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LONDON, SATURDAY, JANUARY 22, 1870.

THE RISE AND PURPOSES OF SPECULATIVE MASONRY.

By BRO. HENRY MURRAY, District G.M., China.

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

The subject of this address is a brief, and necessarily very imperfect, account of the rise and objects of Speculative or Symbolic Masonry. My remarks will be, for the most part historical and descriptive; detailed exposition of the beauties and moral tendencies of the science scarcely falls within the scope of my present intention, but I will not let slip this opportunity of assuring my younger brethren that the more frequent their attendance at lodge, notwithstanding that it may be but to hear repeated the various ceremonies until they pall or become almost tiresome, the stronger will grow their attachment to the Craft, and the better will they be enabled to appreciate its aims and aspirations. Our erudite brother Findel, in his valuable work entitled the *History of Freemasonry*, says that "to England belongs most indisputably the merit of having spiritualised and elevated Operative Masonry to one of the liberal arts, and established the Fraternity under its present form, by bringing prominently forward the idea which it has ever professed, even when first instituted, and propagating that far and near." This statement is undoubtedly true; wherever practised in the present day, *Speculative Masonry* owes its inspiration to the revival which took place in London, A.D. 1717. To Scotland is

certainly due the credit of having maintained the Craft for many centuries upon a wider and more fittingly organised basis than it ever attained in England prior to the period which I have just mentioned; but since that time the English Grand Lodge has been the mother of Speculative Masonry. Indeed, it is doubtful whether, until much later, all the Scottish lodges dropped entire connection with the operative art, although during the fifteenth, sixteenth, and seventeenth centuries, they numbered the nobility and gentry amongst their members to an extent unknown in England. In that country, previous to the year 1717, the order was chiefly composed of operative masons, and although the Antient Charges (many of which there exists documentary evidence to show were extant and in use in the time of King Henry VI.) proved that an exalted tone of morality has ever been the Fraternity's rule of life and guiding star, it is yet certain that in former times the symbolic attributes of the Craft were not, as at the present day, the primary objects of the brethren's profession; few permanent lodges then, or had ever, existed, and it is made apparent by that one of the Antient Charges, which treats of Masters, Wardens, Fellows and Apprentices, their practice differed very greatly from the system now in force. The right of making Masons then pertained to every brother of the Craft, no warrant, as now, being requisite to its exercise, provided that seven brethren (the old formula has it that "three rule a lodge, five hold a lodge, and seven form a perfect lodge") not more than two of whom could be Entered Apprentices, met together, and in addition obtained the sanction of the nearest magistrate to their proceedings. The degree of Master Mason was conferred only in the Grand Lodge (in Scotland, on the contrary, it was given in the private lodges), and I should tell you that in those days, the degrees of Master Mason and of Installed Master, together with the Order of the Holy Royal Arch, were to a certain extent one, and were conferred in close connection with each other; our present mode of raising, installing and exalting, at distant periods, and in virtue of distinct qualifications, dating only from about 1725. In other words, it would appear that prior to the revival, no Fellow-Craft was raised until he had been, in the language of the Antient Charges, "chosen or appointed the Master or Overseer of the work," and that when raised, the secrets of the chair and of the Holy Royal Arch were com-

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

self to have, by some strictures therein, given Freemasonry its death blow. Little did the worthy doctor dream that those very attacks upon our eternal order have preserved his own name from perhaps complete oblivion.

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

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

(To be continued.)

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

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

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

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

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

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

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

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

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

particular dogma or system forms no bar to such admission.

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

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

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

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

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

"If we look a moment at the consequences of granting a dispensation to Hebrews, to open a new lodge, to enable persons to be made Masons who are denied admission by certain existing lodges, on account of their religious belief, we shall readily see that it will lead to the ultimate destruction of the universality of Masonry. If a lodge receiving only Hebrews may be founded, why not one receiving only Baptists or Romanists, Methodists or Presbyterians, Episcopalians or Congregationalists? And on creating a new lodge for such sectarian purposes, in order to avoid difficulty in brethren finding their peculiar stripe of lodge, each sect should have its lodge

named denominationally, and we should have on our roll Presbyterian and Methodist, and other similar lodges. And as the sects differ among themselves, each shade of difference would require its particular lodge, and we should then be called on to perpetuate the points, and shadows even, of sectarian strife. Thus a Masonic lodge, instead of being a sanctuary, free from sectarian strife, where an initiate might build a moral temple dedicated to God and his law, and where those of all sects and creeds might meet on a common level, would be a house of discord, each sect endeavouring to gain or perpetuate an ascendancy, which, once secured, would destroy the harmony and universality of the institution. Masonry was not originated, and is not continued, for any such purposes. She acknowledges the great Master of the Universe, and points her initiates to his holy law as the rule and guide to their faith. She bows not to systems of sects or faith, but on her comprehensive platform receives all who profess the universal faith, believing in the eternal Jehovah and who observe his law.

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

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

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

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

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

"Fraternally yours,

"JAMES GIBSON,

"Grand Master of Masons in New York."

HOW I SPENT MY FIVE WEEKS' LEAVE.

Being a Journal kept during an Excursion to Syria and Palestine in the month of May, 1868.

(Continued from page 46).

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

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

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

BAALBEC.

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

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

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

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

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

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

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

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

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

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

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

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

are the least repulsive forms of idolatry. For an hour or so we ride along the beautifully wooded valley, we then part company with the river, and its accompanying verdure, and climb a rocky hill, after which we cross a stony valley, and mounting another hill, come to a point whence we get a magnificent view of the whole plain of Damascus, which is one sea of verdure, in the middle of which lies a long white strip of flat-roofed houses, while here and there rise minarets, mosques and domes. The view is most enchanting. The plain appears as one great orchard, with the river winding about among the trees. Through the beautiful glen on our right sparkles and foams the "golden flowing Abana," carrying fertility and luxuriant vegetation with it, till on reaching the plain it seems to have poured out its riches in lavish profusion. Descending the hill we soon enter the suburbs, and wind and twist along narrow streets, between high mud walls, which

prevent our seeing the orchards on either side. Water is led about everywhere in narrow stone channels, on the edges of which women sit, smothered in their white sheets, which cover up all but the eyes, dabbling their feet in the stream. We pitch our camp in an orchard attached to a sort of café close to the Christian quarter, and numbers of men and women sit here drinking coffee and smoking narghilies. Many of the women are extremely pretty and though respectable and modest, the cool way in which they sit in public, smoking narghilies, and nursing their babies at the same time, would astonish an Englishwoman. They wear loads of gaudy tasteless jewelry. After lunch we go through the bazaars. This is a most extraordinary place, narrow streets, wretched looking mud buildings and the verandahs of the upper stories nearly (sometimes quite) meeting across the street. The bazaars are continuations of these streets, but roughly crossed over with timber like the roof of a barn. The shops are mere cells on each side, filled with goods, with a turbaned Moslem squatting in the midst, sucking at his narghily. The streets are filled with picturesque costumes. Turkish women, whose faces are covered with handkerchiefs, and whose feet are thrust into enormous yellow boots, in which they can hardly waddle. Their persons are wrapped up in the long ghost-like winding sheets, which all women wear here. Turks, Arabs, Jews and Greeks make up the motley crowd. The rascals in the bazaars always ask five or six times the value of any article, and need half an hour's bargaining to lower them to about twice or thrice its value. We stay three days in Damascus with much interest. The silversmith's bazaar, where some hundred and fifty men are tinkering away in a large market, is a place where they pester you to buy antiques. I was offered an English sovereign! and a half-penny as antiques!! Syria is the place for sham curiosities; you may buy anything from the jawbone wherewith Sampson slew his thousands, to

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

(To be continued.)

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

MASONIC JOTTINGS.—No. 4.

BY A PAST PROVINCIAL GRAND MASTER.
TRADITION.

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

TRADITION IN OUR MASONIC HISTORY AND IN OUR
GENERAL HISTORY.

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

DISCUSSIONS RESPECTING THE RISE OF SPECULATIVE MASONRY.

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

THE PREVAILING THEORIES.

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

SPECULATIVE MASONRY.—THREE EPOCHS.—THREE INDIVIDUALS.

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

DEPUTY GRAND MASTER MANNINGHAM'S LETTER.

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

RISE OF SPECULATIVE MASONRY.

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

THE ASHMOLE THEORY.—THE GERMAN THEORY.

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

DIALECTIC.

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

THE TERM "REVIVAL."

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

LEGAL PRESUMPTION.

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

ARCHITECTURE.

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

THE STUARTS AND FREEMASONRY.

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

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

— "JOHN SLEIGH."

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

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

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

JOHN YARKER, jun."

P.S.—The ceremonial of the French Masonic Rite connects James I. and the Templars with Freemasonry, but the Templar in Britain has always included the Order of St. John. The jewel of the French *Ordre-du-Temple* is a white Maltese cross, charged with a red

cross patée; but this is possibly not older than the time of Grand Master Palaprat (1804-38).

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

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

"HYDE CLARKE,"

(To be Continued.)

MASONIC NOTES AND QUERIES.

SPECULATIVE FREEMASONRY (page 29).

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

THE LODGE OF GLASGOW ST. JOHN.

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

MASONIC REFORM.

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

SPECULATIVE MASONRY AND BROS. FINDEL AND HUGHAN.

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

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

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

THE GRAFTING.

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

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

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

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

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

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

THE GREAT ARCHITECT OF THE UNIVERSE.

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

ST. JOHN'S MASONRY.

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

BRO. MANNINGHAM'S LETTER (page 47).

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

STORMS IN THE SUN.

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

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

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

ABROAD AND AT HOME (page 47).

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

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

FREEMASONRY IN GLASGOW.

