

LONDON, SATURDAY, MARCH 27, 1869.

MASONIC CELESTIAL MYSTERIES.

By HENRY MELVILLE.

INTRODUCTION.

I am about to present to my Masonic brethren a series of papers relating to our ancient order, but before doing so it will be necessary to make a few observations. In a circular lately issued by me among some members of the Craft I remarked that "after so long an absence from England the undersigned is almost a stranger in this great city, and he knows not where to seek literary friends and supporters. Among the numerous scientific societies, whose ostensible object is to investigate and promulgate truth, the undersigned knows not one that would listen to his discoveries unless he were personally introduced by some influential member; nor can he reasonably expect otherwise when his own Masonic brethren admit his discoveries to be genuine yet reject them because they are beyond the scope of modern Masonry. He therefore appeals to the intellectual brethren—to those lovers of truth who cannot believe that the order was founded for deception." The editor of this magazine on reading this circular considered that I ought to have my discoveries fairly tested. He therefore kindly offered me space in this publication in order that I may lay before the brethren any evidence that I can produce which may tend to show that my acquired knowledge relates to the lost mysteries of our order.

"When on bended knees before the altar or pedestal the aspirant repeats the sacred and solemn obligation of an Entered Apprentice, it impresses his mind that there must be some wondrous mysteries concealed by the order and unknown to all but duly initiated brethren, and that it is of the utmost importance that the mysteries (whatever they be) should be hidden from the multitude. Are the passwords and the gripe delivered to the aspirant the important mysterious secrets of Masonry which the obligation led him to expect? Assuredly the passwords are not mysterious, for in accordance with acts of parliament they are openly divulged to the multitude during the service of the established church, when there is no "lettering or halving" required. May these passwords be uttered by the multitude without danger of punishment, whereas for Masons to reveal them is deserving

death? Are the symbols and passwords so sacred to Masons that they must not be scratched on anything moveable under the canopy of heaven under no less a penalty, &c.? To suppose such to be the mysteries of Masonry is to suppose Masonry to be a mockery, a mere farce, and the sacred obligation a profanation. True Masonry is far too sublime to allow the possibility of such suppositions—true Masonry is a mysterious heavenly science, and to prove such to be the case it can be easily demonstrated to the meanest capacity that every symbol and every ceremony of every degree of Masonry is legible in the heavens. Masonry is a science not limited to any particular nation, to any particular religion, or to any particular language. Wherever the knowledge of the heavenly host is studied Masonry can be read by all those initiated in the Median and Persian laws. The heavenly laws adjusted to any year past, present, or future are the lock and the Masonic implements are the keys that fit the lock and open the doors to the disciples of wisdom. All Masonic symbols and ceremonies being celestially recorded brethren cannot err in their ritual because every "part, point, and mystery" is laid down with the utmost mathematical precision. Masonry is of itself a universal language, teaching a system of morality veiled in allegory and illustrated by symbols.

PAPER I.—OMNIA VINCIT VERITAS.

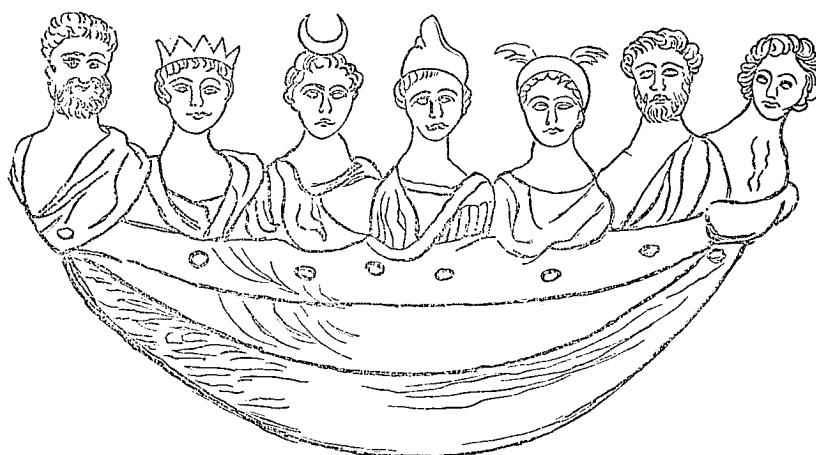
Certain intelligent leaders of Masonry have just established a society for inquiring into ancient masonic lore. They propose to receive and examine communications sent to them by Master Masons, and if approved by the council the communications will be published firstly in this magazine, and afterwards in periodical reports of the society.

Masonry was and ought to be a traditionary and orally taught science, and no vouchers were allowed to exist by which the mysteries could become intelligible even to the brethren themselves. Of course no member of the society will presume to give publicity to the "part or parts, point or points, or mystery or mysteries" of the order, but every inquiry that will lead the brethren to discover what these parts and points are will be rendering a service to Masonry, and thus through the brethren vastly benefitting mankind. So far the society, therefore, deserves to meet with success. The name given to the association is the

"Masonic Archaeological Institute," and let it be considered whether the name is appropriate or otherwise. There are yet extant Median and Persian laws and formerly these were known to all Master Masons. The laws were regulated or adjusted to the year 1186, when it is said the planets were in conjunction. There is in the Abbe Montfaucons antiquities a plate mysteriously denoting the assembly of these planets.

they sink to rest and become the seven celebrated sleepers. The learned Benedictine Calmet (Taylor's edition, 1823) gives several figures of Noah's ark; three or four of the medals he considers forgeries; this beneath he thinks is genuine. But what he means as genuine he does not say; is it to be understood the medal was minted by Noah or even by Severus?

Calmet thus describes the medal:—"It bears



Montfaucon says these busts are the seven days of the week. Be it so, the days of the week derive their names from the planets. The boat or mysterious ark in plain terms is the under libra in

on the one side the head of Severus, on the other side two figures enclosed in an ark or chest. In front the same figures as if come out and departing. Hovering over is the dove with the sprig in its bill." The dove has the sprig in her claws, and yet the dove of Noah (Columba Noachi) is never pictured with claws or feet, and always bears the sprig in her mouth. Calmet's figure is intended for Noah, for the name NOE is endorsed on the ark or chest.



which the planets would assemble in the Hebrew Tishree at sundown, when the brilliants would make their appearance. These are the seven wonders of the world, the seven wise men of Goth-ham in their bowl, and at sunrise in Aries

When understanding the Median and Persian laws, it will be found that there is a splendid interpretation of the Deluge registered in the heavens. In every celestial atlas or globe ever published there is a wrecked vessel or ark, now called Argo, and returning to the ark is Noah's dove just described. In Hebrew there are two words **רבת** Thebeth and **טבת** Tebeth, both applicable to the heavens, and by means of the Triple law of Masons governed by the Median and Persian laws, they occupy the same "point" in the yearly circle. By so doing 60 degrees or two months (Jan. and Feb.) are struck from the year, and the circle commences with the Roman Mars or March. Accordingly the seventh month is September, the eighth October, the ninth November, and the last,

the tenth, December. **מבת** Tebeth is the Hebrew tenth month, and the tenth sacred sign is Capricornus, the winter tropic. With the Greek Capricornus is Pan, and the Pantheon of Rome was dedicated to the heathen gods. Tebeth is the opening of the royal southern road of the sun on the ecliptic. **מבת** means the house of the curvature and terminus. Ark and arch English mean alike segment of a circle. The Roman year of ten months gives 300 degrees or days, consequently the sign Capricornus, being the tenth, would imply the house of the termination of the curvature. In some old celestial charts the degrees on the ecliptic are represented as little square cubes or cubits. 300 cubits are then the Roman year. In Mars the height of the sign Capricornus is always 30 cubits, and as the semidiameter of 300 is 50, the breadth of Capricornus is 50 cubits (Gen. vi. 15). Then as this ark or arch of Capricornus implies 300 for curvature it must likewise include Cancer, and this will hereafter be exemplified. The southern gate of his majesty the sun Capricornus, may well be called the Royal Arch or Royal Ark, and arch with logos may well be considered as archæological, consequently the name is proper for an institute where Masons may study the wisdom of the ancients.

Now although ark is an arch, nevertheless arch is not an ark, for there comes **תבת** Thebeth to explain the difference. Ark is decidedly a chest, just such an one as produced by Calmet. Indeed Cruden tells us that ark "is a chest or coffer to keep things sure or secret." Thebeth is the ark of bulrushes of Moses, and it is the ark of Noah, and that Calmet confirms. The ark in the heavens is the box or chest, "ara" the Masonic pedestal on which covenants are established in our lodges (Deut. xxxi. 26), and with compasses any Mason can push into the side of ara, the sacred volume. Above ara or Masonic pedestal are the compasses. *Circinus*, the level *Triangulum*, and the square *Norma Euclides*, and all these an initiated Mason can enclose with the book of the law in Thebeth, where they remain "sure and secret" until such time as required by the W.M. when rising in the east.

THE CHARACTER OF A W.M.—The Master of every lodge should found his government in concord and universal love; for, as the Great Architect moves the systems with his finger, and touches the spheres with harmony, so should Masons be of one accord and of one spirit in unanimity in charity and brotherly love, moving by one unchanging system, and actuated by one principle of rectitude of manners.

MASONIC DISCIPLINE.—XIII.

By CRUX.

In our last article upon this important subject, in which every brother, who earnestly desires that Freemasonry should progress in accordance with the spirit of the times, must feel a strong interest, we laid before our readers the outline and details of a plan calculated to promote the advancement of the Craft, to raise its prestige, and to improve the working of the lodges belonging to the Order. It is of little or no real utility for Masons to fall fraternally foul of one another respecting the origin of such and such a term, the truth or falsity of such and such a legend, or the pros and cons that might be stated in relation to any alleged Masonic occurrence.

