

Contents.

	PAGE
FREEMASONS' MAGAZINE:—	
Bastard Masonry in England	121
Pius IX, vs. Bible Societies and Freemasonry	122
A Profane's Idea of Freemasonry	123
Non-Affiliated Masons	124
The Mason's Grave	125
The Ancient and Accepted Rite in America	125
Answers to the Memorial of the Lodge of Glasgow St. John's No. 3 bis.....	128
Masonic Jottings—No. 57	132
Masonic Notes and Queries	132
Masonic Sayings and Doings Abroad	133
MASONIC MIRROR:—	
Masonic Mems	108
Committee of Grand Lodge and Board of Benevolence	135
CRAFT LODGE MEETINGS:—	
Metropolitan	135
Provincial	136
Scotland	138
Notes on Music and the Drama	138
Poetry	139
List of Lodge, &c., Meetings for ensuing week	140
Notice to Correspondents.....	140

LONDON, SATURDAY, FEBRUARY 18, 1871.

BASTARD MASONRY IN ENGLAND.

We have just received a Transatlantic Exchange, "Pomeroy's Democrat," containing under the above expressive, if not very elegant heading, the following pungent exposé of this latest innovation—the Rite of Mizraim. As supplementary to our already strongly expressed opinion in connection with this subject, we cannot do better than allow our readers the advantage of perusing our contemporary's article *in extenso*.

If the signs of the times do not deceive us greatly, France, that hot-house of Masonic so-called degree manufacturing, will be outstripped by some of the crack-brained degree-mongers in England. It is not many years since that the so-called "Rite of Memphis" was tabooed by authority in England and the effort to establish it failed. The desire for novelty, however, was not thus to be squelched, and not long since under the file-leadership of Bro. Robert Wentworth Little, a young Mason, possessed of some literary ability and a *cacoethes scribendi*, revived as he termed it "The Ecclesiastical and Military Order of the Red Cross of Rome and Constantine," as a kind of opposition, if not a substitute for the long established "Religious and Military Order of Knights Templar." Why the Order of Red Cross, which is based on the fiery Cross, which Constantine saw in the Heavens, should

have the prefix of "Ecclesiastical," we cannot imagine, for it has no religious test—Christianity—as has the "Order of the Temple," but passing that by, it has made considerable headway, and would appear to be gaining ground, its Sovereign Grand Master, being that very enthusiastic and active Mason, the Earl of Bective, better known as Lord Kenils.

Not satisfied, however, with the success which has so far attended the establishment of the Constantinian Order, the desire for further novelty it would appear, has seized upon the leaders of the same, and, as will be seen from the following, they have annexed to it the bastard "Rite of Mizraim" with its 90°, and of which the illegitimate Rite of Memphis was an offshoot. Says the London "Freemason":—

"An assembly of the Conservators General of the Rite of Mizraim was held at Freemasons' Tavern, Great Queen Street, on Wednesday, the 28th inst., for the purpose of opening the 'Rite of Mizraim' Sanctuary, of Levites, the 33° of the Rite, a Supreme Council General of the 90° having been regularly formed under the authority conveyed in a diploma granted to the Ill. Bro. Cremieux, 33° of the Rite Ecossais, and a member of the Grand College of Rites in France.

"The sanctuary having been formally opened, between eighty and a hundred brethren were duly admitted by sevens at a time, and obligated as members of the 33°, and that number, large as it may appear, would doubtless have been still greater had it not been for the extreme inclemency of the weather, and the absence of many brethren from town for the Christmas holidays.

In our next we will furnish more particulars of this interesting meeting, merely adding that, although the Rite is now attached to the Red Cross Order for administrative purpose, and the thirty-seven conclaves on the roll are authorized to confer it, yet all non-Christian Master Masons are eligible for reception into the Order.

The Right Hon. the Earl of Bective is the Sovereign Grand Master (nominate), and the next two officers are also Provincial Grand Masters in the Craft, as well as distinguished members of other branches of Freemasonry. Under such auspices the Rite is destined to attain a very high position in the Masonic world, and we heartily wish it every success."

This reads very well on paper, but we doubt very strongly the accuracy of the most important part of the statement, and that is, that it was "formed under the authority conveyed in a diploma granted to the Ill. Bro. Cremieux, 33°, of the Rite Ecossais, and a member of the Grand College of Rites in France."

Ill. Bro. Cremieux is the Sov. Grand Commander and Grand Master *ad vitam* of the Supreme Council of France, which body unlike the Grand Orient of France, strictly confines itself to the cultivation of the regular and legitimate degrees of the Ancient Accepted Scottish Rite, and has no entangling alliances, especially with Rites concocted by degree-sellers in opposition to itself. Ill. Bro. Adolphe Cremieux has hitherto borne the reputation of being a Freemason of the most conservative character, and should the statement made in the London "Freemason" prove to be correct, we have not the least doubt but that both the American Supreme Councils of the Ancient Accepted Scottish Rite would withdraw their recognition and cease all correspondence with the Supreme Council of France, as they have done with the Grand Orient.

We are aware that the desire to reach high position in the Ancient Accepted Scottish Rite in England is not so rapid as many would desire in that country; and the grade of 33° is there guarded with the greatest care and watchfulness by the Ill. Brethren composing the Supreme Council of England and Wales and the Dependencies of Great Britain. This wise caution on its part has given much dissatisfaction to aspirants, among whom Bro. Robert Wentworth Little, and his patron Lord Bective, may be classed; and hence their desire to run an opposition of their own, with the post-fix 90° tacked on to their other dignities, instead of 33°.

In order that our readers may the better understand what the Rite of Misraim is, we shall briefly sketch its origin, &c.

The Rite of Misraim was first promulgated in Italy, in 1805, and was said to have been brought from Egypt by a learned philosopher of that country, named Ananiah. It is said its founders were some Masons who had been refused admission to the Supreme Council of the Scotch Rite then organized at Milan. It was established in France in 1814, and was to be heard of in some Lodges

in Paris some ten years ago, but even then it was not recognized by the Grand Orient.

It consists of ninety degrees, which are divided into four series—symbolic, philosophic, mystical, and cabilistic—and in each series are seventeen classes. The names of this, more than any other of the rites, proved that the founders must have sorely tested their mental faculties. They appear, indeed, to have been driven to their wits end, for the forty-ninth and fiftieth bear the very expressive titles of "Chaos the first and second," while the fifty-second rejoices in the somewhat profane designation of "Supreme Commander of the Stars."

At the fifty-fifth and fifty-sixth the comic element predominates; they are the "Washer" and "Bellows-blower." Many of the degrees pretend to be founded upon and borrowed from the Rites of Ancient Egypt; but allowing that the Rite may have in many degrees an eminently philosophical character, it is altogether too complicated and diffuse ever to be practiced.

One of its chiefs, Marc Bedarride, in 1835, published an elaborate work, exponent of its principles, under the title of "De l'Ordre Maconique de Mizraim," from which we learn that the legend of the third degree is abolished in this Rite. H. A. B. is said to have returned to his family after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend substituted for that admitted by all other Rites is carried back to the days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Hagava, Hakima, and Haremda!

The traditions of this system are full of anachronisms, historical events and characters, separated by hundreds of years, being made to figure on the same scene at the same time; and if any of our English brethren desire to cultivate it, or any other such Masonic counterfeit, we sincerely hope they will not call it Masonry, but give the elephant they have paid their money for, its appropriate name, "Humbug!"

PIUS IX. vs. BIBLE SOCIETIES AND FREEMASONRY.

The following is from "Hitchcock's New Monthly," and appeared just before Victor Emmanuel, or rather the Italian people took

possession of Rome, and the Grand East of the Grand Orient was established in the "Holy City:"

"Whom the gods wish to destroy they first make mad."

The above quotation never possessed the directness and force it will acquire if considered in connection with the recent order of Pius IX., which will call before the Œcumenical Council "Bible Societies and Freemasons as objects of especial censure."

If one of but limited experience, unacquainted with history, and without fame and position, had made so monstrous a proposition, it might be regarded as a foolish attempt to gain notoriety by the sacrifice of what little sense he possessed; but when it is remembered that the insane enunciation comes from the aged head of a most powerful and enlightened body, professing Christianity—from one whose life has been continually spent in acquiring and holding spiritual and political sway over millions—whose associations have been with men gifted with great talents and possessing knowledge equal to the highest order of statesmanship; whose immediate surroundings have been of such nature as to require constant watchfulness and the unflinching support of political and military as well as religious adherents; that he could take so false a step must cause at least astonishment throughout the civilized world.

With Roman Catholicism as a religious creed, we have no cause to quarrel. We respect the belief and devotion of Christians, under whatever denominational title they may assemble or worship. Our church is the broad and ample field the Saviour trod. His teaching and His example furnish our platform, and His golden rules supply all the doctrines that we deem necessary for the guidance of mankind.

Whoever is a believer in Christ is our friend and brother, irrespective of the form and title under which he chooses to pay his homage or perform what he considers his religious obligations.

But when any sect of Catholic or Protestant persuasion attempts to dictate to mankind in matters of state, or purely secular affairs, we claim the right to analyze its motives and denounce them if need be.

The time was when priests and ministers of the gospel were the main instructors, and necessarily the directors of the people, even in worldly affairs—when the reign of caste was deemed absolutely

requisite to the well-being of society; but that time has long since passed away. The temporal power then granted to the clergy has been revoked by the dawning of greater intelligence among the masses. Cheap educational facilities, brought about by the steam press and electric telegraph have been substituted in their place, and to-day men think for themselves.

The action of his Holiness, in thus throwing down the gauntlet in the face of civilization—in attempting to revive in the 19th century the obsolete dogmas of the age of darkness, and the direct insult offered to one of the purest and best of social institutions, cannot fail to produce results which will nearly or quite extinguish the remaining power of his reign in Europe; while in America it will be the means of lessening respect for him, and of convincing thousands of the great necessity for preserving in wide separation the affairs of church and State.

Freemasonry had its birth long before Pope Pius IX., and judging the future by the past, it will flourish long after his holiness shall be numbered among his illustrious predecessors. Its mission has been ever free from political aims. It has kept steadily on in the path of the Good Samaritan, and the fire of Virtue, Truth, and Justice still burn brightly upon its altars. Its ritual has never been forgotten that to Cæsar belong the things that are Cæsar's, and to God the things that are God's.

As regards the attack upon Bible societies, they, like Freemasonry, must abide by their works. But in both cases we incline to the belief that Pius IX., has awakened a storm that he will not live to allay.

A PROFANE'S IDEAS OF MASONRY.

A Gentleman, in writing to his brother, under date of Arlon, Belgium, November 1st, says:—

"We came here on Thursday, the day when the news first came of the capitulation of Metz; but it was not altogether believed. On Saturday we were at Longwy—one of the very few French fortresses which still holds out—just as a peasant arrived who had come from the town. The excitement was, as you may imagine, tremendous, and it was a most interesting scene to be present at.

"Longwy consists of an upper and a lower town. The former is the fortified part, and the latter is open, under the guns of the fort. Watson and Whitwell had ridden there the evening previously—while I waited for letters, arranging to follow them by train in the morning. In their ignorance of the locality they rode right into the fortified part of the town, without being challenged, intending to report themselves to the authorities as soon as they had arranged their horses and their toilettes; but while they were dressing they were sent for by the Commandant, who stormed and raved, refused to look at their papers, and packed them out of town under charge of a gendarme, leaving their horses behind. After waiting some time, deciding that it would be better to let the irascible Colonel get his breakfast before facing him again, their horses made their appearance; but they still thought they had better ask permission to go past the town. This time he was more angry than ever at their having, as he said, presumed to appear again, and threatened them with all imaginable punishment. Just, however, after he had given final orders to the gendarme to remove them, he suddenly, to the great astonishment of Watson, changed his manner, hurriedly called them into his private room, and showed them every possible attention, and wrote them out safe conducts. He talked to them for some time, and finally showed them out, hat in hand, so that they who had been mistaken for prisoners under guard when they went in, walked out through the place without even a gendarme.

"The reason for all this is the most extraordinary part. Whitwell, it appears, is a Freemason, and remembering that many of the Imperialists were said to be the same, he gave the Colonel a sign. The first time, he showed some slight mark of attention, but the second time the result was as I have described. Let those doubt it who may. Although I was not in the secret, I have myself no further doubt of the extraordinary powers of Freemasonry."—*Landmark*.

NON-AFFILIATED MASONS.

We make the following extract from an article under the above heading from "The Gavel." The editor gives this as the principal reason why there are so many non-affiliated Masons:

Again the miserable system of dues becomes irksome. This paying out so many dollars a year for the privilege of retaining one's good standing in the fraternity is, to say the least, an extraordinary state of things. "Once a Mason always a Mason," was one of the mottoes of our forefathers, but we by this annual taxation, have almost violated that good old privilege. In our own jurisdiction we cut off a brother from the rights of Masonic aid in sickness, Masonic assistance in distress, Masonic burial in death, and Masonic relief to his widow—for what? For not paying some three or four dollars a year towards lodge funds. Now, we maintain this is an outrage upon Freemasonry. In other jurisdictions again, it is worse. Men and brothers are actually expelled for non-payment of dues.

But some may ask how are lodge expenses to be kept up without some such system? Very easily. Increase your fees for initiation, passing and raising. Instead of twenty and twenty-five, make them fifty and sixty, then let the surplus accumulate, and it will soon be found that a sufficient fund is in the treasury of the lodge to pay all annual expenses, and leave a handsome balance behind.

The system of dues may be irksome, but at the same time, in most vicinities, it is necessary.

An applicant for the honours of Masonry, should be informed of the amount of yearly dues, and he best knows whether he can afford to pay them or not. After being admitted as a member of the Fraternity he should not begrudge the small amount that comes from him to swell the income of his lodge. It is but few lodges that are comparatively wealthy—a large majority barely paying their expenses. In small places where lodges exist, the system of non-payment of dues might possibly succeed, but in all large cities, towns, &c., a lodge would not pay its running expenses, without a regular income from dues.

