bro. Wickens, in his usual good style. The usual loyal and Masonic toasts having been given, the W.M. gave "the visitors," which was responded to by Bro. Boys, on behalf of himself and Bros. Oliver Summers, and J. F. Creswick, Bros. E. L. Blanchard, C. Braid, J. E. Carpenter, A. Summers, J. F. Creswick, and Bro. Kuster, contributed to the harmony of the evening by some excellent vocal and instrumental music. Altogether a most pleasant evening was spent.

**SOUTHERN STAR LODGE (No. 1,158).**—This young lodge held its usual meeting on Tuesday the 23rd ult., Bro. T. H. Pulsford, the W.M., was in the chair. The officers present being Bros. Clarke, the S.W., and D. S. Bayfield, J.W.; H. Thompson, Treas.; Towers, I.G.; Potter, Steward; amongst the members present were noticed Bros. Page, Huddleston, Margerison, Allott, Hooker, Harris, Walker, Davenport, Kipps, Piggot, Higgins, Towerzey, &c. Visitors—Bros. Dr. Goldsboro' Fenton, Dann, Silver, Pymon, Hirsch, Stevens. The minutes being read and confirmed, Bros. Hooker, Walker, and Hammond, being in attendance were raised to the third degree, and Messrs. G. T. Pearson and C. Jacques, having been balloted for and accepted were duly initiated by the W.M. into the mysteries of ancient Freemasonry. The brethren then proceeded to the election of a W.M. for the ensuing year, the choice falling upon the S.W. of the lodge Bro. R. E. Clarke. Bro. H. Thompson, P.M., was re-elected treasurer. A handsome sum having been voted by the lodge for the purpose of presenting Bro. Pulsford, with a P.M.'s jewel, the lodge was closed and the brethren sat down to a well served banquet, and a very pleasant and harmonious evening was spent.

**ENFIELD LODGE (No. 1,237).**—This lodge met on the 22nd ult., at the Masonic Room, Court House, Enfield. The W.M., Bro. J. J. Wilson, presided, supported by Bros. E. S. Cornwall, S.W.; J. Purdey, J.W.; J. E. Green, Treas.; T. Hobbs, Sec.; C. Tye, S.D.; and R. Mathison, J.D. The visitors were:—R. W. Goddard, W.M., 65; T. H. Chase, 151; F. C. Bugbird, 889; and Chas. Smith, P.M., 578. The business was very light, and what ceremonies was performed were most efficiently rendered. The brethren separated at an early hour.

## PROVINCIAL.

### DEVONSHIRE.

**TOWNES.**—*Pleiades Lodge (No. 710).*—The monthly meeting was held on Thursday, March 25th, when there was a larger attendance than usual, owing to an expectation of a discussion of important questions, although of the Exeter brethren, generally very regular in their attendance, only the W.M. and S.W. were present. The lodge was opened in the 1st degrees soon after 6 p.m., by Bro. George Heath, W.M., assisted by Bros. John Heath, I.P.M., Marks, P.M. acting as S.W., W. Cuming, J.W., Adams, Sec., Niner, S.D., &c. After the minutes had been read, Bro. Dr. Hopkins rose for the purpose of formally proposing that the minutes should be confirmed, in order that he might have a right to address the brethren. He then read a correspondence which had taken place between the P.G.M. and himself on a point of Masonic law, and entered on other subjects arising therefrom at great length. The proposition was seconded by Bro. Oldrey, and a warm discussion ensued, in which Bros. J. Heath, I.P.M., Niner, S.D., Watson, P.M., W. Cuming, J.W., Marks, P.M., Pridham, S.W., Adams, Sec., and the W.M. took part. Bro. Dr. Hopkins having replied, the resolution was put to the vote and carried unanimously. Soon

after 8 p.m. the W.M. and S.W. left the lodge to return to Exeter, where they reside, by the last train, and the chair was taken by the I.P.M. Bro. Dr. Hopkins gave notice that he should again propose an addition to the by-laws which had been rejected more than a year ago, with a view to define the manner of conducting the ballot at the election of W.M. Consideration of another amendment of the by-laws proposed by Bro. Niner at the meeting in February, was again deferred. The lodge was finally closed at 8-30.

### KENT.

**SHEERNESS.**—*Adam's Lodge, (No. 158).*—On Thursday the 18th ult., the ceremony of installation of the Worshipful Master of this lodge took place at the Britannia Inn, Mile Town. The brethren in goodly numbers assembled at 4 o'clock, when the ceremony of installation was most impressively performed by Bro. J. S. Keddel, P. Prov. S.G.W.