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

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

I do what I can in my own way—yea, even to "bearding the lion in his den," if I may so express it, by attacking untruthful remarks or evil customs in the seat of their promulgation or perpetuation, but I find it to be impossible to please everybody. So long as I am taking long shots at distant triflers it is all right at home—"go it" is the word; but if I happen to plant my foot upon the corn of some home defect, then the yell gets up! "That was *too bad*"—"We did not expect *that*," and so on. "Claw me an' I'll claw you" (the — man's heaven) is a principle that may be carried too far by Glasgow Masons *as well as by others*. Had we a little less of that, and a little more Masonic truth, high Masonic principle, and courageous, Masonic, outspoken independence amongst us, the Order would be a great gainer, and it would command more respect than it in many cases does. There is far too much paltry time-serving abroad. Gilding over our faults is not the way to get rid of them: show them up and cast them out is my idea. I would like to see the word "Freemason" and the word "gentleman" to be equivalent. "Bos Albus" asserts that Bro. Buchan "has done very much injury to the cause he professes to support" by writing in the *North British Daily Mail*, but I deny that—more, I fearlessly assert that it is the Masons themselves who, by their own conduct, do "much injury to the cause they profess to support." Do they imagine the public are blind, or that men of education cannot see through a stone wall as far as a Mason? If so, they are greatly mistaken—their sayings and *doings*

are commented upon by all and sundry. "By their *deeds* ye shall know them" will serve just as well for Masons as for others. As to the letters in the *Mail* several well known brethren have signified their approval of them; even the *Mail* itself has been thanked for opening its columns for the purpose, and that, too, by Masons; and as to my last letter which appeared there, and which was probably the cause of "Bos Albus" writing, and which has probably raised the ire of some Glasgow brethren, I beg leave to append it, so that your readers may judge for themselves. It may also help to show whether or not the *Freemasons' Magazine* is behind its American contemporaries.

Yours fraternally,
W. P. BUCHAN.

"FREEMASONRY IN SCOTLAND.

To the Editor of the NORTH BRITISH DAILY MAIL.

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

pretension. In the *Mail* of July 30th, 1869, I asserted that Freemasonry, or Speculative Masonry, was manufactured in London in A.D. 1717, Dr. Desaguliers, Payne, and Dr. Anderson being its originators then. Now, what does Mr. Pinkerton, the antiquary, who has been examining into the matter lately, say? He says, in 'Notes and Queries' for November 20th, 1869:—"I consider that the words *An. Reg.* may refer to the date of the foundation of the ancient order of Gormogons in the reign of Queen Anne, about 1714, some years previous to that of the nearly as ancient Order of Free and Accepted Masons, who only date from a meeting held at the Apple Tree Tavern in Charles-street, Covent Garden, in February, 1717." This will be something new to Mr. Buchanan, and also rather different from his 'James II.,' and as to the St. Clairs being Grand Masters in the fifteenth century, that is another mistake. The first Grand Master of Scotland was a St. Clair, but that was not until the year 1736, when the Grand Lodge of Scotland was first constituted. *Ergo*, the styling of the St. Clairs of Rosslyn 'hereditary Grand Masters' is, in my humble opinion, another piece of pure Masonic imposition. I consider the Earl of Rosslyn to be no more 'hereditary Grand Master' of the Freemasons than I am, and I trust he will excuse me saying so. However, if he, or any one on his behalf, can prove the title, I shall be most happy to admit it. In 1628 a charter was granted to St. Clair by the operative masons and hammermen, constituting him the referee of their crafts, so that he might act as a judge, and see that they got fair charges for their work, and settle disputed cases where it was considered their charges were too high, and so on; but there is no mention of Grand Master, nor was any such Masonic title in existence until long after; and I am not as yet aware of any of the St. Clairs becoming freemen of any Masons' society or incorporation, or being admitted as a member of a Masons' lodge before last century. However, supposing they were so admitted somehow, there was no Grand Master in the case before 1736. I hope the Order will soon throw aside these silly impositions, legends, traditions, and fabulous pretences to antiquity, and, standing by their principles, strive to carry these principles into action. There is much need of something being done in the way of renovation at present. Were there a little less devotion paid to General Whisky, and rather more attention paid to General Knowledge, the Order would be a great gainer, and we might then see men who are only conspicuous by their absence, honouring and enlightening us by their presence.

"I am, &c.,

"Glasgow, Jan. 5th, 1870."

"W. P. B.

THE "DEGREE" OF INSTALLED MASTER.

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

Dear Sir and Brother,—I am much obliged to my worshipful brother "H. H." for his courteous information on this subject, of which I hope to avail myself so soon as we have some authority for assembling a Board of Installed Masters. His seniority demands my respect, and his energetic labours in a cause we both love so well excites my admiration. Long service and fidelity require only another quality—bravery—to make up the catalogue of excellence. Here, too,

we are equally fortunate in finding the wit of Falstaff, who thought "discretion the better part of valour," in combination with the clever bravery of a Moreau (the "retreating general"), in leaving my question to be answered by some other brother. With the utmost deference, however, to my honoured frater, I think he could not, without some danger of incurring the charge of affectation, mistake the meaning of my very plain question—"What position the so-called degree of 'Installed Master' holds in Craft Masonry, and by what authority it is conferred in this constitution?" However, if there be any ambiguity in the expression, I beg to say that I totally object to the "degree" itself in connection with Craft Masonry, as an outrageous violation of the Act of Union, by which *all* degrees, except those of E.A., F.C., M.M., and R.A. are *prohibited*. This is not a matter of opinion, but of fact, and, being upon record in every copy of the Book of Constitutions, commands our implicit obedience. A general disregard of this conspicuous landmark has long been allowed, and now, as if to punish the neglect of duty, we see all the rulers of the Craft, from the W.M. of a lodge upward, exposed to the just ridicule of every Masonic government in the world.

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

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

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

Yours fraternally,
P. M.

THE MARK DEGREE.

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

Dear Sir and Brother,—At page 1 of the present volume of the *Freemasons' Magazine* is an article by "Reitam," purporting to be written in a spirit of friendly warning, but really couched in the "Cambyses vein," and betraying throughout that extraordinary idea of "one-sided reciprocity" which has characterised all the proceedings of the Supreme Royal Arch Chapter of Scotland in connection with the Grand Lodge of Mark Masters of England. "The pleasant yoke of brotherly love and Masonic good-fellowship"—"kindly feelings towards the Mark Masons of England"—these be pleasant words and fall with dulcet tones upon the ear, but lose all charm when tested by acts. The Royal Arch Chapter of Scotland, while indulging in these agreeable expressions of amity and concord, issues its *pronunciamento* forbidding Mark Masters under its jurisdiction to visit Mark Lodges under the English Constitution, or to receive visits from members thereof. We have not only never issued any such mandate, but have quietly encouraged the interchange of social amenities. The Royal Arch Chapter of Scotland continues to issue warrants for Mark Lodges in this country, in the full knowledge that there does exist here a *de facto* and *de jure* governing body over the Mark degree. This Grand Lodge has not even attempted an invasion of Scotland, though application for a warrant has been received from that country, and the Grand Master has been empowered to issue warrants for lodges in Scotland and Ireland, if, in the exercise of his discretion, he may think proper to do so. This is the "astounding proposition" which has provoked the ire of "Reitam," and brought him into the lists fully accoutred—eager for the fray—prepared to do battle with all and every who presume to differ from him in opinion, and floating the skies with his "banner with a strange device," the mere sight of which is to deter from advance any one who, without the passsword, may contemplate setting his foot upon the sacred soil. But wherefore all this alarm and premature shouting of the war cry? Methinks it smacks much of an enforced conviction of wrong-doing, which excites apprehension of the exercise of evenhanded and retributive justice. Whether this be so or not, "Reitam" may rest assured that whatever course this Grand Lodge may pursue for the maintenance of its own *status* and dignity, and for the protection of its members, will be the

result of calm and mature consideration. Insult and invective will not goad it into rash or ill-advised hostility, nor will menace deter it from the adoption of measures which may be thought effective for the preservation of its rights and privileges. "Spurious" is the favourite term of reproach, and constantly used when referring to the English Grand Mark Lodge, a body which "Reitam" and the Scottish authorities know to be as legitimately constituted as any governing Masonic body in existence. In what manner was the Supreme Grand Chapter of Scotland itself constituted? By certain R.A. companions, who organised themselves for the purpose of practising and ruling a degree *not recognised by the Grand Lodge of Scotland as a portion of "pure and ancient" Masonry*. In what manner was the Grand Lodge of England constituted in 1717? By certain brethren of four lodges meeting together and declaring themselves a Grand Lodge, and this probably in defiance of a then existing constitution. Recognition or non-recognition in no way affects the question. The only effect is this—the former produces amity amongst members of an Order under different jurisdictions, promotes mutual success, and fosters the brotherly feeling by which such members should always and everywhere be actuated—the latter leads to disunion, it may be hostility, and is the occasion of much difficulty and inconvenience. This is seen, in the clearest possible light, in the case of nations. A people may throw off one form of government and adopt another, new nationalities may arise and organise any form of government they may think proper. These may not find favour in the eyes of the rulers and directors of other countries, but policy, and the maintenance of the comity of nations, dictate an acquiescence in the decisions of the various peoples, and an acceptance of their *de facto* governments. Depend upon it, "the body styling itself the Grand Lodge of Mark Masters" (another favourite mode of description with the "unco guid") will yet be styled so by others, in spite of the fulminations of those who, feigning a regard for this "most interesting portion of Craft Masonry" are doing their utmost to weaken it by the exposition of sentiments, and by persistence in conduct utterly alien to the very principles of Masonry.

Let "Reitam" further be assured that if "destruction" is to be our "final doom," as he "prognosticates," the first stage towards such a consummation has *not yet* been arrived at. The mental faculties of the executive and members of this Grand Lodge, whatever may have been the gauge taken thereof, are as sound as they ever were, and, it is confidently believed, afford no indication of approximate failure or feebleness.

The mutual recognition by the Supreme Grand Council 33° and this Grand Lodge may be little valued by "Reitam," but it is just possible that others with better opportunities for observation, and, perhaps, larger powers of discernment, may place a higher estimate on such a measure, should it be carried through to a successful completion, as, it is hoped, happily will be the case. We are told,

"To be wrath with one we love,
Doth work like madness in the brain."

and I am free to confess that, to appear as publicly hostile against those with whom I am privately on terms of amity, and for whom I have a very strong personal regard, pains me exceedingly; but this is one of the exigences of official responsibility, and must in no respect be allowed to interfere with social courtesies. A proper appreciation of the position, with mutual forbearance, will hasten the arrival of the "good time" which—unfavourable appearances notwithstanding, I firmly believe to be "coming."