Interesting and valuable as all researches regarding ancient Freemasonry undoubtedly are, and however deserving of the attention, the support, and sympathy of the brethren they may be, yet they fail altogether to place our lodges upon that strict and efficient footing, which it is to be hoped they will ere long possess. When one considers the absorbing interest with which a paper, a lecture upon some recondite Masonic subject is listened to and perused, and the apathy with which the very same audience and readers will witness the most atrocious blunders, the grossest dereliction of drill and discipline—perpetrated in open lodge, it is scarcely possible to arrive at any other conclusion than that Masonry practically speaking is a defunct science. It is in vain to boast of our former grandeur, if we take no care to preserve its living representative among us. The halo of antiquity, that formerly was considered an excuse for neglect of duty, contempt for honest labour, and which permitted men to live in idleness at the expense of their fellows, is fortunately a thing of the past, a receding shadow of bygone times. We all now honour a man for himself, as the laureate says—

"The grand old gardner and his wife
Smile at the claims of long descent."

If Freemasonry, regarded in any other light than that of a mere pastime, is to be benefited, it is only to be done by taking it up as it exists at present, and introducing mildly but firmly, gradually but persistently, those alterations and modifications which are so urgently needed. There is no doubt that by a large number of brethren, the whole proceedings of a lodge, and in fact the whole system of Masonry, of which however they

understand virtually nothing, is considered as a pastime. This of course cannot be helped, nor is there any real evil in the circumstance, for although they might not have any serious ideas upon the matter, yet as honourable men, they respect the obligations they have voluntarily taken upon themselves, too much to make light of the subject to others, or to expose how little they know of that, with which they ought to be perfectly conversant. The real danger to Freemasonry lies in the fact, that the manner in which the working is conducted in ninety-nine lodges out of a hundred, will not stand the test of the mildest criticism or examination, by any decently educated man who grapples seriously with the whole subject. It will be conceded that every brother, especially one who has been recently initiated, approaches the question of self inquiry and reflection upon what he has witnessed, and what he knows of Freemasonry, with a mind strongly biassed in its favour. He is both willing and ready to pardon a great deal, to make ample allowances for shortcomings that would be treated mercilessly by an impartial outsider, and to tax his own powers of invention to frame excuses for faults, that his better judgment cannot fail to condemn. Similarly to ourselves, he may appreciate the hidden mysteries of the Order, may *know* Masonry in the fullest sense of the term, but all his ideal knowledge, all his enthusiasm in favour of the theoretical beauty of our tenets, the pathos of our orisons, the mystical fidelity and truth of our rites and ceremonies, will fail to support him, and keep his faith from wavering, under the trying ordeal inflicted upon him by the working of the majority of our lodges. What must be the feeling uppermost in the mind of every zealous Mason, when he witnesses the examination of candidates, in their progress round the lodge, by officers who are themselves perfectly incapable of going through the forms they demand of the noviciates? Whatever may be the ignorance or the proficiency of the rank and file, is of no consequence, but when an officer is glaringly incompetent to perform his duties, the only conclusion that any candid person can arrive at, is that he has no business to be where he is.

Having dealt with the important question of the education, selection and appointment of the officers of lodges, and plainly expressed an opinion that a radical change is urgently demanded, an opinion in which many of our readers coincide, we may now proceed to the discussion of several other

points, which are intimately connected with our subject. In these, as well as in those to which we have already, drawn attention, it will be seen that there is the same absence of proper interference upon the part of the governing lodge, the same laxity of "Masonic Discipline" and the same neglect of all attempts, to ensure anything approaching uniformity and unanimity, throughout the component elements of our vast, and influential organisation. What a number of petty, trifling, insignificant discrepancies exist which might be reconciled with the greatest facility, if the matter were taken up vigorously and earnestly! In by far the larger majority, it is not a question of which is right. It is really of not the slightest consequence which of the two be taken as correct, but the very fact that there is a difference, is sufficient to mar the beauty of the whole, and render painfully manifest, the absence of any fixed standard or datum, in accordance with which all our proceedings great and small should be regulated. And yet, it is more than probable that greater difficulty would be experienced in establishing uniformity with respect to these insignificant quibbles, than in reconciling differences, which might fairly constitute good grounds for serious contemplation and discussion. So prone are men to dispute about trifles. It will be remembered that some time ago, when a revision of the bible was contemplated, and the subject mooted in the house, the principal argument advanced against it was that it would unsettle people's minds. It was not denied that a revision would, otherwise considered, be very desirable, and there is no doubt whatever that it will eventually be carried out. It is just possible that something analagous might be asserted respecting the modifications we contend for in Freemasonry, but on the other hand no one bases his salvation upon the Masonic creed, nor do we allege that the system of Masonry is incorrect. The theory is perfect and immutable. It is the practice only that requires reformation, and which should be made to conform universally to the theoretical standard. A revision of the bible, would to some extent, alter the standard of the Christian belief. A revision of the working of our lodges, would simply place them all in that relative position of identity and uniformity, which they ought to hold as individual members of our great Institution.

It requires greater virtues to support good, than bad fortune.
—*La Rochefoucault.*

ADDRESS.

Delivered to the Pleiades Lodge of Mark Masters, (No. 26) by V.W. Bro. Dr. HOPKINS, G.J.W., P.M. 74 &c., on retiring from the Mastership, on March 11th, 1869.

(Continued from page 227.)

Brethren, I have to thank you most sincerely for the confidence you reposed in me, in permitting me to be chief among the founders and first W.M. of the Pleiades Mark Lodge No. 26. in Totnes, as I had been previously of the Cesarean Mark Lodge, No. 74, in Jersey, and hence probably the privilege I enjoy in having been appointed to the high rank of Grand Junior Warden of England in the Mark Degree. In this capacity I have attended one meeting held at Worcester last autumn, but was unable to be present at that held in London in December. Let me remind you that the Grand Mark Lodge has set a good example in this respect, one I have advocated for some years, with a view to excite an interest in its proceedings through all parts of the kingdom, and to give others besides residents in the metropolis opportunities of displaying their Masonic abilities and qualities, and of thus obtaining high official rank in it. With this view, while the summer and winter meetings take place in London, the spring and autumn ones are held in the Provinces. In the course of a few weeks, in accordance with this arrangement, I expect as G.J.W. to be summoned to Cheltenham, and I would here suggest the propriety of your commissioning your new W.M., also to attend on that occasion, and to offer an invitation to the Grand Mark Lodge to assemble at Totnes next autumn, and thus to enable the West of England to participate in the benefit to be derived from a visit of the ruling body in this branch of Freemasonry, as well as to add to the character and reputation of the Pleiades Lodge. This course will no doubt be attended with some expense and trouble, but it will confer honour and status upon you, and may lead to an augmentation of your members. I am quite sure that you could not find a more suitable opportunity than when your lodge is under the guidance of so genuine, zealous, able and urbane a Brother as your W.M. elect.

When I assumed the position of your head, I promised "not to relax in my efforts" on your behalf, and that it should be "my aim to enforce our principles, to carry out our constitutions, to

win your esteem, to instruct our younger members, and to promote union, love and harmony." I hope I can conscientiously say that earnest efforts, punctual discharge of all duties, and good intentions have not been wanting, though errors in judgment may perhaps have been committed. It has often been remarked, that the system of Masonic government is truly despotic, for that the W.M. has almost unlimited power, though certainly restricted in duration to one year. No doubt the presumption is that he will be prevented from committing any great outrage on the feelings of those under his direction, by the influence of Masonic principles, by calling to mind that on initiation he was charged "to do unto others as in similar cases he would wish that they should do unto him," and, in the absence of higher motives, by the knowledge that he must soon return to the condition of ordinary membership. Still, I have known cases in which the position has been abused, and one especially occurs to my mind, where for several years successful efforts had been made by successive masters to save the funds of the lodge for a specific purpose, resulting in the accumulation of more than £100, which was spent by their immediate successor in feasting, the brethren not having the moral courage to apply a check, and a heavy rate in aid was afterwards required to make up a deficiency. I need hardly say that such is not the spirit by which I have been actuated, and happily such extreme cases as that I have cited are rare. Though as a ruler in the Craft, with definite duties and responsibilities which I have been anxious faithfully and impartially to discharge with a view to the advantage of the lodge, I may sometimes have been induced to utter words of rebuke or of warning, an imputation from which you will hardly exempt me this evening, I trust that in so acting I have never forgotten the rules of courtesy, the claims of brotherhood, consideration for the honest opinions of others, the interests of the lodge, or my own self-respect. If in any case I have exceeded the limits of propriety and given offence, I now make the *amende*, by expressing absence of intention and seeking forgiveness.

Further experience in this province has confirmed an impression formed in the early part of my residence here, that there is a deficiency in social feeling amongst us, as in no department do we ever meet otherwise than formally in lodge

duties, with the exception of one annual banquet among Craft Masons. To remedy this, I have made it my business to encourage private meetings with the brethren for instruction, and have especially devoted one evening in each week to this object, offering to receive any who would favour me with their company at my residence. I think I may confidently appeal to each of these to support my assertion, that independently of the direct Masonic benefit, between us a degree of interest in each others welfare and a kindly feeling have sprung up, which would not otherwise have existed. Knowing how difficult it is to induce brethren to attend simply to audit accounts, with a view to secure the presence of the officers of this lodge on the recent occasion of the kind, I invited them all, 12 in number, to assemble at my residence, and after the transaction of the business to spend a social evening with me, for which my wife made due provision. Two thirds of the number attended, and after the accounts had been passed, four only remained. I confess that we were disappointed at the failure of my experiment. I refer to this, though rather a personal matter, because in other provinces I have seen the good effects of frequent inexpensive social gatherings within reasonable limits, and not extended late hours, which should I think be encouraged. Clearly however the close union of Masons in friendly intercourse, as distinct from formal lodge meetings, is not understood here, and if we further bear in mind the fact that in the Mark and Royal Arch degrees, nothing whatever has been done for the charities, and that in the Craft Lodge contributions have been limited to an annual guinea to each of the Masonic schools, and to a few half crowns occasionally dispensed to itinerant Masons, the claims of many of whom have been recently shown to be very questionable, it is a matter for wonder that externs have asked me, "what is the advantage of Freemasonry in Totnes?" I confess that in face of the small amount of good done and the failure to promote kind social feeling, viewing also the secession from active participation in lodge work of men holding a good status in the town, I have had difficulty in answering the question, and have been forced to base my defence of our system on a wider range. I throw this out as a significant hint which you may turn over in your minds with benefit, for the points involved are such as we must grapple with.

