

LONDON, SATURDAY, APRIL 4, 1868.

AN ANALYSIS OF ANCIENT AND
MODERN FREEMASONRY.By Bro. WILLIAM JAMES HUGHAN, W.M. 131,
Truro, Cornwall.*(Continued from page 245.)*

PART II.—MODERN FREEMASONRY.

First let us notice the oldest Lodge Mother Kilwinning No. 0, Ayr Scotland. On referring to the admirable sketch of this lodge we find that its historian is unable to state when its nature was changed, so as to become speculative "for so imperceptibly has the purely operative character of Freemasonry merged into the condition of a purely speculative one, that the precise date of such change cannot with any certainty be decided on."

None of the ancient records of the operative lodges in Scotland tend to throw much light on the subject, and hence we shall forbear referring at length to them just now, premising that to the Masonic student, the exhaustive sketches of such venerable institutions will be quite familiar, through the pages of the FREEMASONS' MAGAZINE and other valuable works. It must however be borne in mind that the experience of Scotland in a Masonic point of view, is totally different to that of any other Grand Lodge, for in that country many lodges have attended the Grand Lodge, with records in hand, and procured a recognition of their existence long before any Grand Lodge was established in the world. Not so however with Masonic lodges under the jurisdiction of other Grand Lodges. as with one exception their privileges are all secured to them by virtue of warrants issued since 1717. We gave a slight sketch of the ancient lodge at York in vol. xvii., antecedent to the revival, and will now continue the review of its minutes, and include all of an important character up to its demise connected with our subject. The following record is quite a contrast to the next presented. "At a private lodge at the house of Mrs. Hall several admitted . . . Feb. 4th, 1722-3. At the same time and place, the two persons whose names are underwritten were upon their examinations received as Masons, and as such they were accordingly entrusted and admitted into this lodge." The names of the Worshipful Master and Wardens do not occur until

after the proceedings of the Grand Lodge of London had become known and then it is that we read of (August 10th, 1725) the Worshipful Mr. William Scourfield, Master, Mr. Marshall and Reynoldson Wardens. On September 6th of the same year Bro. Drake was admitted, to whom the Grand Lodge at York was so much indebted for his zealous defence of its rights and privileges. He was initiated at the Star Inn, Stongate, York. On July 6th, 1726, Mr. William Scourfield was censured for holding an illegal and irregular lodge. Although on Dec. 13th, 1726 the Right Hon. Arthur Lord Viscount Irwin was sworn and admitted, the real language of speculative Masonry does not come fully into play until June 24th, 1729, when Edward Thomson jun., was chosen Grand Master, and a committee appointed. The title of Grand Master now occurs for the first time in the records of the Lodge of York, and hence it would appear, that it was simply owing to the assumption of the operative lodges in London, of the duties of a Grand Lodge, that led the Masons of York to bestir and secure the same distinction for themselves.

We were unable however in looking out the documents of the lodge to discover any mention of the third degree before 1729. There is a roll containing a list of the Master Masons (36 in all), the first date of which is June 24, 1729, and the last July 7th, 1734, and is headed "A List of the Master Masons in the Lodge at York." The revival of the functions of this lodge occurred A.D. 1761, with the title of "The Grand Lodge of all England," and there is a list still extant of 124 names of members dated down to A.D. 1773, and signed by Drake, Grand Master, Reynoldson, Deputy Grand Master, and others.

There are a number of valuable documents still unnoticed, but we purpose referring to them at length in a contemplated history of the four Craft Grand Lodges of England. So far as we know then, there is no mention of the third degree before 1717 in the records of Lodge at York, or any other operative lodge in the world, and though with every respect for those who hold a different opinion, we must reiterate our conviction that no such degree was known before the revival of the lodges in London, and the formation of the first Grand Lodge. From a certificate in possession of the Union Lodge at York, it would appear that the Grand Lodge at York recognised the "higher degrees," but more evidence is required to warrant

such a notion. This certificate is dated A.D. 1799, and contains a list of some five degrees. However that would not prove the whole were recognised by the Craft, any more than the date of exaltation or a Knights Templar's certificate, would establish as a fact that the Royal Arch Chapters recognised Knights Templars.

We confess our inability to decide whether the Craft Grand Lodge at York recognised the Royal Arch and Templars degrees or not, and should be glad to have documentary evidence if it did. As it is we merely fancy such was the case. We should however mention that Bro. the Rev. A. F. A. Woodford in FREEMASONS' MAGAZINE April 6th, 1864, thinks that the Royal Arch was connected with Craft Masonry, and being a high authority on the subject, we are inclined to accept such as a fact, so far as the Royal Arch degree is concerned. The Grand Lodge at York, was the second holding that rank in England, but there were four in all that claimed that distinction in the seventeenth century, although all have been merged into the present "United Grand Lodge." We promise again to refer to this subject ere long if possible.

The first minute referring to the third degree in the record of the Grand Lodge of England was A.D. 1722-3, when "a motion being made that such part of the 13th article of the General Regulations relating to the making of Masters only at quarterly communications may be repeated, and that the Master of each lodge with the consent of his Wardens, and the majority of the brethren being Masters, may make Masters at their discretion," it was agreed *nem. con.* The "Fellow Craft" was also under the same restrictions heretofore. The "unanimous consent of all the members of a lodge" was required, before the initiation of a candidate whose age must be twenty-five or more, and although the latter part might be altered by dispensation, no such privilege was allowed to interfere with the unanimity required preparatory to initiation as such might "spoil their harmony, or hinder their freedom." Some of the regulations contained in the first book are especially good, and it is a pity they are lost sight of now, as their observance would materially tend to strengthen the hands of the executive.

It was no common thing for many years after the revival to meet with members who had not received a degree beyond the Fellow Craft. In the Constitutions of 1723, the Treasurer and

Secretary as also the doorkeeper were only required to be "Fellow Crafts," and even as late as A.D. 1751 in our "History of Freemasonry in Cornwall (See F.M. MAG. vol. xvi., and xvii.) we mentioned the fact that the deputation to open the Love and Honour Lodge at Falmouth, was only a member of the second degree. The new regulations had also to be approved of "even by the youngest apprentice," and members of the first degree were allowed to speak in Grand Lodge. This privilege however did not last long, and then from being confined to members of the third degree, it has now become restricted generally to Masters and Wardens of lodges, Past Masters, &c. In the ceremony of constituting a new lodge A.D. 1723, "The candidates or the new Master and Wardens," are spoken of as being yet among the Fellow Craft, and throughout the ritual, there are no instructions about any secrets being confined to the chair, and nowhere are Fellow Crafts charged to retire. Hence we are of the opinion that the Grand Lodge of Scotland has plenty of evidence for discarding as it does the chair Master's degree, and in holding that there are no secrets according to the ancient system communicable to the Master's of lodges, beyond the mysteries of the third degree of Freemasonry.

At this time Dr. James Anderson states that the Masonic body resembles a well built arch; several noblemen and gentlemen of the best rank with clergymen and learned scholars of most professions and denominations, having frankly joined and submitted to take the charges, and to wear the badges of a Free and Accepted Mason." Dr. Kloss well observes "That since this period she has well deserved that adorning epithet, so fittingly bestowed on her, as Masonry universal; for she became an association into which all upright and honourable men, and of good reputation might enter, and there united by the bonds of brotherly love, mutually assist each other in the constant practice of truth and virtue, having in view the fulfilment of their momentous calling, the uniting of what was divided." It is greatly to be regretted that the speech delivered by Dr. Desaguliers (formerly Grand Master) in A.D. 1721 is lost. Scott in Pocket Companion, 1754, styles it "An eloquent Oration in praise of Masons and Masonry," as no doubt it was, for anything from so learned a Mason and philosopher would be invaluable had it been preserved.

On 24th June, 1723, the Grand Lodge made

this resolution, "that it is not in the power of any man or body of men to make any alteration or innovation in the body of Masonry without the consent first obtained of the Grand Lodge." And on the 25th November, 1723, the Grand Lodge, in ample form, resolved, "that any Grand Lodge, duly met, has a power to amend or explain any of the printed regulations in the Book of Constitutions, while they break not in upon the antient rule of the Fraternity." (Page 175 Constitutions, A.D. 1738.)

These "ancient landmarks" are referred to by more Masons who know not what they are than by those who do; and beyond mere generalisms we are unable to discover much light on the matter. How can we? What are "ancient landmarks?" Some consider, with the late accomplished Mason, Bro. S. B. Wilson, that the "universal language, and the universal laws of Freemasonry, are landmarks." So we think; but even then how difficult it is to decide as to what really is the universal language. Means of recognition differ, unfortunately, in our time, although they should be the universal language. The universal laws we take to mean such, as women not to be admitted into our Order; a belief in God essential to membership; and such like. It is a very interesting work to trace the alterations and additions made to the rituals from time to time, as also to watch the gradual unfolding of that Society which has become so cosmopolitan in its character. Of course we are entering on sacred ground to say much of the ritual question; and hence shall simply confine our remarks to elucidating a few points of importance.

Dr. James Anderson, in the second edition of Constitutions, A.D. 1718, states that "most regular societies have had, and will have, their own secrets; and, to be sure, the Freemasons always had theirs; which they never divulged in manuscript, and therefore cannot be expected in print." (Page 9.) Notwithstanding this statement, an expert brother, by the true light, can find much to instruct and interest him relating to the early Masonic ceremonies or rituals of the Craft.

The work in vogue, under the sanction of Dr. Desaguliers and others, explained that lodges were under St. John "because he was the baptiser and forerunner of our Saviour—the Lamb of God which taketh away the sins of the world." Under Bro. Dunckerley the O. B. was taken "In the presence of God, and this right worshipful and

holy lodge dedicated to God and Holy St. John," and during the latter part of the last century it was declared 'That our beauty is such as adorns all our actions, is hewn out of the rock which is Christ, raised upright with the plumbline of the Gospel, and squared and levelled to the horizontal of God's will in the holy Lodge of St. John, and as such becomes the Temple whose maker and builder is God.' Still the Grand Lodge made no distinction on the score of religious faith, beyond the point on which all men agree;" so it is not sectarian in any way, and what is more, a wide latitude is given to Masters during initiation, and the usual O. B. can be varied to suit the religious faith of the candidate. H.R.H. the Duke of Sussex, late Grand Master, in an address to Grand Lodge, December, 1819, gave it as his opinion and rule "that so long as the Master of any lodge observed the landmarks of the Craft, he was at liberty to give the lectures in the language best suited to the character of the lodge over which he presides."

(To be continued.)

(No. III).—A VISIT TO A FRENCH LODGE.

In two previous papers we have referred to *Le Grand-Orient de France*, and to *Les Ateliers du Grand-Orient*, and have endeavoured to explain the respective functions of the officers of French lodges. We now propose to state what passed under our notice during a Masonic visit to *La Loge de Parfaite Union*, at Rennes in Brittany. Before going to Rennes we went to St. Malo, having heard an excellent account of the brethren there, and hoping to be able to see the working of the *Loge de Bienfaisance*, established in that city. We were fortunate in being accompanied to both places by our respected Bro. P. L. M. Nicolle, of Doyle's Lodge of Fellowship, Guernsey, an excellent Mason, and whose thorough acquaintance with the French language in all its idioms proved of essential service. We were also much indebted to the Right Worshipful the Deputy Grand Master for the Province of Guernsey (Bro. Gallienne) for introductions to the leading brethren in St. Malo and Rennes; and here we may remark that the enthusiasm with which Bro. Gallienne's name was received whenever mentioned among the brethren in France struck us as very remarkable, and a beautiful illustration of the fact that

Freemasonry is universal in its development, and not confined to any one race, language or religion.

At St. Malo we received a kind and brotherly reception from Bro. Auguste Hovius, a member of the 33rd degree, who is Consul at that port for the Kingdom of the Netherlands, and President of the Tribunal of Commerce. Bro. Hovius informed us that in consequence of the bitter hostility of the priesthood of the Roman Catholic Church, the *Loge de Bienfaisance* had suspended its meetings, and that Freemasonry, though not dead, was "sleeping" in that city.

We were also received in the spirit of brotherhood by Bro. De Lion, of the *Café des Voyageurs*, in the Place de Chateaubriand—so-called after the great French author who was born here, and whose bones repose on a rocky islet in the harbour—who took the greatest possible trouble to enlighten us as to the position of the Craft in France.

On arriving at Rennes we were much surprised and pleased with the extent and beauty of the town and the magnificence of its public buildings, some of which would do honour to London or Paris. We had previously visited many other French towns, but had found most of them, though quaint and interesting enough to the antiquary, badly built, and much inferior for all useful purposes to English towns of the same size. Here, however, we found a fine city, with noble streets and squares, and gay with brilliant equipages, while we were also glad to see that the quaint costumes which formerly distinguished the inhabitants of Brittany were not quite extinct. In the "good old times," when Bretagne had its own independent sovereigns, the Parliament met here, and under the modern designation of Palais de Justice, the grand old structure in which the debates were carried on still stands the pride and ornament of the city. The Hotel de Ville is also a noble building, and the town possesses a gallery of paintings which attracts many connoisseurs of the fine arts.