Bro. W. Fleming, the W.M. elect, having been conducted to the chair, selected for his officers the following gentlemen:—Bros. Bagsbaw, S.W., Fabian, J.W., Carpenter, S.D., Nixon, J.D., Firminger, I.G., and Foster, O.G. The Rev. Grabham, R.M., and Prov. G. Chap., having offered up prayer, the lodge was worked in its several degrees and then closed. The brethren then adjourned to the banquetting hall, at the Masonic lodge, where preparations had been made by Bro. J. G. Green, P. Prov. J.D. Upwards of sixty sat down to the excellent spread provided.

The cloth being removed, the usual loyal and Masonic toasts were cheerfully responded to. The meeting was presided over by Bro. Edward Wates, P. Prov. G. Sec., who was glad to remark in giving the toast of one of the Royal Family that he could state it as "Bro. His Royal Highness the Prince of Wales." This brother was held in the highest regard by the nation generally, from his uniform kindness, and he doubted not that his fellowship with Masonry would most materially effect beneficial results to the Craft. He gave a minute detail of the successful Masonic working in the province. He made some touching allusion to the very munificent manner in which the Craft had so recently raised the sum of £12,000 towards the funds for an additional wing at the Boy's School, which had been raised at one meeting. He regretted that their Deputy Provincial Grand Master Bro. Dobson, was unavoidably absent through ill-health. He had been with him that morning, and the message from that brother to the lodge was to express his great regret at not being able to be present.

The toast of the "Provincial Grand Officers, coupled with the names of Bros. E. Wates, P. Prov. G. Sec., J. S. Keddel, P. Prov. S.G.W., I. Townsend, P. Prov. G.R., S. Townsend, P. Prov. J.D., and Bro. J. G. Green, P. Prov. J.D.," was responded to by Bro. S. Townsend.

A great feature in the evening's programme was the presentation to the lodge room of two beautiful full-sized coloured photographs of Bro. Keddel, and Bro. I. Townsend, in full Masonic regalia, and executed by a local artist, Bro. H. Hunt, junr. The pictures are most elegantly and faithfully portrayed, and reflect the highest credit upon Bro. Hunt. The presentation was accompanied by an address by Bro. Nixon, eulogistic of the able and cheerful assistance which those brethren had always manifested for Adam's Lodge, and Masonry in general. He trusted they might be spared many years for the instruction of brethren in the minor degrees.

The De Shurland Lodge, No. 1,089, was represented by several brethren, and the response to that toast was made by Bro. Shepherd, P.M., who stated the pleasure that lodge had in visiting their parent lodge, and trusted they might continue to work together with that love and harmony characteristic of the Craft.

The toast of the "Visitors" was replied to by Bro. Capt. C. d'Arbois, F.R.E., and hon. W.M. of *Zéles Philantropes*, Paris, who at some length gave his experience in the Craft, both as to the workings of the lodges in France, in other countries, as well as in England—to the latter he was greatly pleased for their general extreme courtesy to visiting brethren and did not deem it egotistic to state that the English brethren would find that amity of feeling existing, should they kindly favour the continental lodges with a visit.

The thanks of the brethren were given to the outgoing officers for the zeal manifested by them during their period of office, and the W.M. could not but hope that his selection of officers

to assist him for the coming year, would gain an equal appreciation of the brethren when their term should cease.

Thanks were most liberally awarded to Bro. Admiral W. K. Hall, C.B., for his usual urbanity and kindness, in lending the flags with which the hall was decorated.

A vote of thanks was freely given to Bro. Green and Mrs. Green for their usual successful catering.

Some excellent singing was given during the evening by Bros. Fleming, Brett, Hodgson, Nixon, Barling, Fenton, and Montague. The instrumental selections were performed by Bros. Hunt, Hodgson, and Barling, the latter of whom presided at the harmonium during the working of the lodge and the banquet.

#### LANCASHIRE (WEST.)

PRESCOT.—*Lodge of Loyalty* (No. 86).—The regular meeting of this lodge was held at the Royal Hotel, on Wednesday the 24th ult., when there were present Bros. J. W. J. Fowler, P.M. P.Z. and P.G.S.B. for West Lancashire in the chair. Prescott, S.W.; Birchall, J.W.; S. Morris, Secretary; J. J. Hall, P.M. and M.E.Z.; Crankshaw, P.M. &c., &c. The lodge having been opened in ancient form and with solemn prayer, the minutes of the last meeting were read and confirmed. A ballot was taken for Reginald Young, who was unanimously elected and being in attendance, was initiated into Freemasonry. The lodge was then opened to the F.C. degree. Bros. A. Field and Rothwell, having answered the necessary questions in a satisfactory manner retired, and the lodge was then opened to M.M. degree, and Bros. Field and Rothwell, being again admitted were raised to the sublime degree in a very solemn and impressive manner by the W.M. The lodge was then closed down to the first degree, when a letter was read by the Secretary informing the brethren that the Grand Lodge of England, had nominated Bro. Fowler P.M. of this lodge, one of the Stewards in connection with the inauguration of the new building in Great Queen-street, London, on the 14th of April. No other business being before the lodge it was duly closed.