If after due consideration you feel that I am right, and I can hardly think that it will be otherwise, I entreat you to make an attempt to change your position, as Craft Masons, as Mark Masons, as Royal Arch Companions. Rouse your energies, and act towards the fraternity, especially towards our local branches of it, as you would in your own private affairs if you found them not answering your expectations. By your conduct and your zeal prove yourselves worthy of our honourable appellation of Freemasons; call back the seceders and the faint-hearted, inspire them with confidence; lay aside all feelings of distrust which are unworthy of our calling; encourage merit, wherever it may be found; assist in every good work of mercy, of charity, for the extension of Masonic knowledge and the investigation of Masonic questions. Thus you will satisfy your own consciences, promote unity and harmony, command the respect of those who are not of us, and help to fulfil the great mission of our Order, remembering that "the complicated system of Freemasonry is not to be received or rejected as may suit your pleasure or convenience." No; you have voluntarily taken solemn obligations; from those obligations you have no right to swerve, and to them you are bound to be faithful.

Before leaving this part of the subject, I would express my deep regret that we have not been able to send money to the fund for explorations in Palestine conducted by Bro. Lieut. Warren, which are likely to be productive of great results, in confirming scripture narratives and in testing our Masonic traditions. To the whole Craft this is a most interesting investigation, but especially to the students of Mark Masonry, whose records will be found on tables of stone "long concealed beneath the rubbish." The opportunity now offered is one which ought not to be limited by a deficiency in funds, for it is one which will probably never be renewed.

In conclusion,—to you brethren I must leave the decision whether I have succeeded in redeeming the pledge I gave on taking this chair, and how far I have earned your approval. If I may congratulate myself on the latter, I ask you to show your sense of it, by extending your full confidence to my successor, and by assisting him in all his efforts to promote the prosperity of the lodge under his rule. If I have failed to do all that was incumbent upon me, then still render him your support, on the ground that he will

prove himself far more competent and worthy of it.

It now only remains to thank you for your kindness and general compliance with my wishes during the past year, and to express my conviction that, whatever my errors may have been, they will be remedied by my most excellent brother who is shortly to fill my place. I owe him a debt of gratitude for the fidelity and ability with which from the west he has supported me in this chair, and I pray that he may be guided in all his doings by the Grand Overseer of the Universe, and thus he enabled to conduce to your prosperity and to the promotion of all the good which this branch of our Order is calculated to effect.

With these parting words I resign my official rank, the last act of which will be to instal my trusty and beloved brother the Rev. R. Bowden in the chair of Adoniram, which I now proceed to do.

THE PRAYERS OF THE CRAFT.

By Bro. WILLIAM JAMES HUGHAN, P.M. &c. &c.

It is my intention to write a series of papers on "The Prayers of the Craft" in order to elucidate the character of Freemasonry before and since the Union of A.D. 1813. Not having the requisite time to arrange my notes either chronologically or systematically, my readers must be content to accept the following, more as an unfinished sketch of so important a subject, than as an exhaustive examination of the religious ceremonies of the Craft.

The annexed Prayer is one of the most elaborate in my possession, and evidently unsuitable to be used at the initiation of any candidates other than believers in Christianity. It seems probable that but few else entered our lodges, anterior to the present century, when the Institution was made thoroughly cosmopolitan and universal. Although the ancient charges breathe a pure spirit of unsectarian devotion, and are generally liberal, the prayers of the Craft from the revival, to the end of the 18th century seem to have been mostly of a strong Christian tendency, and we think neither Jews nor Mahomedans could have consistently taken part in the proceedings, because contrary to their beliefs.

That this was usually the case through our country will appear more evident, when all the

Prayers we have in M.S. or printed, have been transcribed for the pages of the FREEMASONS' MAGAZINE.

From a confutation on the observations on Freemasonry, by an anonymous author of a pamphlet, entitled "Masonry the Way to Hell," by Isaac Head, P.G.M., Isles of Scilly, (Exeter A.D. 1766) :—

"A Prayer at the admission of a new made Brother.—O God of Abraham, God of Isaac, God of Jacob, Almighty and Eternal Lord, Maker and Creator of all things, Author and Finisher of our Faith; Thou, O Glorious and Eternal God, to whom alone being belongeth, be pleased in mercy to vouchsafe Thy Divine influence to us the creatures of Thy power, the work of Thy own hand, here assembled in Thy awful presence; and as Thou has promised, in Thy most holy and sacred word, that where two or three are gathered together in Thy name there Thou wilt be in the midst of them; be Thou therefore, O Lord, present with us. Hear us from Heaven, Thy dwelling place, and send Thy Holy Spirit into our hearts, that we may, at all times, in all places, and on all occasions, have a due sense, of and reverential awe for, Thy Almighty Power, that we may duly consider, that all our thoughts, words, and works, are naked and open to Thy all searching and all seeing Eye.

Regard, we beseech Thee, our supplications, which we offer up to Thee in the name, for the sake, and through the merits of the immaculate Lamb, slain from the foundation of the world. Impress on our minds a due sense of those sacred and holy things we have taken on us. Give Thy blessing, O Lord to this our present undertaking, and grant that this our new made brother may be true and faithful among us; that he and all of us may devote every action of our lives to Thy divine honour and service; and that, with the attainment of the knowledge of the Arcana of Masonry, may be also revealed the sacred and sublime mysteries of Godliness and Christianity. Grant, O Lord, that we may ever agree together in brotherly love and charity, without which whosoever liveth is counted dead before Thee; that in all our dealings in the world we may do justice, love mercy, and walk humbly with Thee, O great and everlasting God! and that at length an abundant entrance may be administered unto us in Thy kingdom, O great Jehovah! and that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy

obtain everlasting life, through the merits and mediation of Jesus Christ the Righteous. To whom with Thee, O Father! and Thee O Holy Ghost! be ascribed, as is most justly due, all Glory, Honour, Praise, Power, Might, Majesty, and Dominion, both now and for ever and ever. Amen."

MASONIC NOTES AND QUERIES.

HERALDIC BADGES.

That I hold an opinion of my own on the claims of the Masonic Knights of Malta, is apparent, incidentally, from a recent communication; but as I desire to prove by investigation rather than argument, I only now allude to this opinion in order that, whilst referring to the customs of the original Order of St. John, I may be understood to do so on archaeological grounds only. I proceed, then, to offer a few remarks in compliance with the invitation of Bro. Hays at page 150.

I agree with Bro. Hays that the Grand Masters of the Hospitallers quartered the arms of the Order; gules (not sable) a plain cross argent. Examples of this occur on the splendid tombs of Giovanni di Valletta, L'Isle Adam, De la Cassiere and Nicolas Cotoner.

It does not so clearly appear in what manner the other grades of the Order were entitled to bear its armorial distinction; though possibly a careful investigation of individual names might enable some opinion to be formed.

In one instance, that of the Prior Christian Osterhausen, I find the arms of the Order impaled. In one instance, that of Antonius de Ribas, I find the cross in the first quarter; and in another case, that of Beon de Luxembourg, the cross appears in the fifth quarter.

Out of 154 examples, the shield of the family arms of the Knight (not containing the arms of the Order) is placed upon an eight-pointed cross with the points extending from behind the shield, in no less than 119 cases. In 15 cases the shield is so placed, but bears the arms of the Order in chief. In 11 cases the arms of the Order are borne in chief, simply. In six cases the tombs display the family arms only, or some other sculptural design; and the remaining three are those to which I have before referred.

I may append a few examples of each arrangement:—

Shield of arms upon an eight-pointed cross.—Alexandro Benzio, Prior; Francisci Carafa, Prior; Jean de Fresnoy, Commander; Henricus de Chastellet, C.; Balduini Bulart, C.; Antonius Alifia; Antonius de Puget.

Cross in chief.—Ferdinando Corio, C.; Bonifacius de Puget, C.; Franciscus de Ricasolis, C.; Joannes de Vintimille, C.; Franciscum Habelam; Francisco de Panizzes.

Cross in chief, and shield placed upon an eight-pointed cross.—Robin de Gravezon; Franciscus de Cremaux; Bartolomeus Nicolai; Antonio Lores; Ludovico de St. Pol.

From the remains of the Priory of Clerkenwell, of which the restorations were completed in 1504, we find that the arms of the Grand Prior, Sir Thomas Docwra, are displayed with the cross in chief.

In the existing branches of the original Order, the shields of Commanders and Knights of Justice are augmented with the chief of the Order, placed on the eight-pointed cross, and surrounded with the collar of beads with badge pendant. Those of Ladies, Knights of Grace, and Honorary Knights, are decorated with the collar and badge only; and those of chaplains bear the badge pendant from a ribbon.

I have only met with one example of the collar of beads from the tombs at Malta, that of Franciscus Iressemanes. There is no doubt though that it was often displayed with the insignia of the Order.

I am unable fully to appreciate the banners of the Masonic Maltese Order as described by the Grand Conclave of England in respect of the initials F.E.R.T. I know of no instance in which the motto "*Fortitudo ejus Rhodum tenuit*," has been used by the original Order; indeed, it is at once evident that its construction is of individual application. It is well known to be an old motto of the Counts of Savoy, in allusion to the supposed exploits of Count Amadeus V. against the Turks at Rhodes. These letters, alternated with love-knots, form the collar of the Order of the Annunciation (Sardinia), founded by Count Amadeus VI., of Savoy, the members of which are now chosen from amongst the Knights of St. Maurice and St. Lazarus, and from the ancient nobility.

