

LONDON, SATURDAY, JANUARY 30, 1869.

### MASONIC LIFEBOAT FUND.

In Charles Dicken's "Uncommercial Traveller" there is a sketch, which every brother *ought* to have read. It describes a clergyman doing more than his duty after a shipwreck. We say nothing of the beautiful language in which the writer chronicles his narrative; we do not intend to speak of the spirit in which the article is written; nor do we intend being superfluous in stating anything with regard to the good clergyman. We invite our brothers, who have read the article, to re-read it. We invite those who have not done so, to read it at once.

The sea, the most mobile of all the Creator's works—now in tempest, anon in calm—must be known to every Islander, more especially to a British Islander. See it sleeping like a babe upon the parent breast of its shore, or see it in sport gambolling its little waves over each other, up its shell bestrewn beach, where they chase each other like children through the passages of the brown ribbed sand. But see it again, when the angry passion is upon it, when the wind howls like a devil in anguish, when the waves crash against the cliffs, like thunder contending with thunder, then we can understand what it is to be at sea in a tempest.

"Experientia docet," says the old Roman. Let us speak out of our experience.

We were accustomed for many years to go to a small fishing hamlet—where the wave was always howling upon the bar—and to spend weeks there. We went out in the fishermen's boats, night after night. We saw the sun set, the moon rise. We saw the moon wane, and the sun, a broad crimson shield rise up out of the Ocean. We saw the nets, a fret work of silver thread, rise up into the boat, attached to the rope, a bar of silver. In the threads of the nets there were lumps of encrusted jewels, rubies, diamonds, opals. These lumps were herring.

We fell asleep one night, and we were awakened

by the Skipper calling us. When we went to sleep, the Ocean was like a slumbering babe. When we awoke, the sea was flecked with foam. The Ocean wolves were abroad, hell seemed to be let loose, and the boat tossed like a cork in a maelstrom, on the turn. Bravely did the boatmen go to work; bravely did they weather the storm. The North Easter roared like an engine out of temper, and our Craft jumped, like a ballet-girl, from wave to wave.

### SIX BOATS BELONGING TO THE FISHING HAMLET WENT DOWN THAT MORNING.

Can we paint, or is it possible to describe the awful after. Fathers, mothers, wives, lovers, children, clustering on the heights gazing upon that wild waste of waters. See them! A boat appears! The crew are recognised. Listen to the frenzied cries of delight of those who are near and dear to them. Ah! A swirl of the wave, and the boat splits upon a rock. They cling to the rock, the poor crew. On land they can offer no help. No boat can live on such a sea.

They are swept one by one from the sea-ware to which they cling, by the ravenous waves. Those near and dear to them witness, helpless to save, their deaths. Their bodies are swept ashore, miles from home.

Brethren, this is no fancy sketch, no sensational appeal. We have seen what we have described. We have heard the wail of the women, the scream of the children.

### BRETHREN, A LIFEBOAT WOULD HAVE SAVED THE CREWS OF THE BOATS.

We are the simple narrators of facts. We have seen what we narrate. We have not the power to describe all the misery of drowning upon the coasts of our Isles. We trust no brother has had the experience which we have had, of hearing the deadening cry of the widow, the frantic shriek of the sweetheart. No! Furthermore we sincerely trust that no brother will ever be called upon to take the chief place at a funeral—although neither relative, nor Lord of the Manor, but as a connection of the Lord of the Manor—on the occasion of the burial of one lost in shipwreck. We had to do so once. Its memory haunts us still.

BRO. MORRIS AND BRO. FINDEL.

I have been so closely engaged since my return from Palestine, that I have not had the time to write you. Add to this, my time has been spent in New York, (or thousands of miles to the eastward), where I have not seen a copy of the *MAGAZINE* for five months, and you will understand that I was not *dead*, all that time, but *speechless*. Arrived at home for the holidays, one of my first and greatest enjoyments has been to read the files of the *MAGAZINE*. What a new world of thought is being awakened among your correspondents. Many of them show plainly that they are just opening their eyes; others afford us the results of long and anxious reflection, of profound study of original lines of investigation. The names of Anthony Oneal Haye, Lyon, Hughan and many others of renown are suggestive of good promise, that never fails of performance. Long may they wave to draw forth from the treasures of Masonic learning, things new and old.

We have nothing of special interest doing in our *forty* Grand Lodges, into which the once more *United States* are apportioned out. All the excitable themes have died out, unless it be the "negro" question. Half our Masonic journals are giving columns of matter in each issue, to the great question of *nigritude*. Perhaps you are not aware that there are negro lodges, and negro Grand Lodges, and one negro *national* Grand Lodge, already blessing us with unmingled happiness. They are deemed clandestine by us, not because their members are black, but for the same reason your correspondent Bro. Findel's favorites in the United States are clandestine, that is because their warrants of authority, as lodges, are irregular. Is that a good reason? What would you think, if an American Grand Lodge was to quarter a negro lodge upon you in London, and that lodge should warrant another one in Liverpool, and another in Edinburgh, &c., &c., and they should unite themselves into a Grand Lodge and then claim recognition from the Grand Lodge of England, and the whole fraternity? Yet that is exactly the

condition of the negro branch of *Masons* here. They are *clandestine*, and we are forbidden by our O.B. (are not you?) from associating masonically with clandestine *Masons*.

Since I have named Bro. Findel and his American friends, I will be more explicit. He claims great merit for the preparation of a History of Freemasonry in Europe, which, accrediting the origin of the institution to some German mechanics a few hundred years since, ignores all the time honoured traditions of the craft, rejects the Holy writings as part of the furniture of the lodge; changes the O.B. to a mere pledge of honour, and abandons all the ground, for which the wise and good men of modern times of our Order, have contended since the days of Anderson and Desagniers. And he charges us, American *Masons*, with being in midnight, heathenish darkness, because we have not bought more than thirty copies of his book. Does Bro. Findel write the English letters that appear over his signature? if so, I must say that I never read such concerted composition in a Masonic journal before. For his own credit, I should think he has a translator who traduces him.

American readers of Bro. Findel's history cannot respect a work, which shows such ignorance of their own history, and such utter disrespect to their own regulations. The constant reference to lodges and men, publicly denounced by the Grand Lodge of New York as *clandestine*, would in itself condemn the work, while the few facts of American Masonic history that are clumsily thrown together, prove the utter want of skill, as well as of information. It would not be difficult to point to twenty writers in our ranks, who can write, and have written Masonic works better worthy the name of history than his. So much in the way of *Roland* to his *Oliver*. A review of his history was made last winter, in the *New York Despatch*, that does not leave a peg for it to hang upon.

Since my return I have been busily engaged distributing among the 4,000 good fellows who united with me in the Holy Land enterprise and which I have brought from there the specimens and relics.

ROB. MORRIS.

P.S.—I am rejoiced to see that Bro. H. B. Tristram has received his well-merited grade of L.L.D., from the University at Edinburgh.

# ON THE PROTO-ETHNIC CONDITION OF ASIA MINOR, THE KHALUBES (CHALYBES), IDÆI DACTYLI, AND THEIR RELATIONS WITH THE MYTHOLOGY OF IONIA.

By HYDE CLARKE, F.E.S., *Fellow of the Royal Society of Northern Antiquaries of Copenhagen, Corr. Mem. of the American Oriental Society, &c.*

On a former occasion I called the attention of the Ethnological Society to the occupation of the mountains of Asia Minor by low tribes engaged in mining, referring to the Khalubes of old and the gipseys of the Besh Parmak, or Five Finger Mountains of the present day. (On the Propagation of Mining and Metallurgy, *Ethnol. Journal*, vol. iv., &c.)

Recent observations have led me to take up the subject of the old hill-mining tribes in more detail, because they give us what we must for the time accept as the oldest known populations in Asia Minor; because they give a key to the diffusion of population in the region, and the movements of the subsequent races; and, thirdly, because they had a close connexion with the mythology of the district.

The opinion of eminent scholars, and particularly those of the Sanskrit school, is that the origin of the mythology of Greece and Ionia is to be sought among the Aryans, and they have given such ingenious explanations from Sanskrit philology, and such elucidations from Indian practices, as to have gained the assent of the learned world. Few have dared to doubt doctrines supported by men of deserved reputation, but, the more I have thought upon it, the more I have been convinced that the mythology of Ionia at all events could not be the absolute creation of the Aryans or Indo-Europeans. As I succeeded in determining populations long antecedent to the Indo-European, and altogether alien, so I saw that, not only must these populations have had a worship of some kind, but that their worship was already ancient in the early Indo-European epoch.

It is therefore utterly inconsistent to suggest an Indo-European origin; and, however plausible the explanations may be, they cannot be correct. The explanation I suggest is this, that the Indo-Europeans, in adopting the gods and worship of the anterior populations, chiefly applied an Indo-European nomenclature, and it is thus that scholars have been able to suggest etymological explanations of meanings and appellations, which, after all, are long posterior to the things themselves. In some cases ancient and new Aryan words were retained and transmitted by the Indo-European settlers. As to resemblances between practices in India and those in the west, we have yet to ascertain what are Dravidian, and what are Aryan, and what—anterior to either—what belonging to that Tibeto-Caucasian period which unites India and the western world.

Mythology is becoming a most important branch of ethnology, because it affords us records of some of the earliest impressions of the human mind, and has its relations to the history of mind, as bones and skulls to the history of the human frame, and as implements become material tablets of mental records. Mythology and philology are particularly valuable as assisting us in determination where written history gives us little or no help.

The whole mountain systems of Asia Minor, its backbone and ribs, are metalliferous, and they present deposits of hematite iron, accessible on the surface, in the neighbourhood of wood, and easily portable. One legend affirms that the discovery of iron on Mount Ida was owing to the accidental burning of woods fusing iron ore. This is inconsistent with another myth of the discovery of iron there, and, although it may express a possible mode of the early discovery of the smelting process, yet the smelting of iron ore in Asia Minor was propagated by mining tribes. The application of the theory of an iron age, and indeed of the bronze age, will have to be greatly modified, so far as relates to Asia Minor and other countries of a like formation.

These mountains were occupied in the historical period by tribes engaged in smelting, these were called Khalubes. It will be shown that these pursuits are actually carried on in modern times near the site of the Khalubes and that of the Daktuli.

The Khalubes of Xenophon were barbarians, and the point naturally suggests itself that they were on that spot long antecedent. At the earliest date in Greek history and fable, iron is spoken of, and there are several legends in reference to it. It is by piecing these together we shall get a consistent whole, helping us to a clue to the ethnology, mythology, and history; for where we have bones enough of the skeleton, so one bone helps us to a knowledge of the other, and we can build all together.

It is necessary first to explain the present state of the subject. Greek mythology and archaic history are made up by a confused intermixture of materials from the various countries of Asia Minor, Crete, Cyprus, and Hellas, and these have been treated first by the Romans, and so successively by all others, from the nearest western point, namely, an Hellenic aspect. Now, if the myths originated in the east and passed to the west, it is evident we shall be locking through a wrong medium. This is irrespective of the false etymologies and confusion of events perpetrated by the Greeks themselves, in some cases utterly ignorant of the real events, and unpossessed of the means of elucidating them. Another cause of difficulty is that, in the migrations to and fro, the legends of one place were localized as those of

another of the same name, each Ida and each Olympus had the same legends.

The measure necessary to arrive finally at a correct decision is the unravelling of this skein. All this is a work of time and labour. For my own part, I cannot yet effect it; I can only make public those conclusions at which I have now arrived, with the wish that my errors may be corrected, and that the right channels I indicate may be properly explored.

It is essentially necessary to profit by what we know of western Asia Minor, treating it not as a Greek country, but as a barbarian country into which the Greeks penetrated. My present view of its ethnological strata is these:—

The Hellenic, Greeks, and allied tribes.

The Iberian.

The Amazon or Tibeto-Caucasians.

The Khalubes and hill tribes, possibly of more than one stock.

It is questionable whether any descendants of the Greeks remain in Asia Minor. Those so-called, are partly of Tibeto-Caucasian stock, and partly, possibly, of Iberian. The Amazons, or Tibeto-Caucasians, are represented *in situ* by Lazians, Suans or Tsanni, and Georgians. It is possible that some of the hill tribes were allied to the other existing Caucasian nations. It is not here attempted to determine what the Khalubes were, but, in the main, they must have been ethnologically separate from the succeeding Amazon populations, and perhaps included earlier aborigines mixed up with them. The natural key to a comprehension of Asia Minor in the Hellenic period, is India with Aryans in the north, and its Dravidians in the south, with Aryan speaking Dravidians, and with the hill tribes, of various physical features, speaking Aryan, Dravidian, and Tibeto-Caucasian languages, or mixtures of these, and possibly retaining relics of earlier languages. It is particularly desirable to bear in mind these hill tribes, tributary, held as inferiors, barbarians, brutes, and outcasts, given to bloody superstitions and yet exercising an influence, by their own superstitions on the superstitions of the inhabitants of the plain. Our Hon. Member, Mr. W. W. Hunter, in the "Rural annals of Bengal," shows that if the Aryans have influenced the non-Aryans, so have the non-Aryans influenced them.

At each epoch in Asia Minor the remnant of aborigines in the hills would be growing smaller, and approaching extinction, because in the case of the smelters they were small in numbers under most circumstances, as their market was small, and when a great manufacture sprang up, the hills were filled with strangers, and also from time to time the other races took refuge in the hills. The blood of the Khalubes may still flow in the veins of some of the inhabitants of Lazistan, but their language and nationality must be lost, unless so far as special relics may yet be identifiable.

It will be most convenient to proceed at once to treat the subject without building up step by step.

1. Beginning at the end we have the Khalubes of Xenophon in Pontus, now Lazistan, among the mountains (Xenoph. Anal. v.) They worked iron, and formerly silver.

Stephanus Byzantinus places Khalubes on the Thermodon, which is supposed to be erroneous, but in which he is very likely right.

Pliny (B. vi. ch. 19) speaks of Armeno-Khalubes to the east. These were very likely an eastern extension of smelting tribes.

The statements of the later historians, that the Khalubes and the Chaldæi were the same, is an error.

At Oonieh, formerly Enoe, in Pontus, in the neighbourhood of the Khalubes, Hamilton (vol. i. p. 275) found people, a few years ago, working iron with charcoal. This appears to have been hæmatite as in the Besh Parmak mountains. The Oonieh iron was sent to Constantinople.

2. Khalubes are placed by Herodotus (B. i. 28) between the Mariandyni and Paphlagonians, at that time in the empire of Croesus. This has been contested, but it is most likely right.

3. These Khalubes are possibly connected with Pessinos, in Galatia, in the south. As this was a great temple of Cybele, I place here a tribe of Khalubes, represented by the Galli, priests of Cybele, who, it is to be observed, have no ethnological connection with the subsequent Gallic invaders.

