

LONDON, SATURDAY, APRIL 25, 1868.

## THE MASONIC CHARITIES AT HOME AND ABROAD.

(Continued from page 301.)

In our issue of April 11th, we gave a slight sketch of the South-Eastern Charitable Association, and its object; we have now great pleasure in giving our readers a detailed statement of the good effected through the well-directed efforts of its officers. It will be seen that up to this time, thirty governorships have been obtained. We heartily wish continued success to the association, and commend it to the notice of the Craft generally, as worthy of imitation.

*An abstract of receipts and payments of the South-Eastern Masonic Association since its foundation.*

	£.	s.	d.
Receipts year ending January, 1867 .....	138	19	6
Year ending January, 1863:			
To balance.....	1	7	6
„ cash .....	124	15	0
	126	2	6

Years 1868 and 1869:

To balance.....	33	9	6
„ cash .....	42	0	6
	75	10	0

In all 30 Life Governorships.

Payments year ending January, 1867.

Life Governors.	£.	s.	d.
Bro. Wells—Girls .....	10	10	0
„ Walters, „ .....	10	10	0
„ Brown—Aged .....	10	0	0
„ R. More—Girls' .....	10	10	0
„ Pott „ .....	10	10	0
„ Porter „ .....	10	10	0
„ Higgs—Boys' .....	10	10	0
„ Dilley—Aged .....	10	0	0
„ Free „ .....	10	0	0
„ Bolton—Boys' .....	10	10	0
„ Andrews—Aged .....	10	0	0
„ Tibbals „ .....	10	0	0
„ Redman—Boys' .....	5	5	0
„ „ Girls' .....	5	5	0
Printing, &c.....	3	0	6
Postage .....	0	11	6
Balance, &c. ....	1	7	6
	£138	19	6

Year ending January, 1868.

Life Governors.	£.	s.	d.
Bro. Sabine—Boys' .....	10	10	0
„ Wingfield, Mrs.—Boys' .....	10	10	0
„ Mamott—Aged .....	10	0	0
„ Mott „ .....	10	0	0
„ Trulow, Mrs. —Girls' .....	10	10	0
„ Woodland „ .....	10	10	0
„ Rosenstock—Boys' .....	10	10	0
„ Marshall—Aged .....	10	0	0
„ Dalziel „ .....	10	0	0
Postage.....	0	3	0
Balance.....	33	9	6
	£126	2	6

Years 1868 and 1869.

Life Governors.	£.	s.	d.
Bro. Kilwin—Girls' .....	10	10	0
„ Brown, Mrs.—Girls' .....	10	10	0
„ Shaw „ .....	10	10	0
„ Diappir—Boys' .....	10	10	0
„ Roberts—Aged .....	10	0	0
„ Wingfield, Patte, and Mott, to pay in, for the Aged .....			

In Tasmania a Masonic Benevolent Fund was established originally at Hobart Town, in 1843, and it was re-organised in April last year. The following being the committee of management for 1867:—Bros. C. Toby, 236, E. C., Chairman; L. Riley, 345, I. C., Treas.; W. Graham, 801, E. C. Bros. C. H. Miller, S. Smith, John Gillon, 345, I. C.; L. Susman, F. H. Wise, H. J. D'Emden, 536, E. C.; W. S. Hammond, Rev. R. D. Harris, R. A. Dixon, 801, E. C.

The object of this institution is to assist aged and distressed worthy brethren of the ancient and honourable Order of Freemasonry, and to afford relief to their widows and orphans.

It is supported by annual subscriptions and voluntary contributions. A subscriber of 10s. annually, or a donor of three guineas or upwards, is entitled to recommend applications for relief. Subscriptions fall due on 1st January and 1st July, annually. The committee of management meet for general purposes at eight o'clock precisely, on the evening of the last Wednesday in the months of January, April, July, and October.

The following address was issued on the re-organisation of this fund:—

“In announcing to their Masonic brethren the re-organisation of the “Tasmanian Masonic Benevolent Fund,” the committee congratulate the Craft upon the success which has hitherto attended

their efforts to bring this valuable institution into active operation.

'The cordial co-operation of the various lodges in the city has been secured, and the committee trust that the appeal to the fraternity at large, will be as heartily responded to so as to enable this institution to rank with kindred associations and lighten the sorrows of those who may become recipients of its bounty.

"A form of subscription is annexed, and the committee hope not only to receive your own contribution, but also that of as many friends as may be favourable to the institution.

"CHARLES TOBY,  
"Chairman of Committee."

"April 25th, 1867."

At a meeting held in August, 1866, the following rules and regulations were adopted, and have since been acted upon:—

1. The object of the Tasmanian Masonic Benevolent Fund is to assist aged and distressed worthy brethren of the ancient and honourable Order of Freemasonry, and to afford relief to their widows and orphans.

2. The Tasmanian Masonic Benevolent Fund shall be supported by annual subscriptions and voluntary contributions, and boxes for the reception of donations shall be placed in such chapters and lodges as may be disposed to receive them.

3. Lodges desirous of participating in the privileges of this fund shall pay a subscription of not less than 1s. quarterly for each of their contributing members.

4. The institution shall be managed by a committee consisting of the Worshipful Master and Immediate Past Master of each lodge subscribing to the fund, and two members (Master Masons) elected by each of such lodges.

5. The committee shall meet for general purposes at eight precisely on the evening of the last Wednesday in the months of January, April, July, and October.

6. At the quarterly meeting in January in each year, the committee shall elect from their number, a chairman, treasurer, and honorary secretary who shall be the trustees of the fund; and in the event of any vacancy occurring in either of these offices, the committee shall have power to fill up such vacancy.

6. Five of the members of committee shall form a quorum at any meeting, general or special;

and, at all meetings the chairman shall have a deliberative, and in case of equality arising, a casting vote.

7. The committee shall be at liberty to take into consideration all applications for relief, the same being made in accordance with the regulations hereinafter mentioned, and thereupon to afford such relief from the funds of the institution as they may deem expedient; the committee shall also be empowered to order payment of all current and incidental expenses, and to invest the surplus funds at interest. In cases of emergency the treasurer shall be empowered to make an advance to an applicant of a sum not exceeding 20s., on the written recommendation of three members of the committee, or not exceeding 5s. on his own responsibility.

9. The committee may appoint sub-committees for specific purposes, and with plainly expressed powers—two-thirds of the members of such sub-committees shall form a quorum, and at every meeting their chairman shall have a deliberative, and on equality arising, a casting vote.

10. The secretary shall convene a special meeting of the committee on requisition to him in writing signed by three of its members, or by seven annual subscribers to the fund of not less than 10s., or donors of not less than three guineas each; the requisition to state distinctly the object of such meeting, due notice of which shall be given in writing to each member of the committee, and no business shall be transacted thereat, but that for which such meeting was convened.

11. The committee shall have the entire conduct, supervision, and control of the affairs, and conduct of the institution in all its departments or branches, with full powers to provide and act as may be expedient and beneficial in any case of emergency, doubt, or difficulty, not specifically provided for or adverted to in these rules.

12. The committee shall be at liberty from time to time to alter and amend the rules and regulations of this institution in such manner as they may deem desirable, provided that at least one week's notice be given in writing to each Member of the committee of such proposed alteration or amendment.

13. The treasurer shall receive from the secretary the periodical or other subscriptions or donations given or subscribed for the use of this institution, and shall pay the same into the Hobart

Town Savings' Bank to the credit of the trustees for the time being; and, by cheque, discharge such sums as the committee may direct by order under the hand of the chairman of the meeting countersigned by the secretary, and shall keep an account of all such receipts and payments.

14. The secretary shall attend every meeting of the committee and sub-committees, and also the annual audit, and take correct minutes of the proceedings, afterwards fairly entering the same in a minute book, preserving the rough minutes for future reference; he shall also enter in suitable books the names of all contributing lodges, annual subscribers and donors to the fund, with amount of each subscription and donation; and shall carefully preserve the treasurer's audited accounts, together with every other voucher, paper, and memorandum belonging to or connected with the institution; and, when required, exhibit the same to the committee, and shall likewise duly convene all meetings by circular.

15. The accounts of the institution shall be audited and their correctness or otherwise certified by the secretaries of the several lodges contributing to the fund previous to the quarterly meeting in January.

16. A subscriber of 10s. annually, or a donor of three guineas or upwards, shall be entitled to recommend applications for relief.

17. No member shall be qualified to act on this committee whose subscription to the fund has not been paid by the lodge which he represents.

18. Contributions from lodges shall be payable in the months of January, April, July and October and subscriptions in January and July.

19. All applications for relief from this fund shall be made according to the printed form to be obtained from the treasurer and secretary and members of committee; such application to be recommended by at least three persons who shall be members of the committee, annual subscriber to the institution of not less than 10s., or donors of not less than three guineas, and be accompanied by certificates or such other vouchers as the applicant may possess.

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SPEAK kindly to your erring brother; God pities him; Christ has died for him; Providence waits for him; Heaven's mercy yearns towards him, and the spirits of the just made perfect are ready to receive him back with joy. Why, then, should not your voice be in unison with all those powers that God is using for his recovery.

(No. 6).—THE PROVINCE OF GUERNSEY.

Our acquaintance with Freemasonry in the Queen's Duchy of Normandy, commenced at the installation of the Worshipful Bro. W. H. Martin as Master of Doyle's Lodge of Fellowship in the province of Guernsey. On that occasion we were extremely gratified with the admirable manner in which the proceedings were carried out. The Right Worshipful Bro. James Gallienne, Deputy Grand Master, officiated, and on that occasion as well as at subsequent meetings which we had the privilege to attend, we were particularly struck with Bro. Gallienne's beautiful rendering of the ritual. Too often the Masonic charges and addresses are entrusted to unsuitable persons, when the effect is anything but edifying, but as we listened to Bro. Gallienne we instinctively realised the grandeur, the pathos, and the perfectly harmonious beauty of the ceremonies. In fact to repeat an after-dinner, but extremely appropriate remark of Bro. J. H. Parker, Inner Guard of Doyle's Lodge, "it made us feel as if we were at Church."

We confess that we much prefer the plan of naming lodges after distinguished brethren to any other. Many of the titles of lodges in the Grand Lodge of England, though probably characteristic enough of the men who adopted them, appear to us rather stupid than otherwise. But it is self-evident, for instance, that so long as brethren shall worthily maintain the Zetland lodges, our excellent Grand Master will have monuments to his usefulness of the most appropriate type. Doyle's Lodge is another case in point. Founded by and named after Sir John Doyle, a laborious Mason, and popular governor of Guernsey, it remains at the expiration of sixty years, in unexampled prosperity and a memorial, much more widely known of Sir John, than the column which the people of the island erected in his honour. Doyle's Lodge possesses a beautiful memento of Sir John Doyle, in the shape of a splendid silver goblet presented to the lodge by Lady Doyle after her husband's death, and on festive occasions this is always produced with pardonable pride.

Doyle's Lodge had the distinguished honour of making the great Sir Charles James Napier a Mason, and it has numbered among other eminent brethren, our present Grand Secretary (Bro. Gray Clark) on its roll. It still retains its connection with the officers of Her Majesty's service, and on the last meeting we attended

Captains Brown and Carroll of the 66th regiment were initiated.

The beautiful climate of Guernsey has attracted many gentlemen of fortune, who settle there in *otium cum dignitate*. Among others who are thus located, is Bro. Montague Joseph Fielden, formerly M.P. for the borough of Blackburn, who has purchased the island of Herm, and, like Alexander Selkirk, can say "I am monarch of all I survey." Another resident, Bro. Muntz, is a member of the well-known Birmingham family, and son of the late Mr. Muntz, M.P., who among other important services rendered to the nation, had the courage to introduce the fashion of wearing beards into the House of Commons. Bro. Doctor Collenette, the Grand Secretary of the province, although a native of the island, is extensively known in philanthropic circles in England, and has laboured long and arduously in the Temperance and other kindred enterprises. Bro. Gardner, the S.W. of Doyle's, is, so to speak, an hereditary Mason, and is certainly well able to maintain the family reputation. Bro. Glencross, J.W., has brought successfully to bear on the study of Masonic jurisprudence the acumen which he formerly applied to the statute laws of England. Bro. Millington, the S.D., is the representative of a family of Freemasons well known in Shropshire, and we can only say that we ardently wish that we possessed his exact and truthful knowledge of the ritual. Bro. J. S. Sneath, F.R.S.L., the J.D., an old friend of ours, brought with him a good Masonic reputation, and truly if the man who has acquitted himself well as editor of four popular newspapers, cannot succeed as a Mason we really do not know who need aspire so to do. Bro. Parker, I.G., is like Bro. Muntz, what the Deputy Grand Master felicitously designated "a man of metal," and it is perhaps well for the candidates who come to Doyle's for initiation, that the (hem ! you understand), is in such safe hands. Bro. Treasurer Hutchinson, P.M., and P.P.S.G.W., discharges the duties of the most difficult position in the lodge with entire satisfaction, and the old miser made famous by Tom Hood, who when asked "what he put in the collections," replied, "What I give is *nothing to nobody*," would not remain in Doyle's long. But, above all others, we must refer to our old friend, Bro. Sarchet, the Secretary of the lodge, who, for forty-eight years, has been a Craftsman. Visitors never fail to remark the tall and finely-proportioned figure of

Bro. S., nor are they ever likely to forget his peculiar but forcible speeches on the superiority of Norman blood, and the high honour which the Channel Islands enjoy in being ruled by the Duchess of Normandy instead of by the Queen of England. We shall never forget the way in which Bro. S., in his post-prandial orations impressed upon us the fact of our Anglo-Saxon inferiority. "We," said he "conquered you, and the Norman blood, which is extinct in England, is pure here." It was all in vain that we ventured to quote Tennyson's "*Lady Clara Vere de Vere*" to our brother—

"Howe'er it be, it seems to me

'Tis only noble to be good,

Kind hearts are more than coronets,

And simple faith than Norman blood."