A lodge in this vicinity cannot be run much less than 1,000 dollars per year. Most of them put their initiation fee at 50 dollars. From ten to twenty initiations in a year is a good amount of work, and put it at the highest number, it would then barely pay its ordinary expenses, this does not include the funeral expenses, assistance rendered, &c.

The editor suggests that lodges raise their entrance fees. This is easily done, but would it not be the means of keeping from the benefits of Masonry the very class of applicants which he now proposes to benefit by abolishing all dues, on the

ground of inability to pay? Any man that can pay 50 dollars or 100 dollars initiation fee can pay from 4 dollars to 6 dollars a year as dues.

We have known members of lodges who never paid one cent of dues from the time of their initiation, although in circumstances that would be considered good, and at the end of two or three years were suspended. Such members as these are mere drones on the hive of Masonry, and any lodge would be justified in suspending them from all benefits of Masonry.

THE MASON'S GRAVE.

The following waif is found floating about on the sea of literature without parentage:—

"In all ages the bodies of the masonic dead have been laid east and west, with their faces towards the east. This practice has been borrowed and adopted by others, until it has become nearly universal. It implies that when the great day comes, and He who is death's conqueror, shall give the signal, his ineffable light shall first be seen in the east, he will make a glorious approach; will stand at the eastern margin of those graves; and with mighty power—that grasp irresistably strong, which shall prevail—will raise the bodies which are slumbering therein. We shall have been long buried, long decayed. Friends, relatives, yea, our nearest and dearest friends will cease to remember where they have laid us. The broad earth will have undergone wondrous changes, mountains levelled, valleys filled. The seasons will have chased the earth over in many a fitful round. Oceans, lashed into fury by the gales of to-day, will, to-morrow have sunk like a spoiled child to their slumber. Broad trees with broader roots, will have interlocked them, hard and knobbed as they are, above our ashes, as if to conceal the fact of our having lived; and after centuries of life they too will topple down to join their remains with ours, thus obliterating the poor testimony that man has ever laid here. So shall we be lost to human sight. But the eye of God, nevertheless, will mark the spot, green with everlasting verdure of faith, and when the trumpet blast shall shake the hills to their bases, our astonished bodies shall rise, impelled upward by an irresistible impulse, and we shall stand face to face with our redeemer."

THE ANCIENT AND ACCEPTED RITE IN AMERICA.

We have received a handsomely printed volume containing the "Proceedings of the Supreme Council of Sovereign Grand Inspectors General of the Thirty Third and Last Degree, Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States of America, Grand East Boston, N. Lat. 42° 21' 22", E. Lon., 5° 59' 18" in annual Session, held at the City of Cincinnati, Ohio, commencing on the sixteenth day of the Hebrew Month Siva A. M. 5630, answering to the 15th day of June, 1870. Josiah H. Drummond, 33° of Portland, Maine, M.P. Sov. G. Commander; Daniel Sickels, 33° of New York, Ill Secretary General, H. E. The work is published, under the authority of the Supreme Council, by the New York Publishing Company. From it we learn that the Supreme Council assembled in the Senatorial Chamber of the Masonic Hall on the day above mentioned, the officers present being Bros. Josiah H. Drummond, M.P. Sov. G. Com.; John L. Lewis, P.G. Lt-Com; Clinton F. Page, Grand Minister of State; Hewan Ely, G. Treas. General; Daniel Sickels, G. Sec. General; Samuel C. Lawrence, Grand Capt. of the Guard; E. C. Hamilton, G. Master of Cers.; H. S. Goodwin, G. Marshall General; R. H. Foss, G. Standard-Bearer. The following were representatives of States:—Ill Bros. S. C. Lawrence, for Massachusetts; N. H. Gould, for Rhode Island; C. W. Carter, for Connecticut; O. Welsh, for New York; D. B. Tracey, for Michigan; E. J. Carn, for Ohio; H. A. Palmer for Wisconsin.

The Ill Bro. R. M. C. Graham represented the Supreme Council of the Southern jurisdiction of the United States; and John Bro. the Rev. Albert Case, the Supreme Grand Council of Ireland.

The reading of the minutes was dispensed with, having been printed and distributed amongst the members.

Several members were excused attendance, having given sufficient reason for their absence.

A memorial was presented from J. M. Hubbs, J. J. Gorman, and W. C. Black, of New York City. Those brethren represented that a doubt having been expressed as to the regularity of the manner in which they had received the thirty-third degree they petitioned the Supreme Council for a recognition of the rights and standing to the end

that they may be acknowledged as such by all regular bodies of the Ancient and Accepted Rite under this jurisdiction. They were that:—

"In the summer of 1866, a member of Hope Lodge, No. 244, F. and A. M., City of New York, while sojourning in France, was initiated into the Rite of Memphis. On his return to New York, having been very much impressed with the ceremonies of the ritual, as practised in France, he sought an interview with W. Bro. James M. Hubbs, at that time Master of Hope Lodge, and having represented to him the advantages of holding membership in some body working under the auspices of the Grand Orient of France, informed him that the Grand Hierophante was desirous of opening a correspondence with him. After the correspondence had been fairly commenced, a representative of the order in New York, by express authority of J. et Marconis de Negré, Grand Hierophante, conferred upon him the degrees, and communicated to him the instructions appertaining to the Rite of Memphis, the A. and A. Rite, and the French Rite. After the degrees had been conferred upon him, he was informed that the Grand Hierophante and the members of the Supreme Council for the Government of the order, were very much dissatisfied with the administration of the order in the United States: he was also informed that the Grand Hierophante was very anxious to find some brother who had held office in the York Rite "whose character was above reproach, and who had the requisite amount of executive ability," who would accept the position of Grand Master of the Rite for the United States. Brother Hubbs, being Master of a large and influential lodge, did not wish to compromise his own reputation, or that of his lodge, by identifying himself with any Rite in a manner that was not strictly in accordance with the constitutions of that Rite; he therefore took his membership, and the authorization of the Grand Hierophante, empowering a representative to confer the degrees upon him, to M. W. Bro. Robert D. Holmes, then Grand Master of Masons of the State of New York, and asked him plainly and distinctly if the Grand Hierophante had authority to empower a representative to confer the degrees upon him, and if he was legally in possession of the degrees. M. W. Bro. Holmes informed him most emphatically that the Grand Hierophante had the power, and that the degrees had been legally conferred upon him. After some further correspondence, the Grand Hierophante appointed Bro. Hubbs his representative for the United States, and informed him that by virtue of this appointment he was authorized to found all the subordinate bodies he might deem necessary and to confer the degrees. The Grand Hierophante also empowered him to associate with himself several brethren, upon whom he was directed to confer the degrees, who, with himself, would form the Supreme Governing Body for the United States. Bro. Hubbs did as directed, and after duly organizing, sent a copy of the proceedings to the Grand Hierophante at Paris, who then informed him that the names of the brethren had been inscribed in the Grand Book of Gold, and their official rank confirmed, the name of Bro. Hubbs being inscribed therein as the Grand Master of the Supreme Governing Council General for the United States. By direction of the Grand Hierophante, Bro. Hubbs was authorized to confer the thirty-three degrees, and was furnished with complete rituals of the A. and A. Rite for that purpose, which rituals he still holds in his possession. Bros. James M. Hubbs, John J. Gorman, and Willard C. Black, in anticipation of conferring the thirty-three degrees according to the rituals of the A. and A. Rite, which had been furnished to them (in French

manuscript), for that purpose, had already commenced the translation of said rituals, but after an interview with M. W. Bro. John W. Simmons, Past Grand Master of Masons of the State of New York (who advised them to let the subject rest for the present), the translation of the rituals was abandoned, and by advice of Ill. Bro. Daniel Sickels, they were securely placed beyond the reach of any except themselves, to await the action of your Most Pussiant Body.

That your petitioners are in possession of the degrees of the A. and A. Rite is beyond dispute; and having received their degrees by authority of a regularly constituted body working under the auspices of the Grand Orient of France, they claim that they are legitimately in possession of those degrees, and are therefore entitled to all the rights and privileges which they confer. They received the degrees in good faith, having full confidence in the representations made to them, and paid the full amount demanded for the same without question, believing that all degrees conferred by authority of a Masonic body working under the auspices of the Grand Orient of France, must be regular and acknowledged as such by all the Masonic Bodies of the world. And even had any doubt existed as to the jurisdiction over those degrees, the fact of the Grand Hierophante sending the complete rituals of the thirty-three degrees of the A. and A. Rite, would have been satisfactory evidence to them, that the entire proceedings were regular; for your petitioners could not believe that a Mason occupying the exalted position of the Grand Hierophante could be guilty of so gross a violation of Masonic faith, as to send these rituals if he was not authorized so to do. Your petitioners present the above facts for your consideration by the advice of Ill. Bro. Daniel Sickels, 33°, and Ill. Bro. John W. Simmons, 33°, who although they believe that there have been irregularities in the manner of your petitioners receiving the degrees of the A. and A. Rite, yet considered the subject of sufficient importance to claim your attention and definite action. Your petitioners do not claim any rights to membership in any of the bodies of the A. and A. Rite; they simply ask to be recognised by your Most Pussiant and Most Illustrious Body, as being in possession of the thirty-third degree; and should you in your wisdom decide that there has been an irregularity in the manner of their receiving the degrees, they pray that you will correct such irregularity, by such process as you may consider the case requires; after which, if on due petition and ballot, subordinate bodies of the A. and A. Rite may decide to admit them to membership, (on payment of the regular affiliation fee), they will become active, and to the best of their abilities, useful members of the Rite. In conclusion, your petitioners would most fraternally request that you would give the above facts your serious consideration, and accord to them the privileges they should, in justice enjoy (they having acted in good faith, and paid for all that they have received).

The memorial was referred to a special committee, who made a report, in which they state that they have fully and carefully investigated the matters connected therewith, with an earnest desire to grant the relief asked by the memorialists, if possible. From the papers laid before the Committee it is evident that these brethren have been the victims of imposture, but without discussing that question the Committee has arrived at the conclusion, and so reports, that the prayer cannot be granted without an entire departure from the principles and safeguards of the Rite. The Supreme Council can no more grant them relief, and recognise them as Sovereign Inspectors General than it could if some municipal Body had assumed to confer upon them that

grade, the respectability and good faith of the brethren, while it speaks in their behalf, cannot influence our conclusions, and their only remedy is to seek the grade which they suppose themselves to possess through the proper and legitimate channels.

As the matters connected with the application and history of the Memphis Rite, so called, are already familiar to the Supreme Council, and the brief outlines of them are given in the address of the Sov. Grand Commander, we deem it unnecessary to recapitulate them.

We offer the following resolution: "Resolved that the prayer of the petitioners be denied."

In this recommendation the Supreme Grand Council concurred.

The Report on Foreign Relations states that the S.G.C. is in friendly communication with all, or nearly all, the sister Supreme Grand Councils. The report gives the following information.

IRELAND.—The Supreme Council of Ireland received its authority from the Supreme Grand Council of the Southern Jurisdiction of the United States in 1834, and was organized June, 1826, and has regularly continued to the present time. The Duke of Leinster was then made the Grand Commander, and has held the position ever since. Bro. Goodall was entrusted with a commission to appoint a grand Representative near that Body, which he delivered to the Bro. H. J. Westly, 33, 330, who accepted the same, which appointment has been confirmed.

ENGLAND.—The Supreme Council is in a prosperous condition. It has lately organized several new bodies, and the affairs of the Rite have received a new impulse. The Representatives of this Supreme Grand Council has been received with great cordiality, and the correspondence has been of the most fraternal character. The Supreme Council of Brazil, Valley of Lovradia, was formally recognised and representatives exchanged. A Chapter of Rose Croix has been established during the year at St. John, New Brunswick. Our Canadian brethren are labouring with zeal and prudence to promote the growth of the Rite. The Sov. Grand Commander had been informed that some brethren in Canada contemplated applying for the degrees in Rochester, but on enquiry he finds that the report was erroneous, and, he remarked, no violation of jurisdiction had been brought to his notice during the year.

BELGIUM.—A Balustre has been issued by the W.M.P. Sov. G. Commander of the Southern Jurisdiction, acknowledging, and in the most ample and satisfactory manner, correcting the error into which that Supreme Grand Council had inadvertently fallen, in supposing that the Supreme Council of Belgium had recognised the spurious body in Louisiana.

SCOTLAND.—Of this jurisdiction, the Sov. Grand Commander states that "While I have information of the existence of a Supreme Council for Scotland, I have not been able to open correspondence with it, and obtaining further intelligence respecting it."

SPAIN.—In this country two bodies are contending for supremacy and recognition. The Supreme Council or "Grand Orient Nacional" of Spain, claims that it was formed by the union of a Grand Lodge, deriving its existence from the Grand Lodge of England in 1828, with a Supreme Council, instituted by authority from Grasso de Tilley in 1867. The Grand Lodge, or "Grand Chamber of Rites of Spain" is the other, and apparently the most active. They have been making efforts to effect a union. Both parties have submitted a written statement of their respective claims, but further investigation was considered necessary before recognising either.

CUBA.—No direct intelligence had been received from the

Masons of Cuba during the year. The unhappy condition of the island is sufficient to account for that. But intelligence has been otherwise received, believed to be authentic, of the execution of a large number of persons by the Spanish government, against whom no crime was alleged, save that of being Masons. It is alleged that Masonry in Cuba is of a political character; and that, in fact, lodges are there associations of conspirators against the government. On the other hand it is alleged that this was a mere pretext for the persecution of the Order. Which is true, we cannot as yet determine. But it is scarcely credible that the Masons of Cuba have introduced into the institution a feature so utterly at variance with all its teachings. It is true, that Masonry teaches freedom of thought and the brotherhood of man; and it may be that the Spanish government consider that treasonable, and that tyranny and bigotry have joined hands to crush out those teachings; if so, the names of those brethren who have fallen victims will live in memory, when the name of Spain will be found only in some old book upon the shelf of the antiquarian. It has been suggested that the Masons of the world take measures in relation to this matter; but, while my desires equal those of the most ardent, I do not perceive in what manner we can act, save in denunciation of the outrage, or in vindication of the institution, if it has been prostituted to political purposes.