4. Khalubes in Phrygia generally as connected with the worship of Cybele.

5. Daktyli, or Finger Khalubes, in the Five-Finger Mountains of Caria, opposite Tralles, to the south of the Maander river.

This district, now called the Besh Parmak Mountains, is the place where the Chingani, or Gypsies, are now working hæmatite iron.

With these were connected the Korubantes and Kuretes, priests of Cybele, in Mount Latmus, and the other mountains forming the termination of the chain of Messogis.

6. Idæi Daktyli—Daktyls, or Fingers of Mount Ida—a colony of the Five Fingers, brought in for the purpose of working iron.

There were possibly Daktyls on Mount Sipylus, near Smyrna, a great shrine of Cybele.

The foreign colonies or extensions were:—

A. In Samothrace, Lemnos, and it is to be suspected, in the European districts from the names of Olympus. Samothrace was a great seat of Cybeline mysteries, and represented by the Kabiri.

B. In Crete, a colony of Daktyls carried over by Mygdon, or Minos, and who introduced the legends of Ida in Asia (Diodorus Siculus, v. 64).

C. In Cyprus the Daktyls discovered iron (Clemens Alexandrinus, Strom. i. p. 362).

Idalus, a mountain of Cyprus, has a strong resemblance in name to the Ida of Asia and that of Crete.

D. In Rhôdes, the Telchines.

E. In Lemnos, possibly the Cyclops, who made armour.

It is now necessary to connect the eastern Khalubes, or historical Khalubes, with the western, or Mythic or Finger Khalubes. To do this we must pick out the legends.

The Dactyli Idæi, in the later ages of Jovism, were well known as benevolent beings, to whom divine honours were paid, and whose very name was an infallible preservative in all times of terror and danger. There were also stones and amulets, called Dactyli Idæi, of sovereign virtue, and worn on the thumb. These stones in thumb-rings we have to trace back from the inanimate to the animate, from the mythic to the real, from names to living men. The Dactyli Idæi, being so well known, were named by several writers, who have given us various tales, all agreeing in the main, and which can be reconciled and made consistent. Although the Cretans claimed the Idæi Dactyli for their Mount Idai, and greatly developed the worship, yet the best authorities agree that they belonged to Mount Ida, in Asia and there we must restore them. One consequence of this is, we get rid of their too close connection with the worship of Zeus, as developed in Crete, and see more clearly their connection with the earlier worship of the Mother of the Gods.

The Daktuli properly and originally were not Idæan Daktyls at all. Their connection with Mount Ida was casual. The explanation in the Parian chronicle is clear that two immigrant Daktyls discovered iron in Mount Ida. This appears to have been a late event, and by the western Greeks this event was treated confusedly, and consequently the Daktyls were immediately connected with Mount Ida, and a host of fable and false etymology raised thereon. Pollux (ii., 4), satifies himself that the Daktyls were so called from being at the foot or roots of Mount Ida, ἐν δακτύλοις. Phrygia is agreed to be the original seat of the Daktyls, and they are connected with the worship of Cybele. Strabo tells us a Phrygian legend of there being ten men, or as many as the fingers on a man's two hands. He also relates another opinion that there were but five Daktyle, who, according to Sophocles, were the inventors of iron. Strabo says the Kuretes and Korubantes were descended from the Daktyls. Diodorus Siculus, a less Asiatic authority, takes his inspirations chiefly from Crete; he says the Daktyls lived on Mount Ida in Crete, that some said they were a hundred, others only five—equal in number to the fingers of a man's hand—whence they had the name of Daktyli; that they were magicians and addicted to mystical ceremonies; that Orpheus was their disciple, and carried their mysteries into

Greece; that the Daktyli invented iron and fire, and had been recompensed with divine honours. Diomedes, the grammarian, stated that they were priests of Cybele, called Idæi, because that goddess was chiefly worshipped on Mount Ida, in Phrygia. He says they were called Dactyli, because to prevent Chronos (Latiens) from hearing the cries of the infant Zeus (Jupiter), whom Cybele had committed to their custody, they sung Dactylic verses.

The Daktyls were iron workers from Phrygia, taking their name from five fingers. The traditions of Ephesus placed the Korubantes and their nursing in the neighbouring mountains. From these mountains are seen another remarkable chain in continuation. These mountains are on the south side of the Great Maxander, and present five peaks—a landmark around. The Turks call them expressly Besh Parmak, the Five Fingers, and, as already stated, at this day there are the iron mines, worked by gipseys, who smelt the iron with charcoal, and convert the metal into horse shoes and nails, which they send into the neighbouring markets. The present name must be considered as the representative of the old name. Hence, we may conclude that Daktuli, or Fingers, was only the name given by the earliest Hellenes to the aboriginal smelting population of the Five Finger mountains.

The ancient name of the Besh Parmak is not ascertained, but must have been *πεντε δακτύλοι*, or Five Fingers. Kiepert has placed Mount Latmos in that locality, on his map of Asia Minor. Latmos, however, I consider to belong to the southern chain, parallel to the Besh Parmak. The Besh Parmak mountains were well suited to shelter a hill tribe. On the north and west they are sheltered by the broad stream of the great Mæander river, on the east by the Chinar river, and on the south they had in former days the Gulf of Miletus.

On the west, in Tchihacheff's map, there is a group of mountains on the Upper Mæander beyond Denizlu, named by him as Besh Parmak, but there is no apparent authority for this, nor would it affect the question as to the other group.

The Turkish name, as stated, is Besh Parmak, and the local Greek name I find to be Pende Daktuloi. Thus, the Turkish name has been taken, from the Greek inhabitants, and to them has descended from the old Greeks, which meets the present case. Whether, as the meaning has been translated from Greek into Turkish, it descended from some earlier language into Greek we have no means of deciding.

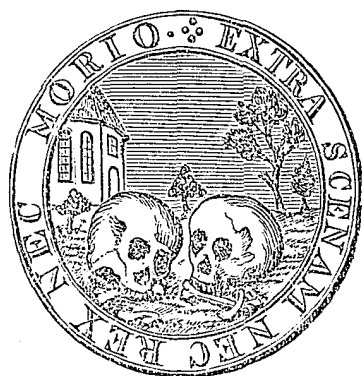
(To be continued.)

An enterprising publisher in Glasgow has introduced a new kind of note into music printing: the head of the note, whether closed or open, bears a letter signifying the name of the note.

## MASONIC NOTES AND QUERIES.

## A MASONIC MEDALLION.

When at Rhodes a short time ago, a dealer brought me a large silver medal, which he offered for sale as a great curiosity, the peculiarity of design and the beauty of its execution induced me to purchase it; and a subsequent inspection leads me to believe that it is Masonic, but the degree or rite to which it belongs is to me unknown. This medallion is about two inches in diameter and weighs about one and a half ounces. On the obverse side in the foreground are two skulls facing each other, with human remains scattered around in the background; on the left is a building with a high-peaked roof, of which two windows and a doorway are visible: on the right is a tree, and three shrubs are dispersed equidistant across the horizon; this face bears the legend—"Extra sceum nec Rex nec Morio." The reverse face repre-



sents an arched chamber highly ornamented with columns and carvings, it is approached by three semi-circular steps; in the centre of this chamber stands a stone resting on three eagle's feet: upon it are spread the regal robes, a crown and sceptre lying upon them; the letters N.H. are engraved on the basement of the columns on the right. On this face is the legend—"Donec Luditur Adorantur."

Will you kindly give me any information in your power with regard to this medallion? Enclosed is a sketch, as nearly as possible a fac simile. It will, perhaps, give a better idea than my description.—DNALXO.

## QUERY.

Can a W.M. get a certificate from Grand to a daughter lodge to prove he is a W.M.? If so, how much will it cost?

Under the English Constitution how many members *must* you have to open and close a lodge? Some say seven, other say five, and others three.

Does a P.M. hold his rank as a P.M. if he only subscribes to a French or a Dutch lodge; and can you by *courtesy* admit a P.M. of a French lodge (who is installed without any sign or secrets) or a Scotch lodge to a Board of Installed Masters? There are a great many opinions on this point.—B.C.N.

[We think the certificate of a P.M. properly is a certified extract of his nomination and installation, signed by the Secretary of his lodge. Seven form an E.A.P. Lodge; five a F.C.; and three a M.M. A foreign P.M. only ranks as a P.M. of the country to which he belongs and has held office. No P.M. who has not been regularly installed can enter a lodge of Installed Masters.—Ed. F.M.]

## 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,—I have been so pressed for some time past that I have never had an opportunity of copying out my notes for the press. Bro. "A Simple M.M.," may depend upon his letter receiving the warmest sympathies of the brethren he mentions, and also of—

Yours fraternally,  
ANTHONY ONEAL HAYE.

## THE MYSTIC NUMBERS.

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

Dear Sir and Brother,—As a note upon the letter of "A Simple P.M.," permit me to say that I know very little about Masonry, except in its morals, for most of the data have yet to be collected, and I hope the efforts now being made will be successful. Until we have facts it is of little use to build up theories. The utmost we can do in our present state of knowledge is to indicate a path of investigation. At the same time I must observe that the demands of other scientific investigations do not permit me to devote myself directly to the subject of Masonry.

Yours fraternally,  
HYDE CLARKE.

## "CRUX" ON THE LODGE OF GLASGOW ST. JOHN.

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

Dear Sir and Brother,—I have not seen the report of the meeting of St. John's Lodge, at which the election of office-bearers took place; but if it contain,

as "Crux" quotes at page 30, the words "the supporters of Bro. Baird urged that being an architect by profession he was therefore in a better position and better qualified for the chair than Bro. Buchan, who was a master tradesman; also that Bro. Baird was the richer of the two," it contains that which is contrary to fact. This circumstance may neither impair nor enhance the value of "Crux's" subsequent moralizings. But let me state what occurred. Allusion was made to the fact that Bro. Baird was an architect, but not on that ground as occupying a higher position than Bro. Buchan; but on the ground that it would be more in keeping with the distinctive character of the lodge to have one connected with the building profession in the chair. From old Bro. Dick, who was Master of the lodge 60 years ago—and who, I regret to say, died the other day—till the appointment of Bro. Baird, all the Masters, with the exception of four, have been either builders or architects; and at this moment the members for the most part are connected with the building craft. You see, then, there was some propriety in calling attention to the fact that Bro. Baird was an architect. With regard to the other part of the report, that "Bro. Baird was the richer of the two," it is simply untrue, no one being so ridiculous as to hazard such an offensive remark. I am bound, in justice, to add that a supporter of Bro. Baird did, in the course of his remarks, harp a little on Bro. Baird's social position; but he did not speak of it as superior to Bro. Buchan's (though, doubtless, he implied it), and the only result of that brother's indiscreet allusion to position was to evoke a rejoinder from another brother to the effect that pounds, shillings, and pence seemed to be the test of fitness for office. Now this solitary instance of reference to social position, at a meeting where there would be upwards 100 members present, has become thoroughly distorted—wilfully distorted—and a report sent you containing a false reason for attacking the entire lodge, which in consideration of the character and intelligence of her members, there is none more respected in the province; and a lodge which had the reputation, in an eminent degree, of maintaining and fostering the spirit of brotherly love, a lodge where perfect unity and harmony prevailed, till an element of discord—a man of meagre acquirements and insatiable ambition—was introduced.

But why refer to position or wealth? There are many members of St. John's Lodge who occupy a higher social position and are more wealthy than Bro. Baird. The fact is, the subject of position or wealth never entered the heads of the members because the inequality of the candidates in every other respect was so great and glaring. Why, the moment you saw the two candidates, the superiority of Bro. Baird was manifest; and, when they spoke, further comparison was useless. The members distinctly saw that all that Bro. Baird required was the opportunity of discharging the duties of the chair, and accordingly they gave him that opportunity.

If it were not that this communication is already far too prolix, I should have added a few words on behalf of Bro. Slack (who I fondly hope has not seen the severe, and, in some cases, scurrilous, letters which have appeared against him) and to have shown that he is not chargeable with the crime of writing the Prince of Wales, and that the bitter attacks which

have been made on him have been wholly misdirected. This you may on an early day kindly permit me to do. Meantime, I am—

Yours fraternally,

JAMES ANDERSON,  
(A Member of St. John's).

Glasgow, 18th Jan., 1869.

## THE TRUE RELIGION OF FREEMASONRY.

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

Dear Sir and Brother,—Being one of those whose lot is cast upon the waters, it has been my good fortune to have visited the Masonic lodges of nearly all the countries where Freemasonry exists, and to have joined hands in a fraternal grip, with brethren of almost every nation under the sun, everywhere meeting with that fraternal regard those who are distant from hearth and home can so keenly appreciate.

It therefore deeply grieves me that any attempt should be made to introduce sectarianism into our pure and simple faith, and this regret is heightened by the reflection that the charity, and good will to all men now pervading the Order, must give place to the bitter hatred and malice, ever attendant upon religious feuds.

In a lodge lately visited by me in the East, there were assembled 27 individuals, of nine distinct nationalities and five antipathetic creeds; yet these apparently antagonistic elements were all firmly united by the pleasing bond of fraternal love and their mutual faith in the Omnipotence of the Great Architect of the Universe.

Where on the face of the earth could have been been found a more beautiful and attractive sight than this body of men, who, sinking all religious, political, and social differences, had met under the banners of our Order to practise the sacred duties Masonry so strongly inculcates?

Let us change the scene and imagine these brethren (many of them holding high social positions) pitted against each other in the deadly strife which would inevitably arise upon the introduction of sectarianism into their lodges, is it not a mournful change those misguided brethren would work, who wish to engraft Christianity on the simple and universal faith of Freemasonry.

One of the most important landmarks of our Order is Religious Toleration. Men of every nation and religious denomination are equally eligible for admission to the fraternity, Atheists alone being excluded.

In consequence of the dangerous tendency of the tenets of Atheism, the holder whereof (by denying the existence of a Superior Power as his Creator and Judge) is devoid of the salutary fear of a future, and whose oath could necessarily be no stronger than his word, every candidate for our mysteries, previous to passing through any of the ceremonies of initiation, is required to make a solemn declaration of that simple and universal faith—the belief in the existence of a God—which is the religion of true Freemasonry, and this is the first, last, and only occasion in all our ceremonies, where religious tenets are called into question.

Every member of the Craft is perfectly free to

enjoy his own peculiar opinions of doctrine and sect, provided he does not connect their truth or fallacy with the truths of Masonry or attempt to introduce them into the lodge. It is only by the exercise of religious toleration that Freemasonry has become the centre of union between the good men and true of every persuasion, and any attempt to narrow the compass of this great principle must inevitably be attended with disastrous results to the fraternity, while the authors thereof will prove that to their limited perception the lights which burn with bright effulgence in the hidden recesses of Masonry are but dim and fitful glimmerings, only rendering "darkness visible."

Bro. White, in his letter in your impression of the 19th ult., says,—“Does it follow that because a man calls himself a Christian, he must necessarily be intolerant of all other creeds,” and he would lead us to infer that he holds a contrary opinion; yet the bitter invective levelled against it on Christian English Masonry in the latter portion of his letter savours very strongly of intolerance.”