#### WILTSHIRE.

##### CHIPPENHAM.

##### *Provincial Grand Lodge of Wilts.*

A Provincial Grand Lodge of Emergency was held on Wednesday last, the 31st ult., at the New Hall, Chippenham, for the dispatch of special and important business. The Royal Sussex Lodge of Emulation, No. 299, was opened by adjournment from Swindon at about half-past two o'clock by the W.M., Bro. Band, for the purpose of receiving the Prov. Grand Lodge. The Prov. G. Officers (Past and Present) were marshalled in proper Order, and at 3 o'clock entered the lodge under the usual salute, and the R.W. the Prov. G. Master, Lord Methuen, and the retiring D.P.G.M., Sir Daniel Gooch, Bart., M.P. (now the R.W. the Prov. G.M. for the Province of Berks and Bucks), were received with the usual honours. A very large muster of the Prov. G. Officers, and the officers and other members of lodges in the two provinces of Wiltshire and Berks and Bucks were present to honour the occasion.

Want of space will prevent our doing more in the present number than to state very shortly the business done on this very interesting occasion, and postpone until our next issue the publication of our report *in extenso*.

The Prov. G. Master, Lord Methuen, having opened the Prov. G. Lodge in due form, then informed the brethren that he had appointed Bro. Samuel Wittey, the Prov. G. Treas., as the D.P.G.M. of the Province, to succeed Bro. Sir D. Gooch in that important office, and he called upon the Prov. G. Sec., Bro. Henry C. Tombs, to read the patent of office under which Bro. Wittey was appointed and empowered to act. This having been done, the Prov. G.M. then invested Bro. Wittey with collar and insignia of his office, and he took his proper place in the lodge, and the Prov. G. Master spoke of the signal ability which Bro. Wittey had displayed on behalf of the province, and hoped that under his care it would prosper as it had previously done under his esteemed predecessor. Masonic homage having been paid to the new D.P.G.M., Bro. Wittey feelingly responded, assuring the brethren of his deep sense of the great honour which had been done him. To equal his predecessors in the discharge of his duties he could not hope to do, but he wished the brethren to believe that such energies and talents as had been

given him would be freely and diligently devoted to their service.

The election of Prov. Grand Treasurer for the remainder of the year was then proceeded with. The late Treasurer said that acting upon the permission of the R.W. the Prov. Grand Master, he had great pleasure in naming for the approval of the brethren a successor to the high office which he had had the honour to fill for so many years, and in naming Bro. Richard Bradford, he felt sure that the duties could not be performed by an abler, or more conscientious brother, nor by one better entitled to the confidence of the members of the province.

Bro. W. Biggs, P. Prov. S.G.W. Wilts., then supported the recommendation, and the ballot having been taken, was unanimously in favour of Bro. R. Bradford.

The next business, and, indeed, the business of the day, was then proceeded with, viz., the presentation of a magnificent suit of gold embroidered clothing, and the collar and jewels complete for a Prov. G.M., to the R.W. Bro. Sir Daniel Gooch, as the Prov. G.M. for the province of Berks and Bucks, by the members of the province of Wilts, on his retiring from the office of D. Prov. G.M. of that province. The Committee that had undertaken the management of the testimonial to Bro. Sir Daniel Gooch next requested the R.W. P.G.M. to present the testimonial.

In making the presentation, his lordship spoke eloquently and feelingly of Bro. Gooch's services to the province. But for him, he assured the brethren, the province could not have been in its present prosperous state, and though Bro. Gooch, with that modesty and kindness which were his characteristics, ascribed to him (Lord Methuen) all the honour, he wished the brethren to know whom they ought to thank. In taking farewell of his friend in the honourable and highly confidential position of D. Prov. G.M., he (Lord Methuen) would say that the cause of Masonry in Wiltshire would suffer a loss, but he rejoiced to think that what was Wiltshire's loss would be the province of Berks and Bucks gain. The province of Wilts allowed it to be known that Bro. Gooch was regarded by them as one of the most valued brethren in the country, and that it was their earnest hope that Berks and Bucks's would long retain his highly valued services. In the name of the province of Wiltshire, he (Lord Methuen) had now the pleasure to present to Bro. Sir Daniel Gooch the insignia of the office of a Prov. G.M.

The presentation was then formally made by the R.W. the Prov. G.M., and his lordship greatly excelled, on this occasion, in the very feeling, admirable and appropriate speech which he then made, of which :—more hereafter.