We first called upon Bro. Rousseau, and if our welcome at St. Malo was hearty, we can only say that never in our experience have we met with so warm a reception as was accorded to us by the brethren here. Bro. Rousseau we found to be a most accomplished Mason, and a lady who accompanied us soon discovered, through the kindness of Madame Rousseau, that while Craftsmen are brethren, the wives of Freemasons are

sisters. Bro. Rousseau at once introduced us to Monsieur Guillot, "le Venerable de la Loge de Parfaite Union," who is also "Chef de Bureau à la Mairie," and than whom it would be difficult to find a man better adapted to preside over the duties of a Masonic Lodge, by a happy combination of the "suaviter in modo" with the "fortiter in re." In private life we have seldom met a gentleman of more striking presence and dignified demeanour than M. Guillot. In one respect only were we unfortunate;—we had counted upon the pleasure of making the acquaintance of Bro. Jouaust, *Orateur* of the Lodge, and well-known by his celebrated work "L'Histoire du Grand Orient de France," to which we have previously alluded, and we were very sorry to find him absent from home at the time of our visit.

The rooms in which the meetings of the lodge are held are some distance from the centre of the town, arising, we believe, from the fact that the priests prevent as far as they can buildings being let for the purposes of Masonry. On arrival, we found about twenty brethren assembled in the banquet-chamber, all of whom greeted us fraternally. The walls of the room were elegantly inscribed with Masonic emblems and mottoes in various languages. Here we were examined very properly as to our Masonic qualifications, and the brethren, having adjourned to the lodge-room, we were shortly afterwards escorted by "Le Frere Couvreur," or Inner Guard, into the presence of the brethren. On entering the lodge, the brethren stood with drawn swords, and accorded us military honours, after which "Monsieur le Venerable" addressed us as follows:—

"Très Chers Frères,—I am desired by the brethren of the lodge of Parfaite Union to give you the right hand of Masonic fellowship, and to assure you that we are all much pleased to greet you, and that we are always delighted to see English brethren on the soil of France. Many of our brethren recollect with gratitude the hearty reception which they received when they visited English lodges on the occasion of the inauguration of the great Masonic Temple in Jersey. As Masonry represents among all nations, peoples and tongues, the great principle of human brotherhood, it is not only a duty but a pleasure for Masons to greet brother Masons wherever they meet. Come then, dear brethren, and seat yourselves among us as part of our body, and be assured that you are at home in our midst."

In response to this speech, Bro. P. L. M. Nicolle replied as follows :—

“Très Cher Vénérable et Chers Freres,—We thank you sincerely for the cordial and brotherly manner in which you have received us, and we trust that you will fully believe that the motive that has induced us to visit your lodge is not one of simple curiosity. Freemasonry is based upon the great principles of unity and fraternity, and in coming to visit our French brethren we realise a desire which we have long felt of studying the development of those principles among you. We have also wished to attain further knowledge of the sublime beauties of Masonry, aided in our researches after *La Lumière* by the system which you have adopted. In pronouncing these words I am convinced that I express also the sentiments of my friend and brother who accompanies me. Receive, dear brethren, our united thanks and fraternal good wishes.”

The brethren then saluted us with six rounds of Masonic firing, after which we were invested with swords and placed on the dais at the right hand of the Vénérable, and the ordinary business of the lodge proceeded.

The following were the names of the principal officers at the date of our visit :—

Le Vénérable,	Mons. Guillot.
Premier Surveillant	„ Weil.
Deuxième Surveillant	„ Brisard.
Orateur	„ Jouaust.
Secrétaire	„ Dubois de Pacé.
Secrétaire Adjoin	„ Eugene Chabot.
Grand Expert	„ Renault.
Maitre des Cerémonies ...	„ Basely.
Tresorier	„ Louveau.
Hospitalier	„ Richier.
Archiviste	„ Pointeau.
Le Frère Couvreur	„ Duret.

The arrangement of the lodge did not agree with our English notions, as for instance, the Surveillants, or Wardens, were placed at the other end of the room from the Vénérable in opposite corners. In other respects we considered the French inferior to our English system. We were much surprised to see many brethren without their aprons, and others wearing aprons of the Rose Croix and higher degrees. Here we may remark that we have sometimes heard it said that the Grand Lodge of England was arbitrary in

excluding the regalia of the higher degrees from the meetings of Craft Masonry, but we confess that the interior of a French lodge has convinced us that our ceremonials would lose much of their impressiveness if deprived of their severe but beautiful uniformity. French Masons themselves admit that the English plan is far superior to their own.

During our stay in Rennes we were entertained at the Hotel de Commerce, of which our Bro. Ollivier is Maitre, and to that gentleman, as well as to Bro. Cannon, we were much indebted for kindness in many ways. The brethren in Rennes are well-acquainted with the Masons of the Channel Islands, having had visits from Bro. Gallienne, of Guernsey, and Bros. Du Jardin, Binet, Schmitt, Durell, and others, from Jersey, besides which deputations have from time to time been interchanged.

Before leaving Rennes our Masonic certificates were, in accordance with the French custom, endorsed with the date of our visit, under the signature of M. Eugene Chabot, Assistant Secretary of the lodge. We hope that at some future time we may again unite in a meeting of the Lodge of Parfaite Union, and meanwhile we say, with all our heart, “Success to French Masonry.”

J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 249.)

BOOK II.—CHAPTER VIII.

POSSESSIONS OF THE ORDER ABROAD.

The possessions of the Order were both numerous and important, and there was scarcely a country where the Christian faith was acknowledged but they had lands. As we have already shown, kings and nobles vied with each other in heaping riches upon the Order, till, at the time of its suppression, the Knights possessed nine thousand manors and a revenue of six millions sterling—an enormous sum for these times. Their circumstances were so flourishing in the time of William of Tyre, that he writes they had in their Convent or Temple House on Mount Moriah more than three hundred Knights robed in white habits, besides serving brethren innumerable. Their pos-

sessions beyond the sea, as well as in these parts, being so vast, that there could not be a province in Christendom which did not contribute to their support, and their wealth, consequently, equalled that of sovereign princes.

The Eastern provinces of the Order were Jerusalem, Tripoli, and Antioch. Jerusalem was the ruling one, the chief seat, and the capital of the Order. The Master and chapter resided there till the Holy City's capture by the Saracens, and the downfall of Christianity in the East. The Preceptor of Jerusalem took precedence of all the other brethren of that rank, and, in virtue thereof, was the Treasurer of the Order.

The Preceptories in the province of Jerusalem were, according to Lardner—1. The Temple House at Jerusalem, the cradle of the Order, and the original residence of the Master and chapter. 2. Chateau Pelerin, or the Pilgrim's Castle, a fort renowned in the annals of the Crusades. It was built by the Templars in 1217, in order that it might be their chief seat after the loss of Jerusalem. It was situated on the east side of Mount Carmel, which runs out into the sea between Caïphas and Cæsarea. The Templars had, long before this date, possessed a tower at a pass of this mountain, called Destruction, or the Tower of the Pass, for the defence of Pilgrims against the robbers who lurked in the gorges of the mountains. This castle was meant likewise as a defence to Acre. In building it, the Templars were assisted by Walter d'Avesnes, and by the German Knights (the Teutonic) and pilgrims who were at the time in the Holy Land. Burnes states that, in the erection of this stately edifice, the Grand Master, William de Carnota, employed a number of pilgrims of the Masonic class, and hence it was called the Pilgrim's Castle. Jacques de Vitro, who, at the time he wrote, was Bishop of Acre, thus describes it:—It was built on a promontory, three sides of which were washed by the sea. As they were sinking the foundation, they came upon two walls of ancient masonry, and to some springs of remarkably pure water. They also found a quantity of ancient coins, with unknown inscriptions, given, as the Bishop piously deems, by God to his beloved sons and warriors, to alleviate the toil and expense which they were at. The place had probably been fortified, in ancient times, by the Jews or the Romans. The builders raised two huge towers of large masses of rock on the landward side, each,

one hundred feet high and seventy-four broad.* These were united by a lofty wall, broad enough at its summit for an armed Knight to stand at his ease upon it. It had a parapet and battlements, with steps leading up to them. In the space within this wall were a chapel, a palace, and several houses, with fish-ponds, salt-works, woods, meads, gardens, and vineyards. Lying at a distance of six miles from Mount Tabor, it commanded the interjacent plain and the sea-coast to Acre. There the Master and the chapter took up their final abode, after having dwelt from 1118 to 1187 at Jerusalem, from 1187 to 1191 at Antioch, and from 1191 till 1217 at Acre. "The chief use," says De Vitri, "of this edifice is, that the whole chapter of the Templars, withdrawn from the sinful city of Acre, which is full of all impurity, will reside under the protection of this castle till the walls of Jerusalem are rebuilt," a prophecy never fulfilled. On the fall of Acre, in 1291, Chateau Pelerin was abandoned by the Knights, and its walls were levelled by the Infidels. 3. They possessed the Castle of Safat at the foot of Mount Tabor. This strong fortalice was taken by Saladin, and destroyed in 1220 by Coradin. It was afterwards rebuilt by the Templars, who then held it till 1266, when it was finally lost. 4. In Acre, the Temple-house was a remarkably strong building, and was the last place taken on the capture of that town by the Infidels. 5. They possessed Dok, a hill fort, between Bethel and Jericho. 6. Faba, the ancient Aphek, close to Tyre. 7. Some small castles near Acre, referred to in the Saladin wars, such as La Cave, Marle, Citerne-Rouge, Castel-Blanc, La Sommellerie du Temple, &c.. 8. The Houses at Gaza, and 9. Jaffa. 10. The Castle of Assur, near that town. 11. Gerinum Parvum. 12. The Castle of Beaufort, near Sidon, purchased by the Order, in 1260, from Julian, the lord of that town. 13. The castle of Jacob's Ford, at the Jordan, the scene of a bloody battle between Saladin and the Christians, referred to in a previous chapter of this history.

Tripoli.—In this province the Templars possessed Tripoli, Tortosa, Castel-Blanc, Laodicea, Tyre, Sidon, and Berytus.

* The Author has, since writing this chapter, learned from a gentleman well acquainted with the country, that the Templars, like the Egyptians, took the land for their defensive purposes, and instead of bringing stones for the building, they hewed the building out of the rock. Much noticed in this book belongs properly to the third, but writing upon the Templars as an Order, the Author thinks he does more justice to his subject.

Antioch.—Little is known of their possessions here. They had a house at Aleppo, and the jurisdiction of the Prior in all probability extended into Armenia, where the Order had estates to the value of 20,000 byzants.

Cyprus.—As long as the Templars maintained their footing on the continent, Cyprus formed no distinct province, but was ruled over by the Prior of Antioch or Tripoli. Richard I. having conquered the island, sold the sovereignty of it to the Order for 25,000 silver marks. They had previously large possessions in it. The following year he, with the consent of the Order, who were reimbursed, transferred the dominion to Guy de Lusignan, king of Jerusalem. On the capture of Acre, the chief seat of the Order, was fixed at Limesal,* in this island, which town having an excellent harbour, they strongly fortified. In 1316, after the suppression of the Order, the Pope directed the Bishop of Limissa to transfer their property there to the Hospitallers, when there was found in the Temple-House 26,000 byzants of coined money, and silver plate to the value of 1,500 marks. As the last Master, when setting out for France, had carried with him the treasure of the Order, this property must have accumulated during that time out of the surplus revenue of their possessions in the island.

The Western Provinces were—

PORTUGAL, where, as early as the year 1130, Geldin Paez, the first Provincial Prior, built the castles of Tomar—the residence of the Priors—Monsento, and Idanna. The Order had likewise settlements at Castramarin, Almural, and Langrovia.

CASTILE AND LEON.—Here the Order had immense possessions. In Castile alone they possessed twenty-four Preceptories.

ARAGON.—In this province they likewise possessed great estates, and the Preceptory of Majorca was under the jurisdiction of its Prior.

FRANCE was divided into four provinces. 1. France and Auvergne, including Flanders and the Netherlands, and its Grand Prior resided in the stately and magnificent Temple of Paris, large enough, according to Matthew Paris, to hold an army. The kings of France were accustomed, when living at Paris, to take up their residence there. In 1306, was erected a large square tower,

flanked by four round towers, with an adjacent building on the north side, surmounted by turrets. The principal tower contained four stories, in each of which there was an apartment thirty feet square; three of the inferior towers had also each a hall. The remaining tower contained a fine staircase, which conducted to the different chambers and battlements. The walls of the central keep were nine feet in thickness. This Tower of the Temple has been rendered memorable in modern times by the captivity of the unfortunate Louis XIV. and his family. It is also noted as the place of imprisonment, by Buonaparte, of the celebrated Sir Sydney Smith, afterwards the head of modern Order of the Temple. 2. Normandy. The Grand Prior's residence was at La Ville Dieu en la Montagne. 3. Aquitaine or Poitou. The Grand Prior resided at Poitiers; and 4, Provence, the Grand Prior residing at Montpelier.

In Germany, the Order's possessions were very extensive; there were three Grand Priors:—1, of Upper Germany,—Poland being included in this province,—and "Grand Prior in Alemania and Sclavia" was a usual title of the Grand Prior of Germany; 2, of Brandenburg; and 3, of Bohemia Moravia. Though the Templars had lands there as early as the year 1130, their acquisitions were not large till the 13th century. In Hungary, the Order had considerable possessions, but it was placed under the sway of the Grand Prior of Germany, who appears to have been the superior of the other two Priors.

In Italy there was scarce a town of any importance in which the Templars had not possessions. They had large establishments at Lucca, Milan, Perugia, Placentia, and Bologna. The Grand Prior of Rome was head of the Order in Italy.