THE SUPREME COUNCIL OF FRANCE.—This Body is apparently not in a very prosperous condition. The Gr. Secretary, Bro. La Jonquière, has been in poor health for some time past Bro. Allegri resigned as Grand Commander some two years since, and was succeeded by Bro. Cremieux, whose public duties are such as demand the most of his time.

PORTUGAL.—Soon after the close of the session of the Supreme Council last year, I received documents from the "Grand Orient Lusitano" in which a further hearing was desired. Upon examination of the documents submitted, I was of opinion that their request was a reasonable one, and I thereupon directed Bro. Goodall to withhold the actual recognition of the "Supreme Council Grand Orient Portugueza" until further advised, as I intended to bring the matter before you for re-examination. At the date of my last advice from Bro. Goodall, he had not visited Portugal, and on that account we should not be prepared to act advisedly upon the question. But I am happy to announce that the necessity for further investigation has been removed, by the union of the two rival bodies, and the organization of Portuguese Masons under one Supreme Head. I have received a Balustre officially announcing this event, and the "Bolletin" has been regularly received. But as Bro. Goodall was to visit Portugal, I recommended that no further action be taken in the premises than to authorize the Grand Commander, upon receiving Bro. Goodall's report, to make the official recognition, if he should deem it proper.

ITALY.—I have had considerable correspondence myself in relation to matters in Italy, and Bro. Goodall has visited the different localities, and devoted much attention to ascertaining the facts.

It is certain that the Palermo Body derived all its authority from the spurious Body at New Orleans, and is, therefore, itself spurious.

From my own examination and correspondence, I am satisfied that the "Grand Orient of Italy" at Florence, is the legitimate head of symbolic Masonry in that country. In this conclusion, to which I had arrived before receiving intelligence from Bro. Goodall, I am gratified to find that he concurs. But it cannot be recognized, because it has recognized and exchanged Repre-

sentatives with the spurious body at New Orleans. It has also founded lodges in South America. In reply to my protest against such acts, Bro. Frapolli says, that the Grand Orient of Italy establishes no bodies in any country having a Supreme Masonic authority recognized by it. He transmitted to me a copy of a letter upon the same subject to the M.W. Grand Master of Masons in New York, and which is herewith submitted. In my reply, I insisted that before his body could establish fraternal relations with others, the recognition of spurious bodies must be withdrawn; to this I have received no reply.

Unfortunately while Bro. Goodall was in Florence, Frapolli was absent. He had expressed a strong desire to meet our Representative, and possess him fully with his views in relation to Masonry in Italy. In his letter to me, he insists that Bro. Goodall was led to make many mistakes in his former report. He denounces the Supreme Council at Turin as spurious.

Bro. Goodall has carefully investigated the claims of the Council at Turin, and the one at Florence, which is connected in some manner, utterly unintelligible to him, with the Grand Orient. He submitted certain questions to both bodies, to which they promised to reply directly to me, before our session, but as yet I have received nothing dated after the arrival of Bro. Goodall in Italy.

It is very certain, that with our present formation, we cannot recognize any Supreme Council in Italy. It is very questionable whether there is a regularly established Body of the Rite in that Country.

GRAND ORIENT OF FRANCE.—By a resolution adopted last year I was directed to address a communication of inquiry to the Grand Orient of France, in relation to the allegations in a certain memorial then before the Supreme Council.

I forwarded such a letter through Bro. Poulle, our Representative: he replied at once, denying the allegations; more recently, I have received a communication from G. Sec. Thévenot, a copy of which is herewith submitted. It will be perceived that his denial is most complete.

I regret to announce, that the hopes entertained by me last year, that the Grand Orient would recede from her position in relation to the spurious body in New Orleans, have not been fulfilled. The only action taken is indicated in an official communication, a copy of which is herewith submitted. This does not allude to the question at issue, but it is the action of the Grand Orient in relation to the subject; and it is the only reply to the Balustre, to which I referred in my address a year ago.

Believing definite action should be taken at this session, I invited M.P. Bro. Albert Pike, Sov. Gr. Com. of the Supreme Council for the Southern Jurisdiction, in preparing a Balustre to be laid before our respective Supreme Councils, a copy of which will be submitted during the session, by the Representative of the Supreme Council of the Southern Jurisdiction. It was adopted by our Sister Supreme Council, and I trust it will meet your approval, and be sanctioned by you. The suggestion of M.P. Bro. Pike, that in a matter of so much moment, the joint action of our two Councils would have more weight, and should therefore be taken, seems to me wise, and the proposed course proper. The adoption of this will be all the answer we need make to the Balustre of the Grand Orient.

BRAZIL.—I have received a communication from the "Grand Orient and Supreme Council of Brazil, Valley of the Benedictines," controverting the statements of Bro. Goodall, in his report in 1868. As it was received after Bro. Goodall left the country, I have had no opportunity to confer with him in rela-

tion to it. It asserts that under the jurisdiction of that Body are forty-nine lodges, with a membership of five thousand seven hundred and twenty-two.

OTHER SUPREME COUNCILS IN SOUTH AMERICA.—No communications have been received from the other South American Supreme Councils, and I am without information in respect to them.

MEXICO.—I have received documents from a Body claiming to be The Supreme Council of Mexico. The M.P. Gr. Com. of the Southern Supreme Council in the proceedings of that Body for 1868, gives a history of Masonry in Mexico, and comes to the conclusion that the body in question is irregular. In this opinion I concur.

SOUTHERN SUPREME COUNCIL.—With this body our relations continue to be of the most fraternal and intimate character. It has sustained an irreparable loss in the death of several of its members, including Ill. Bro. William S. Rockwell, 33° Lt. Gr. Com.

I am happy to learn that the Rite in that jurisdiction is rapidly recovering from the disastrous effects of the war, and that our Ill. brethren are giving themselves zealously to the work. The only disturbing element is the Supreme Body at New Orleans; and that creates no disturbance at home. It would, on its own account, not be dignified with any notice; but it disturbs the relations with other Supreme Councils. It is very singular, that in almost all the discussions in Foreign Grand Bodies upon this, the question of jurisdiction has not been mentioned, but action has been based upon the supposed admission of members without regard to race or color.

Inasmuch as all regular affiliated Master Masons are eligible candidates for the degrees of our Rite, and inasmuch as there are bodies of colored men in this country claiming to be regular lodges of Master Masons, it is proper to consider the question of the admission of these men into our bodies. They claim to be regular Masons; they are not recognized as regular by the Grand Lodges which we recognize. But it is asserted, that really and truly they are just as regular as the Masons whom we do recognize.

ANSWERS TO THE MEMORIAL OF THE LODGE OF GLASGOW St. JOHN, No. 3 bis.

(Vide Memorial, at page 459 of Magazine, Dec. 3rd, 1870.)

151, West Nile Street, Glasgow,
December 14th, 1870.

To the Most Worshipful the Grand Master Mason of Scotland, the Right Worshipful Depute and Substitute Grand Masters, the R.W. Senior and Junior Grand Wardens, and the Remanent Office-Bearers and Members of the Grand Lodge of Freemasons of Scotland.

Dear Brethren,

At the meeting of the Grand Lodge of Scotland, held in the Freemasons' Hall, Edinburgh, upon the 7th day of November, 1870, a document was read by Bro. John Baird, R.W.M. No. 3 bis, purporting to be a memorial or petition sent in by the Lodge of Glasgow, St. John, No. 3 bis, anent the carrying of the working tools at Masonic processions in the Glasgow province. After this document had been read and presented I took the liberty to remark to the effect that I (although a member of No. 3 bis,) knew nothing about this document, and would consider myself disgraced were my name attached to it, and as for the Malcolm Charter, to which allusion was made in it, I considered it to be

nothing else than a disgraceful forgery. After this a motion was proposed by Bro. W. Officer, acting Junior Grand Warden, and unanimously agreed to, that this memorial from the Lodge of Glasgow, St. John, No. 3 bis, should lie upon the table until next quarterly communication so as to afford time for examination into its contents. Since then I have received from Bro. John Laurie, Grand Clerk, a "certified true copy" of this memorial as also at same time a letter from him, dated 8th December, 1870, requiring me to lodge with him, within fourteen days my reasons for making the statements I made regarding it at the quarterly communication on 7th November, 1870.

Accordingly in answer to this request I respectfully beg leave to present the following remarks:—

Firstly. I beg leave to observe that although this document was presented to Grand Lodge upon the 7th day of November, 1870, in name of the Lodge of Glasgow, St. John, No. 3 bis, yet said document was not read in, or adopted by, the Lodge of Glasgow, St. John, No. 3 bis, until the 15th November, 1870, or eight days after its presentation! At which meeting I was present, and as a member of No. 3 bis, condemned it, and likewise reiterated my opinion that the "Malcolm Charter" they were founding upon was a forgery.

Secondly. Said document or memorial is, in my opinion a very imperfect one, and contains many mistakes, as I shall proceed to show, consequently if such be the case it would be anything but complimentary to any person to have his name attached to it. In proof of which I proceed to take up the "first" head of this memorial which states that "the Lodge of Glasgow, St. John, (No. 3 bis) had by Charter, dated 1157, conferred upon them and their predecessors the whole rights and privileges of Masonry within the City of Glasgow, &c." Now the first question here evidently is,—Is this pretended "Charter, dated 1157," genuine? To which I answer, No! Further, before going into the proof of its non-genuineness, allow me to remind the Right Worshipful Office-bearers of the Grand Lodge, that when this St. John's Lodge, in 1849-50, wished to join the Grand Lodge of Scotland, they then brought up this same pretended Charter, and held it forth as being granted to them by Malcolm 3rd, Canmore, King of Scots, in 1057, but upon examination thereof, the Grand Lodge of Scotland at that time very justly decidedly refused to acknowledge said document as a Charter of Malcolm the third, or of date 1057, and gave them their position of No. 3 bis, upon the 1628 Roslin Charter. Now, however, in this case it will be observed that the date given is 1157, which takes 100 years off its pretended age, and brings it down to the time of Malcolm IV. However, whether the date given out be 1051, 1057, or 1157, all in my opinion, are equally false, for, upon examining the document itself we find it saying—my true age is much nearer 1857 than any of the foregoing dates, as I now proceed to show.

First, the style of the writing, and also of the Latin are quite modern, as also the character of its contents comparatively so; while in some points it reminds me of the Glasgow Burgh Charter, 1175, as given in Mc Ure's 1736 History of Glasgow.

Second, the idea of an Incorporation of Masons in Glasgow receiving a royal charter from either Malcolm 3rd or 4th, is absurd and contrary to all reliable Scottish history.

Third, even Glasgow itself did not receive its charter of erection as a Bishop's Burgh until the reign of William the Lion, and about A.D. 1175.

Fourth, in tracing back the existence of this document as far as possible, I have been unable as yet to discover any evidence of its existence before the year 1806 or nearly sixty-five years ago. At this time a Masonic procession was to take place in Glasgow in honour of the

laying of the foundation-stone of Nelson's monument on Glasgow Green, and at which procession the members of the Glasgow Freemen Operative St. John's Lodge, although not then in connection with the Grand Lodge of Scotland, not only wished to be present but also to take precedence. The Glasgow St. Mungo's Lodge, which was then the senior lodge of the Province on the Grand Lodge roll, however objected to this as per their minutes of that date (a copy of which appear at page 307, &c., of the "Freemasons' Magazine" for October 15th, 1870), where they rest upon the Laws and Regulations of the Grand Lodge of Scotland, especially Appendix III., chap. xii., as given at page 324 of Alexander Laurie's "History of Freemasonry," published in 1804, and resting upon which they refused to acknowledge the St. John's Lodge, and call this Malcolm document which was so opportunely brought forward or "discovered" then a "pretended charter," and in refusing to allow the St. John's Lodge to interfere with them they are backed up by Bro. W. Guthrie, Grand Secretary, and also by Sir John Stuart, of Allanbank, the Provincial Grand Master, who says, "On no account can or will I permit any lodge to appear in this procession that does not hold of the Grand Lodge of Scotland."

All this shows how mistaken are the statements in this St. John's Memorial, which say "those privileges were never called in question," or, where it states that the St. John's Lodge "were assigned by virtue of their position, precedence in rank over all the daughter Lodges of Scotland." For all that, I am aware they got in 1806 was that Sir John Stuart asked for, "five or six handsome figures of operatives having black cloathes to carry my proper ensigns," and it so happened that the operatives having "handsome figures," and "black cloathes" so chosen belonged to St. John's Lodge, which was so far a credit to that body, but that might have been only an accident so far, and it was a concession of Sir John Stuart to take them, as he entirely refuses to acknowledge or have any intercourse with the St. John's Lodge as such; for the Grand Lodge of Scotland as an independent body, and as the head of Speculative Freemasonry in Scotland is not bound to recognize the pretensions of any operative or other lodge out of its pale, or even within it, any further than it may rightly consider said pretensions to be just and reasonable—the pretensions of operative Masons are one thing, the prerogative and Constitution of the Grand Lodge of Scotland another.

