

LONDON, SATURDAY, JANUARY 16, 1869.

MASONIC LIFEBOAT FUND.

When we consider the Lifeboat completed, we, as a matter of course, remember that it is to be manned—manned, not for a regatta, nor for sport, but manned for deadly danger, for battles with the furious elements, with death itself. A cry at the dead of night! A wreck! Immediately the fishing hamlet—for too often the wreck is off some sparsely populated coast, such as St. Abb's in Berwickshire, where there is no Lifeboat on that savage coast between Dunbar and Berwick-on-Tweed—the hamlet blazes with light, men, women, and children pour down to the quay, where the spume is driven mast-high over the sullen rocks. Then comes a cheer. The Lifeboat is out, and its gallant crew at their posts. Once, twice, thrice, is the Boat thrown back like a straw upon the beach, but the crew, still undismayed, battle with the waves, struggle through the tigerish surf, and end by saving life. Now, what reward gain these brave fellows? Listen.

"Each Lifeboat to have a coxswain-superintendent, with a fixed salary of £8; and an assistant-coxswain, with a yearly salary of £2.

"On every occasion of going off to a wreck to save life, each man of the crew to receive 10s. by day and £1 by night. These payments to be doubled on occasions either of extraordinary risk or of long exposure."

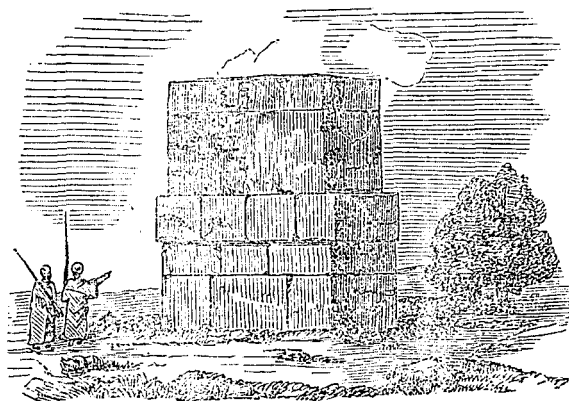
These sentences are taken from the Report of the National Lifeboat Institution. The total lives saved in 1867 by Lifeboats, in seas where none but Lifeboats could live, were 783. In addition to the lives saved, 35 vessels were preserved by Lifeboat crews. In 1824, 124 lives were saved; in 1850, 470; and every year a saving of valuable life by Lifeboats is on the rise, as more Lifeboats are put upon our most dangerous coasts.

Brethren, are we to appeal in vain to you? Brethren, are the Freemasons of Great Britain and Ireland to be laggards in a field where they should be foremost of the day? Brethren, are we to see, daily, men willing and ready to face death upon the hazard of saving a single life, and still stand idly by, careless and reckless, when a few shillings from each member of our noble Order would set afloat half-a-dozen Lifeboats? We do not ask for half-a-dozen; we ask, for the present, but *you* to aid us in putting one into the hands of

the National Lifeboat Institution. Oh, brethren! we cannot appeal to your sympathies in vain. We will not believe that lukewarmness wraps you as with a mantle. We will not believe that you have forgotten that many—very many—of our brethren are seafaring men, whose lives are in danger; yes, even they may be wrecked in port. We would rather think that the matter has not been brought fairly before you—that you have not, therefore, given it that consideration which it really deserves; but we sincerely trust, nay, we feel convinced, that our present appeal will not be made in vain, and that before many months have passed over our heads, the placing of the Masonic Lifeboat on some part of our British Isles' sea-girt shores will be a feat accomplished.

THE SEPULCHRE OF HIRAM, KING OF TYRE.

By DNALXO.



Five miles to the eastward of the present town of Tyre, on one of the lower hills of the Lebanon, in mournful and solitary grandeur stands a weather-beaten relic of remote antiquity; it is an immense sarcophagus of grey limestone, resting on a massive pedestal of four tiers of large hewn stones.

By a tradition, which has probably come down unbroken from the days of Tyre's greatest splendour, this is believed by all sects and classes of the country to be the Sepulchre of Hiram, King of Tyre, the friend and ally of Solomon. Nor could a better site be found for this mausoleum; on a spot from whence in life the great Tyrian might have viewed nearly all his kingdom; on the east, the glorious hills of Lebanon and anti-Lebanon, topped by the pale blue, snow-capped cone of Hermon; on the west, the walls and buildings of his splendid city, with beauty doubly

enhanced by the dark blue background of the Great Sea. On no better resting-place could they have laid him in his last deep sleep, than here in the scene of all his glories.

Apart from all its sublime and mournful surroundings, this Tomb, though simple almost to rudeness, possesses an air of grandeur unrivalled by any similar work in Palestine. In form or design no better emblematic memorial could have been raised; there it has stood for nearly 3,000 years, a veritable *Pillar of Strength*. Perhaps its architect worked at Solomon's Temple, and there acquired such perfection of skill

Notwithstanding nearly thirty centuries have elapsed since its erection, this monument is still in good condition, and it is only on the northern side that the ravages of time are markedly visible, this being due to the severe weather that side has to encounter.

What is said to be the sarcophagus is a single stone about 6ft. high, of 12ft. 10in. by 7ft. 3in. in area; the cavity in which the corpse is supposed to have been deposited is 6ft. 5in. in length, 2ft. deep, and but barely 1ft. 8in. in breadth. Resting on this sarcophagus is a stone of similar area of about 3ft. in thickness, forming a lid; but there are no traces of any inscription or carving on the top, though, as may well be expected, this lid is deeply honeycombed and furrowed by its long exposure.

The upper tier of the pedestal is composed of four stones of equal size, covering an area of 15ft. by 9ft. 7in., and about 3ft. 3in. in height; this tier, and the basement project about 8in. beyond the two intermediate tiers, thus forming a sort of cornice round the top and bottom of the pedestal.

The third tier, composed of five stones about 2ft. 10in. high, has an area like the second tier of about 13ft. 6in. by 8ft. 5in.

The second tier is composed of four stones, about 4ft. in height, which are very singularly arranged. At first sight this tier seems to consist of only three stones; viz., a large square stone with a slab on each of two opposite sides, but a closer scrutiny proves the existence of four stones, one laid across each end of the basement, while the space between is filled up by two other stones laid longitudinally between them, thus affording great facility for the concealment of any object of large size, in a space that may possibly exist between the inner sides of these four stones.

The lowest tier or basement rests on a foundation of concrete, but is now almost entirely concealed by earth; it is about 3ft. in height, and of the same area as the upper tier of the pedestal.

The north-eastern end of the sarcophagus has been broken off, and the interior rifled of its contents; but that the body of Hiram was ever laid in this cavity seems to me a matter of great doubt.

The ancients were as well aware as ourselves of the fate that probably awaited the remains of their dead, unless most carefully concealed. In the Volume of the Sacred Law, Job, cursing his birth, wishes for death (Job, chap. III.), that he might be at rest "with kings and councillors of the earth which build desolate places for themselves." He also speaks of digging for hidden treasures, which rejoiceth and maketh exceedingly glad those that can find the *grave*. With such a proof of the knowledge possessed by the people of those days, it seems highly improbable that the body of Hiram should ever have been perched up in such an exposed and precarious position, one especially inviting violation.

May not this so-called sarcophagus be merely a cenotaph, the cavity in it being intended to contain some of the articles of value used in those ages in the funeral ceremonies of persons of distinction, while the corpse is remotely and much more carefully concealed beneath the pedestal, or perhaps in a cavity that may exist between the four stones of the second tier.

Let us hope that such is indeed the case, and that the remains of the great Hiram never have been or will be disturbed till the rising of the bright Morning Star, when earth and sea will give up their dead, and the great trump shall summon Mason and cowan alike to the pedestal of the Great Architect of the Universe.

MASONIC DISCIPLINE.—VII.

By CRUX.

That there are many points of difference in the laws and regulations of the English, Irish, and Scotch "Constitutions," we are perfectly aware of, and there are some which might be regarded as presenting a greater discrepancy than the assumed universality of Masonry ought to permit. We drew attention in our last article to a report that appeared in our columns of the 1st inst. of

the proceedings at a Glasgow lodge, which, in our opinion, were an open violation of all "Masonic Discipline." It would probably not have been noticed, but for the admirable illustration it afforded of the truth of the observations and statements, that have been put forward in our preceding articles upon this subject. There is one more point that deserves notice before we pass on to other matters. It was that "a protest was tabled against the newly-initiated brethren voting." Is it now that these questions have to be settled? Is Freemasonry a creation of yesterday? Is the constitution of Masonic lodges reduced to so pitifully modern a date, that our Scotch brethren do not know, as a matter of right, whether newly-initiated brethren may vote or not? It is disheartening to the last degree, to witness an institution, in comparison with which the haughtiest lineage, the oldest descent, in point of antiquity, are but as mushrooms, lowered in tone, authority, and prestige, by such wretched pretences and evasions. Masonry must either exist "pure and undefiled," or not exist at all. There is no medium course. If attempts be made, as in the case before us, to introduce secular considerations and views within the sacred precincts of a lodge, the inmates can no longer lay claim to the character of true and faithful brethren. Once the lodge is opened, we are supposed to be dead to mere worldly influences; we are supposed to conduct the ceremonies, whether it be that of initiation, passing, raising or installation, solely with regard to Masonic principles and Masonic regulations, and provided a brother be qualified Masonically, we not only have no business to inquire further, but are expressly enjoined by the tenor of our obligation, to totally disregard his social position in the scale of rank and fortune.

Having thoroughly examined the "legal," let us now consider what may be termed the "moral" constitution of a lodge, or the fitness of the officers for the duties of their respective positions. This consideration naturally conducts us to the point, to which we have been arriving by slow but certain steps—the working of our lodges. We are aware that we have now reached the great point at issue, the Rubicon has been passed, the tug of war has come, and we shall in true fraternal spirit brace our nerves and our energies for the friendly contest. Startling as the assertion may seem, its veracity is unimpeachable, that the working of our lodge is simply and purely

a disgrace to the Craft. It is not without feelings of bitter mortification that many a worthy Mason, many a true and faithful brother, will feel compelled, almost in spite of himself to endorse this deplorable but indisputable statement. There are not a dozen lodges in London where the working is perfect, where every officer from the O.G. to the W.M. knows his duty and does it. We are not now alluding to such points as impressiveness of recitation, dignity of demeanour, or oratorical eloquence, which must always depend upon personal merit, ability, and appearance; but to those details which belong strictly to "Masonic Discipline." The former could not by the severest martinet be fairly rendered obligatory upon every officer, as their execution must be more or less the results of natural gifts, with which every one is not equally endowed. But the correct performance of the latter, which more especially concerns the Assistant Officers, should be strictly enforced. They are absolutely points of "drill" in which, similar to the practice in the army, every officer should be required to be perfect before he be permitted to instruct and command others. The duties of the respective officers in a lodge will be treated of *seriatim*, in as full a manner as the exposition of those duties may be treated before the uninitiated world who are not Masons. We would take this opportunity of remarking that we are no great admirers of false secrecy. So long as nothing "becomes improperly known," so long as the real secrets are kept inviolate in the safe and sacred repository of our hearts, there is much of Masonry that may with every propriety be revealed to outsiders. The real truth why so little is known that might be revealed with impunity, or even with advantage to the Craft, is that not one brother in a thousand knows anything else of Masonry but what he should not reveal. Under these circumstances his discretion and reticence cannot be too highly commended, but they who have really *studied* Freemasonry, who have traced its origin from the present time until it is lost in the oblivion of ages, who have discovered and felt the hidden meaning and unrevealed spirit of the science, they may be safely trusted with the popular exposition of its virtues, and to descant upon a theme that while it is capable of powerfully exciting the interests and legitimate curiosity of the hearer, yet leaves him on the threshold that divides the seen from the unseen—the known from the unknown.

MASONIC PERSECUTION.—III.

The attitude assumed by the Church of Rome, with relation to the Order of Freemasons, since the year 1738, has been marked alike by bigotry and ignorance; bigotry, in so far, that a Church claimed for certain of its members—fallible men—infallibility; ignorance of the true purposes of Freemasonry. Its infallibility is to be carried to even a more *reduced* term during a Council of the Church in the present year, when the Pope, a man, a fallible creature, is, in his entire person, action and mind, to be declared infallible. The infallibility of the Pope in former times was an idea, hedged in by the wisdom of the Cardinals, or the collective wisdom of a Council. Now the Pope is to be the only infallible; and, to pronounce him so, the ministers of all Christian churches have been invited to attend the Council of 1869. The Greek Church has declined this invitation; so has—with, perhaps, as will be seen on its meeting, a few of the ultra high Church party of England—the Protestant. This invitation again displays the ignorance of the Church of Rome, of men and of history. As for religion, and the Christian religion, its ignorance is so manifest, that having risen upon the Heathen Worship of Rome, dethroned Jupiter to make way for the Pope, the legion of gods for the legion of Saints, Phlegethon for Purgatory, Hades for Hell, the Elysian Fields for Heaven, Diana for Mary, the Vestal Virgins for Nuns, it is no wonder that the divine words of the Saviour,—“A new commandment I give unto you, that you love one another,” should be put away for, “Believe you in me, or I, the Infallible, will, *if I have the power*, burn, torture, slay you.” Sweet follower of Jesus, who came not to bruise the broken reed!

Listen to the words in which Pope Clement XII., upon 28th April, 1733, spoke of us:—“We have learned, and *public rumour* does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind them to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings.”

Let us consider these words. The Pope has “learned, and *public rumour* does not permit

‘him’ to doubt the truth of”—what? Public Rumour? The world has declared Public Rumour to be a liar so far back as proverbs came into existence. Is the Pope’s infallibility founded then upon Public Rumour? If Pius the Ninth is the successor of Clement the Twelfth, then Pius the Ninth’s infallibility undoubtedly will rest upon Public Rumour, and the Council of 1869 will prove to be the noted PUBLIC RUMOUR of veracious history, and a fit successor of that which, declared for the Immaculate Conception in the present poor old Pius’s reign. Pius, doubtless, is a destined Saint in the Romish Calendar. He has done something for the Virgin Mary, and now he does something for the office to which he belongs, and he can boldly, in 1870, declare, without hearing a doubt raised by Cardinal, Archbishop, Bishop, Priest, Deacon, Cleric, Laidie, that a horse chestnut is a chestnut horse. Happy Shepherd, certainly “thou art in a parlous way!” Happy flock to have such a pastor; happy Church to have such a head!

But Pius has done more than the above, he has condemned Freemasonry. Hear it, oh! brethren, of the North Pole, of the South Pole, of East and West, you are solemnly deprived of Fire and Water, of any chance of gaining heaven, but you have a decided right to go to the other quarter; you are condemned to be damned for ever and ever, if you can understand the meaning of these words, “ever and ever,” BY BROTHER POPE PIUS THE NINTH; for Pope Pius is not only a Carbonaro, but he is also a Freemason. Poor old creature! how is he to get out of *his* dilemma? We can only suppose, upon the principle of the American showman:—“Who’s skull is that, Master?” inquired an inquisitive old cuss. “George Washington’s,” replied the showman. “Now, look you here, Master. When I was here before, his skull was only a fourth the size. How do you explain that, eh?” “Wal, stranger, you air an ignorant crittur, you air: a right down, going through loon, you air. The skull you saw before was George Washington’s when a boy. Now, this is his when a man.” On the same principle, the Devil will get the Pope’s Freemason’s soul, while his Pope’s soul will be all right.