Yours fraternally,
F. BINCKES,
G. Sec. Grand Lodge M.M.

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

At the meeting of the committee of management of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, on Wednesday, the 12th inst., Bro. J. Udall, V.P., in the chair, there were present Bros. B. Head, J. Creaton, G. Bolton, W. Young, J. Brett, H. M. Levy, E. J. Fraser, J. R. Sheen, S. May, R. Spencer, J. Bellerby, L. Stean, J. G. Thomson, J. G. Marsh, F. Adlard, Raynham W. Stewart, J. Symonds, John Farnfield, Secretary. Several petitions from candidates were read and ordered to be placed on the list.

BRO. W. W. B. BEACH, M.P., Prov. G. Master of Hampshire and the Isle of Wight, will, it is announced, preside at the Festival of the Girls' School, to be held on the 11th May.

ROYAL MASONIC INSTITUTION FOR GIRLS.—On Thursday, the 13th inst., a Quarterly General Court of this Institution was held at Freemasons' Hall, Bro. John Udall, V.P., in the chair, supported by Bros. Major Creaton, Symonds, Muggeridge, White, Rosenthal, Farnfield, Patten (Sec.), and H. Massey. The minutes of the last meeting were read and confirmed, and the cases of the candidates for the next election were taken into consideration. Bro. Major Creaton's motion was deferred to the next Quarterly Court in April. A vote of thanks to the chairman terminated the proceedings.

From a circular, dated the 15th inst., we learn that the Provincial Grand Lodge of Middlesex will be inaugurated at the Clarence Hotel, Teddington, this day; Bro. the R.W. Col. Francis Burdett, P.S.G.W., will be the Prov. G. Master.

We also learn that the Burdett Lodge (No. 1,293), will first be consecrated by Bro. J. Hervey, G. Sec., on the same day at 1.30 p.m.; banquet at 5 p.m.

A GRAND Masonic Ball will be given on Friday of the Assize week, under the patronage of Lord Dunboyne, Prov. G. Master of Limerick, and other distinguished brethren, at the New Freemasons' Hall, Limerick, in aid of the Masonic Charities of the province.

On Friday evening, the 28th inst., the fifteen sections will be worked by the Preceptor, Bro. Howe, P.M., at the St. James's Lodge of Instruction, held at the Gregorian Arms, Bermondsey, commencing at half-past seven, p.m.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

VITRUVIAN LODGE (No. 87).—This lodge held its regular monthly meeting on Wednesday, the 12th inst., at Bro. Frampton's, the White Hart, Collego-street, Lambeth, the chair being occupied by the W.M. There were several visitors, amongst whom we noticed Bros. Dickie, Assist. G. Purst.; Littlewood, W.M. 780; Travers, 780; Hunt, J.D. 188; Dory, 290; and Bro. Rea, from California. Three gentlemen were initiated; one passed to the second degree; and five raised to the sublime degree of M.M. Bro. Morris, P.M., assisted the W.M. in the latter part of the ceremony. The balance-sheet for the past year was presented, from which it appeared that the sum of £70 remained as a balance in the hands of the Treasurer. The benevolent fund, established five years since, has been the means of promptly rendering to several brethren the assistance of

which they stood in need. The amount in the Treasurer's hands belonging to this fund amounts to £76. The lodge having been closed in duo form, the brethren sat down to a very excellent banquet. After the cloth was withdrawn, the usual loyal and Masonic toasts were given and responded to, and the Tyler's toast brought the proceedings to a close.

LION AND LAMB LODGE (No. 192).—The regular meeting of this lodge took place on Thursday, the 6th inst., at the Cannon-street Hotel. Bro. J. G. Marsh, P.M. and Sec., acted as W.M. in the unavoidable absence of the W.M. The minutes were read and confirmed; after which Messrs. S. T. Lucas and A. F. Iselton were duly initiated into the Order by Bro. C. Hosgood, P.M., who took the chair for the purpose of initiating his friend into the mysteries of ancient Freemasonry. The lodge was then opened in the second degree, and Bros. Bisher and Griffin were passed to the degree of F.C. The W.M. elect was then presented to Bro. Muggeridge, who performed the ceremony of installation in his well-known manner. The newly-installed W.M., Bro. E. Roberts, then appointed and invested his officers as follows:—Bros. E. King, I.P.M.; George Kenning, S.W.; J. G. Harris, J.W.; W. Goodyer, Treas.; J. G. Marsh, P.M., Sec.; F. Trott, S.D.; G. Abbott, J.D.; J. Dickenson, I.G.; G. Newman, Steward; S. G. Smith, Tyler. The lodge was then closed, and the brethren adjourned to the banquet, which was served in the large hall. Grace having been said and the cloth removed, the usual loyal and Masonic toasts were given, in the course of which Bro. Col. Burdett, P.M., responded for the Grand Officers, and expatiated on the many excellent qualities of the D.G.M. Several calls were then made for Bro. James Brett, Assist. G. Purst., who, in endorsing the sentiments of Bro. Colonel Burdett, expressed his gratification at finding love and harmony figuring so pre-eminently in the lodge, and trusted that he might continue to witness the same for many years to come. Bro. A. F. Iselton responded on behalf of the initiates, and Bro. Riley for the visitors. In response to "The Health of the P.M.'s" Bros. Muggeridge, Goodyer, Hosgood, and Marsh made a few appropriate observations, Bro. Hosgood taking occasion, in the following lines, to awaken the interest of the many brethren assembled, in the Aged Freemasons' Charity, shortly to be presided over by Bro. Sir Daniel Gooch, Prov. G.M. for Berks:—

When first the Architect of all designed
One master virtue to adorn the mind,
Amid this world of want and war below,
He taught each man to feel for other's woe;
And gave to us, he said, a precept new—
"Love ye each other as I've loved you,"
In the fulfilment of that high command
To hold to suffering worth a brother's hand,
We've met to-night, and sweet it is to see
This triumph great of heaven-born charity.
Then let me make to you this last appeal,
Whose hearts are sorry, yet can kindly feel—
Feel for the wants of those whose helpless years,
And cheeks befurrowed with unnumbered tears,
Bespeak the remorseless hand of cruel need.
Alas! my brethren, 'tis for those I plead,
Not for the spendthrift, who but justly pays
Atonement for his dissipated ways—
Nor the sturdy mendicant, who ill can bear
Refusal of his oft-repeated prayer—
Nor the impostor, studying to impose:—
O! no, I ask your pity but for those
On whom adversity has showered distress,
And age, and sickness, and heartbrokenness,
For aged Freemasons, left to tread
A cruel world without the means of bread,
Without a friend to cherish or to love,
Save only Him—the great friend above.
'Tis yours to shield those lambs that ill can bear
The inclement chillness of the wintry air,
To dry the burning tear-drops that run o'er,
And point to hope and better things in store—
A ray of sunshine to his soul impart,
And glad the aged, helpless brother's heart.
Then heed not stories vulgar minds receive,
But keep this night in memory, and believe
That Charity and Masonry, the same
In principle, but differ in the name;
Which to ensure let all your actions be
Based on these words—Faith, Hope, and Charity.

Among the members present we also noticed Bros. Lacy, P.M.

Cates, P.M.; E. Coloman, W. Elliott, McKiernan, S. Muggoridge, T. Laybarn; E. King, I.P.M.; W. Baker, H. Davies, J. Harvey, E. L. Roberts, B. Marsland, Hyde, and several others whose names we were not able to ascertain.

ST. JAMES'S UNION LODGE (No. 180).—The annual meeting of this lodge was held at the Freemasons' Hall on Tuesday, the 11th inst. The chair was occupied by Bro. Cameron, W.M. The business of the evening consisted of the initiation of Messrs. Bolton and Neale, the passing Bro. Cave to the degree of F.C., and the raising of Bro. Larkin to the sublime degree of Master Mason. The W.M. then proceeded to instal Bro. J. R. Stacey, W.M. elect, into the chair of K.S. for the ensuing year, and the style in which the beautiful ceremony was rendered elicited the admiration of every brother present. During the evening a handsome Past Master's jewel was presented to Bro. Cameron, in appreciation of his services to the lodge during his term of office. The business concluded, the brethren adjourned to an excellent banquet. There were several visitors present, among whom were Bros. Copus, Berry, Thompson, and May, P.M.s., Stacey, Barret, Saunders, Noyes, and others.

LODGE OF CONFIDENCE (No. 193).—The regular monthly meeting of this lodge was held on Monday, the 10th inst., at Anderson's Hotel, Fleet-street, under the able presidency of the W.M., Bro. Lee, being the first time since his installation. He was well supported by his officers and a fair attendance of the brethren. The second and third ceremonies were performed in a satisfactory manner.

WELLINGTON LODGE (No. 548).—The installation meeting of this lodge took place on Tuesday, the 11th inst., at the White Swan Tavern, Deptford, Bro. J. J. West, W.M., in the chair, being well supported by his officers and numerous members of the lodge and visitors. The lodge having been opened and the minutes of the previous meeting having been read and confirmed, several brethren were raised to the third degree by the W.M. After which, the W.M. elect, Bro. W. Saagert, was presented for installation, and the ceremony was ably performed by the retiring W.M., Bro. West. The business of the evening being concluded, the brethren adjourned to an excellent banquet. A very numerous company assembled round the festive board, amongst whom were Bros. John Thomas, P.M. 507; R. Boney, W.M. 79; Francis, W.M. 857; Chapman, P.M. 147; Lightfoot, P.M. 147; Light, and others. The usual loyal and Masonic toasts were duly given and responded to, and the brethren separated, having spent a most happy evening.