With regard to Bro. White's remark about the Holy Bible, does it not suggest itself to him that in a Mahometan lodge, the Koran being the sacred volume of their laws, would occupy the place on the pedestal we devote to the Holy Bible, while the same rule would hold good in the lodges of any other creed, and the rulers of these lodges would present their different sacred writings to their candidates as their unerring standards of truth?

If a Mahometan were initiated in one of our lodges, he would be obligated on the Koran, and the Christian W.M. would present that book to him as his “unerring guide.” If a Christian was initiated in a Mahometan lodge, he would be obligated on the Holy Bible, which would be similarly presented to him by the Mahometan W.M., thus proving the utter absence of sectarianism in the universal Deistic institution of Masonry.

There is a broad and simple base whereon all religions rest, that of a belief in a God; and, no matter by what name this Superior Being may be called, faith in him is all that can be required of a candidate for Freemasonry, though, as before stated, he may graft thereon any other creed or doctrine, provided he does not attempt to connect their truth or fallacy with the pure and simple faith of Freemasonry.

Belief in the glorious Architect of Heaven and Earth, and in his superintending providence, is a simple and universal faith, in which men of all sects agree. Such is in my opinion The True Religion of Freemasonry.

Yours fraternally,

DNALXO.

Lisbon, 15th January, 1869.

#### HISTORICAL FREEMASONRY.

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

Dear Sir and Brother,—I have read with pleasure the interesting papers in No. 497, by Bro. Thompson, and by the author of “Masonic Persecution,” but there was one thing which both seem to hold by and which I disagree with, viz:—The supposed real connection between Solomon and the—or rather our—Freemasons.

While I do not intend to interfere with our proper Masonic legends, or lessons, built upon, or connected with Solomon's Temple, there is a different view of the matter to be taken when speaking on the subject historically. The idea has struck me that, perhaps, Solomon gets more than his fair share of praise from us, and that to the disparagement of another whom we overlook, viz., David, his father. It was David who began and opened up the connexion with Hiram, King of Tyre, 1st Chron., 14th and 1st:—“Now Hiram, King of Tyre, sent messengers to David, and timber of cedars, with masons and carpenters to build him an house.” 15th and 1st: “And David made him houses in the city of David, and prepared a place for the Ark of God and pitched for it a tent.” It was David who drew out the plans of the Temple. 1st Chron., 28th and 11th:—“Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, &c.,” on to verse 19th, which says:—“All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.” See also chap. 22, verse 2:—“And David commanded to gather together the strangers that were in the land of Israel; [and he set masons to hew wrought stones to build the house of God,” on to verse 6th, also verses 14th, 15th, and 16th. Thus, not only did David give the plans, but he also provided a large amount of the money and materials to carry on the work; so that, considering all these things, we may fairly say that David was a great patron of the ancient pre-Christian builders, or building fraternities (if I may use that word). At least, their services were necessary to him, and he employed them.

At David's death Solomon appears on the scene; and in the beginning of his reign the Temple was built, which was certainly a noble architectural work; but, as Masons, we are too apt to imagine that its great glory was its structure, but such was not the case. The glory of Solomon's Temple consisted in the fact that Jehovah was worshipped there! That made it the one bright star, all the more brightly beaming because of the surrounding gloom. As an edifice it may possibly have been excelled by other co-existent structures, but it supremely excelled them all in glory, in that it was The Chosen Temple of the Great Architect of the Universe, which he acknowledged by glorifying and sanctifying with the visible token of His presence.

At page 28 of the *Magazine*, the writer says:—“Even among the Jews, not many years after the building of the Temple, Freemasons were accused of idolatry, the temples in which they practised their mysteries were destroyed, and many of them were put to death. Their mysteries, not being understood, were called *abominations*, and a general movement for the extermination of the Sidonian architects was organized.”

Now that paragraph requires some proof. Where is there any evidence that “Freemasons, not many years after the building of the Temple,” had “temples in which they practised their mysteries?” I know of none. We might as well call the religious worship conducted in our cathedrals 600 years ago Masonic mysteries as imagine the religious (often abominable, licentious, and bloody) rites of the ancients, practised

in their temples, groves, &c., were "Freemason mysteries." The "abominations" we read of in the Bible were religious rites; *e.g.*, the offering up of children by their parents on the altars of Bel or Moloch was a religious ceremony in which the worshippers danced round the altar with frantic cries and hellish glee, drowning the agonized shrieks of their own burning offspring. To call "abominations" such as these "Freemasons' mysteries" is surely a libel. The fact is, in all the Jewish territory I do not know of the least shadow of a proof that the Sidonian or Tyrian Craftsmen had any temple great or small in which they practised "Masonic mysteries," nor that they had "Masonic temples" in their own countries either.

Again, see page 28:—"The persecution of the Jewish builders of the second Temple will come forcibly to the memory of all Masons." Well, suppose it does; what has that to do with the Freemasons? The hindrances put in the way of the builders of the second Temple merely arose from the political jealousy of their neighbours, the Samaritans. It had nothing to do with Freemasonry; it was a national antagonism and jealousy.

As Freemasons, I consider our proper plan in the meantime would firstly be to try if we can really connect ourselves fairly with the building fraternities of the middle ages. That is to say, let us in the meantime throw off all merely supposed connexion with Solomon and the Jews, and try firstly if we can properly trace up a true historical connexion with the building fraternities of 700 years ago. When that is well done, and the origin, rise, and constitution of these mediæval building fraternities properly understood, then may we consider if we have any grounds for trying to make out an existence of four times 700 years.

For my own part, as yet I know of no good reason for dating our origin beyond the middle ages, and would only wish to see (if it can be at all managed) our connexion with our church building fraternities properly traced up.

It must not be imagined that because houses or temples were built both before and after the time of Moses or Solomon that the builders or operatives were necessarily Freemasons. If you say so, give some substantial proof. We all know that many of our present operative Masons are not Freemasons, yet they are none the worse operatives for that. The grand mistake with such writers as those of page 249 of the *Magazine* for September 28, 1867, is that they consider, that "on its (Freemasonry's) principle was the Tabernacle in the wilderness formed," and so on; whereas, in fact, Freemasonry was instituted in Christian times, "its framers largely copying the principles" and ideas they were laying down from the Bible. The remark of Bro. C. P. Cooper on page 250 of said *Magazine* for Sept. 28, 1867, is most *apropos* :—

"Whoever undertakes to write upon the origin and nature of early English Freemasonry, should begin by collecting as materials for his work everything to be found in our old chronicles, annals, and

histories, and in our rolls and records, civil and ecclesiastical, respecting the men who built our first stone\* cathedrals and castles."

I observe in your *Magazine*, page 47, an article headed "The Prince of Wales a Freemason" (from the *Daily News*), from which I cull the following remarkable sentence:—"The cardinal virtues were kept alive by the Order of Freemasonry 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 practise the mysteries† of the Craft with the greatest benefit to themselves." Now, while I agree with a great deal the writer of the above says, I trust he will, when he thinks over it, excuse me for saying that the above quotation is quite untrue and simply nonsense. To assert that "Solomon was admitted into our Order, and afterwards became Grand Master!" What next? However, an idea has struck me. I will consult the "Spirits," of whom we have been hearing so much of late—and here one comes.

"Can you inform me if Solomon was a Freemason, and, if so, in what lodge was he made?"

Spirit answers:—"Oh! yes, Solomon was admitted a member of a lodge of Scots, viz., the Lodge of Glasgow, on the 21st day of June,‡ 1007 B.C., H.A. being Grand Master, when shortly thereafter the Lodge of Glasgow was chartered by Solomon, King of Israel, 1007 B.C., for which mark of Royal favour the brethren unanimously elected him to succeed H.A. as Grand Master."

"Now, Mr. Spirit, that is too bad on Glasgow; in fact, that's a lie!"

Spirit's answer:—"Well, betwixt you and me, it is a lie! I thought—'As well be hanged for stealing a horse as a sheep,' for there's nothing like telling a good thumping lie when one is at it. However, I yet will swear that it is as true that Solomon was made a Mason as that the Lodge of Glasgow St. John was chartered by Malcolm III. There, now, I won't say another word." Spirit vanishes.§

One remark as to the Prince joining a foreign lodge. Since it was necessary for him to take a foreign lady (and we all approve of his choice) for a wife, I see no great harm in his choosing a foreign lodge for his "mother."

I trust the brethren will take the historical remarks or corrections I have made in good part. Our principles are noble and good, and founded upon the truth. We must also get at the real foundation of our history, so that it also may be true.

I intend to say something shortly in answer to Bro. A. O. Haye anent "rock-cut temples."

Yours fraternally,

PICUS.

\* Query. Might not Freemasons sometimes build wooden churches? I think so.

† "Denizens of other worlds," &c., reminds me of the peep Tam o' Shanter was favoured with of the mysteries at "Allo-way's Auld Haunted Kirk."

‡ I was not formerly aware of such a named month in Solomon's time, but the Spirit must know best.

§ This, perhaps, was one of the Spirits alluded to at page 277 of the *Magazine* for October 3, 1868.

\* I would wish to say something at a future time about some of the Egyptian "mysteries."

## ZETLAND COMMEMORATION FUND.

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

Dear Sir and Brother,—Whilst I do not approve of all "Not a Grand Officer" says in his letter published last week, nor of the spirit in which it is written, I do agree with him that the sub-committee intrusted with the management of the affair are solely to be blamed for the want of success which has attended the movement hitherto; and, although clergymen of all denominations are generally good at receiving subscriptions, I never yet found them good at organizing such an undertaking as the above—a matter in which we all take so much interest. However, I say to the sub-committee, "By your works shall ye be judged." Why have they not followed the good old-fashioned practice so popular in this land of eating and drinking, and announce—if they have no inventive talent to invoke in aid something better—a monster public banquet say, at the Agricultural Hall. Why, Sir, five to seven thousand members of our Order could be put together upon the occasion without the slightest difficulty, and brethren would vie with each other to represent their lodges and chapters. The number of Stewards might be unlimited, and the individual contribution might then be limited to one guinea; but I would undertake to say the result would be nearly every Masonic lodge or other body in England, Wales, the Channel Islands, and from abroad, would be represented; for I know, if they had been asked and time allowed, the Indian and Australian lodges and chapters would have nominated representatives, as I think you, Sir, are quite aware.

The idea of having Stewards at all, which the sub-committee has so recently announced, is a good one, but goes sadly short of the mark. Of course, if the committee intends to be satisfied with a sum of, say £2,000 (and by present appearances it is doubtful if they get as much), then I can understand why no such efforts as would suggest themselves to London Freemasons particularly, should have yet been made; but really it will be a lasting disgrace inflicted upon the Masonic Order by or through the sub-committee if such a glorious opportunity for testifying to the M.W. the G.M. the great regard we all feel for him; and, in doing him honour, we but honour ourselves and perform a simple duty incumbent upon us. Do stir them up. We look to the FREEMASONS' MAGAZINE to galvanize the Moribund Sub-Committee whilst there is yet time to do something.

Yours fraternally,

K.O.

[We have had a delicacy in inserting the many letters we have received, with regard to this Fund; but, as the pile has got so heavy, we think that we are in duty bound now to insert them.—Ed. F.M.]

## BRO. W. P. BUCHAN.

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

Dear Sir and Brother,—With all fraternal deference to the erudition displayed by Bro. W. P. Buchan, it may have struck many of your readers that his expressed and reiterated horror of being considered a

"Scotchman" is either an anomalous eccentricity of genius, or simply founded on fact, while others may have considered you somewhat lax in your editorial duty by allowing him to ride rough-shod through your Masonic columns astride his "Scotch" hobby, forgetful of the fraternal charity by which you have been actuated, in affording him the publicity which, through a poverty of opportunity, he could not obtain nearer home. Be this as it may, to me it seems pretty certain that the name of our learned brother bids fair becoming historic; and, knowing his *penchant* for chronological facts, and detestation of everything apocryphal (as also his innate modesty, which silences him on the point), you will perhaps allow me mentioning, or rather describing, how Bro. Buchan got hold of the "Scotch" controversy, which may prove valuable to future biographers as preventing any mysticism on the point for the confusion of posterity.

Some dozen years ago, or thereabouts, Scotland was afflicted with a national distemper somewhat akin to that Irish pestilence termed Fenianism, but considerably wilder in type, and rather more aristocratic in character, yet withal so innocent in its aims and results that it died respectably of inanition. It was known at home, as possibly abroad, as the "Scottish Rights Association," and had for its President the late Earl of Eglinton, with an equally influential committee, and occupied business chambers of no mean pretensions. Its claims were patriotic and semi-political, being bolstered up with moth-eaten and un-repealed Acts of Parliament, passed at the time of the Union as sedatives for the grumblers of the period. Its objects were simply the glorification of everything and everybody north of the Tweed. Its great grievance was the artful quartering of the Royal Arms on all Government buildings in Scotland, which provoked the wrath and insulted the dignity of the Scottish Lyon, King of Arms. But its principal feature and special mission was a sort of war to the knife against the obloquial phrase "Scotch." The word "Scots" was the all and in all, the *summum bonum*, the base and apex of its existence. By its everlasting use in writing and conversation, a rabid member was distinguishable in a moment. In quiet lanes and at street corners disputants of the button-hole class would be seen frantically dissecting the "Scot" *versus* "Scotch" controversy as only Caledonians can; while the incautious utterer of the detested and abominable "Scotch" was either scowled into the character of a national foe, or converted into the creed or active membership of the Association. This password proving to be the *only* attainable object of the brotherhood in question, its continued vitality became critical. One solitary string was rather meagre of variety and concord for the harping propensities of the Association; lassitude sapped its energies, monotony supervened, and oblivion put an end to its sufferings. Be it remembered, however, that its end was far from inglorious; it died, but not ignominiously; the chivalric, illustrious, and poetic character of its partisans saved it from the crushing heel of contempt and gave lustre to its last moments. A grand valedictory festival and condolatory palaver was indulged in, and the Secretary, after sorrowfully noting its last minutes, consigned its records to obscurity, and in obscurity they would have remained had not Bro. Buchan been troubled with misgivings

as to the authenticity of his mother's natal certificate.

Much has been said and written for and against the propriety of Bro. Buchan's investigations into the historical character of St. John's Lodge, 3 bis, but I am quite content with the *fact* of his *having* explored, without endorsing the facts *said* to have been discovered. I am perfectly satisfied with the fact of St. John's having a recognised charter without attempting to recognise those who granted it; and I am sufficiently pleased with the fact of having taken part in the ceremonial of laying a foundation stone in company with the Lodge St. John, 3 bis, without attaching any importance to the tradition of that lodge having taken a conspicuous part in laying the foundation stone of Solomon's Temple. My Masonic principles date only from the time of my initiation, and I am fully convinced of the Masonic duties of to-day without worrying myself with the *modus operandi* of antiquity. The wholesome lesson afforded me in my youth respecting the history of "Whang the Miller," deters me neglecting my allotted task to indulge in explorations after foundation stones or pots of gold. But, as the foundation of our present chemical science was laid through the impotent attempts of our forefathers to discover the mythical Philosopher's Stone, so Bro. Buchan's Antiquarian Research has not been entirely barren of results, as witnessed by the contributions with which he from time to time favours your readers.