I regret that, owing to change of residence, my books and manuscripts are mostly packed away, but I think I am right in saying from memory that the Abbé Vertot, the great historian of the Hospitallers, repudiates the claim of Amadeus V. to the exploits in which the motto is said to have originated. My impression, too, is that another explanation has been given of the letters F.E.R.T., and that they have been shewn to have been used *before* the fall of Rhodes in 1522. I believe I have notes on the subject, but they are not accessible to me without unpacking cases of books.

And now a word as to the decorations used by the Masonic Templars, upon which the commission under the treaties of convention with Scotland and Ireland will have the difficult duty to decide. The jewel used by the Scottish Templars is an eight-pointed cross of black enamel, bordered with a white orle, and charged with a cross *pattée* of red enamel, the whole surmounted by a Grand Master's crown. This is a handsome jewel, and I am told, was at one time worn by the English Templars also. An early jewel of the Baldwin Encampment, Bristol, of which a specimen was kindly lent me by Dr. Bryant, the Provincial Grand Commander, consists of a silver eight-pointed cross, engraved with emblems of the Templars on the one side, and of the high degrees on the other; this was a very excellent jewel, and being worn gilt by Commanders and higher dignitaries, was at once simple and distinctive. The jewel worn by the English Templars, whichever it may have been, was discarded some years since in favour of the cross belonging to the *Ordre du Temple* of France, a white enamelled cross of eight points charged with a cross *pattée* of red enamel, and surmounted by a

Grand Master's crown, worn from a red and white ribbon. The members of the *Ordre du Temple* considered this to be an unfair usurpation of their badge, and they made protests against it, but without avail. In 1853 the Statutes of the English Templars were remodelled, the combination which had before existed with the Masonic Order of Malta was expunged, the institution became in the new Statutes "Masonic Knights Templars" only, and the present red-enamelled jewels were adopted. In 1862 the Masonic Maltese Order was revived, but in a separate form and with a preposterous ceremony, the cross of the *Ordre du Temple* was again pressed into the service for the use of *Priors*, thereby allotting it to the wrong Order, and thus stands the "jumble" in the year of grace 1869.

I shall be glad to learn how and when the jewel of the Scottish Templars was originated, and whether it is clear that it was at one time common to both countries, or, if not, whether the Baldwin, or what other cross was in general use in England. Some of our older brethren may be able to give us actual evidence of this.—LUPUS.

FREEMASON—DERIVATION OF THE WORD.

I am not aware of the definition of the origin of the word as adopted by archæologists, so I merely give the following, as the notion I had regarding the meaning and origin of the term "Freemason," reserving to myself the power either to hold by it or to give or accept a corrected or better definition again. Free-mason is an English compound word made up of the noun "mason," prefixed by the adjective "free." "Mason" means the man who builds a house—now at least, *par excellence*, a stone house—simply a house-builder; the French word for house is *maison*, which being applied to their buildings by the Normans (after the conquest I am specially alluding to) was turned by the genius of the English language into mason, the man who builds the house. Magon I consider is taken from mason; not mason from magon. Then, as to the English word Freemason, Frenchified into Frank-magon, that is a mere French adoption of an English term.

The adjective free was prefixed to mason either on account of the Masons (members of the building fraternities) who built our cathedrals, &c., having had granted to them certain privileges which the common operatives of the country did not possess; or, afterwards, because they were freemen masons, *i.e.*, free of their guild or corporation. The "Masons" of our corporations often included all the different trades necessary in house-building, such as wrights, &c. I reject both the "free-stone mason" idea and the "free-born mason" idea.—W. P. BUCHAN.

HISTORICAL FREEMASONRY.

I have been prevented from sending the following remarks on a communication from "Pictus" with this heading by very pressing business, and I observe that there is a similar article, entitled "Freemasonry About Two Hundred Years Ago," in the *Magazine* of to-day. As my views are diametrically opposite to those of "Pictus," I propose to-day to consider his previous communication, "Historical Freemasonry," and, with your kind permission, will forward some further remarks next week on "Freemasonry Two Hundred Years Ago."

I quite agree with "Pictus," after a long and careful study of our Masonic evidences, that we never can be too careful in the statements we make and the claims we put forth. One of the greatest difficulties in the way of a Masonic Student like myself has been the reckless assertions of some, and the ex-parte statements of others. But I confess that, in respect of the Masonic history to which he referred, I do not see that it at all merited the animadversions he was pleased to make upon it. The writer of that short account of the meeting of the West Yorkshire Provincial Lodge evidently knows what he is writing about, and does but put in a popular form the very ancient traditions of our Fraternity.

He alludes first of all to the Charter of Edwin, which plays such a conspicuous part in all the histories and constitutions and traditions of Freemasonry. Now, whatever may be the exact truth as regards this alleged Charter of Edwin, certain it is that, 70 years ago, a document purporting to be this charter was in existence in York. It passed into the hands of a brother now deceased, with many other of the lodge papers, and has never since then been seen or heard of. But that it did exist, and had been seen by trustworthy persons, I know, on the authority of Mr. Wallbrace, the eminent editor of the "Charter of Fountains Abbey." That it was what it professed to be, I do not say, but if ever it turns up again, we shall soon be able to discover what it really is.

I admit at once that it is very difficult historically to see what could be the connexion between the operative Masons and "Edwin the Atheling," who was drowned at sea, according to the Anglo-Saxon Chronicle. The connexion of Athelstan with the operative body is not difficult to understand, as he was the donor of many charters to operative guilds, and, therefore, the Masonic tradition of his connexion with our Order is probably quite true.

Many years ago, when Mr. Wallbrace was assisting me in my earlier Masonic studies, it occurred to both of us that by an error not uncommon in traditions, by an anachronism, the connexion of operative Masonry with an older Edwin had been transferred to Edwin the brother of Athelstan.

Edwin, King of Northumbria, was baptized at York by Paulinus, Easter Day, 627, in a modern church; but by the assistance of Roman Masons, according to the old chroniclers, he caused the first stone church to be built there. He lived at Auldly, near York, which in Preston, according to an old tradition, is said to have been the residence of Edwin the brother of Athelstan. That such a mistake and misnomer might occur, we have proof in the case of "Benet, Abbot of Nirral," who was evidently Benedict Biscop, the famous builder and Abbot of Wercmouth.

No doubt in our traditions many such errors may be traced; but on the whole, subject to the necessary drawbacks of oral traditions, our history is, I contend, wonderfully accurate, and can easily be read by the careful student. "Pictus" asks, where is the proof that the Masonic tradition is 500 years old? Is "Pictus" unacquainted with the fact that the old Masonic MS. poem among the Royal MSS., British Museum, is fixed by all competent authorities at a date not later certainly than the latter part of the

14th century? It is to this MS. poem that the writer of the article impugned refers, and from which he quotes, the author of which was a monk or priest, and who refers to earlier MSS. which he had himself then seen. Dr. Oliver thought so highly of that old poem, that he contends we have in it the substance of the rules and regulations framed at the York Assembly.

Has "Pictus" not seen the ancient prose MSS. History of Freemasonry, edited by Bro. Matthew Cooke, among the Additional MSS., British Museum, and of date the latter part of the 15th century, to which the writer also refers? There requires no authority from anyone to prove both the genuineness and antiquity of these MSS.; they are open to all students, and have as yet never been questioned.

The writer of that article on the West Yorkshire Prov. Grand Lodge Meeting, whoever he be, was then, undoubtedly, correct in stating that our Masonic tradition dates to the end of the 14th century, or 500 years back. But this brings us to the greater question, what is the connexion between operative and speculative Freemasonry, and which, with your kind permission, I will defer to next week, simply premising that I have never changed the opinion long ago expressed, not only that Freemasonry is very ancient, but that its true history is to be sought in the operative guilds of mediæval and earlier times.—A MASONIC STUDENT.

CORRESPONDENCE.

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

RAIDS UPON MOTHER KILWINNING, OR RAIDS BY MOTHER KILWINNING?

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

Dear Sir and Brother,—Our esteemed brother, D. Murray Lyon, at page 201, says,—“If we except the periodical boastings on behalf of a lodge whose claims for precedence over all other Scotch lodges were based upon the alleged genuineness of a document which one of our most accomplished antiquarians (Cosmo Innes) has unhesitatingly declared to be a forgery,* the Lodge of Kilwinning has for 60 years been in unchallenged possession of the first place on the roll of daughter lodges under the Scotch constitution.”† Very good so far, only we hope by and bye to be able to show that the pretensions by which “Mother Kilwinning” has secured that position are false, and that Mary’s Chapel was rather foolish to allow the Lodge of Kilwinning to get above her (unless, indeed, might was stronger than right), and that “Mother Kilwinning,” instead of really being, as it gives out, the Mother of Masonry in Scotland, is simply, possibly a daughter of the Lodge of Glasgow; or, if the Kilwinning Lodge be the daughter of the “fraternity” which built Kilwinning Abbey, about the beginning of the 13th century,‡ then that Kilwinning

fraternity was probably—as may yet be proved—a branch from the fraternity employed (constituted) by Bishop Joceline in 1190 to build his new stone cathedral, the old one having been lately burned down, being probably of wood, as many of the early ecclesiastical structures were. The Abbot of Kilwinning was under the jurisdiction of the Bishop of Glasgow, Kilwinning being in his diocese. Another point is that the Monastery of Kilwinning was only an offshoot from the parent Tironensian Monastery of Kelso, and the noble ruins of Kelso Abbey,* still extant (built about A.D. 1200), bespeak an older date than those of Kilwinning Abbey. Does it not seem strange, then, how so little is said about Kelso being the *grand-mother* of Masonry in Scotland? I am afraid that Bro. A. Laurie, in his History of Freemasonry (1804), has had an unfairly warm side to Kilwinning; and, while he stoutly knocks down the York legend, he as firmly holds on by the equally (in some respects more) absurd Kilwinning one. Further on this point, see Magazine for June 20, 1868, second column of page 491. In same Magazine, page 490, I state that the Malcolm the Third and David the First writs are “two brothers well matched,” both being equally pure impositions; and since then more light has only further proved the correctness of said assertion. I have now therefore to make another statement, and assert that the York legend and the Kilwinning legend are another pair of “brothers well matched,” both being equally absurd and contrary to the real history of their several countries, as a little more time and research will still more clearly prove.