CANONBURY LODGE (No. 657).—The regular meeting of this lodge was held at Haxell's Hotel on Thursday, the 13th inst. Bro. C. Roberts, W.M., occupied the chair, ably assisted by his officers, and a numerous attendance of Past Masters and other brethren. The usual routine business having been transacted, Bros. Challis and Chalwyn were passed to the degree of F.C. The principal business of the evening was the election of W.M. and other officers for the ensuing year. The choice of the brethren fell upon Bro. Price, S.W., and Bro. Filer, Treasurer. The W.M. announced his intention of representing the lodge as steward at the coming Festival of the Royal Benevolent Institution, and Bro. Cox made a similar announcement with reference to the Boys' School. A Past Master's jewel was voted to the retiring W.M. The business of the lodge being concluded, the brethren adjourned to one of the excellent banquets which are provided by Bro. Haxell. It gives us great pleasure to announce that in a few minutes no less than £75 was subscribed to the W.M.'s list of subscriptions to the Royal Benevolent Institution, a very convincing proof of the high respect in which that brother is held.

ST. MARK'S LODGE (No. 857).—The regular meeting of this lodge was held at the Horns Tavern, Kennington, on Tuesday, the 18th inst. There were present: Bros. H. E. Frances, W.M.; Schuck, S.W.; Hambly, J.W.; Goss, S.D.; Bragg, J.D.; Sands, I.G.; Harrison, P.M. and Treas.; Morley, Sec.; Howell, P.M.; Anderson, P.M., and several other members of the lodge. The ceremonies were performed in a very admirable manner. Bro. King was raised to the degree of F.C. Mr. Gamble was initiated in the mysteries of ancient Freemasonry, and Bro. Schück, S.W., was elected W.M. for the ensuing year.

PECKHAM LODGE (No. 879).—This lodge met on Monday, the 10th inst., at Bro. Scott's, Malsmore Arms Tavern, Park-road, Peckham. There were present, Bros. Evan Davies, W.M.; A. Gard, S.W.; H. Bushby, J.W.; Kent, S.D.; Stephen, J.D.; Green, I.G.; Allsopp, P.M., and Sec.; Barton, Keeble, Pennefather, and H. Smith. The minutes of the previous lodge were confirmed, and a committee to revise the by-laws was appointed.

There was a small attendance of the brethren, and there being no other business, the lodge was closed in due form.

MACDONALD LODGE (No. 1,216).—The regular meeting of this lodge was held at the Head Quarters of the First Surrey Rifles, Camberwell, on Wednesday, the 12th inst. There were present, Bros. A. L. Irvine, W.M.; J. Stevens, P.M., S.W.; J. H. Hastie, as J.W.; F. Dubois, S.D.; S. Wagstaffe, J.D.; G. Waterall, I.G.; P. J. Curtis, Sec.; Dr. Cronin, Treas.; H. N. Bridges, Dir. of Cers.; W. Worrell, Org.; W. J. Messenger, Steward; T. Meggo, P.M.; S. Rosenthal, P.M.; H. E. Patten, P.G.S.B.; Larlham, W. H. Thomas, Wolton, Pountain, Ross, Sharp, Hammerton, Newton, Kethro, and Allen. Bros. W. Gompartz, W.M. 869; Mandelet, W.M. 288; H. Tucker, 869; and R. Johnson, 1,158, were present as visitors. The lodge was opened in due form, and with musical service. Bros. H. E. Patten, P.G.S.B., and Bro. John Thomas, P.M. 720, were elected honorary members of the lodge. The lodge was opened in the second and third degrees, and closed to the second. Bro. Stevens, S.W., delivered the second section in the form of a lecture. Bro. D. A. Ross was duly passed to the degree of Fellow Craft, the W.M. giving full explanation of the tracing board. The lodge was closed to the first degree, and Bro. Stevens delivered the fourth section in the form of a lecture. Notice of motion for election of a Steward to represent the lodge at the ensuing festival of the Boys' School was given, and the lodge was then closed with musical service, and in due form. The brethren then adjourned for refreshment, and after a short interval of social enjoyment separated at an early hour.

PROVINCIAL.

BERKS AND BUCKS.

WOLVERTON.—*Scientific Lodge* (No. 840).—This lodge held the regular meeting on Saturday, the 15th instant, at the Victoria Hotel, Bro. J. Mendley in the chair of W.M. The minutes of the last meeting of the lodge were read and confirmed, Mr. Elms was balloted for and installed, and Bros. Revelt, Robinson, Reeve, and Cross were raised to the degree of Master Mason, the ceremonies being efficiently performed by the W.M. The brethren then proceeded to the election of W.M. and other officers for the ensuing year, Bro. G. Ratcliffe being duly elected as W.M.; Bro. P. King, Treasurer; Bro. R. Shrubnall, Tyler; and Bros. Robinson Aveline and Bates, Auditors. It was resolved that the W.M. and Wardens of Linslade Lodge should be invited to meet the officers of this lodge to confer as to the Provincial Grand Lodge by-laws. Mr. G. B. Valentine and Mr. W. F. Large were proposed for initiation, and there being no further business, the lodge was closed.

DEVONSHIRE.

NEWTON ABBOTT.—*Devon Lodge* (No. 1,138).—The annual meeting was held on Tuesday, the 11th inst., at the very suitable and convenient hall erected nearly three years ago. The chair was taken soon after noon by Bro. H. G. Beechey, W.M., assisted by Bros. Capt. Bewes, I.P.M.; Major Yates, P.M.; Lambie, S.W.; Drake, J.W.; Prowse, acting as S.D.; Dr. Hayden, J.D.; E. Lamble, jun., I.G.; Weeks, Tyler; Cull, Treas.; Stockman, Sec.; and many other members of the lodge. There were also present as visitors:—Bros. the Rev. Dr. Pope, Prov. G. Chap.; Dr. Hopkins, P.M. and P. Prov. S.G.W.; and Taylor, Org. of 710, to conduct the musical portion of the ceremonies. The minutes having been read and confirmed, a ballot was taken for the admission of Bros. Beddick and Wood as joining members, which proved unanimously favourable. Two candidates for initiation, previously balloted for, not being present, the lodge was opened in the second degree. Bro. Capt. Bewes, I.P.M., then took the chair as Installing Master. Bro. Lambie was presented by the W.M. as W.M. elect, and after the usual preliminary proceedings, and his open assent to the ancient charges, the brethren below the chair were dismissed. The lodge was opened in the third degree, a Board of Installed Mssters was formed, in whose presence Bro. Lambie was duly inducted into the chair of K.S., with the appropriate and prescribed ceremonies. The Board having been closed, after the return of the brethren, the usual forms of salutation, &c., were gone through, succeeded by the following appointments and investments of officers:—Bros. H. G. Beechey, I.P.M.; Dr. Hayden, S.W.; Stockman, J.W.; Beechey, Treas.; Prowse, Sec.; Chudleigh,

S.D.; E. Lamble, jun., J.D.; Christie, I.G.; Johns, Chap.; Weeks, Tyler. The proceedings connected with the installation were concluded with the addresses generally given to the officers and brethren, and it may be added that Bro. Bewes conducted the whole in a very careful and efficient manner. Bro. the Rev. Dr. Pope expressing his desire to become a joining member of the lodge, was proposed and seconded as such by two P.M.'s. A discussion took place as to the propriety of a small increase in the annual subscription for purposes of charity, already formally proposed, but it appearing that there were technical and other objections, it was negatived. Several matters of business having been discussed and dealt with, the lodge was closed soon after two o'clock p.m. An hour later the brethren re-assembled at Bro. Magor's Commercial Hotel, to partake of the annual banquet, when others not present in lodge joined the party, consisting of about thirty, and among the visitors were Bros. Bartlett, P. Prov. Assist. Dir. of Cers., and Bodley, Past Sec. 39. After the cloth was drawn the usual toasts were honoured, and several interesting addresses delivered. The brethren separated at an early hour, and it is but justice to the host to say that his arrangements were creditable, and his personal attention kind and efficient.

TORQUAY.—*St John's Lodge* (No. 328).—The annual festival of this lodge took place on St. John's Day, the 27th ultimo, at the Freemason's Hall, when Bro. Glaufield, P.M. and W.M. elect, was duly installed, the ceremony being performed by Bro. Harland, P.M. The W. Master then appointed and invested his officers as follows:—Bro. Jas. Greenfield, I.P.M.; Thomas Oliver, S.W.; David Watson, J.W.; the Rev. Robert Bowden, P.P.G.C., as Chaplain; Oliver, Treas.; Paul, Sec.; Oliver, S.D.; J. Paul, J.D.; Morgan, Org.; Folland, I.G.; Chennour, Tyler. The brethren afterwards partook of a well served banquet in the lodge room, the game being supplied through the liberality and fraternal kindness of Bro. Sir Lawrence Palk, *Bart*, M.P. who for several years has not omitted to send this most seasonable present. After the removal of the cloth the usual loyal and masonic toasts were drunk, and the evening spent in conviviality and harmony.

TORNES.—*Pleiades Lodge* (No. 710).—The regular monthly meeting was held on Thursday, the 13th inst., at the Masonic Rooms. The chair was taken soon after five o'clock by Bro. Pridham, W.M., supported by Bros. J. Heath, acting as I.P.M.; W. Cuming, S.W.; Marks, P.M., as J.W.; Stafford, S.D.; F. Hains, M.D., J.D.; Dr. Hopkins, P.M., &c.; Shaiks, as visitor, and shortly after the commencement of proceedings the following members arrived:—Bros. Niner, J.W.; Seccomba, Sec.; Rev. J. Powling, Chap.; Watson, Treas.; Taylor, Org.; Rattray, acting as I.G.; Dyer, Colden, and others. The minutes having been read and confirmed, Bro. Dyer was examined by the W.M. as to his proficiency, entrusted, and dismissed for preparation. The lodge was opened in the second degree. The chair was taken by Bro. Dr. Hopkins, who, on the return of the candidate, passed him to the degree of F.C., the application of the working tools being explained by Bro. Niner, and then, having examined and entrusted Bro. Presswell, opened the lodge in the third degree. The chair was taken by Bro. J. Heath, who, in a very efficient manner, raised the candidate to the degree of M.M., the working tools being, as before, explained by the J.W., and Bro. Dr. Hopkins giving the latter part of the traditionary history, the charge, and a lecture on the third degree. The lodge was then closed down to the first degree. A lengthy discussion followed on a proposition, of which due notice had been given, to form a lodge of instruction, which was ultimately determined upon. Bro. Dr. Hopkins read a code of by-laws he had drawn up for its regulation, which he was requested to place in the hands of the W.M. for his consideration in the interval before the next meeting, when the details will be further discussed. The lodge was finally closed soon after eight o'clock.