In Apulia and Sicily their possessions were considerable, consisting of valuable estates at the base of Etna, large tracts of land between Piazza and Calatagirone, many churches, windmills, fisheries, and pasturages. They had likewise the right of cutting wood in the forests, and possessed many important privileges and immunities. The Order had houses and lands at Syracuse, Palermo, Trapani, Butera, Lentini, &c., all of which were dependant on the principal house, which was at Messina. The Great Prior resided either at Messina or at Benevento, in Apulia. Possibly the seat was removed to the latter place when the Emperor Frederic II. seized so much of the Order's property in Sicily. The house at Trapani is now in

* There are various readings of the name *Limesal*, the present *Limassol*.

the possession of some monks of St. Augustine. In a church of the city, according to Addison, is still to be seen the celebrated statue of the Blessed Virgin, which Bro. Guerrege and three other Templars brought from the East, with the view of placing it in the Temple Church on the Aventine Hill in Rome, but which they were obliged to leave in Sicily. The statue is of the most beautiful white marble, full length, and represents Mary with the Infant Jesus reclining on her left arm. From an inscription at the base, it appears to have been executed by a native of Cyprus in the year A.D. 733.

In Denmark, Norway, and Sweden, the Order had no possessions, and they never sought to found a settlement there.

(To be continued.)

MASONIC NOTES AND QUERIES.

CURIOUS CIRCUMSTANCES IN FREEMASONRY.

Thanks, Bro. "M. P. W.," for the paper entitled "Curious Circumstances in Freemasonry." You should make the slight alteration suggested, and send it to the *Freemasons' Magazine*. I have looked, however, in vain for a circumstance which, to my mind, is as curious as any circumstance that the paper contains. Bro. Hyde Clarke has "founded a summer lodge for Smyrna at Ephesus, called the Eleusinian, where initiations have been held on the site, where initiations into the mysteries of Eleusis likewise took place."—See *Freemasons' Magazine*, vol. xvi., p. 310.—C. P. COOPER.

NATURAL CHILDREN.

Under what misapprehension can it be asked whether natural children can in any part of the world be admitted as Freemasons? Can it be an erroneous interpolation of an early question?—L. R.

MUSIC.

There are some persons who suppose music in Masonry to be an innovation, and yet our records attest it is old enough, and no great ceremony has ever been considered complete without it.—L. R.

ORIGIN OF INSTITUTIONS.

In the Philosophy of History the origin of great national, or of world-wide, institutions is a study at once necessary, useful, and interesting.—From one of Bro. Purton Cooper's Masonic Note-books.

TOWN'S SPECULATIVE MASONRY.

My answer to a correspondent at Liverpool is that this work is unknown to me except by the title. I have read the passage inserted in *Freemasons' Magazine*, vol. xi., p. 209, "If from our moral principles we date the origin of Masonry, we must fix its era co-existent with the Almighty." My correspondent should read some good treatise on Religious and Ethical Philosophy, and he will not make light of this passage. Moral principles are eternal; they have always existed; they can never cease to exist.—C. P. COOPER.

HELE—OVERHELE.

In Longman's new edition of Dr. Johnson's English Dictionary, edition, edited by Dr. Latham, will be found a compound of Hele, namely, Overhele.—HYDE CLARKE.

MASONIC PICTURE.

Who is the draughtsman of the plate in vol. ii., p. 501, of Cassell's Illustrated Family Bible? It represents the dedication of the Temple, and is worthy of being placed in a Masonic lodge. If the artist is not a Mason, it is extraordinary. I cannot point out the peculiarity, but a Mason can recognise it.—E. R.

ANALYSIS AND SYNTHESIS.

Analysis and synthesis are two very different operations of the mind, and are seldom performed equally well by the same individual. Certain writers on Freemasonry are tolerable analysts, but they are bad synthesists. They take to pieces with reasonable skill; but in their efforts to put together they are rarely successful.—From a bundle of memoranda in Bro. Purton Cooper's possession.

MASONIC BIBLIOGRAPHY.

In the British Museum is to be found, among the works of a voluminous American writer, a Masonic work, the "Genius of Masonry," by Samuel Lareuse Knapp, published at Providence, New Hampshire, in 1828. Bro. Knapp is, therefore, to be enrolled as a literary Mason.—HYDE CLARKE.

REGISTRATION.

Can a Mason who is registered on the books of the Grand Lodge of Ireland only, be legally made a joining member by a lodge in England and charged with the quarterly contributions without having been first registered on the books of the Grand Lodge of England?—INQUISITIVE.

MASONIC BIBLIOGRAPHY.

Explication de la Croix Philosophique. By Antoine Guillaume Chereau. Paris, 1806. With a plate, 24mo.

[Chereau describes himself as Hon. Officer of the G. O. of France, member of the L. and Ch. des Chevaliers de la Croix, &c. This curious little pamphlet of 23 pages contains some curious matter on the Rite d'Orient, which seems to be the beginning of that of Memphis.]

Le Tombeau de Jacques Molai. Paris, Desenne. Year V. of the Republic. Second Edition. 24mo. 162 pages.

[This is the popular revelation book of Cadet Cassicourt. It is a catchpenny connecting the Templars with the Jacobins as a permanent conspiracy in the form of Masonry.]

HYDE CLARKE.

HORSE MEAT AND FREEMASONRY.

Is it brotherly to give horse meat to brother visitors at banquets, as it might make them sick, if they had not horse stomachs like the members of the lodge? Ought not something to be done to check the abuse?

Must a butcher who kills horse meat take a horse-dealer's licence? Is he not liable as letting out horses for hire? A cabman has to take out a licence

for his *fare*, why should not the horse butcher take out a licence for his *fare*? Is New Smithfield meat market to be named the Horse Fair?—A FREEMASON, BUT NOT A FREE HORSE-EATER.

THE BIBLE IN THE ENGLISH LODGE.

1. The Bible has its place in the English Lodge as the Sacred Book of a Religion. 2. Natural Religion has no sacred book. 3. Therefore the Bible has not its place in the English Lodge as the Sacred Book of Natural Religion. 4. The Bible comprises the Old Testament and the New Testament. 5. The Old Testament is the Sacred Book both of Judaism and Christianity. 6. It is not the Sacred Book of any other Positive Religion. 7. The New Testament is the Sacred Book of Christianity. 8. It is not the Sacred Book of any other Positive Religion. 9. It follows that the Bible, inasmuch as it comprises both the Old Testament and the New Testament, cannot have its place in the English Lodge as the Sacred Book of Judaism. 10. It also follows, inasmuch as the Old Testament is the Sacred Book of Judaism and Christianity and of no other Positive Religion, and the New Testament is the Sacred Book of Christianity and of no other Positive Religion, that the Bible, comprising the two, the Old Testament and the New Testament, has its place in the English Lodge as the Sacred Book of Christianity.—From a deceased Mason's memoranda in Bro. Purton Cooper's Collections.

CYPHER OF THE MARK DEGREE.

I was much surprised at a lodge meeting at which I was present during the past week by a Mason of at least ten years' standing, who is also a Mark Master, remarking to me, whilst conversing with a young brother, "Here is something I may show you, but not Bro. —," meaning my friend, who is not a Mark Mason.

To my very great astonishment, he handed me a slip of paper on which the cypher peculiar to the Mark degree was set forth so plainly as to be intelligible to any person able to read and write.

Is not the possession of such a paper a serious violation of our O.B.? and, if so, must not such example be productive of bad results amongst our younger brethren?—JUNIOR WARDEN.

BRO. H. B. WHITE.

The communications of Bro. H. B. White, respecting which an esteemed correspondent inquires, he will find *Freemasons' Magazine*, vol. xv., p. 70, and vol. xvi., pages 429, 443, and 468. In the first of those communications is the following passage, which is consistent with everything written by my good brother, that, as well as I recollect, has come under my notice. "A short time since Bro. Charles Purton Cooper stated in the columns of the *Freemasons' Magazine*, devoted to 'Notes and Queries,' that the religion of English Freemasonry is Christianity with a toleration in the lodge of all faiths which acknowledge the existence of the Great Architect of the Universe.—I go further than Bro. Cooper and unhesitatingly assert that the religion of all true Masonry on the face of the globe is Christianity; and that until a Freemason can discern Christianity in Masonry, he has not arrived at a true knowledge of his profession."—C. P. COOPER.

WHO ARE TRUE MASONS?

My answer to this question of an Oxford correspondent is that all our brothers who recognise the glorious Architect of Heaven and Earth, who believe in a future state of rewards and punishments, and who perform the duties enjoined by Natural Theology and by the Moral Law, are true Masons.—C. P. COOPER.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.
2. C. R. has some Mark clothing he would exchange for a Rose Croix apron, &c.
3. M. M. wishes to exchange a jewel of No. 29.
4. A. S. wants a secondhand R. A. suit for travelling.
5. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.
6. T. B. would exchange copies of seals.
7. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.
8. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.
9. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

CORRESPONDENCE.

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

H. R. A. DEGREE.

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

Dear Sir and Brother,—While enjoying occasional perusals of your valuable Masonic paper after my lodge meetings at Torquay I have been much interested by some letters on the antiquity and advantage or otherwise of the H. R. A. Degree. A brother calls in question the "cui bono" of such questionings. There is, doubtless, no harm in ventilating matters of doubt between ourselves in your *Masonic Mirror*. Discussion, properly conducted, will elicit truth; and your *Mirror* may reflect, as it does, sage

and instructive replies. I quite agree, however, with the suggestion that some pertinency and discipline should be observed. It seems to me, sir, that as it is our bounden duty, so a proper allegiance to our constituted authorities is as necessary as it is wise and profitable. The framers of our received rites and rituals were in my opinion wiser than we their descendants are, and it would be indeed a great happiness for us to be able to return fully to the rites and rituals which they laid down for our guidance, which we seem unfortunately to have lost. If we all did so, we should better understand and appreciate their consummate wisdom in having made the R. A. Degree the complement of the M.M.'s, and having designated it as the essence and completion of the august system. Doubtless, like the progressing light of the sun, and that of religion, of which the sun is employed as a figure, our holy service, so beautiful and helpful, a handmaid to religion, has been progressive. Some countries have enjoyed it only with dark and obscuring additions; and only ours is that grand and perfect system which, though having affinities with others throughout the world, comes to us through Hebrew and pure channels. As such we ought to prize it. That R. A. Masonry has most ancient proofs existence may be seen and read, for the monuments in the old and new world everywhere contain its emblems. But unfortunately this supreme and important degree is, through the corruption of its ritual, most imperfectly understood. The newly-enrolled companion is, in consequence, led almost to feel that he is thereby put in a retrograde position; that Masonry is not, indeed, a progressive science, but that, after all, Egypt is its mother, and terms which are intended to be only illustrative are invested with importance in themselves, not as having a Hebrew alliance. So Pantheism might, but for accessory lessons, be deemed a truthful belief. Revision, Bro. Editor, revision is what we want, and what our supreme rulers should supply. Urge them to it. That can remove objections which I have heard made, and have felt myself, and would be indeed most invaluable for Masonic knowledge and progress. I have examined four or five rituals, which all differ, and in all which sacred symbols are only three parts explained. But I would ask how, without a perfect explanation, the M.M. can fully find that which he seeks? These, the pledge and aid of W.S.B., T.P., and C., are found to be a source of honour, mercy, and help to him in the knowledge and practice of his holy science, and he looks to see perfected under the H. R. A. of ineffable splendour, endless glory, of which the badge he wears is at the same time Heaven's broad arrow and signet, and while it works R.A.C.'s as the privileged and consecrated sons of light, reminds them of their duties, and of the sure fulfilment of the promises of the Great Creator, Great Ruler, and King of the Immortal Universe, sealed as they are with the seal of His omnipotence.

Apologising for occupying so much of your pages, and observing in extenuation that I have the subject of revision of the R. A. Ritual very much at heart,

I remain, yours fraternally,

ROBERT BOWDEN,

M.E.Z. of Pleiades Chapter, Totnes; W.M. St. John's Lodge, Torquay; P.M., P.Z., P.P.G.C., and P.P.G.P. of Devon.

HEBREW CEREMONIES.

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

Dear Sir and Brother,—I observe at page 230 of the magazine a letter from Bro. Thomas M. Campbell, with an accompanying paragraph copied from the *Jewish Chronicle*, on which I would not likely have made any comment were it not for the words in his letter, viz., "as every article relative to Freemasonry must be interesting;" &c. Now, what the Jewish ceremony of circumcising three infants has to do with Freemasonry I am at a loss to know. I consider that the "paragraph" and Bro. C.'s letter, taken together, are highly calculated to mislead people, especially non-Masons. It is, apparently, giving some foundation for the "hot poker and branding" ideas that some non-Masons have about part of the initiatory ceremonies of our Order.

We find in the paragraph that "the appointed surgeons performed the ceremony of circumcision," doubtless to the great edification of the onlookers, especially of the "large number of ladies who occupied the galleries;"* while (unless they got chloroform) I would consider that the three youngsters must have protested, at the full extent of their lungs, against the ceremony and show altogether.

But I may be wrong, although I have given the three degrees, and even the Mark (as I got them myself), without ever requiring to draw blood, or seeing it done either. Perhaps I have not had the benefit of the same experience as Bro. Campbell, so I would desire an explanation from him.

To non-Masons who may read the *Freemasons' Magazine* I would desire to say that in none of our ceremonies connected with "making a Mason" do we require "surgical" aid, it being a pure ancient sacred ceremony in which the candidate—so far as his body is concerned—goes as he came. We work upon his mind, we take from him his ignorance, and give him knowledge; so, therefore, as "knowledge is power," the "cowan" who gets himself transformed into a brother goes away better than when he came.

