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LONDON, SATURDAY, FEBRUARY 12, 1870.

THE HISTORY OF FREEMASONRY IN PORTUGAL,

Being an Historical Account of the Origin, Rise, and Progress of the Grand Orient of Lusitania. Translated from Dr. A. M. de Cunha Bellem's "Abridgment of the History of Masonry in Portugal."

(Continued from page 42).

Masonry having been relieved from persecution on religious grounds, only met with opposition from political motives.

The star of the Great Napoleon was on the wane, and after the French Invasion, Portugal endured the protection of the English, the remedy as is often the case being equally harsh and unendurable with the disorder.

Beresford governed the country under the mask of a ridiculous regency. The weak and irresolute King Don Jean VI., who lived in idleness in Brazil, forgetful of the country he had left a prey to its foreign enemies on the one hand, and to those in her midst on the other, the latter being even more implacable than the former.

Thus sprung up the liberal party which was organised under the guise of Freemasonry. It was but a political association, which laboured in secret to secure the sacred gifts of liberty. The Masonic lodge was merely the arena for the discussion of the dogmas of the revolutionary party. Alas! it required that the blood of illustrious martyrs should nourish the diminutive tree of liberty, which had not the power to put forth its roots, spread its branches, or throw its grateful shade over its devotees, and this seems to be the immutable law, of all conquests in the name of liberty!

In 1816, Lieutenant General Gomes Freire d'Andrade, who greatly distinguished himself in

Russia, and who was at Rousillon in the ranks of the Portuguese army, was named Grand Master of the Grand Orient of Lusitania, having previously been "Venerable" of Lodge "Virtude," one of the most distinguished lodges, which had been established at Lisbon in 1812.

In the following year, on the 18th October, Bro. Gomes Freire, perished on the gibbet within the walls of a military prison, and eleven of his *confrères* submitted to the same fate in the "Champ de St. Anne," their bodies being afterwards burnt, and their ashes thrown into the sea.

May oblivion seize the names of their perfidious judges (one of whom was a cousin of the general, and the other a priest of God), and may they meet with no more mercy than they accorded to their unfortunate victims, and more especially as one of them was a Mason, initiated in the same lodge as his victims, and who had received from his brethren nothing but kindness and distinction. To this day, the 18th October is observed as a day of mourning amongst the Freemasons of Portugal.

To the offence of being a Mason was also attached the still greater crime of being a liberalist, and Gomes Freire was the noble martyr immolated, that liberty should burst forth with dazzling splendour after an interval of three years*

The executioners spared nothing to render more frightful the sufferings of the victims. Military honours were denied them, and those brave men, who had frequently faced death in honourable warfare, met their horrible fate at the hand of the hangman as degraded malefactors.

By the blessing of providence, the triangle, the emblem of Masonry, was the cross of this new christianity, and it will for ever command the respect of all Masons. The ashes of the martyr and those of his companions, which had been cast into the sea, will be conveyed to distant shores to spread abroad peace and fraternity among Masons, wherever scattered over the world.

The death of their Grand Master, was a severe shock to Masonry in Portugal. Nevertheless the devoted brothers, in defiance of the decree of the king, who thought himself more secure, after the massacre of the liberals, continued the regular

* In support of this statement comes the fact that Marshal Beresford himself having protected two Masons who had been imprisoned about the same time, and in whose possession were found Masonic certificates, one of the two being the Master of the Lodge Amisade.

meetings of some of the lodges. Although their proceedings were more in the pursuit of political ideas than the performance of their Masonic duties, and the Sanhedrim established at Oporto, by Emmanuel des Fernandes Thomaz, Joseph da Silva Carvalho, Joseph Ferreria Boyes, and Jean Ferreria Vianna, although these four and many others, were regular Masons, they were not a regular Masonic centre, but a political organisation, which engendered the glorious revolution of 1820, and brought it to a successful termination on the 24th August.

It must be admitted that at that time Portuguese Masonry was totally effaced from public view. No record can be found of regular work, from this time until the sun of liberty rose upon the horizon of Portugal, never to set again, although its progress was for a time arrested by the political organisation sometimes borrowed from Masonry its forms, in order the better to conceal their real proceedings, and the Masons were thereby confounded with the revolutionists, and the two terms came to be considered synonymous by the greater part of the people, who were equally fanatic as they were ignorant.

The following years—to 1828—were altogether sterile for the progress of Masonry, and this last year was particularly disastrous on account of the dissensions which arose amongst the parties who had engrafted themselves upon it.

The oppression reached its culminating point at the same time as its end approached. The death of King Jean in 1826, the separation of Brazil previously (1822) under the reign of Don Pedro, the eldest son of the king, the treachery of Prince Don Miguel, who proclaimed himself king, the persecutions of which the liberals were the victims, the extensive emigrations, everything in fact combined to stifle the most sanguine hopes of the friends of Masonry in Portugal.

But in exile—in France, England, Belgium—wherever destiny had led the Portuguese refugees, Masonic work was imbued with renewed vigour although always mixed up with politics.

Freemasonry did not escape the dissensions which culminated in civil war, which oppressed the country for several years. A most lamentable schism took place in its ranks, one party acknowledged the supremacy of the Grand Master of the "Grand Orient Lusitanien" Joseph da Silva Carvalho, another that of Lieut. Gen. Saldanha, chief of the advanced military party.

These in reality were not Grand Masters of Masonry, they might be more appropriately termed political leaders.

(To be continued.)

THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. BUCHAN, Past. S.W. No. 3 bis,
Grand Steward, Grand Lodge of Scotland.

(No 8, Continued from Page 104)

On 5th March, 1861. Candidate initiated by Bro. D. Campbell.

Bro. Wm. Waggett from the Glasgow Operative St. John's, formerly No. 371, was affiliated, and Bro. James Thomson for several years R.W.M. of No. 362, elected an honorary member.

On 2nd April, 1861. "An intimation from the Secretary of the Glasgow Lodge of Instruction, and soliciting the co-operation and support of this lodge in order that uniformity of working may be obtained in the several lodges throughout the province, was read by the R.W.M. who urged upon the brethren to attend and qualify themselves to hold office in the lodge. The meeting approved of the objects of this Lodge of Instruction and promised their countenance and support."

On 30th April, 1861. "A flag or banner bearing emblems of the Craft, and having the following inscription, viz.:—'Presented by the Glasgow Freemen St. John's Lodge to the Glasgow Journeymen Operatives 1824' was presented by Bro. William Wagget (a member of the last named lodge) to this lodge," &c.

4th June, 1861. "Brother James Taylor now presented to this lodge a beautiful writing desk made from oak, about one thousand years old (?) obtained by him out of the Douglas room in Stirling Castle, which he had renewed after being destroyed by fire," &c.

18th June, 1861. James Manwell and another initiated by Bro. Davidson, P.M. of Lodge Commercial.

On 24th June, 1861. About forty brethren attended the laying of the foundation-stone of the Wallace monument, at Stirling.

On 3rd Sept., 1861. "The R.W.M. exhibited a scroll of the memorial proposed to be sent by the Grand Lodge of Scotland to the Grand Lodge of Hamburg, giving a history of this ancient and honourable lodge. It was remitted back to the

committee to get the same copied out and transmitted to Edinburgh forthwith"*

17th Sept., 1861. "Bro. James Anderson in terms of previous notice, then moved that no refreshment be taken in the lodge unless upon special occasions and with leave of the R.W.M., Bro. Lawson proposed an amendment that refreshment be allowed in the lodge as heretofore, but that some proper person and brother Mason be appointed as Purveyor, and who will relieve the lodge of loss."

The amendment was carried.

5th Novr., 1861. Contains remarks on "Brother James Miller, whose death happened last week." He was a P.M. of St. Mark's, No. 102.

Winter, St. John's Day, 1861. "804th Anniversary" held in the Rose Hotel. Councillor, James Taylor, R.W.M.; Gavin Park, Dep. M.; Jas. Anderson, Secretary, &c.

7th Jany., 1862. Minute anent the death of Bro. David Winton, P.M. He seems to have been much respected and loved by the brethren, and even now (1870), his name when mentioned by the old members who knew him, is done with warm feelings of fond remembrance. He was a marble-cutter.

On 21st Jany., 1862. Bro. Taylor, R.W.M., delivered an address on the late Bro. David Winton. *Inter alia* we perceive he was an officer of the volunteers, and, the minute says, "when he was approaching the dark valley of the shadow of death, he fancied himself at the head of his corps charging the enemies of his country, and giving his orders with a precision only attainable by one whose heart had been in the work. But a nobler devotion than this to his Queen and fatherland was his devotion to his God, whom through the merits of his Saviour he soon hoped to meet, thereby realizing a peace which the world can neither give nor take away, for his spirit fled while singing a favourite hymn, and he died with the heavenly accent on his lips."

Bro. D. Hannay, S.W., also made some remarks referring to the death being on New Year's morning, &c.

4th Feby., 1862. Messrs. Drummond, W. P. Buchan and R. Christie, initiated by Bro. Gilmour of No. 4.

* See page 104 and date 6th Feby., &c., "delays are dangerous" for said "memorial" was so long delayed in this case that I believe it was never sent at all.

18th Feby., 1862. Messrs. John Baird, Architect, Robert Gray and others initiated. Thereafter the R.W.M. gave a lecture on Music.

4th March, 62. Bros. Gray, Baird, Buchan, &c., passed by Bro. Shields of Lodge St Mungo.

1st April, 1862. Bro. Shields of No. 27, made an honorary member, and *inter alia*. Seven brethren were "chaired" by Bro. Gilmour of No. 4.

15th April, 1862. Bros. Buchan, Drummond, Gray and Lamont raised by Bro. J. L. Duncan of Lodge St. Mungo.

18th Novr., 62. The "Mark" given by Bro. D. Campbell of St. Marks to twelve brethren including Hannay, Manwell, Anderson, Buchan, &c.*

29th Decr., 62. The "805th Anniversary," held, Bro. Gavin Park the new R.W.M. in the chair, in the Tontine Hotel.

17th Jany., 63. Several brethren received the Mark. And several were also "chaired" by Bro. Jas. Thomson of St. Clair's Lodge, including Gray, Buchan, Drummond, &c.

17th Feby., 63. Lodge of Instruction held under guidance of Bro. Shields.

17th March, 63. Bro. Baird raised, and lecture given by Dr. Pritchard, R.W.M., 102 on "Sacred Architecture and Freemasonry, illustrated from the ruins of Asia Minor and adjoining isles." Dr. Pritchard also presented "an ancient coin found by him in the Church of St. John, Isle of Patmos."

7th April, 1863. Bro. David Hannay, S.W., gave lecture on "The founder and foundation of this lodge." "The founder was Malcolm Canmore, who ascended the throne of Scotland in the year 1056, and the lecture consisted chiefly of an account of the life and times of that king, while a portion of it was devoted to the origin of the charter, the authenticity of which Bro. Hannay clearly established." (!) We greatly fear the "foundation" of this "establishment" was sand, which, when the waves beat against it, fell, &c.

5th May, 63. Lecture by Bro. D. Campbell, on "Masonry, what mote ytt bee?"

4th August, 63. Auent summer trip to Trossachs, and "Bro. Hannay's notice of motion 'that steps be taken to have this lodge placed in.

* In this minute the marks are appended to the names of the new "Mark Masters."

its proper position on the roll of the Grand Lodge of Scotland' was postponed till next meeting." Another dangerous "delay" here, for now all that's left of poor Malcolm Canmore is his ghost!

28th Decr., 1863. Installation, Gavin Park, R.W.M.; J. B. Walker, Dep. M., the Secretary was Wm. Fraser, who proved rather, careless as we well remember, Bro. Buchan, J.D.; D. Hannay, Prov. G. Steward, &c.

27th Decr. 1864. Installation, Gavin Park, R.W.M.; Jas. Anderson, S.W.; W. P. Buchan, J.W. In this year (1865) the Junior Warden began to work the ceremonies by doing the first degree occasionally and also if we remember correctly, the second, but not the third until the beginning of 1867. The first *bona fide* member of No. 3 bis, so far as I know, to work the Master degree was Bro. J. B. Walker, painter, when he was R.W.M. in 1866. I must apologise for the shortness of the quotations during 1864 and 1865, the "Secretary" for these years having saved me the trouble of doing much in that way. The oldest extant minute book of the lodge is now finished, it extends over a period of about 40 years, years too, of great interest to the lodge, and I should have been very sorry indeed had this book been lost before the contents, especially the older portion, had been so far preserved, now, however, we shall be able to digest the principal portions of their contents at our leisure, in common with all other readers of the *MAGAZINE*.

THE GRAND MASONIC ALLEGORY.

*An Address delivered to the Brethren of the Victoria Lodge,
(No. 1026), Hong Kong.*

By Bro. HENRY MURRAY, Dist G.M., China.

