

LONDON, SATURDAY, FEBRUARY 29, 1868.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 147.)

## BOOK II.—CHAPTER IV.

## THE CHAPLAINS—SERVING BRETHREN, &amp;c.

By Rule 61, it was declared that the Holy Fathers being aware that many out of divers provinces, as well retainers as esquires, fervently desired, for the salvation of their souls, to be admitted into the order of the Temple for life, it was expedient that they should be admitted to the vows, lest perchance the old enemy should suggest something to them whilst in God's service, by stealth or unbecomingly, and should suddenly drive them from the right path. Hence arose the powerful class of *fratres servientes*, or Serving Brethren, who attended the Knights in the battle-field, both as horsemen and footmen, and who, by their valour and exploits, were not a whit behind in fame their belted brethren.

The armour of these brethren consisted of bow, bill, and sword. It was their duty to attend closely upon the Knights, to supply them with fresh weapons, or a horse at need, to support them in the fight, and to bear them from the field when wounded.

The Serving Brethren were sons of traders, who, being ineligible for the honours of knighthood, yet were glad to join such a famous Order, and act as esquires and servants to the Knights. Some of these, however, were of exalted rank, though of mean birth, such as William d'Arteblay, almoner to the King of France, Radulf de Gisi, collector of the taxes of Champagne, and John de Folkay, an eminent lawyer. Bartholomew Bartholet gave property to the amount of 1,000, and William of Liege, 200 Tournois livres a-year, for this honour. A Serving Brother, being ineligible for knighthood, could not arrive at the higher offices of the Order. His reception was similar to that of the two former classes, but he was bound to swear that he was neither slave nor knight, no bondsmen being received into the Order, and the dignity of the accolade liable to be disgraced by the performance of menial offices, for a Knight guilty of grievous sins often abased

himself in this manner as a penance. As the most irksome duties fell to the lot of the Serving Brethren, their obligations were laid most prominently before them.

By Chapter 21 of the Rule, the esquires and retainers were to be clothed in black garments, but if such could not be found, they were to have whatever could be procured in the province where they lived, so that they were of one colour, and of a meaner character, viz., brown. The office of Esquire, though generally held by a Serving Brother, was often, in latter days, given to sons of noble families, who bestowed large sums upon the Order for the privilege of serving under the Knights, and acquiring thereby chivalrous virtues from the most eminent models. These Esquires often joined the Order on receiving the accolade.

Chapter 51 says that, under Divine providence, "this new kind of religion was introduced by you in the holy places, that is to say, the union of warfare with religion, so that religion, being armed, maketh her way by the sword, and smiteth the enemy without sin. Therefore we do rightly adjudge, since ye are called Knights of the Temple, that for your renowned merit, and especial gift of godliness, ye ought to have lands and men, and possess husbandmen, and justly govern them, and the customary services ought to be specially rendered unto you."

Under this the Serving Brethren came to be divided into two classes. The Fighting Brethren (*Frères servons des armes*); and the Handicraft (*Frères servons des mestiers*), which included the masons, gardeners, smiths, bakers, &c. The Serving Brethren were allowed one horse, but the Grand Master, on certain occasions, could lend them another, which was to be returned when the duty for which it was required was performed. Sometimes the Serving Brethren were called upon to discharge important duties, for Michaud, in his *Bibliographie des Croisades*, quoting from an old annalist, says:—"At page 540 is found a letter from Dapiferi, a Serving Brother of the soldiery of the Temple, addressed to the Grand Master, Everard de Barri, who had returned to France with King Louis VII. In that letter he tells of the misfortunes of the Holy Land after the death of the Prince of Antioch. The serving brother prayed the Grand Master to send instant succour to the Christians, who were reduced to the last extremity. That letter is dated 1149 or 1150." This serving brother would

appear to have held a very important position in the Order.

No woman was allowed to belong to the Order, otherwise than as stated in Chapter 55 quoted hereafter, for by Chapter 66 it was considered dangerous to join sisters with the Knights in their holy profession, for the ancient enemy had drawn away many from the right path to Paradise through the society of women. Therefore, that the flower of righteousness might always flourish among them, it was advised that the custom might thenceforth be utterly done away with. The Knights of St. John had women attached to their Order, who were called afterwards, "Nuns of Malta;" and they attended upon the sick, and discharged duties similar to those of the present Sisters of Mercy. Chapter 55 provides for the Affiliated Members, in these words, "We permit you to have married brethren in this manner, if such should seek to participate in the benefit of your fraternity: Let both the man and his wife grant, from and after their death, their respective portions of property, and whatever more they acquire in after life, to the unity of the common Chapter, and in the interim, let them exercise an honest life, and labour to do good to the brethren, but they are not permitted to appear in the white habit and white mantle. If the husband dies first, he must leave his portion of the patrimony to the brethren, and the wife shall have her maintenance out of the residue, and let her depart therewith; for we consider it most improper that such women should remain in one and the same house with the brethren who have promised chastity unto God. The advantages derived by these Affiliated Members were the protection of the Order, no small safeguard in these days, when blood was shed like water, and a man's life of no more account than a dog's, and a participation in its privileges, such as exemption from ecclesiastical interdicts, which secured them the occasional service of the mass, and Christian burial in consecrated ground. These advantages being of the greatest importance, we find men and women, knights and burghers, paying considerable sums into the treasury of the Knights, while alive, for affiliation, and leaving them the residue of their fortunes at their deaths. This came in after times to be abused, as we will describe in a future chapter.

Among the affiliated members are the names of Fulk, King of Jerusalem, Henry I. and Henry II.

of England, several kings of European states, several popes, and Pope Innocent III., one of the ablest successors of St. Peter, acknowledges with much pride such a position in the body.

Another class consisted of the Donates and Oblates, who were generally youths destined to the service of the Order, and when of mature age they were received into it—or they were youths who gratuitously aided and assisted the Order in admiration of its sanctity and excellence. Among these were princes and priests, as well as other persons. These persons, however, were attached to the Order without taking any vows.

According to the custom of the Barons of the Holy Land, the Templars employed a vast number of retainers and mercenaries, both cavalry and foot, which were commanded by the Knights. According to the rule, they were habited in black or brown dresses, to distinguish them from the *professed*. This was a wise provision, for it protected the Templars from the effects of any excesses committed by these hirelings, who, fighting for their pay, were cursed with the worst vices of the camp.

(To be continued.)

## ORATION

*Delivered by Bro. L. P. METHAM, D. Prov. G.M., G. Deacon of England, at the Consecration of the Metham and the Elms Lodge, at Plymouth, on Tuesday, 18th inst.*

To-day two more are added to the long roll of lodges which adorn our province; a subject of congratulation this to all who believe that Freemasonry tends to enlarge the mind, to bind the nations of the earth, however distant or however differing from each other, in the bonds of universal brotherhood, to banish strife and dissension between communities and between individuals, and, in short, to fulfil the God-like mission of "Peace on earth and goodwill to man." It is by such accessions that the cosmopolitan character of our Institution is best maintained and its influence most firmly established. For what man is there, possessing a rightly constituted mind, who does not share with us an earnest desire for the bettering of humanity, the renovation of society, and the coming of that good time when the social and moral evils under which the earth has groaned so long, shall be entirely removed by the softening influence of a newborn and better nature? Who is there, whether Mason or not, who does not long

for the completion of that new Jerusalem, from whose lofty turrets "joy joy," "peace, peace," shall be proclaimed to the nations, in lieu of the bitter cry of "Woe, woe!" which for a thousand years wailed through the streets of the Old Jerusalem? It is the duty of every man who loves his kind to hasten the coming of this glorious era by promoting the social, moral, intellectual, and religious improvement of all around him. More especially is it the duty of all Masons who have professed so to love their fellow men as to have bound themselves, by voluntarily obligations, to devote themselves to their welfare, to strain every nerve, to turn the whole force of their will, the whole strength of their mind, the whole power of their influence, to assist in forming that deep and broad channel through which must be poured the irresistible flood of public opinion, by which alone the Augean stable of man's old and corrupt nature can be thoroughly cleansed. Therefore it is that we welcome these brethren among us; we put forth the right hand of brotherhood to draw them within our sacred circle, but we warn them, at the same time, that Masonry has duties to be performed as well as privileges to be enjoyed. We are here to-day to invest them with weapons taken from the armoury of Masonry, with which the never-ending battle of good against evil and right against wrong is to be carried on, and which they are commanded to preserve in garnering in the corn waiting for the sickle. Bright and untarnished, we place in their hands the Masonic implements of labour, and invite them to share our work. "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." We welcome them among us, for "the harvest is plenteous, but the labourers are few," but we, at the same time, charge them to guard the landmarks of the Order from encroachment, to obey the moral law, and to maintain in their fullest splendour those truly regal jewels of the Masonic crown, "brotherly love, relief, and truth." Every station of life is surrounded by responsibilities and obligations. More especially does this attach to those who, by entering our Order, not only render themselves amenable to the opinion of their brethren, but put the Order on its trial before the world, which, ever ready to condemn even where censure is not merited, will not wait to particularise, but will judge and condemn our whole body by any act of an individual member which is repugnant to the principles of morality,

temperance, justice, or honesty. Worshipful Masters and brethren of the Metham and Elms Lodges! In granting your warrants, the Grand Master of the Order has confided to your keeping the honour of the Craft at large. I trust that you will repay that confidence by an inviolable adherence to the laws and regulations of the Order. More solemnly still I entreat you, acting on considerations which are of a higher nature than even the principles of Masonry can reach, to live up to your professions. Practice, more than precept, moulds the minds and manners of men and governs the world. Let the bright example of St. John, our patron saint, be ever before you, who exhibited his faith by works and demonstrated the excellence of his principles by acts and by a daily life and conversation, which gave them their soundest and happiest exemplification. Let each brother feel his conduct to be of consequence to all, and live and act as if, in his person, Masonry was reflected before the world as in a mirror. Better that your lodges should not open their portals to a single candidate than that any should be admitted into the Order, who, by their misconduct, would reflect discredit on your choice and on the Craft at large. Let your rivalry with your sister lodges consist, not in the number of your noviciates, but in the formation of your lives on a pure Masonic model, practising every social and moral virtue. Above all, let charity, that greatest of the cardinal virtues, that highest star on the pure front of Masonry, govern your lives. Not only the charity which is limited to almsgiving (essential as that is to Masonry), but the charity which is yet charity everywhere, as in the case of the apostle, where there is no silver to bestow. A glass of cold water given with a kindly look and cheering word to the fainting and despairing is true charity. Practice the "charity that suffereth long and is kind, that envieth not, that vaunteth not itself, that is not puffed up, and that thinketh no evil." Let charity be the most fitting furniture of your lodges, yield not to empty show or self-indulgence, but give freely of your funds, first to those who are of the household of our faith, to our aged, infirm, and destitute brethren, to their widows and their orphans, and then extend the open hand of relief to every one of your fellow creatures in the hour of their need, without distinctions of colour, race, or creed. Brethren of Lodge Metham! On the unsullied colours of the gallant corps to which your Worshipful Master and so many of you belong, is

inscribed the proud motto "Per mare per terram." As you would glory in upholding the honour of that flag, so glory in upholding the principles of Masonry in every part of the world to which your duty calls you. Glory in showing to mankind the lessons which Masonry has taught you, as soldiers, as citizens, as Masons. First, never forget the allegiance due to the Sovereign of your native land, be prompt to obey as to enforce the laws of your country; prove by cheerful submission to the Civil Powers, which govern all alike, the falsity of the charge levelled against our noble Order by foreign priests; show that Masons are to be classed among the foes, not the allies, of rebels, revolutionists, anarchists, and atheists; be conspicuous by your devotion to your country's interests, and be ready to defend her honour with your lives. But oh! in the hour of victory, when her honour has been vindicated, and her cause assured, oh! then remember mercy, turn aside the avenging steel from the vanquished foe, extinguish the infuriate incendiaries' torch, protect the wounded, the suppliant, the innocent, and the helpless; pour oil and wine into the wounds which war has made; be then the missionaries of God-like charity, and you will have fulfilled the noblest teachings of Masonry. Brethren of the Metham and Elms Lodges, my task is ended. Would I could read in the prophetic future that my words were seeds destined to produce the fruits I pray for. I linger still, scarcely knowing how to say what should not, and yet what should, form part of what I have to say to-day. Should not, because it is personal to myself. and, therefore, below "the height of this great argument," and yet should, for it would be unseemly and ungrateful if I closed without an expression of my thanks for the great, the unprecedented honour the brethren have paid me in calling these two lodges, the one after my name, the other after my residence. I fear—I cannot say how much I fear—that some day a more correct and lower estimate of my powers and judgment may lead them to regret the choice they have made. But if I know myself, no power of mine will be abated from want of will, no judgment will be faulty from want of thought or consideration for the feelings of others. Each fresh proof of my brethren's kindly feelings, each new honour conferred, come from where it may, will but make me take the greater heed lest I fall from self-esteem or presumption; instead of beguiling me to repose on honours already won, will but stimulate me to

fresh exertions on behalf of the cause I love so well.

The delivery of this admirable oration was interrupted and closed amidst the cheering of the brethren.

### MASONIC NOTES AND QUERIES.

#### THE OLD LECTURES AND CHARGES.

Christianity dictated the old lectures; but natural religion dictated the old charges.—From a manuscript volume in Bro. Purton Cooper's collection, indorsed "Freemason's Table Talk."

#### MASONIC INFORMATION.

My answer to a London correspondent is that the sixteen volumes of *THE* or *OUR Magazine* (expressions that I find in his letter, and which have latterly been used by myself, although certainly not for brevity sake), are full of Masonic information under all the heads that he enumerates. But my correspondent must read and study the sixteen volumes as he would read and study a work not of temporary utility only. At an age exceeding that which we are told is allotted to man, Masonic information has been gathered by me from those volumes, which has sufficed to fill more than one Common-place Book.—From Bro. Purton Cooper's Masonic Letter-book, July, 1867.

#### BRO. H. B. WHITE AND THE ROYAL ARCH, &C.

It appears to me that Finch is scarcely a safe guide to take as to the teachings or the Rituals of Masonry, although your able correspondent, Bro. H. B. White, gives some cogent reasons why many of that noted charlatan's statements may be relied upon. However, his works relate to the 19th century, and although no one can read them without interest, the real question at issue is whether the Royal Arch of England was known to exist in this country before A.D. 1740.