In the foregoing remarks I have no intention of saying anything whatever about circumcision as a doctrine or religious ceremony; such would be altogether out of place here. I merely deprecate the coupling together of Freemasonry and circumcision in the way that Bro. Campbell has done.

Yours fraternally,

A MASTER MASON.

RED CROSS KNIGHTS OF CONSTANTINE.

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

Dear Sir and Brother,—I have been much interested, though not much instructed, by the account which appeared in your paper of the 14th inst. relative to the abovenamed distinguished Order. In the Triennial Assembly of the General Grand Conclave I see a good imitation of the Grand Conclave of Knight Templars, with the M. Ill. Grand Sovereign, the Right Hon. the Lord Kenlis, received under the arch of steel, and all that sort of thing. I note that the

* We have no galleries in our "lodges" for onlookers, seeing that we generally meet on the level; but perhaps they may be of use in taking a higher degree, so we must see about that.

Herald proclaimed the Right Hon. Thomas Lord Kenlis a duly enthroned Sovereign of the Order. Surely the Herald knows very little of heraldry, or he would be aware that the Lord Kenlis, being simply a lord by courtesy, as the eldest son of an English earl, and not being a member of the Privy Council, has no more right to the title of Right Honourable than I have. Then we learn, under the head of the Phoenix Conclave, at Truro, that "the Red Cross Banner, which waves so proudly in the East, is therefore now uplifted in the West of England," and the writer piously hopes that "the ancient standard of Christian chivalry formerly upheld by the father and uncle of our gracious Queen will long continue to be cherished by the leal and loyal men of Cornwall's ancient duchy."

And so say all of us; but will Bro. Hyde Clarke kindly give the British public—at least the readers of your valuable magazine—a little more information about this wonderful chivalric Order, for when Bro. Little was asked some rather pertinent questions respecting the alleged antiquity of the degree of Red Cross Knights of Constantine, he was remarkably reticent and obscure in his replies.

I also note the fact that Bro. Mackey, in his learned and exhaustive work, "The Lexicon of Masonry," is silent as to the very existence of the Order.

Yours fraternally,



"NOTES AND QUERIES."

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

Dear Sir and Brother,—Some years ago—about nine years ago—being a contributor to "Notes and Queries," and seeing the value of that publication, I induced the then editor of the *Freemasons' Magazine* to commence the series of Masonic Notes and Queries. This has been continued uninterruptedly until now, and I suppose it would make two large quarto volumes of contributions to the history of Masonry.

So far the plan has been successful; but I doubt if it has achieved my original purpose of inducing numerous brethren having little time or literary acquirements to contribute their small experiences in Masonry. I strongly suspect that the bulk of the contributions have been from a few votaries of Masonic archaeology, and that the main body take no part.

Now each brother knows some curious fact, or some matter of lodge history, and if once a year, or once in ten years, he would jot it down, we should get a large mass of facts, and a better collection than we have now.

Yours fraternally,

A MASON.

BRO. METHAM'S ORATION.

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

Dear Sir and Brother,—In the *Magazine* of the 7th inst. I drew the attention of its readers to a paragraph in Bro. Metham's oration, and expressed a

hope that some explanation would be given of the assertion, "That the irresistible flood of public opinion is alone able to thoroughly cleanse the Augean stable of Man's old and corrupt nature." As no notice has been taken of my objection, or explanation offered, I think I am therefore fairly entitled to assume that Bro. Metham still holds to his expression. If the expression had emanated from an obscure brother of the Fraternity, it would have been of little moment; but Bro. Metham holds a deservedly high position in this province and in the Grand Lodge of England, and therefore his views may be regarded as the views of the Freemasons of England, and it is against that contingency that I am anxious to provide. Is it possible that the scores of Past and Present Provincial and Grand Chaplains, as well as the hundreds of reverend brethren in the Order, hold his opinions? May not their silence be construed into acquiescence? And if there are no reverend brethren of the Craft ready to combat this error, surely there are some Reverend Sir Knights among the Templars ready and willing to defend the holy Christian faith. I think I know many well able to do battle in this cause, and hope their obligations will remind them, as Bro. Metham in his oration says, "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." I therefore hope to see them boldly enter the lists.

Yours fraternally,

VINCENT BIRD.

March 25, 1868.

THE GRAND-ORIENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—With the greatest respect for our excellent Bro. Hyde Clarke, I submit that he has not shown that I have "misled" your readers in any way.

1st. The Grand-Orient is the recognised Masonic body in the Grand Lodges of Great Britain and Ireland, as is proved by the following facts:—

a. The Grand-Orient has a representative in the Grand Lodge of Ireland, and has received a representative from that Grand Lodge.

b. The Grand-Orient is also represented in the Grand Lodge of Scotland, and has received a representative from that Grand Lodge.

c. The Grand Lodge of England recognises degrees conferred by the Grand-Orient, and has refused to recognise the degrees of the *Suprême Conseil*.

For these reasons I contend that the Grand-Orient is in a very different position with regard to Masonry in the United Kingdom to the *Suprême Conseil du Rite Ecossais Ancien et Accepté*.

2nd. I certainly have not "misled your readers as to the character and constitution of the two French Masonic bodies." The whole tenour of my remarks was to show that "each is a Craft Grand Lodge and each is a Supreme Council."

Bro. Clarke's anxiety to defend his friends of the *Suprême Conseil* must have led him to give a very

cursory glance at what I did say. My information was received on the spot, and is strictly correct.

Yours fraternally,

THE WRITER OF THE ARTICLE.

March 30, 1868.

FREEMASONRY AND CHRISTIANITY.

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

Dear Sir and Brother,—I am afraid that Bro. Oneal Haye and I must agree to differ on this subject; but at the same time I must say that in my opinion his letter does not contain a single logical argument against my proposition. What can be more fallacious than to argue that because an individual makes an unsupported assertion about R. A. Masonry, therefore Freemasonry is not founded on Christianity? Again, our brother says he would swear a Mahomedan, a Chinese, &c., severally upon the Koran, the Works of Confucius, &c., "these being the unerring standards of truth and justice to them." Oh, Bro. Oneal Haye, how can that, which is in itself untrue, be an unerring standard of truth to any one?

Bro. Oneal Haye says that, according to my doctrine, only a true Christian can be a true Freemason. I do not think I have ever used the expression true Christian in any of my communications; if I have done so it has been through inadvertence. Freemasonry being a human institution, may be, more or less true, accordingly as it is understood and practised; but Christianity being Divine revelation, is truth itself, and therefore incapable of qualification. I hold that a man may be a Christian, whatever the denomination of his sect may be, as religion is not a matter of outward appearance, but of the heart.

I cannot conclude this short communication—and want of time, and not of inclination, precludes my making it longer—without referring to a remarkable inconsistency in Bro. Oneal Haye's letter—viz., he begins by maintaining that Freemasonry is not founded on Christianity, and ends by stating its motto to be the Gospel message of "Glory to God in the highest, on earth peace, good-will toward men."

Yours fraternally,

H. B. WHITE.

KING DAVID'S CHARTER.

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

Dear Sir and Brother,—I see at page 244 of the *Magazine* some remarks about a charter said to be granted by "David the First, King of Scots, in 1157," regarding which I do not exactly understand what Bro. Hughan means in the above interesting article. I would, therefore, respectfully call Bro. Hughan's attention to the fact that in the year 1157 David the First had been four years dead, also that charters of his do not have the words "the first" after his name. If said charter is genuine there is something wrong with the date. I would imagine it may be David (the Second) about 1357, as some extra orders or degrees are said to have originated about his time. Perhaps if I had seen the *Freemasons' Magazine* for March 1st, 1860, from which Bro. Hughan quotes, I would have understood him

better; but not having it by me, or being able to get it here, I must wait until I get it down. This makes one feel the want of a Masonic library in connection with our hall. There are six lodges, two chapters, Royal Order, &c., meet in St. Mark's Hall here, and if each were giving a few pounds a library might be soon started, and if once commenced I have no doubt but many members of literary tastes would gladly help by contributing a volume or so now and again. I hope such a thing will be inaugurated here before long.

I may mention here that I shall attend to the letters of Bros. Oneal Haye, D. Murray Lyon, and "R. Y.," as soon as possible, relative to which I must keep in mind your caution to be as concise as possible, so I must take care of my powder.

Yours fraternally,

W. P. BUCHAN.

Glasgow, March 30th.

THE SOCIETY OF ARTS AND FREE-MASONRY.

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

Dear Sir and Brother,—Have any of the four recipients of the Albert gold medal of the above society—viz., Rowland Hill, known for his penny postage; the Emperor of the French, who abolished passports for us; Faraday, the chemical discoverer; and Wm. Fothergill Cooke, the introducer of telegraphy—ever been members of any English Masonic lodges?

Yours fraternally,

M. M.

St. John's Lodge, Torquay.

MASONIC JEWEL.

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

Dear Sir and Brother,—I have a jewel like the one described in your last number, page 250, except the letters, which are H.T.W.S.S.T.K.S. The centre is the crest of the owner; my friend received it in America in a Mark Lodge. The ribbon is blue.

Yours fraternally,

W.M.

Dudley, March 28.

SOUTH HACKNEY DISTRICT.

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

Dear Sir and Brother,—If your correspondent "Vevey" had given his name and address I would not have troubled you with this communication, as I would have called upon him to confer on the subject of his letter in the *Magazine* of March 14th, I being precisely in the same situation he there speaks of. You will oblige by either permitting this to appear in your next or forwarding it to him, and we may then possibly see some way by which our mutual desire may be attained.

Yours fraternally,

J. L. FISH.

1, Malvern-villas, The Broadway, South Hackney.

THE MASONIC MIRROR.

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

MASONIC MEMS.

FESTIVALS OF GLASGOW LODGES.—On Tuesday evening, the 31st ult., the annual festival of the Glasgow Kilwinning Lodge (No. 4), was celebrated with great *éclat*, in the Tontine Hotel, Trongate; the report of the proceedings, which were most interesting and successful, cannot appear until our next.

THE BRITISH, IRISH, AND COLONIAL MASONIC CALENDAR, POCKET BOOK AND DIARY FOR 1868.—We have pleasure in correcting, at the wish of the proprietors of the above calendar, an erroneous impression which appears, we understand, to prevail in some quarters, to the effect that this useful Masonic *vade mecum* is out of print; as, though the shilling copies are certainly, we are informed, exhausted at most of the agencies and at the publishing office, still the other kinds ranging from 1s. 6d. to 4s. each, may be had at the office of the FREEMASONS' MAGAZINE, from any of the agents, or direct from the publishers, 20, Buchanan-street, Glasgow.

METROPOLITAN.

LODGE OF FRIENDSHIP (No. 206).—The usual monthly meeting of this lodge was held on Thursday, the 12th inst., at the Ship and Turtle Hotel, Leadenhall-street. Bro. Francis G. Harrison, the W. Master, presided with his usual urbanity and ability, supported by the following officers:—Bros. H. Collier, S.W.; Bromard, J.W.; G. Collier, S.D.; A. Harris, J.D.; H. Earls, I.G. Bro. W. Leask Lowe was introduced to the lodge as an E.A. soliciting further advancement. His replies to the usual question appeared to be so satisfactory that the W.M. granted his solicitation, and he was raised to the second degree. The next business was the balloting for as a joining member, Bro. William Wrench Towse, of the Prince of Wales Lodge (No. 959). The result of the ballot was satisfactory, and he was accordingly declared a member of the lodge of Friendship. Among the visitors we observed Bros. D. S. Potts, P.M., High Cross 154; A. Mellish, Joppa Lodge 188; and J. A. Farnfield, M. Unions Lodge 256. An excellent banquet followed lodge business, and a happy evening resulted. During the evening Bro. A. Turner, P.M. and P.Z., kindly proffered to act as Steward at the next Festival for the Girls' School, we need scarcely say the proffer was accepted with due appreciation.

LODGE OF UNITED PILGRIMS (No. 507).—The installation meeting of this lodge was held at the Horns Tavern, Kennington, on Wednesday, the 25th ult. The lodge was duly opened by Bro. E. Worthington, assisted by Bros. S. Haddock, S.W.; H. R. Grellett, J.W.; C. M. Haddock, P.M. and Treas.; J. Thomas, P.M. and Sec.; H. C. Levander, M.A., P.M. and Dir. of Cers., P. Prov. S.G.D. Wilts; A. Perrott, B.A., S.D.; Rev. W. B. Church, M.A., J.D.; G. H. Hill, I.G.; Levy, P.M.; Etches, Carey, Oliver, &c. Visitors:—Bros. Davison, P.M. and J.D. 167; Harvey, W.M. 902; Little, P.M. 975, 862, and 1,194; Pulsford, W.M. elect 1,158; Morton, 9; Cornish, 165; Smith, 200; Norrish, 744; Moss, of an American lodge, &c. The ceremony of raising Bro. Etches was admirably performed by the W. Master, who afterwards, in a full board of I.P.M.'s, installed his successor, Bro. S. Haddock, into the Oriental chair, the work being efficiently rendered by Bro. Worthington throughout the entire proceedings. All the officers above named obtained a step in rank, and Bro. Etches was appointed Steward. After the closing of the lodge the brethren adjourned to a sumptuous banquet, and the musical arrangements which were under the direction of Bro. John Read, P.M., and P.Z., left nothing to be desired.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

A meeting of Provincial Grand Lodge was held on Wednesday, the 25th ult., at the Crown Hotel, Penrith, to transact various items of business preliminary to the annual meeting.