The R.W. Bro. Sir Daniel Gooch, who was deeply affected, acknowledged the very handsome presentation. He said, amongst other things, that he must at once admit that he could not hope to express what he felt. On such occasions it was impossible to call up and properly collect one's thoughts, and to express those thoughts in fitting words. When he looked back on the 15 or 16 years of his connection with the province of Wiltshire, and when he remembered the generous and friendly feelings which had been shown him by every brother with whom he had been brought in contact, he did feel that he was certainly inadequate to the task of giving utterance to his feelings. They had been pleased to make to him, through the Right Worshipful Prov. Grand Master a most generous and handsome present; but nice as that present was, he assured the brethren that he would value it less for its intrinsic value, great though that might be, than as memento of past years. No reward which could ever be offered him, no reward which he had ever received was estimated by him like the present made to him now; he assured the brethren that between this and the grave he would regard this as the proudest day of his life. Lord Methuen had been good enough to say that the success of the cause of Masonry in Wiltshire, was attributable to him (Sir Daniel); but he would beg the brethren to remember that, whatever little he (the speaker) might have done, could not have been done without the authority and high position of the Right Worshipful the Provincial Grand Master. To his lordship he had to give his heartfelt thanks for his courteousness and his kind assistance, but for which he could not have carried out the duties of his subordinate office. He, therefore, hoped that for many years the province of Wiltshire would have the present Grand Master, Lord Methuen to rule over it. The zeal which had been bestowed by Bro. Wittey in his previous offices, assured him (Sir Daniel) that the province would profit by his appointment. In concluding, Sir Daniel very feelingly alluded to the fact that some of his boys were on the roll of Masons, one or two were then present; and he could only hope that what they

saw and heard that day, would stimulate them to endeavour to obtain the honour, however unworthily deserved, that day received by their father.

After the presentation to Bro. Sir Daniel Gooch had taken place, the Prov. G. Lodge was closed in due form, the Grand Chap. of England, the Rev. R. J. Simpson, having said a suitable prayer, and Bro. Sir D. Gooch, as the I.P. Prov. D.G.M., closed the proceedings in the usual manner observed on such occasions, and the brethren adjourned to the banquet.

The banquet was served at the Angel Hotel, and the dining-room had been most tastefully and artistically (in a Masonic sense) embellished by Bro. Dicks, of Swindon. The walls were literally covered with the mystic emblems of the Craft. The banquet was liberally served by host Lawes, about 110 brethren being present. Of that number the following names were supplied to us:—Bros. Lord Methuen, P.G.M., Wilts; S. Wittey, D.P.G.M. Wilts; Sir D. Gooch, *Bart.*, M.P., P.G.M. Berks and Bucks; Rev. George John Hayes, *Bart.*, P.G. Chap. and D.P.G.M. Berks and Bucks; Rev. C. R. Davy, P.G. Chap. England; Rev. Ravenshaw, G.C. England; Rev. R. J. Simpson, G. Chap. England; Spiers, D.P.G.M. Oxon; Bridges, D.P.G.M. Somerset; William Smith, *C.E.*, P.G. Steward, &c., &c.; Capt. Bradford, P.G.S.W. Wilts, & P.G. Treas.; Benham, P.P.S.G.W.; R. de M. Lawson, P.P.G.J.W.; Wielon, P.P.J.G.W. Somerset; Muttlebury, P.P.G. Reg. Somerset; Humphrey, P.P.G. Reg. Stafford; Biggs, P.P.G.S.W., Wilts; Wyndham, P.P.G. Reg. Wilts; Dicks, P.P.J.D. Wilts; Tombs, P.G.S. Wilts; Kinneir, P.G.J.W. Wilts; Moore, P.G.S.D. Wilts; Read, P.P.G.S.W. Wilts; Ward, P.G. Purst. Wilts; T. Chandler, P.P.G.S.D. Wilts; Toomer, Gen. Doherty, Ford, Bennet, Lord, Hayward, Mitchell, Nott, Tarrant, Edmunds, Braid, Ashley, New, Westmacott, Rogers, Cox, Davis, in fact brethren were present from the metropolis, the northern, the midland counties, and from Wales.

On the cloth being removed, *Non nobis Domine* was sung, the R.W. the G.M. then gave as the first toast "the Queen and the Craft," to which followed "the Earl of Zetland, the M.W. the G.M.;" "the Earl de Grey and Ripon, the M.W. the D.G.M.;" and other Grand Officers of the Grand Lodge.

Bro. Simpson, Grand Chap. of England, responded to the latter toast in an eloquent and telling speech, in which he compared the Grand Lodge and the Provincial Lodges as being respectively the heart and the body of a great system. If the body of members were unequal to the work, the heart must soon cease to beat; but he believed that the heart of members of Masonry to be in full action in England.