Can any one refer us to any authority whatever that mentions this Royal Arch degree before the date stated? I quite agree with Bro. White as to the Christian nature of ancient Freemasonry from the beginning down to A.D. 1813, but think that since then a man can become a true Mason even if he is not a Christian. Bro. Findel's observation was, I am sure, not meant offensively, as that learned brother is too good a Mason to act contrary to the principles of the Craft. Let us bear in mind that Bro. Findel is a German, and that his thoughts suffer from being translated into our language.—W. J. HUGHAN.

#### LOST THE NUMBER OF HIS MESS.

Can you tell me the name of the lodge in London that gives horse banquets and does not inform its guests until after the dinner has been eaten? In the course of the evening a toast is given, "Our Departed Guests."—A COUNTRY MEMBER.

#### CENTENARIES.

What lodges will celebrate centenaries in 1868?—X.

## REHABILITATION.

You write, Bro. "J. P." that an English Freemason at the time of his initiation was a Christian; that a few years afterwards he became a disciple of Monsieur \* \* \* and a Pantheist, and very properly withdrew from English Freemasonry; but that now, having recently thrown off Pantheism, and having again become a Christian, he desires to be re-admitted to his lodge. This is plainly a case for *Rehabilitation*; allow the sheep that, after having gone astray, returns, at once to re-enter the fold.—C. P. COOPER.

W.S.

I have been a little puzzled of late with the initials of W.S. attached to the names of officials, and as the personages were P.M.'s, I supposed they might designate some higher degree. I was not aware they were connected with the 4th degree, and meant Wine Steward, an office for which a P.M. should have fitting experience if he have any taste. But this I note, that while the W.S. is a P.M., the D.C. seldom is, but the youngest of the brethren, knowing nothing of the duties. Now I would urge that one P.M. should be spared for the responsible office of D.C. before dinner, leaving one for the agreeable after-dinner duties.—P.M.

## THE ROYAL ARCH DEGREE.

Allow me to take this opportunity to again recommend the able and exhaustive work on the "Origin of the Royal Arch," by the late Rev. Bro. Dr. George Oliver.

It is published by Bro. R. Spencer, Great Queen-street, London, and is an invaluable history of the degree, and to Masonic students will prove most interesting.

The same well-known publisher having reprinted Halliwell's "Ancient MS.," affords an excellent chance for the brethren who want copies of that curious manuscript. Whilst on the subject of Masonic works, I have been much gratified to receive the two volumes of the "British and Irish Masonic Calendar," from 1859 to 1868 inclusive, nicely bound, for the sum of ten shillings.

As there are only a few such volumes to be had, I hope such brethren who are forming Masonic libraries will not be slow in availing themselves of so useful a publication, embracing as it does a series of ten years, which have been a most eventful period in the annals of Freemasonry.—W. J. HUGHAN.

## ATHEISTIC CHRISTIANS.

My answer to the inquiry of a brother who writes from a distinguished college at Cambridge, is that Atheistic Christians follow the ethical teachings of the Holy Jesus; but ascribing to Nature all the phenomena of the universe, they admit not the existence of God. Atheistic Christians are, I am told, very numerous in certain foreign lodges. A learned correspondent calls them disciples of Strato, the physicist, a degenerate Peripatetic, and he cites the following passage from the "Dictionnaire des Sciences Philosophiques":—"Straton ne reconnaît d'autre Dieu que la nature, à qui il ôte l'intelligence, pour en faire une force aveuglement et nécessairement productrice et motrice."—C. P. COOPER.

## LODGE MUSIC AND "R. Y."

Although I am as anxious as "R. Y." that the musical part of our lodge ceremonies should be duly attended to, and that organists should be attached to every lodge, I cannot agree with his suggestion that "a by-law should be made in each lodge that the Organist, like the Secretary, should be exempt from subscription," as such a course would be contrary to the Book of Constitutions, which does not permit of any officer being exempt from subscription but the Secretary; and as no brother could be appointed to office unless he were a member, it is clear that the Organist must pay his subscription.

I am not aware, however, of any law to prevent a lodge from retaining the services of a professional brother (who is a member) as Organist, at such fee as the brethren may decide on.—W. J. HUGHAN, W.M. 131, &c.

## A DECEASED BROTHER.

In Freemasonry there are two rules in relation to a deceased brother. The one enjoins us to remember his virtues. The other enjoins us to forget his faults.—From a bundle of Masonic memoranda in Bro. Purton Cooper's manuscript collections.

## THE SCAFFOLDING.—THE HOUSE.

Dear Bro. "N. M." In the case you put, it will, I think, be somewhat more correct to call our ceremonies the scaffolding, and our doctrines the house.—C. P. COOPER.

## A SOCRATIC SCHOOL.—AN ELEATIC SCHOOL.

Bro. "W. M.," by the addition of certain ceremonies a Socratic school might have been converted into a Freemasons' lodge. Not so, an Eleatic school.—C. P. COOPER.

## CORRESPONDENCE.

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

## MASONIC LIFEBOAT.

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

Dear Sir and Brother,—Although our subscription goes on, and receives some good additions, I see with some regret that the members of Lloyd's have presented £500 to the National Committee for a lifeboat. We must go on faster.

Yours fraternally,  
VIATOR.

[We hope the appeal made to our readers in the *Freemasons' Magazine* of Feb. 15, and the publication of the various letters received from correspondents, will spur the members of the order to greater activity.—Ed. F. M.]

## MASONIC ARCHAEOLOGICAL INSTITUTE.

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

Dear Sir and Brother,—In consequence of the appeal inserted in the *Free-masons' Magazine*, I have received several promises of support, and I believe there is little doubt of a successful issue. We do

not want many members to begin, in so far we are not dependent on numbers, but the ultimate benefit to individuals will of course depend on their being such a body of supporters as will give a fair volume of transactions. Under all circumstances, the members will, as in all such institutions, receive a very good return for their small subscriptions.

Yours fraternally,

HIDE CLARKE.

32, St. George's-square, S.W., Feb. 24.

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

Dear Sir and Brother,—It will interest many members interested in Masonry to know whether the proposed Masonic Archaeological Institute will confine its operations and organisation to English Craft Masonry; Scotch, Irish, York, Ancient and Accepted, and foreign degrees, so far as they can be legitimately dealt with will afford a fund of illustrative matter.

Yours fraternally,

I. P. M.

#### ROYAL ARCH AND SOME OTHER DEGREES.

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

Dear Sir and Brother,—I beg to note two misprints in my letter at p. 152.

Cornelius de Bruges should be Cornelius de Bruyn. The work is found in Netherlandish and in French.

"Nothing depends on the *mission* of Pritchard," should read on the *omission* of Pritchard.

Yours fraternally,

R. Y.

#### GLASGOW CHARTER.

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

Dear Sir and Brother,—Bro. W. P. Buchan, writing in your last number, at p. 150, is under a mistake. He suggests that I should add my name to my next communication, so as to make it more worthy of attention under the circumstances. It is not for me to add my name, as my observations are simple comments, matters of opinion, while it is right he should give his name, as he asserts matters as facts derived from his own observation. I am so far within the due limits of the anonymous; but there is something more. I may be an obscure man, and my statements may meet with little notice on my obscure name being appended to them, or I may be a man having authority, and my authority may overbear Bro. Buchan. The readers of the *Freemasons' Magazine* are, however, quite competent to judge on this controversy.

Bro. Buchan's postscripts fully justify my observations. The charter, according to his own account, is in Latin. The English translation is incorrect; it contains an interpolation; there are words in the charter not in the translation; there is no No. 3 after Malcolm's name; and he does not know whether Malcolm is III. or IV. So far *cadit quæstio*; the question falls to the ground. The English translation presented to your readers as an original charter is a forgery, as I said. The Latin charter, which

Bro. Buchan has now seen, we have to learn something more about before we can clear it from the same charge. Bro. Buchan's reference to King David's charter about *quadraginta solidos* and *decem libras* only suggests his own incompetency to deal with the question. We knew there were *libræ* and *solidi* in King David's time; but that has nothing to do with the modern term of pounds Scots in King Malcolm's time.

As to Bro. Buchan's opinion about the antiquated look of the charter, I place little reliance upon that, for I fear from his observations Bro. Buchan has not been brought up in the *Ecole des Chartes* or devoted himself to palæography. He is no expert, or he expresses himself ill. The charter may be old and doctored, the parchment may be old, and the writing a palimpsest; or the parchment may be new, and the writing new, and smoked up to the required age. For the present we shall be contented with the internal evidence, which is the main thing.

King Malcolm's charter would be interesting if true; but interesting documents are not necessarily true. Those interesting works, Richard of Cirencester, and the Chronicle of Ingulph, have been un- luckily relegated to the limbo of forgeries, and it is much to be feared that the charter of King Malcolm will follow thither the Dialogue with King Henry the VIIIth and other interesting Masonic documents of the last century.

Meanwhile Bro. Buchan can give us further information; and we, having discarded the English translation and all the comments upon it, will suspend our judgments as readers of the *Freemasons' Magazine* as to the date of the bodily or partial forgeries in the Latin parchment.

Yours fraternally,

R. Y.

#### AN EARNEST PROPOSITION FOR THE FURTHER PROPAGATION OF TOMFOOLERY AMONG MASONS.

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

Dear Sir and Brother,—I notice with great regret that although such extension has been given to the chivalrous orders, Christian Masonry and Masonic Knighthood, one grand opportunity has been lost. It is a reflection on Masonry in its present state that no Mason can make himself or be made a Knight of the Garter. I should not like to say what he can make himself, for the list would be very long, and I should most likely omit something; but this I am quite sure of, there is no Sir Knight of the Garter. Can the Masonic circle be said to be complete under such circumstances? Echo answers "No." I say "Ditto," and propose to supply the deficiency.

The Order shall be held in the usual places of Masonic resort. The number of members in each Chapter shall be limited to twenty-four Sir Knights, or such further number as the Chapter may chose to admit from time to time.

A preference shall be given to such houses as have a room for the performance of the imposing ceremonies, containing small boxes or compartments, which may represent the stalls of the Sir Knights, and having access to the bar parlour. Each Sir Knight

shall be authorised at his own expense to have his own banner and coat of arms placed over his stall, there to remain by night and by day, and when frequenting the house he shall be entitled to sit in his own stall at all times, unless private customers object.

The Sovereign of each Chapter shall be mine host of the house, unless she be a hostess; and it shall not be necessary for the Sovereign to be a Mason. The Sovereign shall be called Your Majesty, and shall represent King Edward I. or King Edward III., whoever it was who was the founder of the Garter. I have not at hand my school catechism of the History of England, and my eldest boy, who is learning the History of England, does not know. I think King Edward the Black Prince was a Knight of the Garter, and he was the son of King Edward the 1st or 3rd, or of King Richard the 2nd. The Sovereign shall sit on the throne of King Edward. A stone may be introduced in his seat to represent the coronation stone of Scone in Westminster Abbey; but if the Sovereign find it cold, he may place over it a covering of cloth of gold or other material.

The Sovereign shall be bound to find a suitable barmaid to represent the Countess of Salisbury; and the candidate shall take off her garter and drop it on the ground, and afterwards replace it. This may take place in the Grand Hall of the Chapter, or in the bar parlour. If mine hostess be a widow, she may be the Countess of Salisbury.

There shall be Sir Knightesses as well as Sir Knights; but no Sir Knightess, the wife of a Sir Knight, shall be allowed to be present at the mystic rite of dropping the garter, even if it be performed in the bar parlour. There shall be a Garter Queen at Arms, as well as a Garter King of Arms, and she shall sit on a throne at the right or left hand of the Sovereign King Edward whenever Sir Knightesses are invited. The Sovereign shall take a solemn vow never to admit the Knightesses to the most solemn rites.

The fee for initiation shall be fifteen shillings, exclusive of the certificate, which shall be beautifully printed and illuminated on paper.

The Sovereigns of the Order shall constitute a Grand Chapter of Sovereigns, to which Knights of the Order, not keeping public-houses, shall be eligible. Over every three Chapters shall be a Chief Sovereign, with a College of Chief Sovereigns, to which members shall likewise be eligible on paying the sum of five shillings. The whole Order shall be governed by some nobleman as Grand Sovereign, with a conclave of Grand Sovereigns. Each Grand Sovereign shall have assigned to him some empire or kingdom in Europe or Asia from which to take his title. District Chief Sovereigns shall be appointed for the counties and leading towns, and also for the colonies.

There shall be a Grand Referendary of the Order, who shall receive the several fees. He shall give an account once a year of the charity fund. I propose that I shall be the Grand Referendary.

Each Knight of the Garter shall be entitled to be made a Knight of the Bath on payment of an extra sum of five shillings, and of beer and pipes for the officiating Grand Officers. He shall make a declaration that in honour of the Bath he will never drink

water, hot or cold, by itself; but that he will put gin or other spirit in it. On payment to me of another sum of five shillings he will receive a suitable certificate of K.B. Sovereigns will be entitled to be ex-officio Knights of St. Patrick; Chief Sovereigns shall be Knights of the Thistle; and Grand Sovereigns shall be Knights of the Guelphic Order. Any member may, by permission of the Grand Chapter of Sovereigns, the College of Chief Sovereigns, or the Conclave of Grand Sovereigns be admitted to the respective Knighthoods on payment of five shillings for each successively.

The Knights of the Garter shall wear a suitable apoon, with a garter emblazoned upon it.

There shall be a Masonic jeweller attached to the Order, and he shall supply the Sovereigns gratis.

The grand word is "Honi soit qui mal y pense," and the watchword is "Dew et mon Droit." The word of the Order of the Bath is "Trio juncti in unæ," with suitable words for the other orders, "ik dean," &c.

The Order allows Queen Victoria and the Sovereign of these realms for the time being to bestow this decoration, but reserves to itself the genuine ritual of the Garter. The manner of its institution are as follows: King Arthur instituted the Order of the Garter at the Round Table, but fearing it should be forgotten by his successors, as it turned out, had the precaution to send for the Grand Master Mason of England, in succession to St. Alban, and intrusted him with the secret, authorising him and his successors to keep up the Order.

This was confirmed by a charter of the Kings of Scotland, and communicated by them to the Knights Templars and Knights of St. John; but by the persecution of Pope Clement, the Order of the Garter was, as a means of precaution, kept quiet. It would not be a bad measure to send to Scotland, or advertise in the *Freemasons' Magazine*, for the charter of King Macbeth, or King Banquo, constituting operative Masons Knights of the Garter.