In the absence of the R.W. P.G.M., Bro. Lord Kenlis, Bro. Major J. Whitwell, D. Prov. G.M., presided, and was supported by Bros. Dr. Greaves and J. Iredale, P. Prov. D.G.M.'s; C. Morton, W.M. 872, Prov. S.G.W.; H. F. Faithfull, P.M., Prov. J.G.W.; E. Busher, P. Prov. J.G.W., Grand Sword Bearer of England; John Bowes, Prov. G. Reg.; Rev. J. Simpson, Prov. G. Sec.; F. G. Hayward, Thomas Robinson, P. Prov. S.G.W.'s; W. Pearson, P. Prov. J.G.W.; Gibson, P. Prov. S.G.W.; Capt. Braithwaite, Prov. S.G.D.; J. Cooper, P. Prov. G. Org.; H. Fisher, P. Prov. S.G.D.; G. G. Boulton, Prov. G. Purst.; H. Fleming, Prov. G. Assist. Dir. of Cers.; W. Kirkbride, P. Prov. G.S.; John Barr, P.M. 119; J. Slade, P.M. 872; E. G. Hughes, P.M. 872, Prov. G. G. Treas.; J. Kirkbride, P.M. 339, Prov. G. Purst.; Rev. J. N. Holme, S.W. 872, acting Prov. G.C.; John Pearson, S.W. 1,002, Cockermouth; T. L. Banks, 1,002; J. Spittall, J.W. 872; A. Woodhouse, W.M. 412; J. Rulton, 339; T. B. Arnison, P.M. 339; J. Porter, J.W. 343; D. Murray, Sec. 412; Jones Taylor, Sec. 129; Dr. Shannon, J.D. 211, Ireland; R. G. Irwin, P.M. 412, P. Prov. G.S.B.; G. G. Hayward, P.M. 310, Prov. G.S.B.; W. Warner, 1,073; J. Nicholson, P. Prov. J.G.W.; Hugh Carr, W.M. 371; J. Slack, W.M. 310; J. Wood, S.D. 1,073; E. Heelis, jun., J.W. 812; J. Whitehead, P.M. and Sec. 812; J. R. Thompson, 812; J. Wood, C.E., W.M. 1,073, Prov. G. Supt. of Works; W. Carrick, 310; C. J. Smith, J.W. 339; J. Matthews, P.M. 339, P. Prov. Assist. G. Sec.; John Hutton, S.W. 339, and a number of other brethren.

Grand Lodge having been opened in due form the Prov. G. Sec. read the minutes of the last Grand Lodge meeting, held at Kirkby Lonsdale in September last year, and it was unanimously resolved that the fact of such reading be recorded on the minutes of the present meeting. The report of the Charity committee, which had met previously, was now made to the meeting, and contained a recommendation to support the claims of Bro. Patrick Quinn, of Whitehaven, a candidate for admission to the benefits of the Benevolent Institution; and to grant an annuity to widow Lyon, of £2 10s. per quarter, from the Prov. G. Lodge funds. Both recommendations were sanctioned. Representations in favour of some candidates for the schools were made, and were referred to the Charity committee, with a request that they report as to the merits of the several cases to the Grand Lodge at their next meeting. Bro. Busher drew attention to the fact that the Provincial Grand Master had undertaken the duties of president at the next festival of the Girls' School, and that as yet no brethren had offered themselves as Stewards to support Bro. Lord Kenlis. Bros. Major Fletcher and Crowther Morton, Whitehaven; H. F. Faithfull, Cockermouth; Captain Braithwaite, Plumtree Hall, Kendal; and Dr. Greaves, Penrith, thereupon offered their services.

It was then unanimously resolved to vote £21 from the Provincial Grand Lodge funds to the Girls' School.

Bro. T. Robinson, P. Prov. S.G.W., then made an application to the Prov. G. Master, begging him to summon the next Provincial Grand Lodge to meet at Penrith.

The Prov. G. Secretary said that he should be most happy to convey the application to his lordship, and that as the Prov. G. Master was most anxious to meet the wishes of the members of the different lodges, in any way he could, he had no doubt that he would give the application his most favourable consideration.

The D. Prov. G. Master reminded W.M.'s of lodges that the Prov. G. Sec. would be glad to receive the dues from the various lodges, and the fees from the Provincial Grand Officers.

After several other items of business had been disposed of, the Provincial Grand Lodge was closed with the usual solemnities, and the brethren adjourned to the dining room for the banquet. After an evening spent in true and uninterrupted harmony, during which H.M. Gracious Majesty and all Masonic dignitaries were properly and Masonically remembered, and during which the brethren were gratified by admirable music from Bro. Cooper, P. Prov. G. Org.; Bro. Hughes, &c., the brethren separated "sorry to part, and happy to meet again."

KENDAL.—*Union Lodge* (No. 129).—The regular monthly meeting of this ancient lodge was held on Thursday, 26th ult., at the Masonic Hall, Kent-street. The W.M., Bro. W. Cartmel Prov. G. Dir. of Cers., was supported by Bros. C. G. Thomson, S.W.; John Holme, J.W.; Major Whitwell, D. Prov. G.M.; John Bowes, P.M., Prov. G. Reg.; Jones Taylor, Hon. Sec.; W. Doubleday, Treas.; J. O. Atkinson, George B. Greenall, S.D.; James W. Scott, J.D.; Henry Rauthmell, Robert Butterwith, Prov. G. Org.; T. S. Horne, Titus Wilson, George Cartmel, M. M. Harrison, Thomas Atkinson, D. Cleary, Tyler. Visitor: Bros. John Pearson, S.W. 1,002, Cockermouth. The lodge was opened with solemn prayer, according to ancient custom, when the minutes of the previous meeting were read and confirmed. The ballot-box was sent round for Mr. James Summers, a candidate for the mysteries and privileges of the Order, which proved unanimously in his favour, and he being present was duly initiated by the W.M. Bro. J. O. Atkinson presented a report from the property committee, and the D. Prov. G.M. reported as to the case of Widow Lyon, which came for consideration before the recent Provincial Grand Lodge. There being no further business the lodge was closed with the usual solemnities.

LONGWICH.—*Holy Temple Lodge* (No. 412).—On Saturday the 21st ult., a lodge of emergency was held at the lodge room, Wheatsheaf Inn, Longtown, at seven o'clock p.m. Bro. A. Woodhouse, W.M., Steward 310, P.G.S., occupied the chair, supported by Bros. R. Forster, P.M., as S.W.; Thos. Robinson, P.M., P. Prov. G. Org., as J.W.; W. Murray (who is upwards of eighty-seven years), S.D.; J. Penrith, P.M., J.D.; D. Murray, P.M., Sec.; R. Irving, Treas.; J. Carruthers, I.G.; W. Nixon, Tyler. The lodge was opened in due form when it was announced that Mr. Andrew Robinson, a candidate for initiation, was waiting, he was prepared, admitted in regular form, and initiated into the mysteries and privileges of Freemasonry by the W.M., satisfactorily to all present. Other business of a minor nature was then gone through, and the lodge was duly closed according to ancient custom at twenty minutes to ten.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—A Masters lodge was holden at the Masonic Hall on March 19th, when the following brethren were present:—Bros. Emra Holmes, W.M.; W. J. Sivewright, I.P.M.; S. Armstrong, P.M.; A. Nathan, P.M.; Forbes, S.W.; J. J. Armstrong, J.W.; J. H. Bell, Sec.; R. Ropner, Treas.; E. Alexander, J.D., &c. The lodge having been opened in the second degree, Bro. Emil Jessien who was a candidate for the third degree having been examined was entrusted and retired. The W.M. then raised Bro. Jessien to the sublime degree of M.M., and other business being disposed of, the lodge was closed with solemn prayer. At refreshment, after the usual loyal Masonic toasts had been given, the W.M. called upon the brethren to drink to the health of our new brother H. R. H. Prince Henry, brother to the King of Spain, who had just been initiated into Freemasonry, and who, he explained would have been exiled for joining the Fraternity, as Freemasonry is forbidden in Spain, but that he was already exiled for political reasons. The toast coupled with a hope that the gallant prince might soon be restored to his rights, was drunk with all the honours. The evening was spent in harmony as becomes Masonic gatherings.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on Monday evening, 30th ult. The W.M., Bro. James Hephherd, was supported by Bros. D. W. Finney, S.W.; William Mossop, J.W.; John Bowes, P.M., Prov. G. Reg. Cumberland and Westmoreland; H. B. White, P.M., Prov. G. Assist. Dir. of Cers.; W. Richardson, S.D.; Thomas Jones, J.D.; J. Robinson, I.G.; J. Maxfield, P.M.; Shaw Thewlis, P.M., P. Prov. S.G.D.; Horatio Syred, W. S. Hawkins, W. Woods, Thomas Mee Pattison, W. Cooper, Rev. Thomas L. Beddoes, Rev. H. P. Stedman, John Laithwaite, James Jackson, Rev. J. Nixon Porter, W. Savage, A. F. Huttman, Robert Gibbons, J. Bancroft, Thomas Donville, W. Smith, Peter Jones, Robert Ormiston Paterson, James Johnson, Tyler. Visitors: James Parr, W.M. 1,213; S. Bellott, J.W. 1,213. The lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Robert Ormiston Paterson, Gas Engineer, which proved unanimous in his favour, and he being present was

duly and solemnly initiated by Bro. John Bowes, at the request of the W.M. The working tools were presented and explained by Bro. William Mossop, J.W., and the charge was delivered by the S.W. Bro. D. W. Finney. Bros. Thomas Mee Pattison and the Rev. Thomas Beddoes being candidates for preferment, and having proved their claims, were entrusted and retired. The lodge was opened in the second degree, the two brethren duly admitted and passed to the degree of F.C. by Bro. John Bowes. The lodge was closed in the second degree, and nothing further being proposed for the good of Masonry in general, or of this lodge in particular, "heartly good wishes" were offered from 1,213 and 317 by Bro. James Parr, and the lodge was closed with solemn prayer, and the brethren separated in harmony.

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge Thistle and Rose* (No. 73).—A well attended meeting of this lodge was held on the 17th ult., Bro. T. M'Robert in the chair. There were several visiting brethren present upon this occasion, including amongst others Bros. A. M'Taggart, M. A. Couvener, of Prov. G. Committee; Jas. Wallace, G.S., and Prov. G.J.D.; Gillies, Prov. G.S.B.; Balfour, R.W.M. No. 232, and Prov. G.I.G., and James Stevenson of the FREEMASONS' MAGAZINE, London and Glasgow. Bro. W. Donaldson, who was initiated on the 18th Feb. last, being in attendance and desirous of being further advanced in Masonry, was, together with Bro. J. W. Harper (initiated in No. 332), passed to the degree of F.C., and afterwards, being a case of emergency on account of the two Craftsmen leaving immediately for abroad, they were both raised upon this occasion to the sublime degree of a Master Mason; both ceremonies were worked in a thoroughly efficient and masterly manner by Bro. M'Robert, R.W.M. In the course of the evening Bro. James Stevenson, of the FREEMASONS' MAGAZINE, was affiliated as an Honorary Member of the Lodge Thistle and Rose. The R.W.M. in proposing Bro. Stevenson's affiliation, alluded to the services rendered by him in developing through the medium of the MAGAZINE the best medium of, and all appertaining to the weal of Scotch Masonry. Bro. Stevenson having replied in acknowledgement of the honour conferred upon him, a discussion then took place as to the propriety of holding a funeral lodge in memory of the late Bro. Sheriff Strathern, it was ultimately agreed that the Secretary should communicate with the Prov. G. Sec. and request the Provincial Grand Lodge to take up the matter. The Secretary having read a copy of the letter of condolence that had been transmitted by the lodge to Mrs. Strathern, the lodge was thereafter closed in due and ancient form.

GLASGOW.—*Lodge Caledonian Railway* (No. 354).—This lodge is maintaining under the able Mastership of the present R.W.M., Bro. J. E. Wilson, its prosperous and useful career. The engineering element obtains very largely amongst the officers and members, commencing with the R.W.M. whom we may mention has filled for two years in succession the chair in the Orient of this, what we may term, Glasgow Engineer's Lodge, which forms to some extent a parallel with the Britannic Lodge (No. 33) in London, the majority of the members of which are we believe, connected with the engineering profession. At a meeting of No. 354 held on the 4th ult., Bro. J. E. Wilson in the chair, a candidate was introduced and impressively initiated into the mysteries of our ancient Order. In the course of the evening the lodge was visited by Bros. William Smith, Prov. G. Sec.; Jas. Wallace, G.S. and Prov. G.J.D.; J. Ives, Nos. 25 and 3 (England), and James Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow. The business of the evening being concluded, the brethren spent a short time harmonising in the light under the genial presidency of Bro. Wilson, who proposed the several toasts of the evening in a very felicitous manner; and, as we have found to be invariably the case in all Scotch Masonic lodges we have visited, "the Visiting Brethren" were right heartily greeted. In identifying Bro. Stevenson's name with the FREEMASONS' MAGAZINE AND MASONIC MIRROR, Bro. Wilson expatiated upon the claims which this journal has upon the Craft for their hearty support, more especially at the present time, seeing that no considerable portion of its pages were devoted either to Scotch Masonic reports or to articles otherwise attractive to Scotch Masons. Bro. Wilson stated he was pleased to notice that the circulation of

this the only surely Masonic medium in Great Britain and Ireland, was gradually increasing in the North, and, he felt assured were the price of it reduced, comparatively few Scotch Masons would like to pass by the *MAGAZINE*. The annual Festival of the lodge held on the 27th ult., in the Merchant's Hall, was a great success; and a report of the proceedings will be given, space permitting, in our next.