ISLE OF MAN.

RAMSEY.—*St. Maughold* (No. 1,075).—The brethren of this lodge held their annual festival of St. John, on Tuesday, the 11th inst., when Bro. the Rev. W. Kermode was installed as Master Bro. E. Tibbits, 18°, P.M. 1,242; Bros. A. Dumbell, P.M.; H. Rothwell, P.M.; J. J. Harwood, W.M. 1,242; and R. Tuton, W.M. 1,004, assisting at the ceremony. After the installation, the W.M. appointed the following brethren as officers for the ensuing year:—Bros. R. J. Kelly, S.W.; E. M. Faubman, J.W.; J. Higgins, Treas.; H. Rothwell, P.M., Dir. of Cers.; W.

Cannell, S.D.; W. L. Wild, J.D.; D. Miller, Sec.; Dr. Greene, I.G.; and T. Vondy, Tyler. After the business of the lodge had been transacted, the brethren adjourned to the Royal Hotel, where they partook of an excellent dinner. After the cloth was removed, the usual loyal and Masonic toasts were given with the customary musical and Masonic honours. The W.M., in the course of the evening, presented to Bro. Dumbell, I.P.M.; a P.M. jewel of gold, on behalf of the lodge, as a small token of the appreciation in which Bro. Dumbell's two years of service in the chair, was held by the members.

LANCASHIRE (EAST).

MANCHESTER.—*Blair Lodge* (No. 815).—A regular meeting of the lodge was held in the Town Hall, Hulme, on Friday, the 14th inst. There were present, Bros. J. Redford, W.M.; W. Worthington, S.W.; G. W. Pochin, J.W.; Vertegan, S.W.; J. J. Newton, J.W.; J. A. Sidgreaves, I.G.; W. P. Norris, Treas.; W. J. Towle, Sec. Bros. J. C. Merry, Sec. 625; R. A. Grundy, S.W. 625; and J. R. Rhodes, P.M. 625, were present as visitors. Bros. G. Wheelton and Henry Ellis were raised to the sublime degree of Master Mason. The business of the evening being concluded, the brethren adjourned to refreshment.

MANCHESTER.—*Friendship Lodge* (No. 44).—The regular meeting of this lodge was held on Friday, the 7th inst., at the Freemasons' Hall. There were present, Bros. C. D. Ward, W.M.; S. Smith, H. A. Bennett, R. M. Dowall Smith, S. Hodson, John Bolderson, and J. Chadwick, all P.M.'s; J. Duffield, P.M., Treas.; J. Gibb Smith, S.W.; J. A. Bennett, J.W.; and numerous other brethren. The usual routine business having been transacted, the sudden death of the W.M., Bro. J. Lawson, was announced. Bro. Lawson was taken suddenly ill about two o'clock on Saturday, Dec. 18th, was never conscious afterwards, and died on Sunday morning. He was a brother of unblemished character, and was dearly beloved by all his brethren. The following address was delivered from the chair by Bro. the Rev. C. D. Ward, I.P.M., in proposing a vote of condolence with the widow of the deceased brother:—"Brethren,—Very solemn and admonitory is that bereaving Providence which, since our last meeting, has removed from our lodge its pillar of wisdom, and replaces me, for a few months, in the chair. Little did we apprehend in June last, when electing Bro. Lawson to bear chief rule among us, that the Great Architect of the Universe would thus cut short his work while only half completed; leaving us startled and saddened—to listen to that Divine voice which, in tones of solemn and affecting emphasis, has broken in upon this Lodge of Friendship, and yonder home of love, scattering to the winds joys of the present, and dreams of the future; and proclaiming to us all, in accents loud as thunder-peals, that man at his best estate is altogether vanity. I will not now dwell upon the many moral and social virtues which adorned the character, and must make precious the memory of our lamented W.M.; others, who knew him more intimately than I, will do that. Yet we who met him merely as a Mason, have greatly admired his transparent sincerity, his thorough manliness, his discriminating candour, his frank and cordial bearing, his correct demeanour in lodge sessions, and his enthusiastic affection for our noble Craft. How the sunny smile used to beam upon that open face!—a face which, to look at, was at once implicitly to trust; how fervent and fraternal were the utterances of that voice which, if sometimes tremulous, was ever true to conviction, and had in it the ring of a genuine and glowing love to Masonic obligations and joys. Brethren, it is hard to realise that in this transitory, ever-changing state, we shall not look on that face, we shall not hear that voice again. Last month only, in the prime and vigour of manhood, our late W.M. occupied the chair and wielded this gavel; until twelve short days since he continued to conduct all public and private avocations; in the midst of these he was suddenly stricken down by the hand of the Destroyer; he lingered speechless until the next morning—then came the messenger! Terrible as is death in every form, it assumes, in this awful suddenness, a form of most surpassing terror. But surely we may trust, through that Infinite Charity upon which we all repose, that he who is not with us now was conducted safely through the valley of the shadow of death, and will finally rise from the tomb of transgression to shine as the stars for ever in the Grand Lodge above. For among the many lessons taught by our sacred rites, is—to contemplate the closing hours of our earthly existence; and to learn, even while walking through life's busy paths, how finally to die! Brethren, this Providence invites very specially to lay this great lesson to heart. It requires us to reflect on the subject of our own mortality; it rouses us by the eloquence of

moving memories to the renewed culture of those choicest graces by which the Masonic character should ever be adorned; and to the faithful practice of those cardinal virtues by which a true Mason's conduct must ever be distinguished; so that, when we shall be summoned from this sublunary abode, our end may be peaceful and safe, and our works shall follow us. Suffer, brethren, this word of exhortation, for this if for no other—that we have never met in like circumstances as a lodge before, and are scarcely likely thus to be visited again. I would urge you all, and myself as well, as our glorious ritual enjoins, to be careful to perform your allotted task while it is yet day. Continue to listen to those many voices, within and around, which bears witness that our intellectual and spiritual nature is destined to an immortal life; that our being's great end can only be compassed by Charity to man and love to God, and that, possessed of those, we shall be enabled at length to trample the King of Terrors beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and tranquility to the faithful and obedient of the human race. Brethren, it remains for us only to pass a resolution of condolence to-night. But our sympathy is not to be offered to Bro. Lawson—he is far beyond its reach, and, we fervently hope, for ever above its need. He is now only a name in this world—an immortal spirit in the land beyond. Still, our softest and strongest sympathy turns to his family in that home which was daily brightened by his life, but is now darkened by his death. Those loved ones mourn in the bitterness of a sorrow with which no stranger may intermeddle, but on account of which this lodge may offer most fittingly the sympathy of fraternal regard. That was offered, I know, at the funeral by a number of P.M.'s by whom the lodge was represented. Their condolence we endorse, and, if possible, emphasize this evening, and may the God of Comfort bind up the broken-hearted and comfort them that mourn." The letter of condolence was as follows:—"To Mrs. John Lawson,—Dear Madam,—On behalf of the members of the Freemasons' Lodge (No. 44), we beg to approach you with the language of condolence on your recently heavy bereavement, whereby, in the inscrutable wisdom of the Great Architect of the Universe, you have been deprived of a loving husband, your children of an affectionate parent, we of an esteemed Master of our lodge, and those with whom he was associated of a sincere and valued friend. Let us assure you and your family of our sincerest sympathies in this your hour of heavy affliction, and of our earnest and heartfelt prayer that our Heavenly Father, who has thus suddenly laid his chastening hand upon you, will henceforth pour out the abundance of his consolations. That with the affliction, strength will be vouchsafed you to believe that He doeth all things well. May the contemplation of the virtues of him who is gone, and the high esteem in which he was held by all who knew him (and those who know him best valued him most), afford you relief in your hour of trial, and enable you to submit resignedly to the affliction thus laid upon you, believing that it is for some wise end that you are thus brought low. Praying earnestly that every temporal and eternal blessing may be vouchsafed to you and yours. Signed on behalf of the Lodge of Friendship (No. 44), C. D. Ward, P.M.; James Parry, jun., Sec."

LANCASHIRE (WEST).

KIRKDALE.—*Prince of Wales Lodge* (No. 1,035).—A regular meeting of this lodge was held on Thursday, the 13th inst., at St. Mary's Schoolroom, Bro. T. Fozzard, W.M., was in the chair, supported by Bros. the Rev. H. G. Vernon, M.A., Prov. G. Chap.; J. Hamer, Prov. G. Treas.; S. E. Ibbes, Prov. G.S.; De la Perrells, W.M. 249; Healin and Hockin, P.M.'s. The principal feature of the evening was the installation of Bro. H. Williams as W.M., Bro. Hamer, Prov. G. Treas., acting as Installing Master. The W.M. then proceeded to appoint and invest his officers for the ensuing year. A banquet followed, at which the usual loyal and Masonic toasts were duly honoured.