King Edward I. and Queen Eleanor, having been initiated in the Order of the Garter by Saladin and the Knights Templars in the Holy Land, made a vow on being poisoned to restore it to its ancient lustre; but this remained unfulfilled by him and his successors until the casual circumstance of the Countess of Salisbury dropping her garter at a State ball forcibly recalled the circumstances.

The Order of the Garter in its genuine state has always been preserved as an inheritance of Masonry, and a striking confirmation of this is that the late Duke of Wellington being driven by tempestuous weather into a public-house, and finding that a chapter of the Order of the Garter was held there, sought admittance until the gale abated. He was so much struck by what he saw that he acknowledged never to have fully understood to what extent the Order might be carried until that time, and promised to mention it to King George IV., which it is supposed he did, as he was known to have seen the king soon afterwards.

All Knights of the Garter, belonging to the Windsor Chapter, may be regularised on paying half fees, and Knights Commanders of the Bath of the ordinary creation may be made Knights Grand Crosses of the Bath on the payment of five shillings, receiving a



certificate to that effect, authenticated by the Grand Referendary, and Grand Prothonotary.

No Sir Knight of this Order shall touch the garter or garters of any Sir Knightess, the wife of another Sir Knight, above or below her knees, without her or his permission previously obtained, on the pain of expulsion and having his banner taken down if he have one, and he shall not be restored until after a period of three months and on the payment of five shillings, besides what he may put in the charity box, but if he is in arrears of his subscriptions and banquet fees and does not pay up, he shall be finally expelled for his offence. On his submission of the money at any future time the College of Grand Sovereigns may have authority to readmit him at his request.

The Sovereigns shall pay no subscriptions unless they feel fit.

The Grand Sovereigns for the time being shall be allowed to entertain the Sovereigns at a banquet.

No individual member shall be called upon to pay more than two shillings and sixpence for a banquet at his own expense, but banquets given out of the chapter funds, or treats to the Sir Knights, may be unlimited, and should be of the best quality.

In case H.R.H. the Prince of Wales, or H.R.H. the Duke of Edinburgh shall be elevated to the dignity of this Order, he may be created Chief High Sovereign, and shall enjoy all the prerogatives attaining to the office. German Princes of the Royal Family may be admitted in form gratis. A state fire engine shall be kept for the Prince of Wales.

As the Knights Templars were once connected with this order, all members shall be entitled to be created Knights of St. John of Jerusalem on payment of five shillings, so that his Order may be under no disadvantage in comparison.

There shall be colleges or Orders of Bishops of Oxford, Prelates of the Order, Kings at Arms, Ushers of the Black Rod, Lord Chancellors, &c. Any young gentleman of Oxford or Cambridge under age may receive a dispensation to be created a Bishop of Oxford on payment of half a crown.

The Bishops of Oxford shall wear a black apron with shovels in their hats.

As it is necessary in order to maintain the respectability of this ancient Order to draw the line somewhere, the line will be drawn at those who can't or won't pay, and consequently no reflection shall be allowed on the handicrafts of those who constitute the majority of the members. If it be necessary to allude to the occupation of a Sir Knight of the Garter he shall be referred to by his ancient or chivalrous designation as Sir Knight of the Needle, of St. Crispin, &c.

That Anstis's History of the Order of the Garter be adopted as the standard history of the Order, and that it be reprinted with suitable alterations.

The vital distinction between the legitimate Order and the Windsor Chapter, is that the Knights of the latter forgetting even the legend of their restoration, are initiated with a dead garter, while the legitimate and genuine Knights are invested as King Edward the First was with a real live Garter from a living Countess of Salisbury, so that the vaccine matter is always fresh; and there are also other distinctions, and a Masonic translation of the mottos communicated by

the Knights Templars, who escaped from France to Scotland.

There shall be yearly celebrated at the Crystal Palace at some suitable epoch in the beginning of the year, the annual festival of the Order, when the Sir Knights and Sir Knightesses shall attend in their robes and aprons with the banners of the Order. There shall likewise be balls of the Order in clothing, in order that members may show their paraphernalia.

Any member in distress may be created a Poor Knight of Windsor, but the relief to be given to a distressed Sir Knight shall not be more than two and sixpence at any one time, nor at more than one time, and five shillings to a Sir Knightess from the Board of Benevolence of the Order. The Poor Knights have a claim on the vacant houses at Windsor.

Yours fraternally,

WM. HARRIS

### THE A. AND A. RITE IN ENGLAND.

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

Dear Sir and Brother,—The present state of the A. and A. Rite in England has long excited dissatisfaction among its members, and there is a growing feeling that some change is required.

It is not necessary to go into the individual details of complaint; but it is quite sufficient to compare the A. and A. Rite here with its condition in other countries to see that our organisation is not favourable.

It is possible that as such a state of affairs has been allowed to go on for years, discussion upon it may produce no practical results, and I content myself, therefore, with the suggestion of one practical measure. We have a learned and zealous M.P.S., and we have a learned and zealous Secretary. Now cannot the M.P.S. so use his influence and prerogative with his colleagues as to enable the Secretary to be of some use to us? Cannot a room be taken in London, and cannot the Secretary be guaranteed a modest salary out of the funds of the Order? Funds, it is supposed, there are, though the S.C. of England is the only Masonic body in the world that does not render a yearly account to its constituents. Let these funds be thus applied, and they will be reproductive. There will be some place and some person to be found, and a member may get that information and instruction the want of which is now so much matter of complaint. There will be the nucleus of a library and reading-room; and there will be some vitality. A member who goes to the G. Secretary's offices in Great Queen-street, Rue de la Victoire, or Rue Cadet, can have a record found for him at once in well-kept registers. Let it be the same for the A. and A. Rite. We have the man; let us be allowed to profit by him.

Yours fraternally,

A MEMBER OF THE A. AND A. RITE.

### FATHER SUFFIELD AND FREEMASONRY.

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

Dear Sir and Brother,—I have read the correspondence republished in your pages concerning Free-



masonry, and what the Rev. Mr. Suffield thinks of Freemasonry, and his objections to it as a secret society, and to all secret societies. Really, Sir, the reverend gentleman is very inconsistent; he ought to know something about that most dangerous of all secret organisations, "The Society of Jesus"—the Jesuits, in fact. Why, Sir, they stand so high in favour with the Holy Father in Rome, and the body is so thoroughly esteemed and venerated by so large a portion of those professing the Roman Catholic religion, that it is surprising that the Rev. Mr. Suffield should attack Freemasonry, which, although a secret society, is in this country specially recognised and protected by Act of Parliament.

Yours fraternally,

A TRUE CATHOLIC.

Leeds, Feb. 17, 1868.

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

Dear Sir and Brother,—What is the good purpose to be served by Bro. Tweddell reopening the question "Freemasonry v. Roman Catholicism." Every educated man knows why bigots amongst professional teachers of religion and churchmen of all denominations dislike—nay, *hate*—Freemasonry, just as they hate any enlightenment or education amongst the people; but whilst those who are bigots and trade in religion cannot understand why men should think and act for themselves, the educated men, not only amongst those professing the Roman Catholic faith, but of every creed and religion practised in the civilised countries of Europe, Asia, Africa, and America, have voluntarily sought admission into Freemasonry, and that in tens of thousands, continue to practise in the Order those principles they have been taught by it, and whereby they are not only forcibly impressed with the important duties they owe to God, to their neighbour, and to themselves, but also with their duties as good citizens; and none are more loyal and law-abiding than Freemasons.

I began by asking a question; Sir, I feel tempted to answer that question myself from my own point of view; but I know the amount of intelligence possessed by your readers as a body, so I forbear.

Yours fraternally,

A FREEMASON AND A ROMAN CATHOLIC.

Newcastle-on-Tyne, Feb. 18, 1868.

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

Dear Sir and Brother,—The following additional correspondence on this controversy appeared last Saturday in the *South Durham and Cleveland Mercury*. In my last communication to the *Magazine* the compositor has inserted an *n* more than is needed in the name of Professor Robison, thus making it Robinson. The work I alluded to is entitled, "Proofs of a Conspiracy against all Religions and Governments in Europe," was written by Professor Robison, of Edinburgh, consists of 466 pages, and was published at Dublin in 1798. Professor Robertson's *Lecture on Freemasonry*, delivered May 26th, 1862, and to which Father Suffield refers me, I have in my humble collection of Masonic and anti-Masonic works. The French work, I regret to state, I can only read

through the medium of a translation, and I know of none in my mother tongue.

Yours fraternally,

G. M. TWEDDELL.

Stokesley, Feb. 17, 1868.

Dear Sir,—I have read with much interest Bro. Tweddell's able letters to Father Suffield, defending Freemasonry from that rev. gentleman's unwarrantable attack. As a member of the ancient Craft, I can bear testimony to the truth of what Bro. Tweddell advances in favour of the institution, and I can reiterate that, so far from the brethren of the "mystic tie" being either revolutionists or revilers of religion, they are in all parts of the world distinguished alike by their loyalty and adherence to the institutions of their respective countries. I am at the same time well aware that there are many true men belonging the Masonic lodge whom Father Suffield would designate and denounce as Anarchists and Infidels; but then anathemas of that kind have always been hurled by Papal authority at the "devoted heads" of the great and good; such has always appeared to me to be the peculiar province of the Catholic Church, and I have no doubt will continue to be until there is freedom of thought throughout the world, which is "a consummation devoutly to be wished." Look how the noble and generous hearted Garibaldi, himself a "Brother amongst us," has been prosecuted and slandered by the same agency: but despite their calumnies,

"His strengthening fame can never die  
While truth or freedom liveth."

I have no desire to enter into a religious controversy with Father Suffield, as we are as wide apart in our theological views as the poles of the earth; therefore no possible good could accrue from such a course, I, at the same time, do not for one moment impugn the rev. gentleman's sincerity in the views which he holds; but, as Pope (himself a good Catholic) wrote,

"For modes of faith let graceless zealots fight;  
His can't be wrong whose life is in the right."

I cannot, however, shut my eyes to the fact, that the church to which he belongs exerts a slavish and powerful influence over the minds and consciences of its votaries; so much so, that, notwithstanding the sublime tenets which Masonry teaches, there are members of the Romish persuasion, well known to myself, who are Masons, whose lives are in every sense (save in moral courage) worthy of imitation, but who are afraid to visit a lodge for fear of incurring the displeasure of the church. This is a benighted state of things, but, nevertheless, true. Well may one exclaim with the poet,

"O God of mercy, justice, love, and peace,  
How long must we despair? when wilt thou make  
This part of thy creation like the rest?  
Thy universe is wonderful, and vast,  
And beautiful, and pure—sustained and kept  
By Thee in perfect harmony for ever!  
Then why should man, thy image, still remain  
The jarring string of thine eternal harp?  
Bright essence of all good! Oh, deign to give  
To human hearts a portion of thy bliss  
Which thou hast promised in thy written word!  
Give to the nations liberty, and love,  
And plenty of the fruits of thy fair earth,  
And charity, and knowledge, and a thirst  
For truth's bright fountains, and a trusting hope  
To share, at last, thine immortality!"

What then is so calculated to hasten the coming of this glorious time, "foretold and sung by prophets hoary," as the great principles which Masonry teaches, the practising of every moral and social virtue, and the carrying out in our every day intercourse with the world, the divine precepts of "Brotherly love, relief, and truth,"

and so silencing such detractors as know us not. These brethren, we all know, are the genuine tenets and principles of our Order. May we endeavour to exemplify them in our lives, and transmit them pure and unsullied to all generations!

I am, Sir, faithfully yours,

THOMAS NELSON, P.M., P.S.G.D.

Stockton-on-Tees, Feb. 12th, 1868.

Sir,—Supposing 250 millions of people believed Hartlepool to be a thousand miles from the sea, and supposing five millions believed it to be on the sea, and suppose some one referred me to a collection of statistical documents from multitudinous sources, including a considerable number of letters from leading men at Hartlepool, asserting the former, I should attach considerable weight to such a testimony. I refer Mr. Markham Tweddell to a published collection of documentary evidence compiled from Freemason publications. My remarks on the effectual and esoteric teaching and objects of Freemasonry are in accordance with the sentiments of 250 millions of mankind who accept the instructions and warnings of the Holy See. Mgr. de Ségur, a man of European fame, still living, and only hindered by loss of sight from occupying one of the highest offices for which he was destined, has written a brochure, entitled "Francs Maçons," which can be purchased for threepence. He declares that persons of social rank and unblemished character are kept in grades in which they are ignorant of any ulterior designs, and thus only regard the society as a means of innocent and kindly sympathy and amusement. Mr. Tweddell is in one of those grades; and of what passes in some other grades, he, as he tells us, knows nothing. Nay, as Barruel declares, those in such grades are bound by oath not to reveal their ulterior designs and mode of action to the less initiated grades. All human evidence necessarily comes through others; and evidence does not lessen in weight because it is published with full references, challenging investigation, and by men of high social and literary position, writing with the calmness of historians and moralists. Mr. Gyr declares his willingness to reply to any communications or inquiries from Freemasons. Will Mr. Tweddell kindly mention some of the answers to which he alludes? for I should like to read one of the fullest and most approved replies. And, as it very likely that some of the statements made by Barruel, Robison, Gyr, Robertson, and Ségur, may be incorrect, I would like to know these, so as not to repeat their errors. I take it as a compliment, Mr. Tweddell attaching more importance to my personal assertions of private knowledge, than to statements of a similar character, made and published by men of European celebrity. But I think that most of your readers will prefer the latter to the former; but that Mr. Tweddell's gentlemanly and kindly request may not be disregarded, I will add that about twenty-one years ago, I received singular information as to the esoteric or inner objects and workings of Freemasonry, from a Roman citizen of distinguished character. And there have been communications occasionally made to me since, conveying to me the knowledge of transactions in London, Brussels, Lisbon, and St. Petersburg, similar to those stated explicitly in Barruel, Gyr, Robertson, and Ségur; and showing how well founded in results have been the assertions of the Protestant Professor Robison sixty years since. A secret society hides often the most important of its proceedings both from Church and State, and from its own members; it moreover fortifies such secrecy by a rash oath. The ignorance of evil amongst an immense preponderance of its members becomes rather an injury than a benefit. My apology for the length of this letter must be that there can be no reason for my troubling you on this subject again.