Brethren,—We are told in the Book of Constitutions that by the solemn act of union between the two Grand Lodges of Freemasons in England, in December, 1813, it was declared and pronounced that pure antient Masonry consists of three degrees, and no more, *viz*, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. Profound wisdom, it has always seemed to me, dictated this enunciation, for in these degrees, pure and simple, as worked under the hiram of England, is contained the whole

allegory of Freemasonry; namely, the birth, life, and death of man, together with his resurrection to the knowledge of things eternal. In other systems than that of England, and in England too, apart from the jurisdiction of her symbolic Grand Lodge, are practised many more degrees; some valuable, because of the historic light which they shed upon the teachings, incentives, and proceedings of our ancient brethren, and all beautiful on account of the fervently moral lessons which they inculcate; but none of them essential to the exemplification of those mysterious truths, nor the elucidation of that grand allegory, which the Freemasons of 1717 derived and eliminated from their predecessors' handicraft. Of those rejected degrees, which may still be considered valuable, is foremost that of Mark Master, never now, under any system, conferred upon brethren beneath the degree of Master Mason, but in reality connected only with that of Fellow Craft, and to a great extent explanatory of the formulæ especially appropriated to Craftsmen. Yet beautiful as the Mark Master's degree undoubtedly is, and excellent as are the lessons of charity, integrity, and of faith and trust in the divine government and beneficence, which it exemplifies, the United Grand Lodge, and the Supreme Grand Chapter of England, true to their symbolic and allegorical instincts, have rejected it, as neither adding to, nor taking from, the sublime mystery contained and comprised in the Antient York Rite of the Entered Apprentice, Fellow Craft, and Master Mason, including the Supreme Order of the Holy Royal Arch. The nature of that sublime mystery I have already suggested, and its preservation in simple, yet majestic, purity and grandeur, has long been the constant care and aim of English Masonic authority. I do not say this, brethren, because of the high position in the order with which my own poor services to the Craft have been rewarded by the Grand Master of England, but because such is the sincere conviction left upon my mind by earnest study of the subject. The rulers and patrons of Freemasonry in England have always kept in view the genuine symbolic meaning of the institution, and have from time to time unhesitatingly cast aside whatever degrees and ceremonies seemed to cumber, or not to advance, that devout subjection to, reverence for, and reliance upon the Great Creator and Father of All, and that divine morality, which have from time immemorial formed the esoteric mysteries of the Craft; mysteries, the

dissemination and perpetuation of which formed the grand design of our brother revivalists of 1717. The ancient York rite culminates in the Supreme Order of the Holy Royal Arch, and to the attainment and due comprehension of the allegorical revelation thereby made to men, our Scottish and American brethren deem the degree of Mark Master to be absolutely requisite, and moreover unite with the Irish Craft in attaching similar importance to that of Past, or, as it is sometimes styled, Chair Master; but all of these three national systems differ radically from each other as regards the further steps which they likewise look upon as indispensable qualifications for exaltation. Until lately English Royal Arch Masons also considered the possession of a Past Master's secret to be essential to every candidate for admission amongst them; but inasmuch as these secrets are merely historical and distinctive, and have no moral significance whatever, the true genius of the English system has dictated their disuse in this connection, and now every Master Mason is eligible for exaltation to the English Royal Arch order, as soon as—wise restriction!—he shall have been twelve months raised. A beautiful simplicity, which it would be well if, wherever the York Rule is practised, the Craft would imitate.

It may be asked, brethren, whence arose all these differences? How came it that, whereas the order and succession of the three first degrees are the same wherever the banner of Masonry is waved, distinctions of so grave a nature have interposed themselves between the third one and its universally recognised perfection, the Holy Royal Arch? The reply is easy. I have already explained in my address to the Zetlsud Lodge, No. 525, entitled "The Rise and Purposes of Speculative Masonry," that originally the degrees of Master Mason and of Past Master, together with the secrets of the Arch, were conferred all at the same time, and upon those only who in the terms of the ancient charges had been elected into the chair of a lodge; and that it was not previous to 1740 that increase in the number of companions enabled the chapters to give realising effect to the tradition that every Royal Arch Convocation perpetuates the Grand Council opened at Jerusalem, A.L. 3466. When that great change in the practice, though not in the nature, of the Craft took place, when the brethren at large perceived that on account of the increase in their

numbers it would be well to divide the greater from the lesser mysteries, and admit to the former only those Masons whose love of their symbolic art the comprehension of the latter had whetted, the taste of the time was ornate, and prone to the accumulation of forms and ceremonies. The separation of the Order of the Holy Royal Arch from the mere degree of Master Mason appeared to all companions to be an appropriate moment for the formal adoption into the Masonic canon of various old legends, more or less apocryphal, but full of interest to both the antiquary and the moralist. Some traditions, however, were deemed of more value than others, and the measure of estimation in which different ones were held was not in all countries the same. Thus it came about that the Scottish rule looks upon the degrees of Mark Master, Chair or Past Master, and Excellent Master, as absolute prerequisites to exaltation; that our Irish brethren regard in the same light those of Past Master, Excellent Master, and Super-Excellent Master; and that chapters in the United States insist that candidates for admission amongst them should already be Mark Masters, Past Masters, and Most Excellent Masters. The Irish degrees of Excellent and Super-Excellent Masters have exclusive relation to the divine legation of Moses; the American one of Most Excellent Master commemorates the dedication of the temple by King Solomon; and the Scottish gradation of Excellent Master is nothing other than the ceremony of the "passing of the veils," which is practised in both Ireland and the United States as an integral part of the Royal Arch ritual itself, and which was formerly likewise so worked in England, until dropped along with the qualification of Past Master, at the time when, as I have already explained, severe and simple ideas of Masonic symbolism took root amongst the English brethren and companions.

These preliminary remarks will go far, I trust, to dispel the perplexities which must inevitably arise from any hasty consideration of the differences existing between the various modes in which the ancient York Rite is worked; they will, I hope, make clear the principles upon which the English system of that Rite is based; and will enable us to proceed to the elucidation of that sublime allegory which all symbolic Masonry is designed to illustrate, but which, unencumbered by non-essential tradition or ceremonial, is more particularly kept in view by the Craft in England. Yet,

it may be well that we should first bestow some notice upon the thirty-three degrees of the Ancient and Accepted Rite, as, except in Sweden, where a rite peculiar to that country prevails, and in some parts of France and Belgium, where one termed the Scottish Rite still lingers, the Ancient and Accepted Rite is the only form of Masonry, other than the York Rite, now found throughout the world. The thirty-three degrees of the Ancient and Accepted Rite bear reference to the years passed upon earth by our Lord and Saviour Jesus Christ, for although founded upon pure ancient Masonry, and precisely similar to the York Rite in the three first degrees, the Ancient and Accepted Rite is essentially Christian in its tendencies, and is designed to teach its neophytes that not until that awful day upon which the veil of the temple was rent in twain, and the graves around Jerusalem gave up their dead, was the lost word restored. The keystone of the Ancient and Accepted Rite is its eighteenth, or Sovereign Prince of Rose Croix, degree, which is simply an emendation from the Royal Order of Scotland, an institution well known to have been founded by King Robert Bruce, immediately after his victory at Bannockburn. The Ancient and Accepted Rite is but the consequence of symbolic architecture, and has been compiled from similar systems in vogue at various times within the last four centuries. The doctrines set forth in its higher grades do battle with ignorance, oppression, want, and error, wherever these are met with; they proclaim aloud the glory of Revelation, and the precious merits of Redemption; they inculcate the divine philosophy which is derived from contemplation of the ineffable love, mercy, and wisdom of the Supreme Being, and from study of the right uses to which should be applied the wondrous faculties bestowed by Him on man; yet they fall altogether short of the universality aimed at by Speculative Craftsmen. With these observations we may here cease to discuss the Ancient and Accepted Rite, and as the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar is represented in China by the Celestial and Victoria Encampments, a few words descriptive of that illustrious body may not be out of place, before proceeding with the immediate subject of this address. The order of Masonic Knights Templar, which is largely represented in France, America, Sweden, England, Ireland, Scotland, and other parts of the world, is lineally descended from the original

Nine poor Fellow-Soldiers of Christ, who previous to 1118 banded themselves together for the purpose of clearing the highways of Syria of infidels and robbers, and of protecting pilgrims to the Holy City through the passes and defiles of the mountains. These nine expanded into the Order of Knights of the Temple and of the Holy Sepulchre of Jerusalem, which after two hundred years of prosperity was foully crushed by the united efforts Pope Clement V. and King Philip the Fair. Those two potentates fondly believed that they had succeeded in exterminating all Knights of the Temple, but under the blessing of Divine Providence the order was not annihilated. Some of its members found refuge in Sweden, a few remained concealed in France, and others fled to Scotland. It has been from these last that Templary, as now practised in the British Isles and in America, has descended. The Scottish monarch protected the Sir Knights who sought an asylum within his dominions, and allowed them to perpetuate their Order under the cover of Masonry, which at that time everywhere enjoyed the fostering care of its now bitterest enemy, the church of Rome. As the centuries rolled away, the Order of the Temple once more flourished and raised its head amongst men; but, ever mindful of their obligations to the royal Craft, the descendants of those knights who sought and found refuge upon Scottish soil, have since permitted none to serve under the banner of the Cross who have not previously proved their fidelity as Arch Masons. The Knights Templar of the present day are not the less soldiers of religion that in the field they now war not against Anti-christ. They march humbly and unrecognised in the sight of the world, cherishing in their hearts, rather than displaying garishly aloft, the emblems of their hope and service; but they do not forget the constant objects of their ancient Order; for armed with the shield of faith, with the breastplate of righteousness, and with the sword of the spirit, which is the word of God, they strive without ceasing to overcome the enemies of their Great Captain, to confound the infidel, and to make straight the path before the glad tidings of salvation.

(To be continued.)

THE Old Concord Lodge Ball is announced to take place at Freemasons' Hall. We have no doubt that the Stewards will, as usual, spare no exertion to secure the comfort and enjoyment of the brethren and their friends who attend.

MASONIC JOTTINGS.—No. 7.

BY A PAST PROVINCIAL GRAND MASTER.

GRAND LODGES*.—GERMANY, SWITZERLAND.—FIFTEENTH CENTURY.

In the middle of the fifteenth century the Grand Lodges of Germany were Strasburg, Vienna, and Cologne. The Grand Lodge of Switzerland was Berne.

THE GRANDIDIER THEORY.

The Grandidier theory—A correspondent remarks that it will not be easy to reconcile all with it certain theories respecting which of late so much has been said.

MASTER'S DEGREE.

Dr. Oliver says it has been thought that at the period of Ashmole's election into Freemasonry, there was no Master's Degree, and that there are some grounds for the conjecture; because if such a degree had been in existence, Ashmole would certainly have known it, which it is pretty clear he did not.

A brother at Oxford thinks that old family letters will one day show that the Master's degree was invented by Ashmole and his literary friends, and was first conferred in a lodge held in a room over Wadham College gateway, famous for the early meetings of the Royal Society.

Brother Findel thinks it probable that the three grades in the profession were (1650-1700) incorporated into the Fraternity as the three degrees.

Brother Hughan says one thing is now clear—that no part of the third degree, as such, can possibly be more than 150 years old.

"A Masonic Student" writes that Deputy Grand Master Manningham's letter enables us to dispose of the recent theory that the third degree is not earlier than the Revival.

A ROYAL WORK.

It was a Royal work in ancient times—the building of a Temple or of a Palace. Famous kings were presidents of the assemblies of scientific men and handicraftsmen, whom the royal work had brought together, and they thought their greatness and glory enhanced.—Old MS.

THE ACACIA.

In a little tract upon our science, recently printed at Paris, it is stated that in modern

Masonry—that is to say the Masonry of King Solomon—the acacia has taken the place of the palm of Indian Masonry; the willow, of Chaldæan Masonry; the lotus, of Egyptian Masonry; the myrtle of Greek Masonry; and the misletoe, of Druidical Masonry.

ENGLAND.

German writers allege (1866) that since Preston wrote nothing has been done in England towards the investigation of the history of Freemasonry.

THEOSOPHY AND ALCHEMY.

About the end of the seventeenth century the Theosophy and Alchemy of the Rosicrucians are said to have been a favourite study of the non-operative Masons, members of our old operative lodges.

MASONRY NOT MYSTICISM.

Masonry is not mysticism. Nevertheless, Masonry enjoins frequent meditation on the Great Architect of the Universe.

THE MASONS' SQUARE IN GLOUCESTER CATHEDRAL.

The following correspondence lately appeared in the *Gloucester Chronicle*. Considering it possesses special interest to Freemasons, we transfer it to our pages:—

Sir,—I have been written to by a stranger north of the Trent, but a brother of the Craft, for information respecting the very singular, if not unique, *Mason's Square*, which forms a bracket against the east wall of the south transept on the right-hand side as you descend into the crypt. I have jotted down some particulars respecting it, and my attention having been now particularly drawn to it, I am induced to send these few notices respecting it, with the hope of obtaining further information, and consequent enlightenment. It is formed of a single stone, projecting horizontally 3ft. 2in., and being 2ft. 2in. in its widest part. It has a long arm and a short arm, like a blacksmith's square of the present day. The whole of it underneath is made to represent groining, and it has a battlemented edge all round. At the base, where it springs from the wall, is an old man acting the part of a Caryatides; he wears an apron, and has some implement stuck into his belt; above him on the groined rib-work is a young man in a smockfrock, clinging, as it were, in desperation to the ceiling. This bracket has evidently supported the image of some patron saint; the iron dowls that held the effigy still remain; whilst a battlemented moulding above shows how far the head of the effigy extended, and forms a finished margin to the work. The legend is, that the Master Mason, who built the upper part of the tower from the springing of the four great arches, found that the apprentice, during his absence, had exceeded his commission, and had done his work so well that in a fit of jealousy he killed him on the spot.

* Writers in the FREEMASONS' MAGAZINE, with one exception, follow the example of Masonic and general historians, and translate the German term "Haupt Hütte" Grand Lodge.

But this is the common Freemason's legend, which Mr. Billings speaks of in his architectural account of Rosslyn Chapel, Scotland, adjoining Hawthornden, the seat of the Sinclairs, hereditary heads of Freemasonry in Scotland. When I was there two corbels were pointed out to me on either side the west end of the chapel on the inside, one representing an old man's head, the other that of a young man, which had a *red streak* across the brow. In Lincoln Cathedral there is also something similar, but I don't remember what it is like, for it is many years since I was at that Grand old Minster. I shall be glad of information on this point. These dogrel rhymes are current respecting the Gloucester bracket, thus—

"John Gower,
Built Gloster College,
Campden steeple, and Cicester tower,
But what vexed him right sore,
He never lived to build one more."

Some readings give Bower. Both these names are to be met with in this county. Bauer, *n.s.*, in German, signifies a builder; bauen, *v.*, to build. There was an architect in the Abbey [the present cathedral], and he was one of the thirteen chief officers of the monastery, and a professed monk. His title was *Magister Operis*. This bracket had nothing to do with him, I should think, for neither of the figures are shaven monks. Otherwise, one might refer to Seabroke, who began, and the other to Tulley, who finished the tower, as commemorated in this monkish distich:—

"Hoc quod digestum specularis opasque politum,
Tullij hec ex onare Seabroke abbate jubente."

which, by the bye, I have never as yet seen satisfactorily translated. Query, does the second word of the second line, which decidedly reads "hec," do duty for hic or hæc?

I think the bracket was probably due to the piety of the principal Mason employed, or the builder who took the contract, and gave money to maintain a lamp and to secure masses for his soul.