In the Magazine for November 7, 1868, page 366, I referred to the manifest absurdity of the Kilwinning legend, and of it being “allowed that there is great probability in Bro. Laurie’s surmise that the English brethren owe their knowledge of the Craft to emissaries from Kilwinning—which drew the following remark from our learned brother “R.Y.,” page 389, November 14, 1868:—“Bro. Buchan has got hold of another scandal to Masonic history—the fables about Mother Kilwinning—and he is sure to handle it with accustomed straightforwardness. The invention is very modern. It will, perhaps, be found to come from France in the last century.” I have delayed following this matter up, as I was expecting to see Bro. Lyon’s History of Kilwinning, which, however, I understand, is not now to be published until next Christmas. I intend to refer to the Glasgow and Kilwinning building fraternities again; meanwhile, I wish to refer to the conduct of “Mother Kilwinning” since she joined the Grand Lodge, assisting at its formation in 1736.

When the Grand Lodge of Scotland was formed in 1736 by a number of the Scottish lodges, the Lodge of Kilwinning was also there as a consenting party, and duly received the position on the roll of No. 2, Mary’s Chapel being No. 1. At this time Bro. A. Laurie tells us, page 150 of his “History of Freemasonry” (1804), that,—“The Grand Lodge having ordained that a fee should be exacted from every person who was initiated into the Order since the institution of the Grand Lodge, or who might

* At same time, however, while declaring the Malcolm writ a forgery, Cosmo Innes also declares the William the Lion Charter genuine.

† He then goes on to refer to Mary’s Chapel at length.

‡ Not about 1140, as erroneously given out; it being in the pointed style.

* The first Glasgow Cathedral founded in 1123. Kelso Abbey (not the present structure, however), first founded in 1128. Kilwinning legend date 1140; but real date of older portions of Kilwinning Abbey nearer 1240.

afterwards be initiated, and that this fee should be made a part of the charity fund for the relief of the indigent and distressed brethren, the Kilwinning Lodge petitioned that this fee should not be demanded from the operative Masons, many of whom found it difficult enough to advance the dues to their respective lodges. This request of the Kilwinning Masons, however, was rejected; and the Grand Lodge decreed that those who refused or neglected to pay the entry-money, should receive no aid from the charity fund." "The Kilwinning Masons" do not seem to have been well pleased at their petition being rejected, for shortly after, in 1743, Bro. Laurie again tells us (page 162), that "a letter was read from the Lodge of Kilwinning, complaining that they were only second on the roll, while, as the mother lodge of Scotland, they were entitled to the first place. The Grand Lodge decreed that, as the Lodge of Kilwinning had produced no documents to show that they were the oldest lodge in Scotland, and as the Lodge of Mary's Chapel had shown their records as far back as 1598, the latter had an undoubted right to continue first on the roll." The then Grand Lodge seems to have been composed of sensible men, who justly refused to acknowledge the Lodge of Kilwinning's foundationless pretensions to be "the Mother Lodge of Scotland." Mary's Chapel was, therefore, allowed to keep her position of No. 1.

Kilwinning then breaking faith with the Grand Lodge, withdrew after seven years association, and set up, most unwarrantably, a sort of rival Grand Lodge of its own. I say "breaking faith," because the ground of excuse for their withdrawal was false. They wished to supersede Mary's Chapel, because, says Kilwinning, we are "the Mother Lodge of Scotland." The Grand Lodge of 1743, however, could not see that, no proof of any such assertion being forthcoming (nor I fear ever will); so "Mother Kilwinning" taking the buff, as I said, breaks faith, and without any just or true reason leaves the Grand Lodge.

In 1807, however, a new generation of Grand Lodge existed, composed it would seem of a greater number of *believing* brethren, many of whom no doubt sucked in a certain portion of faith for the Kilwinning assertion (or legend, being now 64 years older than in 1743) from the veritable fountain of Bro. A. Lauries' lately published "History of Freemasonry," 1804.

(A query arises—Was there any ill-feeling between Mary's Chapel and Bro. Laurie about or before this time?)

In 1807, therefore, the lodge of Kilwinning finding their legend now likely to have more practical effect* joined the Grand Lodge again, having the assurance to ask what it unfairly received, viz., precedence of "its ancient metropolitan rival," and not that alone, but that its Master was to rank as Provincial Grand Master, and the fees for recording its entrants were to be considerably lower than those of its sister lodges in the kingdom. Of course this is the Kilwinning idea of Masonic equality. What shall we say, however, when it is now found that Mother Kilwinning's pretensions are simply an imposition, and its boasted motherhood of Masonry in Scotland false?

* The position of Mary's Chapel being unjustly sacrificed on the score of unreasonable expediency.

The least we can say is that justice to its sister lodges demands that its false plumes should be stripped off, and the Kilwinning lodge put upon the level—as it surely ought to be—with its sister lodges.

Bro. Lyon tells us, page 201, that in 1807 "a solitary individual of Mary's Chapel entered his protest against the arrangements then made." The name of this "solitary individual" deserves to be recorded, and to be had in reverence by the brethren of Mary's Chapel. It is by the simple efforts of a few solitary individuals that we have gained so much Masonic knowledge lately. Galileo was a "solitary individual" when he pronounced the words, "E pur se' muove." Yet he was right, and the haughty multitude who surrounded him wrong, and I need not multiply examples.

In regard to the "Ordinance" affecting Mother Kilwinning, said to have been written in 1589, and subscribed "William Schaw, Master of Wark, Wairden of ye Maisons" (a copy of which is given page 302 of the Magazine for April 1863), I am not sure of its being genuine; this idea rises from certain remarks, &c., which it contains. However, I shall think over it.

Bro. Lyon admits the value of Professor Innes' opinion, and Mr. Innes says, "no Masons' lodge in the world can have had a charter from any Malcolm king of Scots." Well Malcolm IV. died in 1165, and the Kilwinning brethren say their "lodge" was formed in 1140. If it could have been then in existence what should prevent it getting a charter from Malcolm IV., seeing they were—at least so they say—"the mother lodge?" when the builders of Glasgow Cathedral got one from his brother William the Lion in 1190, which Glasgow charter, Professor Innes says, "would make faith in any court of law." Leaving our esteemed brother D. Murray Lyon to solve that problem,*

I am fraternally yours,
W. P. BUCHAN.

MASONIC DISCIPLINE. BY CRUX.

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

Dear Sir and Brother,—As the little fraternal "spar" between Bro. Pictus and myself may now be considered at an end, will you allow me, through the medium of your columns, to thank him for his good wishes, and also to assure him that I fully reciprocate the feeling with which he comments upon my articles. I trust that should he, or any other brother not agree with any remarks that I may make, they will attack me in the same fraternal spirit. I shall defend myself of course, as every contributor to your valuable columns is bound to do, and in doing so I shall be actuated by the same motives that have influenced me in everything that I have had to do with the Craft, namely, the advancement and welfare of the true interests of our Order.

Yours fraternally,
CRUX.

London, 22nd March, 1869.

* The simplest solution of course would be that "the lodge of Kilwinning" was not in existence then; but, admitting that, what becomes of the Kilwinning ideas? Another question is, Where, in Scotland, is there any notice of a "building fraternity" being employed previous to that at Glasgow? I know of none.—W. P. B.

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.—A second edition of this useful and comprehensive publication has been just 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.

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 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.

GIRLS' SCHOOL.—We desire to bring before the notice of our numerous readers as worthy of their support, the case of Alice Ritson Molineaux, aged eight years, a candidate for admission at the ensuing Election for the Royal Masonic Institution for Girls. Her father was for twenty-one years Assistant Locomotive Engineer to the London, Brighton, and South Coast Railway Company. He died very suddenly in November 1867, leaving a Widow and seven children. The Widow has since been confined of a posthumous child, making eight in all, and as six of these are wholly, and the two eldest nearly dependent upon her, we need hardly say it is a case particularly deserving the interest of all Freemasons, and more especially, perhaps that portion of them belonging to or in any way connected with railways. Bro. Molineaux was a very rising man in his profession, but unfortunately was unable to leave his widow and large family provided for. He belonged to the Royal York Lodge at Brighton, No. 315, of which he had been a member four years. Bro. George Hawkins of the London Brighton and South Coast Railway, Brighton, will be happy to receive proxies.

The daughter of Mrs. S. Palmer is a candidate for admission. We understand this to be a truly deserving case for fraternal sympathy. We are requested to mention that Clara Mercedes Wicks, who has been three times a candidate for election, comes up again in April. She has the support of the Norfolk Provincial Lodges, and the case is a very deserving one. Also the case of Theresa Mary Claisen, which is warmly recommended and which is peculiarly distressing.

PROVINCIAL GRAND LODGE OF WILTSHIRE.—A Lodge of Emergency will be held at the New Hall, Chippenham, on Wednesday, the 31st inst. Amongst other business to be transacted, a presentation of regalia will be made to the much esteemed Prov. G. M. of Berks and Bucks, Bro. Sir Daniel Gooch, *Bart.*, *M.P.* A large muster of brethren is expected. Our readers are referred to our advertising columns for the list of brethren from whom tickets for the banquet can be obtained.

THE Most Worshipful Grand Master has fixed the 14th of April, for the inauguration of the new buildings, in Great Queen-street, and has sanctioned the striking of a jewel to commemorate the occasion, which will be worn by the Stewards only. The probable cost to each Steward is estimated at about £6 6s.

OLIVER TESTIMONIAL.—We beg to refer to our advertising columns anent this testimonial, which deserves universal Masonic support.

SUPREME COUNCIL, 33°.—It is with great regret we learn that Lieut.-Colonel Harry Atkins Bowyer, the M.P.S.G. Commander of the 33°, and the Prov. Grand Master of Oxfordshire, who has for some time past been suffering from ill-health, has recently been in such imminent danger that his life has been despaired of. It is feared that even should his life be spared, it would be long ere he could take any active part in Freemasonry, and he has just resigned the highly honourable position of head of the Supreme Council 33°.