Your obedient servant,

R. RODOLPH SUFFIELD, O.S.D.

Sir,—Permit me to answer Father Suffield's last letter on the above subject, and to correct him upon a matter of which, it is clear, he knows about as much as any well-informed gentleman can be expected to acquire without becoming one of us. My accomplished brother, Markham Tweddell, who is an ardent Freemason and in every way qualified to answer the reverend gentleman, calls upon Father Suffield to retract what he stated about Freemasonry, which, he said, was rooted (mark the term!) upon revolution and infidelity. The Roman Catholic clergyman replies by reasserting what cannot fail to give offence to a body of men equal in intelligence, loyalty, and social standing to any society of like numbers in the kingdom. Is there any man of sense in England who will believe that Freemasonry, either in its exoteric or esoteric teaching, is founded upon infidelity and revolution? What the mysteries of Freemasonry are, must ever remain a secret, revealed only to those who seek initiation into the Fraternity; but I am persuaded that neither the Government nor the country will believe that there is anything inimical to the wellbeing of the State in that Order of which I confess myself proud to be a member. Father Suffield quotes Professor Robison's "Proofs of a Conspiracy"—written about 1799, I believe—in proof of his assertions as to the dangerous character of the Freemasons' Society. Well, sir, that book is full of misstatements, calumnies, and errors, and is so thoroughly unworthy of credit that one might as well cite Murphy's "Confessional Unmasked," as the exponent of the teaching of Rome, as Professor Robison on Freemasonry. Now, sir, let us take the logic of facts. If Freemasonry is so bad a thing as the Dominican friar suggests, how is it that in the United Kingdom at this moment there are about 150,000, and something like 3,000 are initiated every year? How is that George IV. was Grand Master of England; that, subsequently, William IV. became patron of the order; that the late Duke of Sussex was one of the most eminent and most learned amongst our brethren; and the Duke of Kent, our beloved Queen's father, was almost equally distinguished for his zeal as a brother of the mystic tie. The Duke of York and the Duke of Gloucester were also Freemasons, and showed a warm attachment to the Order. I suppose there never existed more patriotic men than the late Duke of Wellington and Lord Palmerston; yet they were both Freemasons. Lord Brougham will hardly be looked upon as a revolutionist; yet he is a Freemason. The Earl of Carnarvon is generally supposed to be warmly attached to the Church of England (which to be sure is not yet identical with the Church of Rome), and to be a statesman of some rank; yet he is a Freemason, and a member of the 30th degree. I am certainly not aware that we number among us any members of the Episcopal Bench, but there are numberless clergymen within our ranks, who, I believe (though it will hardly be credited), are as estimable in their lives as any member of the Roman communion. Father Suffield says that his sentiments are in accordance with those of 250 millions of mankind who accept the warnings and instructions of the Holy See. Well, sir, the sentiments of 300 millions of mankind are in favour of the system of Confucius; but I am not aware that numbers, either in the one case or the other, are guarantees of truth, which is, after all, what we seek. Mgr. de Ségur is quoted as the author of a brochure entitled "Francs Maçons," in which he declares that persons of social rank and unblemished character are kept in grades in which they are ignorant of any ulterior designs, and that, as Brother Markham Tweddell is in one of those grades, he is ignorant of course of what goes on in the other degrees. I have the honour to be a member of what are called the higher degrees in Masonry, and I emphatically deny that there is anything inconsistent in those degrees with my honour as a gentleman, my loyalty as an Englishman, or my faith as a Christian. I have no doubt that Father Suffield

field speaks in perfect good faith when he gives his views upon the inner teaching of Masonry; but he would scarcely thank me to tell him that I knew more of the Order of the Dominicans than he did. Yet he does not scruple to inform Mr. Tweddell (courteously, I admit), who has been a well-known contributor of many years' standing to the *Freemasons' Magazine*, the recognised organ of the Fraternity, that he knows nothing of the subject. As to rash oaths, I believe they are not wholly unknown in the Roman Church. To couple Freemasonry with Fenianism is an insult to the former, unmerited praise to the latter; and I am afraid, sir, that Father Suffield's lecture on the "Wrongs of Ireland" will not redound to the credit or discretion of the well-meaning and intellectual teacher. As he calls attention to works issued against the Freemasons by ecclesiastics of his own Church, let me ask him to read the works of Dr. Oliver, the most distinguished Masonic author of our day, and a member of the Church of England. If Father Suffield is only searching after truth, and not seeking to destroy an institution older than the Church of which he is now a member, he will find much in the works of Dr. Oliver which will tend to alter his views of Freemasonry. One of our leading tenets is Charity, and if the members of all communions practised that Christian virtue, we should none of us be farther from that home which we all hope to reach, where the Great Architect of the Universe lives and reigns for ever.

I am, Sir, yours fraternally,

EMMA HOLMES, 30\*

W.M. of the St. Helen's Lodge of Freemasons,  
Hartlepool, K.C. of the Royal Order of  
Scotland, &c., &c.

#### PRIORITY OF THE LODGE OF GLASGOW ST. JOHN, TO THE MOTHER KILWIN- NING.

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

Dear Sir and Brother,—It is with diffidence that I take up a portion of your paper again, after the long letter you put in your last number; however as our knowledge of Masonry in the 12th century is very limited I hope I will be excused

There is a small though important mistake in your last number, in my postscript, viz, you have it "may be deciphered with *ease*" (I wish it could be), I said "may be deciphered with *care*."

I wish that I had seen our old Charter itself sooner, as the translation has made us look rather foolish when one comes to consider it closely, and taking it for granted to be correct (seeing it seems to have always been held as such by the members) I acted accordingly; but having now seen the old Charter "In propria persona," I can speak upon my own responsibility, and consider it to be of Malcolm IV., and while saying so I feel that I may not only have those still against me who would rather make it out to be no charter at all, but also many of our own members may be down upon me for taking 100 years off the age of the Charter, and also upsetting their preconceived ideas, but be that as it may, I trust that the truth will reign paramount, and to my fellow members of St. John's I would say, that if, while throwing down the mythical Charter of Malcolm III. I can set up upon a firm and sure basis the Charter of Malcolm IV., I am sure it will prove better in the end. The charter of Malcolm IV. is a bridge over which the brethren of St. John's Lodge may

walk into the first position in the Grand Lodge of Scotland. The imaginary Charter of Malcolm III., has been a shadow, which, when they attempted to use, they tumbled into the hole of No. 3 bis.

On reading over our Charter from the Grand Lodge of Scotland, I find it to be admitted that St. John's is a very old lodge; but the G. L. decidedly refuses to acknowledge our old Charter "as being granted by Malcolm III. (Canmore)." Now when one comes to look at the Charter critically, as given in the translation, one part of it contradicts the other; so to Malcolm III., although in sorrow, we must now say "Requiescat in pace," and although I do not suppose that the great grandson could write\* any better than his great grandfather, I must e'en bring Malcolm IV. on the scene, and make him speak through the work he authorised. The more I consider our charter, I find that it opens up the wider field of inquiry, and that of a very interesting nature; and I would only hope that I may be able to throw out a ray of light, even should it only prove a feeble one. If it be a true one, it will do good, and may cause other brethren to follow up the matter more fully.

A successful search has been made for old documents connected with the Glasgow Incorporation and Lodge; amongst other things an old minute-book has been found, containing the names of the brethren who signed St. Clair of Roslyn's Charter. So, between one thing and another, I hope to be able to give something further soon.

Yours fraternally,

W. P. BUCHAN.

FOR ADMIRAL FARRAGUT AND GARIBALDI to exchange courtesies was natural and proper, from the positions occupied by either in his own country; from the sympathy always existing among heroes and men of expanded hearts, from their common sympathy for the whole people, from their mutual detestation of tyranny, and from their Masonic relations. As an officer, we do not see that Bro. the Admiral Farragut, in any wise compromised himself or our Government. We are satisfied that the admiral agrees with our Masonic view that any reform movement, ecclesiastical or civil, must be kept strictly within the Italian Church and nation, and must avoid every form and feature of foreign intervention. Our Italian brethren must work out (we would say patiently and peacefully) their own reformation—do their own thinking, writing, and printing, and suffer their own persecutions, if they wished to be crowned with final success. As Freemasons we have nothing directly to do with Italian regeneration; but we may and must sympathise individually with all real progress, and with such noble brethren as Garibaldi. It is our duty to give careful and guarded sympathy, aiding judiciously the persecuted when in distress, and especially when persecuted for their Freemasonry, and encouraging such publications as teach religious toleration, but beyond this leaving the policy, the mistakes, the sufferings, the triumphs of our Italian brethren, as entirely as possible to the Italians. We have never doubted of their success. We have never doubted of the triumph of the principles of religious toleration and civil freedom. It may not be this year, nor next, when Masons will have their lodges at Rome, publicly known and advertised; but it will come.—*National Freemason*.

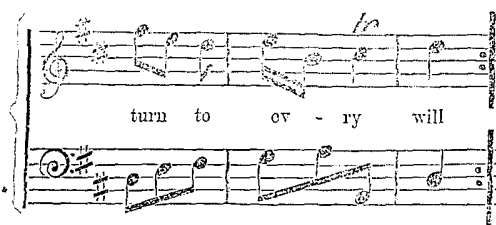
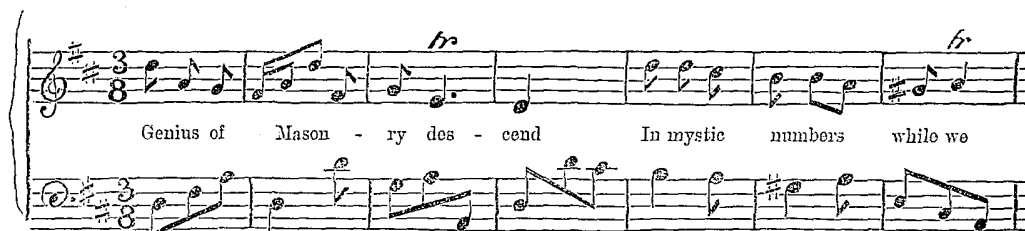
\* Amongst other things I have heard it stated that Malcolm Canmore was a great blockhead and could not write, therefore the old Charter could not be his.

## THE TRUE MASON.

Dedicated to the Rt. Hon. the MARQUIS OF CARNARVON, M.W.G.M.

Words by Frater J. BANCKS.

Music by C. VINCENT



Immortal Science, too, be near!

(We own thy empire o'er the mind)

Dress'd in thy radiant robes appear,

With all thy beauteous train behind:

Invention, young and blooming there,

Hero Geometry, with Rule and Square.

United thus and for these ends,

Let scorn deride and envy rail;

From ago to ago the Craft descends:

And what we build shall never fail,

Nor shall the world our works survey,

But ev'ry brother keeps the key.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

ROYAL ARCH.—WARRINGTON.—*Elias Ashmole Chapter* (No. 149).—We would remind companions that the installation of Principals and the investiture of other officers will take place on Tuesday, March 11th, at six p.m.

We learn from a correspondent that Bro. J. J. Hammond, the Prov. G.M. of Guernsey and Jersey, has resigned office. His successor has not yet been nominated, and pending the appointment the meeting of Prov. Grand Lodge has been indefinitely postponed.

We are much pleased to see that one lodge in West Lancashire is becoming sensible of its duty. There are, we believe, no less than forty lodges in the province, and this large number can only claim eleven votes for the Boys' School. W. Bro. Wylie, Prov. G. Reg., forcibly pointed this out in a circular, and we trust the next published report will afford a striking contrast in this respect.

### METROPOLITAN.

BRITANNIC LODGE (No. 33).—The last meeting of this lodge took place on the 14th inst., in the Freemasons' Hall, Great Queen-street. There were present Bros. W. Strapp, C.E., W.M.; Glegg, S.W.; W. Smith, C.E., as J.W.; Crombie, P.M. Treas.; T. A. Chubb, Sec.; A. Church, S.D.; Jas. Glaisher, F.R.S. J.D.; Ohren, I.G.; R. Galloway, I.P.M.; H. Bridges, J. S. Pearce, H. Grissell, Mansell, Parker, Cope, Browning, Finch, Langley, Paddon, Young, J. Church, Ridley, Muriel, Robertson, Tyler, Hodge, Turner, Craig, Webb, Saunders, Hicks, Fergusson, Clouston, Rochussen, Spacks, Banister, Wallis, England jun., Stent, Sharp, Stockman, Pawley, Wood, Voite, Davis, Furness, C. Horsley, Finley, Harrington, Stephenson Clarke, Rob. Clarke, Middleton, Ashcroft, and Burke. The following visitors were also present:—Bros. Patten, invited by the lodge; Syret, by Bro. Chubb; E. L. Morgan, by Bro. Smith; C. W. Spencer Stanhope, by the lodge; Fernell, by Robertson, Thompson, by Hodge; H. Clarke, by W. Smith; Ricks, by Sharp; Wendon, by Ohren; Batty, by Pawley; Walters, by Galloway; Z. Colburn, by Fairlie; Doughney, by Bridges; Parkinson, by Crombie; Stuart, by Saunders. The lodge having been opened and the minutes read and confirmed, the ballot was taken for Mr. Paget, C.E., and as it was favourable and the candidate being in waiting, he was prepared and admitted. The ceremony of initiation was performed by the W.M., Bro. J. Strapp, C.E., and after the newly initiated brother had retired the lodge was opened in the second degree, when Bro. Browning, who had been previously examined, was then passed to the degree of F.C. The next business being that of raising Bro. Cope to the third degree. He was then examined and retired, and on the lodge being opened in the third degree, he was admitted and raised to the sublime degree of a Master Mason. The lodge was then resumed in the first degree, and various business matters were discussed. The lodge was afterwards closed with solemn prayer, and the whole of the members and visitors adjourned to dinner, served à la Russe in the grand dining room of the Freemasons' Hotel. The dinner was excellent and admirably served. The musical arrangements embraced Bros. Farquharson and Carter, and Miss Mabel Brent.

LODGE OF HONOUR AND GENEROSITY (No. 165).—The brethren of this lodge held their usual monthly meeting on Tuesday, the 18th inst., at the London Tavern. R. W. Bro. W. Aldridge was duly installed as W.M. for the ensuing year. The members afterwards adjourned to the banquetting room to a most recherché repast.

