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LONDON, SATURDAY, MARCH 26, 1870.

ROMAN CATHOLIC INTOLERANCE.

Accounts have been received from Madrid of the refusal of the Roman Catholic priests in that city to perform the last sacred rites over the body of Don Enrique de Bourbon, a brother who has taken a prominent rank amongst the Freemasons of that country.

The death of the brother mentioned was brought about in a duel between him and his cousin, the Duke of Montpensier, between whom there has long existed a deadly feud, which was brought to a climax by a letter of Don Enrique to the Regent, dated 14th January last, soliciting restoration to his naval rank and pay, of which the Government of Narvaez had deprived him for his liberal sentiments. In the letter he stated that if the mere accident of being born with the Bourbon name was sufficient to induce the present Government to sustain the act of Narvaez, he should demand equal justice being meted out to the pretender, the Duke of Montpensier—who, also a Bourbon, was endowed with a hypocrisy he (Enrique) did not possess,—that he should be deprived of his position as Captain-General in the National Army. Then both would be conformed to equality, and he would never more trouble the Government of his country. Don Enrique added to this a letter addressed to the Montpensierists, which was couched in most offensive terms.

The Duke of Montpensier wrote to him asking him either to retract the letter or to disown it as his. Don Enrique replied by sending a copy enclosed in an envelope, signed with his name. The Duke, feeling himself insulted, placed the affair

in the hands of friends; they waited upon Don Enrique, who eagerly chose the alternative of a hostile meeting. Having asked several friends to act as his seconds, all of whom, knowing his eccentricities, declined to act. We are informed (what seems to be a singular fact) that he took the matter to the Grand Lodge of which he was a member (33°). Many of his brother Masons endeavoured to bring about a peaceable settlement, but in vain. The meeting being inevitable, three brethren consented to act for him—Senores Santa Maria, Rubio, and Ortez.

The preliminaries were arranged, the weapons being pistols. The choice of ground and the first shot fell to the chance of Don Enrique. At the third shot of Montpensier Enrique was mortally wounded between temple and the ear, and in three minutes expired. The remorse of the survivor was so intense that he had to be assisted from the scene, and he remained some time afterwards in a high state of fever.

Don Enrique possesses no property. Montpensier offered to adopt the family of his cousin, but acting on the advice of their uncle, the Ex-King Francisco de Apis, who expressed similar intentions, they have declined to receive any favours from the Duke, whilst the eldest son, 20 years of age, has asked his dismissal from the army, with the avowed intention of avenging his father's death.

The funeral was solemnised on Tuesday, March 14, and was perfectly non-political, being conducted by and at the expense of the brethren of the Masonic Order in Madrid. The hearse was drawn by six black horses, and the coffin, of bronze, was visible; on it was placed the sword, hat, and sash of the deceased, the Cross of Carlos III., and also various Masonic emblems, at the sight of which, it is reported, the clergy who entered the house for the purpose of performing the funeral ceremonies, refused to take any part in the proceedings, and at once withdrew all the paraphernalia of their religion, so horrified were they at the sight of the Masonic "emblems" and other insignia of the "Craft." One priest, however, who was proof against the bigoted prejudices of his brethren, consented to perform the last sacred rites, and accompanied the body to the cemetery. His name—the *Cura Senor Pullido*—deserves to be recorded.

A vast procession followed. The pall was borne by four distinguished Freemasons. Some

few Republican deputies were present. Five or six hundred of the Masonic fraternity, followed, walking six abreast, and about 1,500 or 2,000 citizens, accompanied by bands of music. By good management order was maintained, though the danger of riot was at times most imminent; and it was only by appeals to the sacredness of the spot and the solemnity of the occasion that prevented what, at the gate of the cemetery, might have grown into another rebellion.

No proceedings have as yet been taken against the Duke.

Upon this subject an evening contemporary remarks (editorially) that "English Freemasons may well believe that Cardinal Cullen's edicts against their society in Ireland are dictated merely by the caprice of power, and do not point at any real evil in the society itself. It is a little strange that the Pope, who is a Freemason himself, and who, therefore, must know better, should favour the idea that there is anything very terrible in either the beliefs or practices of the brethren of the mystic tie. But those who are astonished to find priests refusing to bury the Prince Henry of Bourbon because they espied Masonic insignia on his coffin, should remember that Freemasonry on the Continent has, before now, been used as an organisation for the spread of revolutionary doctrines, and that there may be a tendency among the male population in Roman Catholic countries to substitute the minimum of religious belief which is required for admission to the Order, for the elaborate dogmas of the Romish Church."

The statement that "Freemasonry on the Continent has, before now, being used as an organisation for the spread of revolutionary doctrines," is not the fact. That in the dark ages—when personal liberty was so strictly limited, and when scarce any opportunity was given for the dissemination of Liberal opinions—members of the Masonic Order found the formula of the lodge a convenient means of securing secrecy in their meetings for other purposes cannot be denied; but if the whole body of Freemasons are to be made to bear the obloquy of the doings of all its individual members, and are to be denounced as revolutionary incendiaries, on the same principles, what a burden of sin must rest upon the Romish Church if she is to be made responsible for all the evil deeds of her individual members, against whom crimes of the most revolting description are recorded as being perpetrated in her name. On the principle that,

for the acts of a handful of its members—or even men who only used the name of Freemasonry as a cloak to conceal their real objects—our Order is to be held responsible in after generations these acts, therefore, although there doubtless amongst them many honourable and high-minded men, the whole body of Roman Catholics may be ranked as murderers, poisoners, thieves, usurpers, and in fact guilty of every crime that can possibly be enumerated.

That a deeply-seated hatred of Freemasons and Freemasonry prevails among the Catholic priests is not to be wondered at. Ignorant themselves for the most part, their chief object seems—instead of diffusing light throughout the world—to be to foster ignorance and prevent the acquisition of knowledge.

That Freemasonry *per se*, or the Freemasons as a body, have ever done any act which would tend to be subversive of the Roman Catholic or, indeed, any other religion, is untrue: and the "Infallible" head of the "Holy Church," a Freemason himself, must know this. It seems extraordinary that he should encourage, by his own example, his minions in persecuting and oppressing a body whose principles are directly against any interference with either religious or political opinions, the mere mention of which in a lodge is by the Constitutions of every governing body of the order absolutely prohibited.

Freemasonry is now, and has through successive generations, been an active agent in throwing down the barriers of ignorance and superstition, and in the dissemination of knowledge; and it is but natural that a body of men, dealing with an ignorant and blindly superstitious people, should fear the loss of the great power they possess if the enlightening principles of our noble Order should extend its influence into their preserves.

In spite of all the opposition—in the face of all attempts to exterminate it—in defiance of Bulls, anathemas, and excommunications—Freemasonry still finds faithful adherents in the very strongholds of the Roman Catholic Church, and truly may it be said that *magna est veritas et praevalabit*.

The following passage, which has excited great indignation amongst the French Freemasons, occurs in a recent letter which Pius IX. addressed to Monseigneur Darboy, the Archbishop of Paris:—

"You are not ignorant of the fact that these Masonic societies, and other associations of iniquity

similar to them, have been condemned by the Roman Pontiffs, our predecessors, and by ourself; and that even grave penalties have been inflicted on those belonging to them. These impious sects, which, though bearing different names, are connected with one another by the complicity of the most criminal designs, and animated with the blackest hatred against our sacred religion and the Apostolic See, attempt, both by means of pestilential writings distributed far and wide, and base manœuvres and all kinds of diabolical artifices, to corrupt everywhere morals and minds, to circulate monstrous doctrines in all directions; to breed and propagate abominable vices and unheard-of infamies; to shake the rule of all legitimate authority; to overthrow, if it were possible, the Catholic Church and civil society, and to drive God himself from heaven."

One would imagine that the "Holy Father" should understand both the sanctity of an oath and the sacredness of a promise. If the statements here made are true, then he is a wilfully perjured individual in betraying the secrets of the Order. If, on the other hand, the facts are not as stated, he is guilty of disseminating wilful falsehoods and a base slander, as he must be well aware. Our brother Pio Nono (once a Freemason, always a Freemason) must remember the peculiar moments when he was first admitted into Masonry; and the recollection of those peculiar moments should teach him to mete out that *Charity* to his *Masonic* brethren which the teachings of Our Lord and Saviour have failed to induce him to extend to his *Christian* brethren.

WHAT MASONRY GAINS BY BEING BASED ON CHRISTIANITY,

By Bro. J. E. JOHNSON.

In the first place, what is Masoury? As far as we can understand it, we believe it to be an institution organised for bringing out important truths, the effects of which are felt in the increased intelligence, a more liberal disposition, and a higher respect and reverence for the great Creator, on the part of those belonging to the organisation. This we believe to be true Masonry, both speculative and theoretical, and operative or practical.

Such being Masonry in its truest sense, and which would be acknowledged by outsiders to a far greater extent were we to live up to the tenets of our profession better.

Now, do these characteristics originate with Masonry? We say, unequivocally, No! Then where did they come from? Reverently, we say, they emanated first from God, the Supreme Architect, the author of the Bible, the compend of Christianity. No one who reads the Bible thoroughly and thoughtfully but finds there the most sublime truths taught, and in a manner calculated to elevate and refine the mind from all that would debase. So inwrought are those God-given truths into the Masonic institution, that it would tumble to atoms at once were we to separate them. Then we come necessarily to this conclusion, that a belief in the Bible and in the God of the Bible, gives permanency to the Masonic institution.

Again, by a constant study of the Bible, or investigation of Christianity, which is but the teachings of the Bible carried into daily practice, we become strengthened in a right course; we become stronger mentally, morally, and devotionally; in other words, we are potential for good. Temptation becomes to a greater extent powerless, the pure, spiritual atmosphere that we continually inspire, wafted to us over the *opened word*, on the bended knee, coming from the God of power, must make us immeasurably strong. Now, we cannot thrive or grow in spiritual or moral size or stature, simply as a permanent institution, but add to it the element of power or strength and how different we at once become as an organisation. Now this power cannot come from earth, or anything connected with the earth; it comes from the purer realms of Christianity. Therefore we affirm, as the second conclusion arrived at, that the nearer the Mason comes to the source of power, and the deeper inspirations he inhales, the more potential he becomes.

Power we have seen to be a main element of the original Christianity, therefore the more Masonry leans towards or becomes, so to speak, lost in Christianity, the more will she become a gainer.

Once more, a constant reader or student of Christianity has the warm rays of the sun of righteousness, in which lie concealed the fervid and affectionate element of love, that binding cord cementing permanency and power, and making him who cherishes these elements the perfect man. The Christian cannot be perfect only as he brings to their utmost capacity the three elements of Faith, Hope, and Charity.

It is Hope that gives permanency its peculiar value; Faith is the basis of power; and so Charity is love, carried out in its purest form, God himself is love, and as the Christian can become fully so only as he is filled with the Spirit of God, therefore love of charity must be an element of his being.

Masons, in carrying out the principles of action characterizing them in the life that Masoury teaches, will necessarily manifest a charitable disposition, not from a selfish motive, but as a habit, that becomes like an article of dress we are partial to; one that is frequently, perhaps constantly, worn. You see among Masons no bitter animosity, no selfish feelings, no desire to override one another. On the contrary, you see a living out of the Scripture injunction, "Be kindly affectionate one to another with brotherly love; in honour preferring one another." In short, it is a firm conviction with them that they cannot lead such lives as they should, unless they fulfil the law of love, so that we come to the conclusion that all there is that makes the institution of Masonry of any value whatever is gained by its being based upon Christianity. Take away from Masonry its wisdom, its strength, and its beauty, as an organic body of itself, and we have no such society. Take away these same elements emblemised by Faith, Hope, and Charity, and what becomes of Christianity. It is gone. But, brethren, so long as God exists Christianity must always have a place in heaven and on the earth; and if Masons will always cherish their Christianity, I think Masonry will never die out until we gain that home where the atmosphere is so impregnated with love in its purest and broadest scope, that charity will be lost in God's own immediate presence, where faith will be banished by a spiritual light, and hope has ended in fruition.

Bearing these principles in mind, brethren, go on in your labour of love, and search after more light and truth; knowing full well that the darkness in which we grope may last for a time, but persevere we should and ought, for a glorious future will, sooner or later, open before us.

REAL CHARITY.—The Committee of the Metropolitan Free Hospital have just received the second munificent donation of £1,000 from an unknown friend, under the initials "E. G.," and request us to give publicity to their grateful acknowledgments for the same.

LODGE MINUTES, ETC.—No. 11.

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

(Continued from page 423, Nov. 27th).

"Glasgow, 27th Decr., 1794.

"St. John's Day.—This being the anniversary of St. John the Divine, Bro. Jno. Bigg, R.W.M., and a respectable number of the members of St. Mungo's Lodge dined together in the Buck's Head Inn; from thence they proceeded in procession with music and torches to the Trades' House Hall, where were convened the Argyle and St. David's Lodges. About half-past seven the business of the evening was opened by prayer by St. Mungo's Lodge as being senior. Many fine songs were sung and loyal toasts drank, and the whole of the evening was spent with the greatest harmony and concord, much to the honour of the Craft. A little after eleven o'clock the lodges were shut by St. David's as being Junior, when the whole of the members dismissed in peace and good order."

31st Decr., 1794. In Mr. Houstoun's Laigh Kirk Close.—Mr. Wm. Cleghorn * * * was regularly entered an Apprentice, and thereafter passed a Fellow Craft Mason in our lodge," &c.

10th Jan., 1795.—"Thereafter John Ross, Musician, who said he was made for St. Mungo's Lodge about eight years ago for playing on the fiddle to the lodge meetings—but acknowledged he believed clandestinely—was duly entered an Apprentice, passed Fellow Craft, and raised a Master Mason," &c.