But to our subject, Bro. Buchan having resolved to ransack every available depository of ancient data and musty MSS. which could lead or allure him to the goal of his research, of course frequently found himself cornered through lack of lingual acumen, or bogged to the armpits in quagmires of antiquated thought and expression. Nevertheless, our inverted Excelsior pushed backward and downward into the labyrinths of the past with unabated vigour, until he stumbled over the hitherto buried records of the "Scottish Rights Association." Here, at last, was something venerable looking and intelligible, which filled his brain with dreams of unutterable glory, as he inwardly chuckled over the intellectual treasure trove. The only document, however, of the lot which had withstood the ravages of time was the Secretary's minutes of the grand final festival, which, although rather shaky in the matter of penmanship, was amply sufficient for the requirements of our learned brother. The fragmentary allusions in the other documents to a specific and all-important word whetted the zeal of our brother until by feverish diligence he found it to be "Scots." Yes, "Scots" was unmistakably and decidedly the word. But the Minutes were the crowning document of his fame. It was evident that the Association had gracefully, yea, swan-like, died in song. The lay of its last minstrel was faithfully chronicled as having been appropriate, artistic, and touching beyond measure. It was that glorious old national lyric "Logie o' Buchan." But the Secretary evidently overcome with grief, had blurred the word "Logie" with a tear, which so distorted its character as to give it a strong resemblance to "Logus," and as such was it read by our erudite brother. Here was a discovery! Logus O! Buchan. The classical offices of his elbow friend, a venerable pedagogue of Mother Kilwinning were now obtained,

and the mystic phrase was soon determined as meaning—"The word, O! Buchan." Was this not a weird-like voice calling upon our worthy brother by name, from the vistas of the past, to gird up his loins and disseminate the word "Scots" in all its pristine purity, in antagonism to the vulgarism "Scotch." Most certainly. Need I say how nobly he has performed the duty thus wondrously imposed upon him. Your columns bear ample evidence of this, but whether for the edification or weariness of your readers I cannot determine. This I know, that the chair of his lodge was looked upon as a slight recognition of his many and varied accomplishments, but this was grudgingly withheld by a prejudiced majority. He nevertheless has the consolation of knowing he has done, and will doubtless continue, to do his duty; and he may possibly discover some solace from the memorable axiom of Dr. Johnson, when he says: "Blessed are they who expect nothing, for they will not be disappointed."

Yours fraternally,

"VERDANTPOTATO."

Glasgow, 18th January, 1869.

[We insert this letter, that the question may now be considered closed, so far as "Scots" and "Scotch" is concerned. We do not agree with the *spirit* of the communication, and we *know* that many of the statements are contrary to fact.—Ed. F.M.]

### THE LATE EMPEROR MAXIMILIAN.

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

Dear Sir and Brother,—I have this moment read a paragraph in your *Magazine* relative to the Emperor Maximilian and Mexico. I beg to say I stated at the Panmure Lodge that all the lodges in the city of Mexico—six in number—as well as many other lodges in the provinces, in concert with all Masons in the Mexican army, under President Juarez, exerted all their energies to save the Emperor. Amongst these were several Mexican generals in Juarez's army. I was in Mexico during the late struggle, and arrived a few months ago from the city of Mexico, where I hope to return soon.

Yours fraternally,

HENRY SEWELL.

21A, Hanover-square, London.

A MASONIC STATESMAN'S THREAT.—The late Count Cavour, an enlightened and liberal brother, who was the famous and wise prime minister of Victor Emanuel, threatened to overthrow Papal domination over the consciences and actions of his Masonic and other subjects in this style: "I will attack Rome," said he, "by railways, by the electric telegraph, by agricultural improvements, by establishing national banks, by gratuitous education on a large scale, by civil marriages, by the secularization of conventual property, by the enactment of a model code, embodying the most lenient laws in Europe, and by suppression of corporeal punishment. I will place the spirit of modern expansion face to face with the old spirit of obscurity; I am quite certain the former will triumph. I will establish a blockade of civilization around Rome. If she undergoes a modification she will come to us; if she remains unchanged, she will, by constant comparison, become so disgusted with her state of inferiority, that she will throw herself into our arms to escape destruction."

## 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.

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.

**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.

**MASONIC LIFE BOAT FUND.**—We are requested to mention that a committee is about to be formed for carrying out the purposes of the fund, and the Secretary (Bro. Anthony Oneal Hays) will be glad to receive the names of brethren willing to serve upon it. When the committee is formed, a list of subscriptions received will be published.

**MASONIC LIFEBOAT.**—We have much pleasure in announcing that Lord de Tabley, Prov. G.M. Cheshire, has kindly promised a subscription of £5 to this fund. Also that the Lodge Union, Margate, has subscribed £2s 2s. This fund really deserves the support of the Craft.

ON another page will be found a paper read at the Ethnological Society, on Tuesday, the 26th inst., by Bro. Hyde Clarke, 'On the proto-ethnic condition of Asia Minor, the Khalubes (Chalybes), Idæi Dactyli, and their relations with the mythology of Ionia.'

### ROYAL MASONIC BENEVOLENT INSTITUTION.

The annual festival in aid of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons was celebrated on Wednesday evening, the 27th inst., in the large hall, Great Queen-street, the Right Hon. the Earl of Carnarvon, Prov. G. Master for Somersetshire, occupied the chair, and amongst those present were Bros. R. J. Simpson, G. Chap.; John Udall, P.G.D.; B. Head, P.G.D.; George Cox, P.G.D.; E. W. Patten, Sec. to Royal Masonic Institution for Girls; Capt. Cope, P.G.S.B.; John Emmens, P.G. Purst.; W. Farnfield, Secretary to the Institution; H. J. Strong, M.D., Hon. Surgeon to the Royal Masonic Benevolent Institution; E. T. Payne, P. Prov. G.W. & Prov. G. Treas. for Somersetshire; Major-General Mumbee; Frederick Binckes, Sec. to the Boys' School; T. Halsey, Prov. G.W. for Herts; J. Mason, P.G.S.B.; R. J. Spiers, P.G.S.B. & D.P.G.M. for Oxfordshire; John Symonds P. Assist. Dir. of Cers.; G. W. K. Potter, P.G.D.; H. J. Brouse, J.G.D.; S. Tomkins, G. Treas.; J. W. Avery, P.M. 619; John Hervey, G. Sec.; Henry Bridges, P.G.S.B. and D.P.G.M. for Somersetshire; Richard Tanner, W.M. 177; J. H. Wynne, P.M. 101; S. May, P.M. 101; Frederick Adlard, P.M. & Treas. 7; Robert J. Chappell, 7; Minnig, 172; Edward Cox, P.M. 657; Watson, P.M. 23; R. W. Little, P.M. 820; Pendlebury, P.M. 1,056; W. Dodd, 1,194, and a numerous host of brethren.

The banquet was supplied in Bro. Charles Gosden's best style, and it gave entire satisfaction.

Grace having been sung by the professional singers,

The Chairman gave "Her Majesty the Queen," and said whenever it was given in England it was always received with loyalty and acclamation, but he flattered himself that nowhere would it be received louder than in that room, and given by the mouths of English Masons. They were met that evening in commemoration of one of their Masonic charities, and he might say that whenever a munificent act was to be performed there the Queen took a personal interest.

The toast was well given.

The Chairman next gave "Their Royal Highnesses the Prince and Princess of Wales and the rest of the Royal Family," and in doing so took occasion to remind the company that that was the anniversary of the birthday of the late Duke of Sussex, through whose exertions the institution they were met to celebrate was first launched into existence. He had then to give "The health of Royalty," who was yet alive, and more than that was alive in the affections and hearts of the people of this country. The Prince of Wales, within the last few weeks, if what they heard was true, he knew not on what foundation it rested, had entitled him to an additional respect, for having taken a degree in Freemasonry. If it was so he had no doubt that they would not only drink his health with enthusiasm as a prince of the blood, but as a Mason (loud cheers).

Song—Mdlle. Liebhart.

The Chairman gave "The Most Worshipful the Grand Master, the Earl of Zetland, President of the Institution." In proposing this toast, he said it was with great satisfaction to himself, and it was most agreeable to his feelings, as for a long time a great friendship had existed between him and the M.W. the Grand Master, but on the present occasion he preferred to call to memory the significant fact that it was then a quarter of a century since the Earl of Zetland was called to the high office with which he was entrusted. At the end of that quarter of a century he was not less popular, but indeed was far more popular, than on the day when he was elected. If he (the Chairman) could add anything to his title to their respect, it would be by his recalling to their recollection the fact that under his auspices as Grand Master, about 19 years ago, not the least important branch of their institutions was the fund for the relief of the widows of Freemasons first started and launched. He hoped, therefore, they would fill their glasses, and drain them to the last, with all the enthusiasm which they could express, to the health of the Earl of Zetland, not so much in honour of the high office he held amongst them, but in honour of his private and personal character as Grand Master of the Masons of this country.

The toast was very cordially responded to.

This was followed by a new song, composed by Bro. Ganz, sung by Miss Abbott, "Since yesterday," which was received with great applause, and there were loud cries for a repetition of it, but this was not permitted.

The Chairman said he was very sorry to interpose a dull speech of his between the melody to which they had just been listening, but they, as Masons, well knew they had come there for business, and not exclusively for pleasure. He had to give them a toast, which he was sure would be well received, and he should say but a few words, indeed they were not needed, to recommend the toast, which was "The health of the Deputy Grand Master, the Earl de Grey and Ripon." His noble friend, he thought he might say, from his personal knowledge of him, and he thought he might also say for the Masons of England,

that they never had a better Deputy Grand Master, or one who took a greater amount of interest in the success of their institutions than the Deputy Grand Master of England. Then there were those who filled the offices in Grand Lodge. All who attended Grand Lodge well knew how the business was facilitated there by the courtesy, consideration, and habits of business in the Craft by the exertions and services of the Grand officers. They had several of them present, but on the present occasion he should give with the toast "The health of the Grand Treasurer," who had a very important office to fill in Grand Lodge, but in drinking his health that evening they would not only drink it as Grand Treas., but as filling an equally important duty to the institution they had met to celebrate. He concluded by giving "The Most Worshipful the Deputy Grand Master, the Right Hon. the Earl de Grey and Ripen, and the Present and Past Grand Officers," coupling with the toast the health of Bro. Tomkins, Grand Treas.

Bro. Tomkins, G. Treas., said he begged to thank the chairman for the kindness in which he had proposed, and the brethren for the way in which they had received the toast just submitted to them. He could assure them that the Grand Officers, one and all, felt a deep interest in their charities. As treasurer of this institution he begged to thank them for their attendance, as he felt a deep interest in the progress of that noble charity. He was glad to find that it was appreciated for its funds were increasing, and when they should hear the amount of contributions that evening, they would find how strongly the institution was appreciated by the Craft. As treasurer of the Royal Masonic Benevolent Institution, he thanked them for what they had done.

The chairman said, Brethren, I am afraid I must trespass for a few moments upon your attention, and I can assure you that it shall be but for a few moments, in asking you to do justice to the principal toast of the evening. I think it will not need much recommendation, as you will be satisfied when the lists are read in the presence of this goodly company, which I consider to be the best pledges of the interest taken in the welfare of this institution. Mosony has often, and is at the present moment much misunderstood in consequence of the veil which is necessarily thrown over some of our proceedings, but of this thing I am certain that there is not an institution like ours, that aids or supports in reduced or destitute circumstances, the members of our Order. We recognise and labour to enforce that just and great law that all who are able must work, for we hold that idleness is degrading and dishonourable, and to Freemasonry is as great an offence as can possibly be stated; but on the other hand we endeavour to relieve the destitute. We endeavour to provide for casual sickness or want of our members, by an organisation, such as the Board of Benevolence. Again we endeavour to provide for the helpless stages of existence, for we endeavour to provide for our children, and we endeavour to provide for Aged Freemasons and their widows, as we are doing to-night. We endeavour to provide for the children of our distressed members, and by giving them a start in life to enable them to develop those faculties, that God has given them, if they are worthy of the education, so as to place in their power the opportunity to rise to the highest stations in this free country. As regards the widows of Freemasons, as I remarked just now, we provide a retreat for them in old age, but we go a step further than that. We regard the ties which have existed between man and wife, and the relationship which has been established for the greater part of a life. In their deep affliction they enlist our sympathy, for their affections have been bound up with those who are gone and consecrated by time, and we therefore endeavour to provide for the widows by annuities. Now! how do you do all this? and