The earliest representation of this bracket, that I know of, appears in Carter's Etchings in 1785; size of print $7\frac{1}{2}$ by $6\frac{1}{2}$ inches. A second appears in Britton's Gloucester Cathedral, pl. ix. A third in John Murray's Handbook.

Gloucester was an Abbey of Benedictines.
Cirencester an Abbey of Augustine Monks.

Chipping Campden to the Nuns of St. Werburg, Chester. All three separate and distinct societies, so that it is doubtful if John Gower built them all, unless he was the Gilbert Scott of the day. The upper part of Gloucester Tower was built in the middle of the fifteenth century; Seabroke was abbot from 1450 to 1457. Though the other two towers named are in the perpendicular style, yet there is nothing to show that they were cotemporaneous; there are no records of these other two as to when they were built. In Bigland and Fosbrooke's City of Gloucester, folio edition, page 127, and quarto edition, page 254, is an attempt to explain the meaning of this design, referring the reader to Carter, and to a publication by the Antiquarian Society. It is there entitled "Gower's Monument."

Now, as we are on the subject of Masonry and Freemasonry, I would call the attention of the curious to the Mason's marks in the Cathedral; they are parti-

cularly to be observed on the massive Norman pillars of the nave. The same marks are repeated several times. I have not been able to discover any of these marks on work later than that of the Norman period. For my part I think they are nothing more than the marks of ordinary Masons, as nowadays, that each man may be able to recognise and point out his own handiwork. Some gentlemen of the Craft, I know, think otherwise. One mark is a large, and decided, capital A of medieval form, which would be a case perhaps in point, unless it be intended for the initial of the word Adonal (in Hebrew the Lord), used as a charm against the Evil Eye.

There was discovered near St. Mary de Crypt by the late Mr. Addison, and carefully preserved by him, being inserted against the wall of his house, a representation of "the Great Architect of the Universe" under the guise of an old man with a fine flowing beard, and holding a large pair of compasses in his hand.

J. D. T. NIBLETT.

Tuffley, 29th December 1869.

(SECOND NOTICE.)

Dear Sir,—I have waited a week in hopes of eliciting an erudite reply. In default thereof I will add a few more particulars. The M.M., who is represented as an old man with an ample bifurcated beard, rests his right hand upon his right knee, while he raises his left hand, vertically from the elbow, to the side of his head. He wears a large pouch or bag of a singular shape, very like the water bouget in heraldry, hanging down in front of him, whilst some implement (one end of it broken off) is thrust across the top of it. The Apprentice is youthful and beardless. Both wear long frocks down to their heels, instead of the usual short Mason's frock of the present time. I have again examined the flat surface of the bracket above, and am still of opinion that the image of some saint stood upon it, possibly that of St. Reynold, the patron saint of the stonemasons, Mr. Billings suggests that at Rosslyn some arch wag of the neighbourhood has produced the effect of a gash across the forehead of the Apprentice by a cunning touch of red chalk. The Apprentice's Pillar is specially pointed out, and readily distinguished from all the others, by its spiral wreaths of foliage. The style of this Chapel is that of the fourteenth century, and is truly Gothic run mad, so elaborate and profuse is the carving of foliage in every part.

May not a slight alteration be suggested in one of the rhymes—thus: "Gloster College! builded John Gower," &c, This patronymic is Welsh; so he was doubtless one of the neighbouring Flemings of that land.

I here once again subjoin a corrected version of the monkish distich, thus—

"Hoc quod digestum specularis opusque politum,
Tullij hec ex onere Seabroke abbate jubente."

The second word in the second line is the particular crux. This monkish orthography of "hec" still remains unexplained.

Mason's Marks.—I will here quote some remarks of a distinguished French antiquary, Mons. de Caumont, in his *Alphabet of Archæology*: Caen: 1867, p. 143, hoping it may meet the eyes of Mons. Thomas,

who can doubtless translate the same into good English, and with spirit—

“*Signes d'appareils.*—On appelle ainsi des figures diverses très-variés dont quelques-unes ressemblent à des lettres renversées, et que l'on trouve gravées en creux sur les pierres d'appareil dans la plupart des édifices du midi de la France et dans beaucoup d'autres contrées. On croit communément que ce sont des signes de tâcherons ou de tailleurs de pierre qui auraient, à ce moyen, reconnu les pièces qu'ils avaient dégrossies.”

J. D. T. NIBLETT.

Tuffley, 11th Jan., 1870.

Dear Sir,—I am sorry that Mr. J. D. T. Niblett should have been disappointed in not “eliciting an erudite reply” to his interesting letters upon the Mason's Square in the Cathedral. Three or four years ago I received a letter from Mr. W. E. Shaw, then at Torquay, but now resident, I believe, in the North of England, announcing his intention to publish an elaborate work on “Mason's Marks,”* and asking me to procure him a photograph copy of an etching of “The Mason's Square,” dated 1785, which I had a short time previously disposed of to Mr. Soley, in Brunswick-road, in this city. Probably Mr. Niblett can obtain through his bookseller a copy of Mr. Shaw's work, and which, if it fails to give the information sought, I can console Mr. Niblett by promising him that if he will join the Masonic Lodge to which I belong, and be initiated into our mysteries, light will be thrown upon the “square” which has so far been veiled from his view. He will then have ample opportunities of prosecuting his researches into more hidden paths relating to other works at the Cathedral, which, as Freemasons, we claim as identified with the Craft. In the Pagan mysteries there were progressive degrees of initiation. In the mysteries of Hindostan there were four degrees, three in those of Greece, the same number amongst the Druids, and two amongst the Mexicans. There are also several degrees in Freemasonry, and peculiar symbols restricted to each. I must not permit Mr. Niblett's appeal to “erudite” Masons, however tempting the compliment, to induce me to say more, or I shall be instructing him without passing through the usual ordeal into what forms a part of our *apporeta*, or secrets in Freemasonry. I may tell him, however, that his “Master Mason who is represented as an old man with an ample bifurcated beard,” notwithstanding his venerable appearance, had not attained to that sublime degree. If he has so informed Mr. Niblett, I denounce him as a “cowan.” I have “made eyes” at the old fellow, and find he was a mere tyro in the Masonic art, and is very properly placed below his companions at the *foot* of the bracket. Mr. Niblett appears afield as to the date of the “Mason's Square,” and how it got into the Cathedral. I will hazard a speculation. Was it brought from the New Inn in Northgate-street? In the year 1849 I wrote an article on “Gloucester High Cross” in a little book published by Messrs. Davies and Son, entitled *The*

* We regret to have to state that the health of our old and esteemed correspondent, Bro. Shaw, has some time since completely broken down, partly in consequence of the intense mental labour which he bestowed on this interesting subject.

Picturesque Antiquities of Gloucester. In that work Mr. Niblett will find an etching of an angle post at the corner of New Inn-lane (once called Pilgrim's-lane), which no doubt has escaped the notice of Archæological Masons. Symbolical Masonry is there represented as it is on the “Mason's Square in the Cathedral.” Probably the “Square” and the “Angle post” were from the same studio. From a Masonic point of view, the door leading to the Crypt at the Cathedral is a very appropriate place for the “Square,” and the figures on the bracket are in harmony with its moral teachings, and so the good Monk doubtless thought who in all probability designed it and was *overseer* among “Mark Masters” in its execution. The upper figure on the bracket is represented as leading the way from the grave, in Masonic language, “to those immortal mansions whence all goodness emanates, and where the World's Great Architect lives and reigns for evermore.”

I am, dear Sir, yours truly,

HENRY JEFFS.

Spa, Gloucester, 20th January, 1870.

MASONIC NOTES AND QUERIES.

THE GERMAN THEORY.

There is room for improvement in the German theory before it becomes the True theory.—W. P. B.

THE THREE INGREDIENTS.

An “Entered Apprentice,” writing from a college at Oxford, need not fear to assert the Universality of Masonry. Natural religion is universal; natural ethics are universal; science is universal; and natural religion, natural ethics, and science are the three ingredients of Masonry.—CHARLES PURTON COOPER.

SPECULATIVE FREEMASONRY IN CHINA.

In Britain we are fighting strongly as to whether our Speculative Freemasonry be nearer one century and a half or two centuries old. At page 106, however, we perceive how far we are behind our brethren in the East—the source of light; for we there read about the origin, “now some 3,000 years ago, of the Society of Free and Accepted Masons;” and that King Solomon “invented those sigus, tokens, and words, whereby, to this hour, we are enabled to guard ourselves against impostors.” Desaguliers and Co. have no chance in China. It appears to me that the editor of the *Magazine* deserves an especial bumper to be pledged to his good health for treating his readers to this wonderful specimen of Masonic fancy all the way from China.—PICTUS.

DEATH OF OPERATIVE MASONRY (p. 108).

Operative Masonry and *social* Masonry may have existed together in the 17th century, but to affirm that “Operative Masonry, after a long illness, died early in the 18th century, having previously made her will, and thereby named Speculative Masonry her executrix and residuary legatee” is a pure Masonic speculation—a dream—an Arabian Nights' tale—which the marines may believe, but the sailors will have nothing to do with. The German writers had better try another tack, and spin a better yarn next time.—W. P. B.

A DEPLORABLE REFUTATION.

The exhibition of their own literary productions furnishes, alas! a deplorable refutation of the assertions of those who, with excusable but ill-judging zeal, question certain opinions that have not unseldom been expressed respecting English Masonic authors in general.—A PAST PROVINCIAL GRAND MASTER.

EARLY GERMAN LODGE (p. 107).

In my opinion "the science, religion, and ethics of the early German Lodge were" *not* "equivalent to the science, religion, and ethics which, in later lodges, have received the appellation of Speculative Masonry."—W. P. B.

THE LODGE OF GLASGOW ST. JOHN.

I was not aware that Bro. Buchan had said anything so astounding in the *Magazine*, Sept. 12th, 1868, or I should have noticed it before. Perhaps Bro. Buchan will kindly give us the "first-class authority" that corroborates his statement that in 1123 wooden cathedrals were built in either England or Scotland. Bro. Buchan must forget that stone buildings have been also *igne consumpta*. There is nothing whatever in the Latin to limit the structure to wood. Bro. Buchan apparently gives up the case of England, but one should really like some authority for the statement that in 1123 wooden cathedrals were still built in the "Dark North." A pressure of work has kept back my "Illustration of the Craft," but I am now working upon them.—A MASONIC STUDENT.

COLOGNE CATHEDRAL.

There seems to be every prospect of this elaborate work of the German Medieval Masons (?) being shortly finished. We wish them all prosperity in their patriotic object:—"The progress made in the construction of Cologne Cathedral during the year 1869 was very satisfactory. The northern tower has reached a height of 180ft. above the ground. The state of the southern part was so bad that a great deal of the masonry had to be removed; 20ft. however, have been re-built. The scaffolding for 1870 is almost ready, and the stone required has been purchased. The towers will now rise isolated above the building. They are to be built to a height of 30ft. a year, and in 1871 the third entablature will be reached, where the octagonal lanterns begin. The restoration of the masonry is continually progressing, and, according to the assurance of the architect, the cathedral will be completed in 1875 as far as the cruciform ornaments, should the subscriptions amount to 250,000 florins a year, as they have lately done. The interior of the cathedral has been ornamented with stained glass windows and statues, though in this respect much remains to be done."—PICTUS.

RECOGNITION OF THE HIGH GRADES BY GRAND LODGES.

Why does Grand Lodge only print half of the Article of Union in question? The Book of Constitutions states (Regalia) that no jewel shall be worn which does not appertain to those degrees which are acknowledged by Grand Lodge as part of pure and ancient Masonry. Is not this a tacit recognition of other degrees? *Vide* also the "Regulations for Royal Arch Masons."—LL. W. L.

BRO. YARKER AND THE JACOBITES.

Speaking of the Cannongate Kilwinning Lodge (No. 2), Bro. Yarker says:—"This lodge 1715-45, was a Jacobite Club." Now I should like to know what authority he has for saying so? An Edinburgh friend who takes an interest in these matters, writes me:—"The Lodge No. 2 was in dormancy for many years prior to 1735. The lodge has no minutes prior to that date, but they found upon some writing in 1667, in the Kilwinning minute book." Again, what authority has Bro. Yarker for asserting that James VI., "whilst residing at Stirling patronised a lodge there?" And if the Stirling "very old copper-plate engravings" are in existence, give us a copy of them. I am afraid their "very old" age is not much above a century, if so much. In short, Bro. Yarker's statements at page 68 are unsupported and improbable stories, and the way in which he advances many of them is most unsatisfactory. Up with facts, and down with mushroom legends is my idea. Legends for ever! cries Bro. Yarker. An office-bearer of Grand Lodge remarks:—"Writers of Bro. Yarker's stamp should not publish statements unless absolutely certain of their truth; they, by doing so, perpetuate error and do injury to the cause which, I presume, they have sincerely at heart."—W. P. B.

GLASGOW ST. JOHN.

I think Bro. Buchan entirely misunderstands the bearing of his interesting quotation of the "laws of 1598. That law does not prove, as I understand it, that "Maister," "Fellow of Craft," and "Preintiss" were, each and all, names of a class, and not of a degree but only that on a particular occasion and for a special purpose, "six Maisters," "twa enterit preintisses," and the "Wardene of the lodge" were to be present, when a "Maister or Fellow of Craft" was to be "ressavit and admitted," and "ane essay and sufficient tryal of his skill and worthynes in his vocation and craft" was to be made, and "his name and mark insert" in the "buik" of the lodge. This law was evidently to guard against clandestine reception, or the admission into the operative orders of unskilled workmen. But it proves nothing more; it does not even prove, as Bro. Buchan seems to assume, that "Maister and Fellow of Craft" are identical. From these very laws of 1598 it is quite evident, as Sir F. Palgrave pointed out some years back, that the division of the Order into three degrees—Master, Fellow, Apprentice—was then, as it had been for many centuries, the normal state of things. Bro. Buchan does not see that this law must refer to a special occasion and a special ceremony, or else the same law would provide, which it does not, for the "ressaving" of "interit preintisses," also. It is quite possible that at some special gathering, or some special reception, all the three degrees were represented, though, curiously enough, nothing is said about any "Fellow of Craft" being present. This shows as convincingly, that we must not lay too much stress on the terminology of old rules and regulations as decisive of points of controversy, but must take the whole evidence, direct and indirect, into our careful consideration, or else we shall certainly fall into grave error.—A MASONIC STUDENT.