13th Jan., 1795.—"St. Mungo's Lodge wishes to have a Tailor that will undertake as follows, viz.—and to which David Ferguson, their present Tailor, cheerfully agreed, and was then unanimously agreed upon, for the present year:—

1st. To be at the Master's call at all times when wanted to summons meetings, committees, &c To be paid for the same at the discretion of the Master.

2d. To deliver all cards monthly meetings, &c. under penalty of removal on a third proven compliance of negligence.

3d. To attend the Master as porter during the days of meeting. To be paid at the Master's pleasure.

4th. To attend the mornings after meeting to remove every impediment in the room before 10 o'clock.

5th. To be paid one pound ten shills. stg. of yearly salary and a pair of shoes, optional to the Office Bearers.

6th. To be allowed an assistant on meeting nights, to be paid by the lodge."

There are some disputes in regard to the funds, especially when the Master interferes with the Treasurer's duties. The fee of 2s. 6d. for recording the names of members in Grand Lodge books, being optional, is often evaded on one pretence or another."

9th January, 1796.—"In consequence of a summons sent to the Office Bearers, and other free members* of this lodge lodge," &c.

24th Feby., 1796.—"Unanimously agreed that members may be entered when and where their friend who recommends them chuses,† provided the landlord be a Mason, or if a landlady, she be a widow of a Mason, and that no members be initiated upon the day of election," &c.

Feby., 1796.—A committee's report winds up with "Wanted also vouchers for sundry R.A. Masons made by Bro. Begg." We ask what had the lodge to do with that ?

2nd March, 1796.—"It was unanimously agreed that an assistant—viz., a Bro.—be got to Top the Lights, in order to lessen the burthen of the Stewards."

No gas with them then. To "top" the candles reminds us of a story we have heard long ago about a young lady home from a boarding-school, who observing the candle burning rather dimly, addressed her father as follows:—"Top the luminary, papa." "Fats the lassie saying, sirce," says the father. "Snite the canel, faither," says the son, acting as interpreter *pro tem*. This is equalled by the gentish midshipman on board ship, who, upon repeatedly ordering Jack to "extinguish that luminary," receives in response a continual "Aye, aye, sir," while the light still burns away. The middy, waxing wroth, reports the circumstances of the case to the captain, who says "—— it, sir, who could understand that?" And no sooner had the captain himself ordered Jack to "douse the glim" than the luminary was immediately *extinguished*. Every society has its own peculiar *mysteries* and styles of working.

(To be continued.)

* A "free member" here evidently means one who has the full privilege of lodge membership, and has duly paid all his dues.

† A bad system that, tending to perpetuate the baneful drinking customs.

THE MASONIC STUDENT.

THE NEWEST OR LATEST MEMBER.

When a man has passed through the first three degrees, and is raised to the sublime degree of a Master Mason, he finds himself in a novel position, receives the congratulations of his friends, and often; vastly too often; ceases to take any great interest in the Masonic institution, contenting himself with his attainments, and so rests satisfied to become a mere block, an unpolished ashlar, and of little use in the great temple of morality and brotherly love.

This falling away, however, is not from any dissatisfaction with the Order, but from a mistaken idea that he has acquired all the knowledge he can; his curiosity as to the principles and work of the Order has been gratified, and he needs not now give much, if any, attention to the lodge meeting; merely attending calls, and scarcely ever found in his attendance, except only on some special occasion, and so falls back to a state of comparative indifference.

This state of things is undesirable, and detrimental to the newly made member, as much or even more than it is to the Masonic Order; because the material for membership is ample, although it may never become highly polished. But with the member there exists a vast difference. When he has been raised to the sublime degree of a Master Mason, the lodge ceases to claim from him any further public examination of his proficiency, and if he has no incentive to emulation and study of the philosophical principles underlying the ritual and drama of the degrees, he is apt to fall back into indifference, and for any usefulness in the institution is no better than he would be, had he never connected himself with the Order.

This view of things is known and felt much by those who are the brightest members and officers of a lodge, and to find a remedy for this evil of indifference and unintelligent apathy, is an object most desirable to be discovered and presented to all new members, and indeed to the older ones.

There are, as we think, some good and efficient motives for thoughtful action which may be usefully presented to the mind, the conscience, and the hearts of the membership of the Order, that should stir up in them more noble thoughts of the institution than that of mere membership; should revive their interest in its workings; its philo-

sophy; its benevolent principles; its universal brotherhood; its means of national and individual usefulness; its morality; and its spread over the earth; until, from its extent and moral influence, there shall emanate from its operative workings the proclamation of the prophetic announcements: "Glory to God in the highest; on earth, peace, good will to men."

MASONIC INSCRIPTIONS UPON PUBLIC BUILDINGS.

From the *Voice of Masonry*.

To the Editor:

Will you allow me a word upon the subject? A petition, drawn up by one of our most influential and public spirited citizens, is now being circulated, praying the constitutional convention in session at Springfield to insert a provision in the fundamental law of the State, forbidding any sectarian denominations, or any associations, from advertising themselves by inscriptions on corner-stones of public buildings, which practice is offensive to a large number of the people and in conflict with the National and State Constitutions. The occasion of this movement was the inscription upon the corner-stone of our new State House of the cabalistic insignia of Masonry—its date, "A. L. 5868." A similar petition was presented to the last legislature, which members, apparently fearing to discuss the matter, first received with a laugh; then moved to refer it to the committee on Swamp Lands, and then recovered its self-respect by referring it to the Building Committee, where it slumbers. This is a matter of conscience and settled principle, not only with many religious people, but with many other public-spirited citizens and it cannot be put down with a laugh or a trick. What right has that one association among all the rest to come forward and arrogantly put its inscription upon our public buildings, built by a tax upon the mass of the people? Suppose my own denomination, the Congregational, should come forward and assume the right to inscribe upon public buildings "A. P. R. 219," the year of Plymouth rock, the year when the Pilgrims set up the first Congregational church in this land, what would all other denominations, all citizens, say? Suppose the Mormons, or the Baptists, or Catholics, should secure an invitation to put their peculiar emblems upon the edifices which are the common

property of the people? You know that there would be such an outcry as would soon displace the offensive inscriptions. Nor does the use of a mimic trowel and compass and square give the Masons any peculiar right, or their ceremony any peculiar fitness, to such occasions. It is a mere form. Nor has the assumed date of Masonry any appropriateness in this land or any other. No public or private document would have any validity dated according to that chronology. The era of our Lord's birth is the date of Christendom; and no other is legitimate in civil affairs. Besides the assumption in thrusting aside this era of the Christian nations, it is, as already suggested, offensive to the conscience and the religious convictions of very many who have a right to be heard in a matter of such common concernment. Another thing of the same kind is just now brought to our notice by the canvasser for the Plymouth monument fund.

That corner-stone was laid by the Masons of Massachusetts, a State which, forty years ago, was moving to annul the lodges, as inconsistent with republican institutions. At the time of that ceremony in Plymouth, in 1859, aged citizens, clergymen, ladies, and all were thrust out from the awning, to make room for the Order, which was displaying itself, much to the annoyance and indignation of the old Puritans present. Upon the inscribed plate deposited within that corner-stone was engraved the insignia of Masonry.

What right had that single association thus to thrust itself into such an isolated position, and so to perpetuate what many citizens believe to be a misrepresentation and a slander, viz., that the Pilgrims had any open or secret affiliation with a system, whose mystery and ostentation are so repugnant to the very idea of Puritanism?

PHILO CARPENTER.

January 1, 1870.

REPLY.

To the Editor of the *Chicago Tribune*:

"I notice in your paper of to-day a letter upon the above subject from Philo Carpenter Esq., of this city, a gentleman whom all that know him esteem very highly for his excellency of character and high moral reputation; but, like many other good men, he has his crotchets, one of which—possibly the last—is to run a tilt against Masonry.

"It is a sad perversion of time and money to be

so employed—that is, seeking to destroy an institution whose objects are commendable—rather than exerting the same financial and moral force to subdue the moral iniquity that is so rampant in every part of our city. We should suppose the suppression of vice in all its forms a much more legitimate work for a Christian philanthropist.

“But his present complaint is, that the corner-stones of buildings laid by Masonic ceremonies should have the supposed age of the world upon them, rather than the year of our 1868. As he asks the reason why? may we not in reply say, why not? Masonry is not a Christian Church, but dates back of the Christian era in its operative origin, and can only date Masonically such buildings as they are invited to lay the corner-stones of by the authorities having the control of the edifices to be erected.

“But, as Masons, we take higher ground, and say to all cavillers, we do not seek to lay the corner-stones of buildings, we only do this by request; and, if you do not wish it done, please save us the trouble and expense. But, if the beautiful ceremony is solicited of the Grand Lodges of the States, the Masonic body has the undoubted right of common courtesy to put on the stone the date when the ceremony was performed. As to the absurd question about “the Mormons, the Baptists, the Congregationalists, or the Catholics putting their peculiar emblems upon edifices which are common property,” why not! If the officers controlling public property ask any of them to lay the corner-stones of public edifices, we see no reason why the Mormons should not put on their emblems, if they have any. But we query whether any of them would be asked to do any work of that kind, and there is little danger of the result indicated.

“As to the Puritanism of the Pilgrims of Plymouth rock, the less said about it the better. The purity of Christianity is what all well-balanced minds love; but the fanaticism of the descendants of the Plymouth Rock people will not bear the light, and there is probably more of what is called moral philosophy in the State of Massachusetts than orthodox Christianity in other States of the Union.

“I might lengthen my letter much in reply to Mr. Carpenter, but forbear to trespass on your space. I will, therefore, close my remarks with a hope that Mr. Carpenter will become better informed of the principles of Freemasonry—of its objects, its usefulness, and its universality. If, however, he wishes to open up a controversy, he will find that iniquities of professing Christians have been brought to light, and which can be raked up from the ashes of oblivion, if need be, to show that they are far more numerous and abominable than any that have been perpetrated by some Masons, but which can no more damage Masonry than the abominable conduct of some professing

Christians can damage the great body of Christianity.

“Respectfully,

“JOHN C. W. BAILEY,

“Editor, *Voice of Masonry*.

“Chicago, Jan. 6, 1870.”

MASONIC JOTTINGS.—No. 12.

BY A PAST PROVINCIAL GRAND MASTER.

OCCURENCES OF 1717.

Some brothers, who deny that there was Speculative Masonry before 1717, nevertheless ascribe to the preponderance of Speculative Masonry in the old lodge the occurrences of that famous year.

OUR HISTORICAL DISCUSSIONS.

In our historical discussions credit must be given to Masonic Traditions, known to have existed at the beginning of the 18th century, until it shall have been satisfactorily shown that they are untrue.

OUR TRADITIONS.

A Correspondent who desires (I use his own words) “to learn in what way our Traditions should be dealt with *historically*,” should look into the Masonic writers of Germany.

ARCHITECT AND PHILOSOPHER.

In the ancient lodges the Architect was the host; the Philosopher was the guest.—*Old MS.*

STRASBURG CONSTITUTIONS, A.D. 1459.

These Constitutions enjoined that no Craftsman or Master should be received into the Fraternity who did not keep Christian discipline.

JOSEPH AND MASONRY.

The builders of the Pyramids had their lodges, and Joseph may have been what is now called Grand Master of all the Egyptian Lodges. But the religion of the Egyptians was not a Monotheism, and the Masonry of these lodges could not have been a true Freemasonry.

SUBJECT FOR A MASONIC PICTURE.

A brother who desires a subject for a Masonic Picture, may take Architects and Philosophers conversing in the lodge of the Masons who built the Parthenon.

NUCLEUS.

What is the essential part of Masonry might be made the nucleus of an Institution altogether different from it in organisation and ceremonies, and possibly not less effective.—*Old MS.*

MASONIC NOTES AND QUERIES.

FREEMASONRY.

At page 123 of "Notes and Queries," for January 29th, 1870, I read as follows:—"Gower and his pupil Chaucer were both Knight Templar Freemasons." I challenge that statement, and consider it purely imaginary. Knights Templar were often forced to become burgesses of a city or burgh in order to have liberty to trade; but they did not therefore also join the Masonic Craft, so as to learn to be able to work as masons. Again, in the *Magazine* for June 25th, 1864, page, 507, I read, "We can show you some startling passages, which are either pure Freemasonry or pure nonsense. They occur in a work written and printed in 1492." Very good: quote them by all means; we are quite eager to undergo this startling sensation. At present, we can only speculate as to the sort of effect that will be produced. If the effect be both pleasing and powerful, it is too bad to make a Masonic celestial mystery of it. However, whether nonsense or not, we are at present rather shy of believing they make any reference to our Speculative Freemasonry, whatever they may have to Operative Masonry, although there may be accidentally ideas common to both.—W. P. BUCHAN.

LESSING, WIELAND, GOETHE.

I congratulate a Brother upon his possession of the twenty-one volumes of the *Freemason's Magazine*, but I cannot conscientiously congratulate him upon having, as yet, made much use of them. If he had but turned over the leaves, he would not still be ignorant that Lessing, Wieland, and Goethe were Freemasons.—CHARLES PURTON COOPER.

MASONS OF ENGLAND AND THEIR WORKS.

In the *Magazine* for August 16th, 23rd, and 30th, also September 6th, 1862, will be found a long and very interesting article upon the above subject by Mr. Wyatt Papworth. Although not agreeing with his definition of Free-mason, yet his paper is highly worthy of careful perusal.—W. P. B.

THE GERMAN THEORY.

See the Jotting thus entitled, p. 107 of the present volume. Many years ago I was told that sufficient and reasonably correct information respecting the German Theory might be got from Masonic periodicals. I have here recorded my experience that this is not the case. The only articles affording intelligible information respecting the German Theory that I have any recollection to have seen in Masonic periodicals, are two articles in the present series of the *Freemason's Magazine*—the one, Masonic History, vol. vii., p. 421; the other, Review of Brother Findel's book, vol. xiv., p. 134. Considering all circumstances, and especially the small support which the *Freemason's Magazine* receives from the Craft—small in comparison with what it ought to be—it would be unjust to complain if more that is elucidatory of the German Theory has not yet appeared.—A. PAST PROVINCIAL GRAND MASTER.