Bro. Sarchet will never believe that anything superior to Norman blood is possible in this world, and all we can say is we certainly esteem very highly our "Norman" brethren in the Channel Islands. During our visit to Guernsey Bro. Frederick Clarke, editor of the *Mail and Telegraph* was initiated, and, singularly enough, we subsequently saw Bro. Du Chemin, editor of the *Jersey Express*, raised to the degree of M.M.

There were also two other very gratifying occurrences while we were in Guernsey. We allude to the presentation of an elegant gold Past Master's jewel to Bro. Guilbert, of Doyle's Lodge, in recognition of the admirable manner in which he had occupied the chair of K.S.; and the giving of a complimentary dinner to Bro. Scott, of St. Anne's Lodge, Alderney, well known as the able and courteous commander of the steamer *Queen of the Isles*, of the Guernsey and Alderney service. On the afternoon of the day of the dinner splendid testimonials amounting altogether to upwards of £300 in value, and subscribed for by the general public, were presented to Bro. Scott. These pleasant illustrations of friendly feeling were alike honourable to donors and recipients, and we need scarcely say that Freemasonry may well be proud of such brethren.

At this time also took place the resignation of the Grand Master of the united provinces of Guernsey and Jersey. In Guernsey it was at once resolved to petition the Earl of Zetland for a division of the two provinces, and the appointment of Bro. Gallienne, heretofore Deputy Grand Master, as Grand Master for Guernsey. In a few minutes, such was the popularity of Bro. G., the

brethren of the Provincial Grand Lodge found themselves in a position to guarantee the presentation of the costly regalia of a Grand Master to that gentleman, in the event of his receiving the office for which he was so admirably fitted.

The province of Guernsey consists nominally of five lodges, namely, Doyle's Lodge, Mariner's Lodge, Loyalty Lodge, Hammond Lodge, and St. Anne's Lodge, Alderney. Hammond Lodge is, however, practically united with Doyle's. The oldest lodge is Mariners', which was originally established in 1784, under a charter from the Grand Lodge of York, but Doyle's Lodge has precedence on the roll of the Grand Lodge of England, probably owing to the fact that Mariners' may not have joined the Grand Lodge until after the issue of Doyle's charter. The working of Doyle's Lodge is all that could be wished; the brethren usually attend in considerable numbers, and are most attentive to their duties; but the other lodges in Guernsey cannot be said to be up to the requisite standard in either respects. Probably Bro. Gallienne, if invested with the authority of Grand Master, may be able to introduce improvements where necessary. We have heard an excellent account of St. Anne's Lodge, Alderney, but have not had the pleasure of visiting it.

The Masonic Hall in Guernsey is not large, but its formation and decorations are very good. In full lodge the arrangements of the room are such as to increase the solemnity and beauty of the ritual. The hall contains an harmonium, which under the direction of Bro. Churchhouse, P.M., adds greatly to the effectiveness of the proceedings.

In this notice of Freemasonry in Guernsey, we feel bound to accord "honour to whom honour is due," and it is only right to say that many of the brethren of Doyle's Lodge have expressed to us their gratitude to Bro. Dr. Hopkins, now of Totnes, for the kind manner in which during his residence there, he instructed the younger members of the Craft. The want of an able instructor is the reason why many lodges are improperly conducted, and every credit is due to men who like Bro. Dr. Hopkins, devote their lives and fortunes to the advancement of our Order.

The Masonic Hall at Guernsey is under the care of "Sister" Edwards, the widow of a worthy Mason who is not less proud of being the only female connected with Freemasonry, "as far she knows" than Bro. Sarchet is of his pure and un-

adulterated Norman blood. When Bro. Edwards died the brethren evinced their respect for his memory by erecting a monument over his grave.

Bro. Wakley was W.M. of Loyalty Lodge, and Bro. Brown, W.M., of Mariners Lodge when we were in Guernsey, and the former gentleman manifested his fraternal regard for Doyle's Lodge by assisting at its meetings as often as he possibly could. Interchanges of visits between members of lodges are of great service to the Order and should be encouraged as far as possible. Among the brethren who added much to the pleasure of the banquets of Doyle's were Bros. W. H. Smithard now Principal Z. of Doyle's Chapter; Smythson, P.M., whose singing of "Corporal Casey" was inimitable, and P. L. M. Nicolle who accompanied us on our visit to Rennes, and who sang Victor Hugo's French songs very beautifully.

Among the notable brethren in Guernsey Bro. Le Page is perhaps unsurpassed for his knowledge of the Craft and Royal Arch ritual. This brother has for many years been an active and industrious Mason, but increasing age will naturally curtail his labours for the future. We trust that the Masonic mantle of worth and ability may descend to Bro. Le Page's son-in-law, Bro. Hunt, Senior Warden of Mariner's Lodge.

It must strike a stranger as remarkable that in an area so comparatively small as Guernsey, there should be so many skilled brethren. In addition to those named already, there are many others who are fully competent to "work the lodge," and among the rest Bros. Stickland, P.M.; Sparrow, P.M., and Smithard, P.M. Under such auspices we cannot but anticipate a bright future for the Craft in this province.

In an obituary notice of Bro. Le Roy, of Jersey, in the *Freemasons' Magazine* for April 7th, 1866, it is stated that that brother was initiated in Guernsey in the year 1812, in the Lodge No. 222 of Ancient York Masons long since extinct. There appears to be nothing known of this lodge in Guernsey now, but doubtless information could be acquired, and it is to be hoped that some of our literary brethren—of whom there are an unusual number in the island—will ere long prepare a "History of Freemasonry in Guernsey," for which there exist ample materials, and which would be of great general as well as local interest. No doubt valuable information never could be obtained from the records of the Grand Lodge of Ancient York Masons.

We met in Guernsey with an instance of filial respect and Masonic zeal combined such as we have never seen surpassed. It was our good fortune to be resident in the same house at St. Peter's Port as Bro. Christopher J. Carleton, of Dublin. Bro. Carleton's father, the late Captain Carleton, was raised to M.M. and exalted to the H.R.A. in Doyle's Lodge and Doyle's Chapter of Fellowship. Instigated, therefore, by respect for his father's memory, and the desire to tread in the Masonic footsteps of his deceased parent, Bro. C. J. Carleton had no sooner attained the required age than he left his home in Dublin and fixed his residence in Guernsey until he had been regularly made a Master Mason. An act of this description speaks for itself, and it was no less honourable to Bro. C. than to the brethren of Doyle's Lodge, who may feel justly proud of the incident, testifying as it does to the excellence and celebrity of their lodge. Those who made Bro. Carleton's acquaintance in Guernsey will join with us in anticipating that his Masonic career will be worthy of his mother lodge.

It is gratifying to observe that our brethren in Guernsey are ever ready to assist in works of practical utility for the advantage of their fellow-men. Thus Bro. Dr. Collette is Hon. Sec. of the Guernsey League, an association which aims at the improvement of the sobriety of the people; Bro. W. H. Martin, W.M. of Doyle's Lodge, is treasurer of St. John's Young Men's Christian Association; Bro. Smythson, I.P.M. of Mariner's Lodge, is an active labourer in the Working Men's Association; Bro. Wilcocks is an ardent social reformer; Bro. Clarke is a popular lecturer to Sunday-schools; and many other brethren are "first and foremost in every good word and work." We notice these matters as furnishing the best possible answer to those slanderers of the Craft who have alleged that Freemasons are selfish and exclusive in their efforts to do good. Guernsey is, we believe, by no means an exceptional place; for, look where we will, we shall find Masons among the most zealous and consistent philanthropists of the day. We were not aware when in Guernsey that Victor Hugo was a Mason; but we afterwards learnt in France that such is the fact. Bro. Hugo has not mixed among his English brethren in the island, chiefly, no doubt, because of his incessant devotion to literary labours. M. Hugo finds time, however, for works of benevolence; and the *Freemasons' Magazine* has already pub-

lished, from the eloquent pen of Bro. Dr. Hopkins, an account of one of his *fêtes* to poor children, which are repeated every New Year's Day. We were privileged to attend on the 1st of January in the present year, and shall never forget the scene. As Bro. Hugo remarked, "the little stream which started in Guernsey has swollen into a great river in London;" and on the same day, or shortly after, it is probable that, through the efforts of the "Censor" of the *Morning Star*, the Rev. G. W. M'Cree, sometimes dubbed the "Bishop of St. Giles's," and others, there were Christmas dinners given to 30,000 poor children in the great metropolis. But Victor Hugo, like the Rev. Mr. M'Cree, does not confine his efforts to the season of Christmas; every week he gives dinners to a certain number of poor children. In thus acting our illustrious brother sets an example to the Craft throughout the world, and we would suggest to the brethren that at any rate they might once a year ensure "a merry Christmas" and "a happy new year" to some of our social outcasts. If the lodges in each town were to take this matter up, the expense would be trifling, and the great principles of benevolence upon which our Order is founded would receive new and important significance. It was our good fortune to be at the residence of Victor Hugo on another occasion, when, instead of being surrounded by the *élite* of the island, there were no strangers whatever present excepting ourselves. This was when Bro. Hugo was photographed in the midst of a group of the children who form the objects of his beneficence. This photograph can be obtained for a shilling of Bro. J. Millington, High-street, Guernsey.

In the volume of the *Freemasons' Review* for 1843, we find a poem published under the initials "F. J. W.," and entitled "A monody on his late H.R.H. the Duke of Sussex, Most Worshipful Grand Master of the Ancient Free and Accepted Masons of England." This poem is "inscribed with fraternal regard and respect to Bro. John Yates, Esq., &c., W.M., the officers, and brethren of Doyle's Lodge of Fellowship, Guernsey."

The members of Doyle's Lodge appear to have always been the "crack" Masons of the province. In 1844 we find the *Freemasons' Review* chronicling a banquet given by this lodge to the eminent Craftsman, Dr. Lane, Past Grand Deacon for Oxfordshire. The correspondent of the *Review* says:—

"We cannot, without being branded as ungrateful, pass over in silence the visit of Dr. Lane to our lodge and chapter. The doctor's presence shed over us a halo of Masonic light and knowledge, that time will never efface from the memory of the brethren who were privileged to be present. We feel convinced that all who have the intellectual favour of his acquaintance will most cordially join with us in saying, that whenever the doctor presides the chair will be filled by a brother and companion eminently distinguished for dispensing the true spirit and letter of Masonic law to all under the shadow of his fostering wing. It is only just to remark that the banquet did honour to mine host of Gardner's Hotel, both as to the banquet and the wines. The doctor being the 'Star in the East,' the brethren could not fail to be what they were—delighted and improved."

The editor of the *Review*, commenting on this banquet, remarked—

"The brethren of Guernsey have done themselves honour by the compliment thus paid to one of the most amiable among men, as well as most distinguished among Masons—one whose mind and manners mark the scholar and the gentleman."

Bro. Gardner, who is thus eulogised as "mine host," was the father of the present S.W. of Doyle's Lodge, Bro. James Gardner, who has also succeeded his father as *maître* of the Royal Hotel.

In the *Review* for 1845 at page 104, the presence of Comp. John Lane, D.C.L., P. Prov. S.G.D., at a meeting of Doyle's Chapter is noticed, on which occasion Bro. T. O. Lyte, of Jersey, came over to act as Principal Z., and Bro. H. St. George Priaulx, W.M. of Doyle's Lodge, and Bro. Henry Mansell were exalted. At page 257 it is stated, that on June 4th, 1845, Comp. Wm. Dent was installed as M.E.Z., of Doyle's Chapter, when Comp. T. O. Lyte, of Jersey, was presented with "a splendid P.Z.'s jewel," as a token of respect for services rendered by him to Doyle's Chapter.