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.

GRAND LODGE OF IRELAND ORGAN FUND.—A subscription list for this fund is opened at Freemasons' Hall, Dublin. Bros. Francis Quin, Davenport, Crosthwaite, and Humphrey Minchin will be happy to receive subscriptions. His Grace the Duke of Leinster, G.M., has headed the list with the magnificent donation of £100. £400 is the amount required.

THE "Freemasons' Calendar for the Province of Durham" is now published, and may be obtained on application to Bro. William Brignall, jun., or Bro. R. Cooke, 8, Silver-street, Durham.

MASONIC LIFEBOAT FUND.—What individual members of the Craft can do towards this great object is best told by Bro. Walter Reynolds, of the Minerva Lodge of Mark Masters, collecting in shillings, the handsome sum of six guineas. Collection cards may be had from the Secretary, at the office, 19, Salisbury-street, Strand, London, W.C.

GRAND MASONIC BALL IN DUBLIN.—The Masonic ball which will take place in Dublin next month, under the patronage of the Duke of Leinster, M.W. Grand Master, and the Grand Lodge of Ireland, is intended, we believe, to rival, if not to eclipse, the splendid entertainment given to the Prince and Princess of Wales during their late visit to Dublin. The ball will be held in the Exhibition Building, and no trouble or expense will be spared to make it in every respect a magnificent and brilliant *r  union*. The ball is to take place on the Friday after Punchestown Races, which are always attended by a great number of Northerners, and are yearly growing more popular and attractive. The ball will be a great addition to the week's amusement, and a most agreeable conclusion. Private letters from Dublin inform us that the committee of management are putting forth all their energy in the hope of making the coming Masonic ball the most splendid that has ever taken place in Ireland.

MASONIC ARCH  OLOGICAL INSTITUTE.

THE RECENT DISCOVERIES IN CONNECTION WITH THE PALESTINE EXPLORATION FUND.

By W. BESANT, Esq., M.A.

The third meeting of the members of this institute was held on Tuesday evening last, the 23rd inst., in the board room of the Freemasons' Hall, Great Queen-street, W.C., it having been announced that Bro. W. Besant, *M.A.*, would read a paper on The recent discoveries in connexion with the Palestine Explorations conducted by Bro. Lieut. Charles Warren, *R.E.*

An influential muster of members and visitors assembled about half an hour before the time fixed for reading the paper, and examined the large number of interesting objects exhibited, and the splendid collection of diagrams, lithographic plans, and views suspended in the room, and laid upon the table, which had been placed at the disposal of the members by the Secretary of the Palestine Exploration Fund and others.

At 8 o'clock, Bro. W. Smith, *C.E.*, announced that Bro. Glaisher, *F.R.S.*, a Member of the Council of the Institute, would take the chair.

The Secretary, Bro. Hyde Pullen, then read several letters, amongst them one from Bro. Col. H. Clerk, *R.E. F.R.S.*, &c., regretting his inability to attend and take the chair that evening; from Bro. Hyde Clarke, and others, regretting their inability to attend; from Bro. W. T. Marchant, a member of the Institute (and of the Gooch Lodge, 1,238), presenting a very interesting collection of large and ancient plate engravings of the Holy Sepulchre and other buildings in the Holy Land; also from George Godwin, Esq., relative to Masons' Marks. Several names of members elected by the Council were then submitted, and that concluded the preliminary business of the meeting.

Bro. James Glaisher, in introducing Bro. W. Besant to the meeting, and calling upon him to read his paper, expressed the great interest that he, in common with all intellectual men and true Freemasons, felt in the researches now going on under the direction of Bro. Lieut. C. Warren, in and about the Holy City, and after calling attention to some of the more important points to be considered in connection with the results which had been obtained through the instrumentality of the Palestine Exploration Fund, Mr. Besant read his paper as follows:—

The Excavations at Jerusalem.

The introduction of this subject among those discussed by the Masonic Archaeological Institute needs no apology on the ground of its fitness for the consideration of the Craft. Independently of the strong Masonic interest attaching to all connected with the city of Solomon and the temple of his erection, the special importance of these works has been recognised by so many chapters and lodges, that some general account of them is due to the brethren, and the Archaeological Institute is by far the fittest channel by which this account can be communicated. I propose in this paper to deal with the works in some detail, but without reference to any special Masonic interest that they may possess. It would ill become me, in the presence of so many distinguished brethren, to do more than afford the materials for their own historic speculations; and I stand, so to speak, as an interpreter for our able brother Lieut. Warren, of the shafts and excavations, the diagrams of which are now presented before you.

I must premise a few words on the origin of these works. The society which is well known to most of you under its name of the Palestine Exploration Fund, has among its various objects none so much at heart as the examination of buried Jerusalem and the settlement by a simple appeal to facts of the controversies which have vexed the world for so many years on the position of its sacred sites. Not that this society has undertaken this work in any partisan spirit, or with any idea of establishing this or that theory. A sufficient guarantee to the contrary is established by the mere list of names on our committee. Among other names it is sufficient to mention those of the Earl Zetland, Dean Stanley, Mr. Hepworth Dixon, Mr. Tristram, Mr. Gilbert Scott, Mr. Grove, Mr. Layard, Professor Rawlinson, Mr. Fergusson, and Mr. George Williams. A committee composed of these men, some of them representatives of different views, all of them distinguished for active interest in Palestine, could not be suspected of partiality or leaning to this or that theory. This committee it was which about two years ago sent out Lieutenant Warren—who, I may mention here, is himself Past Master of a Masonic lodge and P.Z. of a Royal Arch chapter—with instructions as special as the delicacy of the task entrusted to him, and as the importance of the issues at stake permitted. Stated generally his instructions were to keep as near as possible to the sacred area of the Temple, outside, but not within, where he was permitted by a vizierial letter to dig. It is my object to show you to night in what way he has fulfilled his instructions. Perhaps a word or two on the principal points disputed may serve to interest some who may not have followed the questions raised by previous routes. There are, to omit minor differences, two chief combatants, two principal sides of the controversy. The Rev. George Williams, who may be considered as the representative of one side, and Mr. Fergusson as that of the other. I am not going to say a word about the respective merits of their arguments, or of those of their supporters. With them I have here nothing to do. It will be enough to state their respective positions.

These are as follows. If you will refer to the small map of Jerusalem in your hands, you will find the space marked "Moriah," or "Haram," shaded in different portions to represent the localities of sacred buildings. The small round site in the centre is the "Kubbet es sakrah," or Dome of the Rock,

the traditional site of the altar. Here, according to the traditions of a thousand years, stood the threshing place of Araunah. On this spot was the altar of Solomon and that of Herod; round this, and on the platform in which this mosque is built, was the Temple itself. This is Mr. Williams' view. Now, carrying your eye to the west you observe on the map the church called that of the Holy Sepulchre. The site is hallowed, if not by its being over the Sepulchre itself, at least by the prayers of a thousand years, and the reverence with which tradition has so long regarded it. This, says Mr. Williams, is the Church of the Holy Sepulchre. Tradition could not err in a matter so important, and the building which belongs to the three churches—the Greek, the Latin, and the Armenian—is not in name only, but in fact, the church over the Sepulchre of our Lord.

Mr. Fergusson's view on the contrary, is that the Temple did not stand in the centre of the Haram Area at all; that it was in the south-west corner, that corner where buildings stand at this day; that the so-called Church of the Holy Sepulchre stands in a site where the Christians, after the capture of the city by the Mahometans, built a church commemorating their old church in the real site; and that this real site is that actually occupied by the Dome of the Rock. You will see that these two views admit of no reconciliation, no shading off of one into the other; they are diametrically opposed; the partisans of the one side have no common ground at all with the partisans of the other. It is, perhaps, permitted to me here to observe that Mr. Williams' arguments are a defence of the ideas and traditions of all Christendom, and that Mr. Fergusson's view is entirely a modern one which, whatever its other merits, fails in commanding the same respect as his antagonist's time-honoured position. It was known by the occasional and partial excavations that had been made from time to time, that the modern surface of Jerusalem is a great deal higher than the former, and that the present city stands on the *débris* of the ancient. The same thing may, of course, be said of every ancient town; below the pavement of modern London workmen come on the pavements of Roman London, and the dust and ruins of so many ages might well be supposed to be deep in Jerusalem. No one, however, was, I think, fully prepared for the real depth of this *débris*. Lieut. Warren's shafts penetrate through a mass of rubbish consisting of stone chippings and ruins, in which are scattered about foundations of houses, modern cisterns, and modern drains, for fifty, sixty, seventy, or eighty feet before arriving at the solid rock. Of course it may be urged that we should have to sink perhaps an equally deep shaft in London to reach rock, but it must be remembered that Jerusalem was built on a rock. The foundations of the Temple were laid in the rock itself and the walls opening from the rock. These shafts are like slender pipes pierced through this rubbish. Their sides are supported by gallery frames, and the adventurous visitor has to be lowered by a rope. In the process of sinking them, some few, but very few, objects of interest have been found. These consist of fragments of pottery, lamps, pieces of carved work, sling-stones, and so forth, specimens of which are laid on the table before you. But, which is a point of great interest, nothing has been found in the shape of tools or weapons not a single spear head, not the blade of a knife, or the hilt of a sword, or the point of an arrow, has been turned up. A few nails, a few coins of not much value, and things like those on the table, are all that has hitherto rewarded Lieut. Warren's researches. He does not dig to find coins, but it is most curious that in all the rubbish he has turned over nothing should have been found of importance. One seal of undoubted antiquity, perhaps of Maccabean date, perhaps even earlier, has been chanced upon, but the present result of the excavations has in this respect been most disappointing, and there is nothing to make him believe that in whatever direction he turns his shafts and galleries, anything will be discovered in this rubbish of greater importance than has hitherto been found. Only we must remember that the work is not as yet allowed to be carried on within the Haram. What secrets may lie buried beneath the area of the ancient temple—what treasures may be hidden in those unknown vaults, we do not know. Perhaps it is reserved for a future explorer to extend Warren's researches within this same precinct, perhaps permission may yet be accorded him to dig here.