Pope Clement’s Bull, which we confess is far more amusing than that of Pope Pius, goes on to state that the Freemasons had become suspected by the *faithful*, and that they are hurtful to the tranquillity of the state, and to the safety of the

soul. It goes on with the threadbare argument, that if the actions of Freemasons were irreproachable, they would not so carefully conceal them from the light; and then instructs all Bishops, Superiors, and Ordinaries, to punish the Freemasons "with the penalties they deserve, as people greatly *suspected* of heresy, having recourse, if necessary, to the secular arm. The meaning of "having recourse to the secular arm," may be best guessed from the interpretation given to the Bull by Cardinal Firrao in his edict of publication, in to assemble at any lodge of the said society, the beginning of 1739. "No person shall dare nor be present at any of their meetings, under pain of death, and confiscation of goods, the said penalty to be without hope of pardon." The original runs:—"Che nessuno ardisca di radunarsi e congregarsi e di aggregarsi, in luogo alcuno, sotto le sudette società, nè di trovarsi presente a tali radunanze, sota pena della morte e confiscazione de beni, da incorrersi irremissibilmente, senza speranza di grazia."

In subsequent articles we shall have occasion to take up the relation of the Church of Rome with Freemasonry, but here we may draw a slight parallel of good and evil between them. The Church of Rome is illiberal in everything in which Freemasonry is liberal; in purse, mind, and body. Rome is bad in all its tendencies, Freemasonry is good. Rome has founded upon the heathen temples of Greece and Rome a more degrading religion than ever was practised by Greek or Roman. Freemasonry teaches the respect due to the Creator; its motto is, "Charity to all men;" its principles are founded upon piety and virtue, and it supports the ladder, whose rounds lead from earth to heaven. Rome is retrograde, savage, a thing of the barbarous past. Freemasonry is progressive, civilizing—for all time. In fact, while Rome is a fungus on the dead root of superstition, Freemasonry is a strong sapling growing out of the body of truth.

Those Masons who look upon themselves as the direct descendants of the Templars, will furthermore remember Rome's treatment of these Champions of Christendom, and will not wonder that she persecutes every liberal, noble, and pious Order. In fact, how could Rome be otherwise? Light let into her, or a comparison drawn between her and other, but noble and God-like Orders, ends in showing her in such black and cowardly colours,

that she rushes behind the petticoats of a Saint, from where she yelps curses and blasphemy, and in this striking—although not noble, neither uncommon position—we will for the present leave her.

CHIPS OF FOREIGN ASHLAR.

By J. A. H.

No. 11.—BROTHER ALBERT EDWARD PRINCE OF WALES.

The loyal hearts of the Masonic subjects of Her Majesty throughout the world will be delighted with the intelligence, that to the long list of Royal Freemasons must now be added the name of His Royal Highness the Prince of Wales. It cannot be denied that this event will gratify a desire which has been universal among the Craft to again see a prince of the blood admitted to the order. To whatever political party an English Freemason may belong, he is by nature of his solemn obligations, loyal to the supreme authority of the realm, but nevertheless there is no doubt that devotion and respect for the Royal Family will be increased in every Freemasons' breast by the fraternal position which H.R.H. the Prince of Wales now occupies.

It appears that the Prince was initiated during his recent visit to Sweden, and those who know the mystery which surrounds our Order in that country will not be surprised that the fact has not been hitherto published. In a letter which we have just received from Brother Howitz, Government Director of Gasworks, Copenhagen, the following statement is made:—

"You know perhaps that the Prince of Wales has been made a Freemason at Stockholm, according to the Swedish system. It is said that he intends to introduce this system into England."

Brother Howitz is not the sort of man who would be likely to give currency to an idle rumour, and the intimate relations between the Craft in Denmark and in Sweden, would naturally place our Danish brethren in possession of the information before it reached England. We therefore see no reason to doubt the truth of the intelligence and it has certainly every appearance of probability. The King of Sweden is a great friend of the Prince's, and would doubtless be glad to initiate His Royal Highness, which the Prince's brother-in-law the Crown Prince of Prussia, has taken the degrees of the Swedish system, and would be likely

to recommend that system in preference to any other.

However Freemasons might have wished to see His Royal Highness initiated in the United Kingdom, it must be conceded that the Prince exhibited a better knowledge of the principles of the Craft when he resisted the "improper solicitations" of certain Scotch Freemasons, than did the brethren in question. It is to be hoped that no members of the Craft will ever again manifest a spirit so contrary to all the tenets of the Order.

Bro. Howitz will pardon our saying that the idea to which he alludes as the intention of the Prince to introduce the Swedish system into England, is a delightful illustration of local vanity. The zeal of new converts is proverbial, and at the moment of his initiation the Prince may have been so much affected by the ceremonies as to express a wish that they were practised in England, but that he would ever attempt to introduce them here in their entirety, is simply beyond all possibility. As we have previously remarked the degrees of the Red Cross Knights of Rome and Constantine in England are said to be analogous to those of the *ne plus ultra* degree in Sweden, so that H.R.H. will find part of the Swedish systems already in operation, while the other degrees of that system, other than the three St. John's degrees which are the same in all countries, are clearly unsuitable for England.

It may safely be affirmed that Freemasonry is independant of any patronage whatever. Still we rejoice not so much on behalf of the Craft, as for the sake of the Prince of Wales himself, that he has joined us. If His Royal Highness stands true to the great principles upon which our Order is founded, he will find that the loyalty and affection of the English people to the Crown is intensified, and the British empire will one day have a king in Albert Edward, whose reign will be not less illustrious than that of his Royal mother.

[We supplement J. A. H.'s article with quotations from "Stats Kalender" for 1868, and the "Göteborgs Handels-och Sjöfarts Tidning." We received this information immediately after the circumstance happened, and had the report in type last week. But, although our friend, the writer of this article, had the best sources in Scandinavia of information open to him, he did not supply us with strict proof of the authenticity of the report, and as we could not receive it elsewhere in time to enable us to publish it, we deferred doing so till now. Moreover, we delayed

the publication in consideration of the many reports circulated through the press since His Royal Highness came of age, as to his joining the fraternity at Oxford, Edinburgh, and other places. Especially did we withhold the publication, considering that a short time ago, on the occasion of the Prince laying the foundation stone of the new University Buildings at Glasgow, he, through his secretary, stated that he "does not propose, at all events for the present, join any Masonic lodge."—(See FREEMASONS' MAGAZINE for 10th October, 1868, No. 484, p. 295). We have now received official information of the fact through a representative of the King of Sweden, and feel justified in recording it.—ED. F.M.]

KONUNG CARL DEN XIII's ORDEN.

I.

RIDDARE.

Hans Maj:t Konungen.

ORDENS-MÄSTARE.

- Hans Kongl. Höghet Arf-Fursten, Hertigen af Ostergötland.
 Hans Kongl. Höghet Arf-Fursten, Hertigen af Wermland.
 Hans Kongl. Höghet Arf-Fursten, Hertigen af Gotland.
 Hans Kongl. Höghet Arf-Fursten, Hertigen af Westergötland.
 Hans Kongl. Höghet Arf-Fursten, Hertigen af Nerike.
 Hans Kongl. Höghet Arf-Fursten, Hertigen af Dalarna.
 1843 d. 28 Jan., Carl Henrik Möllersvärd, K. S. O.
 Carl Magnus Hindbeck, f. d. Hof-Rätts-Råd, R. N. O.
 1844 d. 14 Okt. Frih. Israel Carl Adam Lagerfelt, K. W. O.
 1847 d. 28 Jan. H. Exc. Grefve Lewenhaupt.
 1848 d. 28 Jan. Carl Christian Schmidt, K. N. O.
 1849 d. 26 Febr. Lars Johan Lovén, f. d. Förste Exped.-Sekret.
 R. N. O.
 1854 d. 28 Jan. Grefve Henning Ludvig Hugo Hamilton,
 R. o. K. af K. M. O.
 H. Exc. Grefve Manderström.
 Magnus Huss, K. m. st. k. N. O.
 Salomon Maurits von Krusenstjerna, K. m. st. k. S. O.
 1856 d. 5 Mars. Grefve Claes Gustaf Fritz Piper. Skattmästare vid K. M. O.
 Frih. Carl Adolf Manderström, K. W. O.
 Carl Ludvig Dahlfelt, Fil. D., K. Svensk o. Norsk Gen.-Konsul i Helsingfors, R. N. O., K. D. D. O., R. Fr. H. L., R. Pr. R. O. O. 3:e kl.
 1857 d. 28 Jan. Grefve Ludvig Ernst von Stedingk, K. m. st. k. S. O.
 Grefv Robert Axel von Rosen, Ceremonimästare i survivans vid K. M. O.
 1858 d. 4 Mars. Olof Axel Tauvon, K. m. st. k. N. O.
 Charles Dickson, K. W. O.
 1859 d. 28 Jan. Frih. Carl Fredrik Rålamb, Kammarherre, R. S. O.
 1860 d. 28 Jan. Grefv Pontus De la Gardie, K. W. O.
 1862 d. 28 Jan. Grefv Carl Anton Philip von Saltza, Ofver-Ceremonimästare, Kabin-Kammarherre, f. d. Ordon.-Officer hos K. Carl XIV:de, f. d. Ryttmästare, Stor-Off. Mexik. Guadeloupe-O.
 1864 d. 28 Jan. Carl Leonard Kinnanson, J. K., Kammar-Rätts-Råd, Fullmäktig i Riksgälds-Kontoret, R. N. O.
 Malte Leopold Roos, Ofv.-Löjtn. i Artilleriet, Major vid K. Svea Artill.-Reg., Tygmästare i Stockholm, Led. i K. Krigs-Hof-Rätten, R. S. O.
 Frih. Georg Fleetwood, Hof-Jägmästare. Ofverste i Arméen, R. S. O., K. D. D. O.
 1867 d. 25 Febr. Christian Fredrik Ewert, M. D. o. K. M., Förste Stads-Läkare i Göteborg, Vaccindépôt-Föreståndare, Läkare vid Straff- o. Arbets-Fängelset i Göteborg, R. N. O., R. W. O.
 Jacob Wilhelm Beyer, K. W. O.

Carl Thure af Wirsén, Kabin-Kammarherre, Ofverste o. Sekund-Chef vid K. Lif-Reg. Dragon-Korps, f. d. Kavalleri hos H. K. H. Arf-Fursten Frans Gustaf Oscar, R. S. O., R. D. D. O., R. O. Jernkrone-O. 3:e kl.
Andreas Christian Conradi, R. S:t O. O.
Hans Kirkgaard Fleischer, K. S:t O. O.

I Andliga Standet.

1860 d. 28 Jan. Henrik Reuterdaahl, Ledamot i Andl. Standet af K. M. O.
1861 d. 2 Mars. Johannes Rohdlieb, T. D., Kyrkoh. i Tyska församl. i Stockholm, L. N. O.

UTLANDSKE.

1852 d. 19 Juli. H. K. H. Prins Fredrik af Nederländerne.
1853 d. 1 Dec. H. M. Konungen af Preussen.
1858 d. 3 Maj. H. K. H. Kronprinsen af Preussen.
1865 d. 13 Juni. Christian Jakob Cosmus Bræstrup, K. N. O.

II.

Frimurarorden i Stockholm förehade i Söndags, berättar Dag. Nytt, ett ovanligt högtidligt och ansträngande arbete, da nemligen prinsen af Wales recipierades uti icke mindre än sex grader. Konungen fungerade sjelf vid receptionerna och begaf sig fördenskull redan kl. 12 på middagen till logen, dit prinsen af Wales ankom kl. half 2. Endast ett mindre, men valdt sällskap deltog i arbetet.—Prinsen skulle i gar komma att mottaga ännu flera grader i orden.

THE PRINCE OF WALES A FREEMASON.

(From the *Daily News*).

Has the Prince of Wales been made a Freemason? "Who can tell?" is the burden of a ballad being warbled in many a fashionable drawing-room just now, and "who can tell?" is the answer given by English Freemasons when asked the meaning of a little paragraph now going the round of the newspapers:—"Before leaving Stockholm (says a despatch from that capital), the Prince of Wales was made a Knight of the Freemasons of Charles XIII., after having successively received the six inferior orders." Such is the announcement which has set the "blue," that is the orthodox, Masons of England wondering. What are the six inferior Orders? What is a "Knight of the Freemasons of Charles XIII.?" are questions repeated in every Masonic lodge in the country, and the manner in which they are received and the profound bewilderment of those propounding them would be conclusive as to the spuriousness of the paragraph if it were not for one embarrassing fact, an irregular Freemasonry exists. Unrecognised by the Grand Lodge of England, its insignia tabooed, and its distinctions and orders of merit forbidden to be worn in regular lodges, it yet includes in its ranks some of the most distinguished Masonic experts in the world who proclaim the beauty of its ritual and ceremonies with an enthusiasm which is evidently sincere. But to the Freemason proper there is no such thing as a Knight of Charles XIII.; no such thing as six inferior degrees. The title touches him no more than that of Perpetual Grand of the Glorious Apollon, so gracefully worn by Mr. Richard Swiviller, or the sounding nomenclature of the Odd Fellows, the Foresters, or the Ancient Druids. It is superfluous to add that a Free and Accepted Mason has nothing in common with these, and that the Order he glorifies in differs fundamentally in spirit and aim from all of them. This must be thoroughly understood at starting. Freemasonry is not a benefit society; its members are not allowed to canvass for recruits; and it holds out no specific material advantages to those joining it. A general desire of knowledge, and a sincere wish to be more extensively serviceable to his fellow-creatures, must be at least the professed motives of every candidate for initiation into its mysteries. The enthusiastic

Mason rather resents the assumption that his Brotherhood is convivial. Mr. Flowers, the police magistrate at Bow-street, in declining the other day to look at the Masonic certificate of the Scotch ex-soldier brought before him on a charge of drunkenness, was guilty of a moral outrage upon fraternal susceptibilities. The remark that he did not doubt the doughty-looking toper's avowal, was, with the significant look accompanying it, as a dagger in the heart of every Freemason present. That eating and drinking are the subordinate circumstances of lodge-meetings, and that the real business transacted is æsthetic, learned, and occult, is the only basis upon which a Freemason, with a proper sense of dignity, will condescend to argue as to the usefulness and merits of the Craft. Mr. Flowers: "I dare say you are one; I don't at all doubt you—there are many members of the Order!" implied that drunkenness and Freemasonry were not incompatible, and that the bench's estimate of the Craft was rather familiar than respectful. Yet a few paces from where Mr. Flowers sat—in Great Queen-street, Lincoln's-inn—whole libraries of moral and religious books may be purchased which are devoted to the exposition of Freemasonry, which the uninitiated may read legitimately, and which prove conclusively that the cardinal virtues were kept alive by the Order through the darkest times, that it was old and flourishing when King Solomon was admitted into it, afterwards to become its Grand Master, and that the denizens of other worlds than this practice the mysteries of the Craft with the greatest benefit to themselves. The voluminous works of the learned Dr. Oliver, a venerable clergyman who only died the other day, set these things forth with great distinctness, and merit the attention of all students anxious to acquaint themselves with Freemasonry from outside its pale.