THE 1744 D'ASSIGNY.

This, in my opinion is an evident get-up by Bro. Hughan to distinguish himself. The fact of a similar passage appearing in a much later work by Dermott is a proof of the forgery.—LEO SECONDUS.

SOLOMON'S TEMPLE AND ROYAL ARCH MASONS.

At page 218 I read as follows, viz.:—"As to the perfect model of architecture, the temple of Solomon." Now, I consider that idea to be a mistake, for the temple of Solomon could no more compare with the Parthenon as a "perfect model of architecture" than the ideas and worship connected with the latter could compare with those of the former. Give honour where it is due.—W. P. B.

ORDER OF THE TEMPLE AND ROSY CROSS.

My time will not allow of my extracting the necessary matter for your readers on the bearing of the Templar Order upon the Masonic institution, or, still less, that of the Rosicrucians; and I must therefore decline replying to the unfraternal attacks upon my own particular opinions, especially as the minds of my detractors seem illogically warped by their evident leaning to views of the bitter opponents of anything beyond Craft Masonry. As, therefore, I question their partiality, I would merely point out that even early last century there seems to have been opposing rites, and that high grade tradition informs us that in the 17th century both the Templars and Rosicrucians adopted the media of Craft Masonry to continue their ceremonies and opinions, and admitting this, as shown by the "Ancient Grand Lodges, used the Masonic general assemblies for that purpose, and that the mere admission of ignorance by any particular brother is neither a proof of his wisdom nor of the falsity of these traditions; and the more especially as, to my derived knowledge, many of the high grades refused to take minutes of proceedings, fearing they might fall into improper hands, which would certainly have been the case, coupled also with the fact of the destruction of existing records from the same cause. Brethren who honestly wish for information can examine the matter for themselves by joining the higher degrees, instituting a comparison betwixt them, and perusing the various works on the Gnostics, Templars, Cabalists, and Rosicrucians. I may, however, point out the following *exoteric* information as bearing upon the *esoteric* Masonic and chivalric traditions:—

1. *The charter of Transmission of the French Ordre-du-Temple.* The signature of Philip of Orleans in 1705 has been authenticated, and also that of James Henry de Durefort, Duc de Duras, 1681, by the late Dr. Morison. Now the tradition of English Templary points to the Scottish Order. Dr. M., however, though certain of the correctness of the signature of the Duc de Duras, declines to pledge himself to an authentic history beyond 1705, which is the date assigned by members of the Order for the forgery of the charter; but it has also been pointed out to me, that though James Henry de Durefort had been created Duke in 1680, yet he did not pay his fees and take out his patent until 1686. In fact, everything points to 1705, and this charter specially anathematizes the Scottish Templars with their brethren of St. John of Jerusalem, which the French Ordre-du-Temple would never have gone out of its way to do, had there not been such a Scottish Order, with claims superior to their own. But, further, the charter alludes to an alteration of signs and words, to distinguish themselves; and it is scarcely likely there would have been any signs until after the connection of the Templars with the Masonic institution, besides which, the

French statutes, though not Masonic, have an evident derivation that way. (For copy of the charter, see Bro. Woolf's work).

2. By means of old members, the Masonic Templar Order has been traced in England and Scotland to about 1740. I see no reason to throw discredit on this assertion of Dr. Burnes and others.

3. We have the statement of Dr. Leeson of the existence in 1722 of the Royal Arch, Kadosh, and other principal degrees of the Ancient and Accepted Rite. I have examined this statement critically, and find no impossibility, but should certainly prefer full particulars from the pen of the learned Dr. himself. I notice the 1670 tobacco box has the motto of the Royal Order of Scotland, and that its evident owner married in 1670, went abroad with James II. in 1688, and, remaining in France, was attainted.

4. In A.D. 1769, Bro. Morin was at Kingston (Jamaica), and in January of that year, in a Grand Consistory of Princes of the Royal Secret, informed the Prince Masons that from investigations made in Paris to learn whether the Masons styled "Kadosh" were not in reality the Knights Templar, it had been determined that the degree should for the future, be styled "Knights of the Black and White Eagle," and that the jewel should be a black eagle, and the degree is so styled in the regulations of 1762. This undoubtedly authentic extract proves two things—firstly, that at this date the connection of Templary with Masonry was of some antiquity; and, secondly, that the Order of Templars was then considered a higher grade than the Rose Croix, thus confirming the London working of a century ago, evidenced by a diagram in the possession of Bro. R. W. Little, and the lecture of G. M. Dunckerley—both alluded to at p. 22 of my little book.

Our Craft brethren may rest assured that the Templars are not likely, on the bare *ipse dixit* assertions of their opponents, to undervalue their traditions, nor do I myself consider it necessary that we should go out of our way to answer the carping of those whom nothing seems able to satisfy, and whose lucubrations are in some cases a burning disgrace to the cause they profess to serve.—† ‡ JOHN YARKER.

A COUNCIL OF RITES (page 205).

"Faith without works is dead;" therefore if, in such a case as this, Bro. Yarker can produce no works to prove his faith, the said faith is dead. As for "those Freemasons who (now) believe in the transmission of our traditions from the days of Solomon"! they will believe anything.

The foundations for the assertion that the *present ceremonial of our Freemasonry* existed "prior to 1717," as given by Bro. Yarker, are of very little value indeed, for the said foundations vanish into mist when you view them closely.

That Royal Arch Masonry is older than 1717 is purely imaginary.

I have no doubt the last century Grand Templars or Holy Wisdom companions had as good a reason for using the date 1686 as the members of the St. John's Lodge, Glasgow, had for adopting their 1057 date. Pretension, no doubt, had a hand in both, and if the foundation of the 1686 date be no better than that of the 1057 imposition it is not much worth.

I should like to hear Bro. Hughan's opinion as to what the Rosicrucian Society is, or was, founded upon.

Through the courtesy of Bro. Yarker I have a copy of his "Notes on the Orders of the Temple and St. John," yet the said work contains no proof whatever of there ever having been any "Ancient Grand Lodge of all England held at York." Such an idea is a mistake, and I trust Bro. Yarker will excuse me saying so. Therefore if the said Ancient Grand Lodge never existed, the idea of its revival is, of course, absurd, and the whole fabric built upon such a foundation at once falls to the ground. More—and I speak as a true friend of the Order—if Freemasonry is to obtain, and keep the esteem and respect of the worthy, it will *keep itself by itself*, for the less it has to do with these so-called higher Orders, the better for it. In fact, the energy which brethren ought to devote to further the carrying into practice the noble principles of Craft Masonry is altogether wasted upon these useless high degrees, which are of no benefit to anyone except it be to Masonic jewellers, or others similarly interested; they take up time which might be far better and far more usefully employed. Even many of those who have got these high degrees run them down: they say, "They are all humbug—money and time wasted—Craft Masonry being all-sufficient." I could give a good deal of evidence to support this, both from the *Magazine* itself, as well as from my private repertoire. There is, no later than February 12th (page 132), a member of the 33rd degree, under the signature of "Fiat Lux," describing these high degrees as being "doubtless the invention of the arch-enemies of our Order," and I side with him there for many reasons; therefore, to sum up, I trust that our "beautiful three-step Masonry," as Bro. Hughan, at page 153 styles it, will be ever kept sacred and inviolable. It is complete within itself, and now that it has, in its present state of ritual and forms, stood for a century and a half with its Grand Master at its head, it needs no innovation upon this now time-honoured and good working custom, in the, to say the least of it, rather curious notion of a "Most Eminent and Supreme Grand Master of a Supreme Grand Council of Rites." These Rites and High Degrees are the parasites of our Freemasonry, which suck its blood. Unless cut down, they would ultimately go far to kill the tree. These are the sincere opinions of—
W. P. BUCHAN.

THE RED CROSS OF ROME AND CONSTANTINE & BRO. MATIER, 30°, ETC.

I would much like to know in what respect the term "*absurd Masonic Order*" applies to the above degree more than to the other chivalric degrees in connection with Freemasonry, e.g., Knights of Malta, Knights of the Eagle and Pelican, or Rose Croix, and others. Mark, I do not say either is *absurd*; the phrase is Bro. Matier's, not mine. With all respect for his Masonic zeal and abilities, I think the term a misnomer.—W. J. HUGHAN.

BRO. ONEAL HAYE AND FREEMASONRY.

An Entered Apprentice will find the ensuing passage in one of Bro. Oneal Haye's contributions to the *Freemason's Magazine*, which is entitled "Freema-

sorry Considered."* Many a one, and I myself among the number, have scoffed at Freemasonry as a vain show and a hollow cheat before the light shone down on the dark waters of ignorance, and now acknowledge, with gratitude, that the first thoughts of an after state, the first gleams of an awakening to a higher and better life, and the first longings to be enrolled in the society of the G.A.O.T.U.'s chosen were engendered by the teachings of Freemasonry.—CHARLES PURTON COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—There are a few typographical errors which I should like to correct in my communication on the above subject on March 19th, page 231, 8th line, 1st column, "Of course it is admitted" should be, "Of course *if* it is admitted," &c., then "all that 'Fiat Lux' has said in the *Freemason's Magazine* may readily be believed." 34th line, 2nd column, "A.D. 1710" should be "A.D. 1720." Thus, "There is not a work known that refers to the third degree as a *separate degree* that was printed before A.D. 1720."

I may say here that this is not the first time that the Royal Arch degree has been supported by me in the *Freemason's Magazine*. A long account of its origin and history appeared in my "Analysis of Ancient and Modern Freemasonry," and for some weeks a friendly and interesting discussion was maintained between the well-known and respected brother, the "Masonic Student," and myself. On several occasions beside I have not refrained from expressing my opinions on Royal Arch Masonry.

Yours fraternally,
W. J. HUGHAN.

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

Dear Sir and Brother,—I have no objection to defend Royal Arch Masonry as at present constituted. Bro. "Fiat Lux" appears to think otherwise; but he must please remember that the attack came from him first, and consequently he may fairly be asked for the reasons why he objects to Royal Arch Masonry, when so many of the most distinguished Masons uphold it in this country.

I do not defend the *innovation* of the Royal Arch originally, but think that since the union of 1813, the degree is susceptible of defence, and is now really a part of Ancient, Free, and Accepted Masonry.

If "Fiat Lux" will give his objections to Royal Arch Masonry as at present constituted, and the reason why the degree should be treated with contempt,

* See my communication, "Bro. Oneal Haye," page 187 of the present volume. By some inadvertence, three only of our brother's aforesaid contributions are there mentioned. There are two others—15th and 22nd June, 1867. The passage inserted above will be found in the former. The date of the first contribution is erroneously stated to be April 10th instead of April 29th.

he may expect an answer from me in evidence that I "do not ignore the value of proof." It will be well to avoid *personalities* in the discussion, and the less "Fiat Lux" says about *my newly-born zeal for facts* the better, for surely he cannot be in earnest in so saying, as throughout my Masonic career the *facts* of Masonry have been my constant study and delight. I purpose limiting myself to three communications on the subject, if Bro. "Fiat Lux" will agree to do the same; his letters to appear on the 2nd, 16th, and (finally) 30th April, and mine on the 9th and 23rd April and (finally) 7th May respectively.

Yours fraternally,
W. J. HUGHAN.

A PERSONAL EXPLANATION.

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

Dear Sir and Brother,—I find in prominent type, and in a conspicuous position of a contemporary, chiefly devoted to advertising purposes, an article entitled "Masons and Antimasons." I will not, for one moment, take any exception to the style of the "editorial" in question, although it is a veritable "gusher;" but I must really protest against such remarks as the following:—

"We must therefore condemn those well-meaning brethren who enter the lists to do battle with its profane opponents, especially in the columns of a secular newspaper. . . . It is, besides, a proof of great presumption on the part of these self-appointed advocates, who, in all probability, lack in essential particulars the qualifications for a victorious encounter with the foe."

Now I have had the honour for many years to be a constant contributor to Masonic literature, and I may flatter myself, have not altogether failed in my endeavours to elucidate the truth and to defend our Order, when necessary. As to whether *my* humble efforts would be considered a "proof of presumption," I must leave others to judge; but I wish to characterise and point out the above paragraph as a piece of impertinence, reflecting upon all brethren who may dive beneath the surface in Masonic lore.

In my opinion, the editor of this magazine, on the principle of *audi alteram partem*, was perfectly justified in publishing the extracts from "Notes and Queries."

Yours fraternally,
A. CONSTANT CONTRIBUTOR.

YORK LODGE (No. 236).

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

Dear Sir and Brother,—I thought the following act of grace of the Earl of Zetland, G.M., relative to the York Lodge would interest you, and perhaps your readers. For the reasons explained in the enclosed memorial the brethren at York had long expressed a desire to change the name of the lodge. At the commencement of the present year, and in view of its being the last year of office of the noble Earl (who is our oldest subscribing member, having been a member upwards of five-and-twenty years), it was felt the time had come to ask for permission to make the change. Accordingly I gave notice in open lodge, and to every brother by circular, that I should read

a form of memorial to that effect at the next lodge meeting. The draft was so read. A vote was then taken, and carried unanimously, to adopt it, and that it should be signed and forwarded to the Grand Master through the Grand Secretary. The following is the reply:—

“Freemason's Hall, London,
“26th Jan., 1870.

“Sir and Brother,—Your memorial to the M.W. Grand Master, praying permission to change the name of your lodge. His lordship has been pleased to accede to the application, and the lodge will therefore in future bear the name of the *York Lodge* (No. 236). I am, Sir and Brother,

“Yours fraternally,
“JOHN HERVEY, G. Sec.

“To Bro. J. C. Swallow,
“Sec. Lodge No. 236, York.”

These documents have been entered upon the minutes of the lodge, and the change is now an accomplished fact.

Yours fraternally,
JOHN CHAS. SWALLOW,
Sec. of the York Lodge.