The health of the Prov. G.M., Lord Methuen was most appropriately proposed by Bro. Wittey, and his lordship having briefly responded, gave the health of the R.W. the Prov. G.M. of Berks and Bucks, Sir Daniel Gooch, *Bart.*, M.P., which was received with truly Masonic demonstrations. Sir Daniel, in the course of an able and feeling speech, spoke of the former decline of Masonry in Wilts, and of the great progress the cause had of late made. He referred with pride to the fact that he was the father in Masonry to a very large number of brethren, and that he could say that of none of them was Wiltshire ashamed. But, nevertheless, he cautioned the brethren to have great care in admitting new brethren, for the rule of the body was to respect and be respected. In his concluding remarks, Sir Daniel said he hoped, and believed, his new appointment would not materially lessen his connection with the Wilts province, and assured them that on all occasions it would afford him the greatest pride to put on the clothing of a Past Provincial Deputy Grand Master of Wilts.

The "toast of the present Provincial Deputy Grand Master, Bro. Wittey," was then proposed by Bro. Sir Daniel Gooch, and was eloquently acknowledged. The remaining toasts were:—"The Visiting Brethren," "The Gooch Testimonial Committee," "The Masonic Charities," "The W.M. Officers and Brethren of the Royal Sussex Lodge of Emulation;" "The Worshipful Masters, Officers, and Brethren of the other Lodges in the Province." The musical arrangements were really excellent, and were under the direction of Bro. Tolley, P.P.G. Org., Berks and Bucks, who was assisted by Bros. Marriott and Briggs, of the Chapel Royal, Windsor.

Of these toasts and the responses thereto, however, more next week.

#### YORKSHIRE (WEST.)

ECCLESHILL.—*Eccleshill Lodge* (No. 1,034.)—The usual monthly meeting of this young and prosperous lodge was held

at the Freemasons' Hall, on Friday the 26th ult., Bro. Samuel Rhodes, W.M., opened the lodge at 5 o'clock p.m., when the minutes of the last meeting were read and confirmed. Bro. Otto Mappes, was then advanced to the pedestal, where he repeated the O.B. of an E.A., and answered the necessary questions; he then retired, and after the lodge had been opened in the second degree was again admitted and duly passed to the degree of F.C. by the W.M. Bro. J. G. Hutchinson, S.W., and W.M. elect. was then presented to the W.M., and after the usual formalities had been duly and properly observed, a board of installed masters was formed under the presidency of Bro. Chr. Pratt, the senior P.M., who performed the ceremony of installation; the board having been dissolved, the brethren were admitted in regular Order, and saluted Bro. P. G. Hutchinson, the W.M., who then appointed his officers for the ensuing year in the following Order, viz:—Bros. Thomas Shackleton, S.W.; Edward Smith, J.W.; Joseph Whitehead, S.D.; William Pratt, J.D.; Benjamin Ingham, I.G.; J. Lightfoot, O.G.; Pratt, P.M., re-elected Treasurer by the lodge, and Bro. John Procter, re-appointed Secretary. Bro. P. M. Beauland, was elected to present the lodge as Charity Steward. The lodge was then closed with solemn prayer and according to ancient custom. The brethren adjourned to a sumptuous banquet served in the dining room; the W.M. being surrounded by the Past Masters and Honorary Past Masters, Bros. Thomas Hill and James Lumb, the latter being P.G.S.B. The cloth having been withdrawn the usual loyal toasts were drunk, after which the W.M. proposed the health of the Right Honorable the Earl of Zetland, M.W.G.M. of England, and the Right Honorable the Earl de Grey and Ripon, R.W.D.G.M. of England and the rest of the Grand officers. The S.W. then gave the Right Honorable the Earl de Grey and Ripon, R.W.G.M. of West Yorkshire, and the rest of the Prov. G. officers, coupling with that toast the name of Bro. James Lumb who responded. The health of the W.M. Past Masters and officers, having been ably proposed and responded to, Bro. Samuel Rhodes, L.P.M., next proposed with considerable pathos the "Masonic charities" making especial mention of Bro. Pratt, P.M., charity steward for the past year, who, very eloquently responded to the toast, and after dwelling at some length on the noble manner in which the Province of West Yorkshire had contributed to the aid of that invaluable institution at Wood Green, referred more particularly to the magnificent sum of £195 6s. which this young lodge of only four years standing had forwarded for the above institution at the last festival. After spending a pleasant and harmonious evening the entertainment was brought to a happy conclusion at an early hour.

#### SCOTLAND.

##### LANARKSHIRE.

LESHANAGOW.—*Provincial Grand Lodge of Upper Ward*.—This lodge, consisting of Bros. Hector Frederick McLean, P.G.M.; Edward Gilroy, S.W.; John Anan, J.W.; Ferguson McGilvray, G.D. of Cer.; and John Currie, Prov. G. Sec., paid a visit to St. John's Lodge, No. 20, on the 23rd ult. Before opening the lodge the books were examined, and found in a very creditable state. The next visit paid by the Prov. G.L. was at Douglas, on Tuesday evening last. These visitations will continue weekly in the order of seniority, until all the lodges in the province have been visited.