Again at page 358 it is recorded that in July 1845, "a very handsome and richly ornamented Past Master's jewel was presented to Bro. William Dent, Z., and P.M. of Doyle Chapter and Lodge of Fellowship, in commemoration of his valuable services during sixteen years. Bro. Wood—we presume the Rev. Orme Wood, afterwards D.G.M. of the province—presided at the banquet. Bro. Dent in his speech stated a fact in his history which we have not seen paralleled elsewhere. He said

that "he had filled every office in the lodge from Tyler to Master, and in the chapter from Janitor to Z."

We find that in 1784 Bro. Thomas Dobree, was Grand Master of the Provinces of the Channel Islands under the jurisdiction of what was then termed the "modern" Grand Lodge. As the Mariner's Lodgewas then existing as an "Ancient" Lodge, it would be interesting to know if there was a Grand Master of the "Ancients" as well as of the "Moderns." At all events it is evident that at that time the two Masonic organisations between which there was constant rivalry until the Act of Union in 1813 were both represented in the province.

In the Masonic rooms there are portraits of Sir John Doyle, and Sir C. J. Napier. The portrait of Sir John is a beautifully executed miniature presented to Doyle's Lodge by Bro. James Gallienne.—J. A. H.

## SAINT JOHN THE EVANGELIST.

### A PATRON SAINT OF FREEMASONS.

By Bro. CHALMERS I. PATON, a Past Master of Lodge Caledonian (No. 392), &c., &c.

It is said of the great patron saint of the Freemasons, that "Among them that are born of women there hath not risen a greater than John the Baptist." The honour thus given is the greatest that could be bestowed, and the title to it is indisputable and indefeasible. It was conferred by One who knew not only *the* man, but *all* men; and who was infinite in His wisdom and unerring in His judgment. There is another John, however, mentioned in Sacred Writ, who is not less entitled to the respect, the confidence, the admiration, and the imitation of the brotherhood. He is known by a great variety of distinguishing marks of heavenly approbation. Like John the Baptist, he was of humble parentage—even humbler than John. His lot was poor, his labours great, and his expectations in life moderate and few. Zebedee, his father, was a fisherman, who earned his bread by toiling and struggling night and day on the boisterous Sea of Galilee: and John and his elder brother followed the same rough and dangerous calling. Little is known, and that little not important, as to his early history. The probability is that he commenced business life on the sea, sold his fish to the people of Bethsaida and Capernaum, earned an ordinary competence by

the proceeds of nets and lines, and, like the majority of the humbler class of Jews, knew little of his nation or its customs, except so much as he gleaned on his annual excursions to the great feasts at Jerusalem. One thing is clear. Like the whole Jewish people, he had been taught enough to expect the early coming of the Messiah. The "sceptre had departed from Judah, and a lawgiver from between his feet;" and nothing to the Jewish mind could be more conclusive than that "the Shiloh" must now come. Had he come? There were rumours all over the country that a marvellous priest, clad in a robe of camel's hair, and with a leathern girdle about his loins, was preaching to great crowds in the wilderness of Judea, and baptising many of his followers in the sacred waters of the river Jordan. John was resolved to see and hear him. He went, and was disappointed. He found that the priest whose praise was in everybody's mouth was a near kinsman of his own; that he was not the expected Deliverer; that he openly and clearly avowed that he was not the Messiah; that he was simply the forerunner of the Redeemer—"the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight!" His disappointment, however, was of short duration; his weary journey was compensated by a sight which must have thrilled his whole soul, and given his entire being a new rapture, a new idea, and a new purpose in life. One day, while he was still waiting on the preaching of the Baptist, and still drinking in inspiration from his lips, the presence of the Saviour was made known by the Evangelist declaring that there was One present, the latchet of whose shoes he was unworthy to unloose; and the next day, when the secret could be no longer kept—when the time of perfect revelation had fully come—the finger of the Baptist pointed to the great object of the world's adoration, then passing before him, while his voice proclaimed—"Behold the Lamb of God, which taketh away the sin of the world!" Christ was, indeed, visibly present—present with a body like their own, with feelings, and sympathies, and loves like their own; with a heart larger, kinder, more sympathetic, and more merciful than their own. It was a revelation worth ten thousand journeys from Galilee to Judea, and it may readily be conceived that it was estimated, talked of, and rejoiced over accordingly. John saw his Saviour; so did Andrew, his father's partner in business; so did

a number of their companions in travel. They carried the news triumphantly to their native town; they disseminated it along the shores of Gennesaret; they made it known wherever they had a voice to proclaim it, and in good time they found the Messiah among them in their little town of Cana, where he turned water into wine; on the bows of their fishing boats, resting calmly on that sea, which oft in stormy nights had threatened their lives, where he proclaimed Heaven's message of mercy and peace to perishing souls on the shore; in Capernaum and Bethsaida, where the thoughtless, the regardless, and the unbelieving were warned by him to flee from the wrath to come; and on the boisterous sea, where, amid other interpositions of miraculous power, the wild winds ceased and the angry waves lulled themselves to rest at the command of their Sovereign King.

John and his brother, James, with Andrew and Simeon, became, in hearing and sight of all the marvellous manifestations of Divine power exhibited by the Saviour, earnest disciples—so earnest and so enthusiastic as to have received from our Saviour himself, and his many followers, the highly honourable and very expressive *soubriquet* of "Boanerges," or "Sons of Thunder." "Follow me," said Christ to both of them, "and I will make you fishers of men." They needed no second call. Their faith was equal to the requirement. They trusted in a wisdom which they had recognised to be superior to that of man; they believed in a power which they had felt to be competent to still wind and wave, and to provide them with everything requisite in the way of food and clothing; they were satisfied they were in the hands of a loving, a kind, a considerate, and a merciful being, who would withhold from them nothing, either in the way of spiritual gifts or temporal mercies necessary for them to have. They cast aside their nets, walked out by faith, as Abraham did before them, and they had their reward. It is not our purpose to follow them over the highways and through the byeways of their earthly career, or note down all the leading events and circumstances in their chequered lot. With John, and with John alone, we have at present to do, and to a few of his leading characteristics we shall confine ourselves.

It is abundantly evident from the Sacred Record that John was a peculiar favourite of the Saviour. He is said to have been the disciple whom He loved



—that is, whom He specially and emphatically loved—and there can be no manner of doubt that there was very much loveable about him, in his own nature, in the genial spirit with which he was endowed, and in the superadded gifts and graces of the Holy Spirit with which he appears to have been most liberally supplied. It seems to admit of no question that John, like the Saviour himself, was the very personification of love. He breathes it out everywhere, and acts it out on every occasion, if we except the single instance in which, exasperated by the conduct of the Samaritans towards his Master, he would have called down fire from Heaven to consume them. He kept close to his Divine Head, as did Salome, his pious and devoted mother; was warmed by His love, and reflected that love on all around him. He was present at nearly all the great miracles performed by Christ; he was honoured by seeing his Saviour on the Mount of Transfiguration, revealed in all the glory of his Godhead; he was present to witness the restoration to life of Jairus' daughter, and the raising of Lazarus from his apparently hopeless grave; he was a leader in the triumphant procession into Jerusalem, when the people cried, "Hosanna to the son of David!" and strewed their palm-leaves and branches in the path of Him whom they hoped to see proclaimed as their Great Deliverer and King; he leaned on the bosom of Christ at the Paschal Supper; he was at His elbow in the Garden of Gethsemane when He was betrayed and taken before the High Priests and Scribes; he was able to get into the Hall of Annas, when all the other disciples, save Peter, had forsaken their Lord; he was the only one present at the crucifixion, even the valiant Peter himself having fled at the sacrifice; and, next to Mary Magdalene, he was the earliest at the sepulchre to behold the stone rolled back, the grave-clothes in order in the new-made tomb, and the risen and exalted Saviour triumphing over death and the grave! More remarkable still, he was the trusty and loving friend to whom the Saviour, with his dying breath, committed his mother, Mary. The Scripture narrative on this interesting fact is most impressive, John himself being the writer. "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple,

Behold thy mother! And from that hour the disciple took her into his own home. He was thus highly honoured, and he was worthy of the honour; he was thus nobly taught, and he learned how nobly to teach others.

Without entering too minutely into the teachings of John, who can fail to be deeply impressed with the length and breadth, and height and depth, of the tenderness and love which characterise them. No apostle has displayed more, not one even so much, of the deep compassion and profound sympathy and over-flowing love which distinguished his Great Master. His Gospel is strikingly simple and sublime, and his Epistles are a model of pure, refined, tender, and sublimated doctrine and precept. John has kind and good advice to give to everybody in every station and condition in life, and he gives it as a venerable father, who has studied human nature, knows its weakness and sins, and is entitled to be heard. His favourite form of address is, "My little children;" he proceeds on the assumption, that "If we say we have no sin, we deceive ourselves, and the truth is not in us;" while "if we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and he goes on to show that there is only one right way of serving God, and that is by "keeping his commandments." What a glorious set of principles and doctrines are found in the third chapter of his first Epistle, in which purity of thought and life are urged and commended with true apostolic fervour and zeal! "Little children," he says, "let no man deceive you; he that doeth righteousness, is righteous;" "he that committeth sin is of the devil." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "My little children, let us not love in word, neither in tongue, but in deed and in truth." Then, in the fourth chapter of the same Epistle, see how he dwells on love to God and love to man, as the whole sum and substance of the Gospel! "Beloved," he writes, "let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love." "Beloved, if God so loved us, we ought also to love another." "God is love, and he that dwelleth in love dwelleth in God, and God in him." "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen." "This commandment have we from Him, that he who loveth God loveth his brother also." There are many similar embodiments of the love idea in John's Epistles—indeed, as we have already said, John's leading characteristic was love. He felt it towards God and towards men; it was a ruling and reigning principle of his life and conduct; and it eminently distinguished his disciples and followers.

There is reason to believe that John spent the greater part of his long life in preaching to the Gentiles. He lived in the province of Judea till war broke out with the Romans; he proceeded to Asia Minor between the years 66 and 70 of the Christian era, residing in the then famous city of Ephesus. From thence, owing to the terrible persecutions to which the early Church was exposed in the time of Domitian, he was banished to Patmos, a small and desolate island in the Ægean Sea. There he remained isolated from the world, holding converse almost alone with the Great Architect till the death of Domitian, and the accession of Trajan to the throne, and there he wrote that wonderful book—the Revelations,—which, by symbols and figures, reveals, it is believed, the state of the Church and world from the days of the Apostles till the end of time. He returned again to Ephesus, proclaiming the simple truths of God, in opposition to all the cumbrous superstitions and idolatries of the age; and he continued in that city till his death, which did not occur till he had reached the ripe old age of a hundred years. It is related of him, and the relation would seem to be founded on fact, that, towards the close of his life, he was not able to discourse as fully as had been his wont; that he had to be carried to the Church, and that when there, his sermon consisted of no more than this—"Little children, love one another." His disciples having asked him why he always dwelt upon love, his answer was, "Because it is the Lord's command, and if this be done it is sufficient." It is also related, by ancient and eminent Masonic authority, that when John was in his ninetieth year, Freemasonry, which had been a vigorous institution, had fallen very much into decay, many lodges having been entirely broken up, and only a few meeting in sufficient numbers to constitute their legality; and that, at a general meeting of the Craft, held in Jerusalem, it was observed that the principal reason for the decline of Freemasonry

was the want of a Grand Master to patronise it. The lodges therefore deputed seven of their most eminent members to wait upon St. John, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, yet having been early in life initiated into Masonry, he would take upon himself the office; he thereby completed by his learning what the other St. John had instituted by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons' lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist. It is worth mentioning, as a fact, that while there is evidence to show that all the early Apostles met violent deaths at the hand of their persecutors, he alone passed naturally and peacefully into a quiet grave. God permitted him—He, the source of love, permitted his Apostle of love—to fall, like a little child, gently to his last earthly sleep.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 308).

### BOOK III.—CHAPTER I.

ROBERT DE SABLUS, GRAND MASTER.

*Renewal of the war.—Battles before Acre.—Election of de Sable.—Arrival of the English and French.—Death of Sybilla, and disputes regarding the succession to the throne of Jerusalem.—Fall of Acre.—The King of France abandons the Crusade.—March against the Saracens.—Assassination of Conrad de Montferrat.—Peace concluded.—Richard returns to Europe.—A.D. 1189—1194.*

With the commencement of a new year, Saladin was joined by his son, Malek-el-Afdal, who brought with him large reinforcements of troops, and a great quantity of military stores and provisions. His arrival determined the Sultan to renew the war with the utmost vigour. Meanwhile the winter had not passed idly with the Templars, who, assisted by the other Christians, under the skilful direction of the Marshal Walter, dug deep trenches round the camp, threw up ramparts, and formed so complete a chain of defence, that, according to an Arabian historian, not even a bird could get in. They also filled up the ditch which protected Acre on the land side, and constructed three enormous towers to command the walls. These towers held from five to six hundred men fully equipped with their military engines. To render them incombustible, they were covered with a coating of ox-hides soaked in vinegar and mud, but in spite of thi<sup>s</sup>

protection, when the Templars rolled them forward to the attack, Ebn-Nejaz\*, a brazier of Damascus, set them on fire by discharging upon them a highly inflammable and unextinguishable composition, from brass pots. These machines had cost the Order an enormous sum of money, and the brethren were much chagrined at their destruction.