That the Prince of Wales should have been made a Freemason at Stockholm is possible, but if he has we can promise His Royal Highness that no decoration pertaining to his possible knighthood will be allowed to be worn in the lodges of his native land. The imagination can conceive few things more terribly subversive of the proprieties than that an irregular degree should be permitted to flaunt itself in high Masonic places; and we decline to dwell upon the position which the Grand Master, the Earl of Zetland, and the Deputy Grand Master, the Earl de Grey and Ripon, would feel bound to take up, if the heir to the Crown presented himself before them in the fancy garb of an apocryphal degree. There are but three degrees in the only Freemasonry recognised by the Book of Constitutions; the third degree being for convenience divided into two, and the second part of it only administered after twelve months waiting, and to those anxious to take it. The whole machinery of the Order here is supported by these degrees, those belonging to them administering some of the finest and most efficient charities in the world; disposing of large revenues, and assisting the afflicted and distressed in a spirit and to an extent little dreamt of by the uninitiated. The great evil of English charity is that it is always ready—often too ready to put its hands into its pockets; but that it stubbornly refuses to give up its time. It is the ill distribution, not the vast amount of the millions given away annually which does harm. It is the glory of Freemasonry that it combats with this abuse successfully. Boards and committees sit regularly at the Freemasons' Hall, composed of men—often eminent, always capable—who devote hours to the driest business drudgery, simply that the donations and subscriptions of the brethren may achieve their maximum of good. The Freemasons' Girls' School on Wandsworth-common, and the Freemasons' Boys' School at Tottenham, are model institutions—because their house committees, their school visitors, and their

respective secretaries work together in a spirit and with a will, which they attribute to their mystic bond of union, and which are assuredly wanting in the management of too many institutions of the kind. Several thousands per annum are subscribed to each of these schools, and some two hundred of the sons and daughters of indigent Freemasons are clothed, educated, and fitted for the business of life in them. The Asylum for Aged Freemasons and their Widows provides, as its name implies, for a limited number of those beaten in the world, and is another instance of efficient and omnipresent management.

It is well known that an elaborate course of study has to be gone through before Masonic proficiency is attained. Into the usefulness of the knowledge gained, or the value of the secrets laboriously imparted, this is not the place to inquire. But that the Freemasons themselves take an absorbing interest in them is certain, and the value of this practical testimony may be judged by the position and accomplishments of some of the foremost members of the Order. That the philosophers Locke and Sir Isaac Newton were accomplished Freemasons; that Sir Christopher Wren held lodges in St. Paul's Cathedral throughout its building, and that some of the most learned, as well as the most powerful men the world has seen, have given time and labour to mastering the mysteries of the Craft—are facts as much beyond dispute, as that it includes some of the foremost living celebrities in its ranks. The present President of the Council could not have acquired his well-known proficiency in Masonry without giving up to it many laborious days and nights; and to those who remember the conscientious Masonic energy and advanced Masonic opinions publicly displayed by the Earl of Carnarvon a few years since, there have been few things more welcome than his lordship's acceptance of the Provincial Grand Mastership we recorded two days ago. Perhaps a defect of the Order may be some day found in the exuberant wealth of human material at its disposal. There are so many good and active spirits ready to give up time and money to the cause that its principal honours are almost necessarily confined to those immediately known to the Grand Master and his advisers. The result is that the energetic Mason finds his circle of usefulness and distinction confined to the lodge or coterie in which he works; and that he, as a rule, becomes less actively zealous when the highest honours of his lodge have been earned. A Past Master, who has filled the chair satisfactorily, will, as a rule, fold his robe and fall with decency—in other words, contents himself with the passive performance of the almost nominal duties left him. As a permanent member of Grand Lodge—the parliament of the Craft—he may, it is true, mingle in debate four times a year, but the chances of attaining rank or position there are far more remote than they would be to an energetic member of St. Stephen's. This is, as it seems, unavoidable, but the effect is that the men who are the most energetic up to the time of their passing the chairs of their respective lodges become comparatively supine when that honour has been achieved. Their career terminates then and there, and as they have all subscribed to the charities, there is no Masonic opening to them, except to subscribe again. This to do them justice, they generally do, but the man who hits upon a method of keeping alive in the great body of Masonic Past Masters the zeal which has given them their rank will deserve better of the Order than any dignitary since King Solomon. It has long been the hope of English Freemasons that the Prince of Wales should become one of them; and if His Royal Highness has really joined the Craft in Sweden he will be heartily and loyally welcomed by the brotherhood here. The "knighthood of Charles XIII.," is a thing for "book-

masons" to believe in and uphold—the thousands upon thousands of experienced "workers" to whom the very title is unknown will be content if they can greet His Royal Highness as a Craftsman, as a preliminary to hailing him as the patron of their Order.

[While we agree with the tenor of this article, at the same time we cannot agree with the writer's ideas of Freemasonry. It makes very little difference to a Freemason whether a brother is a Sovereign, Prince, or Knight—not even to "book-Masons;" and Sovereigns, Princes, and Knights in Freemasonry always remember they have brothers in the Craft. The writer's doubt as to the Knighthood of Charles XIII. will not affect the King of Sweden, or dispossess the Prince of Wales of his title.—ED. F. M.]

MASONIC NOTES AND QUERIES.

THE ORDERS OF THE RED CROSS OF ROME AND THE HOLY SEPULCHRE.

I have been induced by curiosity, as probably have many other brethren, to peruse the neat little book just published, called "General Statutes of the Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Rome and Constantine, and the Laws of the K.H.S." In reading the frequent notices of these Masonic Orders in your pages, I had thought that a similarity of titles was probably their only claim to relationship with the public Orders of the same name in the Grand Duchy of Parma, the Sicilies, and Turkey. But in the appendix of the Statutes I find that the decorations of the present public Orders of St. Constantine and the Holy Sepulchre are given as those of the Masonic Orders to which these new Statutes relate. At page 25 of the Statutes is "A Sketch of the History and Records of the Order of Constantine," which rapidly carries the reader from the institution of the original Order to the resignation of the Grand Mastership by Andrew Angelus Flavius Comnenus (page 27), who it is stated "pretended to assign his hereditary rights to Francis Farnese, the then reigning Duke of Parma." The sketch then continues:—"The Grand Crosses of the Order, one of whom was the Abbé Giustiniani, continued, however, to exercise their undoubted privilege of conferring the Red Cross upon worthy men; and we are, in all probability, indebted to the learned Abbé, who was long attached to the Venetian embassy in London for the existence of the Order in England. It is beyond dispute that the members of the English branch, during the eighteenth century, were men of high position and of eminence in the Masonic Order; though, like the Knights Templar, we are unable to say positively when the Order was restricted to Freemasons."

We are not informed which particular member of the Giustiniani family is referred to? The two most distinguished ecclesiastics of that name died in 1485 and 1536.

The sketch thus appears to dispose of the original Order of Constantine, except as conferred by the then Grand Crosses, and it continues and concludes with extracts from minute-books of an Order of Red Cross from 1788 to 1813. It can hardly be said that the recipients of the decorations from the Abbé

Giaustiniani could perpetuate the dignity; and, therefore, some further information would be desirable as to the existence in England of any Chapter of the original Order of Constantine at any time.

As the sketch stops thus short, I turn to other well recognised authorities for information. The candidates were originally bound to prove their noble descent through four generations, but after the repulse of the Comneni by the Turks, they began to traffic with the Order of Constantine for pecuniary purposes, granting it to any one willing to pay for it, without regard to birth, rank, or station, until 1699, when the last scion of the race, who lived at Parma and was childless, sold the dignity of Grand Master to Duke Francis I. of Parma, of the House of Farnese. The purchased title was confirmed by Popes Innocent XV. and Clement XI., and the new Grand Master raised the Order of Constantine again into consideration and respect by the judicious bestowal of its honours and the wealth with which he endowed the Order. After the extinction of the Farnese family in 1713, the Infante Don Carlos, heir of the Duchy of Parma, declared himself Grand Master of the Order and transferred its seat to Naples. He took with him the Archives and established the Order in his new kingdom, despite the declamations of the Infante Don Philip, who had succeeded his brother upon the throne of Parma. The original Order of Constantine thus remained in full force until 1806, when Joseph Buonaparte abolished it, together with all the Orders of the Kingdom. The Order then followed the expelled King to Sicily, where it remained until after the Peace of Paris in 1814, when the Empress Marie Louise became heiress to the dominions of the Farnese. On the 13th February, 1816, she declared herself Grand Mistress of the Order in right of her mother, Maria Theresa, of Sicily, who was a descendant of the Farnese family. Thus both the Bourbon King of Naples and the Archduchess of Parma considered themselves its legitimate heads. The Order in Parma is divided into Senators of the Grand Cross, Commanders, Knights, Serving Brothers, and Squires. The Order was restored again to the Sicilies in 1814, with the King as Grand Master; it is now divided into three classes: Knights Grand Cross, Knights, and Serving Companions.

I refrain from taking up your space with descriptions of the costume, or uniform, of the Order, as it would be beside the question of whether the Masonic Order treated of in the sketch, has any affinity with the two branches of the Order of Constantine *now in existence* as public Orders of foreign States. The sale referred to clearly was not "pretended," and the implication that the Order is "restricted to Freemasons" is not accurate. The Masonic Order has appropriated the regalia of the public Orders, but I find no reference to this subject except at page 40 of the sketch, where it is recorded that in 1813 a committee was appointed "to consider the proper costume and regalia of the Order." Did this committee decide upon using the regalia of the public foreign Orders, or has the appropriation been recent? I have seen a venerable and distinguished brother wear a gold cross (of the Greek form) enamelled red, as a decoration of the Masonic Red Cross Order.

The sketch treats of the Order of the Holy Sepulchre with the very short notice,—“About this period the Order of the Holy Sepulchre flourished.” The date previously mentioned in the sketch is 1788; I conclude, therefore, that this is the period referred to. I am inclined to think so venerable an Order as that of the Holy Sepulchre was entitled to a somewhat more extended notice than the announcement that it “flourished” about the year 1788. Some writers fix its foundation at as remote a period as the year 69, but others assign it more recent dates, and probably historic proofs will not carry it farther back than 1496, during the Papacy of Alexander VI., who sought to be considered its founder, and by means of the Order to stimulate zeal for religion and pilgrimages.

The Grand Mastership, and the right of nominating Knights, were originally vested in Holy See, though the Pope subsequently ceded those rights to the Guardian Father of the Sacred Tomb. The duties imposed upon the Knights were very arduous, but the privileges they enjoyed were remarkably extensive. The Order, which became widely spread, was reconstructed on the 19th of August, 1814, by Louis XVIII., as a royal institution, and was also similarly remodelled in Poland. In the latter country it expired at the Revolution of 1830. In 1847 a Latin patriarch was once more established at Jerusalem, and the Roman Propaganda then transferred to him the right of conferring the Order of the Holy Sepulchre. This right is *now* exercised, and the Order is sparingly conferred amongst the most distinguished of the pilgrims to Jerusalem. During the fluctuations of this Order, it was at one time (about the year 1500) united with the Sovereign Order of St. John of Jerusalem, and consequently would (except for its subsequent independent revivals) have belonged to the latter Order, the scattered branches of which are now represented by an establishment in Rome, by the Royal Prussian Order of St. John, two Grand Priorates in Russia, an establishment in Poland, the Spanish Royal Order, and the Order of St. John Anglia, of which latter branch the Chancery is at St. Martin's-place, Trafalgar-square.

I observe by the sketch that the regalia of the public foreign Order of the Holy Sepulchre is also appropriated as that of the Masonic Order.

I trouble you with these notes in no captious spirit, and with no desire to prejudice the Masonic Orders to which the sketch relates, but in a spirit of fair inquiry, and of Archaeological interest. I would give every consideration to the Masonic Orders which they can demand or deserve; but I feel that something is due to the public Orders, which they either properly represent or improperly imitate, and in paying that due the Masonic Orders will certainly lose no respect. I think justice to both requires the explanations of the sketch should be enlarged, and I trust those brethren who may be able to explain more in detail the claims of these Masonic Orders will not withhold the information.—LUPUS.

SCOT'S PROFICIENCY.

Surely Crux knows that Scotsmen, ever since the modern Solomon heired the English throne, have looked upon themselves as the wisest folks alive. Why should not a rich, although inexperienced brother,

rise to the Mastership over a poorer, although proficient. Why, in an Edinburgh lodge not 60 years ago, a gallant Master never thought of the Ritual at all, and would not have read it, even although he had possessed it in print. He used to have the candidate brought before him, swore him, sometimes *at* him, gave him the tokens, and then pithily remarked, "D—the rest. Let on the drink." English brethren must come to Scotland to understand the *spirit* of Freemasonry, although I hear the present Grand Master does not look with any favour upon *our* Ritualism.—A SCOTS P.M.

SCOTS AND SCOTTISH *versus* SCOTCH.

I am glad to find Bro. Haye ranged on the Scots and Scottish side. Had it depended solely on my judgment, I could hardly have managed to weather the "Scotch" storm that has been raised; but, knowing there are also good Scottish scholars now living who not only ignore the word "Scotch,"* but also consider its use a mistake, I can only stand by the Scottish and Scots idea.

However (as applied to what pertains to Scotland and the Scots), let us consider firstly, what is "Scotch" derived from? and we may then understand the subject better. "Scotch" I consider to be merely a corruption or an abbreviation of the adjective Scottish—*e.g.*, "the Scotch Parliament" instead of "the Scottish Parliament." So the proper name William is abbreviated into Will, Bill, or countrified Wull. But, although these abbreviations are so constantly used, it does not alter the fact that the true rendering in both cases is Scottish and William. The Latin of our old charters is "Rex Scottorum" (never Rex Scotchorum). "King of the Scots," as, *e.g.*, Robert Bruce at his coronation was crowned "Robert, King of the Scots," not "King of the Scotch," for "Scotch," being only an abbreviation of an adjective, still leaves the noun wanting, so that, to make the sentence complete, it would be "King of the Scotch people" (or nation), or, correctly, "King of the Scottish nation." Yet how much better it is when given as it ought to be, "King of the Scots," which gives the true meaning intended in as few words as possible.

"Scotch," as a noun, when applied to signify the natives of Scotland, is simply a mistake. "Scotch," being an abbreviation of "Scottish," is also an adjective, and "Scottish" might as well be called a noun as "Scotch." The true word is "Scots," which being of one syllable, and also shorter by one letter than "Scotch," leaves no excuse for the use of "Scotch" as a noun.

I have now done, and only find fault with my poor ability in advocating our "Scottish" cause, which cause being true and just is therefore likely to triumph in the end as present experience and the remark of Bro. Haye at page 31, in reference to Bro. Bonar, tend to show. Point out the error to a real Scot, and ten to one he is sure to "scotch" it.—W.P.B.

MYTHRAIC MYSTERIES.

The report of the Asiatic Society of Paris reports an important work by F. Lajard, in French, "Re-

searches in the Public Worship and Mysteries of Mithra in the East and the West." The plates have been long since published, and M. Lajard began his labours in 1823. The work is said not to be up to the level of our present knowledge of comparative philology and comparative mythology, but to be a most valuable repertory of texts, inscriptions, and monuments, and indispensable for studying the religions of Asia. The chapters relating to the degrees of initiation are reported to be the newest and most interesting. I thought this note, from a source not generally accessible, may be useful to Masonic students.—HYDE CLARKE.

CORRESPONDENCE.

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

BRO. HAYE UPON "THE MYSTIC NUMBERS."

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

Dear Sir and Brother,—Bro. Haye promised us, many numbers of the *Magazine* ago, some account of these. Might I, as a very young brother, request him at his convenience to afford, not only myself, but your readers, an early account. Such brethren as Bros. Haye, Hughan, Lyon, Hyde Clarke, C. P. Cooper, Buchan, Pictus, R.Y., and other writers, would confer an inestimable boon upon young Masonic Students by instructing them how to acquire the knowledge they themselves possess. This is a bold request, but one which will, I trust, appeal to all learned brothers' hearts on behalf of the class to which belongs—

Yours fraternally,

A SIMPLE M.M.

WHAT IS FREEMASONRY?

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

Dear Sir and Brother,—I read in your paper of last week, with very great pleasure, the truly Masonic and practical address by Bro. Henry Thompson, P.M., headed "What is Freemasonry?" I feel convinced that all true and energetic members of the Craft who may read it will congratulate and thank Bro. Thompson for thus, in so simple yet eloquent a manner, showing to the outer world, not initiated into our mysteries, the exalted principles of our Ancient Institution, and silencing by his complete answer to the question those who, from the absence of those principles in their own breasts, undervalue or malign the privileges and principles of our Order. Also, I must add that every W.M. or P.M. who reads this condensed yet powerful address cannot fail to receive from it instruction and support in his Masonic duties, and that every one of that class of our brethren who do not pay much attention to the working of our lodges will and must be stimulated by it to further progress and a more persevering study of our mystic art. Trusting such an excellent address may accomplish all the good that it so duly merits. I remain—

Yours fraternally,

A P.M.