BARROW-IN-FURNESS.—*Hartington Lodge* (No. 1021).—On Monday, the 10th inst., the members of this lodge assembled for the purpose of installing Bro. Henry Cook, P.M. and P.P.G., S. of W. The ceremony was most admirably and impressively performed by Bro. Kenworthy, P.M. 119 and P.G.J. Deacon of Cumberland and Westmorland, assisted by Bros. Gibson, P.M. 119 and P.P. G.S.W., and Spittal, P.M. 872 and P.P. G.S. of W. of Whitehaven. Suitable addresses were given to the following officers, who were invested:—Bros. Cox, as S.W.; Johnson, J.W.; Jas. Fisher, Treas.; Bagot, Sec.; Thos. Kendall, S.D.; Thomson, J.D.; Ormandy, I.G.; Lewis, Org.; Gradwell, Steward; Haslam, Dir. of Circ.; and

Gabbott, Tyler. The banquet which followed was of the most *récherché* description, reflecting great credit upon the host, Bro. Brownrigg. The newly appointed Master presided, and was supported by Pros. Kenworthy, Gibson, Spittal (Installing Officers), Barber, P.M. 995; Case, W.M. 995; and Cornfield, W.M. 1225. The following toasts were given in succession, and received due honours:—"The Queen," "The Prince and Princess of Wales," "The M.W. the Grand Master," "The R.W. the D.G.M. and Officers of the Grand Lodge," "The R.W. P.G.M. Sir T. G. Fermor Hesketh, Bart., M.P.," "The D. Prov. G.M., Lord Skelmersdale, and rest of the Provincial Officers of West Lancashire." In proposing the health of the newly installed Master, Bro. Gibson, P.M., passed a high eulogium on that brother's zeal for the welfare and spread of Masonry, and congratulated the lodge upon having so talented a brother to occupy the chair. Bro. Cook expressed his gratitude to the brethren for having chosen him to preside over them, and his wish to make the working of the lodge a model for imitation. He also gave some excellent advice to the brethren, and spoke of the advantages and beauty of Masonry. The health of the Installing Officer was proposed by the W.M., who rendered a warm tribute of approbation to that brother for his services, and was sure the knowledge displayed, the careful and correct practice which they had witnessed would call a hearty vote of thanks from all present (given with Masonic honours). Bro. Kenworthy said he could not express his gratitude for the kind manner the W.M. had alluded to their past friendship, and to the brethren for the heartiness with which they had received his name. The pleasure he had received from the installation that day was enhanced by his never having known a more deserving officer, or one more zealous and expert. Other toasts followed, including "Newly Installed Officers," "Past Masters and Wardens of Hartington Lodge," which were suitably proposed and responded to. Of course the ladies were not forgotten. The last toast, "Speedy relief to all poor and distressed Masons," was given by the W. Master. Harmony, "the chief strength and support of all societies," was kept up in speech and song till "high twelve," when the brethren separated, each and every one delighted with the proceedings of the day.

LEICESTERSHIRE AND RUTLAND.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—A meeting of this lodge was held on Thursday, the 13th inst., when there was a very good attendance of the brethren of the lodge and two or three visitors, Bro. the Rev. W. Langley, W.M., in the chair. Bro. H. Douglas, S.W., one of the best working Masons in the province, was unanimously elected W.M.; and Bro. F. J. Oldham, Treas., for the ensuing year. A P.M.'s jewel was voted to Bro. Langley, and arrangements were made for holding the annual festival on Thursday, Feb. 3rd. The lodge was closed at an early hour, and the brethren adjourned to refreshment.

OAKHAM.—*Vale of Catnos Lodge* (No. 1,255).—The regular monthly meeting of this young lodge was held on Wednesday, the 12th inst., when Bro. the Rev. W. Langley, W.M. of 1,130, presided in the absence of Bro. Brown. One brother was raised and another passed, and the lodge closed at eight o'clock.

MIDDLESEX.

UNBRIDGE.—*Royal Union Lodge* (No. 332).—The brethren met at the Masonic Hall on the 17th inst. The W.M., Bro. G. Fehrenbach, was in the chair, supported by Bro. Coulton, S.W., and the rest of the officers. The minutes of previous meeting were read and confirmed. The following resolutions were brought forward as special business:—1. "To erase 19th bye-law;" 2. "To alter 21st bye-law, by making the election of W.M. take place in January instead of November, and the installation in March instead of January in each year." 3. "To erase the word 'regular' from the 40th bye-law." These amendments were proposed by the W.M., seconded by Bro. Wm. Smith, P.M., and carried unanimously. Bros. Marshall, Freeman, and Chisholm were raised to the sublime degree of M.M., the ceremony being performed by Bro. Tanner, P.M. of Domestic Lodge; Bro. Kost was passed to the second degree, and Mr. E. Dudley and Major Hawkins were initiated to the mysteries of Ancient Freemasonry. Mr. W. M. Boulter was proposed for initiation, and unanimously elected. Bro. Glashier, P.M. No. 33, was proposed to rejoin the lodge, but the proposer not being present the ballot did not take place. Several letters were

read, and other business of the lodge transacted. The lodge was closed with prayer, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

TREDEGAR.—*St. George's Lodge* (No. 1,098).—The annual festival of this prosperous lodge was held on Thursday, the 13th inst. Lodge having been opened in due form by Bro. B. S. Fisher, Prov. S.G.D., and W.M. Bro. J. Lewis, S.W., was presented and received the benefit of installation at the hands of Bro. J. Middleton, P.M. Icen, P. Prov. S.G.W., who has installed every Master since the formation of the lodge. The Board of Installed Masters consisted, besides the brethren named, of Bros. G. Homfray, Prov. J.G.W.; Bond, P. Prov. S.D.; and F. Ware, W.M. 960, Cardiff. The whole ceremony was performed in Bro. Middleton's usually able and impressive style, and elicited the warm eulogiums of the brethren. The W.M., after receiving the customary salutations proceeded to appoint and invest his officers as follows:—Bro. B. S. Fisher, I.P.M.; J. Philips, S.W.; W. Davies, J.W.; D. Hughes, Treas.; E. Horlick, Sec.; J. J. Morgan, S.D.; W. Campbell, J.D.; Dr. G. A. Brown, Dir. of Cers.; E. Griffiths, Org.; E. Swedenbank, I.G.; J. Donlevy, O.G.; J. T. Green, and C. Peaty, Stewards. Lodge being closed, the brethren adjourned to the Castle Hotel, where a sumptuous banquet had been prepared by Bro. Spencer, having partaken of which the usual loyal and Masonic toasts were eloquently proposed by the W.M. Provincial Grand Lodge being responded to by Bro. Homfray, Prov. J.G.W.; "The Past Masters" by Bros. Bond and Fisher, P.M.'s; and "The Visitors" by Bro. Ware, W.M. Bute Lodge (No. 960), Cardiff. The evening's entertainment was much enlivened by the excellent singing of Bros. Homfray, Morgan, Tutton, Spencer, and others.

SOUTH WALES.

NEATH.—*Cambrian Lodge* (No. 364).—The regular meeting of this lodge took place on Tuesday, the 18th inst., when an unusually large number of members and visitors were present to pay their respects to the newly elected W.M., Bro. Clement Sankey Gardner. The visitors were,—Bros. D. Williams, P.M.; P. Prov. G. Sec.; J. E. Nettall, W.M. 237, Prov. G. Sec.; Jones Hewson, Prov. G. Steward; W. Ware, W.M. Bute Lodge, Cardiff; J. Daniel, W.M. Afan Lodge, Aberapore; D. Levy, China; Richards, Bullerweel; Rev. D. Thomas, P.M., Afan Lodge. Amongst the members of the Cambrian Lodge were,—Bros. Rowland Thomas, P.M., P. Prov. S.G.W.; P. H. Rowland, P.M., P. Prov. J.G.W.; W. M. Rees, P.M., Prov. G. Registrar; W. Whittington, P.M., P. Prov. G. Sec.; Howel Cuthbertson, P.M., Prov. G. J. D.; Dr. Thomas, Prov. G. Steward; E. Pole, J.W.; Hy. Green, I.G., &c. The installation ceremony was very ably performed by Bro. Howel Cuthbertson, P.M. 364, Prov. J.G.D., and met with the highest approbation from the brethren present. The W.M. then proceeded to invest his officers as follows:—I.P.M. Bro. P. H. Rowland, S.W.; Bro. E. Pole, J.W.; Bro. Dr. Thomas, Treas.; Bro. W. M. Rees, P.M., Prov. G. Treas.; Bro. Henry Green, S.D.; Bro. J. B. Davies, S.D.; Bro. W. G. Davis, J.G.; Bro. H. Williams, Steward; Bro. Chubb, Tyler; John Smith. The banquet was provided at the Castle Hotel by Bro. Hancock, whose name alone is a guarantee for its excellence. The room was tastefully decorated with evergreens and banners representing the various lodges and chapters of the province; there were also a number of shields bearing the quarterings of Grand Lodge, and other masonic devices. After the toast of "The Queen and the Craft" had been duly honoured, Bro. Jones Hewson sang the Masonic National Anthem. Then followed "The Health of Bro. the Prince of Wales and Royal Family," "The M.W.G.M. the Earl of Zetland," "D.G.M. Earl De Grey and Ripon," and "The Prov. G.M. Bro. M. Talbot." "The Health of the Deputy Prov. G.M. Bro. E. J. Morris," whose absence was much regretted, was then given. "The Prov. Grand Officers" was responded to by Bro. D. Williams with his usual happiness. He expressed the pleasure he always derived, and indeed looked forward to, from the gatherings of his Neath brethren. "The Masters of the neighbouring Lodges" was responded to by Bros. Nettall, Daniel, and Ware. The latter related an incident mentioned to him by an eminent London brother of his having met in the North a number of the members of the Cambrian Lodge, whose kindness and courtesy to him and brotherly bearing to each other made such an impression on his mind that he sought the privileges of the Craft immediately on his return home, and is now one of those who sit in "high

places. The health of "The Installing Master" followed. The toast of the evening was proposed by Bro. Cuthbertson amidst loud prolonged enthusiasm. Bro. C. S. Gardner, W.M., responded with much feeling, and pointed out the advantages arising out of the friendly intercourses of neighbouring lodges, which it was his intention to carry out as far as possible during his year of office. He looked forward to a prosperous year with the helpers he had on all sides, and aided by efficient and zealous officers. While admitting that his expectations might possibly appear too sanguine, Bro. Gardner contended that it was far better to be so than to be too indifferent. He concluded by asking the Masters of the neighbouring lodges to join with him in cementing good feeling and fraternal intercourse as far as possible in the province; for if they could not see anything worthy of imitation in the working at Neath, they might detect blunders (which are sometimes equally as profitable), and endeavour to guard against them. The toasts of "The Past Masters of the Lodge," "The Officers," and others having been duly honoured, the brethren separated at an early hour.

SUFFOLK.