In the month of July, several short but sanguinary conflicts took place, in all of which the military Orders supported their name for dauntless courage. In one of these conflicts the Templars lost several of their bravest brethren through the incautious conduct of the Christians. Perfectly unacquainted with the military tactics of the Musselmen, and deaf to the remonstrances of the Templars, when Saladin's army broke, and pretended to flee, the Christians followed hotly and disorderly in pursuit, whereupon the Sultan charged the Templars at the head of his reserve, and completely surrounded them. The Knights, however, instantly closed their ranks, made a desperate resistance, and succeeded in cutting their way to the camp through the dense masses of the enemy, but leaving dead upon the field of battle many a gallant comrade. But Saladin had little cause to boast of this encounter. For every Templar that fell, ten of his men bit the dust.

Although losing great numbers of their troops needlessly in these conflicts, the Christians never seem to have grown intimate with the Musselmen mode of fight, for battle after battle, no sooner did the enemy break and flee, than they abandoned themselves to pillage, and fell an easy prey to the Parthian foe. The Templars in vain remonstrated with the leaders, upon this dangerous and absurd practice, but they were either unable or unwilling to curb the reckless plunderers, and thus not only did the pillagers themselves fall victims to their cupidity, but Gerard de Ridefort and the Templars lost their most precious lives. Had examples been made of these pillagers, and a score or so of them strung up, victory would have crowned the arms of the Crusaders; but where there were so many leaders, and every one heedless of command, save from his immediate chief, it is not to be wondered at that success in these encounters smiled so faintly on the Christian arms.

In spite of these drawbacks, the siege of Acre was conducted with so much skill, that the inhabitants were reduced to the greatest straits. By means of pigeons, divers, and the like, and by taking every advantage offered by the carelessness of the Christians, they still succeeded in keeping up communications with Saladin, who assisted them as opportunity presented itself. By such help the fall of the city was delayed.

The Templars used every precaution to prevent supplies being conveyed to Acre, and to cut off all communication by the sea, armed one of their galleys, which they despatched to capture the Tower of Flies, a strong fortress built upon a rock, surrounded by the sea, and commanding the port of Acre. They were unsuccessful in this attempt, for the attacked, by means of their destructive fire, set the galley in flames and all on board perished. On another occasion, when the Templars had constructed two immense battering machines, the besieged succeeded in destroying them with the fire.† Finding these schemes futile, it was resolved to reduce the city by famine.

(To be continued.)

### MASONIC NOTES AND QUERIES.

#### GRAND LODGE OF ANCIENT MASONS IN GERMANY.

See the communications, pages 128 and 147 of the present volume, and see Mr. Wyatt Papworth's paper, "Masons of England and their Works," *Freemasons' Magazine*, vol. vii., page 169. The words taken from my bundle of literary and Masonic notes are, "It is said to be clearly ascertained that the Grand Lodge of ancient Masons in Germany was not formed until so late as the year 1452." The words of Mr. Papworth are, "In Germany, it may be mentioned, it is clearly ascertained that the Grand Lodge of Masons of that country was not formed until so late as 1452."—C. P. COOPER.

#### CHAPTER OR CHARTER.

An edition of Ahiman Rezon, published in Dublin by a worthy brother, and dedicated to William Earl of Blessington, among other curiosities has a copy of the Chapter of Incorporation of Free and Accepted Masons. I suppose it means charter, and not chapter, as it begins with George the Third by the grace of God, &c. Can any of your readers inform me if the said charter is still in existence and applicable to Freemasonry in the present day?—V. B.

#### PERPLEXITY.

An Oxford Fellow-Craft writes in what he calls a "pitiable perplexity." Some extracts from recent numbers of the *Freemasons' Magazine* which he encloses will explain this perplexity. I subjoin them. There are some introductory words which I have thought it better to omit.

"The first eminent brother, member of the German Union of Freemasons (writes my young correspondent), affirms that much good has been done to the Craft by the labours of such Masons as Bro. H. B. White, author of an interesting article on Freemasonry and Christianity, as their researches have culminated in placing the *key-stone of Revelation in the arch of the Craft*. Again, he quite agrees with Bro. White as to the Christian nature of ancient

\* Marigny, "Hist. des Arab," A.D. 1189.

† Bohadin, C. 78, 84. Ibn. Alat., pp. 510, 514. Vinsauf L. i., c. 36.

Freemasonry from the beginning down to A.D. 1813; but he thinks that since then a man can become a true Mason, even if he is not a Christian."

"The second eminent brother (my correspondent writes), member of the German Society, Leipsig, says Bro. White gravely enunciates the startling doctrine that Freemasonry is Christianity. Then, after intimating that he is himself a Christian, he proceeds—but if Freemasonry is Christianity, he can no longer expect to meet brethren who are Unitarians, Musselmen, Hindoos, Jews, Chinese, &c., in the lodge, a circumstance at variance with what he has been taught. Again, to say that Christianity is the original of Freemasonry, is to proclaim the Order sectarian, and not universal, limiting its members only to Christians. Again, in his opinion, *the very discussion of a presumed Christian origin of Freemasonry is against all Masonic teaching and law*, and has arisen within these few years amongst brethren whose zeal for the cause of the Cross makes them intolerant to the claims of frail humanity. It is the height of arrogance to assume such an origin of our Order."

The foregoing extracts are followed by a string of questions; but "non nostrum tantas componere lites." My correspondent not long ago greatly distinguished himself in the schools. He has intelligence and learning amply sufficient for the formation of an opinion without an old man's aid. In the columns of the *Freemasons' Magazine* there are, if he will only take the trouble to search, all the materials that he wants for the due exercise of his logic in the matter. There are all the requisite premises. He has only to put them in order and draw the conclusions, and he will have a series of syllogisms affording the knowledge he so much desires.—C. P. COOPER.

#### ORDER OF THE GARTER.

In the corrected edition of "Ashmole's History of the Garter," published in 1715, the names of Lord Hastings and the Earl of Avzanches are not mentioned among the knights elected during the reign of Henry the Sixth. During the reign of Edward the Fourth, William Lord Hastings was elected. Was there a Lord Hastings in the time of Henry the Sixth? If so, how came the favourite of Edward the Fourth by the title? Who was the Earl of Avzanches? Perhaps Bro. Harris will propound these matters to the *Athenæum*.—ANTHONY ONEAL HAYE.

#### CHRISTIAN ORIGIN OF MASONRY.

Dear Bro. "F. L. P.," it is in Bro. Hughan's first "Analysis of Ancient and Modern Freemasonry" that you will find the passage respecting the Christian origin of Masonry. That zealous Mason there gives examples of the Christian character of the Craft from which, he says, the Grand Lodge of England and all the other Grand Lodges have been derived: and he states that he holds the opinion that Masonry is of a Christian origin.—C. P. COOPER.

IF one defrauds you and exults thereat, he is the most to be pitied of human beings. He has done himself a far deeper injury than he has done you. It is him and not you, whom God regards with mingled displeasure and compassion, and His judgment should be your law. Among all the benedictions of the Holy Mount there is not one for this man.

#### CORRESPONDENCE.

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

#### GRAND ORIENT OF FRANCE.

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

Dear Sir and Brother,—Your correspondent who is supplying you with his experiences in France should have paused before he went further. He thinks because the subject is new to him that any small amount of information he gets hold of must be right, when he has got hold of a subject beyond his grasp. He is not obliged to know all about the subject, and there are not so many in France who do. The history of the embittered quarrels between the Grand Orient and Supreme Council is to be found chiefly in pamphlets rarely accessible, the account in books being mostly on the Grand Orient side. These squabbles were often equally disgraceful to both sides, for they were embittered by political rancour. One simple solution is this. The Grand Orient during the Empire was Bonapartist; at the Restoration it was put under Bourbon officials; after the Revolution of July, it became Liberal; and under the Second Empire, as all know, Bonapartist again. It very naturally happened that many of the Bonapartist Masonic dignitaries of the Imperial Grand Orient joined the Supreme Council after the Restoration; and after the Revolution of July the Supreme Council consisted of Bonapartists and Legitimists of high rank and social standing. It is not easy under any circumstances for a stranger to discriminate in a contest of this nature, in which the real issues are not always those put forward, but as has more than once happened dependent on personal considerations.

Your correspondent has fallen into the hands of old and embittered partisans of the Grand Orient, or he could not have made the statements he has. His faith must have been ready, when he tells us that the lodges of the Supreme Council are the notorious hotbeds of infidelity, all belief in God being considered as "retrograde" there. It is, unfortunately for him, a notorious fact that it is in the fold of the Grand Orient that this predilection has been manifested; and it is well known that on the establishment of the new Constitutions a sharp fight was made for the suppression of the name of the "G. A. O. T. U.," and that it is only by the absolute power of the majority that the formula A. N. D. G. A. D. L. U. figures on every Masonic document, and not by any means with the goodwill of a large body of the officials and members of the lodges, as the published proceedings of the Conseil de l'Ordre will show him.

Your correspondent must, indeed, have fallen into strange hands, or he would have known that the Supreme Council is not now under the ban of the Grand Orient, nor has it been for some months, but that an *entente cordiale* has been established between the two bodies, as in former times. Thus all the invectives of your correspondent are thrown away.

On looking at the Bulletin du Grand Orient de France your correspondent will see that the two bodies exchanged complimentary invitations at their respective Solstitial Fêtes of the Winter St. John.

In consequence of this, on the 28th December last, at the solemn sitting of the Grand Orient of France,

after the M.W.G.M., General Mellinet, had been enthroned and saluted, and after distinguished visitors had been previously received, including R.W. Bro. Robert Hamilton, A. and A. R. 31°, and District G.M. of Jamaica, it was announced by the Grand Expert that a deputation of the Supreme Council (*sic*) had arrived. The M.W.G.M. having called upon all the members of the Grand Orient to rise and pay "all the Masonic honours due to the representatives of a friendly Masonic Power," the deputation entered, consisting, on account of the illness of the M.P.S., of Ill. Bro. Vicomte de la Jonquière, acting as M.P.S.G.C., E. Barthe, Le Batteux, Crémieux, Genèvey, Malapert, Meurizet, Moitié, Schwabe, and Zegelaar. These brethren, entering the temple with their lodge standard at their head, were conducted to the pedestal under the arch of steel.

The G.M. addressed them in "the most fraternal and sympathetic terms." He told them how happy he felt in the *entente cordiale* which thenceforth united the Grand Orient of France and the Supreme Council; and to seal, as he might say, this happy and fruitful union publicly, he received them with a triple battery.

Ill. Bro. de la Jonquière replied in the same terms and manner; and it is then described that he was seated at the right hand of the M.W.G.M., the other members occupying seats reserved for them in the E.

The Grand Orient afterwards adjourned to banquet in their fine hall, which was specially decorated. "The banner of the Supreme Council was placed in the E. alongside that of the Grand Orient of France."

The second toast being that of the "M.W.G.M.," the M.W.G.M. gave the third toast, "The Representatives of the Supreme Council, with the names of M. Ill. Bro. Viennet (M.P.S.), M. Ill. Bro. Allegri (L.G.C.), and M. Ill. Bro. de la Jonquière, Happiness and Prosperity."

Bro. de la Jonquière returned thanks; and Ill. Bro. Genèvey, of the Supreme Council, obtained leave to speak. He advocated combined action for the development of true Masonry, and for its defence against their common enemies.

Bro. de St. Jean, President of the Council of the Grand Orient, responded in like terms, avowing that the Grand Orient had invited reconciliation, which the Council looked upon as a great event for Masonry, "while preserving for each jurisdiction its autonomy and its independence."

The last toast was celebrated with "French" honours, and "Scotch" honours, in compliment to the two rites.

Then Ill. Bro. Crémieux, of the Supreme Council, the famous advocate, arose and made a brilliant speech, celebrating the union between the Grand Orient and the Supreme Council.

The G.M., "whose emotion was great, responded to this brilliant improvisation by a few ardent words, which depicted the sentiments of which his heart was full; and then these two brethren, moved by a sympathetic impulse, gave each other, amid the plaudits of the whole assembly, the fraternal accolade."