I will answer it simply in a couple of sentences. We have provided an asylum, and no doubt many of those whom I am now addressing, have seen with their own eyes the benefits there conferred, who can bear much stronger testimony to them than can be conveyed by any feeble words of mine. It is an asylum situate in no unpleasant part of England, under the management of an able and energetic committee, and in that asylum there is accommodation for thirty-four inmates, and where there are two rooms devoted to each person. In addition to that, those who enjoy this shelter, receive an annuity, the widows receiving £25, and in the case of Aged Freemasons £26 a year. There it is. True, but a slight difference between these amounts, for I suppose that to make the difference between the sex, one fund exists for Masons and the other for their widows. That annuity is sometimes given in connection with the asylum to which I have alluded, and in many cases it is most valuable beyond price that the annuitant should not only receive the annuity but a shelter under that roof. On the other hand, when that shelter is not needed, when the annuitant has friends or relatives, it would be unnecessary, and perhaps cruel to divorce him from them. Therefore, I say that we have wisely established a system of annuities, for those annuities are visible, and do not take always the corporeal form of a building of four walls. In this case, if the benefits do not please the eye they please our feelings and sympathies. I believe that there is no charity more beneficial or useful than that afforded in the decline of life when attended by poverty, or in a period of sickness, and then in the hour of tribulation the institution becomes more valuable. We do not separate the old man from the partner of his life, with whom he states he may have been associated for half a century. We do not make any compulsory separation of them, or snap those cords of sympathy which have been the work of a lifetime, enshrined in his affections, and which he will carry down with him to the grave. All these things we do as English Masons, and we only apply the wholesome test which should be applied to every other similar institution by asking what are the practical results? I will not weary you by statistics, or bring before you columns of figures, as the reports are open to you and you can ascertain those things for yourselves, but I will shortly place before you a few facts, as they arise from the records of this institution. Since the institution was established under the auspices of the late Duke of Sussex in 1842, from that time no less than 284 aged Freemasons received relief, and, as I understand, that no less a sum than £28,000 has been spent in that way on those 484 aged Freemasons. That is an instance of great and unparalleled liberality, but a few years afterwards, under the auspices of Lord Zetland, this institution received a great augmentation in a provision being made for the widows of Freemasons. Since 1842 no less than 109 widows have received relief; and for these 109 widows no less a sum than £11,000 has been paid away. Brethren, since the festival last year for this charity, the number has been increased to 93 male and 33 female annuitants, and I believe that there are many others standing knocking at your doors and asking you for admission; and, if you are disposed to open your doors to them, it can only be done by a liberal contribution; and let me remind you a few facts. You have a class of persons particularly healthy, but a large proportion of them are not afflicted although they are placed beyond the reach of want; but, on the other hand, when cases of destitution do arise, they are felt more keenly and press more severely on those who are thus cast down. Sometimes the most hapless of this class of persons are reduced to a most helpless condition, and but for the assistance afforded by this institution, they would slide step by step down the de-

cline of poverty, leaving scarcely no interval between themselves and the workhouse. Therefore, I say that this institution renders good service; and, if that is so, you, having built up this charity, cannot relieve yourselves from the act you have done, and it is your duty to support it handsomely. I know there are some persons who will say that, if the funds are in such capital order, and that everything is so prosperous and satisfactory, that they can well turn their attention to other quarters, and thus dispose of their surplus cash. Now I do not agree with that argument. I say that, because the funds are in good order, I venture to appeal to you this evening. The income for the male annuitants, amounts to between £1,200 and £1,300, and for the females to between £700 and £800, and I say that that sum is barely sufficient to meet the wants of the institution, which grows with the growth of our order. Every fresh lodge you create, every fresh member you initiate extends the number of fresh claimants to this charity, and just as you increase in wealth, numbers, and prosperity, you are bound to maintain those great charities which are the glory of our order. Let me remind you of one thing, of a practice, and very good practice it is, that of all the donations contributed to this institution one-third is invested as capital. That was a wise resolution to be adopted, and I trust it will never be rescinded. You have a guarantee for the administration of the funds, although under the circumstances of a great population, nothing is so difficult as the administration of public charities by reason of it falling into hands of a limited number, and they cannot be brought into the light of public opinion. In this institution, however, you have a guarantee, for by the reports presented to Grand Lodge all the proceedings are brought under review and inquired into, which I hold to be a great security for the good management of it. Let me in conclusion remind you of the value of this charity, that this is one of the great ones you have maintained for a quarter of a century, and I hope you will never let it die out. You clearly get value for your support in all respects, and it not only commends itself to the good sense, but it carries out the great principles of Freemasonry. It is valuable to the recipients, it is valuable to you to have such a charity as it subsists. It is valuable to Masonry itself, as it does not only consist of words and sentences, and praise uttered, but keeps alive the habit of action. It is operative, not less than speculative Freemasonry. Far be it from me by any words of mine to disparage for a moment those great principles from which flow acts of charity, but I trust they will continue to flow on, for a great poet has said that charity is like flowers that fall from Heaven. Now I ask you to-night to stoop and pick up some of these flowers. They will be found fresher than the bays of the conqueror, more enduring than the laurels of the poet. The flowers of charity will maintain all their pristine hue, and their fragrance will never depart from them; for it will grow with their growth and increase with the lapse of generations. Therefore I ask you by your actions to seal your devotion to this noble charity, which is the glory of our Masonic Order. Brethren, I give you "Success to the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons." The toast was drunk with the most enthusiastic cheering.

Bro. Farufield, P.A.G. Sec. and secretary of the Institution then read the lists, the most prominent amongst the being the following: Bros. E. T. Payne, P. Prov. G.W. for Somersetshire, P.M. 53, £183 14s. 2d.; Richard Tanner, W.M. 177, (Domestic), £80 10s., (the highest list of any of the London Lodges); Browse, 18, £59 9s.; Hervey, G. Sec., 256, £65 12s.; Adams, 198, £55 4s. 6d.; Rev. C. W. Stanhope, 357, £55; Challis, 4,

£60 10s.; Richardson, 4, £50; Cox, 715, £70; 619, £53 14s.; 657, £55 18s.; 192, £55 18s.; 172, (Old Concord), £61 10s.; 66, £76 16s.; 1,107, £46 10s., making a total of £2,219 15s., with six steward's lists to come in.

Bro. Thomas, G. Chaplain, proposed "The health of the noble Chairman," describing him as an energetic Mason, who had also done honour to the councils of his Sovereign. He asked the brethren to do honour to him as an honest man.

The Chairman, in returning thanks, said he had to offer his deep acknowledgments to the G. Chaplain for the kind words in which he had proposed his health, and to the brethren for the equally kind manner in which they had received it. He was deeply sensible of many pleasant things that might occur, and, as he had seen the list of toasts, it crossed his mind that they might be pleased to honour him by drinking his health, but he was not prepared for the cordial way in which that had been done. He was not prepared for the high compliments paid to him by the G. Chaplain, or for the honour of not only having his health drank by his brethren, but by his sisters in the Craft. After alluding at some length to the other charities, and the claims they had upon them for support, he concluded by proposing "The other Masonic Charities," and it was stated that the Boys' School Festival would take place on the 10th of March, and the Girls on the 12th of May.

Bros. Binckes and Patten severally returned thanks.

Bro. Halsey proposed "The Ladies," who had honoured the festival with their presence; and Bro. Dick gave "The Stewards," for which Bro. Browse returned thanks, which brought the proceedings to a close, marked throughout with the most complete harmony.

The musical arrangements were under the direction of Bro. Ganz, P.M. 435, assisted by Mdle. Liebhart, Miss Emily Muir, Miss Abbott, Bros. George Perren, Frederick Penne, Wallenreiter, and Ciabatta, and they gave the highest satisfaction.

Bro. Spencer as usual acquitted himself with great ability as toastmaster of the evening.

## METROPOLITAN.

**PYTHAGOREAN LODGE (No. 79).—Installation Meeting.**—On Monday, the 25th inst., at the Lecture Hall, Greenwich, this old lodge was held. Bro. J. H. H. Doughney, W.M., opened the lodge. He passed two members to the Fellow Crafts degree; he raised one member to the third degree. He then installed Bro. Richard Boney as the W.M., who appointed as his officers, Bros. T. Perridge, S.W.; Burls, J.W.; W. C. Penny, P.M., Treas.; J. H. Doughney, P.M., Sec.; C. Nash, S.D.; J. Nash, J.D.; Roberts, I.G.; Munyard, D.C. A vote of thanks, and its being entered on the minutes, was voted to Bro. J. H. Doughney, P.M., for doing the installation. A five guinea Past Master's jewel was unanimously voted to Bro. J. H. H. Doughney, for services rendered during his year of office. A five guinea Secretary's jewel was unanimously voted to Bro. J. C. Peckham, P.M., the late Secretary, for his essential services rendered for several years as the Secretary. All the work was well and ably rendered. It was unanimously resolved that the future meetings of this lodge be held at the Ship Hotel, Greenwich. One joining member was proposed to become a member at its next meeting. Business ended, and the lodge was closed. The brethren adjourned to the Ship, their future meeting-house, where a good banquet was served. Visitors—A. H. Tattershall, P.M. 13, P.M. Sec. 140; F. Walters, P.M. 73; West, W.M. 548; Bumstead, P.M. 548; Killner, D.C. 871, and several others.

**ST. GEORGE'S LODGE (No 140).—Installation Meeting.**—At the Trafalgar Tavern, Greenwich, on Wednesday, January 20, this old lodge met. The lodge was opened by the W.M. Bro. A. H.

Tattershall. All the work set down on the business paper having been got through, the all important ceremony of the installation was proceeded with. Bro. E. H. Hubbeck, P.M., in a faultless manner, placed Bro. E. W. Pook, S.W. into the Solomonic chair, who made the following appointments: Bros. Hudson, S.W.; Johnson, J.W.; G. W. Edington, P.M. Treas.; A. H. Tattershall, P.M. Sec.; Webster, S.D.; Stevens, J.D.; Laurence, I.G.; Riley, P.M. Tyler. A vote of thanks was carried *nem con.* to Bro. E. H. Hubbeck, P.M. and ordered to be entered on the minutes for doing the installation. He acknowledged the compliment in suitable terms. Bro. A. H. Tattershall, I.P.M. was presented on the motion of Bro. W. Noak, P.M. with a five guinea Past Master's jewel, which in a feeling speech he expressed his gratitude for. The lodge was closed. A good banquet followed. Visitors: Bros. F. Walter, P.M. 73; W. R. Orchard, P.M. 79; West, W.M. 548; Bumstead, P.M. 548, and several others.

LODGE OF TEMPERANCE (No. 163).—*Installation Meeting.*—This prosperous lodge held a meeting at the White Swan Tavern, High-street, Deptford, on Thursday, January 21, Bro. J. H. Searle, W.M. presided, who, after doing the higher degrees, vacated to Bro. G. Bolton, P.M. his position as W.M., who in a faultless, clear, painstaking, and most impressive manner installed Bro. J. D. Woodland, W.M. The officers appointed were Bros. Pulley, S.W.; Marshall, J.W.; G. Brown, P.M. Treas. Re-invested, J. T. Tibbals, P.M. Sec.; J. Rosenstocks, S.D.; Tippet, J.D.; T. Littlecott, I.G.; J. L. Winn, P.M. Tyler. An initiation was then well done by the newly-installed W.M., which reflected great credit upon him. The usual well-deserved vote of thanks and the same to be entered on the minutes was awarded to Bro. G. Bolton for his admirable working of the installation ceremony was carried unanimously. It is but justice to add that no brother can or do render this ceremony so faultlessly as what the veteran and highly respected Bro. G. Bolton really does. Year after year, and in the season, month after month, with wonderful correctness and accuracy does he render this all important ceremony, so as never time after time, to vary one word of it. It is unnecessary to say any more, only to hope that although he has so frequently done the ceremony, he may be spared for many years to come to repeat it over and over again. A five guinea Past Master's jewel was voted to Bro. J. T. Tibbal's past services. Five pounds was voted towards the annuity for Bro. N. Wingfield's list, who was again standing as a steward for the Royal Benevolent Institution. Business ended, the lodge was closed. Present besides those mentioned: Bros. Nowlan, P.M.; Payne, P.M.; Barrett, P.M. Visitors: F. Walters, P.M. 73; C. G. Dilley, W. Simmons, and many more. The usual good banquet was served.

LODGE OF ISRAEL (No. 205).—This excellent working lodge met on Tuesday, the 26th inst., at Radley's Hotel, Bridge-street, Blackfriars. The W.M., Bro. Stanton Jones, in the chair. The W.M. passed Bros. Toogood and Mardon to the degree of F.C., and raised Bros. Baird, Campbell, Holloway, and Evens in a very excellent manner. This being the night for installation, Bro. Chamberlin, S.W., was duly installed in the chair of K.S., Bro. Littaur performing that ceremony in a manner that gave great pleasure to every brother and visitor present—19 P.M.'s being present. The W.M. then invested his officers as follows:—Bros. Emanuel, S.W.; Harris, J.W.; Cohen, P.M., Sec.; Turner, S.D.; Vanderbosch, J.D.; Hogard, J.G.; Vesper, Tyler. Bro. Cohen, P.M. & Sec., then in very feeling terms, and in very eloquent language, proposed a letter of condolence should be sent to the widow of the late Bro. Goberty, who was so suddenly snatched away after only a short illness, which was carried unanimously. The brethren then adjourned to a sumptuous banquet, provided by Bro. Hart. After the usual Royal and Masonic toasts were given, Bro. Vanderbosch then presented the lodge with a bust of Bro. J. Isaacs, P.M. & Treas.—his own work. It was pronounced by all present to be an admirable likeness. The W.M., in the name of the lodge, said they accepted it with great pleasure, for the high estimation Bro. Isaac was held in by every brother in the lodge. The W.M. then presented Bro. Stanton Jones, I.P.M., with a gold P.M.'s jewel and a massive silver tankard. Bro. Jones in a very feeling and appropriate manner returned thanks. The brethren had a great musical treat; Bro. Phasey on the euphonion, Bro. Tyler on the clarionette, and Mrs. Thaddeus Wells' charming voice were accompanied by Bro. C. Coote, P.M. in his usual excellent manner. A very delightful evening was spent. Bro. N. Harris

returned thanks for the visitors, who were as follows:—Bros. Monckton, W.M. 1,063, P.G.D., Kent; Mander, W.M. 23; Harris, W.M. 185; Hemsworth, W.M. 190; Massey, W.M. 619; Rev. M. B. Levy, 1,017; Davison, P.M. 93; E. P. Albert, P.M. 188; H. M. Levy, P.M. 188; Weaver, S.W. 1,063; Gomperts, 185; Littaur, 869; Phasey, late 205.

SALISBURY LODGE (No. 435).—The brethren of this lodge assembled on Tuesday evening, the 12th inst., at Bro. Carle's Hotel, Dean-street, Soho, being the day appointed for the installation of Bro. William Long, who after having filled the whole of the minor offices of the lodge had in course of time been appointed J.W., then promoted to the dignity of S.W., and in due time elected to the Mastership of this, his mother lodge. Bro. F. W. Bernal, the retiring master, took the chair at the appointed hour, and in a very praiseworthy manner initiated Mr. Robert Rolfe into the mysteries of the order, one passing and two raising followed, on the completion of which the W.M. vacated the chair in favour of P.M. Briggs, who then proceeded to install Bro. Long into the Master's chair according to ancient custom. The ceremony was very creditably performed. On being placed in possession of the chair, the W.M. proceeded to appoint his officers as follows:—Bros. Elnhuus, S.W.; Pigall, J.W.; Stohwasser, P.M. Treas.; T. R. Sachs, P.M. Sec.; Bro. Hooper, S.D.; Bolleter, J.D.; Baner, I.G.; Garrard, Dir. of Cers.; and W. Gilchrist, Tyler. A handsome P.M.'s jewel was then presented to Bro. Bernal in appreciation of the manner in which the Salisbury Lodge had been conducted under his mastership. This mark of respect was received by Bro. Bernal in a becoming manner, and he expressed his thanks to the brethren in suitable terms for their acknowledgement of his services. A very excellent banquet awaited the brethren at the closing of the lodge. Bro. Carle has had long experience in these matters, and never exerted himself more than on the present occasion. In addition to the majority of the brethren of the lodge in attendance, there were present as visitors: Bros. W. H. Warr, Prov. G.S.; Lewis Alexander, P.M. 188; Thomas Price, S.W. 186; and Rees, P.M.; Smart, Spilling, Doargberg, and Otto Booth. This last-named brother in the course of the evening enlivened the company by a brilliant performance on a grand piano-forte, which had been provided for the occasion, and Bro. Sternberg, a member of the lodge, was equally successful in his solo on the violin, which was rapturously applauded. The whole proceedings of the evening were highly satisfactory.