* The noun Scotch, a cut, and the verb to Scotch, to cut, are when so used quite proper in their own place.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—This useful and comprehensive publication is now issued. It can be obtained at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

ROYAL MASONIC INSTITUTION FOR BOYS.—A Quarterly General Court of the Governors and Subscribers of this Institution will be held at the Freemasons' Hall, on Monday, the 18th inst.—Mrs. Macready attended on Monday evening, the 28th Dec., and gave a selection from her "Recitals," to the pupils of this Institution, by whom the kindly efforts of this talented lady to instruct and amuse, were highly appreciated. Some few friends and visitors were present, but the inclemency of the weather prevented so numerous an attendance as was expected. The evening, however, was eminently an agreeable one, and Mrs. Macready expressed herself as much delighted with her visit.—The Right Hon. Earl de Grey and Ripon, R.W.D.G.M., and Prov. G.M. of West Yorkshire, will take the chair at the anniversary festival, on Wednesday, 10th March, when it is expected he will be supported by R.W. Bro. Stephen Blair, Prov. G.M. of East Lancashire, a large number of the Grand Officers and brethren of both provinces, as well as by many distinguished Metropolitan brethren. Unusual exertions are being used to render the forthcoming festival memorable by the extinction of the debt which now hangs over the Institution.—It is proposed to admit ten additional boys at the election in April next, so as to give all possible relief to the *fifty-three* candidates now on the list.

WARWICKSHIRE.—A warrant having been granted for the formation of a new lodge at Aston, near Birmingham, to be named the Holte, No. 1,246, the consecration of the lodge and installation of Bro. Dr. Thomas Partridge, P.G.O., will take place at the Holte Hotel, Aston, on Friday, the 29th inst., at three p.m.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS.—The anniversary of this Institution will be held at the Freemasons' Tavern, on Wednesday, the 26th inst. The Right Hon. the Earl of Carnarvon, Prov. G.M. for Somersetshire, will preside.

THE Provincial meeting for the West Riding of Yorkshire will be held at the Masonic Hall, Sheffield, on the 20th inst. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, D.L., and the occasion is looked forward to with great interest.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

THE Supreme Grand Council of the 33° of the Ancient and Accepted Rite for England, Wales, and British Colonies, purpose visiting the following chapters, and holding a meeting of the 30th chapter, or K.H., as follows:—Talbot Chapter, Sheffield, Thursday, the 21st January; Palatine Chapter, Man-

chester, Friday, the 22nd January; Grand Chapter, K.H., Manchester, Friday, the 22nd January; Liverpool Chapter, Monday, the 25th January; Shakespeare Chapter, Warwick, either 20th or 26th January.

DOMATIC LODGE OF INSTRUCTION.—The fifteen sections will be worked on the first Tuesday in February. The lodge meets at the Palmerston Arms, Palmerston-street, Walworth.

THE WESTBOURNE LODGE BALL.—The annual ball of the Westbourne Lodge is fixed for Wednesday, the 20th inst., at the Freemason's Hall, and under the auspices of an energetic committee of Stewards, viz., Bros. H. Reed, W.M.; President; Heladon, S.W., Vice-President; L. Ascott, J.W.; J. Quinton, Treas.; J. T. Woodstock, Sec.; J. Cooper, S.D.; M. Richards, J.D.; W. Horton, I.G.; C. A. Cottebrune, P.M.; H. A. Stacey, P.M.; Allen, A. Treadwell (Domatic, 177), and others—is certain to prove a genuine success. As on former occasions, the musical arrangements are entrusted to the care of Bro. Marrior. The brethren will appear in full Masonic clothing. The tickets are, ladies, 8s. 6d.; brethren, 12s. 6d., which includes refreshments; and may be had of any of the Stewards.

MASONIC ARCHEOLOGICAL INSTITUTE.—We are requested to inform the members of the institute that the Inaugural Meeting will take place on Friday, the 29th inst., when Hyde Clarke, Esq., will deliver an introductory address. Full particulars will be given in our next.

IRELAND.—Bro. T. H. Babington, M.D., J.P., W.M. Lodge 69, P.K., R.A.C. 69, has been elected Mayor, for the city of Londonderry.

ON Monday, the 4th inst., the Most Noble the Marquis of Waterford was installed Worshipful Master of the Waterford Lodge, 5, South Eastern Counties, Ireland. The brethren assembled in full numbers for the occasions. In the evening they dined together at the Adelphi Hotel, his lordship presiding.

THE GRAND LODGE OF IRELAND.—At the last monthly meeting of Grand Lodge in the Freemason's Hall, Bro. Charles A. Cameron, P.M., 25, was elected S.G.D. for the ensuing half-year.

METROPOLITAN.

LODGE OF JUSTICE (No. 147).—At the White Swan Tavern, High-street, Deptford, as an emergency meeting this old lodge met. Bro. J. Patte, W.M. opened the lodge. There were present during the evening, Bros. R. G. Batt, S.W. and W.M. elect, J. Perceval, J.W.; J. Lightfoot, P.M. Treas.; J. Bavin, P.M. Sec.; H. Sadler, J.D.; H. Bartlett as I.G.; G. Chapman, P.M.; F. Durrant, P.M.; W. Andrews, P.M.; F. Walters, P.M.; C. T. Speight, P.M.; N. Wingfield, P.M.; D. Davies, J. Chappell, J. Roper, J. Carver, and many others. Mr. Speight, son of Bro. C. T. Speight, P.M., was initiated; Bro. H. Bartlett, worked the first section of the first lecture. All the work was admirably done. The lodge was closed, visitors: Bros. G. E. Gale, P.M. 548, Parker, 548, E. H. Dalby, 1,194, &c.

OLD CONCORD LODGE (No. 173).—The usual meeting of this lodge was held at Freemasons' Hall, on Tuesday, the 5th inst. Bro. G. King, S.W., having been unanimously elected W.M. at the December meeting, was formally installed in a most efficient manner by Bro. John Emmens, P.M. and Sec. The W.M. appointed Bros. E. A. Masterman, S.W.; Morrin, J.W.; Dr. Hogg, P.M., Treas.; Rev. J. W. Laughlin, P.M., Chap.; John Emmens, P.M., Sec.; Holland, S.D.; Lawson, J.D.; Silk, I.G.; W. Nicholson, Dir. of Cers.; Stacey, W.S.; and Speight, Tyler. Messrs. B. Dickinson and E. Dottridge were initiated by the new W.M., in an apt and ready style. The lodge voted a P.M.'s jewel to Bro. A. Sallust, P.M., amidst much applause, for his efficient conduct and kind behaviour to all the brethren during his year of office. The lodge was then

closed and a sumptuous banquet, quite in the Old Concord style, placed on the table by Bro. Charles Gosden. After banquet the various toasts were proposed and responded to, and were interspersed with some beautiful solos by Miss Pearce, and glees and part songs by Bros. C. Marriott, W. H. Hunt, A. Hubbard, T. L. Brady, and F. McDavitt, under the direction of Bro. H. Parker. Bro. Dr. Hogg responded for the Grand Officers, and proposed "The Health of the W.M.," a good, clever, and able Mason, and whose domestic virtues were as great as his Masonic ones. He hoped he would have a very prosperous year of office. Of one thing he felt quite sure—the lodge had an excellent Master, and they were all very, very proud of him. The toast was enthusiastically drunk, and the W.M., in reply, said he was quite overcome by Bro. Dr. Hogg's kindness. He felt he could do lodge work better than the duties of the banquet table, and it would be his interest and duty to further the interests of the lodge. He would endeavour to go through the various duties he would have to perform properly, and to give satisfaction to the lodge. On this night he felt rather diffident, as they might suppose, but he trusted he would be forgiven for any shortcomings. The W.M. then gave "The Initiates," both of whom responded. Bro. S. W. Hopwood returned thanks for "The Visitors" in an appropriate speech. Bro. John Emmens, P.M., replied for the P.M.'s, and Bro. Gurton for the Benevolent Fund. The lodge had given away in charity this year £200, from the Benevolent Fund, and it was enabled to do this principally from the profits of the Old Concord ball. About sixty brethren were present in lodge and at banquet. The visitors consisted of Bros. John Mills, P.M. 49; C. Payne, S.W. 169; H. Massey, W.M. 619; D. Demny, 813; G. J. Vaughan, 193; James Hill, 228; H. Parker, 4; Okey, 1224; J. Davis, 198; W. H. Main, P.M. 813; E. Walker, 813; H. M. Levy, 188; James Blyth, 813; J. McParish, 860; S. W. Hopwood, Treas., 263; Albert Hubbard, 813; James West, 166; Jennings, late 201; A. Probyn, 862; and G. King, jun., J.W. Gooch Lodge 1,238. Bros. John Emmens and W. Nicholson were among the P.M.'s present. Bro. W. Nicholson, P.M., and Dir. of Cers., was as usual unremitting in his attention to the comforts of the brethren; and the same may be said of new Wine Steward, Bro. Stacey.

LION AND LAMB (No. 192).—The installation meeting of this numerous and flourishing lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 7th inst. The efficient W.M., Bro. J. G. Marsh, P.M. 28, opened the lodge, assisted by Bros. King, S.W.; Higman, J.W.; Goodyer, P.M., Treas.; C. Hosgood, P.M., Sec.; Cates, P.M.; H. Muggerridge, P.M.; a large muster of brethren, and a considerable number of visitors, amongst whom we noticed Bros. E. H. Patten, P.G.S.B., Sec. Girls' School; W. H. Hubbard, P.M. 173; R. W. Little, P.M. 975; F. Walters, P.M. 73; H. Potter, P.M. C. H. Potter, P.M. 749, &c. The first ceremony performed was the initiation of Mr. Cohn, after which Bro. Muggerridge took the chair, and in an admirable style installed Bro. King, S.W., as W.M. for the ensuing year. The officers were then appointed as follows:—Bros. Marsh, I.P.M.; Higman, S.W.; Roberts, J.W.; Goodyer, P.M., Treas.; Hosgood, P.M., Sec.; Harris, S.D.; Trott, J.D.; Abbott, I.G.; and Smith, Tyler. Mr. Crotty being in attendance was introduced and duly initiated, after which the lodge was closed, and the brethren adjourned to a repast which reflected infinite credit upon the new manager of the hotel, Bro. Spencer, and his able *chef de cuisine*, Bro. Wale. It was excellently served, the attendance was capital, and the wines of approved quality. The usual toasts were duly honoured, and appropriate speeches delivered by Bros. Patten, Potter, Marsh, Muggerridge, and other brethren. We must not omit to state that at the next meeting Bro. Marsh, the I.P.M., will doubtless be presented with a P.M.'s jewel, to commemorate his efficient services during the year 1868. Bro. Hosgood, the respected and talented Secretary, will represent the lodge at the anniversary festival of the Aged Masons on the 27th inst., and a large addition to his already well-filled list, was made by the brethren upon this occasion.

CONFIDENCE LODGE, (No. 193).—The above excellent working lodge met at Anderton's Hotel, Fleet-street, on Tuesday January 11th, Bro. B. D. Kershaw in the chair. Bros. Hill and Masters having answered the necessary questions, were duly passed to the degree of Fellow Crafts, in a very excellent and impressive manner. Bro. Moody proposed that a sum of one guinea be subscribed to the Masonic Lifeboat Fund, which was carried unanimously. No other business being before the lodge,

the W.M. suggested that some of the sections should be worked, which was very effectively done by Bros. Lee, S.W., Rogers, P.M., assisted by Foulger, P.M. The lodge being closed the brethren adjourned to a very excellent banquet, provided by Bro. Clemow, and superintended by Bro. Smith. The usual loyal and Masonic toasts were given and responded to. Bro. Honey returned thanks for the visitors. The W.M. in a very neat and feeling speech presented Bro. T. Foulger, I.P.M. with a very elegant P.M.'s jewel, for his very excellent working, and the able manner he had conducted the business of the lodge during his year of office, and his good Masonic qualities. Bro. Foulger, in a very feeling manner returned thanks, and remarked in reference to his Masonic qualification, that he, in conjunction with Bro. Rogers, P.M., stated that the Lodge of Instruction of which he is the instructor, connected with that lodge, has given no less a sum than £100 to Masonic charities from its foundation; he further stated his service were always at the command of the Craft, and in his absence Bro. F. Rogers, P.M. was always ready to supply his place. Some very excellent singing by Bros. S. Webb, Vaughan, Edlington, Reid, H. Webb, Miles, H. M. Levy and King. Visitors: W. H. Honey, W.M. 11, H. M. Levy, P.M. 188, Alcock, 733, Hedlington, 177. The brethren after spending a delightful evening separated in peace and harmony.

LODGE OF ST. JAMES (No. 765).—The usual meeting of this lodge was held on Tuesday, the 6th inst. at the Leather Market Tavern, New Weston-street, Bermondsey. There were present, Bros. R. White, W.M.; M. Scott, I.P.M.; Hyde, S.W.; Boyce, J.W.; Aldridge, Treas.; W. Parker, M.D., P.M. Sec.; Hooton, S.D.; J. Neville, J.D.; W. Jones, I.G.; McCallum, Kennedy, Cox, Roderick, Sayers, and others. The work done was one passing, and as usual well performed. The lodge was duly closed, and the usual first-class banquet followed. Visitor, Bro. Rev. R. Gordon, New York.

PROVINCIAL.

CORNWALL.

HAYLE.—Cornubian Lodge (No. 450).—The annual festival of this lodge was held on the last day of the old year, when about fifty brethren assembled to witness the ceremony of the installation of Bro. Frank Harvey, W.M. elect, and other business. The lodge was opened at eleven o'clock a.m., by the retiring W.M., Bro. Eustice, when the minutes of the previous meeting and lodge of emergency were read and confirmed. There were two candidates balloted for who had in open lodge, at the previous meeting, been proposed, when one was rejected. The ballot for the other was declared unanimous. He being in attendance was introduced, and was regularly initiated into the mysteries and privileges of ancient Freemasonry, that important rite being very ably performed by the retiring W.M. Two candidates for passing being present, they were first examined and afterwards, the lodge being opened in the second degree, regularly passed as Fellow Crafts. Bro. Frank Harvey, the W.M. elect, being in attendance, was presented by Bro. Dr. Mudge, P.M., P. Prov. G. Sec., for the benefit of installation. After an address from the Installing Master, Bro. Eustice, his attention was directed to the ancient charges; after giving his assent to all the qualifications for W.M., the brethren below the degree of Installed Master were requested to retire. The Board or Installed Masters was then declared open. After going through the ceremony, which was performed admirably, Bro. F. Harvey was regularly installed in the chair, according to the ancient custom, and was greeted as Worshipful Master of the Cornubian Lodge (No. 450), by the Past Masters. Bro. Frank Harvey, W.M., then delivered an appropriate address to Bro. Eustice, the Installing Master, and invested him with the collar and jewel of his office as I.P.M. The Board of Installed Masters was then duly closed. The Master Masons having been re-admitted, Bro. Harvey was again saluted as the W.M. of the Cornubian Lodge. The Installing Master presented him with the working tools of a Master Mason. The Lodge was then closed down to the second degree by Bro. Harvey, W.M. The Fellow Crafts were re-admitted, and he was again saluted the third time as W.M. The working tools of the Fellow Crafts were presented and explained. The lodge was then closed down to the first degree, when the Entered Apprentices were re-admitted, and Bro. Harvey for the fourth time greeted as W.M.