"The labours of the evening," says the report of the Grand Orient, "closed under the impression of this fraternal kiss, the pledge of the candid friendship between the two Masonic powers."

And thus ended this thoroughly French scene; and

thus have ended for the present these contests between the two jurisdictions; and your correspondent is consequently behind the mark. He has lived in a strange atmosphere; and if he lives till the French lodges of either rite adopt the English ritual, he may hope to live long enough in a world of his own.

Yours fraternally,

R. N.

### THE FELLOW-CRAFT DEGREE.

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

Dear Sir and Brother,—The Egyptians had so great a regard for silence and secrecy in the mysteries of their religion that they set up the god Harpocrates, (to whom they paid peculiar honour and veneration) who was represented with his right hand placed near his heart and the left down by his side, covered with a skin before, full of eyes and ears, to signify that of many things to be seen and heard few are to be spoken.\* Lempriere says that he is also represented as holding one of his fingers on his mouth, and from thence he is called the God of Silence, and intimates that the mysteries of religion and philosophy ought never to be revealed to the people. The Romans placed his statue at the entrance of their temples.

Might not Freemasons judiciously follow their example?

In "Tancred," one of Disraeli's earlier works of fiction, he says that the usual mode of salutation in the East is given by the hand being pressed to the brow and to the heart as a sign of fidelity. The latter sign is always given by guests and dependants to their host or master.

Yours fraternally,

✠ E 30°.

### MASONIC BOOKMARKERS.

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

Dear Sir and Brother,—A year or two ago you kindly inserted a letter announcing the preparation of Masonic and other bookmarkers by myself for the benefit of the charities, which, however, appeared to receive no attention, as it did not bring any communications. If you can afford space, I desire now to announce the progress I have made in the variety, the quality, and the pecuniary result, being prompted thereto by an inquiry about them made at your office, to which you reply in your notices to correspondents this day.

The sale hitherto has been almost restricted to the Channel Isles and Devonshire, in which I have resided, and to Manchester, Birmingham, and Kidderminster, which I have visited. These places are, therefore, pretty well supplied; and I am desirous to make the project known in other districts, in the hope of being able to make further contributions, for, having much leisure, I purpose continuing the work as long as I can obtain orders. I always keep in hand a stock of about 200, so as to prevent delay in forwarding those which are required.

The bookmarkers are not, as is generally the case with such things, merely ornamental; but I endeavour to utilise them, and with this view have formed the

\* Extract from the "Freemasons' Monitor," by Z. A. Davis. Philadelphia.

following varieties, four of which it will be seen are not connected with Masonry, and are, therefore, available for all, whether members of the Craft or not.

1. Prayers on entering and leaving church.
2. Short morning and evening prayers.
3. Grace before and after meat.
4. Short Scripture sentences.
5. General Masonic, with mottoes quoted from Masonic works.

6. A set of four, showing the places at which the Lodge Bible should be open for the several degrees.\* Each bookmarker is printed by hand on both sides, and ornamented with ribbon, &c.

There are nearly twenty different forms of prayer of each sort.

There are nearly 300 different Masonic quotations from which to select.

All the bookmarkers are illustrated with Masonic or ecclesiastical designs, executed in coloured inks, of which there are nearly 300.

Thus it will be seen that in the execution of a large order there need not be two alike.

From this source I have been able to send £10 10s. to the Boys' School, £10 10s. to the Girls' School, and £10 to the Benevolent Institutions for Aged and Decayed Masons and their widows, besides more than 20 guineas previously to the charities and other Masonic purposes, from the profits of my published Masonic pamphlets; making a total of upwards of £50. Hitherto the whole sum received (minus cost of materials) has been thus devoted, but in future it will be one-half.

Persons wishing to make contributions to bazaars will find these bookmarkers peculiarly suitable to the purpose; and where this is stated as the object, one extra will be sent with every dozen.

The price is 1s. each; 6 for 5s.; 12 for 10s.; 25 for £1. An order for any number, even for one, accompanied by a remittance in postage stamps or by post-office order, may be sent to Dr. H. H., 3, Plymouth-road, Totnes, Devon, which will be at once executed by book post. It is desirable that it should at the same time be stated exactly which sorts are required, and how many of each.

In conclusion, you have already kindly given me support in this effort to add to the resources of our charities. Any further assistance from yourself and your friends will be esteemed a favour by

Yours fraternally,

H. H.

3, Plymouth-road, Totnes, Devon,  
April 18, 1868.

#### DERIVATION OF TYLER AND COWAN.

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

Dear Sir and Brother,—As perhaps some of the junior brethren may not have considered the meaning and derivation of the above two words, allow me, through the medium of your *Magazine*, to give my opinion on the subject. Tyler (which, I think, should be spelt with *i* rather than *y*) appears to be derived from the French "tuilier," a tile-maker,

hence, one who covers with tiles. If this be correct, its Masonic meaning at once becomes evident.

Cowan, or, according to strict analogy, *couan*, is deducible from "écoutant," the present participle of the French "écouter," to listen, which is akin to the Latin "ausculto," and the Greek ἀκούω. Its applied meaning, therefore, will be a listener, in a bad sense, or eavesdropper.

Yours fraternally,

D. CARROLL, M.M., 941.

Great Budworth, Cheshire, April 14.

#### IRISH LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—Allow me to thank "J. L. W.," of Sligo, for his letter in last week's *Magazine*. I am glad to learn I was mistaken as to the style of aprons in Irish lodges, and regret that I was induced to make the statement on incorrect information. I fear, however, that the practice of appearing in lodge without regalia does prevail to some considerable extent, as several English brethren inform me that they have witnessed such conduct in different lodges. It is, however, a practice which only needs to be exposed to be corrected; and a Dublin brother writes to say that in all the Metropolitan lodges of Ireland Masons must be aproned in lodges.

Yours fraternally,

THE WRITER OF THE ARTICLE  
ON THE G. O.

April 20th.

#### 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. M. M. wishes to exchange a jewel of No. 29.
3. 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.
4. T. B. would exchange copies of seals.
5. V. B. will be glad to purchase either new or second-hand Rosettes, distinguishable of the Arch Papal Church; also wanted an old York Ritual.

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

\* Every lodge should have one or more copies of this set, as the matter is rarely attended to.—ED. F. M.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

THE GRAND FESTIVAL of Ancient, Free, and Accepted Masons of England is appointed to take place at the Freemasons' Hall on Wednesday, the 29th inst. Bro. the Right Hon. the Earl of Zetland, K.T., M.W.G.M., will preside.

In accordance with the unanimous wish of the members of St. David's Lodge, No. 384, Bangor, a special meeting was convened, on the 8th inst., for the purpose of presenting to Bros. John Coles Fourdrinier, P. Prov. G.W., and Wm. Swanborough, P. Prov. G.D., a P.M.'s jewel. A goodly number of members and several visitors assembled, and the proceedings passed off in a most satisfactory manner, a full report of which will appear in our next.

BRO. GEORGE TEDDER.—We beg to call the attention of our readers to the advertisement of our esteemed brother, whose benefit takes place at St. James's Hall on the 4th of May.

### METROPOLITAN.

ALBION LODGE (No. 9).—This lodge held its last meeting prior to the recess, on Tuesday, the 7th inst., at the Freemasons' Tavern, Gt. Queen-street, under the presidency of Bro. S. Coste, W.M., assisted by a goodly muster of the officers and brethren. The lodge was opened in due form. A ballot was taken for Mr. G. H. Donaldson, proposed by Bro. Lemiere, seconded by Bro. Willey, I.P.M., as a candidate for initiation, he was duly elected and initiated into the mysteries of ancient Freemasonry in a most impressive manner by the W.M., it being the first opportunity he had had of showing how proficient he was in the duties of his office. This was occasioned, we regret to learn, by severe illness which had hitherto prevented the W.M. from regularly officiating. This being the evening to arrange the summer excursion, Bro. Burton, P.M. and Sec., in accordance with the notice already given, moved that a summer excursion do take place as usual, and that a sum of four guineas be voted towards the expence of conveyance, which was seconded and carried unanimously. Bro. Willey, I.P.M., then proposed that the brethren go to Broxbourne as last year, and that a sub. com. be appointed to carry out the arrangements; this proposition was also seconded and carried. £5 5s. was then voted to Bro. Willey's list, he having kindly consented to stand as one of the Stewards for the next Festival of the Boy's School. The brethren adjourned to banquet which was well served. The visitors present being Bros. Etches, United Pilgrims; F. Catty J. Walker, London, 108; Foucard, Jubilee Lodge; C. Sloman Robert Burns Lodge, 25, &c. The evening was as usual very happily spent, Bros. Willey, Lemiere, Albert, Mitchell, Sloman, Stanley, E. Coste, &c., contributing to the harmony, and the brethren retired at an early hour.

EGYPTIAN LODGE (No. 27).—The duties of this vastly increasing lodge were resumed at Anderton's Hotel, Fleet-street, on the 2nd inst.; Bro. John Coutts, the courteous W.M., being as usual punctually at his post, well supported by his officers and a large number of the members. The lodge was honoured also by several visitors. The usual preliminaries subsequent to the opening being disposed of, Bros. Newton and Coulman as candidates for the third degree, were tested, considered qualified, and as a reward of merit were raised to the dignified position of M.M. Bros. Corlett and Potter were also favoured with an advanced degree, that of being passed as Fellow Crafts: and Messrs. W. J. Westenhall, E. J. Thurlow, and Donald Macrae, having been regularly proposed and successfully balloted for, were introduced and enlightened by an acquaintance with the early portion of the mysteries of Freemasonry. After this, a ballot was taken for the readmittance of Bro. Henry Evenden,

a former member of the Egyptian, and now a P.M. of the Belgrave Lodge. The ballot was favourable and Bro. Evenden declared to be re-elected as a regular member of No. 27. The brethren and visitors were then invited to the banquet, which was in the usual style of excellence for which Anderton's Hotel is justly famous. The W.M. proposed the usual loyal and Masonic toasts, in speeches replete with feeling and good taste, which were heartily responded to. Bro. Buss, in one of his humorous orations, proposed "The Health of Bro. Coutts," making some very just remarks upon the efficiency of that excellent Master, nothing he said could show the high estimation in which the W.M. was held, more than the fact of the brethren re-electing him a second time to the chair. If the W.M. felt proud of such re-election, the brethren felt much more proud of having seconded the continued reign of so excellent a chief. Bro. Terry returned thanks for the toast of "Success to the Masonic Charities" with such eloquence and pathos, as to induce several members to respond to his call on behalf of "The Aged Freemasons and their Widows." The visitors included Bros. Terry, P.M. 228; H. M. Levy, P.M. 188; Hardwick, 673; Humphreys 25; and G. Tedder, 11. Some excellent songs were sung by Bros. Tedder, Brewer, Skidmore, and H. M. Levy, affording great satisfaction. Bro. D. H. Jacobs during the evening also sang an admirable song, composed by Bro. Berri, P.M., which was received with applause, almost anti-Masonic.

LODGE OF FAITH (No. 141).—The W.M. of this good working lodge, Bro. Alfred Ellis Harris, called a meeting of the brethren on Tuesday, the 14th inst., at Anderton's Hotel, at five o'clock precisely. The lodge was opened and the minutes of the last meeting read and confirmed. Bro. Oppenheim was introduced and so satisfied the brethren of his fitness for advancement, that the W.M. ordered arrangements for the sublime degree of M.M. to be administered, which ceremony was beautifully and eloquently rendered, Bro. Oppenheim confessing himself highly instructed and delighted with the great addition to the previous degrees. Bros. Tilley, Gledhill, and Kennett, having shown equal attention to their studies—since taking the first step—were passed to the second regular step in the Order. The following gentlemen, Messrs. Leon Corper, Jacob Corper, and G. Lovell Parkinson, having been balloted for and declared unanimously elected, were prepared for initiation and placed before the W.M. to receive the light of Freemasonry. This ceremony like the other was admirably rendered—the newly made brethren being impressed with the solemnity of the degree—and expressing themselves anxious for further knowledge, when deemed worthy of so great a favour. These interesting ceremonies ended—a ballot was taken for the admission of an American brother, Bro. A. N. Jacobson, as a joining member. The ballot being declared satisfactory, Bro. Jacobson was enrolled as a regular member of No. 141. The lodge was then closed in due form, and the brethren adjourned to a splendid banquet, provided in Bro. Clemow's usual style, and well superintended by Bro. Smith, the indefatigable manager. Upon the removal of the cloth the W.M. proposed "The Queen and the Craft," making some pertinent and graceful allusions to that great lady, and drawing attention to the high estimation in which she was held by every member of our Fraternity. The several Masonic toasts which followed were admirably given and responded to. The visitors were Bros. H. M. Levy, P.M. 188; Murrough, 92; Terry, P.M. 228; H. Potter, 11; Fulter, 19; J. Frankford, and Carter, P.M. 228, the last named brother returning thanks for the kind reception the visitors had met with, not that it was a rare occurrence, quite the reverse. The hospitality shown by the brethren towards each other has become a stereotyped matter, and he was afraid that the returning thanks for such repeated kindnesses, were also becoming stereotyped. The brother concluded after an elaborate speech, in which he complimented the excellent working he had seen that night, and congratulated the lodge on having so superior a W.M. Some good singing, &c., enlivened the evening, kindly contributed by Bros. H. M. Levy, Parkinson, and Murrough.