Further, even the minutes of the Lodge St. John, themselves, prove the mistake of saying "those privileges were never called in question," for, in 1833 when the foundation-stone of the Jamaica Street Bridge at Glasgow was to be laid these so-called privileges of theirs were disallowed, however a great agitation was got up and considerable pressure put upon the Lord Provost and Dr. Cleland, Superintendent of Public Works, which latter had been imposed upon by the pretended Malcolm Charter, and had even published a so-called translation of it in his "Annals of Glasgow" as per vol. 2, page 485. But whether the English "translation," or the pseudo "old monkish latin" be the older, I cannot at present affirm; however, no doubt by appealing to this precious document, they carried their point, to a certain extent at least, not, as I consider, because of any just and lawful right they had to interfere with the proceedings of the Grand Lodge of Scotland then; but because local influence backed up at it seems to me by falsehood, fraud and imposition mixed with, or working upon ignorance, were for the time triumphant. Then be it observed that all the occasions mentioned in this Memorial

According to page 162 of Bro. James Pagan's "Sketch of the History of Glasgow" James Ewing, Esq., of Strathleven, M.P., was Lord Provost then.

from the St. John's Lodge as the precedent, when some of its members have carried the tools at Masonic processions in Glasgow *after* A.D. 1806, as the oldest date there given is 1810. Consequently seeing that this is the case, and that it was the St. John's Lodge itself which brought forward, or "discovered" this pretended Malcolm Charter in 1806, to further its pretensions then, and has ever since upheld it as a great foundation of those pretensions, it follows that if said pretended charter be false, as I consider it is, all these pretensions based upon it fall at once to the ground, and the Lodge of Glasgow St. John as such, and as a lodge holding of the Grand Lodge of Scotland has no more right and privilege over any of the other lodges under the sway of Grand Lodge than its position of No. 3 bis gives it, or the laws of Grand Lodge allow it.

Another point I may here mention, is that although when St. John's joined the Grand Lodge of Scotland about twenty years ago it got the high position of No. 3 bis, yet founding upon this pretended Malcolm Charter, they have been again and again hinting at demanding a higher position on the Grand Lodge Roll; in fact this was made the foundation of a sort of standing grievance by which as it appears to me, a feeling was kept up among the members of No. 3 bis as if they had not got justice at the hands of Grand Lodge *as per, inter alia*, a motion by Bro. D. Hannay, Senior Warden alluded to in a St. John's Lodge minute of date 4th August, 1863, "That steps be taken to have this lodge placed in its proper position on the roll of the Grand Lodge of Scotland," and again at the December Festival of St. John's Lodge, 1867, which was styled their "810th Anniversary!" and at which Bro. Captain Spiers, of Elderslie, M.P., the newly-elected Prov. G.M., for Glasgow was present, and acted as Chairman, (vide report of proceedings as given in "Freemasons' Magazine for January 11th, 1868,) we find him saying, upon the authority of this pretended Malcolm Charter, "That although their lodge ranked 3½ in the Grand Lodge of Scotland, it was not in its proper place," and so on. Then later still we find Bro. Thomas McGuffie, (the name I suppose who is mentioned in the memorial as carrying the plate) asserting in Glasgow Herald of date June 17th, 1870, (and as we also see by "Freemasons' Magazine" of date July 9th, 1870), that "The Glasgow Freeman Operative St. John's Lodge is the senior lodge in Scotland even to the Grand Lodge; and had our predecessors in office done their duty; every Lodge in Scotland would have required to get a charter from them; and the St. John's would now be in the receipt of a large income, which I suppose the Grand Lodge now enjoys. So we perceive that founding upon Malcolm's pretended charter the members of Glasgow St. John's Lodge would not only rise above all the other lodges in Scotland, but would fain soar above the Grand Lodge itself.

However, the statements made by Bro. Captain Spiers, P.G.M., at the so-called "810th Anniversary" of St. John's Lodge, in December, 1867, led to an examination of the authenticity of this pretended Malcolm Charter, and in which examination circumstances led me to take an active part, and not only so, but under these circumstances I was bound in honour as a gentleman to make the result of said examination known, whatever that result was, which I did, and although by doing so I felt that many of my brethren in the body might be displeased, I could not help that, but simply strove to act upon the square, and to do what I felt to be my duty, be the result what it might; therefore, I not only made a personal examination of the document myself, but I have also striven to get it examined by, or to learn the opinions of some of the best authorities in the country, which opinions I now proceed to give:—

Dr. Anderson in his "Memoirs of the House of Hamilton" says, apart from other considerations, the writing is not above 200 or 300 years old."

Professor Cosmo Innes, V.P.R.S.E., S.A.S. Scot., &c. &c., whose high standing and skill as a chartologist are well-known, as witness his acting as editor to that splendid new work, "The National Manuscripts of Scotland," and many other authoritative and first-class works, and who saw it in 1868, said it was a forgery executed within the last 150 years, or, taking plenty of time, within 200 at the utmost; further, it was made up of pieces taken out of different charters and stuck together. Even before he saw it, and from a description of it which I sent him, he said it was a forgery, and when I asked him how he knew that before he saw it, he, very kindly and courteously answered "Our first Corporate Charters were to Burghs, and not till long after came those to the gilds and corporations within and under Burghs; but we had no charters to Burghs till William the Lion (1165 to 1214), so you see it did not require much sagacity to stamp the Charter of Malcolm full of the phraseology and the minute distinctions of a much later day as a forgery."

The late Dr. G.A. Walker Arnott, the distinguished Professor of Botany in the University of Glasgow, and who long took an active interest in Masonry, as well as holding several high offices therein, called this pretended Charter a forgery; and shortly before his death wrote as follows:—23rd May, 1868,—"On getting out of bed this forenoon (&c.), I read the "Glasgow Herald," and in it what I presume is a letter from you signed W.P.B., I congratulate you on the frank and open manner in which you state your conclusions, and were such to be done in other cases many discourteous dissensions would cease."

The late Bro. James Pagan, Esq., member of No. 3 bis, and editor of the "Glasgow Herald," acknowledged it to be a forgery, stating that he had been misled by the late Bro. James Miller, R.W.M., of St. Mark's Lodge, No. 102, whose remarks on the subject he had copied and quoted.

Bro. Wm. H. Hill, Esq., who has considerable knowledge of old documents, and who not only saw it, but also examined the oldest extant minute book of the Glasgow Incorporation of Masons, which extends from 1600 to 1681, considered it a forgery.

Even our late esteemed Prov. Grand Master, Bro. Captain Spiers, M.P., afterwards acknowledged in a letter to me that he had been misled in December, 1867, and June, 1868, says:—"I am very glad indeed that you have investigated the matter, and although we should have liked if our Charter had been a genuine one, still as it is imposition, it is a good thing that it should be showed up."

Our Scottish Masonic historian, Bro. D. Murray Lyon, designated it "The Malcolm Canmore Swindle."

Bro. W. J. Hughan, of Truro, who I am happy to acknowledge as one of the foremost Masonic students of the day observes "I consider the 'Malcolm Charter' to have been written by zealous but mistaken Masons, not earlier than the latter part of the eighteenth century, in order to deceive the Fraternity. In that respect it is on a level with the noted 'Locke M.S.' and other *un-Masonic forgeries* which are well suited to act as beacons to prevent Masonic students from being shipwrecked on the quicksands of credulity."

Bro. Hyde Clarke, of London, another eminent Masonic student, and Foreign Secretary Ethnological Society, Member of American, German, and Oriental Societies, &c., &c., says, "from internal evidence the reputed Charter of Malcolm cannot be genuine."

It is unnecessary to give the opinions of other parties who have condemned this pretended Charter, only I might observe that one Glasgow historian who was misled by it observe to me that the Masons used to carry it about in their pockets, which of course would tend to soil it and give it the appearance of age and, I have been told, it is much dirtier looking now than it was about thirty years ago, so that between that and other things the present dirty, tattered, smoked up appearance of the parchment may be easily accounted for.

At page 483, vol. 2, of Cleland's "Annals of Glasgow" published in 1816, we find what has sent all the succeeding Glasgow histo-

rians astray, namely, "Glasgow Freemen Operative St. John's Lodge. The Members of this lodge having lately discovered an old musty paper in their charter chest procured a translation of it when it turned out to be a charter in their favour, from Malcolm III., King of Scots, by which they claim precedence over all the other Lodges in Scotland. Accordingly, in the grand masonic procession which took place at laying the foundation-stone of the Glasgow Asylum for Lunatics in 1810, the Glasgow Freemen Operative, St. John's Lodge, took precedence of all other Lodges except the Grand Lodge of Scotland.

Even the minutes of the lodge of Glasgow, St. John, themselves condemn this document, for on March 3rd, 1868, a motion was passed that a Committee be appointed to examine into the historical evidence and data of the antiquity of the lodge (I must here observe that my information was not derived through this Committee, although I gave it information), and on the 15th September same year a report was read, which is engrossed in the minute book of the lodge, and which so far as this Malcolm writ is concerned, effectually shows up its falsehood (to anyone capable of understanding what historical demonstration is) as the copy of it which I enclose will show, or as may also be seen by a perusal of it at page 189 of the Freemason for April 16th, 1870. Yet notwithstanding all this the Lodge of Glasgow St. John, as a body, still holds forth the Malcolm document as genuine, every lodge circular being stamped with what, I am sorry to say, I can only look upon as the usual lie, viz.—"The Lodge of Glasgow St. John," chartered by Malcolm III., King of Scots, 1057. And whether in so doing under the circumstances, the lodge of Glasgow St. John is guilty of falsehood, fraud, and wilful imposition it is for the Grand Lodge to judge, or whether a stop should now be put to its further propagation, and consequent discredit of the Order. I humbly submit that it is the duty of the Grand Lodge of Scotland now to decide, and which latter as a member of No. 3 bis, I most humbly and respectfully pray that it may do.

As to the "Second" head of the St. John's memorial which states that it has been the invariable practice of the Grand Lodge of Scotland to concede as a right to the senior lodge of the Province in which the ceremonial takes place, the appointment of the operatives to carry the tools, I can only say that I am not aware of this, and point to the fact that not only did the Most Worshipful the Grand Master Mason of Scotland, backed up by Grand Lodge when assembled in the Charter House of Glasgow Cathedral, preparatory to laying the foundation-stone of the Albert Bridge, on June 3rd, 1870, allow the members of the Journeymen Lodge, No. 8, to do so, but absolutely refused to allow the senior lodge of the Glasgow Province to deal with the matter as it wished. Then at the laying of the foundation-stone of the Paisley Free Library and Museum, by the M.W.G.M. the Right Honourable the Earl of Dalhousie, on 27th April, 1869, we find the members of the Lodge Journeymen, No. 8, carrying the tools, as also, (vide page 423 of Grand Lodge Reporter, June, 1869) at the Industrial Schools, Mossbank, in 1868, Corn Exchange, Hawick, 1863, Wallace Monument at Stirling, 1861, and other places. So that so far as precedent is concerned the Lodge Journeymen, No. 8, can point to many places out of the Edinburgh Province where they have carried the tools. Further in looking over the Grand Lodge books we find the following law passed in 1883, which accords to the Lodge Journeymen a certain prerogative at all Masonic ceremonials, especially where the Grand Master is present, not only in Edinburgh but throughout Scotland, as the minute says: "It was moved that for some time past the Grand Tyler has been in use of carrying the mallet at the public processions of the Grand Lodge, and as that officers attendance is often requisite on other matters of some importance. Therefore it be a rule in all time coming that the senior member of the Lodge of Journeymen Masons, Edinburgh—out of office—carry the mallet behind the Grand Master in all future processions." Consequently the carrying of the mallet by W. Nielson of the Glasgow Freemen Operative St. John's Lodge, at the laying of the foundation-stone of the Victoria Bridge at Glasgow, on the 9th day of April, 1851, as mentioned in the First head of the St. John's memorial was in direct violation of the above 1783 law, unless indeed the Lodge Journeymen, No. 8, voluntarily conceded the privilege, or onus, for the time being.

As to the "third" head of the St. John's Memorial I would respectfully observe that the printed Grand Lodge Law, chap. XX., sec. 3, when taken in connection with the 1783 Grand Lodge minute above referred to does not preclude and has not precluded the members of the Journeyman Lodge No. 8 from carrying the

Mallet, &c., out of Edinburgh, for the words "Edinburgh and no other place," which the St. John's memorial pretends to quote do not occur in this Grand Lodge Law, Chap xx, sec. 3. Therefore their foundation is so far a mis-quotation. And as to the members of No. 8 being "capable of carrying the implements in question," which the St. John's Memorial would appear to fear, the upshot proved that so far as *capability* was concerned, the members of No. 8 were just as "capable" of doing at Glasgow as they formerly were at Paisley, Stirling, &c.

As to the "fourth" head of this Memorial and its reference to Grand Lodge Laws, Chap. xi., sec. 13, I would observe that as I stated above, the decision of the Most Worshipful Grand Master on the occasion referred to was approved of by the members of Grand Lodge then assembled, myself included. And as to the assertion that the "chair, in awarding precedence to the Lodge Edinburgh Journeymen acted contrary to the laws of the Grand Lodge." I look upon that, under the circumstances, as a pure mistake. And as to the notice of altering the minutes of Gravel Lodge from the foregoing imaginary data, that I consider to be absurd. The fact of the matter appears to me simply to be that if the St. John's Lodge wished it to be properly understood that it was the privilege of the Senior Lodge of a province to look after the carrying of the Tools at all Masonic processions in its district it should have got a motion proposed to that effect and so got the matter regularly settled that such has not been done long ere now, is not therefore the fault of the Grand Lodge but is due to the remissness of the senior lodges themselves, including St. John's lodge amongst the rest. Instead therefore of the St. John's Lodge, asking as is done in the latter part of their Memorial that the Grand Lodge should "declare and enact that the late assumption by the Lodge Edinburgh, Journeymen No. 8, of the (presumed) rights and privileges of the Lodge of Glasgow, John, No. 3 bis, was illegal and uncalled for," it is the opinion of a number of the members of No. 3 bis, including myself, that the conduct of the St. John's Lodge was neither so dignified nor masonic as it ought to have been, and they may be very thankful that they were not ordered to apologise for their own proceedings then; for if redress be due from any quarter in relation to the proceedings at the ceremonial of laying the foundation-stone of the Albert Bridge, at Glasgow, on the third day of June, 1870, not to speak of former masonic ceremonies in Glasgow, that redress under the circumstances is due from the Lodge of Glasgow, St. John, No. 3 bis.