The Installing Master then presented the working tools of the E.A., also the warrants or charters from the Grand Lodge of England, the "Book of Constitutions," and the by-laws. After these were explained, Bro. Harvey selected and invested the following brethren as his officers for the ensuing year:—Bros. James Pool, S.W.; W. W. Mildren, J.W.; Frank Harvey, Treas.; John Coombe, P.M., Sec. and Almoner; N. J. Easterbrook, S.D.; William Hollow, J.D.; N. J. West, Org.; S. Woodman, I.G.; W. H. Thomas and M. L. Nicholas, Stewards; and Christopher Trathen, Tyler. The Installing Master gave an address to the W.M. from the West, to the newly-invested Wardens from the South, and to the other newly-invested brethren from the South-east. The addresses were given in a manner to elicit warm encomiums from all present. The Worshipful Master enquired if any brother had anything to propose for the good of Freemasonry, when Bro. Coombe, P.M., made a second appeal to the lodge on behalf of the Boys' School; the same being unanimously approved of, the sum of £5 5s. was again voted from the lodge, this being the second donation voted this year. Bro. Frank Harvey, W.M., proposed that the sum of £10 should be given as a donation to the Cornwall Masonic Annuity Fund, which was unanimously agreed to. Bro. Coombe, P.M., then proposed a candidate for Freemasonry, ballot to be taken next lodge night. The brethren then adjourned to an excellent banquet provided by Bro. Crotch, to which ample justice was done. After dinner the usual loyal toasts were given from the chair, not forgetting our poor and distressed brethren throughout the universe. A collection was made for the same, which amounted to a good sum. The lodge was finally closed by the W.M. and his newly-appointed officers at eight o'clock. The remainder of the evening was spent in fraternal conviviality, enlivened by songs from several of the brethren present.

CUMBERLAND AND WESTMORELAND.

KENDAL.—*Union Lodge* (No. 129).—The regular monthly meeting of the lodge was held at the Masonic Hall, Kent-street, at 6.45 p.m., on New Year's Eve. The W.M., Bro. William Cartmel, P. Prov. G. Dir. of Cers., was supported by Bros. C. G. Thompson, S.W.; John Holme, J.W.; R.W. John Whitwell, M.P., D. Prov. G.M.; V.W. Edward Bushier, Prov. G.S.B. of England, Prov. S.G. Warden; John Bowes, P. Prov. G. Reg.; Samuel Gawith, Prov. G. Dir. of Cers.; Dr. Moore, Prov. G. Supt. of Works, West Lancashire; J. B. Greenall, S.D.; Henry Rauthmell, I.G.; Thomas Bushier, Dr. Noble, John Talbot, J. Sumner, W. Bradshaw, W. Tattersall, and George Cartmel. Visitors:—W. Prosser, S.D. 1,051; Thomas Whitwell, 509; G. C. Whitwell, 509; S. Whitwell, 509; and Jesse Banning. The lodge was opened in due form, and with the usual solemnities, when the minutes of the last meeting were read and confirmed. The W.M. stated that he had received a letter from the brother who awaited preferment that ill-health prevented his attendance at the lodge. After some routine business had been transacted, the brethren proceeded to the election of W.M. for the ensuing year, when the suffrages of the brethren unanimously fell upon Bro. Samuel Gawith, Past Senior Warden of the lodge. The Treas., Sec., and Tyler were unanimously re-elected. Auditors were then appointed, and several complimentary votes were passed. Heartly good wishes and greetings were expressed from Nos. 148, 281, 509, 1,002, 1,051, 1,073, and 1,074, and, there being no further business, the lodge was closed and the brethren separated to meet again at the Festival of St. John the Evangelist.

DEVONSHIRE.

TEIGNMOUTH.—*Benevolent Lodge* (No. 303).—The annual festival of this lodge on occasion of the installation of W.M., was held on Monday, the 4th inst., at the new Masonic Hall, which was consecrated last summer by the R.W. the Rev. John Huyshe, A.M., Prov. G.M. of Devon, when the meeting of the Provincial Grand Lodge was held at Teignmouth; but owing to the disproportion between the number of those who attended and the size of the lodge room, but few comparatively could witness the ceremony on that occasion. The building, though limited in extent, appears well adapted for the purpose, and sufficiently large for the local Masonic requirements during many years to come. With the exception of the decorative arrangements, which it is manifestly unwise to attempt in a new building, all seems complete except one room, which may be

used for banquets or as a library and reading room, or both. A small number of brethren assembled soon after two p.m., the hour fixed upon, and it was necessary for them to await the arrival of others before the W.M., who was punctual, could commence proceedings. This seems a very common fault in the district, as noticed at Torquay in the previous week, and is an act of injustice to such as make it a point to attend at the appointed hour. Besides the members of the lodge, there were present as visitors, Bros. Capt. Bewes, W.M. 1,138, and P. Prov. G.S.B.; Collett, P.M. 135, and P. Prov. J.G.D. for Somerset; Dr. Hopkins, P.M. 43 and 958, and P. Prov. S.G.W. for Warwickshire, specially invited to work the ceremony of installation; H. Bartlett, 710, and Prov. Assist. G. Dir. of Cers.; Brown, Org. 1,138; Perrot, 710, &c. The lodge was opened by Bro. Capt. Walrond, W.M. and Prov. J.G.W., who has held the Mastership of No. 303 for three years in succession. The minutes having been read and confirmed, a ballot was taken for Mr. T. G. Newman, as a candidate for initiation, and also for Bro. W. M. Richards, of No. 473, as a joining member. In each case the ballot was unanimous in favour, and in the latter, Bro. Dr. Hopkins gave ample testimony, having been intimately acquainted with him for many years when both resided in Birmingham. The lodge was opened in the second degree. The Installing Master took the chair, and the retiring W.M. presented Bro. Henry Mozart Bartlett as W.M. elect. The ceremony of installation was conducted in the same manner and with precisely the same exactitude as at Torquay in the previous week. Bro. Brown ably presided at the organ, introducing a portion of the music and chants recently published in the FREEMASONS' MAGAZINE. The following were appointed and invested as officers during the ensuing year:—Bros. Capt. Walrond, I.P.M.; G. Burden, S.W.; Hallett, J.W.; Wedborne, Treas.; Blanchford, Sec.; R. Coles, S.D.; Taylor, J.D.; F. E. Tomes, I.G.; Cotton and Richards, Stewards; and Haggarty, Tyler. Before delivering the customary address to the W.M., Wardens, and brethren, the Installing Master gave a special one to the I.P.M., and also gave in detail the application of his jewel to the principles of Freemasonry. On the proposition of Bro. Capt. Walrond, I.P.M., seconded by the W.M., a unanimous vote of thanks was passed to Bro. Dr. Hopkins, for the able and impressive manner in which he had worked the ceremony, and for the instruction he had communicated to the brethren by the special explanations into which he had entered. A gentleman was proposed by the W.M. as a candidate for initiation at the next meeting. The lodge was finally closed by the new W.M., at a quarter past four. Shortly after, the brethren re-assembled at the Queen's Hotel for the annual banquet, which was provided on a most liberal scale, and the room was tastefully and Masonically decorated. The W.M. was supported on his left by the I.P.M. and Bro. Richards, and on his right by the Installing Masters, Bros. Collett, H. Bartlett, and Brown, who occupied the cross table. All the accustomed honours were paid, complimentary speeches delivered, and mutual congratulations offered on the future prospects of the lodge. Of course a most agreeable evening was spent, for which the preparations had been very complete.

KENT.

MALLING ABBEY.—*Malling Abbey Lodge* (No. 1,035).—The brethren of this lodge met on the 4th inst., at the Bear Inn, West Malling. Bro. Walter Monckton, W.M. and P.G.S.D. presided, Mr. Craddock Griffiths was balloted for and unanimously elected. The W.M. then in a very feeling manner and appropriate speech presented Bro. R. Pearson, P.M. 503 and P. Prov. G.D. with a Deacons' jewel as a testimonial of the esteem he is held by the brethren, and as an acknowledgement of the valuable services he has rendered to the Lodge. Bro. Pearson in returning thanks, said he had before received from the brethren of the Malling Abbey Lodge what he considered one of the highest compliments that a lodge could bestow, viz., that of being elected an honorary member, that he had since the consecration of the lodge felt great interest in it, and at all times when he could render any assistance it would give him great pleasure; after such a handsome testimonial, he should consider it his duty to help in any way his services could be useful. The lodge was then closed in the usual manner, and being the first meeting in the new year, a good gathering of the fraternity banqueted under the presidency of the W.M., and a very pleasant evening was spent.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The annual meeting of this flourishing lodge was held on Monday, December 28th, in the Masonic Rooms, Sankey-street, at two o'clock in the afternoon, for the purpose of installing the W.M. elect, and celebrating the Festival of St. John the Evangelist. The W.M., Bro. James Hephherd, was supported by Bros. D. W. Finney, S.W., W.M. elect; William Mossop, J.W.; H. B. White, P.M., P. Prov. G. Dir. of Cers.; John Bowes, P. Prov. G. Reg., C. & W.; Rev. H. P. Stedman, Chap.; W. S. Hawkins, P.M.; Pattison, Org.; Dr. Cooper W. Woods, A. Huttman, Thomas Domville, Horatio Syred, Joseph Maxfield, P.M., Ralph Johnson, James Johnson, James Hannah. Visitors: Bros. James Parr, jun., W.M. 1,213; E. C. Cooper, W.M. 484; Capt. Mott, P.M., Prov. G.S. Deacon; and P. J. Edlestein, 1,134. The lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. The lodge was opened in the second degree, when Bro. Bowes, P.M., &c., took the chair of K.S., and Bro. D. W. Finney, S.W. and W.M. elect, was presented by Bros. James Hephherd, W.M., and Capt. Mott, P.M., &c. The Presiding Master then addressed the candidate as to the nature of the qualifications of a Master of a lodge, after which Capt. Mott, as Sec., read the summary of the "Ancient Charges and Regulations," to which Bro. Finney gave his assent. The W.M. elect then took the O.B. as regarded the government of the lodge. The lodge was then opened in the 3rd degree, when all brethren below the rank of P.M. retired, and Capt. Mott took the chair and opened a Board of Installed Masters, and the W.M. elect was duly and solemnly installed in the chair of K.S. for the ensuing year, and Bro. Hephherd was invested as I.P.M. The M.M.'s, F.C.'s, and E.A.'s were then regularly admitted according to ancient custom and with the usual honours. The W.M. then appointed and invested the following brethren as officers for the ensuing year, viz.:—Bros. William Mossop, S.W.; William Richardson, J.W.; Rev. H. P. Stedman, Chaplain; H. B. White, P.M., &c., Treas.; John Bowes, P.M., &c., Sec.; W. S. Hawkins, S.D.; Dr. Cooper, J.D.; Thomas M. Pattison, Org.; Thomas Domville, I.G.; W. Woods and Thomas Jones, Stewards; James Johnson, Tylor. Capt. Mott delivered all the charges in his usual accurate and impressive manner. As a small acknowledgement of the obligations of the lodge to Capt. Mott, he was elected an hon. member on the motion of Bro. Bowes, seconded by Bro. Hephherd. The auditors reported that the accounts were well and accurately kept. Bro. Sec. read a petition signed by certain brethren who wished to form a new lodge in Warrington, to be called the "Gilbert Greenall Lodge" and now asked the sanction and recommendation of the lodge to the petition. On the motion of Bro. Bowes it was unanimously resolved—"that the petition just read is approved, sanctioned, and recommended by this lodge, and that Bro. Sec. do forward the same to H. S. Alpess, Prov. G. Sec., in order that he may submit the same to the Prov. G.M. for approval." The petition was then duly signed by the W.M. and officers. Two gentlemen were then proposed as candidates for initiation, and hearty good having been expressed for Nos. 241, 484, and 1,213, and no farther business being brought before the lodge, it was closed, and the brethren adjourned to Bro. Thorpe's to celebrate the Festival of St. John the Evangelist. The chair was occupied by the W.M., Bro. D. W. Finney, who was supported by R.W. Bro. Gilbert Greenall, P.M. 148 and P.G.S. Warden of England, and other influential brethren, members of No. 148. The following toasts were severally proposed and responded to, after which the brethren separated in harmony:—"The Queen—the daughter and niece of Masons," "The Prince and Princess of Wales, and the rest of the Royal Family," "Army, Navy, Militia, Volunteers, and Royal Naval Reserve," proposed by the W.M. "The M.W.G.M., the R.W.D.G.M. and the Grand Lodge of England," proposed by H. B. White and responded to by Bro. Greenall, P.G. Warden of England. "The R.W. Prov. G.M. Lieut.-Col. Sir Thomas G. Fermor-Hesketh, Bart., M.P.; the R.W.D. Prov. G.M., the Rt. Hon. Lord Skelmersdale; and the Prov. G.L. of West Lancashire," proposed by Bro. Bowes and seconded by Bro. H. B. White. "The Prov. G.M.'s of East Lancashire, Cheshire, and the neighbouring Provinces," proposed by Bro. Hephherd and seconded by Bro. Bowes. "Bro. D. W. Finney, W.M. 148," proposed by Bro. Greenall and seconded by the W.M. "The P.M.'s, Wardens, and Officers of No. 148," proposed by Bro. Stedman and seconded by Bro. Hephherd. "The Visiting Brethren," proposed by Bro. Hephherd and seconded by Bro. Parr, W.M. 1213, and Bro. E. C. Cooper, W.M. 484. "The

Masonic Charities," proposed by the W.M. "The Ladies," proposed by Bro. Pearse. "To all poor and distressed Freemasons throughout the Globe, and speedy relief to them," proposed by the Tyler.

LANCASTER.—*Rowley Lodge*, (No. 1,051).—The regular meeting of this lodge was held at the Masonic Rooms, Athenaeum, Lancaster, on Monday evening the 4th inst. The chair of K.S. was occupied by Bro. T. Mason, W.M. who was supported by the following officers and brethren, W. Bro. Dr. Moore, Prov. G. Supt. of Works, I.P.M.; Bros. John Hatch, S.W. 281 as S.W.; Mercer, J.W.; W. Barker, Treas. and S.D.; Irvine, J.D.; Rossal, Steward; Taylor, I.G.; Watson, Tyler. W. J. A. Baldwin, E. Baldwin and Armistead. The lodge was opened in due form, the minutes confirmed, and usual business transacted, Bro. Armistead, E.A. having given proof of his proficiency in the first degree, was passed to the degree of F.C. by the I.P.M. The labour of the lodge being ended, the lodge was closed according to ancient form.

MONMOUTHSHIRE.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge meeting was held on Wednesday, the 30th ult., the D. Prov. G.M., Bro. Colonel Charles Lyne, presiding, the following P.G. officers being also present:—Bros. Pickford, P.G.S.W.; Middleton, P.G.J.W.; Rev. S. Fox, P.G. Chaplain; Rev. G. Roberts, P. Prov. G. Chap.; W. Williams, P.G. Sec.; R. B. Evans, P.G.S.D.; S. G. Homfray, P.G.J.D.; B. Thomas, P.G.D.C.; H. J. Groves, P.G. Org.; R. Bond, P.G.D.C.; J. Maddocks, P.G. Sd. Br.; J. Griffiths, P.G. Supt. of Works; the W.M. and P.M. 471; Roper, Huxtable, Watkins, P.G. Stewards; L. T. Preece, Tyler.

The lodge having been opened in the usual form, the minutes of the last Provincial Grand Lodge, held at Monmouth, in November, 1867, were read and confirmed.

The P.G. Treasurer's accounts were produced, and the balance in hand in favour of the Provincial Grand Lodge was found to be £130 15s. 2d. These accounts were then unanimously approved of, and Bro. Pickford was heartily complimented for taking care of the £ s. d.

Bro. Pickford was unanimously re-elected Prov. G. Treas., and Bro. Preece, of Monmouth, the Prov. G. Tyler for the ensuing year. The Prov. G. Officers appointed in November, 1867, were then all re-appointed, it being the wish of the Prov. G.M. that they should remain in office twelve months longer.