PHENIX LODGE (No. 173).—This lodge assembled on the 8th inst. In the unavoidable absence of Bro. Simon Cald-

cleuch, the W.M., Bro. G. Wilson, the I.P.M., presided. After the usual business, Bros. Ernest Joachim, and L. Ch. Mehlengracht, were passed to the second degree. The W.M., *pro tem.*, then initiated Mr. T. E. Smale, treasurer of the Princess's Theatre. This ceremony having been completed, Bro. Wilson resigned the chair to Bro. W. Watson, P.M., to whom was introduced Bros. J. Goodried, S. Cotterell, and T. Collyer, soliciting further favours, showing they were fully instructed in the previous degrees so to enable them to receive the degree of M.M. Being found worthy, Bro. Watson impressively raised the brothers to the sublime degree. Bro. Watson afterwards gave a lecture on the degree, which was much appreciated by all present. There being no further business the lodge was closed, and the brethren adjourned to banquet, which was highly satisfactory. The visitors were Bros. H. A. Stacey, P.M. 180; W. Gawthorpe, 993; and R. J. Mure, 328. A pleasant evening followed, several songs being well sung by Bros. Cotterell Wilson, and Matthews.

ROYAL OAK LODGE (No. 871).—The brethren and their friends of this prosperous lodge met at an emergency meeting on Friday, the 21st inst., at the Royal Oak Tavern, High-street, Deptford. Bro Wm. Andrews presided, and there were present Bros. J. Hawker, S.W., and W.M. elect; W. Jeffrey, J.W.; H. A. Collington, P.M. Treas.; F. Walters, P.M., Sec.; J. Truelove, S.D.; J. Killner, J.D.; J. W. T. Barrett, I.G.; G. Ellis, W. H. Truelove, R. E. Turner, and very many others. The visitors were Bros. E. Harris, P.M., Treas. 73; S. Frankenberg, 73; W. Judge, 73; J. J. Silversides, 73; C. Nash, J.D. 79; J. Lightfoot, P.M., Treas. 147; D. Davis, 147; J. Terry, P.M. 228; R. Wilson, 840. Bro. R. A. Watson was raised, and Bros. Reed and Funge were passed. Messrs. G. Andrews, and W. H. Tason were initiated. The whole of the work was well and ably done, and reflected very great credit upon the presiding officer. The lodge was closed and the brethren immediately separated. The audit committee was held on Monday the 24th inst., and the report showed a large balance in hand, being more pounds than number of members in the lodge. There are now more than forty.

DORIC LODGE (No. 933).—The installation meeting of this lodge was held at the Mason's Hall, Mason's Avenue, Coleman-street, City, on Wednesday, the 12th instant. The lodge was duly opened by Bro. J. Robottom, the W.M., assisted by his Wardens, Bros. T. J. Barnes and J. Bowron, and a large muster of the brethren and visitors. After the W.M. had passed Bro. Bridgland to the F.C. degree, Bro. P.M. Daniel Scurr, the Treas. of the lodge occupied the chair, and installed Bro. T. J. Barnes as the W.M. for the ensuing year. The ceremony of installation was performed in the usual and perfect manner for which Bro. Scurr is justly celebrated, in the presence of a large number of the brethren and visitors who had assembled to do honour to the incoming W.M. The ceremony of installation having been completed the W.M. appointed and invested the following brethren as the officers of the lodge viz:—Bros. Bowron, S.W.; W. Wainwright, J.W.; Scurr, P.M. Treas. (re-elected); J. G. Stevens, Sec. (re-elected); Yerton, S.D.; Griffen, J.D.; Austin, I.G.; Shenton Steward and Oakley, Dir. of Cers. The addresses were then delivered in Bro. Scurr's inimitable style. The W.M. then presented Bro. Robottom with a P.M.'s jewel. The lodge being duly closed the brethren and visitors, to the number of fifty, adjourned to the banquetting hall, where a repast was served worthy the resources of the establishment. After the removal of the cloth the usual toasts were given and responded to with masonic honors. Bro. Robottom, the immediate P.M., then proposed "The health of the W.M.," and held him up as an example to the younger members of the lodge, as one who had by constant and diligent application mastered the whole of the degrees of craft masonry as well as the sections, and who was known throughout the craft as a zealous, hard working mason; he was proud to say The Doric had a master who was an honour to the craft, and they must be assured they had the right man in the right place, and he hoped he might be spared for many years to come. The W.M., in returning thanks, said he heartily thanked the brethren for the honour they had done him that evening. So long as he had been connected with masonry, between five and six years, he had determined to become thoroughly acquainted with the ritual and sections, with a view of obtaining the position he had that evening attained. So far he had been successful, and he could only say that he should endeavour to do his duty to the Doric Lodge. The health of the immediate

P.M., Bro. Robottom, was then given, also the healths of the visitors and officers of the lodge, which were severally responded to. The W.M., in giving the toast of "The Charities," added the fact of the distress at the East-end of London, and observed that at a festive meeting it was a proper time to bring the fact to the notice of the brethren, especially upon the present occasion, he thought it a proper subject to notice, although not a lodge question, but he could not pass from the meeting that evening without informing the brethren of the dire distress then prevailing, and he sincerely hoped that the brethren would answer his appeal, and hand over to Bro. Marsh (who was a zealous worker among the poor), the amount of their subscriptions. It is very gratifying for us to be able to report that the appeal to the brethren produced the sum of £12 5s. which was duly given to Bro. Marsh to be distributed. Bro. Marsh thanked the brethren for the handsome contribution, and stated several instances within his knowledge of extreme poverty. The business of the evening was enlivened by the vocal abilities of Bros. Scurr, Wainwright, Hudson, Stevens, &c. Among the visitors were Bros. Hamilton, P.M. 554 and 275; Dyer, P.M. 45; Scotcher, P.M. 55; Foulger, W.M. 193; Hudson, P.M. 554; Harris, W.M. 141; Levy, P.M. 73 and 507; Gottheil, P.M. 141; Boyd, 206; Chadwick, S.D. 554; Verry, J.D. 554; Brown, 554; Patient, 144; Morris, 109; and Buller, 9.

### PROVINCIAL.

#### CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—On Tuesday evening, the 14th inst., a Lodge of Instruction was held at the Freemasons' Hall, Castle-street, when the respective offices were ably filled by Bros. A. Woodhouse, Steward, as W.M.; W. Court, Treas., as S.W.; J. Atkinson, I.G., as J.W.; T. Cockburn, S.D.; J. Nedall, P.M., as J.D.; J. Gibson, J.D., as I.G. The following members were also present: Bros. F. W. Hayward, P.M., Dir. of Cers.; G. G. Hayward, P.M.; I. Slack, W.M., as Steward; G. Somerville, Sergeant S. Maxwell, 402 (I. C.), W. Forde, both of the 70th Regiment, and R. Martin—the two latter were Fellow Craft. The lodge was opened in form in the first and second degree. The test questions were put round for the benefit of Bros. Forde and Martin. Bro. G. G. Hayward was asked to give the lecture on the second tracing board; he not being prepared, desired to withdraw for a short time, and in the meantime Bro. Woodhouse performed the ceremony of initiation, and when nearly completed, Bro. G. G. Hayward was announced, and gave the required lecture in a most praiseworthy manner. Bro. J. Nedall next favoured the brethren with the lecture on the six days of creation, which won him the applause of all present. The lodge was then closed down, and at 10.20 was finally closed, all the brethren highly delighted with the evening's entertainment, and all parted in peace and harmony.

#### DEVONSHIRE.

##### PLYMOUTH.

#### *Consecration of the Metham and the Elms Lodges.*

If anything were necessary to prove the great activity of Freemasonry in the south-west of England, we should find ample proof of it in the fact that two new lodges were consecrated in one day, and the lodges bear the names of the Metham and the Elms—the first in honour of Bro. L. P. Metham, the D. Prov. G.M. of Devon, and the second also to his honour, it being named after his place of residence. This is a very great honour to the V.W. brother, whose Masonic excellence, abilities, and great energy have long been known to, and valued by the province.

The Metham Lodge is formed chiefly for the benefit of the members of the Craft who belong to the united services, and who find it difficult in the older civilian lodges to make those advances towards the chair to which all Freemasons desire to attain.

The Elms is only another of those ordinary swarming off which ever and anon take place when Masonry is active and prosperous.

Bro. Lieut.-Col. Elliott, P.M., is at the head of the Metham Lodge, and Bro. R. Lose, P.M., is at the head of the Elms Lodge.

The consecration took place in the noble assembly room at St. George's Hall, East Stonehouse.

The R.W.P.G.M. of Devon, the Rev. Bro. John Huyshe, was in attendance, and presided in the important and solemn ceremony.

The following Prov. G. Officers were also present:—

The V.W. Bros. L. P. Metham, D. Prov. G.M.; V.W. R. Dowse, P.M., acting Prov. S.G.W.; Rev. J. C. Carwithen, P.M., acting Prov. J.G.W.; Rev. R. Measham, Prov. G. Chap.; S. Jew, Prov. G. Treas.; W. G. Rogers, Prov. G.S.; Isaac Latimer, Prov. A.G.S.; George Glanfield, Prov. S.G.D.; John Cock, Prov. J.G.D.; T. B. Harvey, Prov. G. Dir. of Cers.; J. R. H. Spry, Prov. Assist. G. Dir. of Cers.; Hallett, Prov. Acting G. Org.; Captain Shanks, Prov. G. Sword Bearer; J. B. Witheridge, Prov. G. Purst.; James Gregory, Prov. G. Tyler; John Rogers, Prov. Assist. G. Tyler; W. H. Maddock, P. James, J. Sadler, and G. Nichols, Prov. G. Stewards. There were members of the following lodges also present: Nos. 39, 70, 105, 106, 112, 156, 159, 189, 202, 223, 230, 251, 282, 328, 710, 951, 1,091, 1,099, 1,135, and 1,138. In all there were about 170 brethren present, among whom were the V.W. Bros. Dr. Hopkins, P. Prov. G.S.W. from Warwickshire; I. C. Radford, P. Prov. G.D.; J. Dupre, P. Prov. G. Dir. of Cers.; S. Chapple, P. Prov. G. Dir. of Cers.; W. Matthews, P. Prov. G.D.W.; R. Lose, P. Prov. G. Purst.; Lieut.-Col. J. Elliott, P.M. 1,029; J. Williams, W.M. 70; V. Bird, P.M. 954; J. Ferris, P.M. 70; W. Bell, W.M. 156; J. J. Hambley, P.M. 70; E. Cole, P.M. 105; W. Browning, P.M. 223; J. Austin, W.M. 1,099; G. H. R. Carter, W.M. 159. Bros. Col. Pickard, R.M.; R. B. Oram, C. E. Cleverton, W. Littleton, W. D. Thomas. The organ loft was occupied by a party of musical brethren—Bros. Hallett, Clemens, Goodridge, Goodall, and Murch. The number of Metham Lodge is 1,205, and of Elms Lodge 1,212.

The Grand Lodge having been duly formed, the Secretary read the warrants of the Metham and the Elms Lodges, which the P.G. Master put for confirmation, and declared them valid and constitutional. He then called on the brethren of the new lodges to signify their assent to the officers named in the warrants, and after some other proceedings, declared the Metham and the Elms lodges to be regularly and duly constituted.

The consecration was then proceeded with in a very solemn and beautiful manner.

Bro. Hallett, of Christ Church, Devonport, presided at the organ, and was assisted by an excellent choir of five or six brethren, who sang the responses, the chants, and the anthem admirably. The fine swell of the organ was heard and much appreciated by the brethren. The musical services added much to the beauty of the ceremony. The symbols of the two lodges were placed in the centre of the hall, and covered with white satin; and the D. Prov. G.M., Bro. L. P. Metham, G. Deacon of England, at the request of the G.M., then delivered the oration, which will be found in another page.

The P.G. Chap. next delivered the opening invocation, and afterwards read a portion of Holy Scriptures from 1st Kings vi. 11 to 14.

The P.G.M. then delivered an invocation, all the brethren kneeling, after which the lodges were uncovered, and the P.G.M. offered up a prayer.

Then followed the ceremony of consecrating the lodges with corn, wine, and oil, which was done respectively, with the customary form, by the P.G.M., the D. Prov. G.M., and the P.S.G.W., who were attended by other officers. Solemn music accompanied this portion of the ceremonial, which was very impressive.

The P.G.M. then offered up the consecrating prayer.

After other ceremonies, the P.G.M. sprinkled the lodges with salt, the G. Chap. preceding him with the incense, after which the brethren chanted the Doxology. The choir, accompanied by the organ, then sang Psalm 133, as an anthem.

The P.G.M. gave the final benediction, thus bringing the ceremonies to a close.

The Grand Lodge, which had been opened in the first and second degrees, was then closed in the customary manner.

When the special business had closed, Bro. Colonel Elliott, the W.M. of the Metham Lodge, called a meeting of his lodge, and proceeded at once to the appointment of his officers. These were as follows: W. Browning, I.P.M.; Rev. R. Measham, P.G. Chap., S.W.; Captain Carlyon, R.M., J.W.; Capt. Shanks, R.M., S.D.; J. Montgomery, J.D.; W. Kennedy, P.M., Treas.;

H. Miller, P.M., Sec.; W. Glover, I.G.; J. Rogers, Tyler. The lodge was then closed.

#### THE BANQUET.

At four o'clock many of the brethren assembled at the Globe Hotel, where Bro. Isaac Watts provided a most excellent dinner, as is his custom, and gave to its services that personal attention which is sure to make all things pass off pleasantly. The W.M. of Metham Lodge, Col. Elliott, presided, and was supported on his right by Bros. the Rev. John Huyshe, P.G.M.; R. Lose, the W.M. of the Elms Lodge; G. W. Rogers, P.G.S.; and Isaac Latimer, Assist. P.G.S.; and on his left by Bros. L. P. Metham, D. Prov. G.M.; Rev. J. C. Carwithen, P.G. Chap.; Col. Picard, S. Jew, P.G. Treas., and other brethren high in office.

There were sixty-three brethren at the festive board, amongst whom, besides those already named, were many who held high office in many lodges, whose numbers we have given above. Bro. Murch presided at the piano, and was assisted vocally by Bro. Clemens and other good singers. The proceedings at the festive board were consequently rendered very pleasing by the addition of some choice and excellent Masonic music. A prime dessert having been placed on the table,

The W.M. proceeded with the toasts. We must be necessarily brief in our notice of the remainder of the proceedings. He first proposed "The Queen and the rest of the Royal Family." He next gave "The Sovereign of Freemasons—the Earl of Zetland," both of which toasts were duly honoured with true Masonic fealty.