BEADON LODGE (No. 619).—A meeting of this highly distinguished lodge was held on Wednesday evening, the 20th inst., at the Greyhound Tavern, Dulwich. Bro. Henry Marsey, W.M., presided, supported by his officers as follows:—Bros. E. C. Marsey, S.W.; G. Clements, J.W.; A. Avery, P.M., Treas.; A. P. Leonard, P.M., Sec.; Chapman, S.D.; F. Deering, I.G.; W. Taverner, Dir. of Cers.; together with Bros. James Avery, P.M.; R. Martins, W. Kennard, T. Clark, T. Unwin, Whitley, W. H. Green Eaton, Kirkaldie, W. Simmons, &c., and the following visitors:—Bros. H. Potter, P.M. 11, 281, 705, 1,158; H. Thompson, P.M. 177 and 1,158; Watson, St. George, Aberdeen; Wiseman, 276; Alexander, 188; Ricketts, 704; Cooper, 834; W. Roberts, P.M. 181, &c. The lodge was opened at four o'clock, and with solemn prayer, when the minutes of the last lodge were read and confirmed. The lodge was then opened in the second degree, and, after a due examination, Bro. Alfred Kirkaldie was passed to the degree of a F.C. The business was to raise Bro. Eaton to the sublime degree of a M.M., that beautiful ceremony being performed by the W.M. in a very able and impressive manner. The lodge being resumed to the first degree, Bro. Leonard, P.M. and Sec., brought forward the motion of which he had given notice, the object being to raise the initiation fee to £8 8s., and the joining fee to £4 4s. The motion was seconded by Bro. A. Avery, P.M., and agreed to. Some other business was disposed of, and the lodge was closed in due form and with solemn prayer. The brethren then retired to the banqueting-room, where a repast was provided in Bro. Middlecott's best style, which gave general satisfaction. On the removal of the cloth, the usual loyal and Masonic toasts were given and some excellent speeches made, especially one by the W.M., which from want of space we are compelled to omit in present issue. The Tyler's toast brought a very happy evening to a close, which has been marked with complete harmony.

VILLIERS LODGE (No. 1194).—On Saturday, the 23rd inst., at the Northumberland Arms Hotel, Isleworth, Middlesex, the lodge met. Bro. Clark, W.M., assisted by Bros. F. Walters, P.M., as S.W.; Dodd, J.W.; R. W. Little, P.M., Sec.; Allman,

S.D.; Stool, as J.D.; F. Lancaster, I.G., initiated Mr. Tustin; passed Bros. Welch, Bayley, and Dalby to the second. Bro. R. W. Little, P.M., Sec., raised Bro. Keane. All the work was well rendered. The petition recommending Middlesex to be made a province was unanimously agreed to be signed, and was signed in open lodge. The lodge was closed. A good banquet followed.

## PROVINCIAL.

### CUMBERLAND AND WESTMORELAND.

**CARLISLE.**—*Union Lodge* (No. 310).—On Wednesday, the 30th ult., being the day selected for the St. John's anniversary, the lodge was opened at three o'clock p.m. Bro. J. Slack, W.M., Prov. G.S.D., presided, assisted by the Bros. W. Johnston, S.W.; A. Woodhouse, W.M. 412, Sec. 1220, J.W.; W. Court, Treas., acting I.G.; T. Woodall, S.D.; J. Gibson, J.D.; G. Murchie, Sec.; J. Barnes, Tyler. After the minutes were read and confirmed, the lodge was opened in the second degree, Bro. Jefferson, being a candidate for the third degree, was tested as to his preferment, and found worthy, was entrusted and retired, and after the lodge was opened in the third degree, Bro. Jefferson was re-admitted and raised to the sublime degree of a M.M. Bro. Jesse Bannings, J.D. (343) Preston, who presided at the harmonium and played "The Dead March in Saul." The lodge was then closed down to the E.A. degree, when the J.W. called, by command of the W.M., the brethren from labour to refreshment for the space of half an hour. Upon business being resumed, the following brethren entered the lodge, in addition to those already mentioned, viz.: G. G. Hayward, I.P.M., P.P.G.S.B.; S. Halifax, P.M. 327, P. Prov. S.G.D.; G. Somerville, J.W.; G. T. Clark, S.D.; Robt. Metcalf, J. B. Paisley, A. Kerr, A. Taylor, Colour-Serjeant G. Murray, Corporal G. J. Weatherall, both of the 40th Regiment, F. W. Hayward, P.M. W.M. 1220, P.P.G. S.W.; Thos. Gibson, 327. The lodge was again opened in the F.C. degree, and this being the day for installing the W.M. for the ensuing year, Bro. W. Johnston, S.W. was escorted to the pedestal by Bros. G. G. Hayward and S. Halifax, and obligated, the lodge was then opened in the third degree, and requested all below a P.M. to retire, and a board of Installed Masters was then formed, and Bro. W. Johnston was duly and truly inducted into the chair of K.S. The members and visitors were afterwards admitted according to rank, and they saluted the newly-installed W.M. in the several degrees, after which he proceeded to appoint his officers, viz.: J. Slack, I.P.M.; J. Somerville, S.W.; G. Murchie, J.W.; W. Court, Treas., who was also appointed I.G.; A. Woodhouse, Sec.; J. Gibson, S.D.; R. Metcalf, J.D.; J. Barnes was again appointed Tyler. The several charges were delivered to the officers by Bro. F. W. Hayward, P.M., &c., the I.M., the lodge was finally closed, and the brethren adjourned to the Coffee House Hotel, where a most sumptuous banquet was provided, served up under the supervision of Mrs. McGowan, the hostess of the house, and the widow of the late Bro. Thos. McGowan. After the cloth was withdrawn several appropriate speeches were delivered, and a very pleasant evening enjoyed. The Tyler's toast brought the happy evening to a close at an early hour.

**SILLOTH.**—*Solway Lodge* (No. 1220).—On Friday, the 25th inst., this young but flourishing lodge held its monthly meeting, postponed from Monday, the 4th inst., and was opened at three, under the presidency of Bro. F. W. Hayward, W.M., P.M., and P.Z. 310, P. Prov. S.G.W., and assisted by J. Hutton, S.W. and Treas., P.M. 327; A. Routledge, J.W., P.M. 327, P. Prov. P.G.; G. Holmes, S.D.; R. Lambert, J.D.; A. Woodhouse, Sec., W.M., 412, Sec. 310; G. Stoddart, I.G.; W. Dickson, Tyler; also Capt. Owen Jones, Lourey Turner, T. H. Howes, J. Stubb, J. Ewart, J. Thorpe, J. Duff, J. Graham; visiting Bro. S. Halifax, I.P.M. 327, P. Prov. S.G.D. The minutes of last meeting were read and confirmed. The ballot was taken for Messrs. Daniel Furness, Farmer, Hayrigg, and John Howe, artizan, of Silloth, candidates for initiation, which proved unanimous in each case. The lodge was then advanced to the F.C. degree, when Bros. Thorpe, Duff, and Graham gave sufficient proofs of their preferment, were entrusted, and retired, and after the lodge was opened in the third, they were severally

admitted and raised to the sublime degree of M.M. by Bros. P.M. Hutton, Routledge, and Haywood each taking a candidate. The lodge was then closed down to the E.A. degree, and Bros. Hayward and Halifax each initiated Messrs. Howe and Furness, thus giving each officer a chance of showing his ability of working the degree, the latter paid his fees, and signified his intention of becoming a subscribing member. The former, Bro. Howe, was initiated as a serving member and Tyler, under dispensation from the R.W.P.G.M. Bro. Lord Kenlis. Bro. F. W. Hayward proposed, and J. Thorpe seconded, that a vote of thanks be recorded in the minutes of this day to Bros. Lowrey Turner for the presentation of a rapier, and to Bro. Woodhouse for the gift of a rough Ashlar. After reading the accounts for the past year, which were found to be favourable, and transacting other important business, the lodge was finally closed, and the brethren parted to meet again at the festival of St. John's, the Evangelist. The banquet was amply supplied by Bro. James Graham and Mrs. Graham, the host and hostess. After the cloth was withdrawn, the chairman, Bro. P. W. Hayward, called upon the brethren to drink the "Health of the Queen, Prince and Princess of Wales, and the rest of the Royal family." Bro. John Thorpe presided at the harmonium, and sang, "The Skipper and his Boy." "The Grand Master of England, Earl Zetland." Song, "Hail Masonry Divine," by Bro. Woodhouse. "The Prov. G.M. Bro. Lord Kenlis," from the chair. Song, "Rule Kenlis," by Bro. Woodhouse. "The D. Prov. G.M., Bro. Whitwell and the rest of Prov. G. Officers, Past and Present," by Bro. Woodhouse, coupled with the name of Bro. F. W. Hayward, P. Prov. S.G.W.; A. Routledge, P. Prov. G.P. and S. Halifax, P. Prov. S.G.D. Bro. F. W. Hayward highly recommended all the brethren of the Solway Lodge to study Masonry in its widest sense, so that they might some day be at the top of the tree, both in the private as well as the Provincial Grand Lodge, and as to Bro. Whitwell, both from what he (Bro. H.) had seen and heard, he knew the D.P.G.M. was a man and a Mason in all his dealings, and any brother, of a private lodge, who was indefatigable in his exertions for Freemasonry, he (the R.W. Bro. Whitwell) would be sure to recommend him to the P.G.M. for promotion in the Prov. Grand Lodge. Again he begged to thank the brethren for the kind manner in which the health of the D. Prov. G.M. and his officers had been proposed and duly responded to. Bro. Routledge and S. Halifax also returned thanks. Song, "A Happy Dream," by Bro. Furness. Bro. J. Hutton proposed a toast to the "Health and Prosperity of Bro. F. W. Hayward, the W.M. of 1220," in which the proposer highly flattered him for so exerting himself in pushing forward the petition, and obtaining the warrant from Grand Lodge for this Lodge Solway, No. 1220. Bro. Hayward rose amid applause to thank the brethren and Bro. Hutton for the flattering manner in which his health had been drank. He (Bro. Hayward) said that about twelve months ago some of the brethren were speaking to him about a lodge being formed at Silloth, when he promised that if they, the resident brethren of Silloth would only place the affair in his hands he would do his best to obtain the warrant from Grand Lodge, and put the Solway Lodge in working order, and a very great deal of trouble he had in completing what he had begun, but now, he was happy to say, that he had only done his duty as a Mason should try to do. "The officers of the lodge" was proposed by the chairman, coupled with the name of the Sec., Bro. Woodhouse. Song, "The Land of the West," by Bro. J. Howe. Bro. Woodhouse returned thanks in a lengthened speech, during which he said, that when he joined Freemasonry it was his intention to work for the good of Masonry, and he thought he had given satisfaction so far, inasmuch as the various lodges to which he belonged, for they (the members) had appointed him Sec. of the Solway Lodge, No. 1220, W.M. of the 412 Longtown, Sec. to No. 310, Carlisle; Sec. to the Cumberland Lodge of Mark Masters, No. 60, in addition to P.S. and acting Sec. to the Union Chapter of R.A. Masonry, No. 310, Carlisle, and also the Prov. G.M., Bro. Lord Kenlis had been pleased to appoint Prov. G.S. for the year 1868, and if he (the Bro. Sec.) had not done his duty he trusted that the brethren would tell him, and he would try to do better in future. Bro. Halifax, P.I.M. 327, and Bro. Thorpe, Org. of 1220, each returned thanks in short speeches, after which Bro. Thorpe sang "Simon, the Cellarer." Other toasts followed, each with musical honours. "God Save the Queen" was sung by all present at an early hour in the morn, after which all parted in good fellowship.

**WHITEHAVEN.**—*Lewis Lodge* (No. 872).—The installation of the W.M. and the Festival of St. John of the Lewis Lodge, No. 872, Whitehaven.—The lodge met on Friday, the 8th inst. The first business of the day was the installation of Bro. John Spittall, P.J.W., as W.M. of Lewis Lodge, No. 872, for the ensuing year. The lodge was opened by Bro. C. Morten, W.M. P. Prov. S.G. Warden, supported by Bros. Fisher, Slade, McKelvie, &c. The officers of 1868 in attendance were Bros. Holmes, Prov. P.G.S.W.; Spittall, J.W.; W. W. Whittle, J.D.; R. Foster, I.G.; and G. Fitzgerald, Tyler. Some preliminary services having been gone through, Bro. Morton (assisted by Bro. Kenworthy) took the chair as I.M., and a board of I.M.'s having been formed, the installation of Bro. Spittall was proceeded with. Having been duly installed, the W.M. invested his officers for the year as follows:—Bro. Morton, P.M.; H. Fisher, Treas.; W. W. Whittle, S.W.; R. Foster, J.W.; Rev. T. R. Holmes, Chap.; J. Ellis, S.D.; J. Brindle, J.D.; W. Gill, I.G.; G. Fitzgerald, Tyler. This concluded the business of the lodge, which was closed in the usual form by the newly-installed W.M. and other officers. Soon after the lodge had been closed, the brethren repaired to the banquet hall, where an excellent dinner was provided by Mrs. Todhunter, of the Albion Hotel. The repast was a very sumptuous one, and served in the worthy hostess's well-known good style. Bro. Major Fletcher, P.M. of Lodge 119, presided, and was supported on his right and left by Bros. Paitson, Morton, Holme, Barr, Spittall, McKelvie, Kenworthy, T. Slade, Fisher, Gibson, Yeates, &c. Bros. E. Fearon, S.W. of Lodge 119, and Mr. W. W. Whittle, S.W. of Lodge, 872, occupied the vice chairs, and were supported by Bros. the Rev. Joshua Tyson, Chap. of 119; Dr. Henry, Dr. Horan, J. Mayson, &c. Among the visitors were Bros. Banning and Porter, of the Concord Lodge, Preston, W. Gaspey, Keswick, and others. In the body of the hall were, among others, the following brethren, viz., P. Quinn, James Robertson, D. Robertson, Welsh, Smith, Hadwin, Gill, Bryden, Brunton, Mitchell, Atkinson, Steel, Brindle, Heatley, Sandwith, Coulthard, Bell, McCormick, Cowie, Danson, Curtis, Joseph Morton, Hughes, Hatswell, Bragg, Bowman, and Foster. Bro. Cooper, G. Prov. Org. presided at the pianoforte, and Bros. Hughes, Heatley, Cusson, Brunton, Fearon, Banning, Gibson, and Fisher contributed largely to the conviviality of the evening by diversifying the speeches with glees, songs, choruses, &c. The Rev. T. R. Holme and the Rev. Joshua Tyson, officiated as Chaplain, the former asking a "blessing before meat" and the latter saying "grace after meat." The dinner cloths having been withdrawn, a very nice dessert and good wines were placed on the table. The usual loyal and Masonic toasts were given and responded to, and the conviviality of the evening was well sustained until a reasonable hour, when the usual concluding toast, "All poor and distressed Masons," was given, and after the glee "Good Night" had been sung, the company broke up.