ALDEBURGH.—*Adair Lodge* (No. 936).—On Friday, the 7th inst., a regular meeting of this lodge was held at the White Lion Hotel, when Bro. George Harper, of Fairfield House, Saxmundham, and formerly of the Zetland Lodge (No. 768), was ably installed W.M. of the lodge for the ensuing year, by Bro. C. J. Townsend, P.M. of the Prince of Wales Lodge, assisted by Bros. Newson Garrett and Thomas Keigwin, P.M.'s. Three candidates were initiated by Bro. Harper, who delivered the charge in a most impressive and effective manner. Bro. C. J. Townsend was re-elected an honorary member, and received the thanks of the brethren for the kind assistance he has given the lodge. The lodge was closed in due form, and the brethren adjourned to banquet, at which the usual loyal and Masonic toasts were given, and the brethren enjoyed a most agreeable evening.

SURREY.

CROYDON.—*East Surrey Lodge of Concord* (No. 463).—This lodge held a regular meeting on the 6th inst., at the Greyhound Hotel, Bro. W. Roebuck, W.M., in the chair. The lodge having been opened, the minutes of the previous meeting were read and confirmed. The W.M. then initiated two gentlemen into the mysteries of Freemasonry; two brethren presented themselves to be passed to the second degree; and three were raised to the sublime degree of M.M. The whole of this arduous task was gone through in the most able manner, the W.M. being well assisted by his officers.

WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—A regular meeting of this lodge was held on Tuesday, the 11th inst., at the Masonic Rooms, High-street. Bro. Goodchild, W.M., occupied the chair in the absence of the W.M., supported by Bros. Margetts, S.W.; Harris, Prov. G. Chap.; Cooke, P. Prov. S.G.W., Sec.; and numerous other brethren. Bro. Cotter was passed to the second degree, and sundry other minor business transacted to clear up the lodge before the installation of the new W.M., which will take place at the annual celebration of St. John, on the 25th of January, when a large company is expected. We regret to announce that the present W.M., Bro. Sanderson, is seriously ill.

YORKSHIRE (NORTH AND EAST).

STOKESLEY.—*Cleveland Lodge* (No. 543).—The monthly meeting of this lodge was held on Monday last, at the Golden Lion Hotel, Bros. Stephen Hunter, W.M.; George Markham Tweddell, P.S.A. Scot., as S.W.; George Tweddell, jun., J.W.; J. H. Handyside, Sec. The lodge being opened in the first degree, and the minutes of the preceding lodge confirmed, the W.M. proceeded to appoint his officers for the ensuing year, investing them with their respective jewels, save the two Wardens, who were absent, viz.,—Bros. Henry Fawcett, B.A. (re-appointed), S.W.; George Hodgson, J.W.; J. H. Handyside, Sec.; A. A. Boyle, S.D.; Richardson, J.D.; Rev. Spencer Cubitt, I.G. The lodge elected Bro. Watson, P.M. Treas., and Bro. Wm. Harrison was re-elected Tyler. The Thursday nearest the full moon in February was fixed for the annual banquet, after which, there being no special business, the W.M. gave the explanation of the

first tracing-board in a very creditable manner. The lodge was then closed, and the meeting declared adjourned to the Monday nearest the full moon in February, emergencies excepted.

YORKSHIRE (WEST).

HERDEN BRIDGE.—*Prince Frederick Lodge* (No. 807).—The regular monthly meeting of this lodge was held at the White Horse Hotel, on Monday, the 17th inst. The W.M., Bro. F. Whitaker, opened the lodge at 6 p.m., after which the minutes of the previous meeting were read and confirmed, and some communications considered. The W.M. then requested Bro. W. Cooke, P.M. 438 (who had attended for the purpose of installing the W.M. elect), to take the chair. Bro. Austin Roberts, S.W., having answered the usual questions, and the brethren below the chair having withdrawn, a Board of Installed Masters was opened, and Bro. Roberts duly placed in the chair of K.S. The brethren then returned, and the new W.M. subsequently invested the following officers for the ensuing year:—Bros. G. Sutcliffe, S.W.; R. Worsick, J.W., L. Crabtree, P.M., Treas.; F. Whitaker, P.M., Sec.; T. Whitaker, S.D.; R. Whitaker, J.D.; D. Heap, P.M., I.G.; and J. Dewhirst, Tyler. The usual salutation having been accorded the W.M., the brethren adjourned to the dining-room, where most excellent provision had been made by the worthy host, Bro. Jackson, a very old P.M. of the lodge. The usual formal toasts having been given, the health of the new W.M. was proposed by Bro. F. Whitaker, the I.P.M. Bro. Roberts, after cordially thanking the brethren for selecting him to occupy the chair of K.S., expressed his desire to have a fortnightly instruction meeting, that the officers and younger members might have opportunities given them of becoming efficient in the various ceremonies of the mystic art. Bro. Sutcliffe, S.W. (who has recently returned from a tour in Palestine), in response to the toast of "The Wardens and Officers of the Lodge," expressed the pleasure he had derived in meeting with Brother Masons in his travels, and, even in cases where he could not converse with them in their own language, he had received great kindness, assistance, and instruction at their hands. He also stated his intention of supporting the W.M. in the fortnightly instruction meetings. Several other toasts followed, "The Visitors" being responded to by Bros. Bates, P.M., Cooke, P.M., Normanton, P.M., P.J.G.D., Milligan, and Hayes, all of No. 548, the only visitors present. The National Anthem brought an exceedingly pleasant evening to a close.

SCOTTISH CONSTITUTION.

GLASGOW.

PROVINCIAL GRAND LODGE.

This lodge met on the 13th inst., Bro. Barrow, S.P.G.M., presiding. By commission from the Provincial Grand Master—Bro. W. M. Neilson—the following brethren were nominated as office-bearers:—Bros. F. A. Barrow, Depute Master; Captain M'Ausland, of Garterraig, Substitute Master; James Steele, S.W.; D. Kinghorn, J.W.; Rev. G. Stewart Burns, Chap.; A. McTaggart, M.A., Sec. The following were nominated by the members:—Bros. J. Wallace, S.D.; J. Anderson, J.D.; J. Leith, Dir. of Cers.; R. Robb, Marshall; J. B. Walker, Treas.; W. Alexander, Jeweller; D. P. Low, Architect; R. Craig, Bible Bearer; R. Donaldson, Dir. of Music; J. Gillies, Sword Bearer; J. Balfour, I.G.; J. Pollock, Tyler; J. Thomson, Treas. Benevolent Fund, 13, Holmhead-street. The meeting for election takes place on the 26th inst.

ROYAL ARCH.

ENGLISH CONSTITUTION,

METROPOLITAN.

MOUNT SION CHAPTER (No. 22).—The companions of this chapter met at Radley's Hotel, Bridge-street, Blackfriars, on Monday, the 10th inst., on which occasion there were present, Comps. W. H. Partridge, R. H. Townend, J. Johnson, E. Spooner, A. Pratt, J. Ashwell, G. A. Taylor, and W. B. Heath, all P.Z.'s; H. Muggeridge, P.G.S.B., P.Z., and S.E., with a number of other companions. The visitors present were,

Comps. the Rev. — Shaboe, Z. 554; and Attwood, 279. Comp. Muggeridge installed Comp. J. H. Cox into the chair of Z.; and the following companions were appointed to the several offices:—Comps. C. H. Fielder, N.; A. Bryant, Z.; W. H. Partridge, P.Z., Treas.; H. Muggeridge, P.G.S.B., P.Z., S.E.; J. H. Townend, S.N.; and B. A. Wright, P.S. Bros. Alfred Partridge, of Lodge 22, and Cyril Wyche, 715, were exalted to this holy degree.

CAVEAC CHAPTER (No. 176).—The regular convocation of this chapter was held at Radley's Hotel on Tuesday, the 11th inst., and the principal chair was occupied by Comp. J. Lacey, Z., who was supported by Comps. P. H. Nairne, H., and F. Walters, P.Z., as J.; Bros. F. H. R. Godsell and W. D. Barnett, both of Lodge 176, and W. S. Wyman, of 409, were exalted into this supreme degree, the ceremony being most admirably performed by all concerned. At the banquet which followed the close of the business the usual loyal and masonic toasts were given and responded to.

MARK MASONRY.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Howe Lodge* (No. 21).—The regular meeting of this lodge was held on Thursday, the 13th inst. Two brethren—Bro. Chester Peon Newcome, of the Doric Lodge, Grantham; and Bro. J. Clark Duncomb, of the Lodge of Merit, Stamford—were advanced to the honourable degree of a Mark Master by the W.M., Bro. Langley. Bro. H. Douglas, S.W., was then elected W.M. for the ensuing year, and Bro. J. B. Leadbeater, Treas. The lodge was closed, two propositions having been made, at seven o'clock, after which a Craft lodge was held.

LITERATURE, SCIENCE, AND FINE ARTS.

THERE are no fewer than sixty-five competitors for the vacant Head-mastership of Abingdon Grammar School, which will be filled up in a few days. The appointment is worth about £500 per annum.

THE DUKE OF RICHMOND has given his casting vote in the matter of the election to the Lord Rectorship of Aberdeen University in favour of Sir William Stirling Maxwell, though Mr. Grant Duff had the greatest number of individual votes. The Duke's right to vote ceased on Wednesday last. The new Rector had expressed a desire that Mr. Duff might be elected.

MASONIC FESTIVITIES.

MASONIC BALL AT LIVERPOOL.

The twenty-first ball of the Freemasons of Liverpool and neighbourhood took place at the town hall on Tuesday evening last, and the character of the attendance on the occasion was up to the mark of any of its predecessors. Its first recommendation lies in the fact that a noble charity—dear to every true Mason—the West Lancashire Educational Institution, annually receives substantial aid as the result of the pleasant gathering. The latest report from the deservid institution is that it continues to thrive, there being now between forty and fifty children of deceased Freemasons who are educated by its means; and all who were present on this occasion will have ever a next-morning pleasure added to their over-night enjoyment when it is stated that between twenty and twenty-five little ones annually receive a good education, imparted at any school which may be chosen, if approved of by the committee, solely from the proceeds of the different balls. The general arrangements were of the most practical and entertaining kind, and the refreshment department was ably presided over by Mr. Vines of the Canton Hotel.

REVIEWS.

Quarterly Statement of the Palestine Exploration Fund
(No. IV.) London: R. BENTLEY.