OPERATIVE AND SPECULATIVE LODGES.

As to my opinions on holding offices in *operative* and *speculative* lodges before and since the Revival, until Bro. Lyon has made known the character of the St. Mary Chapel Records of Edinburgh, on which he is now engaged, and until the History of Mother Kilwinning, Ayrshire, is published. With these two forthcoming works to guide us, and with such extracts from old lodge minutes as Bro. J. S. and Bro. Buchan are now so kindly affording us weekly in the *Freemasons' Magazine*, we shall surely have a good foundation to build upon. In my "Analysis of Ancient and Modern Freemasonry" will be found my general views on the history of the Craft, which is contained in the *Freemasons' Magazine* for October 12th, 1867, and many subsequent numbers.—W. J. HUGHAN.

ADMISSION OF APPRENTICES AND MASTERS BOOKED.

Since penning my remarks at page 103, anent the admission of Masters or Fellows of Craft in the 16th century requiring to be "orderlie buikit," I came upon the following remarks by Bro. Binckes, at page 411, of date November 20th, 1869:—"The O.B. imposed on every initiate called upon him to keep concealed and unknown the fact of his initiation, the place where, and by whom, he was initiated. Under these circumstances, the absence of records, memoranda, or histories, may be readily understood." So says Bro. Binckes, but he is woefully mistaken, as the old records of Edinburgh, Kilwinning, Glasgow, Aberdeen, and many other truthful, though perhaps rather plain and unfauciful, *records* and *memoranda* prove. At page 103, the quotations given alluded to the admission of Masters, so I give another anent Apprentices:—"Item, That na Maister ressave ony Prenteiss without he signifie the samyn to the Wardene of the Ludge quhair he dwellis to the effect that the said Prenteiss name and the day of his ressavyn may be *orderlie buikit*." So says the Ordinance of 1598, and at page 268 of the *Magazine* for April 3rd, 1869, will be found an old minute of the Lodge of Glasgow, of date 1613, recording the entry of John Stewart as an Apprentice, "conform to the acts and liberty of the lodge." Then at page 448 of Laurie's History of Freemasonry, in certain "Actis and Statutis" promulgated in 1636, we read that all Masters "within the spaike of fyftein dayis eftir the makeing of the Indentors *buik* their Prenteissis with their Servands and Jorneymen in the Craftis buiks of thair companie and the entries of the Prenteissis to be onelie reput fra the date of thair *buikings*," &c., (the Italics are mine). In short there are many good and true records still extant, which it only requires time and money to set up, after which the mind will feel satisfied, and truth will be triumphant, while falsehood and manufactured legends will be deservedly disgraced.—W. P. BUCHAN.

THE TEMPLARS AND FREEMASONRY. (pp. 81 and 101).

Allow me to express my thanks to Bro. Lupus for his interesting and valuable remarks upon the above subject.—PICTUS.

THE WITCH OF ENDOR.

When lately reading the 28th chapter of I Samuel, which records the visit paid by Saul, the King of Israel, to the "witch" at Endor, I found that I could not see my way to agree with the commentators.

Scott enters into a long explanation to show that it was Samuel who appeared, and not *Satan*. Dr. Chalmers, again, considers "that God did raise Samuel." Dr. John Campbell also supports the idea "that Samuel actually appeared to Saul." Now I cannot see my way to agree with either of the aforesaid ideas. Saul no doubt really visited the woman, who would in all likelihood soon recognise her visitor; more, she would probably know something of the state of matters, and when Saul asked for Samuel, she would no doubt remember the latter only too well, consequently she soon set her tricks to work and brought up "An old man, with a mantle." Then to make herself master of the situation, she proceeds—verse 15—to question Saul, and so get all the information she required. She therefore would draw her gloomy picture of the future in her own way, and Saul's fears would add strength even to very commonplace remarks. Thereafter when the "two men"—verse 8—who went with Saul would afterwards tell their story the "witch" would get credit for more than she deserved. Further, and I speak it reverently, seeing God refused to answer Saul in the legitimate way, I cannot fancy Him acceding to an illegitimate request. In short, while I admit Saul's visit to be a fact, I consider that he neither saw Samuel nor *Satan*, but simply the woman's tricks.—W. P. BUCHAN.

CORRESPONDENCE.

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

THE RED CROSS OF ROME AND CONSTANTINE.

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

Dear Sir and Brother,—I have recently returned to England, after a long sojourn in the East, and I learn with surprise, from letters which have appeared in the *Freemasons' Magazine*, that attempts have been made to establish, as a Masonic degree, or in connection with Freemasonry, the Order of the Red Cross of Rome and Constantine; and having, within the last few days, read up long arrears of the *Freemasons' Magazine*, I am not a little surprised to find, what appears to me, a series of gross deceptions attempted to be practised upon Englishmen, and those Englishmen, too, being Masons.

Of course all Freemasons would be glad to learn what noble orders have flourished and been fed from under the wings of the Craft. Freemasonry has truly outspread her wings over many strange chickens. Might I suggest to those who are interested in foisting this spurious Masonic order upon the public, before they attempt to maintain the ground they have taken, although they appear by the correspondence to have been shifting about, whilst promulgating their order as legitimate, whether Walter Rodwell Wright, although everything, perhaps, that his new godfathers say of him, was not a self-delusionist, and fancied falsehood to be truth? And, furthermore, do the

promoters of the new-fangled Masonic order really know anything of the subject; and have they not altogether gone astray with their eyes open, and led others into the same path, who have not the same opportunities of knowing the baselessness of the fabric which it has been attempted to rear? A strong impression is abroad that such is the fact.

I suggest that it is high time that Grand Lodge should look into such matters, and that the Committee of General Purposes should not permit its paid servants to spend the time which should be devoted to their duties in the secretarial department in such an unjustifiable manner.

Yours fraternally,
ALPHA.

MASONIC REFORM.

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

Dear Sir and Brother,—In attempting to champion the position of the "Holy" Royal Arch in connection with Craft Masonry, p. 58, "*Res Non Verba*," gives one fact (which proves nothing to the purpose) to defend a fiction, and one fiction to defend a principle. In reply, I asked him to establish his hypothesis by the production of at least one well-authenticated proof, and I concluded by wishing him to reconcile a few contradictions inseparable from a union so disunited as the one in question. In your columns of last week he says, "I have not time to consider the *random shots* of "*Fiat Lux*." Any one who *knows* the history of the Royal Arch will be aware that the statements made by "*Fiat Lux*" are most erroneous." Here he gives no *facts* at all, and contents himself with *words* only. Although he has slightly changed his tactics he evidently desires us to remember the uniformity of the principle which dictated—a strange and an unaccountable attempt to defend irreconcilable contradictions. One might have reasonably conjectured, from his name, that he would have returned to the conflict with an array of facts formidable enough to have struck terror into the heart of even a Buchan; but, alas, no! His remembrance of only the "*random shots*," from a *masked* battery, was too lively and vivid to allow him to remain till the firing waxed hot. No; he "had not time to consider," although he appears to have recollected that duty called in another and an opposite direction. But, if the *random shots* had done no greater harm than to have shaken a good reason out of him at the same time that they shook his nerves, they would have better served his cause. He evidently "gives no man a reason upon compulsion." I ask him for proofs and he gives assertions; for reasons, and we are regaled with declamation. On one point, however, we are agreed—that a defence of such a series of anomalies would be a work of time—an unthankful as well as a gigantic Masonic labour, at least equal in duration and utility to the Pyramids (another *royal* receptacle), and one also which would have entombed within its gloomy recesses the *caput mortuum* of the master builders.

In itself, the Royal Arch degree is no better and no worse than other pretended Masonic organisations. As one of the so-called "high degrees" it is only contemptible, it requires the advocacy of its friends to make it odious and detestable, by claiming for it an origin and a character which it does not possess, and by attempting to palm it upon us as a part of Ancient Craft Masonry, recognised, however, by Grand Lodge, I regard it as an innovation, and in this view I am supported by the constitutions of nine-tenths of the Grand Lodges of the universe. To talk of such a degree, or, indeed, of any other, being the "completion of the third," is to offer an outrage to common sense, especially when we consider

the position which the Royal Arch occupies in this country, where its dependent degradation (like a royal pensioned exile) excites the melancholy pity of its friends and the derision of its enemies. As the thin end of the wedge of development, I believe it to be the imperative duty of every Mason to oppose it, or we may have introduced by *degrees* the whole of the Ancient and Accepted trash, which only require to be known to be despised. As a possessor of the thirty-third, my argument is founded upon some knowledge, and no one will excuse me of vanity when I say that all the so-called "high degrees," including the Royal Arch, are totally subversive of the principles of Masonry—doubtless the invention of the *arch* enemies of our Order, who, finding they could not overthrow the sublime principles of the paternity of God and the brotherhood of man, formed this Jesuitical plot to counteract their benign influence. We have now companions, sublime princes, sovereigns, &c., and instead of respecting "real worth and personal merit only," a Mason is but too often measured by the number of jewels he wears and the amount of money he possesses; and while the wealth of the wealthy is wasted in tinsel and man millinery, the real jewels of charity and brotherly love are neglected or forgotten.

The axiom that there is but a step between the *sublime* and the ridiculous has been amply verified in our Masonry by the addition of the Royal Arch, and therefore it ought to be our duty to sever the connection as quickly and as quietly as possible. In the meantime we shall best consult our own dignity by not attempting a defence of that which redounds so little to our credit. Let us endeavour to recover the height from which we have fallen through the intoxicating folly of "high degrees," and endeavour to realise the lofty, impressive simplicity of our beautiful three-step Masonry. Instead of looking for a literal interpretation of the allegory, may we reverently unveil the solemn mystery, and duly appreciate its import. Having lost the truth, where we can we find it out of the Eternal? Therefore our "completion" is but darkness visible till we shall be brought to light—dazzling and magnificent—by the Great Logos himself in those immortal mansions from which all goodness emanates,

Yours fraternally,
FIAT LUX.

REDUCED POSTAGE FOR PRINTED MATTER.—It is singular that this country, which first set the example of a cheap postage, should now be behind continental nations. Printed matter abroad is carried at very much lower rates than in this country, to the great benefit of the community. Circulars, newspapers, and books, and even small parcels, are transmitted by the post in foreign countries at rates which should put Englishmen to shame. The Government, last session, expressed itself favourable to a reduction of the rates, and the Post-office officials, it is well-known, are quite ready to undertake the service; but the former have broken faith with the public, and thereby the Post-office department have been led into making representations during the last year of the early removal of the present heavy rate. Newspaper proprietors have been deceived—their business arrangements disconcerted, and the public have been deprived up to this time of the long-promised boon, which is now so largely enjoyed in other countries, and which we have a perfect right to expect from a *liberal* Government. The Council of the Society of Arts of London have appointed a Committee to take steps for urging upon the Cabinet the great importance to all classes of reducing the postage on printed matter to one-halfpenny instead of a penny, as at present, for every four ounces weight. Whilst the question of the education of the people is exciting an all-absorbing interest at the present time it must not be forgotten that the cheap circulation of printed matter is no unimportant item in its advancement. All classes should give their support and influence on behalf of this Committee, which sits at John-street, Adelphi, London.

THE Committee of the Metropolitan Free Hospital have received official notice of a legacy of £300, under the will of the late Alfred Davis, Esq.

THE MASONIC MIRROR.

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

MASONIC MEMS.

MARK LODGE MUSIC.—The music for the Mark degree, published with the authority of the Grand Lodge of Mark Masters, will be given in the next week's number of the FREEMASONS' MAGAZINE.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried at the Old Bailey, on the first of several counts, in an indictment—*Regina v. Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner has attempted to excite sympathy in his behalf, and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

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.

TYLERS of Lodges, Janitors of Chapters, Equeries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

PEMBROKE LODGE (No. 1,299), will be consecrated on Thursday, the 24th inst., at West Derby, by W. Bro. Thos. Wylie, Prov. G. Reg., P. Prov. G. Sec., &c., West Lancashire. Bro. William Crane, P.M. 249 and I,694, will be the first W.M.

ASPINWALL (PANAMA).—St. John's Day, the 27th December, 1869, was celebrated in the lodge rooms at Aspinwall, with great success. An address was delivered by W. Bro. Cyrus A. Thomas, and afterwards a Ball was held.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—A regular meeting of this lodge was held at the Freemasons' Hall, on Monday the 7th inst., the chair being occupied by Bro. Herbert Dicketts, W.M., Bro. Charles A. Long was installed W.M., and appointed his officers as follows:—Bros. W. S. Adams, S.W.; Thomas Arnold, J.W.; J. E. Welch, P.M., Treas.; John W. Lyon, P.M., Sec.; Thomas Wingham, S.D.; E. W. Long, J.D.; Powell, I.G.; E. C. White, C.S.; Watson and Dyte, P.M.'s, Wine Stewards. The following visitors were present:—Bros. Aeneas J. McIntyre, G. Reg.; Josh Smith, P.G. Purst; W. H. Warr, P.G.S.; John Boyd, A. Vidiki, Samuel May, 23, 101, 1803; C. R. Harrison, P.M. 23; C. W. Duke, W.M. 40; C. W. Todd, P.M. 183; J. Garrett, 138; F. Gilbert, P.M. 534; W. Platt, P.M. 25, 144, 946; H. Sydney, 15; J. Bennett, 23; White, 22; Coward, C. Hervey, F. Walker, H. Ainsbury, and Alfred Long. Bros. Fox, Webb, and De

Fraine, were passed, after which Bro. Dukett, W.M., installed Bro. Charles A. Long, W.M. in a most correct and impressive manner, and to the entire satisfaction of all present. The W.M., Bro. C. A. Long, then initiated Mr. Charles Oxley Pritchard into ancient Freemasonry. The lodge was closed, and the brethren, to the number of 70, retired to banquet, and a delightful evening was spent, enlivened by the musical talent of several professional brethren. The Master presented to the lodge on his retirement from office a very handsome crimson embroidered cushion, and a very elegant and tastefully ornamented jewel was presented to Bro. Dicketts, the retiring W.M., by the lodge, as a mark of their appreciation of the manner in which he had performed the duties of his high office.