#### DURHAM.

**GATESHEAD.**—*Borough Lodge* (No. 424).—The regular monthly meeting of the members of this lodge was held on Monday, the 18th instant, and was, as usual, well attended, there being a good number of visitors present. The lodge having been opened in due form, the minutes of last meeting were read and confirmed. The ballot was then taken for Mr. Benjamin Geerts Carst, master mariner, proposed at seven days' notice, who was unanimously elected, and being in attendance, was regularly initiated into Freemasonry by Bro. Martin F. Gray, W.M. 240, who also explained the working tools. Bro. Markus presented himself to take his second degree, and having been examined before the brethren as to the progress he had made as an E.A. The lodge was opened in that degree, and Bro. Markus was duly passed as a fellow Craft, the ceremony being ably performed by Bro. Robertson, P.M. 240, Prov. G.P. Durham; Bro. Samuel N. Lotinga, son of the W.M., and Bros. Brown and Jackson presented themselves and craved to be raised to the third or Master Masons degree they were examined by Bro. Robertson, and having shown their proficiency retired. The above brethren were regularly raised to the sublime degree of M.M. by Bro. Robertson, P.M. 240, Prov. G.D. Durham. The lodge was then closed down to the first degree, when the W.M. Noach S. Lotinga briefly announced that the time had arrived for the brethren to elect his successor for the ensuing year, when Bro. Robert Stephenson, S.W. was unanimously elected. Bro. Stephenson, in an excellent speech,

returned his most sincere thanks for the honour conferred on him, and hoped at the expiration of his year of office, to lay down his gravel as pure and unpolluted as he received it. The W.M. Noach S. Lotinga was unanimously elected Treas. for the ensuing year, and Bro. Carry was re-elected as Tyler. There being no other business the lodge was closed in due form, and the brethren retired to refreshment. The following visiting brethren were present: S. J. Wade, W.M. 80 and Prov. G.D.C. Durham; W. H. Crooks, P.M. 80 and Prov. G. Sec.; P. Horsendahl, P.M. 80; Edward Evans, P.M. 97; Clay, 80; J. W. Ditchburn, 80; F. Maddison, 80; Alfred Guy, S.D. 97; G. L. Dunn, 48; Joseph Robertson, P.M. 240; Prov. G.P. Durham; Joseph Oliver, P.M. 240; Martin F. Gray, W.M. 240; Thomas Potter, J.D. 240; Thomas Jackson, W.M. 431; M. J. Robson, P.M. 431; John Bragg, 431; Joseph Robertson, W.M. 991; P. Smith, 541; Thomas Wilson, 406; Julius Bey, 406.

#### LANCASHIRE (EAST).

##### KIRKDALE.—*Prince of Wales Lodge*, (No. 1035).

The annual festival of this lodge was held on Thursday the 14th inst., at the St. Mary's School Room, Kirkdale, at 1.30 p.m., the W.M. Bro. Newell in the chair. The minutes of the last regular meeting having been read and confirmed, it was proposed by Bro. Fozzard, seconded by Bro. Price, and carried unanimously that the balance sheet be passed as read. Proposed by Bro. Newell, W.M., seconded by Bro. F. Jones, and passed unanimously, that the P.M.'s jewel already voted to Bro. Sutcliffe, be presented before proceeding to further business. In returning thanks, Bro. Sutcliffe regretted that business had prevented his attendance earlier to receive the jewel.

Mr. John Pratt, being in attendance, after paying the fees and signing the declaration book was properly prepared and duly initiated into the mysteries and privileges of Freemasonry.

Bro. J. Butler was then examined, passed satisfactorily, and after being entrusted with the test of merit retired for preparation. The lodge was then opened in the second degree, when Bro. Butler was passed to the F.C. degree.

The W.M. then presented to the Installing Master, the W.M. elect in the following words: "Worshipful Installing Master, we now present to you, Bro. Fozzard, P.M., the W.M. elect of this lodge. He has been elected to that high and important office by the Master, Fellow and brethren in open lodge assembled. We believed he will discharge the duties of the lodge faithfully, for we believe he is a zealous Mason and a lover of the fraternity. We therefore present him to you to receive at your hands the benefits of installation." The usual questions having been put by the Installing Master and answered satisfactorily, the secretary read the ancient charges from the Book of Constitutions, to all of which the W.M. elect gave his assent. He was then led to the east and took the obligation of W.M. of the lodge. The lodge was then opened in the third degree when all brethren under the rank of Past Master and Masters of lodges retired, Bro. Hamer, Prov. G. Sec. Installing Master, then took the chair and opened a board of Installing Masters when Bro. Fozzard was duly and solemnly obligated, and installed in the chair of K.S. for the ensuing year. Bro. Newell was then invested as immediate P.M. The lodge was then closed down to the third degree, when all M.M.'s were admitted, and saluted the newly installed W.M. The lodge then having been closed down to second degree, all F.C.'s were admitted, who also saluted the W.M. The lodge was then closed down to the first degree when the Entered Apprentices were admitted, and saluted the W.M. with the usual honours. The W.M. then appointed and invested the following brethren as officers for ensuing year: Bros. J. Boyers, S.W.; G. Draper, J.W.; J. Winstanley, Treas.; J. W. Turley, Sec.; C. Mc. Nab, S.D.; G. Sealthorpe, J.D.; H. Ferguson, I.G.; G. Morgan, S.S.; G. Balshaw, J.S. The lodge then proceeded to the election of Tyler, when Bro. Davis was unanimously re-elected. Bro. Hamer then addressed the brethren in a very impressive manner.

Bro. Newell, immediate P.M. proposed, and the W.M. seconded a vote of thanks to Bro. Hamer, for the very able manner in which he had conducted the ceremony of installation.

The W.M. then called the brethren from labour to refreshment, and at 6 p.m. fifty sat down to the banquet. Justice having been done to the good things provided; the cloth was drawn, and the usual loyal and Masonic toasts were given and responded to.

With regard to the toast of the West Lancashire Educational Institution, the W.M. remarked that he had very great pleasure in advocating the claims of the West Lancashire Masonic Educational Institution, and impressed upon the brethren the desirability of supporting that institution in as liberal a manner this year as they have done in the past. Although the Prince of Wales Lodge had only been in existence since November, 1864, it had four Life Governors on the books of the West Lancashire Masonic Educational Institution. During the past year the lodge had voted the sum of £12 10s. to this Institution, whose prospects are most encouraging. Founded in 1854 by the late lamented Bro. J. Walmsley, Prov. G. Treas., the funds now amount to £6,000, the interest of which is educating upwards of forty children, and it is hoped that the managers may soon be in a position to build schools specially for the children, whose number is steadily increasing.

The toasts of the "W.M. I.P.M. and other officers of the lodge" having been proposed, labour was resumed. Bro. Heyes, P.M. supported a petition for the relief of Bro. Capt. Higginson, when the I.P.M. proposed the sum of three guineas, which was carried.

Bro. Price proposed Mr. W. Foster as a candidate for initiation.

Bro. Newel proposed that a committee, consisting of the W.M., Wardens and Secretary, be appointed to make strict inquiry into the character of every candidate, and to report to the lodge before going to the ballot.

Among the visitors present were: Bros. Rev. J. Dunkly, P. Prov. G.C.; Hamer, Prov. G. Treas. Installing Master; Ibbs, Prov. G. Sec.; G. de la Perrelle, W.M. 249; Healing, P.M. 249, &c. After spending a very pleasant evening, and there being nothing more proposed for the good of Freemasonry in general or this lodge in particular, the lodge was closed in due form, and the brethren separated at 10 p.m.

#### MONMOUTHSHIRE.

**TREDEGAR.**—*St. George's Lodge* (No. 1,098).—The annual festival of this prosperous lodge was held on Thursday, 14th inst. At three o'clock the lodge was opened in the Temperance Hall, by Bro. Geo. Homfray, W.M. and Prov. G.S.B., who was supported by all of his officers and about fifty members of the lodge and visiting brethren. Having thanked the officers and members of the lodge for their support during the last year. The W.M. resigned the chair to Bro. John Middleton, P.M. 683 and 1098, Prov. G.J.W., who proceeded in his usually correct and impressive manner to instal into the chair of K.S. Bro. B.S. Fisher, S.W. and Prov. G. Steward, the W.M. unanimously elected by the lodge. A band of Installed Masters was formed, and the usual proclamations and salutations having been given, the newly-installed W.M. eloquently thanked the brethren for the honour conferred upon him, and proceeded to invest his officers as follows: Bros. G. Homfray, Prov. G.S.B. as I.P.M.; J. Lewis, S.W.; J. Phillips, J.W.; E. Horlick, S.D.; J. Grovenor, J.D.; J. Morgan, I.G.; J. Dinlevy, Tyler; J. L. Trebaine and D. Hughes, Stewards; Rev. L. Rowland, Chap.; E. Swidenback, Treas. W. Davies, Sec.; E. Phillips; W. C. H. Fowler, Supt. of Works. The full address to each officer usually left to the Installing Master were undertaken, and most forcibly and correctly given by the newly-installed W.M. Time pressing and a special train being provided for the Newport brethren. The presentation of P.M. jewels to Bros. Bond and Homfray was deferred until the banquet and lodge was closed shortly after two o'clock. The brethren immediately repaired to the Castle Hotel, where a really sumptuous banquet had been provided by the worthy and much respected host Bro. R. Spencer. The cloth having been removed, the usual loyal and Masonic toasts were ably given by the W.M. with the customary honour. The Prov. G. Lodge, the Installing Master, and the Isca Lodge were severally responded to in an eloquent manner by the much esteemed Bro. J. Middleton, who has both initiated into F.M., and duly installed every succeeding Master of the St. George's Lodge. The P.M. by Bros. Bond, Prov. G. Dir. of Cers., and Homfray, Prov. G.S.B., to each of whom, in proposing his health, the W.M. presented, in the name of the lodge, a handsome P.M.'s jewel. "The Silurian Lodge," by Bros. Fothergill and Richards. "The Visiting Brethren," by Bro. F. Ware, S.W. 960, and "The Officers," by Bros. Davies, S.W. and Phillips, S.W. A most agreeable evening was spent, enlivened by some excellent songs from Bro. Groves, Prov. G. Org.; G. Homfray, P.M., and Fothergill.

#### SOMERSETSHIRE.

**WESTON-SUPER-MARE.**—*St. Kew Lodge* (1,222).—A lodge of emergency was held on the 16th inst., for raising two F.C.'s to the third degree, and other business as mentioned in the summonses. Bro. Capt. F. G. Irwin, W.M., presided, supported by Bros. Gore Mumbree, S.W.; T. Clarka, Prov. G. Steward, J.W.; Rev. J. C. Pigot, Prov. G. Chap., Chap., and Dir. of Cers.; E. B. B. George, Treas.; B. Cox, Sec.; Dr. Earle, S.D.; R. Gregory, J.D. *pro tem.*; E. Gregory, Org.; J. Kirkbride, I.G.; and J. H. Parsons, Tyler; various members, and many distinguished visitors. The W.M. opened the lodge in the first degree, and proceeded to ballot for Mr. Sidney Jones, a candidate for Freemasonry. The ballot being clear in the East, West, and South, Mr. Jones was declared duly elected. A Fellow Crafts lodge was then opened, and Bros. E. T. Inskip and S. Harvey were conducted by the Deacons to the pedestal, when the W.M. examined them most minutely as to their proficiency in the knowledge of Masonry as would warrant him in raising them to the third degree. The W.M. congratulated Bros. Inskip and Harvey on the manner in which they had answered his questions on the exalted principles of our ancient mysteries. The brethren below the degree of M.M. were requested to retire to the reception room. A M.M.'s lodge was then opened and properly prepared, and Bros. Inskip and Harvey raised to the sublime degree, the W.M. (whose zeal for Masonry cannot be superseded), conducting the whole of this beautiful ceremonial in the most solemn and impressive manner, being assisted by the Prov. G. Chap. The Secretary explained the tracing board, and the W.M. the working tools. The lodge was then closed down to the E.A. degree, and the brethren who had retired, re-admitted, and the general business resumed. On the proposition of the Secretary, supported by the Prov. G. Chap., the name of Bro. John Baker, of Lodge 291, was ordered to be inserted in the next summons; also that of Bro. Joseph Stringfield. The Secretary brought up the report of the Building Committee appointed to ascertain the best and most commodious rooms for the future meetings of this lodge (the present rooms being very unsuitable). The committee reported that they had inspected various places, but strongly recommended the offer of Bro. Kirkbride, I.G., to build a lodge room adapted to the requirements of a Masonic institution, adjoining his (the Royal York) Hotel; the rooms to be of the following dimensions, viz., from east to west, 33ft.; north to south, 20ft.; in height, proportionate to the whole; preparing room, 16ft. by 14ft., with reception and ty-rooms, and to be ready for occupation in two months. The lodge, after due consideration, unanimously resolved to adopt the committee's recommendation, and Bro. Kirkbride promised to commence the building forthwith. Bro. Gore Mumbree, S.W. (and a magistrate for Somerset), being the Steward selected by the lodge to represent them at the anniversary of the Royal Benevolent Institution for Aged Freemasons, on the 27th inst., wished to know if the lodge intended to aid this excellent Charity. The W.M. proposed that the sum of five pounds be voted towards the same, which was unanimously carried, thus enabling Bro. Mumbree to add a mite towards this truly valuable institution, whose philanthropic and benevolent principles of Masonry are acknowledged and appreciated by every member of the Craft. The labour of this emergency lodge being ended, the W.M. closed it with prayer, and in perfect peace and brotherly love.

#### SUFFOLK.

**IPSWICH.**—*Lodge St. Luke* (No. 225).—The brethren connected with this lodge celebrated the festival of St. John in their lodge room, Coach and Horses, Brook-street, on the evening of Wednesday, the 13th inst. The chair was occupied by the newly-elected W.M. Bro. Phillip Whitehead, supported by the officers of the lodge as follows:—Bros. C. Davy, I.P.M.; J. Robb, S.W.; W. Clement, J.W.; C. Byford, S.D.; J. Golding, J.D.; T. Prentice, I.G.; A. Barber, P.M. Sec.; and James Clarke, P.M. Treas. There were also present, Bro. the Rev. R. N. Sanderson, P. Prov. G. Chap., and W.M. Prince of Wales; H. Boby, W.M. British Union; J. H. Staddon, W.M. Perfect Friendship; W. T. Westgate, P.M. St. Luke; E. C. Tidd, Prov. Assist. G. Sec.; Joseph Richmond, P.M. St. Luke; Joseph Whitehead, P.M.; W. Spalding, P.M. Perfect Friendship; S. B. King, P.M. ditto; P. Cornell, S.W. British Union; R. Cade, P.M. St. Luke; W. Flory, E. Beck, Baker, Hayward, &c. A repast, in every way worthy of the occasion, was placed upon the table by Bro. C. W. Godball. At the conclusion of the

banquet the usual loyal and Masonic toasts were given from the chair, and heartily responded to by the brethren. The health of the W.M. was given in well earned terms by Bro. Davy, and enthusiastically received by the brethren. Altogether a most enjoyable and thoroughly Masonic evening was passed.