I must now apologise for replying to the request of the Grand Clerk at so great length, but as the pretensions of the Lodge of Glasgow, St. John, and its pretended Malcolm Charter have been thrust forward so often and so prominently on so many occasions, I considered it would be better to enter into the matter fully and distinctly, so that anyone not otherwise acquainted with the subject might be able to understand it. Some brethren have signified to me that seeing I am a member of St. John's Lodge, myself I should not therefore expose any of its faults; but I consider it to be no part of true Freemasonry to smother up the truth, and to allow a lie to pass current as truth, more especially when the means are at hand to expose it. What I have said has simply been written, in order to elucidate the truth, and truth, as we all ought to know, is one of the great foundations of all true Freemasonry. Nothing would give me greater pleasure than to do what I could in a fair and honest manner to uphold the dignity and status of the Lodge of Glasgow, St. John, of which I have the honour to be a member and past office-bearer, but we must strive to build up that dignity and status upon a sure and legitimate foundation, and seeing that as I have already said the Lodge of Glasgow, St. John, got its status of No. 3 bis upon the 1628 Roslin Charter, it follows therefore that that status is not affected by the declaration of the unworthiness of this unfortunate Malcolm document. It has been the misfortune of the present members of No. 3 bis, to suffer for the fault of their predecessors; but I hope that, aided by the counsel and assistance of the Grand Lodge of Scotland and guided by the evidence adduced, the members of the Lodge of Glasgow, St. John, No. 3 bis, will now honourably acquiesce in such a decision upon this matter will settle it (humanly speaking) for ever.

I am, most respectfully,

Sincerely and fraternally yours,

W. P. BUCHAN,
Past Senior Warden, No. 3 bis.,
Proxy, S.W. No. 432, and Grand
Steward Grand Lodge of Scot-
Scotland.

MASONIC KNIGHTS OF CONSTANTINOPLÉ.

A special meeting of the St. Aubyn Grand Council of this illustrious order was held on the afternoon of Saturday, January 28th, 1871, at Morice Town, Devonport, Sir Knights Paull as Ill. Sov., Brown as C.A., Purse as M.A., Ryder as Prelate.

The business of the Council was to ballot for Bros. Gordon and Bannerman, whose election being unanimous were admitted, and having signed the obligation of allegiance, were elevated to the rank of Knights of the order, and proclaimed according to ancient usage the ceremonies of the degree were worked by Bro. S. Chapple, Past Ill. Sov. with his accustomed zeal and ability.

Congratulations were exchanged as to the steady quiet progress of the order. After a social moderate repast in the Refectory the Sir Knights separated in peace and harmony, at 9 p.m.

MASONIC JOTTINGS.—No. 57.

BY A PAST PROVINCIAL GRAND MASTER.

THE FOUR OLD LONDON LODGES—TRADITION.

My answer to a Correspondent at Brighton, is that he may, if he pleases, call all that is said, all that is written, of the four old London Lodges, Tradition. But he must bear in mind that the Tradition is more than a century and a half old, and that hitherto no attempt has been made to disprove its truth.

THE CHARGES OF 1723.

As respects Christianity, the Charges of 1723 have ever held their ground. The advance thereby made has at no time been lost; nevertheless the Craft Prayers have often been of a kind that some Christian Sects cannot employ.

THE SLUMBERS OF SPECULATIVE MASONRY.

A learned brother writes that in the old Lodges the slumbers of Speculative Masonry were occasionally very long; yet, on awaking, she always found the lodge prepared for her reception, and that new or additional organization was not required.

BEFORE THE REVIVAL.

Before the Revival, the privilege of assembling as Masons was unlimited.

DR. PLOT—THE EDWIN LEGEND—HENRY VI.

Dr. Plot seems to have been the first to attack the Edwin Legend, and the assertion that Henry VI. approved of the laws and usages of the Masons.

LOCKE'S LETTER TO LORD PEMBROKE 1696.

An "Entered Apprentice" will find all the information upon this subject which he is desirous of obtaining, in Bro. Findel's History, page 107, First Edition.

FREEMASONRY.

The idea of Freemasonry is rooted and grounded in the very being of man.—FINDEL.

ATHELSTANE—EDWIN.

"A Correspondent" will find that Athelstane is sometimes called the father, sometimes the brother and sometimes the nephew of Edwin.

MASONIC NOTES AND QUERIES.

THE MASONIC FESTAL DAY—24TH JUNE.

"To the few who participate in our Order, this day is possessed of peculiar significance. It is strictly a Masonic Festal-Day, and as such calls our attention to the points of difference which distinguish us from this world, that is, to the tenets of Masonry; as well as commemorates the life and character of one of our ancient brothers, distinguished for virtue, piety, and those peculiar characteristics which have had a moulding influence in the moral world from that day to this. The career of St. John marks an era in the world, the inauguration of a moral empire that since then has steadily widened its border, and increased in its power. As a pebble dropped in a still ocean will drive a ripple to the most distant lands, so the ripple evoked in the then still ocean of thought by the doctrine of St. John has constantly spread, gaining power from the breath of the Spirit of God, until a billow, crested with the flashing pearls of truth, it has cast its treasure upon every shore, and the continents have quivered with its force."—From a bundle of Masonic Excerpts, CHARLES PURTON COOPER.

ABSOLUTISM AND BIGOTRY.

History bears broadly stamped in every age the basefulness of Absolutism and Bigotry, which is without honest root in the consciences of many governments.—Bro. Bollaert in his "Wars of Succession of Portugal and Spain."

THE LATE MARSHAL PRIM ON RELIGIOUS INTOLERANCE.

Shortly after the depositions of Queen Isabella of Spain, fifteen thousand Spanish ladies, instigated by the Priests, addressed Prim, begging him not to permit religious toleration in Spain; he replied in the negative.

"And I'll send your priests to Hades
Dare they such sweet eyes to dim,
Fifteen thousand Spanish ladies
Smiled, and left Don Juan Prim."

From Bro. Bollaert "Wars of Succession of Portugal and Spain."

PARSEE CHARITY.

The old Parsees or fire-worshippers, still in Parsee are suffering in the fearful famine, so a fund is being raised in Bombay for their relief. To this fund two materiel indetections, the Parsee Masonic Lodges of Bombay have contributed. These lodges write in English and not in Guzaratee.—M. M.

THE M.W.G.M.

The M.W.G.M., the Earl de Grey and Ripon, has left the country on what may be called a truly Masonic mission, He has been chosen as our chief commissioner on the joint commission of England and the United States, for the regulation of their differences. His absence may for a time take him from his Masonic duties which will be performed by the

R. W. D. G. M., the Earl of Carnarvon, but we may sincerely wish, as with all brethren, "May T. G. A. O. T. U. bless his labours, and ensure him a speedy and a happy return."

MASONRY IN NATAL.

The following advertisement appeared in the "Natal Mercury":—

I. T. N. O. T. G. A. O. T. U.
FESTIVAL OF ST. JOHN.

"The brethren will celebrate the above Festival at the Lodge-Room, Field Street, on St. John's Day, December 27th 1870, when the installation of the W. M. Elcct, and other officers, will take place at 3 o'clock in the afternoon.

The banquet will be held in the evening of the same day, at the Masonic Hotel, West Street, at 7 p. m., tickets for which may be obtained from the Stewards, Bros. J. Goodliffe, W. R. Parker, and T. B. Burnham, until Monnay, the 26th inst. Members wishing to introduce visiting brethren, are requested to make early application.

"By Command of the W. M.
"C. CULLINGWORTH, Secretary."

"Durban, 19th December, 1870."

EXCAVATION OF ANCIENT MASONIC EMBLEMS.

We read in the "Newark (N. J.) Advertiser":—"Some interest has been created in Sussex county during the excavation for the Midland railroad by the discovery of some relics of former times, in the form of two silver Masonic badges, ornamented with square and compass, moon and sun, in accordance with the Masonic emblems of the present day, which were found five feet below the hard earth excavations of the Midland railroad. How the badges ever got there is a mystery, as no human remains were connected with them and the soil is a compact slate. Mr. Victor M. Drake, of the "Newton Herald," says that it is well known that Masonic emblems were worn both by the pioneers and Indians of the country as a means of self-preservation against the incursions of Tories and robbers, who, in the early settlement of the country, held almost undisputed sway on both sides of the State line. The fact is well established that, as early as 1776, Major Wood, of Goshen, who was in command at the Minisink battle, fought opposite the Lackawaxen, when, being overpowered by the Indians and taken prisoner, saved his life by signalling Brandt with the grand hailing Masonic sign of distress; and Masonic badges were in general use at the time, both in the Delaware and Susquehanna valleys, as one of the means for protection against the bloody Indian incursions to which the frontier settlements were at all times liable."

PRINCE EDWIN LEGEND.

A brother is misinformed. During the seven years that I was Secretary to the Record Board there never came into my possession any notice of early manuscript copies of the Prince Edwin Legend.

CHARLES PURTON COOPER.

How frequently it is that the most unreasonable and unreconciled enemy that you may have is the one who feels and knows that he has wronged you. And more especially his enmity and hatred will become intensified when he knows that you know his meanness. And a more unhappy man than such an enemy cannot be found.

MASONIC SAYINGS AND DOINGS ABROAD.

We have been somewhat interested at a curious discussion that has lately been going on between the "Keystone" and "New York Dispatch," relative to the recognition of Masons not initiated in what we term a Blue Lodge. Now it must be well known to our readers that our system of Masonry is confined almost exclusively to those portions of the world where the English Language is spoken. It is peculiarly Anglo-Saxon. It was revived, of course, in England, it was nurtured there, and from the Grand Lodge of England in 1717, it spread to the four quarters of the globe. But in France, Russia, Prussia, Sweden, and South America, it soon varied to a certain extent. It retained the landmarks, but not the system adopted, in 1717, by the four London Lodges.

Had not France and Sweden as much right to have a system of their own as England had. Very well, in most of these countries Grand Orients or Supreme Councils exist, and they claim the right of granting the first three degrees. The "Keystone" would declare these men clandestine Masons. Such extraordinary ignorance or prejudice is entirely beyond conception. If Masonry is exactly the same the world over, how comes it that Pennsylvania work differs so materially from that of the other States. Are the Masons of New York, Ohio, Illinois, &c., clandestine, because they work differently from us? Our M. W. Bro. the Prince of Wales is then certainly unable to visit any lodge that works what the "Keystone" terms Ancient York Masonry, because he was made under the Swedish Rite.

Every Mason is bound to recognize another, so long as he is acquainted with the landmarks, and able to give those grips, signs, and words, that are universal. It matters not whether he hails from a Grand Orient or Supreme Grand Council, and if his governing body is on terms of friendly intercourse with the Grand Lodge which that brother acknowledges, he should, at once be admitted to a seat in the lodge.—*Gavel.*

The Masons at Portland, Oregon, will commence, next spring, the building of a temple on the site of the building in which the first lodge was opened in that city.

The subject of a new hall, is being agitated by the Masons of Pittsburgh.

The Past Grand Master Bro. Jno. D. Vincil was presented with a beautiful and costly gold watch, as a reward of merit, at the recent session of the Grand Lodge of Missouri.

We have received a pamphlet, very handsomely got up, containing the newspaper accounts of the magnificent Reception of the Grand Chapter of New York by the Royal Arch Masons of Albany. The scene is spoken of as one of "fairy-like splendour," the decorations grand, and the *tout ensemble* one of unsurpassed brilliancy. We have only space for a short extract from the New York "World":—"That wonderful order which does not let unfraternal look come to its inner life, allowed us to see the grandeur of its portals, the exquisite carvings of its outer work in the reception given by the Royal Arch Masons of Albany to the Grand Royal Arch Chapter of the State. The great room at Tweddle Hall was brilliant in light and colour. Everywhere dressing and wreathing made curves of beauty. The word of welcome was in fire that glowed and shadowed with every breath of the air. The jewels of the higher officials were of rare work and water. There was music, and the disciplined movement of the review, and a delighted and impressed circle of ladies and gentlemen all around. It was another superb page in the more than century old volume of the Masonic Order of this city. After the pageant of the review and the reception, "on went the dance," and better secrets than the inmost recesses of the lodge can record were told by bright eyes. Down on it all the portrait of the grand man, who was of Alexandria Lodge, looked, and as we saw his face and that of the great manorial proprietor, we thought of the old school of gentlemen, and congratulated Masonry that it had such names in its annals,"

A new Masonic Temple was recently dedicated at Akron, Ohio, with imposing ceremony. Ten thousand people are said to have been present on the occasion.

CORRESPONDENCE.

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

KNOWLEDGE OF THE ARTS AND SCIENCES.

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

Dear Sir and Brother,—Whilst quite agreeing with "A Masonic Inquirer" in his communication in your last issue, as to the advisability of a knowledge of the Arts and Sciences being inculcated in our lodges, I cannot agree with him that "in most lodges in London and several parts of the Kingdom a lecture on some point of Geometry or Architecture is given at every meeting."

In the same number of the Magazine in which this remark occurs there are reports of seven London Lodges, but I look in vain for the lecture on Geometry or Architecture.

If "A Masonic Inquirer" would kindly inform your readers in which of the London Lodges, and in

which other parts of the kingdom this teaching is carried on, you will confer a favour upon,

Yours fraternally,
J. D. M.

[Our correspondent has evidently lost sight of the nature of the article in question in which the passage referred to occurs, and which is a reprint of an interesting though quaint Masonic "speech" delivered to the Worshipful and Ancient Society of Free and Accepted Masons at a Grand Lodge, held in the city of York, December 27th, 1726,—Ed. F.M. and M.M.]