UNITED MARINERS' LODGE (No. 30).—The brethren of this lodge met on the 19th ult., at the George, Aldermanbury, Bro. J. Driscoll, W.M., presiding. For the last time during his year of office, the W.M. in his usual impressive style passed Bros. Le Feaux and Smith, and raised Bro. Fagg, after which he installed Bro. Joseph Harling most admirably. The following brethren are officers for the year:—Bros. R. Shackell, S.W.; G. H. Smith, J.W.; Jesse Turner, P.M., Treas.; R. E. Barnes, P.M., Sec.; F. Osborne, S.D.; W. Ansell, J.D.; R. J. Deeley, Dir. of Cers.; E. J. Brown, Steward; and J. Grant, P.M., Tyler. The newly installed W.M. with great readiness then initiated Messrs. R. J. Deeley, A. Inglis, and T. G. Tyrrell, and the thanks of the brethren were ordered to be recorded on the minutes to Bro. Driscoll for performing the ceremony of installation. Banquet followed at a late hour, and a P.M.'s jewel was presented to Bro. Driscoll for the able manner in which he had conducted the affairs of the lodge. Vocal music by the brethren enlivened the evening, which was acknowledged to be a most agreeable one by the members of the lodge and visitors, Bros. W. Manger, I.G. No. 15; A. B. Vivian, W.M. No. 228; and F. Deering, J.W. No. 619.

LODGE OF PROSPERITY (No. 65).—The brethren of this lodge met on Thursday, the 27th ult., at the Guildhall Tavern, Gresham-street, Bro. J. L. Mather, W.M., in the chair. The lodge was opened and the minutes of the former lodge were read and confirmed. A ballot was taken for Messrs. T. B. Laws, Wright and John Oliver, who were duly initiated into the Order. Bros. Burge and Russell were raised to the third degree, and Bros. Hayes and Gent were passed to the second degree. The lodge was closed in due form, and the brethren adjourned to a splendid banquet, provided by Bro. Crawford. The usual loyal and Masonic toasts followed. The visitors were: Bros. P.M. Vallentine, late 65, Brown, Blacklock, &c.

PYTHAGOREAN LODGE (No. 79).—This lodge met on Monday, the 31st ult., at the Ship Tavern, Greenwich. Bro. R. Boncey, W.M., presided, and raised Bro. W. Blackbourne. He also initiated Messrs. Pettit, Bond, and Partridge. Bro. J. H. H. Doughney, P.M., then installed Bro. T. Porridge as W.M. for the year, and the ceremony was so well performed that a vote of thanks to the installing Master was passed by the lodge. A magnificent P.M.'s jewel, of the value of six guineas, was presented to Bro. R. Boncey. The W.M. then appointed and installed his officers, as follows:—Bros. Burls, S.W.; C. Nash, J.W.; W. C. Penny, P.M., Treas.; J. H. H. Doughney, P.M., Sec.; J. Nash, S.D.; Roberts, J.D.; and Munyard, I.G. A banquet followed.

LODGE OF STABILITY (No. 217).—This lodge met at Anderson's Hotel on Tuesday, the 1st inst., at 4 p.m., the W.M., Bro. Edward Hughes, presiding. The lodge was opened in the first degree, and the minutes having been read and confirmed, Messrs. Chippingdale and Hall were duly initiated into the mysteries and privileges of ancient Freemasonry. The W.M. elect was then duly installed by Bro. Hughes, assisted by Bro. Taylor as Dir. of Cers., and the following brethren were appointed to office:—Bros. Truscott, S.W.; Hart, J.W.; Brudey (elected in Dec.), Treas.; Taylor, Sec.; Belcher, J.D.; and Warsaw, I.G. In the unavoidable absence of Bro. Drummond, Bro. Bland was invested as S.D. *pro tem*. Bro. Maggeridge, Prov. G.S.B., informed the brethren that the anniversary meeting of the Stability Lodge of Instruction would be held at Radley's Hotel, Blackfriars, on Friday, the 29th of April, at 5.30 p.m., when the first degree lecture would be worked in sections. Bro. Taylor, P.M. and Sec., stated that his list as steward at the recent festival of the annuity fund was, he was happy to say, not by any means the poorest. He had carried in over £44, and he hoped this would be an incentive to others in the lodge to repre-

sent it at the festivals. Bro. Sillifant, P.M., announced that he had consented to act as steward for this lodge at the ensuing festival of the Girls' School, and expressed a hope that the brethren, individually and collectively, would help him as they had done Bro. Taylor, by making his list a respectable one in point of amount. The visitors were Bros. Wright, W.M. Berkhamstead Lodge, and Prov. G.D. Herts; Cannon, W.M. Temperance in the East, 898; Walters, W.M. Royal Oak, 871; Ashwell, P.M., Neptune, 22; Hawker, P.M., 871; Cunningham, 22; Hart, Mount Moriah, 34; West, Nelson, 700.

LODGE OF FAITH (No. 141).—This lodge met on the 25th ult., at Anderton's Hotel, Fleet-street, Bro. Jas. Hill, W.M., in the chair. Bros. Speed, S.W.; C. C. Taylor, J.W.; Hyde, I.P.M.; and P.M.'s Stewart, Carter, Hopwood, Pope, Gluckstein, and Gottheil. The lodge was opened in due form and the minutes read and confirmed. Bros. Dairy, Painter and Mallet were raised to the sublime degree of Master Mason, and Bros. Berenfeld, Scales, Amos, Iles, Malenoir, and Dempsey, were passed to the degree of Fellow Crafts, and Messrs. Wm. Cole, H.M., Johnson and McDowell were initiated into the Order. The lodge was then closed and the brethren adjourned to the banquet. The usual loyal and Masonic toasts were given. The visitors were: Bros. T. White, W.M., 22; Dr. Mondeley (of Canada); Jagger, P.M., and several others. Bro. Dr. Mondeley responded to that toast. The toast of the newly initiated brethren was responded to by Bros. Johnson and Cole. Bro. Hyde responding for the Past Masters, the brethren then separated.

SINCERITY LODGE (No. 174).—The regular meeting of this lodge was held on Wednesday, the 19th ult., at the Guildhall Coffee-house, Gresham-street. The W.M. and officers were punctual in their attendance. At half-past four o'clock the lodge was opened in due form, and the minutes of the last meeting and also that of the lodge of emergency, held on the 17th ult., were read and confirmed. Mr. Robert Thomas Wood being in attendance was duly initiated into Freemasonry. The lodge was then opened in the second degree; this being the night of installation, the W.M. elect, Bro. Arthur Gee, was presented and duly installed into the chair of K.S., Bro. C. Lacey, W.M., performing the ceremony in a very impressive and perfect manner, and invested the officers as follows:—Bros. Adkins, S.W.; Savage, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G.; Newton, P.M., Sec. Bro. Lacey was then presented with a P.M.'s jewel, the W.M. paying him a compliment for the progress the lodge had made during his year of office. Bro. Lacey returned thanks, and informed the brethren the pleasure he had in handing to the W.M. the warrant just granted by the Grand Master to permit the brethren to wear the centenary jewel, the lodge having completed their centenary in 1868. The lodge was then closed, and the brethren sat down to a sumptuous banquet, provided by the manager, Mr. Crawford, in his usual style, everything giving the greatest satisfaction. The W.M. proposed "The Queen and the Craft." The National Anthem was well sung by Bro. Henly. The W.M. next gave "The Deputy Grand Master and His Royal Highness the Prince of Wales, P.G.M., and the rest of the Grand Officers." Bro. Terry returned thanks to the toast of "Our Charitable Institutions," and gave an account of their progress. Bro. Lacey proposed "The W.M." The W.M. then proposed "The Visitors." Bro. Mann, P.M. 186, returned thanks, and spoke highly of the manner in which Bro. Lacey, I.P.M., had performed the ceremony of installation. The W.M. gave "The Initiate, Bro. Wood," who thanked the W.M. "The Health of the Past Masters" was given by Bro. Lacey. The I.P.M. returned thanks. The thanks of the brethren were cordially given to Bro. Barnett, who added so much to the pleasure of the evening by accompanying the brethren and playing some excellent music on the piano. The brethren separated, much pleased with the evening. Bro. Mortlock, 174, and W.M. 186, conducted much to the business of the lodge, as well as the comfort of the brethren at the banquet, by acting as Dir. of Cers.

LODGE OF ISRAEL (No. 205).—The brethren of this lodge met on Tuesday, the 25th ult., at Radley's Hotel, Bridge-street, Blackfriars. The W.M., Bro. Chamberlin, took the chair, supported by the Wardens and Past Masters. A ballot was taken for the admission of Messrs. Sidney Jacobs, E. Morse, J. S. Bryan, and F. Buckland, which being unanimous in their favour, the three latter gentlemen were initiated by the W.M. This was the night for the installation of the W.M. Bro. Emanuel, the W.M. elect, was presented to the lodge for that purpose, and Bro. Stanton Jones, P.M., delivered that beautiful

ceremony in a very careful and perfect manner. The W.M. then invested his officers as follows:—Bros. Harris, S.W.; Turner, J.W.; Vanderboseh, S.D.; A. Cohen, P.M., Treas.; Hoggard, I.G.; Ayden, Dir. of Cers.; and Vesper, Tyler. The newly-installed W.M. then initiated Mr. Sidney Jacobs into the Order in so praiseworthy a manner that the brethren were confirmed in the excellent selection they had made. Six gentlemen were proposed for initiation. The lodge was then closed in due form, and with solemn prayer, and the brethren, numbering seventy-nine, sat down to a sumptuous banquet provided by Bro. Hart. The usual loyal and Masonic toasts complimentary toasts followed. That of the visitors was ably responded to by Bro. B. W. Aaron, W.M. of the Joppa Lodge, 188. The visitors were:—Bros. J. Holbrook, W.M. 185; B. W. Aaron, 188; S. L. Myers, 554; M. Jacobs, St. Paul's Lodge, 967; S. L. Myers, Crystal Palace Lodge; Chubb, 557, &c. Bro. Lee and several other brethren contributed to the harmony of the evening, and Bro. M. Jacobs (the well-known talented wizard and improvisatore) sung a very clever song, and met with great applause. The Tyler's toasts followed, and the company separated early, after enjoying a very delightful evening.

LODGE OF ST. JAMES (No. 765).—This lodge held its usual monthly meeting on Tuesday, the 1st inst., at the Leather Market Tavern, New Weston-street, Bermondsey. The W.M., Bro. D. Boyce, was present, and was supported by all his officers, viz., Bros. Hyde, S.W.; Hooton, J.W.; Aldridge, Treas.; White, P.M., Sec.; Neville, S.D.; Jones, J.D.; and Child, I.G. The lodge was very fully attended, and the proceedings were very gratifying to all who were present. Bro. Routh was raised to the degree of a Master Mason, Bro. Goodwin passed to the second degree, and Mr. Unsworth initiated into the order by the W.M., the three ceremonies being very creditably performed. There were several visiting brethren present, who expressed their satisfaction with the proceedings of the evening, not the least noticeable being the manner in which the worthy host, Bro. Kennedy, had catered for the creature comforts of the brethren.

ROYAL OAK LODGE (No. 871).—This lodge met on the 26th ult. at the Royal Oak, High-street Deptford. Bro. F. Walters, W.M., initiated two gentlemen, after which ceremony Bro. J. Truelove was elected W.M. for the year. Bro. H. A. Collington, P.M. and Treas., on being voted for in that office, again obtained the assurance that the brethren's confidence in him was unabated; and Bro. J. L. Winn, P.M., who re-elected Tyler. Banquet followed, and an agreeable evening was spent.

PERFECT ASSHUR LODGE (No. 1,178).—This lodge met on Thursday, the 3rd inst., at the Gregorian Arms Tavern, Jamaica-road, Bermondsey. The lodge was very numerous attended, and the proceedings were graced by the presence of many visitors, amongst whom we can name Bros. Saville, 15; Harling, W.M. 30; Tipton, 49; Keeble, 73; Whiffen, S.W. 147; Barrett and Tippett, P.M.'s, 169; Wintle, 548; and Hobson, 1275. Letters of apology were received and read from several gentlemen. The business was confined to the initiation of three gentlemen into the order, the ceremony in each individual case being delivered in that marked and impressive manner which has gained the W.M., Bro. J. W. Avery, such high repute in Masonic circles. In the course of the evening the visiting brethren severally expressed themselves much gratified with the manner in which the lodge was worked and the generous treatment they experienced. Bro. F. H. Ebsworth, the I.P.M., very gratefully complimented the W.M. for the manner in which he fulfilled the onerous duties of the chair; and Bro. Avery, in acknowledging the compliment, paid a tribute of respect to the officers he had selected to assist him in the well ruling and governing of his lodge. A banquet was served at the closing of the lodge.

HORNSEY LODGE (No. 899).—The regular meeting of this lodge was held at Anderton's Hotel, on Friday, the 4th inst. There were present Bros. W. W. Smith, W.M.; Thos. Garner, S.W.; Henry McPherson, J.W.; A. A. Drew, S.D.; J. C. Gant, J.D.; G. K. Lemann, I.G.; J. West, Steward; Henry Webb, P.M. and Treas.; Job Austin, P.M. and Sec. The visitors present were Bros. J. G. Wirth, of Switzerland; Dr. Beigel, W.M. elect 185; C. M. Munyard, I.G. 79; F. Walters, 871; F. Collings, late of 890; T. H. Stephens, 975; and Hall, 190. Messrs. F. W. Smith and Aspesy were initiated, and Bro. Middleton was raised to the degree of M.M. Four gentlemen were proposed for initiation at the next meeting of the lodge. The duties were efficiently performed, and a most enjoyable evening was spent by the brethren to the number of 35.