PROVINCIAL GRAND LODGE.

Visitation and Inspection of Private Lodges.

LODGE NEPTUNE (No. 419).—The Lodge Neptune as appropriately indicated by its name, is particularly a nautical lodge, many of its members being connected with the Mercantile Marine of Glasgow. Bro. Wightman the present R.W.M., has been several times re-elected to the chair, a pleasing evidence of the confidence reposed in him by the members. The Provincial Grand deputation headed by R.W. Bros. F. A. Barrow, Sub. Prov. G.M., and W. Smith, Prov. G. Sec.; upon the occasion of their visiting this lodge on the 10th ult., congratulated the office bearers and members generally upon the satisfactory state in which they found the lodge, and upon the steady progress it was making.

ROXBURGHSHIRE.

CENTENARY OF ST. JOHN'S LODGE (No. 111), HAWICK.

The St. John's Lodge (No. 111), at Hawick, having attained the hundredth year of its existence, on the 15th ult., it was determined by the Craft to celebrate this auspicious event in as appropriate a manner as possible; and, accordingly, arrangements were made for a procession and dinner by the members, and a grand ball in the evening.

The brethren met on Friday, the 20th ult., in their lodge room, at twelve o'clock, from whence they sent a deputation to escort the members of Grand Lodge and Provincial Grand Lodge from the railway station.

The lodge was opened in due form by Bro. Henry Inglis, Substitute G.M.M. of Scotland, and Prov. G.M. of Peebles and Selkirk shires, assisted by the Wardens of St. John's, No. 111.

The Grand Lodge of Scotland was represented by the following distinguished brethren:—Bros. H. Inglis, Substitute Grand Master; A. Stewart, G.C.; A. Hay, G. Jeweller; Owen Gough, Vice-President of the Grand Stewards; W. Hay, G. Steward; Henry R. Kay, G. Steward; and W. M. Bryce, G. Tyler.

The Provincial Grand Lodge office-bearers present were:—Bros. the Rev. David Waddell, Prov. G. Chap.; and R. Sanderson, Prov. G. Sec.

All the business before the lodge having been transacted, the lodge was closed. The brethren were formed into procession by Bro. Bryce, and, headed by the band of the 4th Roxburgh, Volunteers, marched to St. Mary's Church, where the G. Chap. delivered a short but impressive and highly appropriate sermon from Zechariah i., 5—"Your fathers, where are they?"—which was listened to attentively by the brethren.

Upon leaving church the procession was again formed, and proceeded through the town by way of Kirk Wynd, Slitrig Crescent, High-street, and Bridge-street, through Wilton to the Sandbed, and thence by the Tower Knowe to the Exchange, where dinner was sumptuously laid out by Bro. Scott, of the Victoria Hotel.

The R.W.P.G.M. Bro. Inglis, occupied the chair; supported on the right by Bro. Wilson, R.W.M. 111; Rev. D. Waddell, P.G. Chap.; Rev. J. Thompson, Chap. 111; R. Sanderson, P.G. Sec.; and the Rev. H. Scott Riddell, Bard of St. John's, 111. On the left by Bro. Stewart, G.C.; Hay, G.J.; Gough, V.P.G.S.; Kay, G.S.; and Hay, G.S. A blessing being asked by Bro. Thompson, ample justice was done to the viands; after which Bro. French returned thanks.

The lodges represented on this occasion were as follows:—St. John's, 111, Hawick, sixty present, Bro. Wilson, R.W.M.; St. John's, 23, Dunse, three present, Bro. Edington, R.W.M.; Kilwinning, 24, Peebles, four present, Bro. Dickson, R.W.M.; St. John's, 32, Selkirk, three present, Bro. Clapperton, R.W.M.; St. John's, 104, Jedburgh, thirteen present, Bro. Blackie, R.W.M.; St. Luke, 132, Lauder, five present, Bro. Stewart, R.W.M.; St. John's, 216, Stow, seven present, Bro. Dewar, R.W.M.; St. John's, 262, Galashiels, thirteen present, Bro. Scott, R.W.M.; Celtic, 291, Edinburgh, four present, Bro. Kay, R.W.M.; St. James's, 424, Hawick, twenty present, Bro. Laurie, R.W.M.—in all, 132 brethren.

When the cloth was removed, "The Holy Lodge of St. John," "The Queen and the Craft," and "The Prince and Princess of Wales, and other Members of the Royal Family," were successively proposed by the chairman. The chairman then proposed "The Army, Navy, and Volunteers," which was replied to by Bro. Turnbull, Jedburgh. The Senior Warden proposed "The Grand Lodges of England, Ireland, and Scotland, and their respective Grand Masters." The chairman proposed "Prosperity to the Lodge of St. John, Hawick (No. 111)," to which Bro. Wilson, R.W.M. 111, replied. Bro. the Rev. Henry Scott Riddell, the Bard of the Lodge, then delivered a poetical address.

Bro. Dr. Brydon, in eloquent terms, proposed "The Health of the Rev. Henry Scott Riddell," and in conclusion said: We have good reason to be proud of our Bard, for in this respect we are unsurpassed by any other lodge in Britain. We have a Bard who has engraved his name in ineffaceable characters on the brow of immortality; and of whom, when he has passed away, it will undoubtedly be said, in his prophetic language—

"Then sleep, gentle bard, though silent for ever,
Thy harp in the hall of the chieftain is hung,
No time from the mem'ry of mankind shall sever
The tales that it told, and the strains that it sung."

But we trust and think that the time when this will be applicable is yet far distant. For although he is on the verge of three score and ten he is yet strong and hale and hearty. His intellect is as keen as ever; and his heart, as he said of his friend Hogg, does not grow old in proportion as his head grows grey.

Bro. the Rev. H. S. Riddell, in a very feeling manner, replied to the toast.

"The Provincial Grand Lodge of Peebles and Selkirk shires," was proposed by the R.W.M. of No. 111. The R.W. Prov. G. Master Mason replied. The chairman then proposed "The Lodges who had sent Deputations to the Festival, according to their seniority on the roll of Grand Lodge," which was replied to by the acting R.W.M.'s present. The chairman then successively proposed "The Magistrates and Town Council of Hawick," "Town and Trade of Hawick," and "The Clergy," to the latter of which Bro. Thompson replied.

The Rev. Bro. Thompson then gave "Freemasonry over all the World." He said: My toast implies that Freemasonry is as extensive as the wide wide world. Our temple is the great Universe; its pillars are the green mountains; its vault the blue concave of heaven. It is lighted up most gorgeously with sun, moon, and stars. We listen to the teaching of the Great Architect in murmuring stream, gentle breeze, and rolling thunder. Music is provided for us from ten thousand throats—from lark and linnet, merle and thrush, and cooing cushat dove; and wherever we find a being who bears the name of man, and in whose bosom there beats a human heart, we are willing to hail him brother. I could go on, but I must conclude. I propose "Freemasonry over all the World; may it prosper and help to make man to man over the world friends and brothers."

"The Ladies" were not forgot, and the chairman then gave the parting toast—"Happy to meet, sorry to part, and happy to meet again."

Excellent songs and recitations were given during the evening by Bros. Scott, Kay, Aitken, Dewar, McIntyre, Gowans, Laurie, Taylor, and others, and the proceedings, which were characterised by the greatest harmony, were brought to a close in due form. The brethren from a distance then hurried to the train which was to convey them to their respective homes.

JAPAN,

YOKOHAMA.

ST. JOHN'S DAY.

Banquet at the Masonic Hall.

Rarely has our settlement seen such a handsomely spread table as that prepared by Bro. Pasquali, under the directions of the J.W. and a committee of brethren acting with him, for the banquet on St. John's Day.

The Masonic Hall, a room admirably adapted for the purpose, was tastefully decorated with evergreens and Masonic emblems and devices, and over one end of it was suspended the flags of

various nations. A new canopy which has been for some time in preparation by Bros. Whitfield and Dowson was raised *en permanence* over the Worshipful Master's chair, and had a very light and graceful effect. The tables were three sides of a square, the upper end of which was on the raised dais, the open end at the bottom of the hall giving plenty of room to the waiters to attend to their duties without crowding or inconvenience. Among the innumerable comestibles provocative of gustative desire were mingled vases of flowers, and in front of the W.M. several beautiful silver vases that had been lent by Mr. Loureiro to add to the general *coup d'œil*.

The hall was well-lighted, and nothing could be more bright and cheerful than its appearance as the brethren entered; but the most pleasant feature of all was that each wore his "gladdest, merriest smile;" and under such circumstances it is almost needless to say that for all who were present the St. John's Banquet of 1867 will be something to be long looked back upon with pleasure.

The band of H.M. 2nd Battalion of the 9th Regiment was stationed in the verandah outside the hall. This had been well closed in from the weather by sails all round, and made a thoroughly comfortable room for them.

The W.M. of the lodge, Bro. Dallas, being absent, during the current year Bro. Smythe, P.M. (of H.M. 9th Regiment), has acted for him. Accordingly he presided on this occasion.

Among the guests who honoured the lodge by their acceptance of the invitations were Bros. Plumer, G. Treas. of the District Grand Lodge of China (Hongkong); Daunt, P.M., (H.M. 9th Regiment); and Jaquemot, P.M.

The dinner having been disposed of, the toasts were commenced. They consisted of the usual "toasts of obligation," which, well selected as they are, always elicit the readiest and heartiest sympathy of Masons. They were proposed by the usual officers and members of the lodge, and the earnestness that Bro. W. Smythe throws into everything he does in connection with Freemasonry was fully supported by the manner in which he introduced those that fell to his office. 1. "The Queen and the Craft." Her virtues deserved the loyalty and affection with which all her subjects and all nations regarded the Queen, but on Masons she had an additional claim as the daughter of a good and honoured Mason. With this toast was coupled the name of the Prince of Wales.

Masonic honours were accorded, led by the W.M., and he then successively gave "The Grand Masters of Great Britain and Ireland," "The Grand Orient of France, the G.M. and brethren," "The Grand Lodges of America and their brethren," "The District Grand Lodge of China, the District Grand Master and brethren," coupling with the toast the name of Bro. Plumer, P.M., the District G. Treas., now on a visit to Yokohama, and happily their guest on this occasion. And lastly, "All other Grand Lodges and their brethren, wherever dispersed." In proposing these toasts, the W.M. paid a well-merited tribute to the great progress that Masonry is making under the Earl of Zetland, the G.M. of England. Of the actual working of the Grand Lodge of Scotland he had not had the advantage of personal experience, but he had heard the manner in which it was presided over very highly extolled, and there were many brethren who worked under its constitution, now members of the Yokohama Lodge, whose efficiency and zeal for Masonry proved it better than words could express. Of the manner in which the Earl of Leinster, as G.M. of Ireland, performed his duties to the Craft he could speak from a lengthened experience as a subscribing member of an Irish lodge, and all enjoyed the confidence and esteem of the brethren working under their respective constitutions and of the Craft in general. Of the Grand Orient of France, he knew not how to speak sufficiently high. He had enjoyed the benefit of considerable experience of its enlightened action in connection with the Craft; and to show how excellent was the fraternal feeling in the breasts of those who acknowledge it as their fountain-head, he would mention that, when stationed at Zante years ago, a lodge was got up, to work under the English constitution, when no less than sixty French Masons came forward, and in every way by which they could assist their brethren, and work for the common good of Masonry, they did; and always in the most generous and Masonic spirit. Of American Masons we had recently, and have still, so many good and true among our own members that we have only to point to them to convince all brethren of the worthiness of their Grand Lodges to receive the honour we propose to do them in drinking to them. The departure of the U.S. Ship *Shenandoah*, a loss to the whole community, was especially so to the Yoko-

hama Lodge, as, including the good and universally esteemed Commodore, Bro. Goldsborough, P.M., no less than fifteen Masons, who had been among the most regular attendants during the stay of the ship in harbour, had been lost to us. And, finally, as it had been and may be again the lot of many of the brethren to travel far and wide, and to meet with Masons everywhere whose fraternal kindness was ever ready to be extended to a brother from whencesoever he might come, it was gratifying to all the Craft to honour the toast dedicated "To all other Grand Lodges and their brethren."

In returning thanks for the "Grand Orient of France," Bro. Jaquemot, P.M., said that although not belonging to it, yet being called upon by the W.M., and having much knowledge of it, he would respond, and he did so with the greatest pleasure, inasmuch as he could without any prejudice declare that the Grand Orient of France deserved the encomiums that had been passed upon it. Great as was the Grand Lodge of England, the Grand Orient of France stood upon a level with it, and he might be allowed to say that the latter had the advantage of the former in its great interpretation of "Masonic brotherhood." It was extremely liberal in its reception of all brothers, and none who had seen its working and known its excellence could ever forget it. Did he belong to the Grand Orient of France he would say, and being called upon in its behalf he did say—I thank you, Worshipful Master and brethren, for the honourable manner in which the toast of the Grand Orient of France has been proposed and received.