THE PROPOSED TESTIMONIAL TO A JUNIOR CLERK IN THE GRAND SECRETARY'S OFFICE, AND MASONIC INNOVATIONS.

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

Dear Sir and Brother.—I must congratulate you upon the articles and letters which have recently appeared in the magazine, deprecating the proposed "Testimonial" movement, and the masonic innovations which have been introduced by the brother to whom it is proposed to present the said testimonial. The articles and letters to which I refer have broken the ground upon a subject which I have long thought, with many others, ought to have engaged the attention of the Board of General Purposes ere this; and the impression appears to be gaining ground that that body would appear to be wilfully blind and deaf upon the subject. I can heartily endorse the remark made in your article in the Magazine of the 4th inst.—viz., that the Masonic body in this country, looking to Grand Lodge, and more especially to the Board of General Purposes, have a right to demand that the subject of the recent deviations from the masonic landmarks, and in which one of the paid servants in the Grand Secretary's office has played a most prominent part, should receive a most searching examination. I express the opinion alike of myself and numerous old masons and members of Grand Lodge, when I say that we shall certainly, at the next quarterly communication, look for some statement from the Board of General Purposes in connection with these matters, otherwise they will certainly have to be brought in a more decided manner under the notice of Grand Lodge.

"AN OLD MASON."

RECENT DEVIATIONS FROM THE MASONIC LANDMARKS.

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

Dear Sir and Brother,—In your article on the above subject appearing in your issue of the 4th inst., I note that you draw attention, and on very good grounds, to the awkward fact that those in the Grand Secretary's department should now stand charged with encouraging that which has been brought under the ban from the very same department, viz., during the Grand Secretaryship of the late Bro. Gray Clarke. The apparent inconsistency of this state of things is however to me pretty plainly accounted for, if the rumour which circulates freely in any locality is correct, viz., that the "Innovator" himself assumes to a great extent the Grand Secretary's powers—in other words, that the intended recipient of the testimonial is the *de facto* Grand Secretary!—I shall, with a large number of the Craft, look anxiously to the next meeting of Grand Lodge for the *éclaircissement* as regards the well grounded charges of complaint as to the working of the Grand Secretary's Department.

"ANTI-HUMBUG."

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

We are informed that the installation of Colonel Lyne as R.W. Prov. G.M., for Monmouthshire, will take place in the large Room at the Town Hall, Newport, on Easter Thursday, April 13th, and that Theodore Mansel Talbot, Esq., R.W. Prov. G.M., for the Eastern Division of South Wales, will be respectfully invited to perform the ceremony.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

A petition has been forwarded to Grand Lodge for the formation of a new lodge in Lancaster, to be called the Duke of Lancaster's Lodge.

A movement is on foot among the members of the Masonic Body, having for its object the presentation to Lord Dalhousie of a testimonial, in acknowledgment of the distinguished services he has rendered to the Craft during nearly half a century. It is proposed that the testimonial take the shape of a bust, in duplicate, one copy to be presented to the noble lord, and the other to be placed in Freemasons' Hall, Edinburgh.

THE FUND OF BENEVOLENCE.—We are pleased to notice that Bro. Savage at the last meeting of the Board of Benevolence, a report, of which is given on another page of the present number, gave notice of a motion for consideration at the next Quarterly Communication of Grand Lodge, for an amendment in the laws relating to the Fund of Benevolence; we trust the motion will be carried, as, owing, under the present laws, to the long period, which must elapse, ere Petitioners whose recommendations have to go before Grand Lodge, can be in receipt of the grant allowed to them, the sufferings and privations of the petitioners, become, painfully prolonged, seeing that in many cases the petitions are not made until the direst necessity compels, and the old adage:—*bis dat qui cito dat* especially applies in these cases.

GRAND LODGE.

The annual quarterly meeting of the General Committee and the monthly meeting of the Lodge of Benevolence, were held in the Board Room, Freemasons' Hall, on Wednesday evening, the 15th inst., at seven o'clock.

The W. Bro. J. M. Clabon, President, as W.M. Bro. Joshua Nunn, senior V.P., as Senior Warden, and Bro. J. Brett, jun. V.P., as Junior Warden, Bro. John Hervey, Grand Sec., and his staff; and a numerous attendance of brethren, amongst whom were Bros. Col. Cole, John Savage, Joseph Smith, Bywaters, Burgess, Sheeen, S. May, W. Young, W. Smith, C.E., Gale, How, Walters, &c.

The Board of Masters was opened, and the minutes read. The Grand Secretary read the permission of the Most Worshipful Grand Master that in future the meetings of the Board and of the Lodge of Benevolence, be held at six o'clock.

Bro. John Savage, P.G.D., gave the following notice of motion for consideration at the next quarterly communication of Grand Lodge, to be holden on Wednesday, the 1st of March next:

That in the Laws relating to the Fund of Benevolence in Law 16, after the words in lines 9, 10, and 11, "shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence," be added the words 'except in cases of recommendations to the Grand Lodge.'

The Lodge of Benevolence was then formally opened. The minutes read, and seven grants made to petitioners at the previous meeting of the Lodge of Benevolence, and which required, under the new Rules, confirmation at this meeting, amounting together, to £135, consisting of one vote of £40, one of £20, and five of £15 each; these were respectively put and carried, and thereby confirmed.

The number of new cases on the list presented to the Lodge was 21. Of these, one application was dismissed, the consideration of one adjourned, and one deferred. Of the 18 cases considered, sums varying from £5 to £100 were voted in the following sums, one of £5, seven of £10, eight of £20 each, two of these requiring confirmation; one of £40 with a recommendation to the Grand Master, and one of £100 with a recommendation to Grand Lodge. The Lodge of Benevolence was thereafter closed.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The regular meeting of this lodge was held at Freemasons' Hall, Great Queen Street, on the 10th inst. There being an unusually heavy amount of business to be got through, the officers of the lodge responded to the request of the W.M. by putting in an appearance punctually at their respective posts. The chair was occupied by the W.M., Bro. A. G. Church, supported by Bros. Jas. Glashier, S.W.; Magnus Ohren, J.W.; F. G. Finch, S.D.; G. E. Eachus, J.D.; L. Crombie, Treas.; T. A. Chubb, Sec.; J. S. Pierce, Dir. of Cers.; J. Chynoweth, I.G.; Speight Tyler. There was a numerous attendance of the members, amongst whom we noticed Bros. H. Bridges, P.M., P.G.S.B., D. Prov. G.M., Somersetshire; H. Grissell, P.M., P.G.D., P.G.S.; W. Smith, C.E., P.M., P.G.S.; G. Strapp, P.M., P.G.S.; R. Galloway, P.M.; J. C. Craven, W. W. G. Craig, Jabez James, R. F. Fairlie, Stephenson Clarke, G. N. Strawbridge, E. W. Payne, Chas. Horsley, R. J. Clarke, E. Burke, F. W. Stent, C. W. Turner, F. W. Truscott, Jas. Robertson, W. Clouston, G. Pawley, T. Spencer, D. Hodge, W. T. Sugg, J. Church, F. D. Banister, A. W. Snow, J. M.

Norman, J. Dixon, T. D. Parker. *M.D.*; J. N. Sharp, J. B. Padden, R. Cope, *M.D.*; A. G. Browning, F. A. Paget, F. Penned, Jas. Ricks, G. W. Stevenson, N. B. Behr, W. P. Boddy. Amongst the numerous and distinguished body of visiting brethren we noticed the following:—Bros. Montague, D.P.G.M., Dorset; Hudson, P.P.G.D., Sussex; Smith, P.M., No. 165; Gardiner, P.M., No. 453; Brown, P.M., No. 723; Wilson, No. 2; Bishop, No. 2; Spice, No. 21; Searth, No. 142; Woods, No. 157; Weenfordeley, No. 442; Hammond, No. 605; Hallows, Driver, and Bro. Watson, visiting brothers from a foreign lodge, introduced by Bro. H. Bridges. The business, as per summons, included the initiation of Messrs. A. E. Hodge, J. B. Hewitt, and F. W. Wilcox; the passing of Bros. Humphreys and Bloore; and the raising of Bros. Boddy, Linging, and Hefley, the whole of the ceremonies being performed in an excellent manner by Bro. Church, the W.M., and his officers. The business of the lodge being concluded, the brethren adjourned to refreshment. On the removal of the cloth the customary loyal and masonic toasts were given and duly honoured; and during the evening the proceedings were enlivened by some admirably rendered selections from Dr. Caldecott, Bishop, Hatton, Walmsley, and other great masters in "the realms of song." The meeting was in every respect one of the most auspicious in the annals of No. 33.

VERUVIAN LODGE, (No. 87).—This old lodge held its usual monthly meeting on Wednesday, 8th inst., at Bro. Frampton's, the White Hart Tavern, College Street, Lambeth. Bro. Vorley, the W.M., in the chair. This being the night of election for the W.M. and Treasurer for the ensuing year, caused a great muster of the brethren. Two gentlemen were initiated into the order, four were passed to the second degree, and four raised to the third degree. Bro. Bauham was elected to the chair. Bro. Noke, P.M., who has been Treasurer to the lodge for the last eight years, having declined to be re-elected. Bro. Bond, P.M., was appointed to fulfil the office. The I.P.M., Bro. Carey, in a brief speech proposed that a Past Master's jewel should be voted to Bro. Vorley. The proposition being seconded was carried. The lodge was afterwards closed, and the brethren sat down to supper (this not being a regular banquet night), and the rest of the evening was spent in a very enjoyable manner.

THE URBAN LODGE, (No. 1196).—This Lodge held their regular meeting on the 31st ult., Bro. Sawyer, W.M., presiding. The ceremonies of initiation, appointment of officers, &c., were gone through, and a banquet followed and the brethren separated.

LODGE OF JUSTICE (No. 147).—The regular meeting of this lodge was held on Wednesday evening the 8th inst., at the White Swan, Deptford. Bro. Whiffen, W.M. in the chair, supported by Bros. Sadler, S.W.; Bartlett, J.W.; Riley, S.D.; Roper, J.D.; Lightfoot Treas.; Chapman, Sec., and the following Past Masters:—Bros. Bolton, Percival, Cavell, Bovin, and Batt. There was a goodly attendance of the members of the lodge, including Bros. Wingfield, Golding, Shelton, Porter, Church, Guest, Tyler and several others, and amongst the visitors present we noticed Bro. Simmons, 871. and Whiffen, 548. Bro. Tyler was passed to the degree of Fellow-Craft, and Mr. John Partington was impressively initiated into the mysteries of Freemasonry, the ceremony being performed, (at the request of the W.M.,) by Bro. Percival, I.P.M., in a most masterly manner.

POLISH NATIONAL LODGE (No. 534).—The regular meeting was held at the Freemasons' Hall, on Thursday, the 2nd inst. Bro. J. Boyd, P.M. and Treas., presiding for the W.M., Bro. Dissy, S.W.; Vidoky, J.W.; Cherrill, S.D.; John Paus, Sec.; Stone, P.M. Bro. Major Finney was present as a visitor. Mr. F. Ruth was initiated, and Bros. Weatherhog and Cosmor were passed to the degree of Fellow-Craft.

LODGE OF ST. JAMES, (No. 765).—This excellent lodge met on Wednesday, 8th inst., at Bro. Kennedy's, the Leather Market Tavern, New Weston Street, Bermondsey, the W.M., Bro. George Hyde, in the chair. After the lodge had been opened, Bro. Tofield was raised to the degree of a Master Mason, and the ballot was taken for four candidates for the honour of initiation; this being favourable in every instance and all being in attendance, they were severally introduced and the light of Freemasonry was bestowed upon them by the W.M., the ceremony in this degree and also in the former, being most impres-

sively rendered by Bro. Hyde. The lodge was then closed, and the brethren adjourned to the banquet table.

DALHOUSIE LODGE (No. 860).—The regular meeting of this Lodge was held at Anderton's Hotel, Fleet-street, on Thursday 9th inst. There were present Bros. J. W. Williams, W.M.; Hardy S.W.; Thomson, J. W.; Sencal, S. D.; Dalwood, J. D.; Underwood, P. M.; W. Bristo, P.M. and Treas. Ingram, I.G. and Secretary; Smith, organist; and Bros. Burns, White, Bristo, Wellington, Allen, Knox, Burn, Herman, France, &c, Bro. John Campbell White was passed to the second degree.

MONTEFIORE LODGE (1017).—The brethren of this lodge met on Wednesday, Feb. 8th., at Freemasons' Hall. Bro. S. A. Kisch, W.M., in the chair, supported by Bros. S. N. Abraham, P.M.; E. P. Albert, P.M., Sec.; S. Pollitzer, P.M.; S. Lazarus, P.M.; J. De Solla, P.M.; L. Jacobs, Treas.; Ehrman, I.G.; J. Blum, Steward. Meyer D. Lowenstark, E. H. G. Dalton, Knight and Danziger. Bro. Arthur S. Erant, Freres Union Marseilles was present as a visitor. The lodge was opened and the minutes confirmed. Bro. Klingenstein was passed to the degree of F.C.; Bro. Blum and Watkins were raised to the degree of M.M.; and Bro. Lionel Pyke initiated by the I.P.M. Bro. Pollitzer in his accustomed able manner.

LODGE OF ASAPH, (No. 1,319).—At the last regular meeting of this young lodge held in the Moira Room, Freemasons' Hall, Great Queen Street, Bro. E. Stanton Jones, W.M., was assisted by the following officers:—Bros. Charles Coote, S.W.; J. M. Chamberlain, J.W.; Jaures Weaver, S.D.; E. C. Frewin, J.D.; C. S. Jeykill, I.G.; G. W. Martin, O.G. The business consisted of balloting for Messrs. Joseph Baker and John Tiplady Carrodus for initiation, and Bros. Frederick Burgess, 205, and Edward Terry, 382, as joining members. The ballot proved unanimous in their favour, and Mr. J. Baker being in attendance was duly initiated into Freemasonry. The lodge having been opened in the second degree, Bros. H. J. Tinney, H. T. Snelling, and J. Egerton were passed to the degree of F.C. The lodge was then opened in the third degree, and Bros. W. A. Tinney, J. M. Ball, H. Snyders, W. H. Weston, and W. H. Easton were raised to the degree of M.M. All the candidates for the second and third degrees answered satisfactorily the usual questions in the examination. The respective ceremonies were given by the M.M. in his usual impressive manner. Mr. John Strachan, dramatic author, was proposed for initiation, and Bro. J. L. Toole, comedian, as a joining member.