ALFRED LODGE (No. 780).—This lodge held a meeting at the Star and Garter, Kew, Ealing, on the last Friday in the preceding month, an excellent muster of the brethren being present. Bro. Cary, W.M., assisted by his Wardens Bros. S. May, and Cullewood, and other officers proceeded to open the lodge, which was done in proper form, followed by the usual reading of the minutes of the previous meeting, which received unanimous confirmation. Three brethren having proved themselves genuine



workmen in the Craft degree, were honoured by being enrolled among the Master Masons of the Order. Two other brothers recently initiated also sought advancement. Upon trial, being found worthy, they were entrusted with the F.G. degree. After this Mr. John Reeve—superintendent of the Royal Alexandra Palace—having been successfully balloted for, was introduced and received the benefit of the initiative degree, for which he returned thanks, assuring the brethren that although at this early stage of the proceedings he could not say much upon the Order, he was satisfied from what he had that night heard, that to be a good Mason, was to be a good man. The usual toasts, &c., followed the banquet which was well provided by Host Banks, and a happy evening resulted. The visitors were Bros. Foxall, Crystal Palace Lodge; and Edmonds, Hopkins, Whiling, and Dr. Pope.

### PROVINCIAL.

#### CUMBERLAND AND WESTMORELAND.

KIRKBY LONSDALE.—*Underley Lodge* (No. 1,074).—A lodge of emergency was held on Wednesday, the 14th inst., at seven o'clock, at the concert hall. In the unavoidable absence of Bro. Capt. Braithwaite, W.M., his chair was filled by Bro. John Bowes, P.M., Prov. G. Reg., who was supported by Bros. J. Atkinson, P.M. 768, as S.W.; Henry Davis, J.W.; William James, Treas., as J.D.; W. Dodd, Sec., as I.G.; W. Romaine Gregg, Thomas Eastham, Rev. R. C. Garnett, Chap.; Robert James jun., and Thomas Anderson, Tyler. The lodge was opened in solemn form and with prayer according to ancient custom. The acting W.M., Bro. Bowes, stated that the business of the meeting was to ballot for and if elected to initiate Mr. Robert James jun., who had been duly proposed and seconded. The ballot box was then sent round, and on its return to the E. the acting W.M. declared the vote unanimously in the candidate's favour, and he being in attendance was introduced in due form. It being now stated that the candidate was under the age of twenty-one years, the acting W.M. demanded the necessary dispensation which was handed to and impounded by him as showing the authority by which he acted. The ceremony was then proceeded with, the Chaplain delivering the charge. The acting W.M. drew the attention of the brethren to the fact that a petition was about to be presented to the Supreme Grand Chapter for a warrant of constitution for a R.A.C. to be attached to lodge in accordance with the resolution unanimously passed at a previous meeting, and further that Bro. H. Davis, J.W., had the petition prepared ready for signature. There being no further business the lodge was closed with the usual solemnities, and the brethren separated in harmony.

#### DURHAM.

DURHAM.—*Harbour of Refuge Lodge* (No. 764).—The regular lodge was holden in the Masonic Hall, West Hartlepool, on Tuesday, the 14th inst., when there were present Bros. W. C. Ward-Jackson, P.S.G.W., W.M.; George Kirk, M.D., P. Prov. J.G.W., P.M.; Harpley, I.P.M.; Emra Holmes, W.M., St. Helens Lodge, 531; W. W. Brunton, P.M., P.G. Reg.; Rank, P.M.; Gourley, M.D., S.W., &c. The lodge being duly opened with solemn prayer, the W.M. proceeded to initiate George Chapman into the mysteries of Freemasonry, being assisted by Bro. Harpley who gave the secrets of the degree, and Bro. Emra Holmes who delivered the address in the N.E. Bros. Peacock, and the Rev. T. Haslewood, having passed the requisite examination were entrusted, and upon the lodge being opened in the second degree they were regularly passed to the degree of Fellow Craft, the W.M. conducting the ceremony, and the I.P.M. presenting the working tools. The other business of the lodge having been disposed of, the brethren retired for refreshment. Bro. Lohden presided at the harmonium with much ability, and it is not to be doubted but that the introduction of music into the ceremonies has very much added to their beauty and impressiveness.

#### ESSEX.

##### COLCHESTER.—*United Lodge* (No. 697).

The installation of Worshipful Master of this military lodge was held on Easter Monday, at the Lodge-room, George Hotel. Besides its own members there was a large number of

brethren from other lodges in the province, including those of Ipswich, Brightlingsea, Rochford, Southend, &c. The choice of W.M. had fallen upon Bro. J. Newman, Quartermaster-Sergeant 4th Depot Battalion, the first non-commissioned officer, we believe, who has ever attained the first position in this particular lodge. The ceremony of installation was as usual very ably performed by Bro. Peter Matthews, P.M., Prov. G.J.G.W.; and Prov. G. Dir. of Cers. for Essex. The following officers of the lodge were also appointed and invested with their respective insignia of office:—Bros. Sutherland, P.M., A.C.G., S.W.; C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, Sec. and Treas., United Lodge, J.W.; Ray, S.D.; Calthorpe, J.D.; Eustace, I.G.; Witten, Tyler.

At the conclusion of the business, the members and visiting brethren sat down to a sumptuous banquet in the Lodge-room. The newly-installed W.M. presided, supported by Bro. P. Matthews. The various officers occupied their allotted positions; and the other members not in office present were—Bros. Crick, Donnelly, Shaw, Jenkinson, Smith (Essex Rifles), Rix, and Middleton.

The neighbouring lodges represented were:—

No. 51, Angel, Colchester.—Bros. Becker, W.M.; Darken, P.M.; Ralling, Evans, Simpson.

No. 160, Rochford.—Bros. Pizzey, W.M.; and F. Wiseman, Rochford.

No. 225, St. Luke's, Ipswich.—Bros. W. Davey, W.M.; and Barber, Sec.

No. 433, Lodge of Hope, Brightlingsea.—Bros. Riches, W.M.; and Wiseman, Sec.

No. 570 (I.C.), 5th Dragoon Guards.—Bros. M'Sheehy, W.M.; Sharpe, Sec.; and Lennon.

No. 1,000, Southend.—Bros. Rowley, W.M.; and Cox.

After the toast of "The Queen and the Craft," the usual honours were accorded to the Grand Master and Grand Officers of England; and similar compliments being paid to the Grand Lodges of Scotland and Ireland, the former was responded to by Bro. Sutherland, and the latter by Bro. Sheehy.

Bro. Peter Matthews, in returning thanks for the toast of "The Provincial Grand Master and Prov. G. Officers for Essex," expressed regret that the R. W. Bro. Bagshaw had been prevented by ill-health from being present. As one of the grand officers, he rejoiced to see the progress Masonry was making in this province. In availing himself of the privilege of proposing the next toast, he must say that he did so with mingled feelings. Last year he had the privilege of installing in the chair of this lodge an able and promising military officer, Bro. Capt. Sheringham. Shortly afterwards he left this country for the West Indies, and he was now no more. He (Bro. Matthews) had been looking forward to the pleasure of meeting him to-day; and it had been a great shock to him to learn that he had passed away, and that both the army and Freemasonry had been prematurely deprived of one who seemed destined to become a bright ornament to each. Having paid this slight tribute of praise to one who was gone, he might just allude to the way in which the vacancy had been filled. By the express wish of the late W.M., Bro. Sutherland had undertaken to carry on the business of the lodge during Captain Sheringham's absence, and great praise was due to him for the manner in which he had maintained its efficiency and prosperity. Now they had a new W.M., and it was a proud thing to see a non-commissioned officer rise to that position in the short space of two years. It redounded much to Bro. Newman's honour and credit; and it was pleasing to see two of the most influential members of the lodge, who had themselves more than once filled a similar position, taking office under his Mastership. Bro. Newman had done his work to-day as a Master ought to do, and he was sure they all felt as he did, the fullest confidence that he would do his duty in the future. He begged to propose "The health of the Worshipful Master of the United Lodge."

The W.M. briefly but warmly acknowledged the compliment, and expressed a hope that he should be able to conduct the business of the lodge during the ensuing year to the satisfaction of his brother members, and with some little advantage to the cause of Freemasonry.

The next toast from the chair—"The Health of the Visiting Brethren"—was associated with the name of the W.M. of the Angel Lodge, who returned thanks.

Bro. Sutherland passed a high eulogium upon the character of the late W.M., and proposed as a toast "The memory of



Bro. Captain Sheringham"—a tribute which was rendered with great solemnity.

"The health of Bro. Sutherland, as Senior Warden of the United Lodge," was next drank, and duly acknowledged.

Bro. Carnegie, who responded to the toast of "The Junior Warden and Officers," said perhaps he should be expected to make a few remarks as to what they had been doing. The lodge was a very young one, having only been founded 11 years, yet of the 31 original members, only two were left on the books of the lodge—viz., Bro. Major Burney, who had filled the office of Master of the Lodge; and Bro. Dr. Williams, an old Freemason and a much respected citizen of Colchester. During the period he had named 87 members had joined from other lodges on becoming stationed at Colchester; they had initiated 80, passed 80, and raised 71; and yet, with the exception of the Tyler, he (Bro. Carnegie) was the oldest member of the lodge, although his years counted only 9. Few lodges had, in the same time, done as much as they had in spreading Freemasonry, for their members had gone forth to India, Canada, the West Indies, and in fact to every quarter of the globe. He was happy to say that with all these changes, the funds of the lodge were still prosperous. The number of members was not so great as it had sometimes been, but still it was a fair average; they had always a sufficient attendance to work the Lodge, and he did not think they had met more than once during the past twelve months without having business to transact, which he thought spoke well for the usefulness of the United Lodge. The lodge worked in harmony with its elder sister—the Angel Lodge—whose members were always welcomed amongst them. The two lodges were on the best of terms with each other; there was no rivalry except as to who should do most for the good of Masonry; and no anxiety except as to who should show themselves best members of the Craft.

Several other toasts were drank, and during the evening some excellent songs were sung by Bros. F. Wiseman, Matthews, Eustace, &c.

#### KENT.

DOVER.—*Corinthian Lodge* (No. 1,208).—This flourishing lodge held its second meeting at the Royal Hotel, Clarence-place, on Monday, the 20th inst. There were present Bros. Adamson, W.M.; Thomason, S.W.; Laforest, J.W.; Neall, S.D.; Fuhr, J.D.; Prebble, I.G.; Rose, Tyler. The lodge was opened at six p.m., and the minutes of the last lodge read and confirmed. Bros. Miles, Ralph, Barton, Wilkins, Norris, Lovewell, and Newman, having answered the usual questions, were duly passed to the degree of F.C. The W.M. then resumed the lodge to the first degree, when the following gentlemen were initiated into the mysteries of the Craft, Messrs. Todd, Hussey, and Carter. Bro. Nils Herman Corfitson, of Sincerity Lodge 174, was proposed as a joining member; and Mr. Johann Friedrich Köster was proposed as a candidate for initiation. A resolution was passed to subscribe one guinea annually to each of the Charities, viz., the Boys' School, Girls' School, and Aged Freemasons and their Widows, also to take in the FREEMASONS' MAGAZINE, one year to be paid in advance. Bro. Peter Thomson having presented the lodge with a handsome Bible, a vote of thanks was ordered to be recorded on the lodge minutes for the valuable gift; Bro. Prebble having presented the lodge with an exquisite poor box, a vote of thanks was ordered to be recorded on the minutes for the valuable gift; a sum of thirty shillings was immediately placed in it to relieve poor and distressed Masons, the lodge was then closed and the brethren adjourned to refreshment, when the usual loyal and Masonic toasts were duly given and responded to; some excellent songs were sung by Bros. Popkiss, Norris, Marsh, Miles, Coleman, Barton, Wilkins, &c. A most happy evening was spent, and the brethren departed in a true Masonic spirit, hailing with joy their next meeting, which takes place on Tuesday, the 28th inst. Emergency having been called to initiate Mr. J. F. Köster, and to pass Bro. N. H. Corfitson of Sincerity Lodge 174.

#### LANCASHIRE (WEST).

LIVERPOOL.—*Temple Lodge* (No. 1,094).

Installation of Bro. Dr. J. Kellett Smith as W.M.