The P.G. Secretary then brought up the report of the P.G.L. Committee which caused an animated discussion, and the following sums were granted out of the P.G.L. funds, viz., £5 5s. Bro. Robert's testimonial; £2 2s. Newport Infirmary; £2 2s. Newport Ragged School; £1 1s. Home for Female Penitents; £2 2s. Boys' School, London; £2 2s. Girls' School, London; £2 2s. Aged and Decayed Freemasons' Fund; £2 2s. to a Mrs. W——, of Commercial-road, Newport, wife of a brother who died the other day at Abergavenny; and £5 towards the Masonic Lifeboat Fund. No money was voted to the charities at Monmouth, because £6 7s. were given there exclusively in November, 1867, and as no W.M. from either Tredegar or Abergavenny attended the meeting of the P.G.L. Committee, the brethren so assembled could not recommend any grants to charities in those towns, or they would have done so with very great pleasure.

The P.G. Secretary for the P.G. Registrar (Bro. John Allan Rolls) then handed in the list of members of each lodge in the province, duly enrolled in the register pursuant to the 11th by-law, and the same having been examined was proclaimed highly satisfactory.

After some other ordinary unimportant business had been conducted, the Prov. G. Lodge was duly closed, and the brethren proceeded to the banquet, which was held at the Westgate Hotel, where Bro. Hallen catered in excellent style. About sixty of the Craft sat down, under the presidency of Bro. Col. Charles Lyne, D. Prov. G.M. Amongst those present we noticed Bros. the Rev. George Roberts, P. Prov. G. Chap.; H. J. Parnall, W.M., 471; Rev. S. Fox, Prov. G. Chap. and S.W., 471; George Homfray, W.M., 1,098; C. H. Oliver, P.M., 471; W. Williams, Prov. G. Sec.; S. Coombs, P. Prov. S.G.W.; B. Thomas, Prov. G.D.C.; J. Maddocks, Prov. G.S.B.; R. S. Roper, Prov. G. Steward; J. Phillpotts, 457; C. Homfray, S.W., 1,098; H. J. Gratte, J.W., 471; Thomas Williams, W.M., 683; J. Middleton, Prov. G.J.W.; W. Pickford, Prov. G. Treas.; Jacob James, 471; G. Fotherill, 471; J. S. Stone, 471; B. Powell,

471; William Jones, 471; R. H. Richards, 471; G. Tweedy, Steward, 471; J. Gwatkin, 471; P. A. F. Villiers, 471; W. Rousby, 250; H. J. Groves, Prov. G. Org. and P.M. 683; J. Harrison, 147; R. C. Magab, 471; G. Parks, 471; D. L. James, 471; Thomas Phillips, 471; W. Parfitt, 683; S. Parfitt, 471; J. Horner, 471; C. Rowe, 471, Librarian; O. Goss, 471; W. G. Edwards, 471; E. B. Sherrin, 471, I.G.; W. Wade, 471, J.D.; R. Wade, 471; Joseph Davies, 471; John Phillips, 471; W. Watkins, Prov. G. Steward; J. Griffith, Prov. G. Supt. of Works; J. G. Huxtable, Prov. G. Steward; John Simms, 318, Helston; G. W. Jones, 471; C. W. Ingram, 471; R. H. Welsh, 471; S. T. Hallen, 471; R. B. Evans, P. Prov. D.C.; W. Austice, 471; J. W. Bebell, 471; H. Bailey, 471; J. Carpenter, 41, Bath; H. L. Williams, 471; S. W. Dick, 301, St. John's, N. B.; J. Butler, 868; S. J. Kitchen, 575.

The cloth having been removed the President gave the usual loyal and Craft toasts.

"The W.M. the G.M. the Earl of Zetland, and the Grand Lodge of England." Bro. Charles Lyne referred to the fact that the noble Earl had resided over the Craft for a quarter of a century. A proposition had been made to recognise his eminent services, but what shape the testimonial should take had not yet been decided upon. By the noble Earl's desire, however, it had been so far determined that it should be something which would worthily perpetuate his memory, and at the same time serve a philanthropic object, and thereby illustrate to the outer world the good of Freemasonry.

"The Bishops, Clergy, and Ministers of all Denominations."

Bro. Rev. Samuel Fox returned thanks.

"The Army, Navy, and Volunteers" was proposed by Bro. Parnall, W.M. of the Silurian Lodge.

Song by Bro. Groves: "Charge of the Light Brigade."

Bro. Col. Lyne returned thanks.

Bro. Rev. G. Roberts, in an eloquent address, proposed "The health of the R.W., the Prov. G.M. for Monmouthshire, Bro. Rolls." He paid a fervent tribute to the G.M.'s zeal in the interests of the Province, and elicited a perfect furor of applause in honour of his name.

Air: "Auld Lang Syne," Bro. Groves presiding at the piano-forte.

Bro. Wybert Rousby, proprietor of the Victoria Theatre, by request of the President, kindly gave a recitation ("The Mummy"). It was, we need hardly say, most effectively rendered, and greeted with the warmest demonstrations of approval.

Bro. J. Middleton gave "The health of the W. the D. Prov. G.M., Bro. Lyne, and the Officers of the P.G. Lodge."

Song by Bro. J. Phillips: "Mother sing me to rest."

Bro. Lyne returned thanks.

Bro. George Homfray gave "The health of Bro. Parnall, W.M. 471," (musical and Masonic honours).

Bro. Parnall returned thanks in an excellent speech.

The President said they had now arrived at what he might designate the toast of the evening. They were about to do honour to an old, a valued, a dear friend; but whilst doing him the honour, they could not disguise their feeling of regret in consequence of losing him from the province. (Bro. Roberts is about to remove to the county of Norfolk). They were about to offer for his acceptance a humble testimonial of their respect and gratitude. He (Bro. Lyne) could not conceive a higher tribute than that which emanated from Masons; and he was certain that Bro. Roberts would appreciate the presentation in the true spirit of Masonry. Putting its intrinsic value altogether out of the question, he would know that Masons would not offer the gift unless they were persuaded that the recipient was worthy of it. In addition to a chaplain's jewel, the province had deputed him (Bro. Lyne) to hand over to Bro. Roberts a purse of sovereigns. On behalf of the Freemasons of the province, he had infinite pleasure in presenting Bro. Roberts with a testimonial. He hoped their reverend brother would wear that jewel for many, many years, and those years might be years of health, happiness, and prosperity to him, and that it might be handed down in his family as an heir-loom and a memento of the high estimation in which Bro. Roberts was held by the Craft in the province of Monmouthshire.

The toast having been duly honoured,

Bro. the Rev. George Roberts rose to return thanks. He said he did not know how he could possibly express his sense of gratitude for the sentiments which as a body they had just enunciated towards himself. Would they accept from him his most grate-

ful thanks, first for their kindness to him individually, and, secondly, for their kind recognition of his official services. The reverend brother then referred to the aspect of Masonry in the province when, in the year 1840, he joined the Craft. Newport was then as insignificant in her Masonic progress as she was in her commercial prosperity. His venerable friend (Bro. Coombs) could tell them how he, with three or four others, kept blowing the almost extinguished embers of Masonry in the vain hope of kindling them into a blaze. Nevertheless, at that very time, and it was an extraordinary fact, in Monmouth, where he was then vicar, the blaze actually did begin. He remembered that at that time he was, he would not say induced, but persuaded to become a Mason, and it was thought that his example might have some considerable influence in the interest of Masonry in the county. He was asked why he was not a Mason. His family was emphatically a Welsh family, tracing their descent from a prince of Powis, and he felt he inherited the impulsive Welsh blood. Welshmen were generally impulsive towards that which was good, and when he heard of the exalted character of Masonry, he took to it impulsively and became a Welsh Mason. But the prejudice against the institution was considerable. Dr. Copplestone, the then Bishop of Landaff, turned to him "the cold shoulder," and especially marked was his lordship's coolness when the Masons walked in procession to church at Monmouth. The bishop had the idea that there ought to be no ornaments introduced into the church, either of Masonry, oddfellowship, or anything of the kind. He (Bro. Roberts) ventured, however, to say that this was very extraordinary, seeing that the Bishop of Oxford appeared with his collar of the Order of St George, and the Bishop of Winchester with the blue ribbon and collar of his own Order. He (the speaker) looked at the ceremony of the installation of Knights of the Garter, and what did he find but symbolical teaching from one end to the other; and he asked the Bishop how he could give to the great black crows of eminence his indulgence, and refuse it to the white dove of Masonry? Then there was an extraordinary amount of controversy against them. There were their dissenting brethren. He had never yet met with a dissenting minister who had joined the Order.

Bro. Evans; Oh, yes; there is one in Monmouth.

Bro. Roberts was very glad to hear them say so. He would take it then as a fact that there were dissenting ministers who were brethren of the Order. But suppose they were to go to the counties of Dorset and Wilts, there they would find almost every clergyman a Freemason. These, however, were special examples, shining stars, he might say—"Stars of Gwent"—But how was it with the Roman Catholic priesthood? In brief, he asked what was the reason that masonry was made a sort of moral martyrdom in Monmouthshire at the time of which he spoke. Firstly, it was directly opposed by the bishop of the diocese; secondly, by the indifference (to say the least) of the Nonconformists; thirdly, it was opposed by the Roman Catholics; 4thly, masonry was opposed by a great deal of domestic influence. Now, he would tell them the reason of all this; it was because they were a secret society. Roman Catholicism could not bear any confession except that which was to itself. The dear wives of their bosoms, unless they were very liberal indeed, always objected to any confession which was not made to them. Now, what were the fruits of Masonry in the world? Let them take a glance at our Masonic institutions in the cause of philanthropy and charity. Look even at the poor pensioners by the wayside, whom Masonry relieved, and say were they, as members of that noble fraternity, to be prejudiced merely because it was a secret society? From the highest authority had he learnt that the tree shall be known by its fruit. Then there were points with respect to intellectual Masonry. In 1813-14 he was associated in London with some very intellectual Masons. Many of the brethren had perhaps little idea of the depth to which Masonry penetrated—its antiquity, as exemplified in the history of the oldest branch of the human family—the Hindoostanee. It was an acknowledged fact that those who were Masons had been privileged amongst the Hindoos above all other Europeans. Masons had actually been permitted to enter the temples and to examine and exercise their ingenuity upon them just as if they were Brahmins themselves. Observe then how ancient must be the Masonic institution. With these they came thus far, "We believe in one God." There they went hand in hand. So it was with their Jewish brethren. But there was no reason why they should not go further in their creed and make it a Christian Masonry. And whilst they did this they exercised no intolerance. He knew and believed that every Christian might

enter the Grand Lodge above, but he would not say that every good Brahmin and every good Mahometan should not enter. He wished them to feel how wide, how great was the feeling of Masonry. The reverend brother concluded by again warmly thanking the craft for the distinguished honour paid to him.

Song by Bro. Groves; "The Village Blacksmith."

"The immediate P.M. 471, Bro. Oliver, and all the other P.M.'s."

Bro. Oliver suitably returned thanks.

"The Visitors" was acknowledged by two seafaring brethren, and by Bro. Wybert Rousby, who "set the table in a roar" by relating a characteristic anecdote.

"The W.M., and Brethren of each of the other Lodges in the Province," responded to by Bros. Thomas Williams, W.M. Isca, and George Homfray, W.M. St. George's.

Bro. Rev. George Roberts proposed, in highly complimentary terms, "The health of Bro. John Phillpotts," with thanks to him for his excellent songs.

Bro. Phillpotts suitably acknowledged the compliment.

The following toasts were also proposed and responded to. By Bro. Evans, "The Governors of the Masonic Hall;" by Bro. Parnall, "The Principals and Companions of the Chapter 471;" by Bro. Pickford, "The Masonic Charities;" by Bro. Wade, "The Ladies;" by Bro. Roper, "The Press;" by Bro. T. Williams, "The President," Bro. W. Williams, P.G. Secretary;" (Song by Bro. George Fothergill, "Tell me what the Mill doth say;" by the Tyler, "To all Poor and Distressed Brothers," &c., &c.

The company separated after a most fraternal and delightful evening.

NEWPORT.—*Silurian Lodge*, (No. 471).—The usual monthly meeting of the members of this lodge, took place at the Masonic Hall, Dock-street, on Wednesday, the 6th inst., the new W.M. Bro. H. J. Parnall in the chair. Considering that this was the first meeting after the installation on the 30th ult., there was a large attendance of members of the Craft, and on the dais, we noticed several P.M.'s, the Chaplain and Secretary. The minutes of the lodges held on the 2nd and 30th December, 1868, having been read and confirmed, the ballot took place for Mr. Thomas Smith, mill manager, at the Blaenafon Iron Works, aged 37, and the tongue of good report having been heard in his favour, he was unanimously admitted and immediately initiated. We hear this is the precursor of several gentlemen from the hills being admitted, and that it is intended as soon as possible to open a new lodge either at Blaenagon or Pontypool. We wish them every success, and if they will put themselves in the hands of the Newport brethren, there are several in the town who can and will bring the matter to a successful issue. The lodge was then opened in the second degree, and Bro. Vine passed to the degree of a F.C., after which the lodge was closed down. Bro. R. B. Evans, P.M., in an exhaustive speech, proposed pursuant to notice given early in December, "That the by-laws be altered by fixing the day of meeting on the 1st Friday in every month, instead of the 1st Wednesday as heretofore." This having been seconded by P.M. B. Thomas; the matter was thoroughly discussed. The S.W. and J.D. being for postponing the propositions for another month. The S.D. was for putting off the alteration until the end of the year, because all the new Masonic pocket books and almanacs were now printed, with the days of meeting on the 1st Wednesday in them, and if the date was now altered, brethren from a distance would be disappointed on arriving to the town, whilst the librarian urged the alteration to Friday, on the ground that mid week services in churches and chapels in Newport, were held on a Wednesday, and many brethren would prefer going there if they had no lodge the same evening. The organist *pro tem.*, said the alteration would materially affect the organist Bro. Groves who had a very large private practice, and had pecially made all his arrangements so that he should be able to attend on the 1st. Wednesday. In reply Bro. Evans said there were a great many brothers who were commercial travellers, who lived in the town, who returned home on Fridays, and could and would attend if the day were altered. P.M. Combs, said, if they were to fix on any other day, it would not suit every body, and he cordially supported the alteration. On the matter being put to the vote, Bro. Evan's motion was carried unanimously. The secretary was then directed to take the necessary steps to carry this resolution into effect, and as the same must be confirmed at the lodge meeting in February, and afterwards approved of by the Provincial Grand Master, there will be no chance of the new law coming into operation for two or three

months. The secretary then gave notice that he would at the next meeting move, "that two P.M.'s jewels be purchased, one to be presented to P.M. Bro. Thomas, the other to P.M. C. H. Oliver. It was then proposed that the sum of two guineas be given to the Masonic Lifeboat Fund, this with £5 voted on the 30th ult. by the Provincial Grand Lodge will make £7 2s. and the Treas. Bro. Pickford confidently expects to be able to make up the amount to £10 at the least. To all lodges we say "do the like." The librarian reported he had over £7 in hand unproductive when it was proposed, seconded, and carried "that P.M. Oliver and the librarian do report what books they have in the library, and what they would recommend to be purchased with the view to the same being ordered at the next meeting." The secretary brought up the address of congratulation to P.M. Hellyer on his happy marriage, which was read and highly approved of; we regret we have not room this week for a copy but it will appear in another week's paper. The W.M. stated he had received an invite to attend the installation of Bro. Fisher as W.M. Saint George's Lodge, 1,098, Tredegar, on the 14th and would be happy if some of the brethren would go with him. The installation of Bro. Russell as W.M. of the Isca Lodge, 683, is also fixed for January the 20th, at Newport. We find we have omitted unintentionally to state that the initiation and passing by the new W.M. Bro. Parnall were most correctly rendered, and were the theme of universal admiration, we augur forthat worthy brother, a prosperous Masonic year of office, being assured by those capable of judging that the working not only of the old Silurian 471, but also of the Isca Lodge, 683, are the very best out of London, visitors are always received cordially, courteously and fraternally, and to brethren coming to Newport, we say, "go and see, and judge for yourselves."