HERVEY LODGE (No. 1,260).—A meeting of this lodge was held at the George Hotel, Walham-green, on Wednesday, the 9th inst. There were present: Bros. Geo. King, jun., W.M.; G. King, S.W.; P. H. Jones, J.W.; T. B. Aysford, Treas.; W. H. Weaver, S.D.; Moore, Davidson, Dr. Godrich, C. Thomas, Mallyom and others. Visitor: Bro. F. Binckes, Sec., Royal Institution for Boys. The lodge was opened in due form and solemn prayer, the minutes of last lodge and lodge of emergency were read and confirmed. The ballot was then taken for Mr. John Langdon McCabe for initiation which proved unanimous, and being present he was initiated into Freemasonry according to ancient custom. The ballot was then taken for Bros. A. Little, 65, and W. Rippin, 177, for joining members, and was unanimous in their favour. Bro. Moore was passed to the degree of F.C. This being the evening for election of W.M., Treasurer and Tyler, for the ensuing year, which resulted unanimously in favour of Bros. S. W. King for W.M., and T. B. Aysford re-elected Treasurer, C. T. Speight, Tyler. Bros. Davidson, Dr. Godrich and Agar were elected Auditors. It was proposed by the W.M., and seconded by Bro. Aysford, and carried unanimously that the sum of five guineas be given out of the funds of the lodge to the Royal Masonic Institution for Boys, and placed on the list of the W.M. elect, who has undertaken to represent this lodge as steward at the forthcoming Festival. It was also proposed and carried unanimously that a Past Master's jewel, of the value of five guineas, be presented to the W.M. on his retiring from office, in appreciation of the energy displayed by him in carrying out the duties of his office during the past year. After other business, the lodge was closed in due form and with solemn prayer. The brethren then retired to banquet, which was served with Bro. Webb's usual liberality. After the usual toasts, Bro. Binckes proposed the W.M.'s health in a very eulogistic manner. The W.M., in returning thanks, complimented the brethren on that unanimity of feeling which had existed in the lodge since its foundation, and expressed the gratification he would have in installing the W.M. elect into the chair of K.S., and, in conclusion, congratulated the brethren on the result of their petition to Grand Chapter, praying for a warrant for a chapter in connection with the lodge, which had been granted unanimously. The W.M., in proposing the health of Bro. Binckes, expressed his confidence that the brethren of the Hervey Lodge would, by their contributions to the Stewards' list, prove that his (Bro. Binckes's) visit to this new lodge had not been in vain. Bro. B., in returning thanks, in one of his very eloquent speeches for which he is so well known, thanked the brethren for the very cordial welcome they had given him, and felt sure that the list of contributions would be a credit to the Hervey Lodge, and in some of his remarks stated the great gratification he felt in visiting the lodge, as it was through the inducement of Bro. J. Hervey, the patron of the lodge, he first took an interest in the Charities, and he was sure, from that circumstance alone, the brethren would respond liberally to the appeal made on behalf of that Charity. After several other toasts the brethren separated, highly pleased with the evening's proceedings.

CONSECRATION OF THE FINSBURY PARK LODGE (No. 1288).—The M.W. Grand Master was pleased, upon the petition of Bros. E. Welch, A. Welch, K. Hardey, R. Hollyman, H. A. Stacey, C. L. Goodman, T. Meekham, and W. W. Kell, to grant a warrant for the purposes of Freemasonry, also naming it the Finsbury Park Lodge, to be held at the Finsbury Park Hotel, Holloway. On Monday last Bro. W. Watson, P.M. of 25 (who had previously received the permission of the M.W. Grand Master), assisted by Bro. Matthew Cooke, P.M. and Sec. of the Globe Lodge, proceeded to consecrate the lodge in the presence of the following brethren:—Bros. E. Welch, A. Welch, C. L. Goodman, Key, Hardey, H. A. Stacey, H. Welch, R. Hollyman, T. W. Quin, W. Naylor, J. Pigot, J. M'Kiernan, J. Woodman, R. M. Smith, W. Smeed, E. W. Lambert, J. Barrett, J. Frost, G. Batstone, and others. The ceremony of consecration was performed by Bro. W. Watson in a solemn and impressive manner, which was very much enhanced by some excellent music and an able oration, both rendered by Bro. Matthew Cooke, after which Bro. Watson installed Bro. E. Welch into the chair of K.S. This portion of the Masonic business was given by the worthy brother in his accustomed perfect manner. The W.M. invested Bros. A. Welch as S.W.; C. L. Goodman, J.W.; &c. After receiving the names of several local gentlemen to be initiated, and numerous propositions for joining members, the brethren sat down to banquet, which Bro. Joseph Pigot, the host, served up in a most praiseworthy manner, and reflected great credit upon his cuisine. The wines were exceedingly good,

as also were the speeches, particularly those by the W.M., Bro. Welch, who allowed his humorous vein to have full play, which appeared to delight all present. It was one of those enjoyable evenings that all who were so fortunate to be present will not easily forget. The visitor's health was responded to by Bros. Watson, M. Cocke, and W. Smeed. The W.M.'s health was felicitously proposed by Bro. Key Hardey, and, in returning thanks, observed that, although he was somewhat advanced in years, yet he was young in Freemasonry; but he would do his utmost to contribute to the welfare of Freemasonry, and particularly the Finsbury Park Lodge. Bros. A. Welch, C. L. Goodman, and H. A. Stacey expressed their thanks for themselves and the other officers, and after some pleasing singing given by Bros. M. Cook, C. L. Goodman, W. Smeed, and H. A. Stacey, the brethren separated, highly gratified with the evening's proceedings.

INSTALLATION MEETING OF THE BURLINGTON LODGE.

Presentation to Bro. Barber, Hon. Sec.

The installation meeting of this ancient, flourishing, and highly respectable lodge took place on Tuesday, the 8th inst., at the Albion Tavern, Aldersgate-street, and it was, in every sense of the word, a brilliant meeting. Amongst the brethren present were Bro. M. S. Oppenheim, W.M., who was supported by his officers, and Bro. Hutton, P.M. (ex-sheriff); E. Phillips, Father and Treasurer of the lodge, P.G.D., P.M.; James Coates, P.M.; Cuthbert Slec, P.M.; C. W. Price, P.M.; Millington, P.M.; Sodgwick, P.M.; F. J. Cox, P.M.; W. Wilson, P.M.; F. H. Leaf, P.M.; Margetson, P.M.; Horace Lloyd, P.M.; and Brown, Nesbitt, Horne, Stiebel, &c.

The lodge having been opened in due form and with solemn prayer, the minutes of the previous meeting were read and unanimously confirmed.

The W.M. (Bro. Oppenheim), then addressing Bro. Barber, said, as Master of the Burlington Lodge, it became his very pleasing duty, before quitting the throne of K.S., to present to him a very handsome vase, in the name and on behalf of the lodge, as a testimonial of its appreciation of the manner in which he had performed the duties of Hon. Sec. for a period of fifteen years. He had succeeded to that office after it had been filled by a most eminent member of the Craft, the late Bro. Henry Fardel; and from that time to the present, he (Bro. Barber) had, with undiminished energy and assiduous attention, continued to discharge the duties to the satisfaction of the brethren. The W.M. expressed towards him the sincere sentiments of the lodge, his courtesy, his kindness, and geniality having endeared him to all its members. It is recorded that in days of yore the Roman Consuls, when erecting a temple to Honour, placed before it the temple of Virtue, so that all had to pass through the portals of the latter to enter the hall of the former. By the practice of Masonic virtues he had achieved Masonic honours, for he would permit him to say it was a distinguished Masonic honour to receive a testimonial from the Burlington Lodge—a lodge standing not only high in the Craft, but boasting the antiquity of a century and a half. The lodge sincerely hoped he would be long to continue to fill the office he had held, and that it would please the Great Architect of the Universe to give him, his wife, and all belonging to him health, happiness, and prosperity for many years. In that wish, he (the W.M.) sincerely united, and again assuring him of the earnest wishes of the lodge for his welfare, he requested his acceptance of the handsome testimonial before him.

The vase, or tazza, was a splendid work of art and bore the following inscription, "Presented to Bro. George Henry Barber, by the brethren of the Burlington Lodge, No. 76, as a mark of their esteem and regard and of their special approbation of his services as Hon. Sec. of the lodge for 15 years.—M. S. Oppenheim, W.M., February, 1870." The report of the committee appointed to carry out this object was as follows:—"That having received from every member of the lodge a favourable reply to their application, the committee met to decide upon the object to be presented, and having inspected many articles, they decided unanimously upon that which is now placed in the hands of the W.M., for presentation, and they hope their selection will meet with the approval of the brethren, and that it will be the means of assuring Bro. G. H. Barber of the regard and esteem entertained for him by every member of the Burlington Lodge."

Bro. Barber, who spoke with some emotion, made a suitable reply, and said he should cherish their gift as long as he lived.

Bro. Phillips proposed, and Bro. Hutton seconded, "that a

jewel of the lodge be presented to Bro. Oppenheim on his retiring from the chair,

Bros Phillips and Hutton said, on previous occasions they had had the pleasure of proposing the like, but never with greater satisfaction than they did on that occasion.

The W.M. then presented a handsome jewel to Bro. Oppenheim, and trusted he would long live to wear it.

Bro. Oppenheim returned thanks in a becoming and appropriate speech.

The next business was the installing of Bro. James Anstey Wild, W.M. *elect*, into the chair of K.S. and nothing could excel the manner in which Bro. Horace Lloyd performed that interesting ceremony.

The subsequent addresses to the W.M., Wardens and Brethren, delivered with fine eloquence, were listened to with wrapt silence and greeted with a perfect storm of applause at the conclusion. During a long experience we have never heard them delivered better, and seldom so well.

After some other business, the lodge was closed, and the brethren adjourned to a sumptuous dinner, which comprised every delicacy of the season, and was superintended by Bro. Jennings, the manager. At its conclusion, and after Grace had been said, the W.M. bid the visitors and brethren a hearty welcome in a "Loving Cup." The visitors present included many of high rank in the Craft, as will be seen from the following list:—Bros. John Hervey, G. Sec.; J. Cooper Forster, J.G.D., Unity; Hyde Clarke, P.J.D., Westmoreland Keystone, 10; E. Fox, of Dublin; Edward Vaughan, P.M. 69; Edward Wiggins, 183; Barley, St. Andrews; J. Hurrell, P.M. Middlesex; P. Goldsmith, Victor Emanuel; Geo. Durant Austen, St. Paul's, 229; F. Brown, 229; Lewis Sterne, Empire, City of New York; W. H. Heath, Emulation, 24; Geo. B. Browne, Robert Burns, 25; J. H. Heal, P.M. Middlesex; Wm. Nesbitt, P.M. 28; Alf. Lamb, P.M. Lodge of Unions, 256; J. Sharp, P.M. 26; Aldridge, St. John's, 348; Martin, 620; and Chas. E. Thompson, J.W., Southern Star, 1158 and 177.

After the usual loyal and Masonic toasts had been given,

Bro. Phillips, as a Grand Officer, said in the presence of Bro. Grand Secretary Hervey, who was a better Mason than he, and more able to do justice to the toast of the Grand Officers, he would say but little. He thanked the brethren sincerely, and left Bro. Hervey to supply his deficiencies.

Bro. Hervey, Grand Sec., who was received with applause, said he could not consider the toast on that occasion a conventional one, for they had a distinguished member of Grand Lodge amongst them (Bro. Phillips). For the Prince of Wales he would not pretend to return thanks for him, as at present he knew but little of him in Masonry, but he was sure they drank his health with every good feeling, and he had no doubt in a few years they would know more about him—at any rate, he had shown an inclination to be amongst them, by consenting to take the chair at the Boys' Festival in March next. He (Bro. Hervey) had very little to say about Earl De Grey and Ripon because the Craft had said more than he could say, for they had named him as their future Grand Master. He had experienced much pleasure in being present that evening to witness the presentation (in such excellent terms) to Bro. Barber. He was sure it must have been very gratifying to have so well earned an honour paid him. As an old member of that lodge, and one who had had the privilege of installing a Master in it, he might be permitted to say in reference to Bro. Lloyd that he never in the whole of his Masonic career heard a ceremony more correctly or more impressively performed than that of the installation by him.

Bro. Cooper-Foster also returned thanks.

Bro. I.P.M., Bro. Oppenheim, proposed "The health of the W.M.," who had served with distinction the junior offices of the lodge, and whom they still knew as a genial companion, and whose good qualities were innumerable. He (Bro. Oppenheim), had no doubt he would reflect great credit upon the lodge, and at the expiration of his year of office would receive at their hands those commendations they were so ready to give to those who were deserving of them.

The W.M. returned thanks, and proposed in felicitous terms "The health of Bro. Lloyd, P.M., Installing Master," who responded in appropriate terms, but at too great length to be reported.

The W.M. then proposed "The health of Bro. Oppenheim, I.P.M.," which he was assured they would all receive with enthusiasm. He would upon his retirement carry with him the

affection and good wishes of every member of the Burlington Lodge.

Bro. Oppenheim responded and said, with regard to the humble services he had performed he was very grateful for their good opinion. He was very glad indeed that his last act in his year of office, was to present Bro. Barber with so handsome a testimonial. He assured them that the recollection of his year of office would never be effaced from his memory, and he should always remember it as one of the brightest years in his life.

Several other toasts were proposed, including the officers, (Bros. Humphries, Catbert, Slee, Stebel, Hutton, Phillip), and the brethren separated pleased at having had a truly Masonic treat.

PROVINCIAL.

DEVONSHIRE.

DEVONPORT.—*Lodge St. Aubyn* (No. 954).—The regular monthly meeting of this lodge was held on Tuesday, the 8th inst., at the lodge rooms, Meric town. About fifty brethren were present including several brethren from other lodges. Bro. James Hawton the W.M., Prov. G. Dir. of Cers., took the chair punctually at seven o'clock, and at the same time was supported by each of the officers of the lodge in their respective chairs. The minutes of the last regular lodge having been read and confirmed, a ballot was taken for the two candidates proposed and seconded at the last lodge meeting, namely, Mr. John Weary and Mr. Thomas E. Gay, and the ballot being in their favour, the Tyler was directed to prepare them for the ceremony. The lodge was then passed to the second degree, when Bro. Renfrey, who had satisfactorily passed his examination as an E.A.P. was admitted into the Fellow Craft degree. The lodge then closed in the second, and resumed in the first degree, when Messrs. Weary and Gay, were introduced and initiated into the ancient mysteries. A subject was then introduced by Bro. Gudridge, P.M., with reference to an alteration of the By-laws, of which he had given notice, and after some discussion on the question it was resolved to defer the matter till the next lodge meeting. All the regular business having been transacted the closing ode was sung, and the lodge closed an ancient form, and the brethren adjourned to the ante-room for refreshment. The visitors representing the following lodges were present, viz: Bros. Braddon, Mills, Malley, 70; Edwards, 13; Taylor, W.M. Phillips, S.D.; Peryely, 202; Leigh, S.W., 1,205; Blake, W.M. Knight, I.G., 230; Ripper, 1,212; Sawyer, Toms, Patterson Morgan, 1,091; Thorning, S.C., 175, and J. Baxter, Sec., 954.