INSTRUCTION.

EASTERN LODGE OF INSTRUCTION, (No. 95).—At the last regular meeting held at the Royal Hotel, Mile-end, Bro. Wainwright, W.M.; Taylor, S.W.; Musto, J.W.; M. Davis, S.D.; Kennet, I.G.; Bros. Bussus, Trustees; J. Rugg, Sec.; and E. Gottheil, Preceptor. The ceremony of Installation was very ably worked by the W.M., the first and second sections of the first section were worked by Bro. E. Gottheil and the brethren. Bro. Mallet was elected a joining member. There were also present Bros. Stevens, Austin, Scurr, Hogg, Weatherhall, Field, Felton, Bowron, Dempsey, Bradbury, Saunders, Mallet, &c. The lodge was then closed until Monday next at half-past nine.

PROVINCIAL.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude*, (No. 281).—The regular meeting of this old established and prosperous lodge was held on Wednesday evening, the 8th inst., at the Masonic Rooms, Athenæum. There were present: W. Bro. Dr. Moore, W.M., P. Prov. G. Supt. of Wks.; Bros. John Hatch, I.P.M.; William Hall, S.W.; W. Fleming, J.W.; James Hatch, P.M. and Treas.; Edmund Simpson, P.M. Sec.; Edward Airey, S.D.; William J. Sly, J.D.; John Harrison, I.G.; J. Watson, Tyler; H. Summer, Steward, and about 25 brethren. The lodge was opened and general business transacted. Bro. John Barrow proposed that the use of the lodge-room and furniture should be let to a new lodge upon the same terms as they had been to Lodge, No. 1051. Every probability was held forth that the request would be acceded to but the question was deferred until such a time as the lodge should have received its warrant. Bro. Barrow then asked that the recommendation of the lodge should be given to a

petition to the Grand Lodge for the formation of a new lodge in Lancaster to be called the Duke of Lancaster's Lodge. This was seconded by Bro. Simpson, P.M. and carried unanimously. A petition to the Lodge of Benevolence of the Grand Lodge for assistance on behalf of the widow and children of a deceased Past Master was read, and received the unanimous recommendation of the lodge. The W.M. announced that the first evening upon which time would permit, he intended to deliver a lecture, illustrated with diagrams, upon the Past Master's jewel. One joining member and two candidates for initiation were proposed, and the lodge was closed in due form.

NORFOLK.

GREAT YARMOUTH.—*Lodge of Friendship*, (No. 100).—The installation meeting of this ancient lodge was held on the 31st ult., in the Record Chamber, Town Hall, and was exceedingly well attended, deputations from almost every lodge in the province of Norfolk, being in attendance to show their respect to the Friendship Lodge, which is now in the 115th year of its existence. Bro. Oswald Diver, P.M., was the installing master, and the arduous ceremony was delivered most impressively. Bro. Edward Howes has the honour of presiding over the destinies of the lodge for the present year. After the appointment and the investiture of the various officers, the lodge was closed and the brethren adjourned to a banquet.

LYNN.—*Philanthropic Lodge* (No. 107).—On Monday, 6th inst. the W.M. elect of the Philanthropic, Bro. Geo. S. Woodwork, was installed in the chair in due form, the ceremony being ably performed by Bro. Jas. Dunsford, P.M., assisted by Bro. C. T. Ives, P.M., as Dir. of Circs. The W.M. having been saluted in due form, he invested his officers for the ensuing year as follows: Bro. Wm. Patrick, S.W.; J. Chadwick, J.W.; J. C. Saddler, S.D.; Rev. Thos. White, J.D.; A. Jones, I.G., *pro tem.*; Jas. Green, Sec.; E. Cruso, Treas.; Wolsey, Tyler; Bro. W. L. Onslow, was re-appointed Chaplain; and Bros. C. Miller and R. Wells, Stewards. In the evening the members of the lodge and visitors sat down to a *rechereke* banquet, supplied by Bro. N. Marshall in the best style. The company numbered 36. The W.M. was supported on his right by the Installing Master, and by several officers and visitors of the Provincial Grand Lodges of Norfolk and Cambridgeshire, including Bros. Rev. C. Thompson, Rev. H. Bridgewater, Dr. Reed, M. B. Bircham, H. J. Wigmore, E. Barwell, Jno. Leach, T. S. Fanning, Thos. Patrick, W. Patrick, J. Syder, &c., and on his left by P.Ms. J. T. Banks, C. T. Ives, R. H. Household, G. Webster, &c. The usual loyal masonic toasts were proposed and responded to with due honor, and at intervals Bros. Reed, Cruso, Green and others entertained the company with some very pleasing singing. The following was the toast list: "The Queen and the Craft," "The Prince of Wales, P.G.M. of England," "The Grand Master, Earl de Grey and Ripon," and "The Deputy G.M. The Earl of Carnarvon," given from the chair; "The Provincial G.M., Bro. Benj. Bond Cabbell," by Bro. Barwell; "The Deputy Prov. G.M., Hon. F. Walpole," by Bro. Bennett; "The Worshipful Master," by Bro. Banks; "The Installing Master," by Bro. Webster; "The Provincial Grand Officers of Cambridgeshire," by Bro. Ives, and responded to by Bros. Leach and Rev. G. Thompson; "The Chaplain of the Lodge," by Rev. H. Bridgewater; "The Entered Apprentices," by the W.M., responded to by Bro. Binnington; "The Visiting Brethren," by Bro. W. Patrick, responded to by Bro. Bircham; "The Officers of the Lodge," by the W.M., Bro. Patrick responding; "The Masonic Charities," by Rev. T. White, after which a collection was made for the benevolent fund of the lodge; concluding with "the Secretary's toast," and "the Tyler's Toast." The evening's occupation was productive of great enjoyment to all present.

COLONIAL.

TURK'S ISLAND.

FORTH LODGE, (No. 647).—The regular annual meeting of the "Turks Islands Forth Lodge," No. 647, (G.R. of England) was held at the Masonic Hall, on Tuesday the 27th Dec., 1870.—St. John the Evangelist's Day—the business being the installation of Bro. the Hon. C. R. Hinson, M.L.C., P.M., S.W., and W.M. elect for the ensuing year. There was a goodly number of brethren and visitors present to do honour to the

occasion, and after Installation, the W.M. invested the following brethren as his officers for the year; viz, Bros. W. C. Moxey, I.P.M.; John T. Astwood, S.W.; James Maclean, J.W.; Rev. Isaac Pegg, M.A., Chap.; J. W. Darrell, Treas.; Jos. A. Gardner, Sec. (re-appointed); J. W. Willbourn, S.D.; M. Victoria, J.D.; Henry Kennedy, I.G.; Jas. Astwood and T. J. Godet, Stewards (re-appointed); A. Francis, S.B. Tyler. The Secretary having read a Dispensation from the Grand Lodge authorizing the formation of public processions, &c., the lodge was called off, formed in procession and marched to the Baptist Church where the newly appointed Chaplain delivered a most excellent and impressive discourse from 2nd Ch. Luke, 14 Verse; after which the brethren returned to their hall, closed the lodge down in due form with the usual solemnities, and separated, but again met together at a later hour and spent a most enjoyable evening.

ROYAL ARCH.

ROCHDALE.—*Chapter of Unity* (No. 298).—held in the Masonic Rooms, Ann Street. The annual Festival and Installation of officers of this chapter took place on Wednesday the 8th inst., the Companions assembled in the above rooms at six o'clock, under the presidency of Comps. Prince, Z; Holroyd, H; Ashworth, J.; supported by Woodcock, E.; Waterson, N.; Macdougall, P.S.; Butterworth and Howard, Asst. Sojs.; Rowcliff, Treas.; Roberts, P.Z.; Wrigley, P.Z.; Briggs, P.Z. The minutes having been read and confirmed, Comp. Roberts was called upon to perform the ceremony of installation, he having assumed the chair of M.E.Z., called upon the companions, installed principals, to assist in forming a Board of Installed 1st. 2nd. and 3rd. principals when the following companions were duly installed and invested:—Comps. James Holroyd, Z; William Ashworth, H.; Edward Woodcock, J.; E. G. Heape, Scribe; E.; R. Collingwood, Scribes N.; R. Butterworth, P.S., who appointed Howard and Oakden his assistants; Rowcliff, Treas.; J. Ashworth, jr.; D. C. Rigley, Org.; and J. Ashworth, P., Janitor. A vote of thanks was accorded to Comp. Roberts, G. for the able performance of the ceremony, the labours of the evening being ended, the Comps. adjourned to banquet, after which the usual loyal and complimentary toasts were given and responded to and a very pleasant evening was spent.

DOMASTIC CHAPTER (No. 177).—The regular meeting of this flourishing Chapter was held at Anderson's Hotel, Fleet Street, on Thursday, the 26th ult. Companions John Coutts, M.F.Z., W. J. Gilbert (H), George Wilson (J). The chapter was opened and the minutes were confirmed. There were also present Companions H. C. G. Buss, S.E., Carpenter, P.Z., R. W. Little, P.Z., Sisson, P.M., Jas. Brett, P.Z., Bros. R. Webb, Manchester Lodge, and S. O. Lewin and J. Roberts were exalted. The installation of the M.E.Z. and principles then took place, viz., Companions Gilbert, 2; Wilson, H.; and Cabitt, J. Companion Barrett (although not present) was appointed P.S., A letter was read from Companion J. Smith, resigning the office of Treasurer, which was accepted, and Companion H. G. Buss, resigned the office of S.E. It was then proposed that Companion Buss be elected Treasurer, which was also unanimously in his favour. A ballot also took place for Companion R. W. Little as S.E., which was also unanimously in his favour. The Chapter was then closed, and the companions sat down to a sumptuous banquet provided by Bro. Clemow. The usual loyal and R.A. toasts were given. A very elegant P.Z. jewel was presented to Companion John Coutts, I.P.Z., for the manner in which he had conducted the duties of the chair during his year of office. Some very excellent speeches were made, and the harmony of the evening, enlivened by the manner in which Companion Scott gave a recitation, and sang wo songs charmingly, accompanying himself on the piano. After passing a very agreeable evening the Companions separated.

JOPPA CHAPTER (No. 188).—A convocation of this well-known and excellent working chapter was held at the Albion Tavern, Aldersgate Street, City, on the 30th ult., Comp. W. Littner, I.P.Z., in the chair, in the absence of the M.E.Z.; Comps. the Rev. M. B. Levy, (4), S. Pollitzer (J), H. M. Levy, S.E.; M. Emmanuel, P. S. Nathan, 2nd Assist. S. and P.Z.; E. P. Albert, S.; Y. Abrahams, J.; Lazarus, H.; and Comps. Harris, and S. M. Lazarus, Nicholls, W. H. Cramer, A. Mellish, R. Ord, Collingbridge, S. E. Jones, Faulkner, &c. The minutes of the last convocation were read and confirmed, and a ballot

was taken for the admission of Comp. B. Lazarus, and No. 55, which was unanimous, and also for Bro. L. Moore, of 1,017. The resignation of two Companions were accepted. There being no further business before the chapter, it was closed in due form. The Companions then sat down to a very sumptuous banquet, provided by Bro. Jennings, of the Albion Tavern Company and very ably superintended by Comp. Keeping that gave great satisfaction to all present, the acting M.E.Z., Comp. Littauer, presiding, giving the usual and R.A. toasts in a very appropriate and eloquent manner. Comps. J. Lazarus, P.Z., proposed the toast of the Acting M.E.Z., and paid that most excellent Companion a very just compliment for his excellent presidency, and regretted the absence of that brother who was proposed for exaltation, that those present were precluded from hearing the very able manner in which that testifiable brother perform that beautiful ceremony. The M.E.Z. returned thanks in a few but appropriate terms. The visitors were Comps. S. A. Kisch, late 188, and Bond and Temple, the former companion responding. The toast of the P.Z.'s was responded to by Comp. S. V. Abrahams, P.Z. The toast of H. and J. were responded to. The M.E.Z., in proposing the toast of the Junior Officers, alluded to the services of the S.E., and regretted the absence of the S.N., who was prevented attending by severe domestic bereavement; but the P. S. M. Emmanuel was one the Chapter was proud of, for he was one the chapter would find every office he filled would be to its credit. Comp. Nathan, although a minor officer, was a rising companion, and he hoped to see him in the chair he had occupied. The Janitor's toast concluded a very agreeable evening, Bros. Ord and Bond contributing to it. The company then advanced at an early hour.

SCOTLAND.

ANNIVERSARY OF THE LODGE NEPTUNE KILWINNING, ARDROSSAN, No. 442.

The seventh anniversary of this prosperous and most efficiently conducted Lodge was celebrated in the Town Hall, on the evening of Friday the 10th inst., under the presidency of its new Master, Bro. Fraucis Goodwin, and amid the hearty congratulations of the Past Provincial Grand Master and the representatives of several sister lodges. The festivities of the occasion were inaugurated by a torch-light procession—an ancient custom of the Craft which has now become nearly obsolete, but which the sons of Neptune still enter into with considerable spirit. After the transaction of private business, a procession was formed in the lodge-room, whence the brethren, headed by the large instrumental band and accompanied by a large concourse of spectators, marched along the principal streets of the town, en route to the Assembly Rooms. Here the decorations by Mr. Thomas Phillips were of a chaste yet most effective style, masonic banners and mystic emblems, interspersed with evergreens, being so arranged as to give the hall quite an enchanting appearance—an effect which was heightened by the taste displayed by Mrs. Hugh Boyd in the service of fruits, etc., usual to the lodge on such occasions.