#### ROYAL ARCH.

##### METROPOLITAN.

DOMAIC CHAPTER (No. 177).—A jubilee of this chapter was held on the 25th ult., at Anderton's Hotel, Fleet-street. Comp. J. Brett, as M.E.Z., assisted by the principals, opened the chapter in ancient form. The Comps. were admitted, and the minutes of the last convocation were read and confirmed, likewise the report from the Audit Committee. This being the installation meeting, Comp. Brett then installed the principals as follows:—R. W. Little, M.E.Z.; Coutes, H.; Gilbert, J.; G. Wilson, N.; T. Cubitt, P.A.; J. R. Foulger, 1st Assist. A.; Burrett, 2nd Assist. A.; Buss, P.Z. and E. The visitors were W. Watson, T. Foxall, Dr. Lucy, Tanner, Ough, and C. Hosgood.

## MONMOUTHSHIRE.

NEWPORT.—*Silurian Chapter* (No 471.)—There was a chapter of emergency held on Friday the 19th ult., for the purpose of balloting for and exalting the accepted Bro. George Washington Edge, aged 38, Master of the Ship *Geltysburg*, Richmond, Maine, U.S., initiated in the Silurian Lodge, in 1856, and Bro. Thomas Whitwell, aged 36, Master of the Barque *Madusa*, of Newport, member of the Clarence Lodge, Bristol, 81. The cause of emergency, both gentlemen being about to proceed to sea. There was a very good attendance—the M.E.Z. Comp. Bro. Thomas, being in the chair, supported by Comp. Laybourne, H., and Comp. Oliver, J. Both candidates were unanimously admitted. The ceremony was very ably performed by the M.E.Z.—and the working by the Prin. Sej. Comp. Gratte, being the theme of admiration by all.

## KNIGHTS TEMPLAR.

## NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Encampment*.—On Friday, the 26th ult., the members of this old encampment held their anniversary meeting at the Freemason's Hall, Bell's Court, Newgate-street. The encampment was opened shortly after three o'clock by the E.C., Sir Knt. R. J. Banning, M.D., and the minutes of the last encampment were read and confirmed, after which the E.C. elect, Sir Knt. W. Foulsham, was presented by P.E.C., Sir Knt. Hotham, for the benefit of installation. The E.C. elect was accordingly installed, and saluted by the Sir Knt's. in due form, after which he proceeded to appoint his officers for the ensuing year as follows, viz.:—Sir Knt.'s R. J. Banning, I.P.E.C.; W. Panshon, Prior; H. Hotham, Sub-Prior; Rev. S. Atkinson, M.A., Prelate; C. J. Bunnister, Chancellor; H. Hotham, Treas.; A. Clapham, 1st Capt.; W. G. Laws, 2nd Capt.; J. F. Frolich, Recorder; W. Brignall, Jun. Expert; R. F. Cooke, Capt. of Lines; W. Garbutt, Std. Bearer; J. S. Chaloner, 1st Herald; W. H. Marwood, 2nd Herald; J. S. Trotter, Equerry. Several matters of importance to the encampment having been considered and disposed of, the same was closed in due form, and the Sir Knt's adjourned to a most excellent banquet.

## DEDICATION OF THE METHAM MASONIC HALL AT PLYMOUTH.

A Provincial Grand Lodge of Devon was held in the Metham Masonic Hall, Caroline-place, Stonchouse, on the 15th ult., for the purpose of its solemn dedication to Freemasonry. The R.W. Prov. G.M., the Rev. John Huyshe, M.A., was on the throne, and performed in his own peculiarly elegant and effective manner the solemn service of the dedication. The Hall is a very handsome structure, and its internal fittings and arrangements reflect the greatest credit upon Bro. Lieut.-Colonel Elliott, R.M., the first W.M. of the lodge, and a few of the brethren who may have assisted him—especially Capt. Shanks, the Sec. of the lodge, and Sergeant Longshaw. There was a tolerably good attendance of brethren, though the hour fixed upon for the work, half-past one, prevented many from attending who would like to have been present. The following were amongst the officers of the Grand Lodge who were present:—Bros. L. P. Metham, R.W. P.J.G.D., D. Prov. G.M. of Devon; the V.W. Lieut.-Col. Elliott, R.M., S.G.W.; Dr. Drowse, acting J.G.W.; Rev. R. Measham, G. Chap.; W. G. Rogers, G. Reg.; Isaac Latimer, G. Sec.; Browning, G. Dir. of Cers.; John Sadler, Swordbearer; and Holt, G. Org.

Several past officers and representatives of other lodges in the provinces were present.