“To the Right Hon. the EARL OF ZETLAND, K.T.,
Most Worshipful Grand Master.

“We, the undersigned, the Master and Wardens of the Union Lodge (No. 236), meeting in the Masonic Hall, Duncombe-place, York, in pursuance of a resolution passed in open lodge at a regular lodge, held on Monday, the 17th day of January, A.L. 5870, A.D. 1870, humbly request your Lordship to grant permission that the name of this lodge may be changed from that of Union to the *York Lodge*.

“It has long been the wish of the brethren of this lodge that it should be more closely connected with that of our ancient city, and with the Masonic glory with which the name is associated. Our early traditions inform us that from the time of Prince Edwin, A.D. 926, when the first lodge was held in the Norman crypt of the York Minster, under a charter from King Athelstan, a Grand Lodge existed in an uninterrupted stream until about the year 1790; and although the York Grand Lodge then died out from the growing importance of Masonry in the south of England, yet Masonry itself continued to flourish in the north, and gave birth to the Provincial Grand Lodge for Yorkshire, from which sprang the Union Lodge in 1777—one of the most influential lodges in the province. The Provincial Grand Lodge was always held at York until the year 1821, when it was divided into separate provinces. On the 14th of August, of 1821, the first Provincial Grand Lodge, under the title of North and East Ridings of Yorkshire, was held in the Grand Lodge room in the city of York, and there regularly, until the year 1830; and it was not until the year 1835 that the Provincial Grand Lodge was held out of this city, since which time it has been held in various towns in the province, and at York in 1836, 1838, 1841, 1843, 1848, 1851, 1856, and 1864. Thus the importance of York, as having taken a prominent place in the history of English Masonry, the charges and regulations it has framed under the title of the York Constitutions, and the present appellation still given

to those working under them of “Ancient York Masons,” entitle us to your consideration to make the required change.

“That the name of our lodge should be more distinctive is by the brethren desired, as there are two Lodges of Union in London and nine in the country, beside eight of the same name in foreign parts.

“For the desired name of *York* to distinguish our lodge by in future, we call your lordship's recollection to the fact that, throughout the world, this city has been, for a great length of time, regarded as almost the birthplace of Masonry, or at least as its foster-mother; and we hope that this feeling, coupled with our strong desire, will be a sufficient excuse for sincerely hoping your lordship will grant our request.

“We have the honour to be, my Lord, your Lordship's most humble and obedient servants,

“THOS. GIBSON HARTLEY, W.M.

“JOSEPH TODD, S.W.

“MATHEW COOPER, J.W.

“JOHN CHAS. SWALLOW, Sec.”

MEMORIAL OF THE LATE BRO. OLIVER.

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

Dear Sir and Brother,—The first and centre window and brass in memorial of the late Bro. Dr. Oliver having been now placed in, I am obliged to ask those who have kindly promised subscriptions for them. The window is much admired and very appropriate, and the brass of course explains *why and by whom* it is dedicated to the Doctor's memory.

The subscriptions provided will be insufficient to entirely cover what has been done, but I must settle this, and hope hereafter to do more.

Yours fraternally,

J. J. REYNOLDS.

South Hykeham Rectory, Lincoln.

SCOTCH MASONS.

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

Dear Sir and Brother,—I am a young Mason, and have to ask you to grant me a small space in your *Magazine* to state an experience, as I am desirous to learn if it is an exceptional one.

Several years ago I promised a Scotch friend that if I ever was made a Mason I would be made one in Glasgow, a place I often visit. I kept my promise, and allowed twelve months to elapse before making application (in the town in England in which I reside) to be affiliated by a lodge. No objection was taken, except by two or three members, and that on the ground that I was a Scotch Mason. My application was at once withdrawn. I was not tested or declared incompetent.

Yours fraternally,

A SUBSCRIBER.

In the monthly “Microscopical Journal” for March, is an obituary notice by Mr. Joseph Lister, F.R.S., Professor of Clinical Surgery in the University of Edinburgh, of his father, the late Mr. J. J. Lister, F.R.S., to whom science is so much indebted for improvements in the microscope.

THE MASONIC MIRROR.

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

MASONIC MEMS

THE installation of the M.W.G.M., the Earl de Grey and Ripon, will take place on Wednesday, May 27th.

THE M.W.G.M. has appointed Comp. Witty as Prov. G. Superintendent for Wiltshire. The installation will take place in June at Swindon.

THE UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

THE votes of the brethren are solicited on behalf of Mary Cornwall Palmer, at the April Election of the Girls' School. The candidate is a daughter of the late Bro. W. J. Palmer, of Old Hall, in the parish of Pencoyd, Herefordshire, who died in 1864, leaving his wife and three children, aged 11, 13, and 15, in destitute circumstances. Bro. Palmer was initiated in the Boscawen Lodge (No. 699), Chacewater, Cornwall, in 1861. Proxies will be thankfully received by Bros. H. Luckes, of Ross, and Thos. Donne, of the same town. The case is strongly recommended by numerous Prov. G. Officers in Herefordshire, Monmouthshire, Somersetshire, and Gloucestershire.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hauts, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case was second on the list of unsuccessful candidates last election and is vouched for, and urgently recommended by a strong list of influential brethren, as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., 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

he prisoner had 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.

A WARRANT has been granted for a Mark Master's Lodge, to be held in Newport, Monmouthshire, and to be called the "Keystone" Lodge. We hear the first meeting will take place in the course of ten or twelve days.

TYLERS of Lodges, Janitors of Chapters, Equerries 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.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

KENT LODGE (No. 15).—The brethren of this lodge met on Wednesday, the 9th inst., at the Guildhall Tavern, King-street, Cheapside, Bro. C. C. Gibbs, W.M., in the chair, assisted by Bros. J. C. Woodrow, as S.W.; and W. C. Powell, J.W. The lodge having been opened, the minutes of the previous meeting and the report of the audit committee were read and confirmed. This being the night for the installation of the W.M. elect, Bro. W. C. Powell, a Board of Installed Masters was opened, sixteen being present. On the re-admission of the brethren, the newly-installed W.M. was saluted in the three degrees, and the ceremony was admirably and impressively rendered by the retiring W.M., Bro. C. C. Gibbs. The W.M. then invested his officers as follows:—Bros. J. Sennett, S.W.; E. P. Barlow, J.W.; J. Pinder, S.D.; W. Manger, J.D.; S. Hayworth, P.M., Treas.; R. E. Barnes, P.M., Hon. Sec.; J. Barlow, Dir. of Cers.; T. B. Webb, Steward; and F. Beckett, Tyler. It was resolved unanimously, "that the thanks of the lodge are especially due, and hereby tendered to Bro. C. C. Gibbs, P.M., for his kindness in performing the duties of Installing Master, the very able and efficient manner he had discharged those duties, and also to mark the estimation he is held in by the brethren, that the lodge present him with the life governorship of the Royal Benevolent Masonic Institution." Business concluded, the lodge was closed, and the brethren adjourned to banquet, at which the usual loyal and Masonic toasts were given and responded to. Bros. R. A. Wright, P.M. 504; Prov. S.G.D. Herts; H. A. Steeman, P.M. 75; J. Shaylor, P.M. 177; G. Palmer, P.M. 704; G. W. Avery, P.M. 617; J. C. Scott, P.M. 94; and others, were present as visitors.

MOUNT LEBANON LODGE (No. 73).—The regular monthly meeting of this lodge was held on Tuesday, the 15th inst., at the Bridge House Hotel, Southwark. In the absence of the W.M., the lodge was opened by Bro. F. Walters, P.M. The minutes having been read and confirmed, two members of No. 163, who wished to join the Mount Lebanon Lodge, and one gentleman who was a candidate for initiation, were subjected to the ordeal of the ballot-box, the result being successful in each case. The chair was then assumed by Bro. D. Rose, I.P.M., who raised Bros. Phillips, Raydon, and Whitaker to the M.M. degree, and then gave place to the W.M., Bro. F. H. Ebsworth, who had arrived, and presided during the rest of the evening. Bro. Angel received the second degree, and the initiation was postponed in consequence of the absence of the candidate. The sum of thirty guineas was voted from the lodge funds to the Masonic Charities. The business of the lodge being concluded, between twenty and thirty brethren adjourned to an excellent banquet.

BEDFORD LODGE (No. 157).—The brethren of this lodge met on Friday, the 11th inst., at the Freemasons' Hall, Bro. J. Smith, W.M., in the chair, supported by Bros. J. Hills, S.W.; Wm. Holland, J.W.; and P.M.'s Levander, Treas.; and S. Hill, Sec. The lodge was opened, and the minutes of the former meeting were read and confirmed. Bro. Millis performed the ceremony of raising Bro. Selby in a very excellent manner. Mr. J. T.

Briggs having been balloted for and accepted, was initiated into the Order. The lodge was then closed, and the brethren sat down to a very sumptuous banquet, the toasts usual on such occasions followed. The visitors were:—Bros. P. Walters, P.M. 73; G. Garner, 47; G. S. Ayres, W.M. 95; Harper, 749; Pymm, W.M. 749, and several others.

LODGE OF TEMPERANCE (No. 169).—The regular meeting of this lodge was held on Tuesday, the 17th inst., at the White Swan Tavern, High-street, Deptford, Bro. John Thomas Moss, W.M., in the chair. The lodge being opened and the minutes confirmed, a ballot was taken for the admission of Messrs. John Frederick Potter, Woodley, Arthur Llewellyn, Devereux, Benjamin Martin, Ingledew, and Samuel Copping, which proved unannouncedly in their favour, and Messrs. Woodley, Devereux, and Copping were duly initiated. Bros. George James Hillstead, John Thomas Holmes Moss, George Henry Leggett, and Reece, having proved their proficiency, were entrusted and retired. The lodge was opened in the second degree, and they were then passed to the degree of F.C. The lodge was then closed, and the brethren then adjourned to the third Thursday in April next. The banquet which followed reflected great credit on Bro. Porter. The usual toasts were given, "The Initiates" was received with enthusiasm and responded to by Bro. Woodley. The toast of "The Officers" was responded to very effectually by Bro. Alfred Pulley, S.W. The Tylers' toast brought to conclusion a very pleasant evening. Amongst the visitors were: Bros. W. H. Warr, P.M. 23; E. Harris, P.M. and Treas. 73; F. Walters, P.M. 73; H. Keeble, 73, S.D. 1,275; T. D. Barnard, 700; Smith, W.M. 829; J. Percival, W.M. 147; T. C. King.

LODGE OF SINCERITY (No. 174).—The regular meeting of this lodge was held at the Guildhall Tavern, Gresham-street, city, on Wednesday, the 16th ult., 1870. Bros. Gee, W.M.; Adkins, S.W.; Savage, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G.; Lacey, I.P.M.; Rawley, P.M., Treas.; Barlow and Norris, P.M.'s; Newton, P.M., Sec.; Allen, Cooper, Dellow, Deering, Buranelli, Farrow, Hilliard, Ives, Heather, Miller, Mortlock (P.M. Industry), Mann, Newman, J. Thomas, G. Thomas, Smith, Shortland, Stevenson, Wright, Wood, and Paddon. Visitors:—Bros. H. G. Buss, P.M. 27, 1,293; J. Terry, P.M. 228, W.M. 1,278; Emmott, Lodge of Industry; Bright, 103; Levy, Joppa Lodge; Matthews, 537. The lodge being opened, the minutes were read and confirmed. Bro. Cooper was passed to the F.C. degree, and Bros. Deering and Wood raised to the degree of a M.M. Two gentlemen's names were received for initiation. The sum of two guineas was voted to a distressed brother. A further sum of three guineas (in all five guineas) was voted towards the fund now being raised for the purpose of purchasing a lifeboat to be presented to the National Lifeboat Association. A petition on behalf of a deceased member's widow was signed by the W.M., officers, and other brethren, previous to its submission to the Board of Benevolence. The lodge then closed in perfect harmony, and the brethren retired to banquet. After the cloth had been removed, the usual loyal and Masonic toasts were given and heartily responded to by the brethren. Other toasts were given, including the W.M., Past Masters, and officers, and the manner in which they were received was proof of the unanimity existing in the lodge. Bro. Rawley, P.M., in complimentary and suitable speech, presented to Bro. Lacey, I.P.M., a handsome gold watch which the members of Sincerity desired him to accept as a token of their appreciation of his services to the lodge. Bro. Lacey, in reply, thanked the brethren for their valuable present. He said he was pleased to find that his services to the lodge were of such a character as to win the esteem of the members, and he trusted that for the future they would find that his zeal for the lodge's welfare will not be diminished, but on the contrary; for with such a token of regard he would always have a constant companion reminding him of the necessity of punctuality in all things, while the hours on its face would indicate to him the flight of time, and urge him on to perform his task while the day lasts, and to perform that task well. In replying to the toast of "The Visitors," Bro. Buss said he was pleased to have had this opportunity of visiting the Lodge of Sincerity, for it was the first lodge he visited after receiving the degree of M.M. (and that was some years since), and from then till now he had always known the lodge as one in which the work was carried on in a true Masonic manner, and whose members are always regular in their support to the several Charities. He said that it was in the Lodge of Sincerity that he first was impressed with the claims that the Masonic Institutions had upon the Craft, and he knew that to

the late lamented Bro. Terry, P.M. and Treas. to the lodge, much of the support now rendered to our noble Institutions was due. Bro. Terry, whose name is almost a household word in the Craft, and whose geniality is always welcome, responded to the toast of the Masonic Institutions. He said, that he thanked the members of the lodge for their support to the several Charities, and hoped that the day was far distant when the Lodge of Sincerity failed to send a Steward to one or the other of the festivals in aid of the funds of the different Institutions. He also alluded to the commencement and working of the North-Eastern Masonic Charitable Association, which sprung into existence about three months ago, and into which (by each member paying one shilling per week) a sum of nearly sixty pounds has been paid. Already five of its members are eligible as life governors to one or the other of the Institutions, and he expressed his pleasure to find that so many of the members of the Sincerity Lodge had embraced the opportunity which so easily secures a life governorship to its members, and he trusted that before they separated other members would give their names in to Bro. Newton, P.M., who is the honorary Treasurer to the Association. After spending a very pleasant evening, the brethren separated at an early hour.