On the Lodge being opened deputations were received from Mother Kilwinning, headed by Bro. Robert Wylie, St. John, Kilwinning, Kilmarnock, No. 22, Bro. Thomas Brown; St. Andrew, Irvine, No. 149, Bro. John Slean; Thistle and Rose, Stevenston, No. 169, Bro. Thomas Lambie; Blair, Dalry; No. 290, Bro. Graham; St. Clement, Riccarton, No. 202, Bro. Alexander; Royal Arch, West Kilbride, No. 314, Bro. George Robertson. A number of brethren of St. John Royal Arch, Saltcoats, and Ardrossan, No. 320, headed by Bro. Robert Boyd, were also present. In this his maiden effort to conduct the proceedings at the anniversary communication of Neptune Kilwinning, the Rt. Wor. Bro. Goodwin had the most effective support that it was in the power of his constituents to render. Surrounding him on the dais were Bros. James Robertson, Past Master; John Barr, Provost of Ardrossan; John Craig, Acting Depute Master; Captain M'Dermid, Acting Substitute Master; Walter Hooks, Treasurer; Robert Anderson, Secretary; David Goodwin, of the Ardrossan Foundry; William Wylie, Chaplain. Bro. Wm. Reid upheld the dignity of the western potentate—the grand master's protege in the south was personified by Bro. Wm. Marshall—Bros. Caldwell Anderson and Edwin Robertson were the deacons, and Bros. Robert Guthrie, Wm. Cowan, Wm. Ross, the Stewards (the wines and liquors being supplied by

Bro. James White)—while the approaches to the sanctum were placed under the ever vigilant guardianship of Bros. Hugh Hamilton and Henry Barr. Unavoidable causes interposed to prevent the attendance of Bro. Hugh Boyd, Robert Fullarton, Councillor James Goodwin, and other leading members of the Lodge. The R.W.M. having in a few well chosen prefatory remarks reviewed the lodge's labours during the year just ended, and given a fraternal welcome to the visitors in their united capacity, proceeded to the discharge of the other duties of his office. After the deputations were severally toasted, the usual compliments were paid to the officebearers of the presiding lodge. The Past Provincial Grand Master (Bro. R. Wylie) gave the health of the Master, Bro. Goodwin, whom he congratulated upon his advancement to the chief post in the lodge of which he was one of the originators, and for several years its highly efficient treasurer, and concluded with a few words of congratulation and encouragement to the members generally upon the flourishing condition of their lodge. The "Past Master" was proposed by Bro. John Mackay of Kilmarnock St. John's, who passed a high eulogium upon Bro. James Robertson, whose services to Neptune Kilwinning during his six years' mastership were of a character that would justify his being regarded as one of the best of Ayrshire craftsmen. It is worthy of mention that Bro. Robertson's retirement from the chair proceeded from a conviction that the frequent re-election of a master, shut out from that honourable office many brethren whose past services and masonic qualifications richly entitled them to the highest honour the lodge could bestow upon its members. The recent presentation of a gold medal to Bro. Robertson, and his being entertained at supper by the Lodge on the occasion of his declining re-election to the chair, testify to the respect in which he is held by the brethren and their gratitude to him for his signally successful career as their first R.W.M. His son, Bro. John Robertson, whose services in the Secretaryship were recognised by the lodge presenting him with a valuable set of masonic jewels, has also retired after a six years' tenure of office, during which period upwards of 360 intrants had been added to the lodge roll. Bro. Provost Barr's health was given by the Master, who thanked the chief magistrate for the warm interest he continued to take in Neptune Kilwinning and in Freemasonry generally. Several other toasts were given, the intervals between each being filled up by contributions of vocal and instrumental music—Bro. James Currie of Neptune Kilwinning, conductor of psalmody in St. Marnock Church, Kilmarnock, presiding with exquisite taste at the harmonium which had been kindly placed at the service of the lodge by Bro. Picken. This was one of the most delightful reunions ever held under the auspices of No. 442, and is an augury of a bright future under the sway of the worthy, enterprising, and highly popular brother who now presides in the orient.

SANITARY HOPES FOR THE FUTURE.—Endeavours have been made to point out the functions of the several departments which preside at this present time over the health of England and to show the confusion which exists as to the powers vested in them, and the collisions which are inevitable in their working. It remains for the Sanitary Commission to bring order out of this chaos, and to show if possible how conflicting interests may be satisfied—how existing rights may be balanced in a new sanitary code. If a period of peace and prosperity is before us, Parliament may find leisure to consider the health of the people. "Public health is public wealth."—*Food Journal*.

NOTES ON MUSIC AND THE DRAMA.

At Drury Lane, the final Morning Performance of the Pantomime is announced every Wednesday and Saturday until February 25th. The performance commenced during the past week with the Farce "Rule Britannia."—On Ash Wednesday evening a Grand Musical and Miscellaneous Festival is announced, in aid of the Funds of the Royal Dramatic College. Mr. Phelps will read portions of "Athalia," with Mendelssohn's Music. Selections will also be given from the following Oratorios:—"The Creation," "The Messiah," "Elijah," "Moses in Egypt," "Hymn of Peace" (composed by G. W. Martin), sung by a chorus of 300 voices. A miscellaneous entertainment will afterwards be given, in which

many leading members of the profession will take part, concluding with Beethoven's Pastoral Symphony, illustrated with scenic effects and ballet and pantomimic action, a chorus of three hundred, a band of twelve harps, and an increased orchestra. The revival of "Amy Robsart" is announced on Monday, February 27th.

At Covent Garden, on Thursday, February 16th, a grand morning performance was given, as a complimentary benefit to Mr. Edmund Falconer, which was well attended. The juvenile burlesque actress, Miss Nelly Smith, took her benefit on Friday, February 17th.

At the Lyceum the Italian Opera Buffa Company gave, on the 15th, a morning performance of Bottesini's opera of "Ali Baba." Signor Tito Mattei announces his grand annual evening concert, which takes place on Tuesday, February 28th. The Lyceum Theatre is announced to be let from Easter, 1871.

At the Vaudeville Theatre the "Two Roses" seem as if they would continue to blow for ever. Bro. David James announces his annual benefit on Saturday, February 25th, with "Two Roses" for the 229th time. H. J. Byron's celebrated burlesque of "Fra Diavolo" will be given, by permission of Mrs. Swanborough.

At the Holborn, Mr. Sefton Parry announces the last twelve nights of Dion Boucicault's drama "Jezebel." As a "special notice," it is announced that all fees are abolished.

At the Royalty Theatre (under the management of Miss Henrietta Hodson, who appears every evening), "Dora's Device," by R. Reece, is announced every evening until further notice.

At the Royal Court Theatre, W. S. Gilbert's comedy, "Randall's Thumb," is well patronized.

At Sadler's Wells Theatre Miss Marriott appears every evening in "Jeannie Deans," supported by Mr. T. Mead and an excellent company.

At the Opera Comique "Found Drowned; or, Our Mutual Friend," has reached the seventh week, "The Welsh Girl" and "The Comical Countess" complete the programme.

At the Prince of Wales, Miss Marie Wilton continues Mr. T. Robertson's Comedy "Ours."

At the Gaiety, a new Operatic Extravaganza, by Alfred Thompson, the music by Hervé, called "Aladdin the Second," supplants the "Princess of Trebizonde." A Morning Performance was given Feb. 11th. The Comedy "Paul Pry," and Offenbach's "Trombalcazra," being the *pieces de resistance*.

At Queen's Theatre, "Twixt Axe and Crown," reached the 225th representation, the continuation being announced as for a limited number of nights.

At the Haymarket, Mr Buckstone announces that, in consequence of the great attraction of Mr. W. S. Gilbert's Fairy Comedy "The Palace of Truth," it will be repeated throughout the month of February, and also "Uncle's Will." Mr. Sothorn, it is announced, will reappear on the 1st of May.

At the Princess's, "King o' Scots," still occupies the leading feature in the bills.

At the Adelphi, F. C. Burnand's "Deadman's Point; or, the Lighthouse on the Carn Ruth," has met with great success.

At the Olympic, Mr. Andrew Halliday's Version of Charles Dickens's "Old Curiosity Shop," entitled "Nell," still meets with liberal patronage. A special morning performance was given on Tuesday last.

THE LONDON MUSIC HALLS.

At the Royal Alhambra Palace, Bro. F. Strange's Monster Promenade Concerts are nightly received with undiminished enthusiasm.

The Canterbury Hall, under the management of Mr. E. Villiers, of the South London, is resuming its old reputation, and is well filled.

At the Royal (Holborn), under the management of Mr. J. S. Sweasey, Wainratta performs Blondin's most difficult feats on a wire, one-eighth of an inch thick and upwards of 120 feet in length, without the aid of a pole or any other balance.

At the South London Palace Mr. E. Villiers continues the Grand Christmas Ballet, "Hyperion," supported by the principal ladies from the Alhambra.

The Proprietors of the London Pavilion took their Twelfth Annual Benefit on Tuesday, February 14th, as usual; the hall was fully crowded in every part.

Poetry.

MUSING BY THE FIRE-LIGHT.

BY ELIZABETH TWEDDELL.

Sitting by the fire-light,
Musing on the past,
Visions of my young days
Came flitting thick and fast.

Childhood's days I ran through—
Days so dear to me;
When all the world was sunshine,
Or so it seem'd to be.

Wand'ring in the meadows,
Or playing by the stream,
With other happy children—
So passed my young life's dream.

Without a thought of sorrow,
And free from every care,
Where are those merry children
Whose sports I used to share?

How fares it with them now?
Do they remember yet
Those gleesome days of childhood?
O how can they forget!

I fear me some are dead—
For them I drop a tear;
Others are scattered in the world,
And I sit musing here.

Musing by the fire-light,
Thinking of the past;
Wond'ring if my young friends
And I shall meet at last.

THE ROYAL ARCH CEREMONIES.—"Any person who can indulge in thoughtlessness and levity in conferring or hearing those sublime degrees conferred, and the holy principles of morality and virtue illustrated and enforced by our beautiful ceremonies and lectures, is certainly not imbued with the true spirit of Masonry, and therefore unworthy the name and privilege of a Royal Arch Mason; and we regret that any such should be found within our sacred temple, and certainly none such would be found if all our officers knew our work and their duty, and would faithfully execute our laws. Our great light, the book of the law, and all our forms and ceremonies inculcate 'Holiness to the Lord,' and solemnly impress upon our minds our duty to God, our country, our neighbour, and ourselves. May all our Companions soon learn and revere these sacred lessons."

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING FEBRUARY 25TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, February 20th.

LODGES.—Grand Master's, Freemasons' Hall; British, Freemasons' Hall; Emulation, Albion Tavern, Aldersgate Street; Felicity, London Tavern, Bishopsgate Street; Tranquility, Radley's Hotel, Bridge Street, Blackfriars; Panmure, Balham Hotel, Balham; Whittington, Anderton's Hotel, Fleet Street; City of London, Guildhall Coffee House, Gresham Street; Royal Albert, Freemasons' Hall; Marquis of Dalhousie, Freemasons' Hall; Eclectic, Freemasons' Hall; Gooch, Prince Alfred Hotel, Southall.

Tuesday, February 21st.

LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle, Leadenhall Street; Cadogan, Freemasons' Hall; Honour and Generosity, London Tavern, Bishopsgate Street; St. Paul's, City Terminus Hotel, Cannon Street; Salisbury, 71, Dean Street, Soho; Enoch, Freemasons' Hall; Mount Sinai, Anderton's Hotel, Fleet Street; Industry, Freemasons' Hall.

Wednesday, February 22nd.

LODGES.—Antiquity, Freemasons' Hall; Euphrates, Masons' Hall, Masons' Avenue, Basinghall Street; United Pilgrims, Horns Tavern, Kennington Park; High Cross, Seven Sisters' Tavern, Page Green, Tottenham; Royal Oak, White Swan Tavern, High Street, Deptford; Temperance in the East, Private Assembly Rooms, 6, Newby Place, Poplar.—CHAPTERS.—Union Waterloo, Freemasons' Hall, William Street, Woolwich; Lily of Richmond, Greyhound, Richmond, Surrey.

Thursday, February 23rd.

General Committee Girls' School, at Freemasons' Hall, at 4.
LODGES.—Neptune Lodge, Radley's Hotel, Bridge Street, Blackfriars; Mount Moriah, Freemasons' Hall; Prosperity, Guildhall Tavern, Gresham Street; Grenadiers' Freemasons' Hall - Shakespeare, Albion Tavern, Aldersgate Street; South Mid-dlesex, Beaufort House, North End, Fulham.—CHAPTER.—Canonbury, Masons' Arms, Masons' Avenue, Basinghall Street

Friday, February 24th.

LODGES.—Jerusalem, Freemasons' Hall; Fitzroy, Head Quarters of the Honourable Artillery Company, London; Finsbury, Jolly Anglers, South Street, St. Luke's.—CHAPTER.—Belgrave, Anderton's Hotel, Fleet Street.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, February 20th*

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House-Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South, wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb, Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.

Tuesday, February 21st

LODGES.—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; Pythagorean, Prince of Orange, Greenwich; City London, Shepherd and Flock Tav., Bell-alley, Moorgate-s New Wandsworth, Freemasons' Ho., New Wandsworth British Oak, Silver Lion Tavern, Pennyfields, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, February 22nd.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maimore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, February 23rd.

LODGES.—Fidelity, Goat and Compasses, Easton-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; Tranquility, Sugar-Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitley Tav., 57, Wapping-wall.

Friday, February 24th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey, Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho.; Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, February 25th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

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.

M.M.—You will find the information under the head of Grand Lodge of Scotland in the Universal Masonic Directory and Calendar.