The W.M. then proposed "The R.W. the Prov. G. Master, the Rev. John Huyshe." Of his high qualities he could tell them nothing with which they were not already acquainted; but whether in the performance of his Masonic duties as G.M. of the province, or in respect to his holy duties, which are to point to Heaven and lead the way, he would give them a practical example in his own life. The support of Masonry he believed to be one of the great objects of his life; but he was sure that much as his R.W. brother would like to see the Craft increase in numbers, he would be sorry to see any unworthy brother introduced. The R.W.G.M.'s good qualities and kindness of heart were not confined only to Masons, but were extended to all amongst whom he moved.

The toast was received with great enthusiasm, and greeted with Masonic honours.

The P.G.M., on rising, was received with renewed applause. No doubt he stood in a very important position, at the head of a province in which there were 35 lodges, and nearly 2,000 members. There were few provinces in England, except Lancashire and West Yorkshire, now to be compared with it. But he feared that he viewed the increase of Freemasons with some alarm. It had been said that in every flock there was a black sheep, and he thought this was so in Masonry. But he would fain hope that in this province there were fewer black sheep than elsewhere. It remains with the Masters of lodges to keep out black sheep, and he put it to the brethren who had been called upon to preside over the new lodges to act with care in this respect. It was of the greatest possible importance not to think of the quantity but of the quality of their members. There was another point to which he would advert. He was sorry to see anything in the by-laws of a lodge permitting the subscriptions of a lodge to be applied to eating and drinking. It was a custom of many lodges to apply a portion of its funds to eating and drinking. He was not a teetotaler. He was going on for seventy years of age, and he enjoyed the good things of this life without abusing them, for he was never drunk in his life. He did not object to social meetings and to eating and drinking, but it ought not to be done out of the lodge's funds, which ought to be applied to other purposes. Whenever they met to enjoy each other's society they should open their own pockets, and then they would be able to say, "We eat and drink what we please, and we pay for it, but all our Masonic proceeds go in charity." He then referred to another matter, on which it was impossible that he should not speak in the presence of his brother, Metham. It was to his great medical skill, and to his kind watchfulness and attention, under a merciful Providence, that his life had been preserved in a most serious illness. He concluded by saying that at all times when the brethren required his services he should be glad to come down and render them.

The P.G.M. again rose, and in a speech of warm eulogy proposed "The health of the D.P.G.M., Bro. Metham. He was high in office, having received honours from the G.M. of England

himself, and that was a rare event, as honours were only given to men who were not only in high repute as Masons, but who were held in more than good repute amongst their fellow men. Bro. Metham lived in the heart of every brother, and he need not say how deeply he had entwined himself around his heart. The R.W. speaker concluded by proposing Bro. Metham's health, which was greeted with enthusiasm, and drank with due honour.

The D.P.G. Master thanked his brethren for the manner in which he had been received, and proceeded to enlarge in eloquent terms upon the important question of the charities. He deprecated the expenditure of the funds of the lodges in personal enjoyments, and advocated with his usual earnestness the cause of the Masonic charities. In the course of this and a subsequent speech, he stated that one of their brethren, who was a worthy man, had fallen into sickness, and it was most desirable that they should elect him on the Fortescue Annuity Fund. Then there were the orphan children of their late respected friend, Bro. Bush, the engineer of the Cornwall Railway, who had been suddenly taken from them. No one could have dreamt six months since that his orphan children would be at that time candidates for admission into their schools. With a proper appropriation of their funds to charitable purposes, and subscriptions from amongst themselves, they ought of themselves to meet every case in which they felt interested.

The D.P.G. Master then proposed "The W. Masters of the Metham and Elms Lodges, Bros. Colonel Elliott, and R. Lose, and the other officers of those lodges."

Bros. Elliotts, Lose, Measham, Down, Captain Carlyon, and Tremain responded in suitable speeches.

The toast of "Our Visiting Brethren and sister lodges" was coupled with the health of Bro. Murch and his musical assistants, who were warmly thanked for their services both then and in the morning.

The toast "To all distressed Masons, wherever dispersed, and speedy relief to them," concluded a well spent and agreeable day.

#### DURHAM.

GATESHEAD.—*Borough Lodge* (No. 424).—This lodge, which has been under a cloud, is now rising into importance, a large number assembling on Monday last, the 24th inst., to witness the installation of Bro. Noah S. Lotinga as W.M. for the ensuing year, he having been elected to fill that office at the last regular monthly meeting. The Installing Master was Bro. James Roden, of St. Bede's Lodge, 1,119, Jarrow. The way in which the ceremony was performed reflected the highest credit on that talented brother, and elicited marks of approbation from all present. Bro. Lotinga having been placed in the Solomonian chair, and having received the usual salutes proceeded to appoint and invest his assistant officers; they were as follows: Bros. R. Stephenson, S.W.; W. Harrison, J.W.; Howdon, S.D.; Laurend, J.D.; J. Davidson, I.G.; Curry, Tyler. Bro. Wivegang, P.M., was invested as Treas., re-elected at the previous meeting. Lodge business ended, the brethren sat down to an elegant dinner, which was thoroughly appreciated—as it fully deserved to be—much credit being due to Mrs. Neilson, the worthy hostess of the Grey Horse Inn, Gateshead, where the lodge is held. Upwards of fifty were present—including some of the most influential members of the Durham and Northumberland Craft, among whom we observed Bros. G. Tullock, P.M. 431, Prov. S.W. for Northumberland; J. Oliver, P.M. 240; Simpson, P.M. 991; George Thompson, P. Prov. G.W. of Northumberland; M. Robson, P.M. 431; George Lawson, P.M. 240; Menser, 431, P. Prov. G. Chap.; J. Robertson, W.M. 240; G. F. Taylor, 25, London, and many others, whose names we did not learn. Several good speeches and songs followed the banquet, and a happy evening was brought to a close about ten o'clock. From what we know of the newly installed Master, we predict one of the most prosperous sessions ever recorded of this or any other lodge in the province. Bro. Lotinga is sparing no exertions to render the Borough Lodge A 1. An emergency meeting was announced for the 25th inst., when several candidates for initiation are expected to be present.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—A Masters' Lodge was holden on Thursday, the 20th inst. Present: Bros. Emra Holmes, W.M.; W. J. Sivewright, I.P.M.; S. Armstrong, P.M.; Forbes, S.W.; J. Armstrong, J.W.; J. H. Bell, Sec.; R. Ropner, Treas.; E. Alexander, J.D., &c. The lodge being opened with solemn prayer, was raised to the third degree, but



there being no business, it was brought down to the first degree, when the W.M. gave the beautiful explanation of the Entered Apprentice tracing-board, which was listened to with great attention by the brethren. The lodge was then finally closed, and the brethren retired for refreshment.

#### KENT.

DOVER.—*Corinthian Lodge* (No. 1,203).—The consecration and installation of the W.M., Bro. Adamson, of this lodge, took place on Monday, the 17th inst., at the Marine Assembly Rooms, about sixty brethren being present. The lodge was opened at two o'clock, p.m., by Bro. Lord Holmesdale, M.P., M.W. Prov. G.M., Bro. Dobson D. Prov. G.M., being on the right of the chair, Bros. Snow, Prov. G.S.W. as S.W.; Cruttenden, P. Prov. G.W., as J.W. The lodge was duly opened in the first degree. His lordship then vacated the chair of K.S. in favour of the veteran, Bro. Muggeridge, who performed the ceremony of consecration to the admiration of all present, when the lodge was opened in the second degree. Bro. Bates, Prov. G. Sec., then presented Bro. Adamson, P.M. 199, P. Prov. G. Assist. Dir. of Cers., as the first W.M. The lodge was then opened in the third degree, when Bro. Muggeridge in his usual style, placed Bro. Adamson in the chair of K.S. Bro. Pratt, P.M. 22, as Dir. of Cers., called on the brethren to salute the R.W. Prov. G.M., Bros. Lord Holmesdale, with seven, Dobson, D. Prov. G.M., with five, and Adamson, W.M., with three. The lodge was then resumed to the second and first degrees, the usual salutations in each degree being given. The W.M. then appointed his officers as follows: Bros. B. P. Tomson, P.M. 193, S.W.; E. N. C. Laforest, J.W.; G. Neall, J. D.; G. T. Tyler, J.D.; J. Prebble, I.G.; Rose, Tyler. A vote of thanks was ordered to be recorded on the minutes of this lodge to the R.W. Prov. G.M. for the kindness which he at all times displays to the brethren of his province; also a vote of thanks to the old veteran, Bro. Muggeridge, for the admirable manner in carrying out the duties of consecrating and installing the Master. The lodge was closed, and the brethren adjourned to Bro. Adamson's, the Royal Hotel, where the lodge is to be held the third Monday in every month. A splendid banquet was provided by the W.M. and worthy host, at which Bro. Lord Holmesdale, P.M., Prov. G.M., presided. The usual loyal and Masonic toasts were duly given, and severally responded to, and the brethren separated at an early hour, hailing with joy the formation of a new lodge at Dover. The splendid furniture was designed and manufactured by Messrs. Fleishman, Cabinet Makers, and Upholsterers, Market-square, and elicited the admiration of all the brethren present.

#### LANCASHIRE (WEST.)

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on the 24th inst. Present: Bros. James Hepherd, W.M.; D. W. Finney, S.W.; W. Mossop, J.W.; W. Richardson, S.D.; James Jackson as J.D.; Rev. H. P. Stedman, Chap.; John Bowes, P.M., Prov. G. Reg. of Cumberland and Westmoreland; H. B. White, P.M., Prov. G. Assist. Dir. of Cers.; Josiah Robinson, I.G.; J. E. Goodfried, W. S. Hawkins, Horatio Syred, P. Pearse, J. G. Hughes, W. Savage, John Laithwaite, Rev. J. N. Porter, Thomas Morris, John Pierpont, Thomas Domville, Josiah Bancroft, H. Cunningham, Robert Gibbons, J. Plinston, T. W. Nelson, W. Woods, and J. Johnson, Tyler. Visitors: Bros. Cooper, W.M. 484; W. Yates, S.W., 484; I. G. Tetley, 484. The lodge was opened with the usual solemnities according to ancient custom, when the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Thomas Mee Pattison and the Rev. Thomas L. Beddoes as candidates for the mysteries and secrets of the Order, and each case was in favour. The two gentlemen, being were duly initiated by Bro. John Bowes, at the request of the W.M.; the charge being delivered by Bro. H. B. White. The receipt of several communications were announced by the Sec., and two gentlemen were proposed as candidates for admission. On the motion of Bro. John Bowes, £21 was voted for the boys' school, which was supplemented by £5 5s. from the W.M. Much interest was manifested in the charity, as Bro. Gilbert Greenall, M.P., P.M. 148, P.G.S.W., and Prov. G.S.W. of West Lancashire, had consented to act as Steward at the forthcoming festival, at which the Prov. G.M., Sir Thomas G. Fermor Hesketh, Bart., M.P., would preside. There being no further business, the lodge was duly closed.

LIVERPOOL.—*Walton Lodge* (No. 1,086).—The regular meeting of the above lodge was held at the Queen's Arms Hotel, Walton, on the evening of Wednesday, the 19th inst. The ordinary business of the lodge having been gone through, including two initiations, the ceremony of which was throughout conducted in an admirable and most effective manner, Bro. Lunt, the W.M., proceeded to the more particular part of the evening's proceedings, namely, the presentation to Bro. A. C. Mott, P.M.E.Z., Prov. G.S.B. West Lancashire, of a beautifully illuminated and elegantly bound address on vellum; also to Mrs. Mott, through Bro. Mott, a valuable and very handsome tea-urn. Bro. Lunt, in making the presentation, referred briefly, but in very appropriate terms, to the services Bro. Mott had rendered to the Walton Lodge, both at its establishment and since that time, and remarked that as his frequent and regular attendance to the duties of the lodge, and for the advancement of its interests, must have often deprived his family of his company, which they would otherwise have had, the lodge begged he would on behalf of Mrs. Mott, accept the above named present as a token of esteem and regard from the brethren. Bro. Mott, in accepting the gift and the address, expressed his deep sense of the kindness and good feeling of the brethren towards Mrs. Mott and himself, and assured them that nothing could be more gratifying to him than the fact that they had chosen in the expression of that good feeling to make Mrs. Mott and himself joint recipients of their very handsome present. The following is a copy of the address:—"Dear Brother Mott—We, the brethren of the Walton Lodge, No. 1086, of Ancient Free and Accepted Masons, hereby request you, on behalf of your wife, to accept this testimonial of our affection and regard. We desire to give expression to our gratitude for the kind and untiring solicitude at all times shown by you towards this lodge, and we hope that you will believe, by this mark of our esteem and friendship, how sincere and grateful we feel. We trust that all the blessings of this life will be shed over you and your family, and that you may be many years spared to them and to us, and that your children may grow up worthy of the name they bear, and be inheritors of the good will that men and brethren entertain towards you. And finally, when we are summoned from this sublunary abode, may we all meet in that Grand Lodge above where the World's Great Architect lives and reigns for ever.—Liverpool, February 19th, 1868." The lodge having been closed in due form, the brethren sat down to a very excellent repast, prepared for them by Bro. Vines, of the Queen's Arms Hotel.

#### LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A monthly meeting of this lodge was held on Thursday, the 20th inst., when, in addition to the W.M., Bro. G. H. Hodges, who presided, the following brethren were present: Bros. Kelly, P.M. and D. Prov. G.M.; A. M. Duff, P.M.; T. Sheppard, P.M. and Treas.; W. B. Smith, P.M.; C. Johnson, P.M., as S.W., in the absence of the S.W. in Ireland; G. Toller, J.W.; Sculthorpe, Sec.; Buzzard, S.D.; J. C. Clarke, J.D.; Atkins, Steward; Sargeant, I.G.; Bainbridge, Tyler, and several others. Visitors: Bros. L. A. Clarke, I.P.M.; Gosling, S.W.; and E. Stratton, Sec. 279; Attwood, Chicago, United States of America; and W. White Goode, 1,007. The lodge having been opened in the first degree, the minutes of the last meeting were read and confirmed. The candidates for passing and raising not being in attendance, and there being no further business, the brethren formed themselves into a Lodge of Instruction, when the J.W., Bro. G. Toller, went through the ceremony of passing in a very efficient manner, Bro. Duff, P.M., taking the candidate's place, and Bro. J. C. Clarke performing the duty of S.D. The brethren afterwards adjourned to refreshment.

#### NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Lodge de Lorraine* (No. 541).—On the evening of the 21st inst. the brethren of this lodge held their usual monthly meeting at the Freemasons' Hall, Blackett-street, which for attendance, both of officers and members, was a complete success, and we trust will be an augury of the continued prosperity of the lodge, and also of the good fellowship and fraternal feeling of the members to each other. The hour of meeting was seven o'clock p.m., and very shortly after that hour every officer was present in his place, and the lodge was duly opened by Bro. John Stokoe, W.M. The ballot having been taken for Mr. John James Bell, Chemist, he was declared,

duly elected, admitted, and initiated with the usual ceremonies by the W.M. The lodge was then raised, and Bro. Paul O. Smith passed to the F.C. degree also by the W.M. On resuming in the first degree, Bro. Thomas Anderson, Prov. G. Treas., and also Treas. of Lodge de Lorraine, in accordance with his notice of motion at the previous meeting, proposed "That the lodge contribute 21 guineas to the Royal Masonic Institution for Girls." This proposition, seconded by Bro. Winter, P.M., and supplemented by the W.M., was unanimously voted. Bro. T. Y. Strachan, P.M., 24, 406, P. Prov. G.S.D., who has accepted the office of Steward for the girls' school at the approaching festival, thanked the members of the lodge for the handsome donation, and also for the individual subscriptions of brethren of the lodge towards his list. Bro. Strachan was glad to know that the Lodge de Lorraine held the right view as to the mode of employing their surplus funds in supporting their noble Masonic charities, instead of hoarding money, with no ulterior aim in view. He had no doubt that the lodge would occupy the same prominent position this year as last upon the subscription list for the charities. Notice of a motion anent lodge jewels was given by Bro. Thomas Anderson, Treas., and the lodge was closed. The brethren then sat down to refreshment; the usual loyal and Masonic toasts were given. "The Visiting Lodges," proposed by the W.M. bringing forward again Bro. Strachan to respond for Lodge 24, when he complimented the W.M., Bro. John Stokoe, as the worthy and able Master of one of the best if not the best worked and most successful lodge in the provinces. Bro. R. Cooke, J.D. 48, responded feelingly for that lodge, and also Bro. Reedsdale, S.W. 406, and Bro. Broadhirst, 178, for their respective lodges. Bro. B. Smaile, I.P.M., proposed "The health of the W.M., Bro. Stokoe, in highly eulogistic terms, and the W.M., in replying, expressed his pride in the high honour he had attained in being called upon so early to rule his mother lodge, and as practice makes perfect, he hoped in a little time to perform the whole of the duties of his office to their satisfaction as well as his own. The enjoyment of the evening was much enhanced by the vocal displays of the members of the lodge, both in song and glee. Prominent amongst the vocalists of the evening may be mentioned Bros. Donuison, Pennan, Watson, and the W.M. Bro. Nixon also delighted the company with a couple of highly humorous local ditties—altogether a most pleasant and harmonious evening was passed, and the Tyler's toast, about half-past eleven, brought the proceedings to a conclusion.

#### OXFORDSHIRE.

OXFORD.—*Apollo University Lodge* (No. 357).—The anniversary festival of this lodge was held on Wednesday the 19th inst., at the University Masonic Hall. The lodge was opened in the afternoon at 3.30, Bro. the Rev. W. F. Short, W.M., in the chair of K.S., when twelve gentlemen were initiated into the mysteries and privileges of Ancient Freemasonry. The lodge was then opened in the second degree, when Bro. the Rev. C. W. Spencer Stanhope, P.M. 478, presented the W.M. elect, Bro. T. F. Dallin, of Queen's Coll., to the W.M. for installation. The ceremony of installation was then performed very impressively by Bro. the Rev. W. F. Short, in the presence of twenty Past Masters and nearly seventy brethren, amongst whom were the R.W. Prov. G.M. of Oxfordshire; the R.W. Past Dis. G.M. China; the deputy Prov. G.M. of Oxfordshire; Bros. the Rev. R. Simpson, G. Chap. Eng.; Chas. Goolden; Jackson, P.M. 5, &c. The lodge was then raised to the third degree, and after the customary salutes in the three degrees, was opened again in the first degree, when the W.M. appointed and invested his officers for the ensuing year. Bros. Rev. C. Eddy, Queen's Coll. S.W.; G. F. Lamert, W.M. 26, J.W.; Rev. C. W. Spencer Stanhope, P.M. 78, Merton Coll. Chap.; Rev. L. J. Lee, New Coll. Treas.; Frederick St. McCalmont, Oriel Coll. Sec.; E. Wason, Wadham Coll. S.D.; J. Wilkinson, Queen's Coll. J.D.; F. W. Thoyts, Oriel Coll. S.M. of Cer.; S. D. Darbshire, Balliol Coll. J.M. of Cer.; W. H. Arkwright, Oriel Coll. Organist; Earl of Donoughmore, Balliol Coll. I.G.; W. Stephens and T. Norwood, Tylers; Earl Percy, Ch. Coll.; C. A. James, Oriel Coll.; T. H. Cardwell, Ch. Coll.; J. E. Mason, Worcester Coll.; J. Walter, Merton Coll.; R. Lewis, Merton Coll.; J. Rivington, Ch. Coll.; C. H. Bowly, Exeter Coll.; H. Lindsell, Trinity Coll.; Jules Brie, and A. de Tivoli, Stewards. The lodge was then closed in due form and order, and the brethren adjourned for refreshment to the hotel adjoining, when about 110 brethren sat down to a splendid banquet. The usual loyal and masonic

toasts followed the removal of the cloth, Bro. the Grand Chaplain of England responding in a very eloquent Masonic speech to the toast of the Deputy G.M. and Grand Officers, and the R.W. Bro. the Past G.M. of China, to that of the visitors. Bros. Fielding and Wilkinson of the Orpheus Glee Union were present, and the musical arrangements were under their direction and gave great and general satisfaction. After the Tylers toast the brethren separated at about twelve o'clock.

#### SCOTLAND.

##### GLASGOW.

AIRDRIE.—*St. John's Lodge* (No. 166).—A meeting of this flourishing lodge was held on the 5th inst., when the chair of K.S. was occupied by Bro. James McComb, R.W.M., supported by Bros. Robert Edwards, P.M.; Peter Mackinnon, D.M.; William Henderson, S.W.; Matthew Hart, J.W.; John Waddell, Treas.; Robert Doig, Sec.; John Paisley, Chap.; William Duncan, S.D.; Alexander M'Farlane, J.D.; James Shaw, S.S.; James Hart, J.S.; Alexander Henderson, I.G.; James Hart, Tyler. There was a numerous attendance of the members, and amongst the visiting brethren were Bros. James Wallace, G.S.; James Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow; and Alexander. The ceremony of initiation having to be worked, the R.W.M. took advantage of the presence of their eminent visiting brother, James Wallace, of Glasgow, to request the favour of his performing that impressive ceremonial, for the instruction and edification of the brethren. Mr. William Corner, landlord of the house in which the lodge meetings are held, was then introduced as a fit and proper candidate for admission into the Order; and received the privilege of initiation in a most masterly manner at the hands of Bro. Wallace; who also delivered most impressively the customary charge, and was warmly complimented upon the efficient manner in which he had discharged the work allotted to him. The lodge having adjourned to refreshment, the brethren partook of a substantial supper, served up in excellent style by Bro. Corner. The cloth being drawn, the usual loyal and Masonic toasts followed, and were heartily received and responded to. In giving the toast of "The Visiting Brethren," a well deserved eulogium was passed upon Bro. Wallace for his services, extending over a very lengthened period, rendered in the cause of Masonry in general, and in that of Scottish Masonry in particular. Bro. Wallace appropriately replied, as did Bro. Stevenson, in acknowledgment of the toast of "The Masonic Press," represented in Great Britain by the FREEMASONS' MAGAZINE AND MASONIC MIRROR, with which Bro. Stevenson's name had been identified. The brethren having spent some time "harmonising in the light," the lodge was closed according to ancient custom and with solemn prayer. Altogether a most happy and enjoyable evening was spent.

#### IRELAND.

##### MASONIC ORPHAN BOYS' SCHOOL.

The first meeting of the executive committee of this most interesting institution appointed at the general meeting of the governors on the 30th ult., took place on Monday, the 10th inst., Bro. the Hon. and Rev. W. C. Plunket, G. Chap., in the chair. Amongst the other members present were: Bros. Hon. Henry Westby, P.G.S.; Robert Warren, G.M.L.; J. V. Mackey, P.M. 50; Dr. Smyly, G.M.D.; H. O. Barker, P.M. 143; S. H. Bolton, P.M. 125; and Captain Harte, P.M. 620. It was resolved that a portion of the subscriptions received and acknowledged since the 30th ult., should be invested in the purchase of a further amount of Government Stock, which would then amount to upwards of £1,000. It was also arranged that the executive committee should henceforward meet on the first Monday in each month at the Freemasons' Hall at four o'clock p.m. The honorary secretaries were empowered to issue the report of the provisional committee, and the code of rules as adopted at the general meeting, together with a list of those brethren who have already qualified either as life or annual governors, as the committee feel confident that their Masonic brethren will respond to the appeal in such a liberal manner as to warrant them in proceeding before long to the election of two or more deserving orphans.

## MARK MASONRY.

## LEICESTERSHIRE.

LEICESTER.—The working of the Mark degree having for some few years been in abeyance in this province, a meeting of the Masonic brethren was held at the Freemasons' Hall, on Thursday, the 20th inst., under the presidency of Bro. Kelly, P. Prov. G. Mark Master, to consider the expediency of reviving it, and which was numerously attended. Bro. Kelly read a sketch of the history of the Mark degree and of its position with respect to the other Masonic degrees, as well as the circumstances attending its re-introduction, and its again falling into abeyance in the province, which will be published in our next. It was unanimously resolved, on the motion of Bro. Duff, and seconded by Bro. G. H. Hodges, that the best thanks of the meeting be given to Bro. Kelly, for his kindness in preparing so able and interesting an address on the subject. It was also unanimously resolved, on the motion of Bro. W. Beaumont Smith, and seconded by Bro. Charles Johnson, that steps be immediately taken for re-opening the Mark Lodges in the town. Sixteen brethren having given in their names as candidates for the degree, the brethren separated.

## DURHAM.

WEST HARTLEPOOL.—*The Eclectic Lodge of Mark Masters* (No. 39).—The annual meeting of this lodge was held in the Freemason's Hall, on Tuesday, the 28th ult. The brethren assembled at two p.m., and the lodge was opened by Bro. Geo. Moore, M.D., W.M. Bro. W. W. Brunton was installed the W.M. for the ensuing year. The ceremony of installation was performed in a masterly style by Bro. C. J. Banister, P.G.M.O., 31°, and the following officers appointed by the W.M. Bros. Geo. Kirk, M.D., S.W.; R. B. Harpley, J.W.; S. Gourley, M.D., M.O.; W. C. Ward Jackson, 30°, S.O.; Emma Holmes, 30°, J.O.; Rev. H. B. Tristram, M.A., Chap.; M. Rickinson, Treas.; Edwd. Hudson, Sec. and Regstr.; J. W. Cameron, S.D.; Geo. Carter, J.D.; J. Miller, I.G. and Strd.; James Mowbray, Tyler. The appointment of officers being completed, the lodge was then closed, and the brethren retired to Bro. Gallon's, the Royal Hotel, and partook of a most sumptuous dinner, complete in all its appointments, and served in Bro. Gallon's very best style, at the conclusion of which the usual loyal and Masonic toasts were ably given.

## KNIGHTS TEMPLAR.

## SURREY.

## PROVINCIAL GRAND CONCLAVE.

The Provincial Grand Conclave was numerously attended by the Prov. G. Officers and Knights of the various encampments of the province under the banner of the V.E. Sir Knt. George Harcourt, M.D., Prov. G. Commander, at the Horus' Tavern, Kennington, on Monday, the 27th ult.

The Temple Crossing Encampment having been opened by the C.E. Sir Knt. P. W. Mitchell and his officers, the Prov. G. Commander and his G. Officers demanded admission, entered the encampment in procession, and were saluted with the usual honours.

The Prov. G.M. then ascended the throne, and opened the Prov. G. Conclave; the customary ceremonies took place, and the business of the province transacted, when the E. Sir Knt., Blenkin, D. Prov. G.M., was elected. Sir Knts. Prince, Prov. G. Treas.; Lilley, Prov. G. Prior; Mitchell, Sub Prior; Leman, Prelate; Biron, 1st Captain; Rudge, 2nd Captain; Harrison, Chancellor; Farran, Registrar; Greenwood, Dir. of Cers.; Prince, Prov. G. Almoner; Smith, Expert; Gower, Standard Bearer; Rosenthal, Captain of Lines; Stuart, Herald; and Vesper, Prov. G. Equerry.

Various matters of moment were discussed, and the alms collected, when the Prov. G. Conclave was closed in form. The Temple Crossing Encampment was then adjourned to the second Thursday in February, and the numerous Knts. present retired to the splendid banquet-room of the Temple Crossing.

NONE are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift covets money, for the purpose of circulation.

## MASONIC FESTIVITIES.

## GUILDFORD.

On Wednesday evening the 29th January, a bright and festal scene was presented in this ancient borough, in its fine handsome Western Hall, and the adjacent capacious rooms. Many a time before had the same building witnessed a Ball, and all its attendant attractions; many a time had it re-echoed to the voice of mirth and pleasure; but never perhaps since it arose to look over the charming scenery of the Wey, and to take its place by the pleasant Surrey Hills, had it seen so bright a gathering, or wore so good and attractive an air as it did at the ball given by the Royal Alfred Lodge.

The room was conveniently and well filled; the dresses of the ladies, one and all, were handsome, rich, and in fine taste, and were highly admired. Many rare jewels glistened amongst the brethren present, one in particular being noticeable, worn by Bro. W. Wells, P.M., a magnificent jewel, value £300, presented by a lady to the Royal Alfred Lodge.

Many of the grand officers, who had signified their intention of being present, were prevented by their attendance at a Grand Festival held in the Freemason's Hall, London, the same evening.