LODGE OF FRIENDSHIP (No. 206).—A meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall-street, on the 10th inst. Bro. A. R. Rumsey was passed to the second degree, and Bro. Adolphus Painter was balloted for as a joining member. There being no further business before the lodge, the brethren adjourned to the banquet.

NEW CONCORD LODGE (No. 813).—This prosperous lodge held its usual meeting at the Rosemary Branch Tavern, Hoxton, on Friday, the 18th inst., at three o'clock, p.m., when the following officers and brethren were present:—Bros. Hart, W.M.; Bartlett, S.W.; Atkins, J.W.; B. Wilson, I.P.M. and Treas.; Main, P.M. and Sec.; Emmens, Bertram, Boyce, and Nightingale, P.M.'s; Salisbury, S.D.; Blyth, J.D.; Sinclair, Dir. of Cers.; M'Davitt, Org.; Absell, I.G.; Lloyd, Steward; and Bros. Hofbaun, A. Hill, Taylor, C. Hill, Phillips, Gallant, Gabb, Rhein, Webster, Brustlin, Shellard, Spratt, Gain, Cusworth, Cain, Rands, Denny, Hubbard, Fauquy, Dine, Walker, Cheshire, Townsend, Chant, and Potter, and a very distinguished party of visitors, including:—Bros. Terry, Prov. G.S.B. Herts; Mather, W.M. 65; Forbes, J.W. 65; and Stein, P.M. 212. The lodge was opened in due form, and the minutes were read and confirmed, after having substituted ten in lieu of five guineas for the Boys' School, at the ensuing festival. The lodge proceeded to ballot for the admission of Messrs. Pyne, King, Harus, and Boyden, and they were unanimously elected. The lodge was then opened in the second degree, and Bros. Shellard and Gallant being candidates for the third degree, answered and retired, and the lodge being opened in the third degree they were raised to the sublime degree of M.M. The lodge was resumed to the first degree, and Bro. Rhein being a candidate for the second degree, answered and retired. The lodge was resumed to the second degree, and Bro. Rhein was passed to the degree of F.C. The ceremony of installation was then performed by Bro. Wilson, P.M. and Treas., who installed Bro. Bartlett into the chair of King Solomon in a most able and masterly manner, to the gratification of all who heard him. Bro. Bartlett then invested his officers, to whom he gave commendation and advice. The selection of officers was universally approved by the brethren present, who evinced their pleasure by their applause. The W.M. then proceeded to initiate Messrs. Pym, Harris, and King into the mysteries and privileges of ancient Freemasonry. The lodge was then closed in due form and the brethren retired to a most sumptuous banquet. After grace had been sung, the W.M. gave the usual loyal and Masonic toasts. "The Health of the P.M.'s" was given, and the W.M. had the pleasure of investing with a P.M. jewel, the I.P.M., Bro. Hart, voted to him by the lodge, and highly complimented him for his zeal and ability during his year of office. The Charities were acknowledged by Bro. Terry. The W.M. highly commended his officers for their admirable working immediately after they had been invested; and a very pleasant evening was passed, enlivened by some excellent songs and glees from Bros. Blyth, Hubbard, and Hunt, and accompanied by Bro. M'Davitt, in his usual happy manner.

DALHOUSIE LODGE (No. 860).—This excellent working lodge met at Anderson's Hotel, Fleet-street, on Thursday, the 10th inst. The chair was taken by Bro. William Bristo, jun. (in the absence of the W.M.) There were also present: Bros. Williams,

S.W.; T. Hardy, J.W.; H. St. John Ingram, Sec.; R. Thompson, S.D.; H. Dalwood, I.G.; Seymour Smith, Org., and several other brethren. The lodge was opened in due form and with solemn prayer, and the minutes of the former lodge being read and confirmed, Bros. J. G. Taylor, Herman, and Simpson were raised to the sublime degree of Master Masons, in a most perfect and impressive manner, and Bro. Knox was duly passed to the second degree by Bro. Littell, the W.M. This being the night for the election of the W.M. for the ensuing year, the brethren were unanimous in choosing for that office Bro. Williams, S.W. Bro. W. Bristo, P.M., was elected Treas., and Bro. Bradley, Tyler. Bros. Simpson, Taylor, and Warrington were elected Auditors. Bro. Bristo, P.M., then proposed that a gold P.M.'s jewel be presented from the funds of the lodge to the W.M. on his retirement from the chair, for the very able manner he had in every way, not only by his admirable working, but also for the kind, courteous, and excellent manner he had conducted the duties of W.M. during the past year, which was carried unanimously. The lodge was then closed in due form and with solemn prayer. At the banquet which followed, the chair was occupied by the W.M. elect, Bro. Williams, the W.M., Bro. Littell, being unable to remain. The usual loyal and Masonic toasts were given and responded to. The toast of "The Visitors" was responded to by Bro. Wright, P.M. 504, P.G., S.D. (Herts), among whom were: Bros. G. A. Kean, 933; H. M. Levy, P.M. 183; W. Whitley, J.W. 946; W. Montgomery, Hiawatha Lodge, 434, New York; R. H. Murray, 539, &c. After some very excellent singing from Bros. Wright, Knox, Warrington, and Whitley, the Tyler's toast followed, and the brethren separated at an early hour.

PECKHAM LODGE (No. 879).—The regular meeting of this lodge was held at Bro. Scott's, the Maismore Arms, Park-road, Peckham, on Monday, the 14th inst., and was well attended. There being no special business for the W.M. to perform, the by-laws of the lodge were read, according to notice, and subjected to a thorough and searching discussion, the result being that the lodge will for the future meet every month, except June, July, August, and September, instead of holding only five meetings as heretofore. On the election of a successor to the office of Treasurer, vacant, owing to the death of the late lamented Bro. Colvill, Bro. Barton, P.M., No. 45, who has lately joined the Peckham Lodge as a subscribing member, was elected to fill that responsible office. A repast followed.

MONTEFIORE LODGE (No. 1,017).—The brethren of this lodge met at Freemasons' Hall, on Monday, the 9th inst., the W.M., Bro. S. Pollitzer, in the chair, assisted by the Wardens and Past Masters. The minutes having been read and confirmed, Bros. Dalton, Kino, and Sloman were raised to the degree of Master Masons. Messrs. E. Petit, F. Trillat, and G. Faenza having been balloted for and approved, were duly initiated into the Order. The ceremonies were conducted in excellent style by the W.M. and his officers.

GREAT NORTHERN LODGE, (No. 1,287).—This lodge met on Thursday, the 17th inst., at the Great Northern Hotel. The only business was the raising of five brethren and passing three, the ceremonies being very ably performed. The lodge was adjourned to the third Thursday in March, and the brethren after partaking of some slight refreshment retired early. There were present:—Bros. S. Webb, W.M.; E. Moody, S.W.; H. T. Reed, J.W.; T. H. Staton, S.D.; R. Descoby, J.D.; G. Hooper, I.G.; J. Forbes, Sec. pro. tem.; and Bros. Kitchie, Elliot, Lancaster, Verdun, Buckman, Hartley, Jupe, Wrightson, and Freeman. Visitor:—Bro. Tysell, P.M.

PROVINCIAL. DERBYSHIRE.

DERBY.—*Arboretum Lodge* (No. 731).—At the anniversary of this flourishing lodge of Free and Accepted Masons, held on the 2nd inst., an unusually large number of members and visiting brethren were present. The lodge was opened at half-past three o'clock p.m., by Bro. H. Hillam, W.M., who was assisted by his officers. Bro. John Smith was duly installed W.M. for the ensuing year, the installation ceremony being performed by Bro. T. Cox, P. Prov. S.G.W. of Derbyshire. The newly-installed W.M. then appointed and invested his officers as follows:—Bros. J. C. Gribble, S.W.; H. Burn, J.W.; Rev. T. Welch, Chap.; Burton, Treas.; Gee, Sec.; Harrison, Dir. of Cers.; Coulthurst, S.D.; G. T. Ferneyhough, J.D.; Holbrook,

Org.; Speight, I.G. The business of the evening being concluded, lodge was closed and the brethren adjourned to the dining-room at the Arboretum Hotel, Litchurch, where a most *recherché* banquet awaited them, provided by Bro. Baldock.

DEVONSHIRE.

TORQUAY.—*St. John's Lodge* (No. 328).—The fortnightly meeting of this lodge was held at the Masonic Rooms on Monday, the 21st inst. The duties were commenced at 7.15 p.m. by Bro. Glanfield, W.M., assisted by Bros. Greenfield, I.P.M.; Harland, P.M.; Oliver, S.W.; Watson, J.W.; Oliver, S.D.; Paul, J.D.; and about a dozen others. The only visitor present was Bro. Dr. Hopkins, P.M., P. Prov. G.S.W. for Warwickshire, &c. The minutes of the previous meeting having been read and confirmed, the W.M. stated that he had received a note from the Rev. Bro. Bowden, P.M. and Chap., apologising for unavoidable absence. The circular of summons contained the names of two gentlemen, previously admitted by ballot as candidates for initiation. One only, however, presented himself, the other having been suddenly summoned away by telegram, received only an hour before the time of meeting. The W.M. announced that Bro. Dr. Hopkins, was present by his express invitation, in order to give his assistance in the work of the evening. He accordingly placed him in the chair. Mr. A. Gowan was then introduced, properly prepared, and duly initiated as a member of the Craft by Bro. Dr. Hopkins, who congratulated him on the seriousness with which he had received the benefit of the ceremony, and the close attention he had paid to it. The officers, too, received his commendations for the care and efficiency they had displayed in the performance of their several duties. Bro. Glanfield then resumed his chair, and called on Bro. Harland, P.M., to deliver the charge, which he did in a style equalled by few. The proceedings were brought to a close by Bro. Dr. Hopkins, who explained and illustrated the first degree to the candidate by giving him the lecture on the tracing board. On the proposition of the I.P.M., seconded by Bro. Harland, a cordial vote of thanks was passed to Bro. Hopkins for the impressive manner in which he had conducted the ceremony, and the lucidity of his subsequent illustrations. By permission of the W.M. the visitor laid before the brethren his publications of musical accompaniments to Masonic rituals, and his diagrams and book-markers sold for the benefit of the Charities. The lodge was finally closed soon after nine, and the brethren adjourned for refreshment. On the whole, a satisfactory and agreeable evening was spent, everything having passed off with order, propriety, and good effect, as it should do. The only exception was the limited attendance of the members.

ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—The monthly meeting of this lodge was held on Friday, the 11th inst., at the George Hotel, Bro. Newman, W.M., in the chair. There were also present: Bros. Ray, S.W.; J. S. Smith, J.W.; Rix, Treas.; Calthorpe, S.D.; Eastace, J.D.; Saunders, I.G.; E. Williams, M.D., P.M.; Bosworth, P.M.; Carnegie, P.M.; H. Joslin, Bigley, Woodland, Dunne, Chalk, Comery, Kinlock, O'Malley, J. Smith, Light, Piper, Bolton, Fenn, Warren, Bell, G. Smith, Middleton, and Guiver. Visitors—Bros. T. J. Rawling and Fitch, of Angel Lodge, No. 51. The lodge having been opened in due form, Bro. John Bosworth, All Souls, was unanimously elected a joining member. The brethren then proceeded according to ancient custom to elect the W.M. for the ensuing year, and Bro. G. H. Ray, S.W., was unanimously elected. Bro. J. S. Smith was then appointed Treasurer, and Bro. Witten, Tyler. After some further business, the lodge was closed in due form, and the brethren subsequently met round the festive board, where mutual regrets were expressed that the altered military arrangements of the garrison would take from Colchester the great majority of the members present previous to the next meeting. Various toasts were drunk, including "the W.M.," proposed in flattering terms by Bro. F. Williams, M.D.; "the Prov. G. Officers," with which was connected the names of Bros. E. Williams, M.D., P.G.J.W.; Newman, P.G.J.D.; Carnegie, P.G.S.W.; and Ray, P.G. Steward, proposed by Bro. J. S. Smith, and responded to by Bro. E. Williams, M.D.

ISLE OF MAN.

RAMSEY.—*Lodge St. Maughold* (No. 1,075).—The usual monthly meeting of the above lodge was held at the Masonic

Rooms, Ramsey, on Tuesday, the 15th inst. There were present at the opening, besides Bro. the Rev. W. Kermodé, W.M., Bros. Laeghlin, S.W.; Tautman, J.W.; Higgins, Treas.; Rothwell, Dir. of Cers.; Miller, Sec.; Kerruish, S.D.; Wilde, J.D.; Allen, Cleator, Swinnerton, Hannay, &c. The lodge being opened in due form and with solemn prayer, the minutes of the past meeting were, as usual, read by the Secretary, and put for confirmation by the brethren; after which, Mr. W. H. Rowe, who had passed the ballot at a former lodge, was impressively initiated, and Bros. the Rev. C. Swinnerton and J. Hainday, having been first examined as to their proficiency, were duly entrusted and passed to the second degree. A communication from Bro. the editor of the *Freemason's Magazine* was read to the lodge by the W.M. on the subject of the subscriptions to the projected "Masonic Lifeboat Fund," which the lodge regretted to find had not been taken up with that degree of spirit by the Craft in general which might have been expected from the great importance of the object. A very beautiful banner was presented to the lodge, and the business of the evening being ended, the lodge was closed with solemn prayer. The brethren then adjourned to refreshment.

LANCASHIRE (EAST).