#### YORKSHIRE (NORTH AND EAST).

STOKESLEY.—*Cleveland Lodge* (No. 543).—The annual festival of this lodge was held in the lodge room, at the Golden Lion Hotel, on Thursday afternoon, the 21st inst., the R.W. Bro. George Marwood, P. Prov. D.G.M. in the chair, and Bro. J. H. Handyside, P. Prov. G.J.D., as Croupier. There was a fair attendance of members of the lodge, and several visiting brethren were present from Middlesbro' and Gishro.' The usual loyal and Masonic toasts were given, several good songs sung during the course of the evening, and the company were addressed by the chairman, vice-chairman, Bros. Watson, W.M. and George Markham Tweddell, S.D.; Bros. Manners, P.M. and Horning, P.M., North York Lodge; Metcalf, Zetland Lodge; Hunter, P.M., the W.M. elect; and the Rev. Spencer Cubitt, the last initiated of the Cleveland Lodge. Of the banquet we need only say, that it was of that sumptuous character for which the various hosts of the Golden Lion have been locally famous for purveying ever since the first opening of the lodge.

#### SCOTLAND.

##### AYRSHIRE.

##### ANNIVERSARY OF THE LODGE NEPTUNE KILWINNING, ARDROSSAN.

This vigorous and healthy offshoot from the old Saltcoats St. John celebrated its fourth anniversary on the night of Friday, the 15th inst., under circumstances alike honourable and encouraging to the numerous body of brethren who belong to it. The Lodge No. 442 having held a short communication in its own hall (which, for purely Masonic decoration, is not equalled by any other lodge-room in Ayrshire) adjourned, and having been duly marshalled, proceeded by torch-light to the scene of the ceremonies peculiar to the occasion. Headed by the Old Kilwinning Band, the procession, followed by quite a multitude of townspeople, traversed the principal streets of the burgh, and on reaching the Town Hall, the brethren, numbering between fifty and sixty, entered in inverted order.

The Corinthian and Ionic columns, in the keeping of the R.W.M. and Bro. Thomas McNider respectively, having, with consent of the Tyrean potentate (represented by Bro. William Ross), been raised, these pillars became the centre of attraction. In close proximity to the Orient were, Bros. J. Picken and J. Macdonald, acting in room of the Honorary Past Master (Bro. Hugh Boyd), and the D.M. (Bro. D. Goodwin), both unavoidably absent; Bro. A. Cumming, sculptor, as Sub. M.; Bro. W. Wylie, the Chaplain; Bro. Frank Goodwin, the Treasurer; and Bro. John Robertson, the Secretary. Seats on the dais were also assigned to Bros. Provost Barr, of Mother Kilwinning, and D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland. There were also present deputations from the Mother Lodge, led by the P. Prov. G.M., Bro. Wylie; Kilmarnock St. Andrew, Stevenston Thistle and Rose, Lochwinnoch St. Winnoch, Dalry Blair, West Kilbride R. Arch, Kilbirnie Royal Blues. Of visiting brethren there was also a fair attendance. Nos. 138, 149, 158, and 320 were represented in this way, Past Master Robert Boyd and Bro. Clark being among those hailing from the Saltcoats and Ardrossan Lodge. Of brethren under other constitutions there were—Capt. Lye, Scotia, 360, Barbadoes; Capt. Holmes, 106, Belfast; Capt. Grimshaw, 950, Hesketh, Fleetwood; George D. Burns, 572, Digby.

In attendance upon H.A. were Bros. Norris, Adair, Craig, and Ritchie; while the approaches were firmly held by Bros. Hamilton and Vance.

Before the loving-cup was put in circulation, the deservedly-respected Master of Neptune Kilwinning, Bro. James Robertson, proposed the toast of "The Queen and the Craft."

This, as well as the other toasts which followed from the chair, were honoured in full form; thereafter Bro. Wylie proposed "The Health of the presiding R.W.M., and Success to Neptune Kilwinning, Ardrossan," a lodge in the consecration of which he had the pleasure of taking an active part, with the report of whose continued prosperity he was much gratified, and

whose interests he would at all times be glad to advance. Remarks complimentary to the other officials of the lodge fall from the lips of the heads of the several deputations in their treatment of their respective subjects. Bro. Provost Barr's responsible observations embraced a pointed allusion to the fact of Ardrossan being able to support two of the strongest and most flourishing lodges in the province. Nor were the "Absent Sons of Neptune" forgotten, the toast being feelingly introduced and most impressively received.

The songsters of the evening were peculiarly happy in their endeavours to increase the sociability of this eminently harmonious gathering, as were also our ancient favourites, the instrumentalists from Kilwinning.

The approach of low xii., with its mystic memories, suggested an adjournment; so, returning to their sanctum, the brethren of No. 442 brought their festivities to a happy termination, the usual honorary escort homeward being given to the Master.

In our report of the previous year's festival, we suggested the propriety of a lodge album being procured, in which might be preserved the likenesses of brethren members of Neptune Kilwinning, and others taking an active interest in its prosperity. That suggestion has, we are glad to say, been adopted: a goodly sized album now lies upon the worthy Secretary's pedestal, and is already enriched by several portraits from Neptune's photographer, Bro. John Picken. A photographic group of the lodge's office-bearers, from the studio of, and presented by, the same talented artist, has been recently added to the pictures that adorn the walls of the lodge-room. Photographs of Masonic subjects are rather difficult to produce; but in this instance Bro. Picken has succeeded in accomplishing all that could be desired. The likenesses are good, and the tracing-boards which form the background are brought out with admirable effect.

#### LANARKSHIRE (MIDDLE WARD).

##### PROVINCIAL GRAND LODGE.

The usual quarterly meeting of the above lodge was held at Motherwell, on the evening of Tuesday, 12th inst., Bro. Major Barbor, D. Prov. G.M. presiding. The roll of the Provincial Grand Lodge having been called over, and the minutes of P.G.L. and P.G. Committee having been read and confirmed, Bro. Barbor, in a most efficient and impressive manner, installed the new office bearers. The report of the auditors on the treasurer's accounts was read and approved of. The next business on the card was the suspension by Lodge 233 of a brother from Masonic privileges for five years. After hearing parties *pro* and *con*. it was moved, seconded, and carried that the suspension be limited to one year. The next case on the card was an appeal from three brethren, members, and P.M.'s of No. 177 against the arbitrary conduct of Bro. Captain Colt, R.W.M. of that lodge, in his having suspended them for one year without trial. The peculiarity of this case lay in the fact that this suspension had been appealed against on a former occasion, and the sentence was *nem. con.* recalled by Prov. G.L. The R.W.M. Bro. Captain Colt subsequently caused circulars to be issued, calling a special meeting of the Lodge 177 for the purpose of considering the case of the alleged offending brethren. The lodge met accordingly, but not to consider the case; it was to hear a letter from the R.W.M., who was absent, read by the P.M. acting R.W.M. sentencing these brethren anew to one year's suspension. Sentence again recalled by P.G.L. The next was the conduct of Lodge 203 in not complying with P.G.L. laws, and consequently recall of charter.

The lodge was then closed in due form.

#### IRELAND.

##### TYRONE.

OMAGH.—*Concord Lodge* (No. 331).—This lodge met on Wednesday, the 23rd ult., to celebrate the festival of St. John the Evangelist. All but P.M.'s having retired, Bro. Samuel Adair, A.M., was installed W.M. for the ensuing six months and saluted in due form, in succession, by the M.M.'s present, then by the F.C.'s, and finally by the E.A.'s. The ceremonies were beautifully performed by Bros. Dr. Francis J. West; Capt. R. S. Hamilton (Royal Tyrone Fusiliers); and H. James. Our Wardens elect were unavoidably absent, Bros. Philip de la Pere Robinson (Royal Irish Constabulary), and Thomas Wardrop

were passed to the degree of F.C. Bro. W. Beatty having informed the acting J.W., Bro. Dr. W. S. Love, that the soup was on the table, his column was raised, and the brethren, twenty-four in number, sat down to an excellent dinner, provided by our worthy host, Bro. W. Mullin. Grace was said by our Chaplain, Rev. C. Donnell, of Newtown Stewart, and justice was done to the good fare and first-rate wines, supplied, we believe, by Bro. R. Buchanan, of Fintona. The chair was taken by the W.M., and the vice-chair by Bro. W. Fleming Black, of Lislap, J.P., county Tyrone. The usual loyal and Masonic toasts were duly honoured, and many a good song was sung by Bros. Dr. West, Dr. Henry Thompson, and others. In giving "The Health of the P.M.'s" Bro. Black took occasion to mention the valuable services done to the lodge and Craft by Bro. West, and in the name of the brethren presented to him a beautiful F.M.'s jewel, set in brilliants. He was led up to receive it by Bro. Commander C. Scott, Royal Navy. In returning thanks as a P.M., Bro. R. Dawson, Major, Royal Staff Corps, lamented the absence, through severe illness, of Bro. Chas. Eccles, D.L. and J.P., one who is loved by all classes. "The Health of our Chaplain," brought forth the speech of the evening. The eloquence of Bro. Donnell is well known in the north. Bro. Dawson proposed "The Ladies," coupled with the name of the younger Miss Mullen, and acknowledged gratefully the support he has received from them in aid of the funds of the Masonic Male Orphan School, now being established in Dublin. There was enthusiasm displayed on this occasion by the bachelors, Bros. Mansergh Buchanan, W. O. Orr, T. C. Dickie, M. Anderson, T. Leary, P. Robinson, T. Wardrop, and G. Buchanan, of Tattykeel. The Tyler's toast was given and alms collected; the J.W. lowered his column, and the lodge was closed, after a most pleasant meeting, in peace, love, and harmony.

### AUSTRALIA.

#### MELBOURNE.

##### INANGURATION OF THE NEW MASONIC HALL.

On the evening of Monday, Sept. 14, 1868, the new hall was inaugurated by a complimentary banquet given by the Lodge of Australia Felix (No. 474) to the Right Worshipful District and Provincial Grand Masters and their officers, and it may be truly said that the Craft showed themselves in splendid form.

The principal feature in the building is the grand hall, which formerly served for the public business of the Insolvent Court. The aspect of this room has been entirely changed, and the old frequenters would hardly recognise it. From an ungainly smoke-dried chamber it is transformed into an elegant hall, second to none in the city for beauty of decoration. Its dimensions are, in length 50 feet, in breadth 26 feet, and in height 24 feet. At one end a handsome gallery has been erected, and at the other there is a slightly elevated stage, surmounted by a canopy of blue festooned cloth. The decorations have been executed under the superintendence of Mr. E. L. Bateman, who has judiciously tinted the walls with an agreeable buff, the ceiling being of a light blue with silver stars. The hall is lighted with gas jets at the sides, and by a reflector in the centre of the ceiling. Upstairs there is a smaller lodge room, in which the ordinary meetings are held, and wherein are contained all the mystic fittings. Messrs. Reed and Barnes were the architects for all the alterations.

The lodge was opened shortly after seven, and after the ceremony of receiving the distinguished brethren from the Provincial Grand Lodges had been gone through, three gentlemen, Messrs. Heymansen, Nybag, and Stevenson were duly initiated into the mysteries of Freemasonry, the impressiveness of the ceremony, under the presidency of the W.M. Bro. Joseph Aarons, being materially enhanced by the performances on the harmonium by Bro. Schlott and the singing of Bros. Rainford, Donaldson, Amory, and a well-selected choir. The lodge having been closed, the brethren adjourned to the new hall, their number being considerably increased by late arrivals. The scene in the banquetting chamber was a very brilliant one, and was rendered more interesting by the presence of ladies in the gallery facing the dais. The chair was occupied by Bro. Jos. Aarons, supported on the right by the R.W.D.G.M., Bro. Capt. Staudish, Bros. J. S. Butters, Mayor of Melbourne; Dr. Tracey, Revs. Cole and Ewing, P.D.G.M. of Tasmania; and on his left by the R.W. Prov. G.M.'s Bros. Smith and Reid, and D.G.M.'s Bros. Barnes and Edwards. The usual loyal and Masonic toasts were

given and received with all due honour, and the health of the three Provincial Grand Masters, the Deputy Provincial and District Grand Masters, and the W.M. of the Australia Felix, Bro. J. Aarons, were all drunk and heartily responded to. The grand treat of the evening was the singing of Madame Anna Bishop, who in the kindest possible manner sang with all her old pleasing voice and effect, taking part in the Masonic version of the National Anthem, in addition to several solos in her best style, the favourite, of course, being "Home, sweet home." The brethren who had assisted in the musical portion of the lodge ceremonial also again rendered their valuable services. It was not till a later hour that the guests separated, having evidently thoroughly enjoyed the hospitality of Lodge Australia Felix.

#### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING FEBRUARY 6TH, 1869.

MONDAY, February 1st.—Lodges: Robert Burns, 25, Freemasons' Hall. Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee, 72, Andertons, Hotel, Fleet-street. St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne Walk, Chelsea. Joppa, 188, Albion Tavern, Aldersgate-street. Union, 256, Freemasons' Hall.

TUESDAY, February 2nd.—Colonial Board at 3. Lodges: Old Dundee, 18, London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle Tavern, Leadenhall-street. Old Concord, 172, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapters: Temperance, 169, White Swan Tavern, Deptford. United Pilgrims, 507, Horns' Tavern, Kennington.

WEDNESDAY, February 3rd.—Grand Chapter at 8. Westminster and Keystone, 10, Freemasons' Hall. Stability, 217, George Hotel, Aldermanbury. Zetland, 511, Anderton's Hotel, Fleet-street. Mac Donald, 1,216, Head Quarters 1st Surrey Volunteer Corps, Brunswick-road, Camberwell.

THURSDAY, February 4th.—Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Lion and Lamb, 192, City Terminus Hotel, Cannon-street. Ionic, 227, Ship and Turtle Tavern, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters: St. James's, 2, Freemasons' Hall. Moriah, 9, Albion Tavern, Aldersgate-street. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Westbourne, 733, New Inn, Edgware-road. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, February 5th.—Lodges: Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hernsey, 890, Anderton's Hotel, Fleet-street. Chapters: British, 8, Freemasons' Hall. Prince of Wales, 259, Willis's Rooms, St. James's.

SATURDAY, February 6th.—Gen. Com. Boys' School, at Freemasons Hall, at 4. Lodge: St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars.

#### MASONIC LIFEBOAT FUND.

Lord de Tabley, Prov. G.M. for Cheshire, has intimated his intention of presenting £5 to this Fund; and Union Lodge, Margate, No. 127, has subscribed £2 2s.

#### TO CORRESPONDENTS.

Owing to press of matter, several reports stand over until next issue.