The report contains a "Statement of Progress," which asserts that the illness of Captain Warren and the whole of his little party engaged in the excavations had in a great measure impeded their operations. It is satisfactory to state that all have recovered with the exception of Corporal Ellis, and have, under the superintendence of the chief, resumed their labours. The time spent in the Lebanon for the purpose of recruiting their health was not entirely wasted, for Captain Warren gives us "Notes on a visit to Saida," which is full of interest. Another on the temples of Lebanon, it is stated, is expected shortly. The work of excavation was resumed in November, but too late for anything new in this number.

It is gratifying to announce that £1300 has been collected during the past three months, and no less than 123 lectures have been delivered in various towns where local associations have been formed. One illustrious visitor to the scene of operations (the Marquis of Bute) before leaving presented Captain Warren with the sum of £950 as a donation to the fund. The committee state that unless they receive additional support Captain Warren will have to return before another summer. The sum of £8000 is asked for the next year. And concludes that it may not be said that this England, the richest, proudest, and most bible-loving country in the world, has abandoned one of the greatest undertakings for want of money.

PROPOSED MASONIC HALL IN GLASGOW.

A meeting of the Masonic brethren in the province of Glasgow has been held at the Prince of Wales's Hall, Buchanan-street, to consider a proposal to erect a Masonic Hall in the city. In the unavoidable absence of the Provincial Grand Master, Bro. W. M. Neilson, the chair was taken by Substitute-Master Barrow. The prospectus of a Glasgow Masonic Hall Company, having the Earl of Dalhousie as honorary chairman and the Earl of Dunmore and Mr. Merry, M.P., as honorary directors, was put into the hands of the brethren present. This document set forth that it was anticipated that a large hall, capable of accommodating comfortably 1500 persons, with lodge rooms fully more commodious than the hall presently occupied by St. Mark's Lodge, might be erected, in a central and public thoroughfare, at a cost, including the site, of about £15,000. The estimated revenue, based on the returns of the Trades' Hall, and on what was known would be obtained as rent from the various lodges in the province was £1500 a year, and deducting the cost of assessment, repairs, and keep, the net revenue would be £1125, showing on an outlay of £15,000 a return of 7½ per cent. The shares would be £1 each.

The Chairman stated that a committee to further this hall scheme was appointed shortly after the election of Captain Speirs to the Provincial Master's chair, but the death of that lamented brother put a stop for a time to anything being done, and it was only recently, and since the election of the present Provincial Master, Bro. Neilson, that the movement had assumed a definite shape. The committee were so sanguine of the success which would attend the scheme that the initiatory step of incorporating a limited liability company had been taken, and the present meeting had been called that the whole of the brethren in the province might be enlisted in the matter. It was very desirable that the Masonic body should become the sole proprietors of the contemplated building, and he strongly urged both lodges and individuals to come forward at once and carry out what would

be a great public benefit as well as a benefit to the Craft, and an excellent commercial speculation.

Bro. Gordon Smith, the law agent of the company, detailed at some length the proceedings of the committee and the prospects of the scheme. It was intended, he said, that the hall should possess greater accommodation and convenience for public assemblies than any of the existing halls in the city. The estimate of cost—£15,000—had been made up from a knowledge of what an excellent site, in a leading thoroughfare and accessible by numerous omnibuses, would cost, and from the statement of an eminent Glasgow architect. As to the revenue, the figures in the prospectus might all be taken as considerably below what could be looked for, and in point of fact not only would the buildings be a credit to the Masonic body, and a great convenience to the general public, but they would form a most excellent speculation for the shareholders. The liability would be limited, so that every shareholder would know exactly what he was responsible for, and as soon as possible after the company got into working order, the proprietors would have an opportunity of electing such directors as they could rely upon to work the affair to the best advantage. Bro. Smith concluded his remarks by stating that it would be necessary to secure the contemplated site, or one equally suitable, without delay, and by suggesting that the meeting should nominate some gentlemen to co-operate with the already enrolled proprietors in this matter.

Mr. D. B. McGregor, the secretary of the company, mentioned that the Earls of Dalhousie and Dunmore had intimated their willingness to take shares, and stated that there were good grounds for believing that very many of the wealthier members of the craft would join the undertaking. For the convenience of all parties, the £1 share would be contributed in this manner—2s. 6d. as a deposit on application, 2s. 6d. on allocation, and three instalments of 5s. each at intervals of not less than three months.

Bro. David More spoke in favour of the scheme; and

Bros. James Campbell and James Wallace moved and seconded a resolution approving the action of the committee, and naming the sub-committee to act with the enrolled proprietors in securing a suitable site.

The resolution was agreed to unanimously.

In answer to a question, Bro. Gordon Smith said no arrangement had yet been made with the various lodges in the province that had halls to give up these and come into the new buildings. Matters were not yet sufficiently advanced to make inquiries on that point.

A vote of thanks to the chairman brought the proceedings to a close.

SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, 22nd Jan.—Royal Institution, at 3—"On Meteorology," Mr. Scott; Royal Botanic Society, at 3.45.

Monday, 24th Jan.—Royal Geographical Society, at 8; Entomological Society, at 7—Anniversary Meeting; London Institution, at 4; Medical Society, at 8.

Tuesday, 25th Jan.—Royal Institution, at 8—"On the Architecture of the Human Body," Professor Humphrey; Ethnological Society, at 8—"On the Origin of the Tasmanians, geologically considered," J. Bonwick—"On a Frontier-line of Ethnology and Geology," H. H. Howorth—"The Nicobar Islanders," G. M. Atkinson; Institution of Civil Engineers, at 8; Royal Medical and Chirurgical Society, at 8.30.

Wednesday, 26th Jan.—Society of Arts, at 8—"On the Modes of Reading in use by the Blind, and the Means for arriving at Uniformity," Thomas Armitage, M.D.; Geological Society, at 8—"On the Crag of Norfolk and associated Beds," Joseph Prestwich, F.R.S., F.G.S.—"On the Fossil Corals of the South Australian Tertiary Deposits," Dr. P. Martin Duncan, F.R.S., Sec. G.S.—"Note on a very large undescribed Wealden Vertebra," J. W. Hulke, F.R.S., F.G.S.; Archaeological Association, at 7.

**LIST OF LODGE, MEETINGS, &c., FOR WEEK
ENDING 29TH JANUARY, 1870.**

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, Jan. 24th.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis' Rooms, St. James's; Old King's Arms, F.M.H.; Unity, London Tav., Bishopsgate-st.; Burgoyne, Anderton's Ho., Fleet-st.—CHAPTER.—Robert Burns', F.M.H.

Tuesday, Jan. 25th.

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Faith, Anderton's Ho., Fleet-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Ho., Bridge-st., Blackfriars; Prince of Wales', Willis' Rooms, St. James's; Southern Star, Montpelier Tav., Watworth; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Cyrus, Ship and Turtle, Leadenhall-st.

Wednesday, Jan. 26th.

Festival of the Royal Masonic Ben. Inst. for Aged Freemasons and the Widows of Freemasons.—LODGES.—Antiquity, F.M.H.; United Pilgrims, Horns' Tav., Kennington-park; High Cross, White Hart Ho., Tottenham-station; Royal Oak, Royal Oak Tav., High-st., Deptford; Temperance in the East, Private Ass. Ro., 6, Newby-pl., Poplar.—CHAPTER.—Prince Frederick William, Knights of St. John's Hotel, Queen's-square, St. John's-wood.

Thursday, Jan. 27th.

Gen. Com. Girls' School, at F.M.H., at 4.—LODGES.—Neptune, Radley's Ho., Bridge-st., Blackfriars; Mount Moriah, F.M.H.; Peace and Harmony, London Tav., Bishopsgate-st.; Prosperity, Guildhall Coffee-house, Gresham-st.; Grenadiers', F.M.H.; Shakespeare, Albion Tav., Aldersgate-st.; William Preston, Clarendon Ho., Anerly; Victoria, George Ho., Aldermanbury.—CHAPTERS.—St. George's, F.M.H.; Domestic, Anderton's Ho., Fleet-st.; Polish National, F.M.H.

Friday, January 28th.

LODGE.—Fitzroy, Hd. Qrs. of the Hon. Artill. Co., London.

**METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.**

Monday, Jan. 24th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; Old Concord, Turk's Head, Mont-combe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill.

Tuesday, Jan. 25th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dallhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Robert Burns, Sussex Stores, Upper St. Martin's-lane; Rose of Denmark, George Ho., Aldermanbury; Mount Zion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Waltham Green.

Wednesday, Jan. 26th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye;

Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-st.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Jan. 27th.

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, Jan. 28th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes; Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

PROVINCIAL.

Monday, Jan. 24th.

LODGES.—Robert Burns, F.M.H., Cooper-st., Manchester; Lights, Ma. Ro., Sney-st., Warrington; Industry, F.M.H., West-st., Gateshead, Durham; St. Paul's, Ma. Ha., Birmingham.

Tuesday, Jan. 25th.

LODGE.—Shakespeare, Ma. Ro., High-st., Warwick.—CHAPTERS.—De Lambton, Phoenix Hall, Sunderland; Concord, F.M.H., Durham.

Wednesday, Jan. 26th.

LODGES.—Towuley Parker, Grey Mare Inn, Bradford, near Manchester; Harmony, Wellington Ho., Garston, Lancashire; St. George's, Adelphi Ho., Liverpool; Derby, M.T., 22, Hope-st., Liverpool; St. Bede, Mechanics' Hall, Jarrow, Durham; Apollo, Swan Inn, Alcester, Warwickshire; Leigh Lodge of Rifle Volunteers, Ma. Ro., Newhall-st., Birmingham; Holte, Holte Ho., Aston, Warwickshire.

Thursday, Jan. 27th.

LODGES.—Elkington, Ma. Ro., Newhall-st., Birmingham; Imperial George, Ashton Arms, Middleton, Lancashire; Harmony, Ma. Ha., 19, Islington-sq., Salford, Lancashire; Abbey, Newdegate Arms, Nuneaton; Restoration, Ma. Ha., Northgate, Darlington.

Friday, Jan. 28th.

LODGE.—Fortitude, Queen's Ho., Manchester.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

SEVERAL communications stand over till our next.

J.D.—Certainly you are not entitled to add to your name the distinctive initials of your office after your term has expired.