TODMORDEX.—*Lodge Harmony* (No. 288).—The regular meeting of this lodge took place on Wednesday, the 16th inst. at the Masonic Hall, Bro. E. Lord, W.M., in the chair, supported by his officers, Bros. Buckley, S.W.; J. Hamer, J.W.; W. Pilling, S.D.; T. Schofield, J.D.; J. Greenleas, I.G.; W. Sutcliffe, Tyler. The following brethren were present:—Bros. M. Helliwell, T. Schofield, and J. Chambers, P.M.'s; J. Watson, I.P.M.; J. Lord, Sec.; B. Stephenson, W. E. Thornley, W. Riley, S. Wilson, T. Priestley, and G. Whiteley. Visitors:—Bros. T. Law (P.M.), S. Barnes, J. Elsworth, and S. Fielden, all of 219. The lodge having been opened in due form and with solemn prayer, the minutes of the last meeting were read and confirmed, and the ballot was then taken for Mr. H. Mitchell, which which was unanimous in his favour. The next business was the passing of five brethren, viz.:—Bros. Thornley, Riley, Wilson, Priestley, and Whiteley. The ceremonies were performed by Bro. W. Pilling, P.M., with that skill and ability for which he is famed. Mr. H. Mitchell was then initiated by Bro. T. Law, P.M., in his usual able manner. One proposition was made for the next meeting. The lodge was then closed in due form and with solemn prayer, and brethren sat down to supper provided at the hall.

LANCASHIRE (WEST).

PRESTON.—*Concord Lodge* (No. 343).—The usual monthly meeting of this prosperous lodge was held on Thursday, the 7th inst., at the King's Arms, Hotel. The W.M., Bro. Jas. Porter, opened the lodge at seven, and was supported by the following officers and brethren, viz.: Bros. Quayle, P.M. as S.W.; Pritt, P.M.; Heap, J.W.; Rev. Taylor, Sec. and Chap.; Cockshott, S.D.; Farmer, J.D.; Robinson, P.M. Treas.; Wilson, I.G.; T. A. Smith, P.M.; Marshall, G. W. Dawson; W. H. Stevenson; R. Hall; Bee; H. Steib, P.M.; Nicholson, Milnes, Sanderson, Poole, Clitheroe, Weights, T. H. Myres, J. T. Myres, jun., Foster, Tunnicliffe, Brown, P.M., Moss, Ashton, Bilsbrough, Woodhouse, Clark, Harkness, Gibson, 314, Nettlefold, Clegg, D. Wilson, 333, Dunn, 51, H. P. Watson, P.M., Manning. The minutes of the previous meeting having been read and confirmed, Bros. Dunn, Lodge Angel, 51, and Turner, Lodge Harmony, 580, were balloted for as joining members and accepted. The ballot was then taken for Mr. Thos. Benson and Mr. P. Kerfoot, the former being in attendance was duly initiated into the mysteries of the first degree. Bro. Nettlefold was afterwards raised to the sublime degree of M.M. by the W.M. with his usual ability, the working tools, being admirably given by Bro. Quayle, P.M. The W.M. then announced that owing to the pressure of business a lodge of emergency would be held on Saturday week. One gentleman was proposed as a candidate for initiation. After which the lodge was solemnly closed according to ancient custom at ten o'clock. The brethren then adjourned to an excellent supper prepared in Bro. Robinson's usual manner. The usual loyal and Masonic toasts were given, and some very excellent speeches made by the brethren. Altogether this was one of the most numerously attended, and highly edifying meetings on record in connection with this lodge. The toast "to all poor and distressed Masons," having been given the brethren left sorry to part, happy to meet again.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gault Lodge* (No. 523).—The brethren of this lodge assembled at the Freemasons' Hall for their usual monthly meeting on Thursday, the 17th inst., the W.M., Bro. Toller, presiding. There were also present: Bros. Kelly, Prov. G.M. and Senior P.M.; Duff, I.P.M.; W. Beaumont Smith, P.M. and Treas.; Goodyer, P.M.; Charles Johnson, P.M. and Org.; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Dr. Hayerott, S.D.; Partridge, J.D.; Atkins, Steward; Lewin, I.G.; Bembridge, Tyler; Sir H. Halford, *Bart.*; Albert Pell, *M.P.*; Rev. W. Targett Fry, Barwell, Richardson, C. A. Spencer, Moore, Whitaker, Fletcher, and others. The visitors present were: Bros. Stanley, W.M., Crow, J.W., Halford, Stannard, Barber, Overton, Williams, and J. P. Smith, of St. John's Lodge, No. 279. The lodge having been opened and the minutes read and confirmed, a dispensation for the initiation of a Lewis of the age of twenty years, granted by the Prov. G.M., was read and ordered to be entered in the minutes; the candidate being Mr. Charles Stuart Thomson, the son of a former member of the lodge. A ballot was then taken for him, and also for Mr. Frederick Toone, and Mr. Alexander Ross, who were duly elected. Sir Henry St. John Halford, *Bart.*, and Albert Pell, *M.P.*, were then examined in the first degree and entrusted, after which they retired. The lodge was then opened in the second degree, and Bro. Whitaker was examined as a F.C., after which, a M.M.'s lodge having been opened, he was raised to that sublime degree. The lodge having been lowered to the second degree, Bros. Sir H. Halford, and Pell were severally introduced, and were passed to that degree. The lodge was again lowered to the first degree, when Messrs. Charles Stuart Thomson, Williams Penn Cox, (elected at the last lodge), Frederick Toone, and Alexander Ross, were severally initiated into our mysteries. A fifth candidate was absent. The ceremonies throughout the evening were most efficiently performed by the Master and other officers. Bros. Charles Johnson, and Crow, conducted the musical chants. An elegant cigar case, silver mounted, was presented on behalf of the committee of the late Masonic hall, to Bro. Buzzard, S.W., for his valuable services as hon. sec.; and which that brother suitably acknowledged. After the transaction of some further business, the lodge was closed, and after a long evening's labour, the brethren spent a couple of hours in refreshment, and in social intercourse and harmony, the usual loyal and Masonic toasts being duly honoured.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).

INSTALLATION OF W.M.

The second meeting for the year 1870 of the Royal Union Lodge took place at the new Masonic Hall, Uxbridge, on the 21st inst., and the occasion was rendered peculiarly interesting owing to the expected visit of Bro. Colonel Francis Burdett to this the oldest lodge in the County of Middlesex, of which newly-created province Bro. Burdett was recently appointed the first Prov. Grand Master by the M.W. the Earl of Zetland.

The lodge was opened at the early hour of half-past two p.m., in order to get through the large amount of business before it, including the ceremonies of initiation and passing, the reception of the V.W. the new first Prov. Grand Master, and the installation of Bro. W. H. Coulton, the W.M. elect. As to this, it may be stated that hitherto the installation of the W.M. elect has taken place at the meeting in January, but by an appropriate alteration in the by-laws, moved by Bro. C. Horsley, and carried by the lodge unanimously, the recent and future ceremonies of installation were performed, and will henceforth take place at the first meeting in the spring quarter of the year.

The lodge was opened by the retiring W.M., Bro. Fehrenbach, and after the minutes of the preceding lodge and the alteration of the by-laws above referred to had been confirmed, and then read to the lodge, Bro. Hawkins was passed by the retiring W.M. to the degree of F.C. A deputation from the lodge, consisting of the W.M. and Bros. W. Coombes and Horsley, then proceeded to meet and introduce the new Prov. G.M., who shortly afterwards entered the hall, and was very enthusiastically received by the W.M., P.M.'s, and brethren present, who had assembled in large numbers to welcome their first Prov. G.M., who was placed at the right of the W.M.

The installation of Bro. W. H. Coulton as W.M., was then very admirably performed by Bros. Thos. Alexr. Adams, P.G.F.P.,

the highly esteemed Masonic instructor of the lodge, and Bro. Coulton was duly placed in the chair of K.S. Shortly after which, he gave an excellent proof of his fitness for the office, by initiating Mr. William Boulton into Freemasonry in perfect style. After all regular Masonic business had been gone through, Bro. Charles Horsley, P.M., rose and appropriately moved an address of congratulation to the new Provincial Grand Master, on the occasion of this his first visit to the oldest lodge in his new province, it being also his first visit to any lodge since his distinguished honour had been conferred on him. The resolution assured the new Prov. G.M. of the desire of the oldest lodge in the province, to co-operate with him in his endeavours to promote the welfare of Freemasonry in general, throughout the newly created province of Middlesex. And the resolution having been seconded by Bro. Coombes, the 1st Prov. G. Sword Bearer, in a very genuine manner, it was put to the meeting by the newly installed W.M., and was voted with acclamation. It must be stated that considerable comment was elicited by the fact that none of the principal officers of the new province had been selected from members of the Royal Union Lodge, though by far the oldest and most numerous body of Masons in Middlesex. The new Prov. G.M. returned his hearty and warm thanks to the mover and seconder, and to all the brethren present for the very gratifying mark of their confidence, and for the more than warm manner he had been received, adding that up to that moment he had not been made aware either of the standing of the lodge, or of the large number of its subscribing members; or that Usbridge could boast of so excellent a Masonic Hall, at that within which they were then assembled. After a very eloquent speech, the Prov. G.M. sat down, returning again his hearty thanks for the resolution, which was then taken round to and signed by the W.M., the mover and seconder, the P.M.'s, and all the members present.

The resolution was then ordered to be transcribed on vellum, and to be presented with an accompanying letter to the Prov. G.M.

The best thanks of the lodge were awarded to Bro. William Smith, P.G. Steward, for his handsome gift of pictures, and a similar vote of thanks was also given to Bro. Woodward, the new Treasurer of the lodge, for the very handsome Master's chair in which the newly-installed Master sat for the first time. In fact, the chairs of the W.M., the S.W., and J.W. were all used for the first time, and they were universally approved.

The lodge being closed at 6.15 p.m., the brethren proceeded from the hall to the Railway Hotel, close to the station, where nearly fifty brethren, with the Prov. G.M., were supplied with a banquet of more than usual excellence by Bro. Marshall, the worthy host, and the wines were unanimously pronounced to be of a very superior quality. In the course of the evening two magnificent loving cups of ancient Hungarian glass were very kindly presented by Bro. Woodward, Treas., and having been filled by him with champagne, they were passed round and drunk out of by the Prov. G.M. and every brother present. We have only space to state that there was a good array of visitors, and that at 9.5 the brethren separated in harmony and brotherly love after one of the most successful meetings and banquets at which it has been our good fortune to form part of and participate in.

MONMOUTHSHIRE.

PONTYPOOL.—*Keenard Lodge* (1,258).—The usual monthly meeting took place on the 21st inst., under the presidency of the W.M. Bro. Bartholomew Thomas. The business consisted solely in raising Bros. Prosser, Herbert, and Fowler, which ceremony was most ably rendered by the W.M. Owing to the absence of several members, various other matters were adjourned till the next meeting; and the lodge was closed in harmony at 8 p.m.

SUSSEX.

BRIGHTON.—*Yarborough Lodge* (No. 811).—This well-known lodge held its meeting for March, on Saturday, the 19th inst., at the Royal Pavilion, under the presidency of its present W.M., Bro. Capt. Molyneux. Among the officers present we observed: Bros. C. Turner, S.W.; Charles Horsley, J.W.; Tamer, S.D., and German, Treas. There was also a goodly array of Past Masters, including Bros. Wood, Cordy Burroughs, and Bryce, the Hon. Sec. The working of the lodge was excellently performed by the W.M., who raised Bro. Ashbury to the sublime

degree of M.M. The question of the hour of meeting was brought forward by the J.W., Bro. Horsley, who on behalf of the London members of the lodge, and of the non-resident members generally, objected to 7 p.m. as the hour for meeting, on the ground that it rendered it obligatory on all officers and members residing in London, to incur the expense of staying in Brighton all night and incurring hotel expenses thereby, and also on the ground that a former decision of the full lodge had decided that the hour of meeting should not be later than 5 p.m., except under unavoidable circumstances. The matter is to be considered at the ensuing meeting of the lodge in April, when a large attendance of the brethren is expected. After the work was brought to an end, the brethren, under the presidency of their W.M., adjourned to the Star and Garter Hotel to a simple but excellent supper, and spent a very pleasant evening, separating at the witching hour of midnight.

WILTSHIRE.

BRADFORD-ON-AVON.—*Lodge of Friendship and Unity* (No. 1,271).—The brethren of this lodge held their monthly meeting at the Town Hall, when there was a full attendance of the members. There was an unusual interest felt from its being known that the W.M., Bro. R. de M. Lawson, would present to Bro. S. Wittey, the V.W. D.G. Master for Wilt, a beautifully carved gavel, as a memorial of the dedication of the lodge in October last, and as a mark of esteem and respect. After the ordinary business of the evening had been transacted, the presentation was made by the W.M., in very kind and flattering terms, to which the D. Prov. G.M. made a suitable reply. There were also several brethren from Bath present to witness the ceremony. The carving on the gavel is most exquisitely done, and is the work of the W.M., who is much celebrated as an amateur carver in wood. The gavel is made of very old oak, taken from the ruins of a monastery in the neighbourhood of Bradford. Along the handle is entwined a wreath of acorns and leaves, while around the head and on the top of it are wreaths of the pomegranate and lotus. In the centre of the head, within a circle is carved the insignia of D. Prov. G.M., with the name of the county, Wiltshire. The gavel is enclosed in a handsome case lined with purple velvet.

YORKSHIRE (WEST).