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John* (No. 3 bis.)

The meeting was held on the 5th inst., in the Hall, 213, Buchanan-street, Bro. Baird, R.W.M., in the chair. Bro. M. Millar, S.W.; Bro. McAulay, J.W.; and a considerable number of the brethren present. The minutes of the last meeting were read and, with some corrections, passed. Nomination of Inner Guard to be put on card for next meeting.

The R.W.M. in alluding to the lamented death of our Prov. G.M., Bro. Capt. Speirs, M.P., who, although so young, had been suddenly called from amongst us, proposed that an address of consolation be sent to his widow, which was seconded by the P.M., Bro. T. Ramsay.

Bro. Buchan desired to sympathise with the intentions of the motion.—Unlike his predecessor, Bro. Sir A. Alison, who was not taken from us until he had reached a ripe old age. Bro. Speirs is suddenly cut down in all the full bloom and vigour of his youthful manhood, reminding us of the words of the poet—

"There is a reaper whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that lie between."

Until a few days ago it might have been said of our Prov. G.M. that he possessed all that could make life joyous and pleasant—youth, position, wealth, and a noble career before him. But now the place that so lately knew him shall know him no more for ever. To look back upon it, how short seems the time since he sat at our festive board and presided over us! I can almost imagine I hear his words still ringing in my ears,—“I hope you will not find your last and youngest brother less willing or less able to assist you than any other member.” He was, as our roll of members shows, the last link of 1867. While, therefore, the province has lost its Master, our broken chain tells us we have lost a brother. Therefore, in communicating with his sorrowing widow, say how much we esteemed and loved him; tell her we would mingle our tears with hers, for she has lost a husband, and we a friend and brother. Lost! did I say? Nay! for if 'twere so what were life? Hope—that bright step in our Masonic ladder—says nay! The teaching of our sublime Master Mason degree says nay!

"There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

He is not therefore lost, but gone before—gone, we trust, to that ever bright Grand Lodge above, there to receive the right hand of fellowship from, and to be welcomed by, many a worthy brother who has also “gone before.”

A committee was appointed to draw up the said address.

The Treasurer read his financial statement for the past year, which showed that the lodge funds were higher than ever they were. As the Treasurer was now retiring from office, after two years' service, Bro. Buchan proposed that an acknowledgment of his services be engrossed on parchment and given to him, which was unanimously agreed to. A committee was appointed to look after the getting up of lectures. After which the R.W.M. called the attention of the brethren to a letter headed “An 811th Anniversary,” which appeared in the *Glasgow North British Daily Mail*, Wednesday, December 30th, 1868, and which he read to them, viz.:—

“AN 811TH ANNIVERSARY.

“To the Editor of the *North British Daily Mail*.

“Sir,—I observed in to-day's *Mail* a report of, the 811th anniversary of the Lodge of Glasgow St John, 3 bis., but was sorry to find no reason given for such high-claimed antiquity; however, this was not the fault of your reporter, for seeing this event advertised, and knowing it was to come off on the 25th, I attended said ‘811th anniversary’ in hopes to receive ‘more light’ upon the connection of so venerable an anniversary with the veritable history of Glasgow, but was disappointed, all allusions to the foundation upon which this claim rests being carefully avoided.

“The first thing that drew my attention on entering the dining hall was a banner suspended behind and above the chair of the R.W.M. I had previously observed the same banner suspended in the City Hall, viz., at the Masonic festival on the 18th inst., when it had inscribed on it ‘The Lodge of Glasgow St John, 3 bis., chartered by William the Lion,’ but now the last sentence in the interim had somehow got itself transmogrified into ‘chartered by Malcolm the Third.’ All honour to the individual whoever he may be, who caused this change to be made; for it is upon this foundation, ‘chartered by Malcolm the Third,’ that this lodge claims to hold its ‘811th anniversary,’ which therefore carries its history so far back as A.D. 1057. But somehow the question forces itself up before us—Is this really true? Was ‘the Lodge of Glasgow St John’ really ‘chartered by Malcolm the Third, A.D. 1057?’ To both of which questions, as a student of the early history of Glasgow, and also of masonry therein, I answer—No. Neither can any one in Glasgow, from the most learned professor in its college to the child who is just entering upon the mysteries of A B C, produce the least shadow of a substantial proof for any such assertion. The fact is, and (as a member of the body which makes the claim to such absurd foundationless antiquity) I feel bound to admit it, the thing is a hoax; and we may as well all confess, now as again, that we have been fairly hoaxed by a piece of old-looking parchment containing writing of a young-looking or quite modern style—which parchment is said to have been discovered about 60 years ago, and was then palmed off upon us as—and we seem to have been quite ready to believe it to be—a real *bona fide* charter from Malcolm the Third, and this too while (supposing it to be genuine, which it is not) there is not a single word about Malcolm ‘the Third’ in it. If it were not for the modern character of the writing, it might perhaps, with some seeming show of reason, be held up as a charter from Malcolm the Fourth, or William the Lion; but to any one who would try to pass off this document as a charter from Malcolm the Third, I would unhesitatingly say it is a forgery. Such is the opinion of Professor Cosmo Innes: such is the opinion stated by Mr. Wm. Hill, writer, Ingram Street, who has considerable knowledge of charters; such also was the opinion of the late Professor G. A. Walker Arnott, LL.D., who shortly before his death (on which see *Daily Mail*, June 18, 1868) spontaneously expressed himself on the subject.

“I have reasons for believing I probably know the name of the individual who wrote said pseudo charter, as I therefore consider, only about 60 years ago, and it is only since then this claim to such foolish antiquity has arisen.

“There are also a few historical remarks which also prove the absurdity of this pseudo Malcolm the Third, 1057, charter, e.g.:—Onwards from about the era of St Mungo for about 500 years, until the reign of Alexander the First 1107-1124, the history of Glasgow is blank; but David, upon the death of his

brother Edgar, 1107, succeeding to the earldom of Cambria, soon after set about restoring the formerly renowned see, about which so little was then properly known, that in order to gather up all existing fragments of its history into a whole, David summoned an assize of all the old men of the district, and after hearing their statements and evidence he acted accordingly. This surely, even of itself, shows the absurdity of this pseudo charter statement that ‘the Glasgow Incorporation of Masons and Lodge were founded in 1057 at the building of the Cathedral then going on.’ For if, as stated, a Cathedral had really been building between 1057 and 1107, where was the necessity for Prince David taking the course above referred to in order to get at the history of the see? The fact is there was no Cathedral building at Glasgow in 1057, and the following remark of the late Mr. Joseph Robertson in ‘Scottish Abbeys and Cathedrals’ also goes to prove this:—‘The ancient cemetery, with its tall cross of stone and its girdle of old trees, seems to have been nearly all of St Kentigern—his relics excepted—that remained at Glasgow when Bishop John laid the foundation of a new Cathedral,’ A.D. 1123.

“With this last blow I now cease the knocking down process in regard to what all students of the history of Glasgow must now consider it, viz., the foolish and childish pseudo antiquity of the Lodge of Glasgow St John; and would, on something more like a real historical foundation, make a few remarks. The old see having been restored by Prince David, we find a new Cathedral being built in 1123, which was consecrated in 1136 in the presence of David, who was now King. This is a fact which will stand looking into. I would therefore merely hint that if the Lodge of Glasgow St John could build upon this 1123 Cathedral, the structure would stand—being founded upon a rock.

“Further, allowing other brethren if they chose to date from the foundations of Holyrood Abbey in 1128, Melrose Abbey in 1136, or as the Kilwinning brethren claim from the building of their old Abbey, which they say was founded in 1140 (?); yet, our 1123 date precedes them all. We have then the 1190 charter from William the Lion to the ‘Fraternitatem quam ad ejus (the Cathedral's) constructionem Iocelinus constituit,’ and, thanks to the Incorporation of Masons (not to ourselves), we have a lodge minute of date 1613 still preserved; also the signatures of our representatives to the 1628 Roslin charter; also other matters of more recent date. Therefore, from the above it may be seen that when next St John's day comes, if we say ‘745th anniversary’ (referring to the above 1123 event), it would be nearer the truth. One thing is certain, that, consistently, with our principles as Masons, we are in honour bound from henceforth to discard all further attempts to impose upon the public our unwarrantable 1057 date. We had better do this before even schoolboys begin to jeer at us.

“We might imitate the Pisan philosophers, or, if we were able, follow the example of the inquisition in the case of Galileo; but facts are facts, and in the end the upshot would also be ‘E pur se muove’—it is a forgery for all that.”

“W.P.B.”

“December 26, 1868.”

Having finished reading the letter, the R.W.M. turned to Bro. Buchan, observing, that owing to the initials appended to said letter, he asked him if he was the author? Bro. Buchan said a similar letter to this appeared in the *FREEMASONS' MAGAZINE* of June 20th, 1868, with his name to it, of which he was the author; but as to who was the writer of the one now read he declined just in the meantime to say. The R.W.M. therefore proposed that a committee be appointed to find out who was the author, so that such steps might be taken against him as might prevent, if possible, similar writing in future, as this letter contained serious statements affecting the lodge; which proposition was seconded by the S.W.

Bro. Ramsay, P.M., thereupon said he had come up to-night with the intention of moving a vote of censure against Bro. Buchan, if he had acknowledged himself to be the author of this letter. He also went on to say, that Bro. Buchan began writing about the history of the lodge of his own accord, and began it, too, by upholding the alleged antiquity of the lodge; but now he had turned round and was dead against them. Bro. Ramsay then admitted that it was he who ordered “Chartered by William the Lion” to be taken off the banner, and “Chartered by Malcolm the Third” to be put on, and added, “though there had been a thousand William the Lions on it, I would have taken them all off. I received the lodge

as 'Chartered by Malcolm the Third,' and as 'Chartered by Malcolm the Third' I was determined to leave it.

Bro. Buchan then said: Seeing Bro. Ramsay has stated that he came up to-night with the express intention of proposing a vote of censure against me, if I acknowledged myself to be the author of this letter, I now admit being the author, not desiring to put any brother to any extra trouble on my account, so that Bro. Ramsay is now at liberty at once to carry out his intentions.

Some remarks now passed as to convening a special meeting, to which Bro. Buchan was to be summoned to answer to the statements made in his letter, when Bro. Ramsay said, that if Bro. Buchan would retract, or make apology for, the statement in his letter—the said apology to be published—that might, perhaps, be sufficient.

Bro. Buchan said he would make no retraction of, or apology for, the statements, seeing facts were facts, and he considered these to be merely true historical data, which he would stand by until it was fairly proved that any of them were wrong; further, he considered the course at present being adopted, an unwarrantable interference with the liberty of the press. In his letter he had no intention of injuring the lodge or the members, but desired to discover the truth. He considered the holding on to "Malcolm the Third" made a fool of the lodge, and if the brethren would only view the thing in its proper light, instead of injuring the lodge, this matter, if handled in a proper Masonic and gentlemanly manner, would ultimately redound to its honour.

Bro. Ramsay then said he would now write out such a letter of apology as he thought Bro. Buchan ought to sign, but if he would not do so, the lodge would then consider what should be done. Bro. Ramsay, however, not being able to do it then to his satisfaction, he was allowed time to do so.

The names of several new candidates were then given in, and the lodge was immediately after closed in due form.

IRELAND.

ARMAGH.

PORTADOWN.—*Masonic Lodges* (Nos. 82 and 219).—As St. John's Day fell upon the last Saturday of last year, these lodges met on Monday, the 28th ult., at six o'clock, in the Masonic Rooms, for the purpose of installing officers, &c. Bro. M. B. Birney was then installed as W.M. of 82, and Bro. G. Wilson as W.M. of 219. One gentleman being in attendance, after being duly balloted for, was initiated into the mysteries of Masonry in the first degree in lodge 219. The lodges then adjourned from labour to refreshment to the Imperial Hotel, where a sumptuous dinner was provided in Mrs. Hall's best style to the two lodges, who had agreed to dine together on this occasion, thus giving evidence of the fraternal feelings which actuates the members of our ancient Craft. After the usual loyal and Masonic toasts, and remembering our poor and distressed brethren, the members separated in peace and harmony highly delighted with the evening's proceedings.

DOWN.

NEWRY.—*Nelson Lodge* (No. 18).—*The Anniversary of St. John.*—On Tuesday evening, 27th ult., the members of this lodge met at their lodge rooms, at the Savings Bank, Newry, to install the officers of the lodge for the ensuing six months. The following members of the lodge were present:—Bros. Henry W. Wallace, W.M.; Henry G. Henderson, S.W. and Sec.; G. G. Black, J.W.; J. C. Prady, S.D.; Capt. W. H. Graves, J.D.; James F. Erskine, Treas., J.P.; E. W. Thomson, I.G.; John Quinn Henry, J.P.; John Ellis; J. L. Devenish-Meares, C.E.; James Alexander Henderson, J.P.; A. Stanley Carr, T. Corry, J. Gordon, John Moore, J.P., and Robert McBlain. Visiting brethren present—Henry G. Brooke, J. D. Crawford, M.D., and Frank A. Potterton. The lodge being opened in due form, the newly-elected officers were installed and saluted according to ancient custom. The business of the meeting having been transacted, the lodge was closed. The brethren then adjourned to the dining-room, where a comfortable repast was provided by Mrs. Meek, of North-street. The chair was occupied by the W.M., Henry Woodhouse-Wallace, and the vice-chair by the P.M., John Quinn Henry, J.P. After dinner the usual loyal and Masonic toasts were given from the chair, and

received with enthusiasm. The health of the visiting brethren was proposed and drank with Masonic honours. During the evening several excellent songs were sung, and the brethren separated at an early hour, in peace, love, and harmony.

LONDONDERRY AND DONEGAL.

BURDORAN.—*Lodge of Industry* (No. 129).—St. John's Day falling last year on Saturday, the brethren met on Tuesday, the 29th Dec., to celebrate that feast, and to install the W.M. elect and officers. Bro. E. R. Carolin was installed W.M., and the Bros. Hamilton and Johnston, S. and J.W. respectively. After all business had been transacted, the brethren adjourned to the Coterie Hotel, where a superb banquet was provided for them by the proprietor, Bro. W. A. Graydon. The room was tastefully decorated with evergreens and artistically wrought devices. After the usual loyal and Masonic toasts, the brethren separated highly gratified with their entertainment.

LONDONDERRY.—*Provincial Grand Masters' Lodge* (No. 52).—An emergency meeting of this lodge was held in the Masonic Rooms, Strand-road, on the 2nd inst., for the installation of officers, and to pass Bro. G. A. K. Skipton, 22nd Regt. The attendance was small; those present were, Bros. John Munn, W.M.; James Skipton, S.W.; C. Skipton, P.M., Sec.; J. T. Haslett, P.M., Treas.; C. A. Smyth, S.D.; W. E. Scott, P.M., D. Prov. G.M. elect; Major Blackall, J.D. Act.; Dr. E. Smith, Prov. G. Sec.; Achison W. Smyth, 127, J.W. Act.; and G. D. Christie, 196, I.G. Act. Bro. Skipton being in attendance, was passed to the degree of Fellow Craft by Bro. E. Smith, Prov. G. Sec. After which the D. Prov. G.M. elect installed Bro. James Skipton, S.W., as W.M.; Charles A. Smyth, S.D., as J.W.; and C. Skipton, Sec. The lodge was then closed.