The general arrangements were carried out by a committee, of which Bro. Henry Botting was hon. sec. The following is a list of the ball stewards:—Bros. G. Harcourt, P. Prov. G.M., Surrey, P.M., &c., W. E. Elkins, W.M., P. Prov. G.S.W., Surrey, &c., E. Drewitt, P.M., P. Prov. G.S.W., &c., W. Wells, P.M., P. Prov. G.J.D., J. Brown, W.M., 723, R. Eve, P.M., 723, P.G.P., S. Wales, J. Nealds, T. and S., P.W., T. White, S.W., &c., J. W. M. Piggott, J.W., W. Vine, S.W., 1046, J. T. Maybank, P.G.S., G. M. E. Onslow, M.P., E. Burge, W. Cutbush, H. Jeffries, R. Mason, and H. Botting. It is a difficult thing to particularise any gentleman among those who actively aided the arrangements, but Bros. Wells, Piggott, Burge, Jeffries, and Botting appear to have thrown all their energies towards making the affair the brilliant success it was.

At half-past twelve the company sat down to a splendid supper, provided by Bro. Michan, of the Angel Hotel; after which they adjourned to the ball-room.

This ball will long be remembered as one of the most successful undertakings of the sort ever witnessed in Guildford.

## WILTSHIRE.

## MASONIC BALL AT SWINDON.

The much talked of Masonic Ball took place at Swindon, on Thursday the 6th inst., in the spacious Corn Exchange, and must be characterised as a decided success. The spacious hall, which usually wears a somewhat dull aspect, had been completely metamorphosed, and a stranger, not knowing the building, on would never have believed that not many days before it was a kind of Rialto in which corn "merchants most do congregate."

The decorations of the building had been entrusted to the experienced hand of Bro. G. T. Dicks. If Bro. Dicks' ability as a decorator was well known before, it must decidedly be better known now. What was before a room made for business, was, through the taste displayed by Bro. Dicks, converted into an Elysium. The only regret is, that such a transformation should be but for the once. Everyone in Swindon is, or ought to be, well acquainted with the interior of their Corn Exchange, but certain we are, if they had been taken into it on Thursday night, the result would have been that they would have thought themselves suddenly transferred to, perhaps, Aladdin's palace. Entering in the usual way to the Corn Exchange, but under a corridor, the scene was at once beautiful in the extreme. At the upper end of the room was erected a grand masonic trophy. It looked what it professed to be—a trophy, and if one trophy on such occasions is more beautiful than another, surely the taste displayed by Bro. Dicks had rendered this trophy far more imposing than many we have seen. The base of the trophy represented the four steps of Masonry, the pillars represented the Royal Arch. The summit of the trophy itself was adorned with bannerets, each displaying a symbol of the various degrees of the order. Over the Arch were suspended the most elaborate emblazonments, peculiar to the order of Masonry, while above was the emblem by which Masons are known as loyal men—the "Queen and the Craft." The back ground of the trophy was formed of drapery of different colors, and a large number of

flags. On the steps of the altar were the collars of the order of crimson and gold. With these emblems of the fraternity of masonry was the furniture of the order judiciously laid out. The walls of the building were draped in white calicoes with pink cross bars. The effect of the manner in which Bro. Dicks had arranged the colors was to form masonic designs the whole length of the walls of the building. In the centre of the bays or panels of the walls were shields, emblazoned in gold and colored tinsel, each shield bearing a distinctive mark of masonry of some kind or other. On the pillars were banners, masonic devices, and masonic emblems. The centre of the room was profusely decorated with devices of every description. The whole of the ceiling was festooned, but festooned in a manner somewhat unique and original. Immediately in the centre of the room was suspended from the ceiling what one would suppose to be a monster flower basket, but the idea attaching to the same was quite another thing. A masonic idea was at the bottom of it, for from this flower basket—as we call it for want of a better name—shot forth festoons and evergreens of flowers to the remotest corner of the room. The flower basket itself was a piece of workmanship. Its base was encircled in blue, crimson, and white. At intervals there were masonic devices, neatly worked, and being composed of gold on a blue ground, the effect was beautiful. From the basket were suspended stalactites of gold and silver and blue. The idea was a novel one, and Bro. Dicks' ingenuity was remarked on in the course of the evening a great many times. The orchestra was erected immediately over the entrance, and was a little *chef-d'œuvre* of workmanship. It was in excellent keeping with the decorations of the other parts of the building, and was constructed after the fashion of a royal opera box. In front were the royal arms, while the orchestra itself was draped in white calico with bars of crimson at intervals. The gallery of the exchange was occupied by ladies who, although not dancing, appeared to take interest in the brilliant scene immediately before them. The room when lighted up presented a very beautiful appearance, and later in the evening, when filled by gaily dressed ladies, the brilliant hues of feminine attire being judiciously relieved by the sombre evening dress of gentlemen, and the whole scene enlivened by the magic power of the sweet music of the band of the First Life Guards, it was most heart-stirring, and must have satisfied all that were in any way connected with affair. The *tout ensemble* was of a description rarely to be seen in any provincial town. On every hand was to be heard commendation in praise of the manner in which Bro. Dicks had decorated the room, and we must say Bro. Dicks is entitled to the thanks of those who attended such a splendid re-union as that of Thursday night for the patience and skill displayed in the decorations. The stewards of the ball were indefatigable in providing for the comfort of those present, and the Hon. Sec. (Dr. Griffith), was almost ubiquitous, so earnest was he in his endeavours to make the gathering a happy one. Nor must we forget the valuable services rendered by Bros. J. E. G. Bradford, and R. S. Edmonds, who performed the duties of Masters of the Ceremonies. The company began to arrive shortly before ten o'clock. dancing commenced soon after, and was carried on with spirit up to a late hour.

#### MASONIC ASSEMBLY AT AYR, SCOTLAND.

The Town-hall of Ayr was, on Friday night, the 14th inst., the scene of another of those annual Masonic reunions for which the Ayr St. Paul Lodge has long been famed.

The party numbered about forty couples, and all being in full dress, an arrangement highly favourable for an effective display of Masonic regalia, the assembly presented a gay aspect, especially so during the promenade which preceded the dancing. While the crimson and dark blue of St. Paul were the predominating hues of the livery worn on this occasion, the Board of Grand Stewards in the Grand Lodge of Scotland, and the sister lodges in town, were also represented by individual members of these bodies respectively.

The decoration of the rooms, a work that for the second time had been entrusted to Bros. Wood, David Alexander, Neil Murchie, William Morton, and W. Shearer, was at once chaste and effective—the disposition of the illumi-

nated cube and other purely Masonic furniture being such as to render their appearance all the more attractive.

As on former occasions under the present rule, the whole proceedings of the evening were under the direction of the Master, Bro. William D. Chambers, whose long experience in such matters, coupled with the unanimity and sociability of his colleagues, ensured the success of the present ball.

At a little before high twelve, and while the mazes of the dance were being threaded by the happy throng, preparations were made for firing a Masonic salute in honour of the fair participants in the night's enjoyment; and all having retired to the tea-room, the lodge guns were brought into request, much to the astonishment of those to whom a sight of the mystic ordnance was a novelty.

"The health of the R.W.M. and the ball committee" was proposed by Bro. Glass, P.M., who, besides complimenting the brethren charged with the arrangements for the assembly upon the success which had crowned their efforts, paid a eulogistic tribute to the tact and ability which Bro. Chambers continued to exhibit in filling the highest office in the lodge—sentiments that were heartily endorsed by the brethren.

It is more than half a century since the well-known antiquarian and former Master of Ayr St. Paul's, Joseph Train, wrote the once popular song, "Ayrshire Lasses," to which music was composed by Hugh, Earl of Eglinton; and to show that the sons of St. Paul had not ceased to hold in admiration the subjects of their deceased laureate's muse, the brethren gave a most enthusiastic response to the toast which, on the invitation of Bro. D. Murray Lyon, they were called on to dedicate to their fair guests—the compliment being, on the part of the ladies, gracefully acknowledged by Bro. James Houston.

Resuming the dance, the brethren prolonged their celebration of this, the sixty-ninth anniversary of the lodge, till the silvery orb had well nigh pierced the western horizon, when with wishes for the success of "our next assembly," the gratified company separated.

#### HER MAJESTY'S THEATRE AND BRO. S. MAY.

It will be in the recollection of our readers that Bro. May, the well-known costumier, was one of the greatest sufferers by the conflagration at Her Majesty's Theatre, having had the whole of his magnificent wardrobe, estimated at several thousand pounds, utterly destroyed. We have on a previous occasion borne testimony to the eminent services rendered by Bro. May to our Masonic charities, whereby the three institutions benefited to the extent of eight hundred pounds; and if we advert again to the subject, it is simply for the purpose of reminding the brethren that an appropriate opportunity is now unhappily afforded of doing honour to so worthy a brother. Recognising the worth, kindness, and many excellent qualities of Bro. May, more especially the readiness invariably evinced by him in the relief of distress when brought to his notice, and in rendering assistance in every case of calamity or misfortune, a committee has been formed for the purpose of evidencing substantially the estimation and regard in which he is held by the various classes of the community amongst whom he has so long and so worthily laboured. To this end the leading members of the theatrical profession at present in London have proffered their assistance at a morning performance to take place on Wednesday next, the 4th March, at Drury-lane Theatre. The bill of fare (see advertisement) is certainly one of the strongest that could have been devised, and cannot fail to commend itself to the attention of the public, amongst whom we hope to see our Masonic friends muster numerously on the occasion.

An adjourned meeting of the committee was held at

Freemasons' Tavern on Monday, the 24th inst., Bro. John Udall, P.G.D., in the chair. Several communications were read and suggestions made relative to the day performance at Drury-lane Theatre on Wednesday next, the 4th March, and other business of a general nature having been completed, the meeting was adjourned to Monday next, at Freemason's Tavern. Donations continue to be received by Bro. Ledger, treasurer, *Travellers' Office*, Catherine-street, Strand; Bro. Beard, hon. sec., 10, Basinghall-street; and by the committee.

## Poetry.

### STRIKE FOR THE JUST AND TRUE.

(REPRINTED FROM THE *Royal Cornwall Gazette*).

Strike for the just and true,  
Though with the weak and few,  
Not with the sabre, the sword, or the dart,  
Helmet, shield, coat of mail;  
All are but weak and frail.  
Truth like a light'ning flash pierces the heart.

What though the cannon roar,  
Drenching the field with gore;  
Love is the power will govern the world:  
Strike with thy sympathy,  
Thought that is pure and free  
Laughs at the thunders that despots have hurl'd.

Falsehood shall fade and die,  
Falsehood shall shrivel'd lie,  
Scorched by the radiance that darts from the truth;  
Truth shall mount up on high,  
Eagle-like pierce the sky,  
Ever renewing her beauty and youth.

Cold is expediency;  
Virtue is heavenly,  
She drinks the nectar that seraphims quaff,  
What though the world may rail,  
Let not thy courage fail  
Earth's frowns and favours are light as its chaff.

Fickle as Fancy's child,  
By every toy beguil'd.  
Heaven gives justice, and mercy, and love;  
But earth's "Hosanna cry,"  
Changes to "Crucify,"  
"Well done ye righteous," comes down from above.

God is the Holy One,  
Strive that His will be done,  
Vain are the malice and craft of the foe;  
Onward the truth must run;  
On like the radiant sun,  
Vainly the storm-clouds are muster'd below.

Up o'er the mountain path;  
Up spite of scoff and wrath.  
Virtue must labour, though Vice sit supine;  
Up where the orb of day,  
Darts its refulgent ray,  
Vice is seductive, but Truth is Divine.

See! at the pearly gate  
Angels of glory wait!  
Beck'ning the spirits that strive for the true;  
Mark where the golden crown  
Flashes resplendence down!  
Heaven is open, and waiting for you!

F. B. MICHELL, Fortitude Lodge, 131

### MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 7TH, 1868.

TUESDAY, 3rd.—Institution of Civil Engineers, at 8.

WEDNESDAY, 4th.—Society of Arts, at 8.

### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MARCH 7TH, 1868.

MONDAY, March 2nd.—Lodges:—Robert Burns, 25, Freemasons' Hall. Royal Jubilee, 72, Anderton's Hotel, Fleet-street. United Lodge of Prudence, 83, Albion Tavern. Aldersgate-street. St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne-walk, Chelsea. Amity, 171, Albion Tavern, Aldersgate-street. Joppa, 188, Albion Tavern, Aldersgate-street. Union, 256, Freemasons' Hall. Chapter:—Victoria, George Hotel, Aldermanbury.

TUESDAY, March 3rd.—Lodges:—Albion, 9, Freemasons' Hall. Old Dundee, 18, London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle, Leadenhall-street. Old Concord, 172, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapters:—St. John's, Radley's Hotel, Bridge-street, Blackfriars. Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, March 4th.—Quarterly communication at 7 for 8 p.m. Lodge:—Stability, 217, George Hotel, Aldermanbury.

THURSDAY, March 5th.—Lodges:—Westminster and Keystone, 10, Freemasons' Hall. Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 227, Ship and Turtle, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,115, Sydney Arms, Lewisham road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters:—St. James's, 2, Freemasons' Hall. Sincerity, 174, Cheshire Cheese, Crutched Friars. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, March 6th.—Lodges:—Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderton's Hotel, Fleet-street. Chapters:—Fidelity, 3, London Tavern, Bishopsgate-street. British, 8, Freemasons' Hall.

SATURDAY, March 7th.—Gen. Committee Boys' School, Freemasons' Hall, at 4. Lodges:—St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars. Leigh, 957, Freemasons' Hall. Chapter:—Rose of Denmark, 975, Star and Garter, Kew-bridge.

### TO CORRESPONDENTS.

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

G. M. T. (Yorkshire).—We hope to be able to publish the whole of the correspondence in our next.

BRITISH BIRMAN M. Q. RECORD.—No 2 only to hand—thanks.

W. H. J.—Apply to some intimate friend who is a Freemason to propose you. We cannot further reply to an anonymous writer.

PRINCE SCANDERBEG.—We have received several letters relative to the above subject, but as they are anonymous we cannot insert them. In every case we require the correct name and address of the writer, not necessarily for publication. We intend to publish one signed by Messrs. Loewenstark and Son.

J. S. G., Guernsey.—We do not insist, but find it very convenient if the reports are written only on one side.