ECCLESHELL.—*Eccleshill Lodge* (No. 1,034).—The usual monthly meeting of this lodge was held in the Freemasons' Hall, on Friday evening, the 18th inst. In the absence of the W.M. Bro. I. G. Hutchinson, the lodge was opened by Bro. Bealand, P.M., at 5 o'clock, when the minutes of last meeting were read and confirmed. The lodge having been opened in the second degree, Bro. Wm. Mitton was advanced to the pedestal where he repeated the O.B. of a F.C., and answered the necessary questions to the entire satisfaction of the brethren. He then retired, and after the lodge had been opened in the third degree was again admitted, and duly and properly raised to the sublime degree of a M.M. The lodge having been lowered to the second degree, Bro. Wm. Hodgson, P.J.W., and W.M. elect, was presented for installation. After the usual formalities had been duly and properly observed, a body of Installed Masters was regularly formed under the presidency of Bro. Christopher Pratt, P.M., who performed the ceremony of installation. The board having been dissolved, the brethren were re-admitted in regular order, and saluted Bro. Wm. Hodgson, the W.M., who at once proceeded to appoint his officers for the ensuing year, in the following order:—Bros. John Procter, P. Sec., as S.W.; Jos. Whitehead, S.D., as J.W.; the Rev. Ed. Mercer, Chap.; Chas. Pratt, P.M., re-elected Treas.; John Armitage, Sec.; Geo. Pearson, S.D.; Frank Willey, J.D.; Dr. Wm. Binns, I.G.; Jas. Lightfoot, O.G.; Thos. Baxter, Org.; B. W. Flaxington, Jas. Hartop, Mark Brayshaw, Alfred Aspin, Wm. Mitton, Stewards; Bro. Wm. Bealand was re-elected Charity Steward. The lodge was then closed in harmony and according to ancient custom, after which the brethren adjourned to a sumptuous banquet, served in the lodge dining-room, the W.M. being surrounded by Bros. C. Pratt, P.G.S., P.M.; Ed. Haley, P.M.; Wm. Bealand, P.M.; I. G. Hutchinson, P.M.; S. S. Blakey, P.M.; I. D. Sugden, W.M. Hope, 302; and about thirty brethren in addition to the following visitors:—Bros. Arthur Briggs, P.M., Pent-alpha, 974, P.G.P.; Jn. Bealand, W.M. 600; W. Ibbetson, P.M., Hope 302; and F. Graham, Hope, 302. The cloth having been withdrawn, the usual loyal toasts were drunk, after which the W.M. proposed the health of the Right Honourable the Earl of

Zetland, M.W.G.M. of England, and the Right Honourable the Earl de Grey and Ripon, G.M. elect, and R.W.D.G.M. of England, and the rest of the Grand Officers. The S.W. gave "the Right Honourable the Earl de Grey and Ripon, R.W.G.M. of West Yorkshire," and the J.W. gave "Bro. Bentley Shaw, D.P.G.M. of West Yorkshire," and the rest of the Prov. G. Officers, coupling with that toast the name of "Bro. Pratt, P.M., P.G.S.," who responded, and feelingly alluded to the lamented death of our esteemed Bro. R. R. Nelson, P.G.S. The health of the W.M., P.M.'s, Officers, &c., having been duly proposed and responded to; Bro. L. D. Sngden eloquently proposed "Success to the Masonic Charities," making especial reference to the Boys' School. Bro. Beauland, P.M. C.S., responded, and urgently set forth the claim these orphan children have upon the brethren, that although this lodge had last year nobly contributed to that invaluable institution, he was glad to say they were not forgotten this year, as a sum of twenty to twenty-five guineas had already been subscribed. After spending a pleasant and harmonious evening, the entertainment was brought to a happy conclusion at an early hour.

SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—*Lodge St. Mark* (No. 102).—The 104th annual festival of Lodge St. Mark (No. 102) was celebrated at the North Imperial Hotel. Bro. Thomas Halket, W.M., presided, supported by Bros. Veitch, D.M.; W. M. Robertson, S.M.; W. J. Hamilton, W.M. 345; Miller, W.M. 413; and J. F. Mitchell, Soc. 102. Amongst those present were Bros. Baird, W.M. 3bis; Alex. Bain, W.M. 103; T. Granger, W.M. 117; McIntyre, W.M. 333; A. M. Wright, S.W. 103; Andrew Hunter, G. J. Smith, W. A. Baillie, and Gillies, P.M. 103. After supper, Bro. Halket intimated that it had been arranged that Major Barbor was to have been with them, and to have been presented with a P.M.'s gold jewel. The Major, however, had written a letter from Dublin stating that he was unable to leave that place to attend the festival, as he was confined to the house, and would not be out for some days. A letter of apology had also been received from Bro. Haddow. The lodge having been opened in the first degree, and the brethren called from labour to refreshment, Bro. Halket, W.M., proposed "The Queen and the Craft," "The Army, Navy, and Volunteers," and "The Grand Lodges of England, Ireland, and Scotland." Bro. Hamilton, who belonged to a lodge in Ireland, replied to the last toast. The W.M., in proposing "The Provincial Grand Lodge of Glasgow," said that the proficiency of the Provincial Grand Lodge was an index of the proficiency of Masonry in the province. He did not know when the Provincial Grand Lodge was in such good working order as it was at present. They might look upon the election of Bro. M. Neilson as a new era in the history of Masonry in the province. His appointment had given great satisfaction to the brethren. Bro. Gillies, with whose name the toast was coupled, replied thereto. Bro. Mitchell proposed "The Lord Provost, Magistrates, and Town Council of Glasgow." Bro. Veitch, in submitting "Masonry all over the World," said that their Order was indeed a noble one, and craved every true Mason's earnest prayer that success might prevail wherever the banner of Masonry was unfurled. If all men were Freemasons, war, oppression, and slavery would be banished, and peace and goodwill would emanate from every heart. Let them manifest their principle—be true to one another—that Masonry all over the world might be successful. It could not fail to be so if they embodied Masonic principles in Masonic conduct. The W.M., in proposing "The Lodge St. Mark (No. 102)," said that these annual meetings might be looked on as points from which they could take a retrospective view of the work of the past and obtain useful lessons for their guidance in the future. The only documents from which they had any data from the time of the formation of the lodge were the charter and their roll-book. From these they obtained a very good view of how the work was conducted during the first thirty years of the existence of the lodge. Though the members at that time were not in the habit of taking minutes, such as was done now, this did not arise from carelessness. It was rather that the secret character of the lodge might be better maintained. At the beginning of the roll-book there was ample proof of this. A complete copy of the rules, 33 in number, was inscribed there. From these rules

many useful lessons were got. The W.M. then gave an interesting summary of these rules, and concluded by saying that a complete list of the Masters of the lodge, from the time of the formation, was obtainable. The toast was drunk with all honours. Other toasts suitable to the occasion followed. The lodge was close in the usual manner. The proceedings were throughout very harmonious.

ROYAL ARCH.

METROPOLITAN.

BEADON CHAPTER (No. 619).—The quarterly convocation of this chapter was held at the Greyhound Hotel, Dulwich, on Thursday, the 10th inst. Comp. A. Avery, P.Z., occupied the chair of Z., assisted by Comps. J. A. Avery, H.; and H. Massey, J. Although several names of candidates appeared on the summons none presented themselves, and the companions, after keeping the chapter open for some time, closed it and adjourned.

DEVONSHIRE.

HONITON.—CONSECRATION OF THE CHAPTER OF HARMONY (No. 847).

This new Chapter was consecrated at the Lodge-room, Honiton, on Monday, March 21st, 1870. The Rev. Bro. J. Huyshe, G. Supt. of Devon, supported by Comps. L. P. Metham as G.H., and W. Cann as G.J., were punctual in attendance at twelve o'clock. Among the Companions present were the following, representing the Chapters of the province:—M.E. Comps. John Huyshe, G.J., G. Supt. of Devon; L. P. Metham, G.H.; W. Cann, P.G.H.; J. Tanner Davy, P.Z. 251; Robert Brent, 650; Bartholomew Dickes, P.Z. 112; John Spettigue, P.M. 106; Samuel Jones, P.S. 112; Alfred Booley, S.E. 112; Jethro Tucker, 112; J. S. Gundry, Z. elect 847; W. H. Banfield Fortescue, 847; John Murch, H. elect, 847; J. Ingleby Mackenzie, Z., P.S. 106; Benjamin T. Hodge, P.Z. 106; H. B. Stark, O. 106; N. R. Gillingham, 494; E. Chapple, 494; Walter G. Rogers, P.G.S.E. 112; Webb Elphinstone Stone, 106; C. Cramond Dick, P.Z. 484; T. W. Webber, P.S. 494; and T. W. Lane, 325. The beautiful ceremony of this degree was performed by the G. Supt. with his usual impressiveness, and after Comp. J. S. Gundry had been installed as Z., Comp. Capt. Dick as H., and Comp. J. Murch as J., the lengthened proceedings were brought to a close by the E. Comp. L. P. Metham, G.H., delivering the following oration:—

"Most Excellent Sir and Companions,—From the moment that the foundation-stone of a stately building is laid in the north-east corner of the intended structure the thoughts of the sanguine architect are turned, with a longing desire, to the time when the edifice shall be crowned in all the beauty of a finished and complete design. So should, and I believe so does, the true and zealous Freemason look forward to an hour like this, when, the foundations having been duly and securely laid, the porch, with its beautiful pillars, firmly fixed, and the superstructure raised to its proper height, and proved to be perfect in all its parts and honourable to the builder, he may, in an earnest and reliant spirit, place the last capstone in its proper position, and calmly await the fruit of so much anxious yet pleasurable toil. On every occasion on which Freemasons take on themselves increased responsibility, it becomes them to have a defined understanding of the work they undertake, but, above all, it is absolutely necessary, when they meet to assist in consecrating a Royal Arch Chapter, that they should have a clear and settled conviction of the supreme and unsurpassable dignity of this degree. No other can approach, much less rival or excel it, for it is the climax of Freemasonry. It is intimately blended with all that is near and dear to man in another state of existence, our divine and human affairs are interwoven awfully and minutely in all its disquisitions, it has virtue for its aim, the glory of God for its object, and the eternal welfare of man is considered in every point and letter of its ineffable mysteries. What creed of religion is there in the world, what code of philosophy, what tenet of morality, what mysterious knowledge in our own Craft, but must pale before the name of the Great I Am, who was from all eternity, and shall be one and the same for ever, who has his being of and in himself, and gives to all others their being, all creation depending on His Almighty will? To vindicate this supreme position of the Royal Arch degree

is my object to-day; to proclaim that, however beautiful, however ornamental, nay, however useful other degrees may be as incentives to imagination and spurs to zeal, the Royal Arch degree knows and can know no peer. No code of religion, morality or philosophy has ever existed since the world began which, has escaped being overlaid by superstition or legendary myths, and thus the purity and simplicity which should belong, as a part of its very essence, to every sacred and moral system, has been encrusted by error, corrupted, or diluted. Nor is Freemasonry an exception to the general rule. And how much has not Freemasonry lost by the changes which have been effected in its constitution by this universal foible of mankind! Established in the wilderness of darkness, violence, and tempest, into which our world—so serene and beautiful when God said, 'Let there be light, and there was light'—had been converted by the evil passions of a fallen race, Masonry resembled a simple, graceful, yet majestic pillar. No useless or florid ornament concealed or disfigured its chaste and elegant proportions; its foundations were laid solidly and deeply in the earth, and from its summit shone forth the pure beacon light of divine love and human charity to guide the needy and afflicted, the weak and oppressed, to the oasis it had created in the desert as their most sure and friendly refuge. On its every stone were written in golden characters the motto and mission of our noble Order. It told us that brotherly love, relief, and truth were to be the guiding stars of our course through life; that man was meant to be the helpmate of his fellow-men, sorrowing in his sorrows, joying in his joys, and entitled, in his own time of adversity, to look to his fellows for comfort and support, and that all men, whatever the difference of their creed, language, race, colour, or station, should treat each other as members of one great and united family. The true Mason was taught to promote the good of others as well as of himself, by exerting the mental and corporeal faculties with which his Maker has endowed him to His glory, and to the welfare of His fellow-creatures. Thus, when the last scene of sublunary existence gradually fades from his wearied eyes, he will be prepared by love and charity, by study and intellectual culture, by obedience to the divine law, and by implicit and unbounded faith in his great Creator, to open them in those immortal mansions prepared for the faithful and obedient of the human race, on an eternal day whose sun shall know no setting. Therefore it is, I contend, that the Royal Arch degree should stand by itself, a pillar of daily admonition and instruction, and of eternal light, a beacon guiding us through life and through death, and only leaving us when, having passed through the gloomy portals which divide life from death, we enter those happy realms where the true secrets of Masonry shall be disclosed, never again to be concealed. But were there ten thousand other degrees, except so far as they are connected with or supported by the Royal Arch degree, they would be weakened as moral teachers and divested of their most solemn and enduring character. They would be like the fruit described in eastern fables, which is beautiful to the eye but hard to the touch, and bitter and unwholesome to the palate. Were there in this world no duties to be performed, no self-denial to be practised for the present, and no hopes or aspirations to be indulged for the future, the cry of the heathen sensualist, 'Let us eat, drink, and be merry, for to-morrow we die,' would be the best philosophy and the easiest rule of life. But it is not so. Nature has implanted in the breasts of all a consciousness that they are made for better things, a conviction that this life is but a pilgrimage, brief and transient, leading to another state of existence which will be abiding and eternal. And it is this conviction which continually whispers to the just and upright brother that Masonry, beautiful as a moral and intellectual teacher, is incomplete unless unfolding by sure, but gradual, steps, a knowledge of the great Jehovah, the mysterious Alpha and Omega, by whom those moral perceptions and intellectual attributes have been implanted in the human heart. Bear with me, therefore, companions, while I again urge upon you that by the consecration of this chapter to-day, you solemnly and deliberately adopt its teaching, which brings you face to face with thoughts of the great Author of the Universe, who Himself has neither beginning nor ending, and with that grand and awful hereafter where we hope to enjoy endless bliss and everlasting life. But even in this degree, Companions, sublime as it is, remember that you are not permitted to forget the connection which exists between our whole system, and the relative dependence of all its degrees, but that you are enjoined to devote yourselves to such constant exercise of charity, and

labour of mind and body, as may best preserve the foundations of the columns secure and its shaft bright and pure, as fitting to support, nay, as alone able to support, so noble a superstructure. Remember that around this sacred altar you have solemnly vowed to befriend, cordially and effectually, every brother who shall need your assistance, and to defend a brother's character whenever unjustly assailed, so that the world may see how dearly Masons love one another. But the teaching of this degree would be imperfect if it did not extend its noble sentiments further. It instils into your minds that every human being has an undoubted right to your kind offices, and that every good work should find in you earnest labourers, so that no day should pass over your heads unmarked by the record of a beneficent action planned or executed for the benefit of others. It enjoins you that by diligence and fidelity in the duties of your respective stations, by liberal and diffusive charity, by constancy in your friendships, and by virtuous deportment, you should shew what happy and beneficent effects flow from our ancient and honourable institution. If then, companions, you have attentively followed the teaching of the four degrees of which the Royal Arch is the climax, you will have learned that there is no service on earth you can render which will be more acceptable to your beneficent Creator than that of aiding in their need, cheering in their sorrow, and comforting in their affliction, your fellow-creatures. All the unity in variety which, like a golden chain, runs through and unites these several degrees, speaks openmouthed of Him who has harmonised, by unity of the most simple laws, the wonderful and infinite variety which shows itself everywhere in this beautiful world which He has given us as our dwelling-place. It bids us, in gratitude for favours already received and for His gracious promises for the future, use our utmost exertions to assist in erecting that glorious temple, that spiritual temple which is to supersede the material temple on Mount Moriah, that perfect temple which (though, alas! too slowly and imperfectly) is gradually rising up throughout the civilised world, to be, by-and-by, filled with the honour and glory of the great Jehovah, who is the eternal Ruler of the universe, the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues and of all its blessings. Companions, I ask you to exclaim with me—

"Happy the bonds that hold ye!
Since they be sweeter far than liberty,
There is no happiness but in such bondage.
Happy that happy chain! such links are heavenly."