For "The Grand Lodges of America," Bro. Fletcher returned thanks in a few words; and being requested by the W.M. (although suffering from a severe cold), sung a verse of "Hail Columbia."

Bro. Plumer, P.M., returned thanks for the honour accorded to the District Grand Lodge of China, of which he was a member. To the accident of his presence there on this grand Masonic festival he knew the kindness that the brethren intended in specially filling their glasses to the District Grand Lodge of China, was mainly due. The W.M. had truly said that this most easterly lodge in the world, and on which the sun first rose in running its daily course, was exceptionally placed, inasmuch as it worked in direct communication with the Grand Lodge of England, and was in connection with no Provincial, or, as it was now called, District Grand Lodge. Still it was gratifying to him to hear the W.M. acknowledge the offered co-operation of the District Grand Lodge of China which, had it been required, might have been of assistance to the young lodge. He was, however, pleased to see such a gathering of brethren as this, and it inspired him with the hope, amounting indeed to a pretty confident expectation, of other lodges being raised ere long, not only in ports of Japan already opened, but in those about to be opened, and the necessity of creating a "District Grand Lodge of Japan."

The S.W., Bro. Rains, P.M., then proposed "The health of Bro. Smythe, the Acting W.M. of the Yokohama Lodge. In the course of a few remarks delivered with that earnestness which, equally with the W.M., characterises the S.W., and in that ready flow of words that so well express his ideas on all occasions, he told the brethren of the untiring zeal of Bro. Smythe, P.M., and the numerous duties devolving on the office he had undertaken, of which none but the officers of the lodge, and not even all of them, knew anything at all. Indeed it was not principally the admirable manner in which he presided over the more sacred duties of the lodge, or the ability with which he officiated on such occasions as the present, that called for their gratitude, but the thousand and one cares that devolved upon him in connection with the lodge every day.

Bro. Smythe, P.M., in returning thanks, expressed his gratification at the honour done him; and whilst acknowledging his great love for and thorough belief in Masonry, which perhaps justified Bro. Rains's allusion to his enthusiasm for the Craft, declared that but for the assistance of the officers of the lodge, the duties for which they conferred praise on him could not be carried out. He alluded to each specifically—but most warmly to Bro. Rains, P.M., who, although a worthy and Worshipful P.M., had unselfishly, and in the truest fraternal spirit, accepted the office and performed the duties both of Senior Warden and Treasurer. The lodge has been fortunate in its officers. He could not, in the short time at his disposal, enumerate a tythe of the assistance he received from the Senior Warden. His time, energies, and his sound judgment were constantly being called upon, and he had never been found wanting. Of Bro. Miller, the J.W., he could only say that one of his duties was

to take care of the brethren's refreshment. The banquet at which they were now assisting was under his superintendence, and he need but point to it. Of the Senior and Junior Deacons he could only speak in similar terms of commendation; and he would particularly take occasion to mention the regret he felt that Bro. Doheny, the Junior Deacon, was about to remove to one of the new ports, and thus would be lost to the lodge. He could not allow him to go from among them without paying a tribute not only to his excellence and his promising qualities as a Mason, but also to his thorough goodness of heart, and the esteem felt for him throughout the whole community. Of Bro. Ansell, the Secretary, he would only say, but not as a more unmeaning adulation, that a better or more efficient Secretary there could not be. The other officers of the lodge had been recently advanced, and were as yet untried, but gave promise of attaining prominence in the Craft. He finished by proposing "The Officers of the Yokohama Lodge."

Bro. T. W. Miller, J. W., proposed in a very short but appropriate speech "The Visiting Brethren," which, having been done full justice to,

Bro. J. W. Doheny, J.D., as the youngest bachelor among the officers of the lodge, proposed "The Ladies." This he did in a capital speech, so humorous as to elicit occasional roars of laughter; and so effective as to command lengthened applause. Such a toast so introduced could not but be warmly responded to.

The next toast was at the request of the W.M., proposed by Bro. Black, who said that he considered it a very high privilege to be permitted to propose such a toast as that delegated to him, as even unpreluded with any remarks, its very words, the form in which it was presented, commended it to them all:—"Absent Friends!" We all delighted to remember our friends who were absent, but as among Masons, and given as a Masonic toast, the words meant more than ordinarily. A Masonic friend is a brother, bound by ties stronger than blood. This being so, it would be fitting to mention some brethren now absent, but who were certainly not forgotten. First, Bro. C. H. Dallas, the Worshipful Master of the Lodge, for whom Bro. Smythe, P.M., was so kindly officiating. He was worthy of especial remembrance, not only as the W.M., but as the originator or proposer of the lodge; for though the preliminary meetings were held at the house of the speaker, the proposition that an application be made to the Grand Lodge of England for a Charter for Yokohama came from him, and he was the most active in working to secure it. It was more than probable that he is spending this season and this great festival among friends to whom he is bound by ties of domestic associations; but it will be pleasant for him to hear that he was kindly remembered and mentioned at this banquet. Another who ought to be borne in our minds to-night was he who was our first W.M., and our president at the last St. John's banquet, Bro. Monk, P.M. Without him our lodge never could have made the start it did; and it was satisfactory now to feel that we appreciated him whilst he was with us, and shall always be glad to hear of his welfare. Perhaps allusion may also be permitted to some brethren who expressed their wish to be with us at this Masonic gathering, but who are absent solely through the calls of duty. Of these the British Admiral, Sir Harry Keppel, and Commodore Goldsborough, of U.S. ship *Shenandoah*, both of them Masons in fact, as well as in name, are absent. It would be mere reiteration to allude more particularly to the brethren we all hoped to have shared our feast this evening, but who were obliged to depart for Hiogo and Osaka, to serve their country—one of the first and most important duties of every Mason. But before proposing the toast he would make a remark suggested to him by something that was said in the speech of a previous speaker. "This great Masonic festival is held on St. John's Day. St. John is adopted as the Patron Saint of the Order. Tradition tells us that when the Apostle was ninety years of age, and only waiting to be taken to his rest, he could preach no longer, but contented himself with always saying to those about him "My children—love one another." When asked why he now never said anything but this, he replied "because if ye love one another it includes everything." This is the true spirit, the life's blood of Masonry. The word love is one more constantly on a Mason's lips than almost any other. It was to be hoped that its spirit was with them on all occasions—as it certainly would be as they now responded to the toast—first, in reference to absent brethren—and then in its far wider and more universal sense as they raised their glasses to drink—"To Absent Friends."

This having passed with all the honours, the Tyler's toast

was drunk in solemn silence, and the Masonic toasts being ended the brethren were called from refreshment to labour, and the lodge formally closed. The majority of the members then retired, but several adjourned to the refectory, and kept it up till far on in the small hours.

After every toast the band played appropriate airs, and during the dinner they had given some excellent selections. The life thus added to the proceedings was very notable.

Several brethren, at the call of the W.M., sung between the toasts. Bros. Whitfield, Ansell, and Downie, in "Rule Britannia," a Masonic song, "The Quicksands of Life," and "Auld Lang Syne," respectively, being the most effective.

Bros. Crane, Furness, Black, and Fletcher also assisted in the vocal department, and, by the way, the Entered Apprentices' song, by the W.M., must not be forgotten.

On the whole, it was one of the most agreeable and successful banquets we ever attended; and having passed off without any drawbacks, must have made a good impression on the minds of all who were present.

ROYAL ARCH.

METROPOLITAN.

DOMATIC CHAPTER (No. 177).—The installation meeting of this chapter was held at Anderton's Hotel, Fleet-street, on Thursday, the 26th ult. The chapter was opened by Comp. Little, P.Z. 975, as M.E.Z., supported by Comps. Brett and Tyrrell, and the minutes having been read and confirmed, the acting M.E.Z. duly installed Comp. C. B. Payne as Z., the rest of the officers being Comps. Little, H.; Hubbard, J.; Buss, P.Z.; E. Smith, P.Z., Treas.; T. H. Foulger, N.; Gilbert, P.S.; Wilson and J. H. Foulger, Assists.; Tyrrell, P.Z., Dir. of Cers. A Past Principal's jewel was presented to Comp. Sutton, the retiring M.E.Z. A large number of companions were present during the evening, including besides those already named, Comps. Carpenter, Cottebrune, Sisson, and Dickie, P.Z.'s; MacDougall, F.R.C.S., Merrifield, Cubitt, Dalwood, Berri, Geddes, &c. The visitors were also numerous, and we particularly noticed Comps. Fox, Z. 19; Ough, Z. 749; Rev. D. Shabee, W. F. N. Quilty, 975, &c.

MARK MASONRY.

DEVONSHIRE.

TORQUAY.—*St. John's Lodge* (No. 328).—The members of this lodge, under the presidency of Bro. the Rev. R. Bowden, P. Prov. G. Chap., of Stoke Gabriel, met at the Masonic Hall on Monday, the 16th ult., to do honour to a brother they were about to lose, after many years' devoted service. The W.M. having opened the lodge, proceeded to state that the usual Masonic business for that evening would be postponed, and that it would be their pleasurable duty to devote the time to offer a testimony of fraternal regard to their esteemed Bro. Melliush, P. Prov. G.O., whose presence amongst them they were unfortunately to lose. He was pleased to announce that an appropriate Masonic jewel had been purchased by voluntary contributions amongst the brethren, and that a parchment scroll with the names of the contributors had been prepared for presentation that evening, and he begged to call upon their worthy P.M., Bro. Glanfield, to address the lodge in reference thereto. Bro. Glanfield, P.M., Prov. G.S.D., alluded in becoming terms to the pleasure it had afforded him and the brethren to make this recognition of the valuable services of Bro. Melliush to the Craft in general, and St. John's lodge in particular; and stated that for the past forty years Bro. Melliush had been a member of the Craft; that he had been a P.M. of St. John's Lodge before any of the present members were connected with it; that his Masonic knowledge, his regular attendance, and his willingness to impart information to the brethren, coupled with his many social virtues and habitual kindness of disposition, had raised him to the high position he held in the hearts of all the brethren with whom he had been associated, as well in the province of Devon as in the lodge of St. John. Bro. Glanfield then presented Bro. Melliush to receive from the hands of the W.M. the well-merited testimonial of the esteem of the brethren. Bro. Bowden, in presenting the jewel and scroll to Bro. Melliush, observed that beautiful as was the jewel, its chief value in the eyes of the recipient would be that it

was intended to convey the assurance that his merits had been appreciated, his Masonic talents recognised, and the loss of his presence among them deeply regretted. He (Bro. Bowden) was convinced that no eulogiums of his were required, as the best he could say would be imperfectly to describe the value in which he held Bro. Melliush, as a worthy and honoured Mason, whose presence in St. John's Lodge had shed such a lustre over its meetings. In presenting him with this mark of regard from the brethren, he would hope that the G.A.O.T.U. would grant to their brother long life and many honours, and at last receive him into the Grand Lodge above, to shine like the stars for ever and ever. Bro. Melliush, who was much affected with the kindness shown him, spoke at some length, and descanted upon the teachings of Freemasonry, and cordially thanked the brethren for the unexpected honour shown him. He should regard this day as a red-letter day in his life; and when he looked upon the large number of brethren present, he felt it was to do him honour. However imperfectly he had deserved all their consideration and forbearance, the kindness he had received would ever live in his memory and stimulate him to deserve the respect and esteem of those with whom he associated. He should cherish the jewel which hung from his breast, as it would call to his mind one of the most pleasing incidents of his life—that he carried away with it the esteem and regard of the members of St. John's Lodge. The lodge having been closed, the brethren partook of a substantial supper in the lodge room, and the usual Masonic toasts having been duly honoured, some excellent harmony was produced; and the brethren separated at a late hour, having spent a very convivial meeting.

LEICESTERSHIRE.

LEICESTER.—*Howe Lodge* (No. 21).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Friday evening, the 27th ult., under the presidency of Bro. Kelly, P. Prov. G.M.M. The following members were also present:—Bros. Pettifor, W.M.; Weare, and Herbert, together with Bro. Bankart, P.M. 19, and several other brethren of that lodge. The lodge having been opened and the minutes of the last lodge read and confirmed, a ballot was taken for the following members of the Rutland Lodge (No. 1,130), Melton Mowbray, as candidates for the degree, viz., Bros. Rev. W. K. Robinson, W.M.; Rev. W. Langley, S.W.; H. Douglas, J.W.; J. E. Bright, and W. Main, who were duly elected, and the first three being in attendance were advanced in due form; the acting W.M. also delivering the lecture of the degree. Bro. the Rev. W. K. Robinson was then elected W.M. for the ensuing year, subject to a dispensation from the M.W.G.M. of Mark Masters, and, in accordance with the resolution passed at the last lodge, the warrant was then transferred to the Melton brethren, for the degree to be worked in that town; the former members in Leicester withdrawing from it, having joined Lodge No. 19. Seven members of the Melton Lodge having been proposed as candidates, the lodge was closed.

FUNERAL LODGE IN MEMORY OF THE LATE BR. J. ISAAC HAWKER BEDFORD, P.M. OF THE HOWE LODGE (No. 587).