KENT.

PLUMSTEAD.—*Pattison Lodge* (No. 913).—This lodge held its meeting at the Lord Raglan, Barrage-road, on Thursday, the 3rd inst. Bro. W. J. Palmer, W.M., occupied the chair, supported by Bros. Hughes, S.W.; J. Henderson, P.M., as J.W.; Denton, P.M. and Sec.; Jessop, Treas.; Pain, as S.D.; Knight, J.D.; and Griffith, I.G. The visitors present were Bros. Wahab, P.M.; Davies, J.W. 13; May, S.W. and Butt, 700. Bro. Thornton was raised to the three degrees in a very impressive manner. There being no other business, the lodge was closed in due and ancient form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 2nd inst., and was attended by nearly fifty brethren, among whom were Bros. W. Kelly, Prov. G.I.L., and I.P.M.; Stanley, W.M.; Pettifor, Clarke, and Weara, P.M.'s; Klein P.M. and Prov. G. Steward; Crow, J.W.; Dr. Pearce, Sec. Palmer, S.D.; and others. Among the visitors were:—Bros. Duff, Millican, and Johnson, P.M.'s; Buzzard, S.W.; Sculthorpe, J.W.; and other brethren of No. 523; E. Mackney, 89; A. G. Chamberlin, 1,007; J. Barnard, 1,130, and others. The lodge having been opened and the minutes of the last regular lodge and of a lodge of emergency, including a vote of £10 towards the repair and enlargement of the organ, read and confirmed, a dispensation for the initiation of seven candidates, granted by the Prov. G.M., was read. A ballot was then taken for Captain P. P. Goodchild, of Glen Parva, Mr. Robert Overton, jun., Mr. Julius St. Thomas Clark, M.B., Mr. Richard Blankley, Mr. George Santer, and Mr. Thomas Horton Kirby,

all of whom were severally initiated, as was also Mr. Frank Billingsley Williams, elected at the preceding meeting. The lodge having been closed, the brethren adjourned to refreshment, and spent an hour or two very pleasantly. Various songs were sung by the brethren, and Bro. Mackney, as a visitor, delighted those assembled by his brilliant performance on the violin.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—An emergency meeting of this lodge was held on Friday, the 4th inst., for the initiation of Sir Hening St. John Halford, *Bart.*, of Wistow, and Albert Pell, Esq., one of the Members of Parliament for the Southern division of the county. Nearly forty members and visitors were present. Among the former were: Bros. Kelly, Prov. G.M.; Toller, W.M.; Rev. J. Spittal, Duff and Goodyer, P.M.'s; Buzzard, S.W.; Sculthorpe, J.W.; Baines, Sec.; Rev. Dr. Hayerott, S.D.; Partridge, J.D.; Lewin, I.G.; Johnson, Org.; Rev. John Halford and others. Among the visitors were: Bros. Buck and Clarke, P.M.'s; Spaniard, Barnham, Dr. Clarke, Capt. Goodchild, Williams, Palmer, Rowbotham, Barber, and other members of No. 272, Barnard, 1,130, Chamberlain, 1007, and others. A ballot having been taken and the candidates duly elected, Mr. Pell was first introduced, and he having to leave for town by an early train, the ceremony of initiation was completed with him, except the lecture on the tracing board and the charge. He having retired, Sir Henry Halford was introduced, and the ceremony was again very efficiently performed by the W.M., who afterwards delivered the lecture on the tracing board and the charge on initiation. A candidate having been proposed for initiation, the lodge was closed, and the brethren separated.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—The anniversary festival of this lodge was held at the George Hotel, on Thursday, the 3rd inst. The W.M., Bro. the Rev. W. Langley, P. Prov. S.G.W., took the chair at three o'clock, supported by Bro. Kelly, Prov. G.M. All the officers of the lodge and many brethren, besides a good attendance of visitors, amongst whom were Bros. Oxford, P.M. 466, Prov. S.G.W. of Northamptonshire and Hunts; Duff, P.M. 523, P. Prov. S.G.D.; Dean, 1,007, P. Prov. G. Reg.; Chester Peon Newcombe, 362; Duncome, 466; Flood, &c. On the lodge being opened in the second degree, Bro. Robinson, P.M., presented Bro. H. Douglas, W.M. elect, for the benefit of installation. The ceremony was performed by the outgoing W.M., who also delivered the usual charges to the W.M., Wardens, and brethren. Bro. Douglas then appointed and invested his officers as follows.—Bros. Langley, I.P.M.; Fast, S.W.; Bright, J.W.; Rev. W. Kay Robinson, P.M., Chap.; Oldham, Treas.; W. Mann, Sec.; S. Weaver, S.D.; Barnard, J.D.; C. L. Ferneley, Org.; W. A. Leadbetter, I.G.; Petty and Clark, Stewards; J. Turrille, Tyler. The usual votes of thanks to the Installing Master, outgoing Sec., and Treasurer, were duly proposed and responded to, and a P.M.'s jewel presented to Bro. Langley. Bro. Chester Pero Newcome was proposed as a joining member, and the lodge was closed in ancient form by the newly-installed W.M., and the brethren adjourned to one of the best banquets Bro. Selby has ever put upon the table, comprising all the delicacies of the season. Great credit is due to Bro. Selby for his care for the creature comforts of the brethren at all the meetings of the lodge, but on this occasion he far exceeded his usual liberality. On the withdrawal of the cloth, the usual loyal and Masonic toasts were given, interspersed with songs, and the brethren separated at an early hour, many of them having a long, cold drive over bad Leicestershire roads before them. This lodge has only been in existence three years and a half, and it has provided very handsome furniture and every requisite for its meetings, besides voting money to various Charities.

NORFOLK.

YARMOUTH.—*Lodge of Friendship* (No. 100).—On the 25th ult. the installation meeting of this lodge was held. The lodge was very numerously attended, a number of Masons from the surrounding districts being present. Bro. Wright was installed W.M. for the ensuing year, the ceremony being impressively performed by Bro. Oswald Diver, P.M. The meeting was held in the record room of the town (Yarmouth). In the evening the brethren met at the Crown and Anchor Tavern on the Quay, when Bro. Franklin, the worthy host, catered most liberally for their requirements, and a truly Masonic evening was spent. Bro. Morgan, Prov. G.S., was present.

SOMERSETSHIRE.

CREWKERNE.—*Parret and Axe Lodge* (No. 814).—This lodge met at the George Hotel, Crewkerne, on the festival of St. John for the purpose of installing the W.M. elect, Bro. F. W. Gilpin, but that gentlemen being unfortunately prevented from attending, owing to severe indisposition, the installation, therefore, could not take place, and was postponed until the next monthly night of meeting. The lodge was numerously attended, and in the absence of the W.M., Bro. J. Budg., P. M., P. Prov. G.J.D., presided. Amongst the visitors were Bros. Smith, P.M., New South Wales; Gilliard, 1168, Prov. G.J.W.; Hine, 976; Dyke, 665; G. G. Style, W.M. 329; and Tanswell, 479. An excellent banquet was provided by Bro. Marsh, of the hotel.

WINCANTON.—*Lodge of Science* (No. 437).—On the 20th ult. this lodge, which has met during the thirty-four years of its existence at the Red Lion Hotel, Buntingford, Dorset, and removed out of that province into that of Somerset, under warrant from the Grand Master, was formally opened at the National School room at Wincanton. The imposing ceremony of dedication was performed by the D. Prov. G.M. of Somerset, Captain Bridges, who was accompanied by the Prov. G. Sec., Bro. Else, and other Provincial Grand Officers. Bro. C. R. Shepherd was installed W.M. for this year, and the following officers were invested:—Bros. Sherring, S.W.; Mathews, J.W.; Atwell, Treas.; and Haanen, Sec. Afterwards the brethren dined together at the Trooper Inn, and enjoyed a very pleasant evening.

YEovil.—*Lodge of Brotherly Love* (No. 739).—The annual festival of St. John was celebrated by this lodge on Wednesday, at their rooms in the Chough's Hotel. Present: Bros. Capt. Bridges, Dep. Prov. G.M. of Somersetshire; Elleys, Prov. G. Sec.; Dr. Woodford, Prov. G.J.W., and a large number of local and visiting brethren. The D. Prov. G.M. installed Bro. G. G. Style to the chair of W.M. of the lodge. The following officers were then appointed by the W.M.: Bros. Farley, S.W.; Chaffin, J.W.; Forster, Treas.; W. B. Milborne, Sec.; Helliar, S.D.; Nosworthy, J.D.; Harvey, Tyler. Bro. Bruton ably acted as the Dir. of Cers. After the lodge had been closed, a sumptuous banquet was partaken of, being provided by Bro. Sharland, the respected host of the Choughs Hotel.

YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1,010).—This lodge held its regular meeting (under dispensation), on Thursday, the 3rd, instead of Wednesday, the 2nd inst. There were present:—Bros. C. J. Todd, W.M.; Ll. W. Longstaff, Prov. J.G.W. I.P.M.; S. Mosely, R. A. Marillier, and C. Copland, P.M.'s; J. Humphreys, S.W.; J. Pyburn, J.W.; and other members of the lodge. Visitors: Bros. G. Hardy, P.M., P. Prov. S.G.D.; W.M. 250; M. C. Peck, P.M., Prov. G. Sec.; W. D. Keyworth, P.M. 57; F. A. Hopwood, P.M. 237; W. Reynolds, P.M. 250 and others. The following were balloted for and accepted:—Bro. R. Glover, P.M. 57, as a joining member; Mr. J. Walker, as a candidate for initiation. Mr. Walker was then duly initiated into the first degree by the W.M. The W.M. stated that he had secured the Seacoates Hall for the term of seven years for the purposes of the lodge, and moved pursuant to notice—"That as soon as the necessary arrangements can be carried out, the lodge be removed to the Seacoates Hall, Waship-street, Hull." The motion was seconded by Bro. S. Mosely, P.M., and carried unanimously. An exceedingly interesting and instructive paper was then read by Bro. Ll. W. Longstaff, P.M., Prov. J.G.W., on "Modern Freemasonry; its development, objects, and rites." The essayist gave a short and clear account of the history of the development of Freemasonry during the 16th, 17th, and 18th centuries, and of its progress since that time, and concluded with a description of the various rites practised at the present day. The W.M. moved a vote of thanks to Bro. Longstaff, P.M., for his very able and interesting paper, which was seconded by the Treasurer; and after a few remarks from Bro. Peck, P.M., Prov. G. Sec., and others, carried by acclamation.

Judging by the amounts of water and salt which should properly be found in pure butter, out of twenty-six samples tested, fifteen were more or less adulterated. Except in four cases, however, the water of adulteration does not exceed 5 per cent., nor the salt one per cent., and it is worth noticing that, in those cases where the old falsifications are employed to any extent, the comparatively more recent one of tallow is absent.—*Food Journal*.

SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—*Union Lodge* (No. 332).—The usual monthly meeting of this lodge was held in the Masonic Rooms, 170, Buchanan-street, on Monday, the 7th inst., Bro. Robert Mitchell, R.W.M., in the chair. Bros. John Smith, S.W.; David B. Birrell, J.W., and who were ably assisted by Bros. Jas. Balfour, P.M., Gibson, Sommerville, Stirrat, Johnston, Pettigrew, Miller, and others, to the number of eighty brethren, being the largest meeting the Lodge Union ever held, with one exception, (the night of election). The lodge having been opened in the first degree, the minutes of the last monthly meeting and three emergencies were read and duly confirmed. Applications were then laid before the meeting from eight gentlemen for admittance into our Order, which were approved of, and they being duly prepared, received the degree of E.A. at the hands of the R.W.M., in a very able and impressive manner. This making no less than sixteen candidates since the present Master took the chair, which augurs well for the future prosperity of the lodge, so far as candidates are concerned. The lodge having again resumed its usual form, different items of business were brought before the meeting, motions were duly tabled, and committees were appointed to carry forward the following objects, viz.: Benevolence, lodge supper, to procure a lodge bed in the Royal Infirmary, testimonial to Bro. Balfour, P.M., for his services rendered while Master, and other objects which are unnecessary to mention. The newly made brethren were then admitted one by one, and the test applied to each separately. Instructors were then appointed, when the lodge was afterwards closed, all seemingly well pleased with the nights' proceedings. It may be well said that before the end of the year, this will be one of the most flourishing lodges in the West of Scotland.

ROYAL ARCH.

ENGLISH CONSTITUTION.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The companions of this chapter assembled on Thursday, the 27th ult., at the Bridge House Hotel, Southwark. The M.E., Comp. A. D. Loewenstark, with his brother Principals in their respective offices, Bro. J. F. Timms, of the Parent Lodge, and Bro. King, of No. 871 were exalted to the Holy Royal Arch degree. After which the companions proceeded to elect the officers for the ensuing year. Comps. J. W. Avery, was elected M.E.Z.; T. J. Sabine, H., and J. Trickett, J. The other offices were filled by old and approved companions of the chapter.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION LODGE OF MARK MASTERS (No. 86).—The annual meeting of the lodge, which promises to be second to none in the Mark degree, was held on Wednesday, the 2nd inst., at the Freemasons' Tavern, the following brethren were present:—Bros. R. Boncey, W.M., M. A. Loewenstark, P.G. Steward, I.P.M.; A. D. Loewenstark, P.G.I.G., P.M., and W.M. elect; J. L. Rosenthal, S.O.; C. Swan, P.G.S.B., Sec.; J. F. Timms, E. J. Arnold, and others. Visitors:—Bros. Israel Abrahams, late of No. 8; M. Emanuel, 65; Dr. Mondelet, 22; F. Walters, P.M. 22, P.G.I.G., a P.M. and the first Sec. of the lodge. The minutes having been read and confirmed, ballots were taken for Dantzerger, Beck, and Braham, of the Montefiore Lodge, No. 1,017, as candidates for advancement, and was unanimous in each instance. Ballots were also taken for Bros. I. Abrahams, E. P. Albert, S. V. Abrahams, and M. Emanuel, as joining members, and was likewise unanimous in their favour. Bro. Meyer A. Loewenstark, I.P.M., then took the chair, and the following brethren being in attendance were ably advanced by him as acting W.M., in a manner which would have done credit to older Masons. The brethren advanced were:—Bros. W. Littaur, P.M. 205; S. Pollitzer, W.M. 1,017; C. J. Wertheimer, H. Regnart, S. Funkenstein, all of 1,016; and Bro. J. Emanuel, of 205. Bro. A. E. Loewenstark, S.W. 22, was then

duly installed as W.M., by Bro. C. Swan, and appointed as his officers:—Bros. I. Abrahams, S.W.; S. Pollitzer, J.W.; W. Littaur, M.O.; J. L. Rosenthal, S.O.; M. A. Loewenstark, Treas.; S. Funkenstein, J.O.; M. Emanuel, S.D.; H. Regnart, J.D.; J. Emanuel, I.G. The Secretaryship was left open consequent upon the resignation of Bro. Swan. The following were likewise proposed as candidates for the next meeting on Wednesday, April 6th:—Bros. J. Abrahams and W. Figg for joining; Bros. J. Langley, Max Littaur, and L. Emanuel H.R.A. The W.M. and brethren then adjourned to the banquet, which was well arranged by the new manager, and after the usual toasts had been disposed of, the brethren separated, having spent a most comfortable evening in Mark Masonry.