The lodge was opened in due form, the Prov. Grand Master, the D.P.G.M., and officers of the Prov. Grand Lodge having entered in procession. The usual ceremonial of dedication was then gone through in the most impressive manner, the musical services being beautifully rendered by the choir, comprising brethren belong-

ing to the lodge. The consecration was performed with corn, wine, and oil, and the responses to the prayers were sung by the choir, the brethren generally joining. The chaplain read 1 Kings, viii., 22 to 30 inclusive, and several prayers most impressively. The choir comprised the Rev. R. Measham, Serjeant Glover, Serjeant Longshaw, Bro. Gudridge, and Corporal Hart. Before closing the lodge the Grand Master complimented the W. Master and the brethren on the very beautiful manner in which the musical services had been conducted. The interest of a service of that kind depended to a considerable extent upon the musical responses being given well in their proper places, and in this case they had been unusually well done. He thanked the brethren very much for this attention. The lodge was then closed in form with solemn prayer.

## MASONIC LIFEBOAT FUND.

Further subscriptions received:—St. Hilda's Lodge No. 240, South Shields, £10. Bro. Jesse Banning, of Liverpool, informs us that he has collected £7 10s., and that several sums have been voted from other lodges.

## PUBLIC AMUSEMENTS.

## SADLER'S WELLS THEATRE.

This theatre opened on Saturday evening last, under the management of Mr. W. Sidney. The performance commenced with a drama, entitled *Light and Dark*; or, *Life Underground*, and was highly successful. A scene representing the interior of a coal-pit was most effective, and elicited great applause. The fairy extravaganza of *Cinderella*, in which some very clever singing and dancing is introduced, satisfactorily brought the evening to a close.

Those celebrated artistes Mr. and Mrs. Howard Paul are engaged by a well-known Brother entrepreneur to visit the following towns during April: Leicester, Nottingham, Sheffield, Wakefield, Bradford, Haslingden, Preston, Wigan, Chester, Dublin, Belfast, and Glasgow. Their recent performances at the Great St. James's Hall, London, were highly successful, and the novelties of that programme will be repeated in their provincial tour.

## MEETINGS OF THE LEARNED SOCIETIES.

TUESDAY, 6th April.—Institution of Civil Engineers, at 8.

WEDNESDAY, 7th April.—Society of Arts at 8.

## LIST OF LODGE, &amp;c., MEETINGS FOR WEEK ENDING 10TH APRIL, 1869.

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

## METROPOLITAN.

*Sunday, April 4th.*

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

*Monday, April 5th*

LODGES.—Unity, London Tav., Bishopsgate-st.; Royal Jubilee, Anderton's Ho., Fleet-st.; St. John's, Radley's Ho., Bridge-

st., Blackfriars; St. Luke's, Pier. Ho., Cheyne-walk, Chelsea; Joppa, Albion Tavern, Aldersgate-street; Union, F.M.H. — **LODGES OF INSTRUCTION.**—Union Waterloo (for M.M.), King's Arms, Woolwich; Prosperity, White Hart, Bishopsgate-st; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East. — **CHAPTERS.**—Old King's Arms, F.M.H.; High Cross, White Hart Ho., Tottenham. — **MARK MASTERS.**—Lodge of Instruction, Kent, Lyceum Tav., Strand.

*Tuesday, April 6th.*

Audit Gen. Com. Female School at 2.30; Colonial Board at 3. — **LODGES.**—Albion F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; Temple, Ship and Turtle Tav., Leadenhall-st.; St. James's, Leather Market Tav., New Weston-st., Bermondsey. — **LODGES OF INSTRUCTION.**—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Albert Arms, Victoria-st., Westminster; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Euphrates, White Hart Tav., Bishopsgate-st.; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie; Royal Edward, Triangle, Hackney; City of London, Shepherd and Flock Tav., Bell Alley, Moorgate-st.; Royal Albert, White Hart Tav., Abchurch-lane; New Wandsworth, F.M. Ho., New, Wandsworth. — **CHAPTER.**—Temperance, White Swan Tav., Deptford. — **CHAPTERS OF INSTRUCTION.**—Robert Burns Sussex Stores, Upper St. Martin's-lane; Mount Zion, White Hart Tav., Bishopsgate-st; Metropolitan, George Ho., Aldermanbury.

*Wednesday, April 7th.*

**LODGES.**—Westminster and Keystone, F.M.H.; Stability, George Ho., Aldermanbury; Zetland, Anderton's Ho., Fleet-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; McDonald, Head Quarters 1st Surrey Volunteer Corps, Brunswick-road, Camberwell. — **LODGES OF INSTRUCTION.**—Eastern Star, Royal Ho., Burdett-street, Mile End-rd.; Confidence, Sugar Loaf, Great St. Helens; United Strength, Ball and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Eddinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar. — **CHAPTER.**—Prince Frederick William, the Knights of St. John Hotel, Queen's-terrace, St. John's Wood. — **CHAPTER OF INSTRUCTION.**—St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq. — **MARK MASTERS.**—Samson and Lion, F.M.T.