MIDLAND COUNTIES.

ABBEELEIX.—*Queen's County Lodge* (No. 402).—This lodge held its installation dinner on the 28th Dec. The W. Master for the ensuing six months, Bro. Maxwell, filled the chair with great dignity, and was ably assisted by the S.W., Bro. Finnegan, and the J.W., Bro. Morris. The visiting brethren were:—Bros. Baird and Wilson, Rathdowney Lodge, 150; Black, Dublin, 100; and Griffith, Darrew, 646. When the cloth was removed the usual loyal toasts and various Masonic sentiments were given; several songs were also sung with considerable taste. After enjoying an excellent dinner and a pleasing evening's entertainment, the brethren separated with "Peace, Love, and Harmony."

WEXFORD.

WEXFORD.—*True Blue Lodge* (No. 935).—The members of this old and prosperous lodge assembled at high noon, on the 28th Dec. in their Rooms, Abbey-street, when the W. M. elect, and his officers having been duly installed and saluted according to ancient form, the brethren adjourned to the Town Hall, placed at their disposal with his usual courtesy by the mayor, the Right Worshipful Joseph S. Waddy, to celebrate at six o'clock, p.m., the anniversary of St. John. The usual loyal and charter toasts were received with the accustomed honours on the occasion, and grateful testimony borne by enlightened Craftsmen to the antiquity and Catholicity of an Order which dignifies royalty itself, and ranks among its adherents a majority of the truly great and good in almost every land. Passing allusion, too, was made to the philanthropic and benevolent principles of Masonry evidenced as well by its numerous educational establishments and charitable institutions as by its private contributions towards the relief of distress. It was felt that—"Peace on earth and good will toward men" becomes more widely extended, so, Freemasonry being the noblest synonym for the Christian watchword will be more thoroughly appreciated not only by the members of the Craft, but by those who have the misfortune to "walk in darkness." In this age of division, it must be hailed as a pleasant sight, and an earnest of the "good time coming," to witness gentlemen realizing their position as children of the same Father, and expectants of the same home, merging their differences, political and religious, and filled with a portion of His spirit whose tender mercies are over all His works, becomingly cherishing those kindly feelings implanted in our nature by the Great Architect of the Universe, and under the most solemn sanctions pledging themselves mutually to support each other in the pilgrimage of life. An interesting feature of the evening was the presentation of a valuable

testimonial consisting of a suit of Royal Arch clothing, and jewels of the different Degrees, on the part of the brethren residing in the Enniscorthy district to Bro. George Carroll, the worthy Secretary of 935, "in recognition of his laborious services" in connexion with the working of an Institution to which, as they state in their address, it "was their pride and privilege to belong." The presentation was made in a very able and complimentary speech by Bro. George C. Roberts, of Enniscorthy, Bro. Carroll was deeply affected, responded in feeling and appropriate terms. The proceedings of the evening were pleasantly diversified by some excellent singing, and the brethren separated at an early hour in peace, love, and harmony.

ISLE OF MAN.

DOUGLAS.

DOUGLAS.—*Tynwald Lodge*, (No. 1,242).—The first regular meeting of this promising new lodge, took place at the Masonic Rooms, St. James's Hall, on Wednesday evening last, the 6th inst., when there were present: Bros. Elwood Tibbitts, W.M.; John A. Brown, S.W.; John J. Harwood, J.W.; R. J. Weaver, P.M. Treas.; G. M. Lofthouse, P.M. Sec.; George Robinson, S.D.; George Heron, J.D.; Thomas Fairhurst, Tyler, &c., &c. After the minutes of last meeting had been read and confirmed, the ballot was taken for nine brethren as joining members all of whom were unanimously accepted. Three gentlemen were then balloted for, accepted and initiated by the W.M., the general working and arrangements of the lodge reflecting great credit on the officers and members. We have great pleasure in wishing the Tynwald Lodge a happy and prosperous year.

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—On Tuesday, January 5th, at the White Swan Tavern, High-street, Deptford, the regular meeting of this prosperous chapter was held. The chapter was opened by Comps. G. Brown, M.E.Z.; J. T. Tibbals, P.Z. as H.; F. Walters, P.Z. as J. The companions were admitted, the minutes of the former meeting were read and unanimously confirmed. By arrangement the chapter was officered by Comps. G. Brown, M.E.Z.; F. Walters, P.Z. as H.; H. Moore, J.; N. Wingfield, S.E.; J. Searle, H. as S.N. and P.S. The ballots were in favour of Comps. J. Searle, M.E.Z.; H. Moore, H.; N. Wingfield, J.; J. T. Tibbals, P.Z. S.E.; F. Walters, P.Z. S.N.; J. Lightfoot, P.S.; G. Bolton, P.Z. as Treasurer re-elected for the seventh time. These brethren were proposed for exaltation at next meeting. The chapter was closed until Tuesday, April 6th. Besides those mentioned were present: Comps. Andrews, Tinslow, Fleekell, Shaw, Teppett and several others. The usual superior banquet followed, served up well. It was spoken of by all with satisfaction as all were pleased with it, a few happy hours spent, brought a pleasant evening to an agreeable close.

CUMBERLAND AND WESTMORELAND.

KENDAL.—*Kendal Castle Chapter*, (No. 129).—The regular convocation of this chapter was held at the Masonic Hall, Kent-street, at two o'clock on Thursday, December 31st ult. The principals, Comps. John Bowes, M.E.Z.; John Whitwell, M.P., M.E.H., and William Wilson, M.E.J., were supported by Comps. Edward Busher, P.Z.; Thomas Wylie, P.Z., Prov. G. Reg. W.L.; Dr. Moore, Scribe E.; Rev. James Simpson, Scribe N.; Capt. Gawith, P.S.; Jones Taylor, Jesse Banning, Titus Wilson, Treas., J. Otley Atkinson, Janitor. The chapter was opened by the principals, when the rest of the companions were admitted and the minutes read and confirmed. Subscriptions were voted to the Zetland Memorial, and the Palestine Exploration Funds. The companions then proceeded to the election of officers for the ensuing year as follows: Comps. John Whitwell, M.P., D. Prov. G.M., H. as M.E.Z.; William Wilson, P. Prov. G. Reg., J. as M.E.H.; Rev. J. Simpson, Prov. G. Sec., N. as M.E.J.; C. G. Thomson, Scribe E.; Jones Taylor, Scribe N.; S. Gawith, P.S.;

Titus Wilson, Treas.; J. Otley Atkinson, Janitor. It was proposed by M.E. Comp. Busher, P.Z., seconded by Comp. Dr. Moore, E. and supported by M.E.H., and unanimously resolved that, in consideration of services rendered to the chapter since its formation by M.E. Comp. John Bowes, he be elected an honorary life member of the chapter. Comp. Bowes made a suitable acknowledgment. There being no further business before the chapter it was closed with the usual solemnities, and the companions separated in full and perfect harmony, to meet again at the installation of principal and the investiture of the other officers.

MARK MASONRY.

METROPOLITAN.

SAMPSON AND LION LODGE OF MARK MASTERS (No. 86).—The regular meeting of this lodge was held on Wednesday, January 6th, at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields. Bro. M. A. Loewenstark, G.S. W.M. Two officers were ill and in consequence absent viz., Richard Boney, J.W. and W.M. elect 79, where he is to be installed on Monday, January 25th, and Bro. A. D. Loewenstark, G.P. P.M. and Treas. The candidates for advancement were unanimously elected, Bro. J. F. Timms, Mount Lebanon Lodge 73, was advanced to the ancient and honorable degree of a Mark Master Freemason, the work being well done. The election by ballot for W.M., resulted in the J.W. Bro. R. Boney being elected as the S.W. Bro. J. J. Haylis for this year declined to stand. A. D. Loewenstark, G.P. P.M. and Treas., was for the fourth time unanimously re-elected treasurer. Besides those mentioned we noticed in attendance, Bros. J. J. Haylis, S.W.; H. Rosenthal; H. W. Pilcher; M. Pilcher; C. Sloman; C. Swan, P.G.S.B. and others. Visitor: Bro. W. H. Warr, P.G.S.

REVIEWS.

The Universal Masonic Calendar, Pocket Book, and Diary for 1869; containing Lists of Lodges, Royal Arch Chapters, &c., in England, Scotland, and Ireland, &c. Edited by Bro. J. D. PORTEOUS, and sub-edited by Bros. JAMES STEVENSON and EMMA HOLMES.

THIS useful Calendar, which has succeeded the "British, Irish, and Colonial," and embraces all its distinctive features, in connexion with its own, has just been published, and we recommend it heartily to the notice of the brethren. Calendars are, without doubt, the most difficult of publications to produce with success. Information of the latest date is required, while accuracy in every word is of the last importance. Other Calendars and Directories labour under but few of the difficulties which beset a Masonic, even of a local character; but how much more must be added to the difficulties of one professing to be of an universal nature, we do not pretend to say. A glance at the table of contents will, however, testify that the Editor and Sub-Editors have surveyed mankind "from China to Peru" on the one hand, and from Norway to the Cape of Good Hope on the other, and with decided success. We do not mean to say that this Calendar is not free from fault, as that is something not to be found in the philosophy of such publications; and while we do not assert dogmatically that it is the best of its kind, we shall be rather obliged by any one pointing out to us a better.

To make an useful, and at the same time an universal Calendar, seems to us a labour to which the toil of Hercules was as nothing. If we consider even the number of letters to be written, not even to the lodges, &c., at home, but to those abroad, the work seems gigantic. To arrange a Calendar for England would be a labour enough; but when we come to all the Grand Lodges at home and abroad being set down in due Order, we know something of the difficulties which attend the task, and

wonder, while we admire, the result. We have nothing but compliments to offer the zealous brethren who have undertaken this difficult and unremunerative duty, but it is to be hoped that the Craft will not only appreciate their fraternal zeal, and avail themselves of so much interesting knowledge, but will remove them beyond possible loss by each purchasing a copy. Whether the consulter of the Calendar be a man of business, or a Mason, in whatever capacity he seeks for information, he will find his wants amply supplied. We can cordially recommend this Calendar to all our brethren as really an universal one.

From it we learn the following Masonic statistics:—Lodges in England, 1242; Scotland, 487; Ireland, 1,014; France, 267; Belgium, 14; Netherlands, 75; Scandinavia, Denmark, 7; Sweden and Norway, 25; Prussia, I., National Grand Mother Lodge of the Three Globes, 164; II., Grand Lodge of Germany, 100; III., Grand Lodge of Prussia, 47; Eclectic Grand Lodge, 10; Saxony, 18; Hamburg, 27; Hesse, 9; South Germany, 13; Luxemburg, 2; Switzerland, 28; Italy (Lodges, Chapters, Conclaves, and Consistories), 169; Greece, 8; Canada, 205; Alabama, 224; Arkansas, 194; California, 152; Colorado, 9; Connecticut, 100; Columbia, 16; Delaware, 17; Florida (uncertain); Georgia, 262; Illinois, 560; Indiana, 362; Iowa, 218; Kansas, 59; Kentucky, 381; Louisiana, 131; Maine, 141; Maryland, 57; Massachusetts, 163; Michigan, 242; Minnesota, 68; Mississippi, 225; Missouri, 250; Montana, 12; Nebraska, 13; Nevada, 10; New Hampshire, 66; New Jersey, 91; New York, 688; North Carolina, 203; Ohio, 355; Oregon, 27; Pennsylvania, 232; Rhode Island, 22; South Carolina, 133; Tennessee, 278; Texas, 316; Vermont, 76; Virginia, 219; Washington, 11; West Virginia, 30; Wisconsin, 151; Argentine Republic, 12; Brazil, 35; Hayti, 18; San Domingo (uncertain); Mexico, 10; New Granada, 224; Peru, 10; Uruguay, Venezuela (both uncertain).

These numbers will show what rapid strides Freemasonry is making all over the globe, and it is something to be proud of that the British Isles still hold the foremost place in the Masonic world. Furthermore, a comparison of these numbers with the numbers for 1859, will still more amply prove that the increase is on a gigantic scale. Moreover, when we come to consider that both Italy and Spain are no longer fettered by the curse of human freedom and civilization, the domineering spirit of Rome, our numbers in Europe will receive a manifest increase. That spirit of inquiry and love of freedom, which even the most despotic of sovereigns begin to see is more a bulwark to the throne than a mine to its destruction, is waxing strong apace; the freedom of the press and of public opinion is gradually loosening the bonds of feudal stupidity by which it was bound; and the day is not far distant when a Mason's diploma will prove the best passport in the world, and his apron the most honoured badge. To aid in this good work the Calendar is an able assistant, for brethren in a country where few Masons are, will derive strength and encouragement by a glance at the numerous lodges chronicled in its columns.

(To be Continued.)

PUBLIC AMUSEMENTS.

GRECIAN THEATRE.

The Flying Dutchman; or, Harlequin, the Riddle, and the Sphinx, and the Pretty Princess who was made by a Charm, is the name of the pantomime at this theatre and is produced with all the care usually bestowed by Bro. Conquest on pieces of this description. The rising of the curtain discovered *The Album of Celebrities*, the signal for the Spirit of the Period (Miss Dearlove) intro-

ducing to old King Pantomine (Mr. Donne) several well-known literary and political faces, among others Mr. Boucicault and Charles Dickens, which display of the "talent" of the period met with much applause. The Transformation scene called "*A Fairy Pool*" was a very effective bit of painting and posing. Bro. Conquest, the lessee and manager, was called on to bow his acknowledgments.

MASONIC LIFEBOAT FUND.

Further subscriptions received:—Lodge of Confidence, No. 193, £1 1s.; Silurian Lodge, No. 471, £2 2s.; Prov. Grand Lodge of Monmouthshire, £5 5s.

MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, January 18th.—Royal United Service Institution, at 8.30.

TUESDAY, January 19th.—Institution of Civil Engineers at 8.

WEDNESDAY, January 21st.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 23RD, 1869.

MONDAY, January 18th.—Quar. Gen. Meeting Boys' School, at 12. Lodges: Grand Masters, 1, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, Anderton's Hotel, Fleet-street. City of London, 901, Guildhall Coffee House, Gresham-street. Eclectic, 1,201, Freemasons' Hall. Chapter: Prudence, 12, Ship and Turtle Tavern, Leadenhall-street.

TUESDAY, January 19th.—Board of Gen. Pur., at 3. Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Honour and Generosity, 165, London Tavern, Bishopsgate-street. St. Paul's, 194, City Terminus Hotel, Cannon-street. Salisbury, 435, 71, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horns' Tavern, Kennington. Cosmopolitan, 917, City Terminus Hotel, Cannon-street. Chapters: Mount Sinai, 19, Anderton's Hotel, Fleet-street. St. John's, 167, Radley's Hotel, Bridge-street, Blackfriars. Industry, 186, Freemasons' Hall.

WEDNESDAY, January 20th.—Gen. Com. Grand Chapter at 3. Lodge of Benevolence, at 7 precisely. Grand Stewards' Lodge. United Mariners, 30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Oak, 190, Radley's Hotel, Bridge-street, Blackfriars. Beadon, 619, Greyhound Tavern, Dulwich. Nelson, 700, Masonic Hall, William-street, Woolwich. Maybury, 969, Freemasons' Hall. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapter: Westminster and Keystone, 19, Freemasons' Hall.

THURSDAY, January 21st.—House Com. Female School at 4. Globe, 23, Freemasons' Hall. Constitutional, 55, City Terminus Hotel, Cannon-street. St. Mary's, 63, Freemasons' Hall. Temperance, 169, White Swan Tavern, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. South Norwood, 1,139, Goat House Hotel, South Norwood.

FRIDAY, January 22nd.—House Com. Boys' School. Lodges: Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitz Roy, 569, Head Quarters of the Hon. Artillery Company, London.