This lodge was opened at 3 o'clock p.m. on Wednesday, the 8th inst., at the Masonic Temple, Hope-street. There were present at the lodge the following:—Bros. T. Wylie, P. Prov.

G.J.W., P. Prov. G. Sec., P. Prov. G. Reg.; Mott, P. Prov. G.S.B.; Laidlaw, P.M. 216, 155; Prov. G.S.; Skief, P.G. Org.; Grimmer, P.M. 216, S.W. 155; Jones, P.M. 249; Richard Williams, S.W. 292; Henry Jones, J.W. 880; Hamer, P.G.T., P.G.T. of Ch., &c.; Jarvis, W.M. 823; M'Kune, W.M. 216; Dr. J. Stoford Taylor, P.M., P.Z. 249 and 823; Dr. Games, 292; Dr. Adams, Ireland; Rev. Dr. Page, Chap. of Lodge 1,094; Healing, 249; T. Berry, 823, &c.

A letter of apology was received from Bro. L. G. Starkie, P. Prov. G.S.W., High Sheriff of Lancashire.

The lodge on this occasion assembled in large numbers to do honour to Bro. Smith, W.M. elect.

The business transacted included the balloting of Messrs. Morley and M'Donald.

The lodge was opened in second degree, when Bro. I. K. Smith was presented to Bro. R. H. D. Johnson, P.M., the installing Master, by Bros. Wylie, P.G. Reg.; and Hamer, P.G. Treas.

The Sec., Bro. Marsh, read the charges to the W.M. elect.

The lodge was then opened in the third degree, when Bro. Smith was duly installed W.M. 1,094.

The whole of the lodge again assembled. The W.M., after the lodge was closed to first degree, appointed his officers for the ensuing year as follows:—Bros. J. M. Johnson, I.P.M.; E. M. Sheldon, S.W.; George Dyke, J.W.; Rev. Dr. Page, Chaplain; Thomas Marsh, P.M., Sec.; J. Wood, Treas.; R. Williams, S.D.; D. Watt Winstanley, J.D.; R. Domson, I.G.; Boucher, Newman, Gilbert, Stewards; R. H. D. Johnson, P.M., Dir. of Cers.; Ball, Tyler.

Bro. Smith, W.M., in a very impressive manner, duly initiated Bro. W. P. M'Donald into Freemasonry, the working tools being given by Bro. Dyke, J.W., in very excellent style.

The banquet which followed, at the Adelphi Hotel, at 6 p.m., was a most *récherché* affair, the company numbering fifty brethren.

The cloth having been cleared and the dessert on, thanks were returned to the G. A. by the Chaplain, the Rev. Dr. Page.

The W.M. said as there were many toasts to give he would hasten at once to proceed with the list.

"The Queen" was drunk with great applause, Bro. Gilbert giving "God save the Queen."

The other loyal and patriotic toasts were then given, Bro. Berry responding on behalf of the army, &c.

The health of the Grand Master of England, the Right Hon. the Earl of Zetland, and his deputy, Earl de Grey and Ripon. It was to him (the W.M.) a privilege to him to drink the health of the G.M. and his Deputy, as they set a good example to every brother present for their attendance.

The W.M. proposed the next toast, that of the "Health of the Provincial Grand Master and his deputy, Lord Skelmersdale."

Bro. Wylie, P.G. Reg., offered his sincere thanks on behalf of the Prov. G.M. and his deputy.

The W.M. proposed the toast of the "Masonic Charities," and was sure that the same would be well received by the brethren and visitors of Lodge 1,094. He need scarcely mention the name of Bro. Wylie to respond to that toast, feeling that charity was one of the corner stones of Masonry, and was most beautifully exemplified in every degree.

Bro. Wylie said he had a short time back attended the festivities of the schools in London, and was much pleased with the same, and the amount given to the Boys' School being £5,000 this year. He earnestly asked those brethren who had not given already to give now, and those who had given before to give more liberally in future. He hoped to have the pleasure, if the G. A. should spare him (Bro. Wylie), to be present in London again on behalf of the Girls' School. He (Bro. Wylie) loved the girls; and he knew he would not ask in vain for the support of the brethren on behalf of the Girls' Schools and other charities.

"The Worshipful Master" was proposed by Bro. J. M. Johnson, P.M.

The W.M., Bro. Smith, replied very neatly and briefly, requesting them to suspend their judgment until his term of office had expired, when if he did as they could wish, nothing would be more welcome than their praise. He would do all he could to make the lodge what it had been in days gone by, asking for the assistance of every brother to assist him and his officers in the same.

The health of Bro. Johnson, I.P.M., was proposed by the W.M., and duly responded to by Bro. J. Mercer Johnson.

"The Visiting Brethren" was proposed by Bro. Smith, W.M., coupling with it the name of Bro. Dr. J. S. Taylor, P.M., P.Z., &c., 823.

Bro. Taylor acknowledged the cordial manner in which his name had been received with the other visitors, and in the course of a very able speech remarked that it afforded him sincere pleasure to visit the Temple Lodge, and to be present on this occasion; that real Masonry would always claim his best services, but other claims on his time precluded him from visiting the lodge or lodges more frequently, as he could wish. He was much pleased with the working of the lodge, more particularly the installation of Bro. Smith by the installing Master, Bro. H. D. Johnson, P.M.

The W.M. proposed the "Officers of Lodge 1,094," which was duly responded to by Bros. Sheldon, S.W., and Dyke, J.W.

The "Newly-initiated Brother" having been proposed, Bro. W. P. McDonald thanked the brethren for having received him into Freemasonry, and hoped to live to be a credit to the Order and Lodge 1,094.

Bro. Marsh proposed that the best thanks of the lodge be given to Bro. R. H. D. Johnson, P.M., for the very impressive manner in which he had performed the duties of installing Master.

Bro. Johnson said he was delighted at the very kind manner in which his name was always treated by every member of the lodge. He hailed with satisfaction the position of the lodge under the present W.M. He was always desirous of making himself useful to the lodge. On behalf of himself, he again returned his hearty thanks for the vote.

The W.M. proposed that the best thanks of the lodge be given to Bros. Marsh, Sec., and Wood, Treas.

Bro. Wood said it was to him a great pleasure to be Treas. of Lodge 1,094. Seeing they had not one member in arrears in the lodge, this spoke well for 1,094; and he trusted that at the end of next year the lodge would stand the same. He again thanked them for the honour of being Treas. the third time. Bro. Wood paid high tribute to the worth of Bro. Marsh, Sec. to the lodge.

This was one of the best meetings we have seen in the province of West Lancashire for some time. Brethren parted happy to meet again.

#### ULVERSTON.

##### *Installation of Bro. the Right Hon. Lord Skelmersdale.*

The installation of the Right Hon. Lord Skelmersdale as D. Prov. G.M. for the Western Division of Lancashire, took place on Wednesday, the 15th inst.

First in the order of the proceedings was the opening of the Craft Lodge, held at the Masonic Temple, Theatre-street, which took place at eleven a.m.; then followed the installation of the Right Hon. Lord Skelmersdale as D. Prov. G.M. of the western division of the county, which ceremony was performed in a most impressive manner by Bro. Sir Thomas G. Fermor-Hesketh, Bart., M.P., the R.W. Prov. G.M. for West Lancashire, assisted by other brethren of eminence in the Craft. The entrance of the Grand Officers was received with the customary honours; under the direction of Bro. N. H. Beazley, Prov. G. Dir. of Cers.

The R.W.D. Prov. G.M. designate, Bro. the Right Hon. Lord Skelmersdale, was duly presented, and the presiding officers then asked for the patent of appointment from the Grand Master, which was produced and read by Bro. Allpass, Prov. G. Sec., also the summary of the ancient charges. The remainder of the ceremony was then proceeded with, and his lordship was placed on the throne, according to ancient custom, and at this point of the ceremony was duly invested with the collar and jewel of his office.

After the ceremonies above named had been gone through, the brethren, with two banners and insignia, in imposing numbers and splendour, formed in procession, and moved with difficulty through the vast assemblage which crowded the streets to the parish church.

The procession, which was very numerous, being representatives from about fifty lodges, was headed by the celebrated band of the Preston Volunteer Artillery, under the direction of Bro. Norwood, bandmaster, numbering thirty performers, and which discoursed some most excellent music. On arriving at the church gates, the band moved out of the line of march, and the procession, on reaching the porch halted, the brethren opened

to the right and left, facing inwards, whilst the Prov. G.M. passed up the centre, preceded by his Standard and Sword Bearers. The Prov. G. officers and brethren followed in succession, and took the space allotted to them in the nave, whilst the other portions of the church were thronged by the public. After all had obtained seats, the morning service was proceeded with, Bro. R. Daniel, Hon. Organist, presiding at the organ.

Prayers were said by the Chaplain of the Lodge of Furness, Bro. the Rev. L. R. Ayre, M.A., the first lesson by Bro. the Rev. G. Procter, M.A., who was also the epistoler, the second lesson by Bro. the Rev. R. Hart, vicar of Colton, P.G. Chap., being gospeller, who also said the precommunion service, offertory sentences, prayer for Church militant and benediction. The canticles, hymns, psalms for the day, anthem, "Behold how good and joyful a thing it is for brethren to dwell together in unity," were sung, and assisted in giving heartiness and solemnity to the proceedings.

A most excellent, effective, and appropriate sermon was preached by Bro. the Rev. O'Neil, the Prov. G. Chap. of West Lancashire, from Roman xiii., 10, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." The discourse, admirably delivered, was a very suitable one for the occasion, and the preacher, whilst he made several allusions to the characteristics of the Order, remarked that though the moral precepts taught in connection with it might be aids to religion—they were not religion itself, and he enjoined the brethren to look beyond "Masonry" itself to the Great Architect of the Universe, and to His Son, through whom man's salvation alone could be obtained. Towards the close of his address he earnestly inculcated the virtue and practice of charity, and mentioned as one means by which it could be worthily exercised—the Church school now in the course of erection in Rattarrow, and for which, after the sermon, a collection was made, amounting to the handsome sum of £20 17s. 1d.

At the conclusion of the service, the procession was re-formed in reverse order, and proceeded to the Masonic Temple, in Theatre-street, which was fitted up for this occasion in a most magnificent manner by Bro. Braithwaite, under the superintendence of the Decorative Committee, Bros. Barber, Grundy, and Mackereth. On reaching the temple the procession was broken up. Most of the brethren then proceeded to the Victoria Concert Hall, which had been prepared expressly for the day.

The collation, which was prepared by Mr. and Mrs. Clayton, was of the most *recherché* description, and included all the delicacies of the season, beautifully laid out, and the tables were beautifully ornamented with a number of bouquets, and many exotics, and other rare flowers and ferns.

A photograph of the banqueting-hall before dinner was taken by Mr. S. S. Crewdson, of Ulverston.

Bro. Sir T. G. Fermor-Hesketh presided, and among the guests were the following:—Bros. the Right Hon. Lord Skelmersdale, V.W.D. Prov. G.M.; Lieut.-Col. Birchall, Prov. G.S.W.; Wylie, Prov. G. Reg.; Captain Mott, Z.N., Prov. G. Purst.; Alpas, Prov. G. Sec.; N. H. Beazley, Prov. G. Dir. of Cers.; Bannister, Prov. G.S.B. of England; Cook, Prov. D. Chap. of Cumberland; Ramsden, J.D.; Moore, Prov. G. Standard Bearer; Boulton, Prov. G.D.; Captain Braithwaite, Prov. G.S.D.; Crowther Morton, Prov. G.S.W.; John Bowes, Prov. G. Reg.; H. Fisher, P. Prov. G.S.D.; Henry Davis, Prov. G.S.B.; G. G. Boulton, Prov. G. Purst.; Schneider, P.M.; Remington, W.M.; Case, P.M.; Barber, P.M.; Baldwin, J.D.; Quale, P.M.; T. A. Smith, W.M.; J. Pritt, S.W.; J. Porter, J.W.; R. Kirby, S.D.; J. Banning, J.D.; J. Dewhurst, W. Poole, T. Rimmer, &c. Unanimity: Lieut.Col. Birchall, P.M.; Dr. Altham, P.M.; Barnes. Royal Preston: Barlow, W.M.; and Don, J.W.

The following is the list of toasts:—

"The Queen."

"The Prince and Princess of Wales, and the other members of the Royal Family."

"The Army, Navy, Militia, and Volunteers."

"The Earl of Zetland, M.W.G.M."

"The Earl de Grey and Ripon, M.W.D.G.M., and the other Officers of the Grand Lodge."

"Lieut.-Col. Sir Thomas George Fermor-Hesketh, Bart., M.P., V. Prov. G.M. of West Lancashire."

"Lord Skelmersdale, W.D. Prov. G.M., and the P.G. Wardens."