*Thursday, April, 8th.*

Quar. Gen. Court Female School, F.M.H., at 12. — **LODGES.**—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, F.M.H.; Friendship, Ship and Turtle, Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Polish National, F.M.H.; Canonbury, Haxell's Ho., West Strand; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock, West Ham; Upton, Spotted Dog, Upton, Essex. — **LODGES OF INSTRUCTION.**—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-street, W.; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Holly-bush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. — **CHAPTERS.**—Mount Lebanon, Bridge House Ho., Southwark; Hope, Globe Tav., Royal Hill, Greenwich. — **CHAP-**

**TER OF INSTRUCTION.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, April 9th.*

**LODGES.**—Caledonian, Ship and Turtle Tav., Leadenhall-st.; Bedford, F.M.H. — **LODGES OF INSTRUCTION.**—Robt. Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitecomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury. — **CHAPTER.**—Britannic, F.M.H.

*Saturday, April 10th.*

**LODGES.**—London, F.M.H.; Phoenix, F.M.H.; Caveac, Radley's Ho., Bridge-st., Blackfriars. — **LODGE OF INSTRUCTION.**—Percy, Thatched Ho., Red Lion-st., Holborn. — **CHAPTER OF INSTRUCTION.**—Mount Sinai, Union Tav., Air-st., Regent-st.

## PROVINCIAL.

### DORSET.

WIMBORNE MINSTER.—*Mon.*, Lodge: St. Cuthberga, Crown Ho. — **PORTLAND.**—*Mon.*, Lodge: Portland, Royal Breakwater Ho. — **POOLE.**—*Wed.*, Lodge: Amity, M.H. — **DORCHESTER.**—*Wed.*, Lodge: Faith and Unanimity. — **BOURTON.**—*Thurs.*, Lodge: Science, Red Lion Inn. — **WEXMOUTH.**—*Fri.*, Lodge: All Souls, M.H. — **POOLE.**—*Fri.*, Chapter: Amity, M.H.

### EAST LANCASHIRE.

MANCHESTER.—*Wed.*, Lodges: Humphrey Cheetham, F.M.H.; St. David, F.M.H.

### WEST LANCASHIRE.

LANCASTER.—*Mon.*, Lodge: Rowley, M.R. — **LIVERPOOL.**—*Wed.*, Lodges: St. John, Royal Mersey Yacht Ho.; Royal Victoria, M.T. — **CROXETH.**—*Thurs.*, Lodge: United Service, M.T. — **LIVERPOOL.**—*Thurs.*, Chapters: Liverpool, M.T., 22, Hope-street; St. John of Jerusalem, M.T. Mark Masters: West Lancashire, M.T.

### SCOTLAND.

EDINBURGH AND DISTRICT.—*Mon.*, Lodges: St. Luke, F.M.H.; *Tues.*, Canongate Leith, Constitution-st., Leith; St. David Café Royal; Rifle, F.M.H.; *Thurs.*, Journoymen, 80, High-st.; Portobello, To. Ha. — **GLASGOW.**—*Mon.*, Lodges: St. Mark, 213, Buchanan-st.; *Tues.*, St. John, 213, Buchanan-st.; Govandale, 207, Govan-rd.; *Wed.*, Kilwinning, 170, Buchanan-st.; Thistle, Croy-pl.; St. John, Kirkhouse, Shettleston; Caledonian Railway, 213, Buchanan-st.; *Fri.*, St. Mary, M.H., Partick.

### IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 2, F.M.H.; Chapter, No. 143; Knights Templars, No. 245, F.M.H.; *Tues.*, Female O.S. Bd.; Lodge: No. 171, F.M.H.; Chapters: Nos. 141, 153, F.M.H.; *Wed.*, Lodges, Nos. 158, 620, F.M.H.; Knights Templar: No. 12, F.M.H.; *Thurs.*, G. Lodge of Instruction, F.M.H.; *Fri.*, G.M.L., F.M.H.; *Sat.*, Knights Templar: Kilwinning Encampment, F.M.H. — **BELFAST.**—*Mon.*, Lodge: Belfast, Ma. Ro. *Tues.*, Lodge: Truth, Ma. Room; Alfred, Ma. Ro.; Prince of Wales, M. Ho. *Wed.*, Lodge: Concord, M.H.; Temple, Ma. Ro. *Thurs.*, Ark, M.H.

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

## TO CORRESPONDENTS.

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

CANADIAN TEMPLAR; W. D. K. (Hull); J. G. D. (Southampton).—Your communications have been received, and will appear next week.