Let the battle cry of your Masonic life be still Excelsior! Excelsior! Excelsior!

PLYMOUTH.—*Chapter Concord* (No. 225).—This chapter was held at 143, Union-street, Plymouth, on the 15th inst. The companions assembled for the purpose of installing the principal officers for the ensuing year:—Comps. T. Polara, Z.; J. M. Hitley, H.; J. Montgomery, J.; W. Bowring, S.; J. T. Smith, S.E.; S. R. Armiss, P.S.; and W. Radmore.

EXMOUTH.—*Sun Chapter* (No. 106).—The regular convocation of this chapter was held on Monday, the 7th inst., at the Royal Beacon Hotel, the following being some of the companions present:—Comps. B. T. Hodge, P.Z., acting as M.E.Z.; Gamfield, H.; Maynard, J.; Shrimpton, E.; Bastin, N.; McKenzie, Prin. Sej.; Bishop, Assist. Sej.; with Adams, P.Z.; Freeman, Spettigue, Sherrington, Fridham, Starke, Murch Gundry, and Bristow. Visitors:—Comps. Dr. Hopkins, P.Z.; Bodley, Fortescue, of the Umballa Chapter; Storn, of Taunton, and others. The chapter having been opened and the minutes read and confirmed, a ballot was taken for Bro. David Watson, St. John's Lodge, Torquay (No. 328), which was unanimous in his favour. He was then admitted in due form, and exalted to the supreme degree of R.A.M. The working was most efficiently rendered by all the officers, the lectures being given by the respective Principals. The M.E.Z. was unavoidably prevented being present by illness. A motion was then introduced by the M.E.Z. acting, that in acknowledgment of the very valuable services formerly given to the chapter by Comp. W. Opie, of Exeter, some testimonial should be presented to him, and after some discussion as to the form it should take, it was decided that it should be a suitable piece of plate which a committee, then appointed, was authorised to select. At the conclusion of the chapter business, the companions as usual adjourned to the banquet, which was served by Comp. Bastin in the style for which he is so noted.

WILTSHIRE.

APPOINTMENT OF PROVINCIAL GRAND SUPERINTENDENT.—At the unanimous request of all the Royal Arch Chapters in the province, a patent has been granted by the Grand Lodge of England, appointing Comp. Wittey, Prov. G. Superintendent of Royal Arch Masonry for Wiltshire. The installation is expected to take place in June next, at the Queen's Hotel, Swindon, when Comp. John Hervey, the Grand Secretary for England, has promised to preside, and a large attendance of the companions of the Order is expected.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE OF MARK MASTERS (No. 22).—This old and well-established Mark Lodge held its regular meeting on last Saturday, the 19th inst., at the Bridge House Hotel, Southwark. The lodge was duly opened by Bro. Meggy, the W.M., and the minutes of the last meeting were read and confirmed. The ballots were unanimously in favour of the admission of all the candidates for advancement. Bro. John Thomas Moss, W.M. 160, being in attendance, was regularly advanced to the ancient and honourable degree of a Mark Master Mason, the ceremony being beautifully rendered by Bro. T. Meggy, who presided as the W.M., supported in the Warden's chair by Bros. H. Massey and W. H. Warr. The other officers also did their work well. The lodge was duly closed, and refreshment followed labour, and a few hours were pleasantly spent in social enjoyment.

KNIGHTS TEMPLAR.

LANCASHIRE.

ROCHDALE.—Albert Encampment.—The Grand field day of this Encampment was celebrated on Thursday, the 17th inst., in the Masonic Rooms, Ann-street, when Sir Knt. Clement Molineux Royds, J.P., was installed as the E.C. for the ensuing year, by Sir Knt. Roberts, P.E.C. and P. Prov. G.D.C. Lancashire, and Prov. G. Chamberlain, Yorkshire; assisted by the following Past Eminent Commanders:—Sir Knts. Yarker, P.G. Marschal of England; Prince, Prov. G. Second A.D.C., Lancashire; Hutchinson, Prov. G. Chamberlain; Wrigley, P. Prov. G. First A.D.C.; Knight, P. Prov. G. S.B.; Jones. The ceremony was very ably performed. The Eminent Commander then appointed the following as his officers:—Sir Knts. Holroyd, P.M. 298, P.M. Mark 24, H. 298, Prelate; Davies, P.M. 54, P.M. Mark 20, P.Z. 54, 1st Capt.; Scholfield, P.M. 363, 2nd Capt.; Ashworth, P.M. 298, P.M. Mark 24, J. 298, Expert; Turner, P.M. 54, P.M. Mark 20, P.Z. 54, Capt. of Lines; Roberts, P.M. 298, P.M. Mark 24, P.Z. 298, Reg.; Jones, P.M. 54, P.M. Mark 20, P.Z. 54, Treas.; Wrigley, P.M. 298, P.M. Mark 24, P.Z. 298, D.C.; Woodcock, W.M. 854, E. 298, Almoner; Briggs, P.M. 226, P.Z. 226, Org.; Pothergill, J.W. 1,129, P. Soj. 54, 1st Standard-Bearer; Whitworth, 2nd Standard-Bearer; Butterworth, S.D. 298, M.O. Mark 24, A. Soj. 298, Herald.

OBSTACLES TO MASONIC LIGHT.

Many persons have a prejudice to Masonic publications, and look upon them with abhorrence. Others are morbidly indifferent to the beauty of its teachings, the sublimity of its philosophy, its hallowed objects, and its venerable antiquity. This class have been numerous, and are yet found in very considerable numbers. While those who hold to the wiser policy and more tenable position, that the more light and knowledge is thrown over the institution, the more its principles are explained and its theories elucidated, the more heavenly will appear its form, have had the whole burden of sustaining Masonic publications, and there is no doubt that they are amply repaid, as they possess the knowledge of a science vast and comprehensive, if they thoroughly understand the principles of Masonry, which they do, if they have profited by their reading.

THE GRAND MASONIC TEMPLE FOR NEW YORK.

It has been positively and absolutely determined by the trustees of the Hall and Asylum Fund, elected by the Grand Lodge of the State of New York, to erect on their ground purchased on the corner of Sixth-avenue and Twenty-third-street, and to lay the corner-stone thereof on the second day of the Annual Communication of Grand Lodge, Wednesday, 8th prox.

There cannot be a question but that the uncertainty which has, up to the issuing of the Grand Master's Encyclical letter, and of the final determination to build the Grand Hall on the site of the property last purchased, existed in the minds of a large, if not the larger, portion of the New York Fraternity, now that it has been dispelled, will incite a degree of enthusiasm which cannot fail to be productive of the most satisfactory pecuniary results.

The first site which the trustees bought was the old church property on the corner of Grand and Crosby-streets, which was, we believe, in size about 100 feet by 125 feet. The cost was 120,000 dols. The location was disapproved of by many, and in the expression of opinions as to the eligibility of the same, much acrimonious feeling was displayed, and the columns of the press were resorted to by the favourers and opponents of the site to fight their battles in. The result was, however, the abandonment of the old church property, which was disposed of for the sum of 163,000 dols., and the purchase of the present lots, which cover 141 feet in Twenty-third street, one of the widest in the city, and nearly 99 feet on Sixth avenue; and towards which the march of building improvements, with almost railway speed, tends. The cost of this valuable property was 340,000 dols., and has been paid for in full; and as on the 1st of May next the leases of all the tenants occupying the buildings on the same will expire, no time will be lost to so prepare the ground that the corner-stone can be laid at the appointed time, with full Masonic ceremonies. The cost of the projected building will not vary much from the cost of the ground, of which there will be on hand by June 1st some 60,000 dols. in cash to commence operations with.

Some months since the Board of Trustees, selected as an Advisory Committee, three brethren of ability and experience (W. Bros. Charles Roome, John J. Crane, and Jackson), to procure plans from the most skilful architects in this city. At a meeting of the trustees in the early part of February, the plans of several designers were laid before them and a selection made, which, if carried out, as it no doubt will be, cannot fail to meet the expectations of the Craft at large, so far as beauty and appropriateness of design, economy of room, and the meeting of the requirements of the various bodies occupying the same in the proper execution of their mystic work are concerned.

The accommodations of this magnificent edifice will be arranged with special reference to the proper working of the degrees of Chapter Masonry and those of the Order of Chivalry, as well as of Symbolic Masonry. Each and every grade in the system of American Masonry will, by their rentals, contribute to the furtherance of the end and aim of the main object, the objective point—the support of the Masonic Asylum, for it is estimated the net rentals from lodge purposes alone, will reach 40,000 dols. per annum; in addition to which will be the rents of stores of probably as great an amount.

As it would be probably improper at the present moment to attempt even to express an opinion as to whether the grand procession, which will undoubtedly be formed on the occasion of the laying of the corner-stone, should be confined to Master Masons alone, to the exclusion of Royal Arch Masons, or even Templars, we shall wait until we can speak advisedly as to the intentions of the proper authorities. This much, however, we will take the liberty of intimating, that after the trustees received

a donation from the Grand Royal Arch Chapter of the State, in 1866, of £3,000 dols., which will undoubtedly be increased hereafter, and from various subordinate chapters of sums amounting to over 1,000 dols., it would be hardly *comme il faut* to exclude them, and by doing so dampen an ardour which, if properly encouraged, would lead to largely-increased contribution to the general fund, without in any way affecting the proprieties of the occasion.—*Pomeroy's (N.Y.) Democrat.*

Poetry.

FREEMASONRY.

By R. BOND.

Hail! Masonry sublime, so pure
In thy fraternity's secure
Loyalty, friendship, brotherhood,
And love, as rightly understood.

Thy mystic power hath misery stay'd,
By thee distress hast been delay'd;
Thy laws are precepts from above—
Truth, relief, and fraternal love.

In thee the orphan finds a friend,
Thou dost the widow's cause defend;
A present help in time of need,
A friend in thought, in word, in deed.

Thy fame's far spread, for cent'ries known,
East, west, north, south, world-wide renown;
Where e'er the traveller chance to rove,
Thy banners reared there shines thy love.

SCIENTIFIC MEETINGS FOR THE WEEK.

- Saturday, March 26th.—Royal Institution, at 3.
Monday, March 28th.—Royal Geographical Society, at 8.30;
Royal Institute of British Architects, at 8; Institute of Actuaries, at 7; London Institution, at 4.
Tuesday, March 29th.—Royal Institution, at 3; Institution of Civil Engineers, at 8.
Wednesday, March 30th.—Society of Arts, at 8; Chemical Society, at 8.
Thursday, March 31st.—Royal Society, at 8.30; Society of Antiquaries, at 8.30.
Friday, April 1st.—Royal Institution, at 8.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 2ND APRIL, 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, March 28th.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Room, St. James's; Old King's Arms, F.M.H.; Pythagorean, Ship Tav., Royal-hill, Greenwich; Universal, F.M.H.; Unity, London Tav., Bishopsgate-st.; British Oak, Bank of Friendship Tav., Bancroft-place, Mile-end; Burgoyne, Anderton's Ho., Fleet-st.—CHAPTER.—Robert Burns, F.M.H.

Tuesday, March 29th.

Audit Com. Girls' School, at 2.30 p.m.—LODGE.—Faith, Anderton's Ho., Fleet-st.

Wednesday, March 30th.

LODGE.—Temperance in the East, Pri. Ass. Rooms, 6, Newby-pl., Poplar.

Thursday, March 31st.

Gen. Com. Girls' School, at F.M.H., at 4.—LODGE.—Neptune, Tranquillity, Radley's Ho., Bridge-st., Blackfriars.

Friday, April 1st.

LODGES.—Hornsey, Anderton's Ho., Fleet-st.; Star, Marquis of Granby Tav., New Cross-rd.—CHAPTER.—Prince of Wales, Willis's Rooms, St. James's.

Saturday, April 2nd.

Gen. Com. Boys' School, at F.M.H., at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 28th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., 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-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 29th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, 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; 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; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Daborg's Ho., Haymarket.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 30th.

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. Lam; beth; Peckham, Maismore Arms, Park-road, 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, March 31st.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf 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, April 1st.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horas' 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

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

TO CORRESPONDENTS.

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

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.