"H. W. Schneider, P.W.M."

"Stephen Blair, R.W. Prov. G.M., East Lancashire; Lord de Tabley, R.W. Prov. G.M., Cheshire; Lord Kenlis, R.W. Prov. G.M., Cumberland and Westmoreland."

"The Provincial Grand Officers, Past and Present."

"George Remington, W.M."

"The West Lancashire Institution for the education and advancement in life of children of distressed Masons."

"The Worshipful Masters of the Lodges of the Province."

"The Visiting Brethren."

"The Provincial Grand Stewards."

"All Poor and Distressed Masons."

Ladies were admitted by ticket to the gathering, and gave a zest to the proceedings, which, although in consequence of their presence were considerably modified, were, nevertheless, of such an enthusiastic and hearty character, that the fair spectators could not but feel charmed at the unusual and particular mode of receiving the toasts and sentiments of the day.

## SCOTLAND.

### GLASGOW.

Presentation to Bro. Wm. Taylor, P.M. of the Lodge of Glasgow (No. 441).

On Tuesday evening, the 31st ult., the brethren of the lodge of Glasgow (No. 441), mustered in full strength in their commodious hall, Antiqua-place, for the purpose of doing honour to their Past Master, Bro. Wm. Taylor, to whom, for his arduous and zealous labours in promoting the best interests of No. 441, that lodge is so much indebted for her present flourishing and prosperous condition, though the youngest but one of the Glasgow lodges.

The chair was ably filled by the present respected R.W.M., Bro. Jno. Reid, supported right and left by Bros. J. Moir Cousin, P.M. (and first R.W.M. of No. 441); Taylor, I.P.M. No. 441; Wallace, G.S., and Prov. G.J.D.; James Stevenson, FREEMASONS' MAGAZINE, London and Glasgow; Boyle, Treas., 441; M'Robert, R.W.M. 73, &c.

The duties of croupier were efficiently performed by the S.W., Bro. Macfarlane, supported by the Secretary, Bro. A. G. Wilson, and other office bearers. Supper was served in excellent style by Bro. Cullen, and on the removal of the cloth, the chairman in the course of a few appropriate opening remarks, congratulated the lodge on turning out so handsomely to honour such a worthy Mason as their Immediate Past Master, Bro. William Taylor, the very fact of the brethren of 441 showing they could thus appreciate real Masonic worth as exemplified in Bro. Taylor, was a good proof to those who thought hard of them, that they had in their midst the proper material to advance and elevate the Order.

The usual loyal and Masonic toasts having been given from the chair, and duly honoured and responded to, the especial business of the evening was proceeded with, Bro. Cousin, by permission of the chair, addressed the meeting in the following terms:—

As I have been called upon to do honour to the guest of the evening at this, the fourth annual festival of the Lodge Glasgow, 441, I may here state it is only four years since seven of us met to arrange matters and apply for a charter for this lodge when I was called to the responsible position of R.W.M. Since our formation we have found great difficulty in finding a suitable place of meeting, convenient of access to the great number of brethren residing at the east end of the city; in spite, however, of this and the other drawbacks, our numbers have gone on steadily increasing, and there are now some 125 members on the roll; the lodge funds being also in a very healthy condition, this happy state of matters, brethren, has been brought about to a very great extent, by the energy and perseverance displayed by our esteemed Immediate Past Master, Bro. Taylor. It affords me great pleasure indeed to have the honour to-night of presenting Bro. Taylor, on behalf of the members of this lodge, with a substantial token of the respect and esteem in which he is held, for the good and faithful services rendered by him during his period of office. Bro. Cousin, then addressing Bro. Taylor, said—I feel assured you possess the full confidence and approbation of the brethren whose affairs you have so well managed, and I hope to-night's presentation will serve as a stimulant to the office-bearers of this young and prosperous

lodge, to follow in your footsteps, as by so doing, with such an excellent example before them, there was little doubt but that the Lodge of Glasgow, 441, would continue to go on and flourish. Bro. Cousin then, amidst the applause of the brethren, presented Bro. Taylor, on their behalf, with a handsome Past Master's jewel and a purse of sovereigns, as a slight token of the respect and esteem in which he is held by his brother office-bearers and the brethren generally of 441 for his past services.

Bro. Taylor made a very feeling reply in acknowledgment of the honour done him by the brethren—and the meeting was brought to a timely conclusion, the pleasures of the evening being materially enhanced by the excellent fraternal feeling, good humour, and vocal ability of the brethren. The usual toasts were given and responded to in appropriate terms during the evening.

## KNIGHTS TEMPLAR.

### CORNWALL.

TYWARDREATH.—An Emergent Provincial Grand Conclave of Masonic Knights Templar, convened by general circular, was held at Tywardreath on the 16th inst. The P.G.C., Lord Eliot, M.P., accompanied by Sir Knight Shuttleworth, G. Vice Chancellor, having taken the chair, the conclave was opened in due form, according to ancient rite, by Sir Knt. Rev. G. Ross, D. Prov. G. Chap. After dispatching the business, it was resolved that three guineas be given out of the balance in the Prov. G. Treasurer's hands to the Freemasons' School for Boys, and three guineas to the School for Girls. The conclave was then closed in due form, and the annual meeting was decided upon to take place in June, at Truro.

### NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Encampment.*—The annual conclave of this religious, military, and Masonic Order of Knights Templar was held in the Masonic Hall, Newgate-street, on Friday, the 17th inst., instead of on Good Friday. There was a large attendance of the Sir Knights. Sir Knt. Jens Jensen, E.C., opened the encampment at three o'clock, p.m. The only business to be transacted was the installation of the E.C. elect, Sir Knt. Robert J. Banning, M.D., 30°, which was most ably performed by his predecessor in office. Prior to the ceremony, the Prov. G. Commander for Northumberland and Berwick-upon-Tweed, Sir Knt. the Rev. E. C. Ogle, was received, attended by Sir Knt. C. J. Banister, 31°, under an arch of steel. The following Sir Knights, amongst others, received appointments in the encampment: Sir Knts. W. Punshow, Prior; C. J. Banister, Sub-prior; H. Hotham, Chancellor; Rev. S. Atkinson, Prelate; W. Foulsham, 1st Captain; J. H. Thompson, 2nd Captain. After the closing of the encampment, the Sir Knights partook of refreshment in the hall, when the usual loyal toasts, as well as those peculiar to this Order, were given and responded to.

## LAYING THE FOUNDATION STONE OF A NEW MASONIC HALL AT GATESHEAD.

The foundation stone of what is designed to be a very handsome edifice was recently laid by Bro. Dr. Banning, W.M. Lodge Industry (No. 48).

The hall, erected under the auspices of "The Gateshead Masonic Hall Company, Limited," will be built entirely of stone; the style of architecture being Gothic. The lodge room is to be 40ft. in length by 25ft.; and 23ft. in height to the upper panel of the wagon-headed ceiling, which latter is to be laid out in square panels in coffered plaster work. It is proposed that hereafter it shall be decorated.

The brethren assembled in the present lodge-room, at the Grey Horse, and about three o'clock walked in procession to the site of the new lodge. Among those who assembled round the stone were the following, namely, Bro. Dr. Banning, W.M. 48, and chairman of the Gateshead Masonic Hall Company; Bros. S. Atkinson, Eighton Banks, Dr. R. F. Cook, Dr. Douglass, Ald. Miller, T. Oliver (F.R.I.B.A.), A. Moody, John Dobson, J. H. Brown, H.

Hugill, A. Clapham, S. Dunn, R. Dunn, J. Messenger, H. J. B. Carmon, J. Lucas, N. S. Lotinga, W. W. Smith, W. Garbutt, J. H. Thompson, R. S. Bagnall, jun., W. Morrell, H. Oddam, G. Lawson, W. Burroughs, H. Hctham, W. Murray, W. G. Murray, Harkness, J. Trotter, T. Harbutt, Kennedy, Jans Jansen, N. L. McKenzie, C. J. Bannister, B. Frazer, D. Powell, W. Hunter, W. Wilson, Lamb, &c.

Bro. N. S. Lotinga opened the proceedings with a suitable address. After narrating the circumstances under which the Gateshead Masonic Hall Company was formed, and addressing Bro. Banning, Bro. Lotinga said: I have great pleasure in presenting you this trowel, accompanied with the good wishes of both lodges for your future prosperity, and I trust that it may be handed down as an heirloom to your children, and that they may never look upon it but with love and reverence to the name that is hereon inscribed, and high and noble aspirations to emulate the worthy character of their sire; and now I have to request you, as a good W.M., to lay the foundation-stone of the Gateshead Masonic Hall.

Bro. Lotinga then handed the trowel to Bro. Banning, who, on receiving it, said: I have much pleasure in accepting this trowel, and it will give me much pleasure to lay the foundation-stone of the Gateshead Masonic Hall.

Bro. Banning having satisfied himself, declared that the foundation-stone was "well and truly laid."

Bro. the Rev. S. Atkinson asked the blessing of the Great Architect of the Universe upon the work, and expressed the hope that the work, instituted and promoted by the brotherhood, might be continued and ended successfully, to the glory and honour of His holy name, and in the promotion of virtue, religion, and charity.

Bro. Dr. Banning afterwards, standing upon the stone, thus addressed the brethren: I am sure we shall all consider that this day will prove a very interesting epoch in the history of Freemasonry—especially in the history of Freemasonry in this borough. For many years past the two lodges and the Royal Arch Chapter in this district have suffered under very great disadvantages from not possessing a proper hall, dedicated solely and permanently to the uses of Masonry. Upon this day we commence the erection of a building which, we trust, will obviate this disadvantage, and we hope that from this time forward the Masonic Order in Gateshead will take a new spring forward and upward. Freemasonry is no new thing in this part of England; though in Gateshead itself Masonic lodges have not existed for very many years. Still, in our immediate neighbourhood, more than 130 years have elapsed since the lodge in which I have for the present the honour of filling a very high and important office—an office which I shall hold for about three-quarters of an hour longer—commenced its existence, which it did at no more recent a date than something like 130 years back. The other lodge in Gateshead, though not quite so old, is still a lodge of considerable pretensions to antiquity, and is supported by very influential gentlemen in Masonry, many of whom I have the pleasure and happiness to see assembled around this stone to-day. I am not going to detain you with any further lengthy remarks, as we have yet a considerable amount of business to perform, more especially connected with Freemasonry. I will only say that I, and all who, like me, love our ancient Craft, feel there is something more in Freemasonry than what appears. We feel and know it to be a religious institution, free from the narrow limits and domination of particular creeds; a benevolent institution, from which no member expects or hopes to receive any pecuniary aid; and we also feel it to be a great social institution—free from the trammels of political or other parties. All who thus know it, will unite, I am sure, with me in wishing prosperity to the company who have come forward to build this hall, and also success to Freemasonry in this district and in the town of Gateshead.

The proceedings then terminated.

#### MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 2ND, 1868.

MONDAY, April 27th.—Geographical Society, at 8.30. Papers to be read:—1. Despatches and Letters from Dr. Livingstone; 2. Journey on the Yukon River, Northern Alaska. By F. Whympier, Esq.

TUESDAY, 28th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 29th.—Society of Arts, at 8.

#### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 2ND, 1868.

MONDAY, April 27th.—Lodges:—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms, St. James's. Old King's Arms, 28, Freemasons' Hall. Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 900, Angel Hotel, Great Ilford. Chapter:—Joppa, 188, Albion Tavern, Aldersgate-street.

TUESDAY, April 28th.—Lodges:—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Prince of Wales, 259, Willis's Rooms, St. James's. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Chapter:—St. Alban's, 29, Albion Tavern, Aldersgate-street.

WEDNESDAY, April 29th.—Grand Festival.

THURSDAY, April 30th.—Gen. Committee Female School, Freemasons' Hall, at 4.

FRIDAY, May 1st.—Lodge:—Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Chapters: Fidelity, 3, London Tavern, Bishopsgate-street. British, 8, Freemasons' Hall. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham.

SATURDAY, May 2nd.—Gen Com. Boys' School, Freemasons' Hall, at 4. Lodges:—St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars. Leigh, 957 Freemasons' Hall.

#### TO CORRESPONDENTS.

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

SPHINX.—You will observe by our last that your question was already asked from another source, and in the present number the writer of the article acknowledges to some extent his error.

J. DICKSON.—The ring you wish to exchange is too large for Miles, 13.

V. B.—Your report, R. J., will appear in our next issue.

SEVERAL lodge reports and other matters are standing over until the next issue.

J. C. (Athlone).—We shall be glad to receive the names of the subscribers promised.

R. Y.—A letter sent to this office will be forwarded to the correspondent you mention.

J. A. H.—The verses spoken of will not be overlooked; we are rather pressed at the present time for space, but we hope in a short time to be able to rub off some of our accumulating stock.