Remember, therefore, that these shafts of his, of which I am to speak, are mere slender pipes, as I have said, passed through the rubbish. They are three to four feet square. At the bottom the work has to be conducted by candle-light; on great occasions, and when strong light is wanted, the magnesium wire is

lit. The actual digging is done by fellabin. The overseers are Lieutenant Warren himself, *Serjeant Birtles (his second)*, and four non-commissioned officers of the Royal Engineers. Everything is traced, drawn, and an account of it sent home; and, when a shaft is abandoned, it is not till either circumstances have rendered it impossible to keep it open—such, for instance, as native opposition—or till it has shown itself completely exhausted.

I cannot find time to take you through the shafts in detail, but must content myself with reviewing the history of some of the more important of these.

At the south-west corner of the Haram Area, and on the western side, is a projecting piece of masonry, which Dr. Robinson, some 25 years ago, pronounced to be the spring of an arch. The former existence of this arch has been maintained by some and denied by others. Lieutenant Warren has completely cleared away all doubt about the matter by discovering the stones of the old arch themselves, and the opposite pier of the arch still in *situ*, only buried beneath the rubbish. The diagram shows you the actual results of his work. This requires a little explanation. You will therefore remark that the present surface of the ground is 40ft. above the old level of the rock on which the pier is built, and 60ft. above the rock which lay under the arch itself. The fallen voussoirs of the arch, formed by Warren, lie upon a pavement. On digging through this pavement 20ft. lower down was found the rock again, extending under the whole space of the arch (41ft.) to the foundations of the wall. But in the middle of the rock was found a canal, cut 12ft. deep and 6ft. wide, over which was lying also a stone of an arch. The inference, therefore, is clearly that an arch stood here which was destroyed; that *débris* began to fill up the valley and to cover the stones; that a pavement was laid down to hide these ruins, and the arch was rebuilt; that, at a subsequent siege, this arch also was destroyed; that more ruins and *débris* piled themselves up, each year adding something, till the very memory of the stones had perished; and it was left for an Englishman to wrench from the ruins the secrets of the time gone by. It is further conjectured that this arch was not the last of a series of equally magnificent arches, extending across the valley between Moriah and Zion; but that it was the arch across the Tyropœon valley which led from Zion to the Temple; that a ramp, or sloping road, ran up to the level of this arch from Mount Zion. The arch itself—small in comparison with some of the efforts of modern engineering—was a worthy pendant to the great wall of the Temple with its span of 40ft. and its height of 60ft.

Higher up the same well—the west—there is a certain arch originally discovered by Dr. Barclay, and subsequently explained by Lieutenant Warren. It is hidden underground, and is difficult of access. Curious to discover all that could be heard of this arch, Lieutenant Warren sank a shaft down the wall. The discoveries that he made are of the highest importance. They are however so difficult to explain that I again refer to Warren's own words:—

"It is a most difficult place to describe for those who have not seen it, for many who went through it could hardly understand it. The best way I can think of describing it is by attempting to build it up from the beginning, as far as can be judged from existing remains.

"At some early period—I will leave those learned in history to determine the date—there appears to have existed, near the present causeway, some important buildings by the Haram Wall, but no communication with the Haram at its present level: when it was arranged to connect Mount Zion with Mount Moriah, these buildings appear to have been arched over from wall to wall, and then again arch upon arch was built until a sufficient height was obtained to give a sloping road from Zion to Moriah, at a height of 120 feet over the lowest part of the valley. At first this causeway was apparently only 20 feet wide, and fresh houses seem to have been built on either side. At some later period it was found necessary to widen the causeway, by adding another on the nether side, of a similar width, and again the old houses appear to have been built over, which may account for the different spaces of the arches running side by side. The causeway was thus about 40 feet wide, and reached to within 42 feet of the Haram Wall; the intervening space being bridged over by one handsome arch, which still exists, and is generally called Captain Wilson's.

"As time rolled on, it seems that this upper causeway was insufficient, and a secret passage was made south of the causeway, and alongside of it; this passage is about 12 feet

wide and 14 feet high. It has a fine arch turned over it, and appears to have been used for bringing troops from the west of the city to the Temple: the lower part of it may also have been used for conveying water to the Temple. To the south of this passage other vaults exist, in one of which is a Masouic column, to which I, not being a Royal Arch Mason, am not able further to refer; nor would it be proper in this meeting to enter more fully into detail respecting what it is believed to be. The street from the Jaffa Gate now passes over this passage, and the houses are built over the vaults on either side. Some suppose that this passage led from Herod's Palace to the Temple: however—whatever it may have been—it is very necessary that we should find out whence it comes, as it appears to be in connection with the first wall of Jerusalem, though whether it comes from the Jaffa Gate, or the north-west angle of the city, is yet to be discovered.

Let us now turn to the south wall. This wall, of which a diagram is before you, must have been, when its whole surface was exposed, a stupendous piece of masonry. It is now 1,000 feet long; it was formerly probably at least 200 feet high in its highest position. You will observe from the diagram two points of interest. First the way in which the wall was built across the valley, and secondly the fact that the masonry is uniformly the same from the lowest point to where the modern masonry begins. It is needless to say that this is very inferior, the stones being smaller, of irregular size, and not so well put together. The chief points of interest connected with this wall are, besides the foundations and lie of the rock, the three gates known as the Huldah, or double gate, the Triple Gate, and the Single Gate. Into the various points connected with these I have no time to enter. Let me read you, however, an account which Lieutenant Warren gives of the discovery of a passage—only a small culvert—at the very lowest point of the valley:—

"On Friday, having arrived at a depth of 79 feet, the men were breaking up a stone at the bottom of the shaft. Suddenly the ground gave way, down went the stone and the hammer, the men barely saving themselves. They at once rushed up and told the serjeant they had found the bottomless pit. I went down to the spot and examined it, and in order that you may have an idea of the extent of our work, I will give you a description of our descent.

"The shaft mouth is on the south side of the Haram Wall, near the south-west angle, among the prickly pears; beside it, to the east, lying against the Haram Wall, is a large mass of rubbish that has been brought up; while over the mouth itself is a triangular gin with iron wheel attached, with guy for running up the excavated soil. Looking down the shaft, one sees that it is lined for the first 20 feet with frames 4 ft. 6 in. in the clear; further down, the Haram Wall and soil cut through is seen, and a man standing at what appears to be the bottom. An order is given to this man, who repeats it, and then faintly, is heard a sepulchral voice answering as it were from another world. Reaching down to the man who is visible is a 34-feet rope-ladder, and, on descending by it, one finds he is standing on a ledge which the ladder does not touch by four feet. This ledge is the top of a wall running north and south and abutting on the Haram Wall; its east face just cuts the centre of the shaft, which has to be cantled off about two feet towards the east, just where some large, loose stones jut out in the most disagreeable manner. Here five more frames have been fixed to keep these stones steady. On peering down from this ledge, one sees the Haram Wall with its projecting courses until they are lost in the darkness below, observing, also, at the same time that two sides of the shaft are cut through the soil and are self-supporting. Now to descend this second drop the ladder is again required; accordingly, having told the man at bottom to get under cover, it is lowered to the ledge, from whence it is found that it does not reach to the bottom by several feet. It is therefore lowered the required distance, and one has to reach it by climbing down hand over hand for about twelve feet. On passing along, one notes the marvellous joints of the Haram Wall stones, and also, probably, gets a few blows on skull and knuckles from falling pebbles. Just on reaching the bottom, one recollects there is still a pit of unknown depth to be explored, and cautiously straddles across it. Then can be seen that one course in the Haram Wall, near the bottom, is quite smooth all over, the stone being finely dressed, all other courses being only well dressed round the drafts; one also sees two stout boards lying against the Haram Wall, under which the men retire whenever an accidental shower of stones renders their position dangerous. One is now at a depth of 70 feet from the surface, and from here we com-

mence the exploring of the 'bottomless pit.' After dropping a rope down, we found that it was only six feet deep, though it looked black enough for anything. Climbing down, we found ourselves in a passage running south from the Haram Area, four feet high by two feet wide, and we explored this passage. It is of rough rubble masonry, with flat stones at top similar to the aqueduct from Triple Gate, but not so carefully constructed. The floor and sides are very muddy, as if water gathers there during the rainy season.

"It at once struck me that it was one of the overflow aqueducts from the Temple of Solomon, and that there might be a water aqueduct underneath; we scrambled along for a long way on our feet, our skulls and spines coming in unhappy contact with the passage roof; after about 200 ft. we found that the mud reached higher up, and we had to crawl by means of elbows and toes; gradually the passage got more and filled up and our bodies could barely squeeze through, and there did not appear sufficient air to support us for any length of time, so that having advanced 400 ft., we commenced a difficult retrograde movement, having to get back half-way before we could turn our heads round. On arriving at the mouth of the passage underneath the shaft, we spent some time in examining the sides, but there is no appearance of its having come under the Haram Wall. It seems to start suddenly, and I can only suppose it to have been the examining-passage over an aqueduct coming from the Temple, and I am having the floor taken up to settle the question. This passage is on a level with the foundations of the Haram Wall, which are rough hewn stones—perhaps rocks—I cannot tell yet. The bottom is the enormous distance of 85 ft. below the surface of the ground, and as far as I can see as yet, the wall at the south-west angle must be buried for 95 ft. under ground, so that it must at one time have risen to the height of 180 ft. above the Tyropean Gully.