The members of the above lodge assembled at their lodge-room, at the Masonic Rooms, Newhall-street, Birmingham, on the 26th ult., to assist at a funeral lodge in memory of the late Bro. I. H. Bedford, P.M., who died on the 6th February last. A large number of brethren and visitors were present, including the following:—Bros. B. W. Goode, W.M., 587; E. Ratcliffe, S.W., 587; J. V. Solomon, J.W. 587; Rev. W. B. Smith, Chap., 587; J. Dawson, P.M. 587; H. Weiss, Almoner 587; J. Weiss, I.G. 587; J. D. Beaumont, 587; J. Pursall, P.M. 74; M. W. Wilson, P.M. 794; T. Bragg, W.M. 739; J. Bragg, P.M. 74; E. C. Thomas, P.M. 43; W. J. Scofield, W.M. 43; S. Wood, S.W. 74; Major Hibbert, P.M. 887; Captain Salt, P.M. 887; Captain Green, W.M. 887; G. P. Wragge, W.M. 468; J. Archer, P.M. 468; J. Stainton, O. 74; — Harris, 739; B. W. Whitehead, W.M. 925; H. Darwin, J.W. 925; A. R. Gaul, W.M. 938; S. C. Cowan, J.W. 938; H. Bourne, W.M. 1,016; T. Partridge, P.M. 1,031; W. Davis, P.M. 1,031; J. Berresford, I.G.

1,163; F. Cohen, .SW. 1,180; T. Godson, S.W. 1,177; and others.

The lodge room was hung with black cloth; and in the centre was placed a cenotaph, surrounded by eight lights, enclosed by three lights, arranged in the form of a triangle, on which the Masonic decorations of the deceased brother were laid.

The members of the lodge wore black crape on the rosettes and tassels of their badges.

The ceremony commenced with music.—(Organ)—A Dead March.

The brethren then entered in procession.

Proclamation.—“It having pleased the Great Architect of the Universe to take unto himself our much beloved Bro. Isaac Hawker Bedford, who departed this life, in hope of an eternal one, on Thursday, the Sixth day of February last, this solemn assembly is convened to enable us to testify our sincere regard for his memory by celebrating his obsequies according to the ancient custom of our Craft.”

Requiem (from a Mass in D Minor for Men's voices—Cherubini).—*Requiem aeternam dona eis, Domine, et lux perpetua luceat eis. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem. Exaudi orationem meam, ad te omnis caro veniet.*

Versicles—Responses chanted.

Master—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

Brethren—Man walketh in a vain shadow: he heapeth up riches, and cannot tell who shall gather them.

Master—When he dieth, he shall carry nothing away; his glory shall not descend after him.

Brethren—Naked he came into the world, and naked he must return.

Master—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Then grand honours were given in adoration of the Most High; and the brethren bent in token of sympathy with the relatives of the deceased brother.

(Organ)—The Dead March in “Saul”—Handel.

During the music the brethren moved slowly round the cenotaph, and scattered herbs and flowers upon it, which were afterwards collected and formed into a wreath, and hung over the deceased brother's place in the lodge during the period of mourning.

The Master then took the Sacred Roll into his hands and elevated it, to indicate that therein we may learn the way to life eternal.

Versicles—Responses chanted.

Master—Let us die the death of the righteous, and let our last end be like his!

Brethren—God is our God for ever and ever; He will be our guide even unto death.

The Secretary having read from the roll of the lodge the name, age, and Masonic rank of the deceased, and his eulogium, the Master ordered the roll to be deposited in the archives of the lodge.

Versicles—Responses chanted.

Master—Almighty Father! into Thy hands we commend the soul of our loving brother.

Brethren—The will of God is accomplished;—so mote it be.

Sung thrice, with grand honours each time.

Kyrie eleison, Christe eleison.

Prayer.

Chaplain—Most glorious God! Author of all good, and Giver of all Mercy! Pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching end, and draw our thoughts to Thee, the only refuge in time of need! Teach us so to number our days, that we may apply our hearts unto wisdom; and grant that when the awful

moment shall arrive, which shall remove us from this transitory scene to Thy presence, the prospect of Thy covenanted mercy may dispel the gloom of death. May we depart hence in Thy peace, and be received into Thine everlasting kingdom, there to enjoy, in union with the souls of our departed friends, the fulness of Thy love. And this we ask in the name of Him who lived, and died, rose again from the dead, and ascended into glory, for us men and our salvation—Jesus, Thy only Son, our Saviour.—Amen.

Dies Ircæ.

(From a Mass in D Minor for Men's voices—Cherubini.)

Dies Ircæ, dies illa,
Solvat sæculum in favilla,
Teste David cum Sybilla.

Quantus tremor est futurus,
Quando Juxta est venturas,
Cuncta stricte discussurus.

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

Judex ergo cum sedebit,
Quidquid latet apparebit,
Nil inultum remanebit.

Quid sum miser tunc dicturus?
Quem patronum rogaturus
Cum vix justus sit securus?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ vitæ
Ne me perdas illa die.

Quaerens me sedisti lassus,
Redimisti crucem passus,
Tantus labor non sit casus.

Juste judex ultionis,
Donum fac remissionis,
Ante diem rationis.

Ingemisco tanquam reus
Culpa rubet vultus meus;
Supplicanti parce, Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meae non sunt dignae,
Sed tu, bonus, fac benigne,
Ne perenni cremur igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acerbis addictis,
Voca me, cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex favilla,
Judicandus homo reus.

Huic ergo parce Deus,
Pie Jesu, Domine,
Dona eis requiem!

Amen.

Oration by Bro. the Rev. W. Bramwell Smith, *M.A.*, Hon. Chaplain 587 (P. Prov. G. Chap.)

The brethren having joined hands, in token of the renewal of their pledged vows, the Master said: Brethren, may we love one another, cultivate unity, and with one heart pursue the path which shall bring us to the happy and eternal home reserved for us by the tender mercy of our heavenly Father."

Anthem—"Blessed are the departed, who in the Lord are sleeping, from henceforth for evermore. They rest from their labours, and their works follow them."

Charge.

"From the earliest times it has been a custom among Freemasons (in due subordination to the services of the Church) to honour the memory of their departed brethren; and, at the same time, to testify the sincerity of the esteem they professed to bear towards them, by celebrating peculiar and solemn ceremonies, on receiving information of their death.

"This laudable practice, which for some time has been neglected in this district, we have now revived; and the body of our brother having been consigned to the grave, according to the formalities of the Church, we have assembled this day to pay our own peculiar tribute to his worth, and to mourn over the loss we have sustained by his departure; but, at the same time, to express our trust in God, who does all things well; our hope in that blessed immortality, the blood of His dear Son has purchased for us; and our earnest desire; that by the infusion of His blessed Spirit into our souls, we may possess and exemplify that charity which shall survive the destruction of our earthly bodies, and bloom in a blessed eternity.

"The uncertainty of life, the vanity of mere human wishes and pursuits, are strikingly evidenced by our brother's death.

"May these last offices paid to his memory impress these truths upon our minds, and lead us, by living well, to prepare ourselves to die; and may the tears which fill our eyes while we contemplate his grave be dried by the consideration that he has fallen into the hands of God, whose mercies are infinite.

"All that now remains to us of our departed friend is the recollection of his excellencies; these let us imitate—his frailties are veiled by the grave:—let ours die with the past, that our future may be exemplary. And when the time of our own departure shall arrive, may we be enabled to prosecute our journey without dread; cheered by the light of God's countenance, and upheld by His almighty arms; and at that awful day, when the dead shall be called to judgment may He, for His dear Son's sake, assign to us our portion with the Blessed."

Versicles—Responses chanted.

Master—May we be true and faithful; and live and die in love.

Brethren—So mote it be.

Master—May the Lord ordain peace for us; for He has wrought all our works in us.

Brethren—So mote it be.

The Secretary then deposited the Roll in the Archives and the Master says:

Master—Glory be to God on high! on earth Peace Good-will towards men!

Brethren—So mote it be, now, from henceforth, and for evermore.

Prayer.

Chaplain—"O great Creator! who hast been pleased in Thy wisdom to remove our brother from the care and troubles of this transitory life to a state of eternal duration, and thereby to weaken the charm by which we are united, man to man; grant that we who survive him may, mindful of our approaching end, be more strongly bound to one another in the ties of fraternal

union and friendship; and wisely and usefully employ the short time that remains to us in the interchange of acts of goodness and mercy, to the promotion of our goodness and mercy, to the promotion of our mutual welfare and happiness.

"Let Thy blessing rest, we pray Thee, on the Church and State of this land, and extend Thy bountiful goodness to all mankind.

"And O, of Thy mercy, at Thy great Tribunal, extend Thy loving kindness to us all, and turn our Hope into fruition in thine everlasting Kingdom.

"These things we beg, in the name of our Blessed Saviour, to whom with Thee, O Father, and the Eternal Spirit, be all Honour and Glory, now and for ever.—Amen.

The Grand Honours.

Benedictus. — "Benedictus qui venit in nomine Domini."

The Charges for regulating the conduct of the Brethren having been read, the lodge was closed with the following Blessing pronounced by the Chaplain:—

"And now to God, by whose Providence we are called to remember our mortality, that dust we are, and to dust we shall return, I commend your souls. May the thoughts of Christ and His Cross lay all our proud conceits in the dust, and make us feel that we are highly honoured and blessed if our bereavements and sufferings here conduce to our partaking of His Eternal Glory hereafter.—Amen.

The music to the Responses, and the Anthem, and Benedictus, were composed by Bro. A. R. Gaul (*Mus. Bac., Cantab.*), W.M. 938.

The musical portion of the Ceremonial was under the joint direction of Bro. A. R. Gaul and Bro. J. A. Beaumont, P.M. 938, Org. 587; assisted by Bros. Davis, Bennett, Zair, Bragg, Beresford, Glydon, and Cowan.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 11TH, 1868.

TUESDAY, 7th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 8th.—Geological Society, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING APRIL 11TH, 1868.

MONDAY, April 6th.—Lodges:—Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee, 72, Anderson's Hotel, Fleet-street. St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne-walk, Chelsea. Joppa, 188, Albion Tavern, Aldersgate-street. Unions, 256, Freemasons' Hall. Chapter:—Old Kings' Arms, 28, Freemasons' Hall.

TUESDAY, April 7th.—Colonial Board at 3. Audit Com. Female School at 2.30. Lodges:—Albion, 9, Freemasons' Hall. Old Dundee, 18, London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle Tavern, Leadenhall-street. La Tolerance, 538, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapter:—Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, April 8th.—Com. R. M. B. Inst. at 3. Lodges:—Fidelity, 3, Freemasons' Hall. Enoch, 11, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William street, Woolwich. Kent, 15, Three Tuns' Tavern, Southwark. Vitruvian, 87, White Hart Tavern, College-street, Lambeth. Justice, 147, White Swan Tavern, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Camden Arms, Kensington. Belgrave, 749, Anderson's Hotel, Fleet-street. Merchant Navy, 781, Silver Tavern, Burdett-

road, Limehouse. Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, April 9th.—Quar. Gen. Court Female School at Freemasons' Hall, at 12. Lodges:—Royal Athelstan, 19, Cannon-street Hotel. Regularity, 91, Freemasons' Hall. Lion and Lamb, 192, George Hotel, Aldermanbury. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, 534, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound, Richmond. Dalhousie, 860, Anderson's Hotel, Fleet-street. Capper, 1,076, Marine Hotel, Victoria-dock, West Ham. Chapters:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Hope, 206, Globe Tavern, Royal Hill, Greenwich.

FRIDAY, April 10th.—Lodges:—Caledonian, 134, Ship and Turtle Tavern, Leadenhall-street. Bedford, 157, Freemasons' Hall. Chapter:—Britannic, 33, Freemasons' Hall.

SATURDAY, April 11th.—Lodges:—London, 108, Freemasons' Hall. Phoenix, 173, Freemasons' Hall. Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

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

On Monday last an adjourned meeting of the committee was held at the George Hotel, Aldermanbury, Bro. John Udall, P.G.D., in the chair. Several matters were gone into, and promises of artists to appear on the occasion were received, in connection with the forthcoming benefit at the Philharmonic Hall, Islington, on the 17th inst., the free use of which establishment has been placed at the service of the committee by the proprietor, Bro. S. Adams (for particulars of which see our advertising columns). The accounts belonging to the recent benefit at Drury Lane Theatre were considered, and several returns were made, but from the number of tickets yet outstanding the total receipts could not be ascertained. Members of the committee and others not having made a return are earnestly entreated to do so, in order that this portion of the accounts may be closed.

The meeting was adjourned to next Wednesday, the 7th inst., at the Freemasons' Tavern, at five o'clock.

Donations continue to be received by Bro. F. Ledger, Treasurer, *Era* office, Catherine-street, Strand; Bro. T. Beard, Hon. Sec., 10, Basinghall-street; and by the Committee.

TO CORRESPONDENTS.

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

ERRATA.—Line 7 p. 245, article "Les Ateliers du Grand-Orient," the word "not" should be omitted; line 18 p. 246, for "Tyler" read "Inner Guard;" line 4 from bottom, p. 247, for "zeal and utility," read "real utility."

J.B.H.—Grand Lodge of Canada.—Your letter of March 12th, enclosing post-office order, to hand; thanks. Amount quite correct, postage to Canada being extra. Shall be happy to present you with missing numbers upon hearing from you. "Craftsman" you refer to, never received, which explains the reason of a notice not having been given in our pages, of the gratifying incident to which you call our attention. Shall be always glad to hear from you.

J. A. H.—We shall not be able to forward you proofs for next week, consequent upon the publishing day being a day earlier.

REV. A. W. SWILLINGTON.—Your communication to hand with thanks; we shall write you next week.

N. W. (Deptford).—Your communication is deferred until our next.

D. M. L.—Thanks; the stereotypes shall be completed and forwarded. Article appears next week.