SUFFOLK.

STOWMARKET.—*Freeman Lodge* (No. 105).—The first regular meeting of this lodge, the consecration and opening of which was duly reported in our columns a few weeks since, was held on the 4th inst. Bro. Long, the W.M., opened the lodge, and there were present Bros. G. S. Golding, S.W.; F. Betts, J.W.; Spencer Freeman, Treas.; E. Warner, M.O.; C. H. Woods, S.O. The visitors were Bros. the Rev. R. N. Sanderson, P.M. 70, G. Chap. G.L. M.M.M.; W. T. Westgate, S.W. 70; &c. Bro. the Rev. C. J. Martyn, Grand Chap. of England, and Prov. G. Chap. G.L. of M.M.M., was balloted for and approved as a joining member, and Bros. J. W. Sheridan, W.M.; C. W. Sutton, P.M.; J. K. Sidgwick, P.M.; and J. Robinson, Tyler of the Phoenix (Craft) Lodge, 516, were balloted for and approved as candidates for advancement, the latter as serving brother. Bros. Sheridan, Robinson, and Sutton, being in waiting, were then introduced, and duly obligated and advanced by the Grand Chaplain to the degree of Mark Master Masons. The W.M. then resumed the chair, and afterwards Bro. Davies, of the Phoenix Lodge, was proposed for advancement at the next meeting. The lodge was duly closed, and the brethren adjourned to banquet, and spent several hours in peace and harmony.

REVIEWS.

Food Journal.

Messrs. J. M. Johnson and Son, have issued the first number of a neatly got-up publication, entitled the "Food Journal, a Review of Social and Sanitary Economy, and Monthly Record of Food and Public Health." The subjects chosen offer a wide field for investigation, and the list of contributors, among whom are some of the most eminent of our literary and scientific writers, is a guarantee that the material at command will be well worked up.

A LECTURE

Delivered by Bro. JAMES FREDERICK SPURR, P.M., at the Old Globe Lodge, Scarborough.

(Continued from page 119).

Secondly, in an ethical sense, the scope or intent of mythologists was not fable, but morality. Their design was to inform the understanding, correct the passions, and guide the will. Examples are laid down to kindle in the mind a candid emulation, leading through the temple of virtue to the temple of honour. They set off in the fullest colours the beauty of virtue and deformity of vice.

Thirdly, in a theological sense; for let a skilful hand modestly draw aside the veil of poetry and he will discover the majestic form of divinity. And it is said of Plato, from the best authorities, that he derived the sublimest principles of his philosophy from some writings of Moses which he had met with and studied in the course of his travels. Doubtless as the ancients, before the invention of letters, expressed their conceptions in hieroglyphics, so did the poets their divinity in fables and parables.

We also find that even when monumental stones were set up as memorials to posterity of any great event there

was something expressive either in the number of them or in their shape, or in the order and figure in which they were placed. Of the first kind were the monuments erected by Moses at the foot of Mount Sinai (Exod. xxiv., v. 4), and the altar of Gilgal, erected by Joshua, upon the banks of Jordan, the first being twelve pillars, according to the number of the twelve tribes of Israel; and the other consisting of as many stones taken out of the river which had been miraculously divided for their passage into the promised land, in memory of which the same number of stones were likewise ordered by Joshua to be placed in the midst of the river on the spot where the feet of the priests who bore the ark had stood (Josh iv., v. 9).

And with respect to assemblies and establishments amongst men, they even had signs and words, symbolical customs and ceremonies, different degrees of probation, &c. This manifestly appears from all histories, sacred and profane.

When the Israelites marched through the Wilderness we find that the twelve tribes had between them four principal banners or standards, every one of which had its peculiar motto, and each standard had a distinct sign described upon it.

The ancient prophets, when they would describe things emphatically, did not only draw parables or allusions from things which had offered themselves, as from the rent of a garment (1 Sam. xv.), from the vessels of potter (Jer. xvii.), &c., but also when such fit objects were wanting they supplied them by their own actions, as by rending a garment (1 Kings xi.), by imposing significant names on their sons (Isaiah viii., Hos. i.), by dividing hair into three parts (Ezek. v.), by making a chain (Ezek. viii.), &c. By such kind of types the prophets of old were accustomed to express themselves.

A further illustration may not be improper. Thus, as a society professing themselves servants of the Deity, the lodge in which they assemble presents a representation of the world, where the Great Architect hath spread over the earth the illuminated canopy of heaven. Such was the veil wherewith Solomon covered the temple of Jerusalem, and such is the covering of the lodge, as an emblem of God's power, his goodness, his omnipotence, and eternity. The lodge is adorned with the image of the sun, which He ordained to arise from the east, to call forth the people of the earth to their worship, and to exercise in the walks of virtue. They wear the figures of the sun and moon, thence implying that they claim the auspicious countenance of heaven on their virtuous deeds, and, as true Masons, stand redeemed from darkness and are become the sons of light, acknowledging in their profession their reverence and adoration to Him who gave light into his works, and by their practice showing that they carry their emblems into real life by resisting the impulse of impurity, inebriation, hatred, and malice, preferring charity, benevolence, temperance, chastity, and brotherly love as that acceptable service on which the Great Master of All in his glory looks down with approbation.

The same divine hand, pouring forth gifts of benevolence, which hath blessed men with the sight of his glory in the heavens, hath also spread the earth with a beautiful carpet of mosaic work; and that he might still add beauty to the earth he hath bordered it with the ocean. As man travels incessantly through the various incidents of life, and his days are chequered with innumerable events, so is the lodge furnished with mosaic work to remind us of the precariousness of our state on earth. Whilst this emblem is before us we are instructed to boast of nothing, to have compassion upon and aid the distressed, and to walk uprightly and with humility. The emblem of prudence is the first and most exalted object, ever to be present to the eye, that the heart may be attentive to her dictates and steadfast to her laws; for prudence is the rule of all virtues—prudence is the path which leads to every degree of

prosperity—is the channel where self-approbation flows for ever. Fortitude, temperance, and justice are her constant companions; she leads forth to worthy actions, and, as a blazing star, shines through the doubtfulness and darkness of this world. By fortitude man is enabled in the midst of pressing evils to do that which is agreeable to the dictates of right reason. Temperance, as being a moderation or restraining of the affections and passions, and considered under the various definitions of moralists, constitutes honesty, decency, and bashfulness, and lays the foundation of meekness, clemency, and modesty. By justice we are taught to do right to all, and to yield to every man whatever belongeth to him.

Thus having in an ample manner set forth the antiquity, meaning, and propriety of the use of hieroglyphics, symbols, and allegories from the earliest antiquity to the present time amongst the wisest and best of men, the next subject which comes under consideration is that of probationary degrees. The instances that might be produced of the antiquity, necessity, and general use of them would be very numerous. Suffice it here to mention the following:—

If we examine the custom of the Jews we shall see that the Levites had the several degrees of Initiation, Consecration and Ministration, and in their Grand Councils they had also three chief officers, the Principal, Vice-Principal and Chacam, or Wise Man; the last two were called Assistant Counsellors; their pupils were divided into three distinct classes, who according to their abilities were from time to time elected to fill up the vacant offices in their great assembly.

(To be Continued.)

Poetry.

MASONIC SONG.

TUNE—"Scotland yet."

Sung by Bro. G. MEIKLEJOHN, Jun.

Let's sing of Masoury, the old,
The universal art,
And celebrate this festival
With leal and merry heart—
With fortitude and temperance,
And unity, and love.
Success to every Freemason,
And wisdom from above.

Prosperity has filled our sail,
And fann'd into a flame
The ashes of fraternal love,
United we remain.
The genial, moral atmosphere,
Of this our mother lodge,
Will propagate the ancient art,
And banish every grudge.

Our corner-stone is charity,
Cemented by true love;
Our lights—a ladder leading up
To the Grand Lodge above,
The silent tongue, the faithful broast,
And outstretched helping hand,
Distinguish worthy sons of light,
In this and every land.

Now, let us hope, the triangle—
The compasses and square,
May guide and circumscribe the Craft
Henceforth, and everywhere.
To celebrate the Mason's art,
The world's historic page,
Its beauties, aye, will mirror forth,
And toll—from ago to age.

D. L.

SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, Feb. 12th.—Royal Botanic Society, at 3.30.
 Monday, Feb. 14th.—Medical Society, at 8; Royal Institute of British Architects, at 8.
 Tuesday, Feb. 15th.—Anthropological Society, at 8; Pathological Society, at 8; Statistical Society, at 8; Institution of Civil Engineers, at 8; Royal Institution, at 8.
 Wednesday, Feb. 16.—Society of Arts, at 8; Meteorological Society, at 7.
 Thursday, Feb. 17.—Royal Institution, at 8; Linnean Society, at 8; Chemical Society, at 8; Zoological Society, at 8; Antiquaries, at 8.30; Royal Society, at 8.30.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 19TH FEBRUARY, 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, Feb. 14th.

LODGES.—St. George's and Corner Stone, F.M.H.; St. Alban's. Albion Tav., Aldersgate-st.; Royal Naval, F.M.H.; Confidence, Auderton's Ho., Fleet-st.; St. Andrew's, London Tav., Bishopsgate-st.; Leigh, F.M.H.—CHAPTERS.—Mount Sinai, Radley's Ho., Bridge-st., Blackfriars; Pamure, Balham Ho., Balham.

Tuesday, Feb. 14th.

Board of Gen. Purp., at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle Tav., Leadenhall-st.; Cadogan, F.M.H.; Honour and Generosity, London Tav., Bishopsgate-st.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho.—CHAPTERS.—Enoch, F.M.H.; Mount Sinai, Auderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, Feb. 16th.

Gen. Com. of Grand Lodge and Lodge of Benevolence, at 7 precisely.—LODGES.—United Mariner's, George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Guildhall Tav., Gresham-st.; Oak, F.M.H.; Nelson, Ma. Ha., William-st., Woolwich; Maybury, F.M.H.; Buckingham and Chandos, F.M.H.; Marquis of Dalhousie, F.M.H.

Thursday, Feb. 17th.

House Com. Girls' School, at 4.—LODGES.—Globe, Guildhall Coffee House, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan, High-street, Deptford; Manchester, Auderton's Ho., Fleet-st.; Westbourne, Lord's Ho., St. John's-wood; South Norwood, Goat House Ho., South Norwood.

Friday, Feb. 18th.

House Com. Boys' School.—LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; Jerusalem, F.M.H.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton; University, F.M.H.; Moira, London Tav., Bishopsgate-st.

Saturday, Feb. 19th.

LODGES.—Pamure, George Ho., Aldermanbury.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Feb. 14th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rod, Deptford; Old Concord, Turk's Head, Montcombe-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-rod, East; Eastern Star, Royal Ho., Burdett-rod, Mile-end-rod; Camden, Adelaide Tav., Haverstock Hill.

Tuesday, Feb. 15th.

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; Dalhousie, 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., Walham Green.

Wednesday, Feb. 16th.

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, Feb. 17th.

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rod., Southwark; United Mariners, Three Cranes, Mile-end-rod.; 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, Feb. 18th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rod., 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-rod.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

PROVINCIAL.

Monday, Feb. 14th.

LODGES.—Sincerity, M. T., 22, Hope-st., Liverpool; Peace and Unity, Militia Mess Rooms, Preston; St. Mark's, 213, Buchanan-st., Glasgow; St. Clair, 25, Robertson-st., Glasgow; St. Cathberga, Crown Ho., Wimbome, Dorsetshire; Borough, Music Hall, Gateshead; Rectitude, George Ho., Rugby; Howe, Ma. Ro., Nowhall-st., Birmingham.

Tuesday, Feb. 15th.

LODGES.—Hindpool, Queen's Ho., Hindpool, Lancashire; Unity, Globe Ho., Warwick; St. John, F.M.H., 213, Buchanan-st., Glasgow; Thistle and Rose, 170, Buchanan-st., Glasgow; Govandale, 207, Govan-rod., Glasgow.

Wednesday, Feb. 16th.

LODGES.—Faith, New Inn, Openshaw, Lancashire; St. Chad's, Roebuck Ho., Rochdale, Lancashire.

Thursday, Feb. 17th.

LODGES.—Relief, Hare and Hounds, Bury, Lancashire; Richmond, Spread Eagle Inn, Chapel-st., Salford; Starkie, Britannia Ho., Kirkham, Lancashire; St. Mungo, 213, Buchanan-st., Glasgow; Commercial, 19, Croy-place, Glasgow; St. Andrew, 75, Kennedy-st., Glasgow; St. Helen's, Ma. Ha., Hartlepool, Durham; Apollo University, Ma. Ha., Oxford.

Friday, Feb. 18th.

LODGES.—Alexandra, Midway Ho., Levenshalme, Lancashire; Virtue, F.M.H., Cooper-st., Manchester; University, F.M.H., London.

[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.]