On the east corner abuts the Wall of Ophel, to which I shall return immediately. Follow now the line of the wall across the Kedron. The western bank of this valley is buried under 80 ft. of rubbish. By driving a gallery along the rock from the point where it crops up, Lieutenant Warren ascertained the very remarkable fact that the ancient bed of the river was formerly 40 ft. deeper than the modern bed, and 90 ft. to the west of it. At the lowest point he found a masonry wall, which proves at least this fact, that the river ran there since the days when men began to build the city, at least therefore as early as the time of David; and, since no date can be assigned to the work, probably much later. There is, I believe, no other instance on record where the ruins caused by successive sieges have effected so great a change in the bed of a river. Of course we must remember that the Kedron is now only a small brook, dry during part of the year.

Leaving the south wall, we come next to the Hill of Ophel. A wall was built on the hill of Ophel by King Jotham, and reference is often made to it in the Bible and in the history of Josephus. There is no reason to disbelieve that the wall discovered by Lieutenant Warren is actually the same wall, or at least that it stands on the same site. I read his own description of the wall:—

"Excavations south of the Haram wall have been going on since February last, principally in search of the Ophel wall. To describe the result at each shaft would only confuse the account, it may therefore suffice to say that shafts 31, 33, 37, 43, 44, 45, 46, and 47 are all in the connection with the line of wall which is now found to extend as far as 700 ft. from the first tower in a south-westerly direction along the east ridge of Ophel.

"The wall appears to be nearly in a straight line south-west of first tower, it is from 12 to 14 ft. thick, and its foundations, on the rock, slope from 2292½ at S.E. angle to 2275 at the most southerly point we have yet opened it out. There are portions of the wall which have not yet been traced (shown on the plan No. 20), but it can hardly be doubted that it is the same wall throughout.

"Two more towers have been discovered, called at present Nos. 2 and 3. No. 2 is at an interval of 310 ft. from the first tower, projects 6 ft. 3 in. and is 22 ft. long. No. 3 is at an interval of 97 ft. from No. 2, projects 6 ft. 6 in., and is 28 ft. long. It is probable that we may find another tower between the first. Nos. 2 and 3 will then become respectively Nos. 3 and 4.

"A striking peculiarity about this wall is that for 20 ft. on an average above the rock it is of rough rubble of moderate dimensions, then there is a plinth of well-cut stones. The plinth sets in about 6 in., and on it is the first well-dressed course of the wall.

"As the plinth is in many places only a few feet below the surface of the ground, the wall above it is naturally only a few courses in height. In some cases there is only one course, in some four or five. These vary from 1 ft. 9 in. to 2 ft. 6 in. in height, the length of the stones averaging 2 ft. to 4 ft. Many of the stones are polished, and that generally at the angles of the towers, reminding one of the "polished corners of the Temple." It is, however, to be remarked that in the south wall of Jerusalem polished stones are to be met with in a few places, and indeed the Ophel wall in many respects bears a striking resemblance to the present south wall of Jerusalem.

"The stones in the south wall are probably not *in situ*; nor, I think, are those of the Ophel wall, that is to say, they appear to be stones used in the building of a previous wall.

"There is a point to which I would draw attention. The plinth is about 20 ft. above the rock, and the inference to be drawn is that up to the plinth the wall was covered from view. Now, the wall stands on the edge of the east ridge of Ophel, the rock sloping down steeply to the Kedron, so that in order that these 20 ft. of foundations may have been covered it is necessary that there should have been an outer wall which would retain the earth up to the height of the plinth.

"At No. 2 tower we have found at the plinth level the top of a tower projecting 16 ft. beyond No. 2. The stones are of a large description, having a marginal draft or bevel; the stone within the draft being rough hewn, similar to some in the Haram wall. The stones of this extra tower are from 2 to 3 ft. in height, and 4 to 8 ft. long; the face of the tower is 20 ft. It has been examined to a depth of 25 ft., that is, 5 ft. below the rock foundation of the Ophel wall, and it is of one description throughout.

At the S.E. angles of this extra tower we have found another wall going down towards the Kedron, it is 19 ft. long and then takes a turn to the S.W. We have not yet followed it farther. It has been examined to a depth of nearly 40 ft. The stones are well-dressed ashlars; in size about 1 ft. 6 in. to 2 ft. high, and 2 ft. to 3 ft. long. An isometric projection of the extra tower and the projecting wall is enclosed. It can be seen that if the *débris* were to be shovelled into the valley there would still be a scarped wall for Ophel of from 40 to 60 ft. in height, which is only dwarfed by the stupendous height of the Haram wall along side.

"The method of exposing these walls is very slow and tedious. We can only get at them by mining; and to examine a wall 50 ft. high by mining it is necessary to have several shafts and galleries. We can at best get but an outline of what there is, leaving the parts of more exceeding interest to be minutely examined subsequently. We are still at work at these Ophel walls and towers.

"No. 2 tower was discovered in May under the superintendence of Dr. Chaplin."

(To be Continued)

METROPOLITAN.

ROYAL YORK LODGE OF PERSEVERANCE (No. 7).—This lodge met on Wednesday, the 10th inst. Bro. H. V. Crassweller, the W.M. presided, supported by Bros. Margetts, S.W.; Smith, J.W.; Chappel, J.D.; Green, I.G.; J. Hervey, P.M. and G. Sec.; Pratt, Murton, P.M.'s, and others. There was no festival business to be performed and the brethren adjourned to the festival banquet of the Boys' School, it having been arranged at the previous meeting of the lodge to do so.

KING'S ARMS LODGE (No. 28).—A meeting of this lodge was held on the 22nd inst., at the Freemasons' Hall, Great Queen-street. The lodge was opened in due form, and the minutes of the last meeting read and confirmed. In accordance with a notice of motion by Bro. J. G. Marsh, P.M., as to the removal of this lodge, the same was adjourned to the next meeting, in the absence, through illness, of the seconder of such notice. There being no other business before the lodge, the same was closed in due form with solemn prayer, and the brethren adjourned to the banqueting hall. The usual loyal and Masonic toasts were given, and some excellent harmony was rendered by Bros. Farquharson, Miller, Smith, and several others, the brethren separated at an early hour.

THE GILION LODGE (No. 49).—On Thursday last the 18th inst., the members of this well-known metropolitan

Lodge, met at the Guildhall Tavern, Gresham-street, at 4 P.M. They were presided over by their W.M. Bro. W. A. Tharp, assisted by his principal officers, Bros. J. Miles, S.W.; E. H. Tipton, J.W.; and the assistant officers Bros. A. D. Peacock, S.D.; S. Smith, J.D.; H. Venn, I.G. The treasurer Bro. W. Monnery, P.M., and the able and indefatigable secretary Bro. J. H. Cox, P.M., were also at their posts. The stewards were Bro. A. Williams, Bro. T. Cargill. As this was the penultimate meeting of the lodge for the season, there was no work on hand, — a rare occurrence with the Gihonites. The lodge was opened up consecutively to the sublime degree, the lecture on the lodge board recited by Bro. Henry Muggeridge, P.M. This practice of having a "section" worked when there is time to permit of it, cannot be too much commended. It gives the novitiate, and in fact many old masons, an insight into the truly hidden mysteries of our ancient and honourable Institution. It teaches them that Masonry does not consist of a mere parrot-like gallop through the ceremonial routine of the three degrees, and that the mere possession of a P.M. jewel does not in any sense really constitute a brother a *Master* in the Craft. The section of the lodge board was given by Bro. Muggeridge in a manner, that fully brought home to his audience, the peculiar solemnity and pathos of the objects of the sublime degree. What rendered the delivery of the oration still more impressive, was that the orator felt and believed in the great moral truths he was enunciating to the brethren. Bro. Muggeridge having resumed his seat, some unimportant motions were mooted, discussed by Bros. Lacy, P.M., Linom, P.M., Monnery, P.M., Cox, P.M., A. Williams, and T. Cargill, stewards. The lodge was then resumed to the first degree. A sum of £5 was granted from the lodge funds for the benefit of the Tyler, Bro. Longstaff, who had the misfortune to fracture the small bone of his leg while attending his duties at another lodge. It is to be hoped that this example will be followed by other lodges to which Bro. Longstaff acted in the capacity of Tyler, so that he may be able to support himself and family until he is able to resume his duties. The visitors present were Bros. V. Pendred, Moira, 92, W. Wrenn, P.M., Victoria, 1056, J. B. Muriel, Britannic, 33, B. Smith, Cadogan, 142, H. Mandelkam, ditto ditto; J. B. Yeoman, Panmure, 715. Amongst the members present were Bros. J. Hillwell, P.M., Waterwith, P.M., N. Mills, I.P.M., Wolff, Roach, Steib, Baker, Newington, Lane, Keighley, &c. After a pleasant evening, the brethren separated at an early hour.

ST. GEORGE'S LODGE (No. 140).—This lodge held its usual monthly meeting on the 10th inst., at the Trafalgar Hotel, Greenwich, the W.M. Bro. Pook, was in his chair punctually, supported by his officers. The lodge having been opened, and the minutes read and confirmed, the only business to be transacted, the raising of a brother, was then gone through, the ceremony being most impressively rendered. It was unanimously agreed that there should be one or two summer meetings, the first to take place on the 11th June, at Bro. Edgingtons, Royal Standard, Blackheath. Some minor business having been got through, the lodge was closed, and the brethren adjourned to the banquet.

CANONBURY LODGE (No. 657).—A meeting of this lodge took place at Haxell's Hotel, Strand, on the 11th inst. Bro. Roberts the W.M., in the chair. The only business consisted of one initiation, which ceremony was performed by the much respected treasurer. The lodge was then closed, and the usual good banquet followed.

ROYAL ALFRED LODGE (750).—This excellent working lodge met on Friday, the 19th inst., as an emergency, instead of the 26th inst., that date being Good Friday, at the Star and Garter, Kew Bridge, Bro. Samuel May occupying the chair. The lodge being opened in due form, and the minutes of the last regular lodge and the emergency of Nov. last having been read and confirmed, the W.M. raised Bros. Brown, and C. N. Abbott, Bros. J. R. Wood and L. F. Chapin having answered the necessary questions in a satisfactory manner retired, and on their return to the lodge were passed to the second degree. A ballot having been taken for the admission of Messrs. W. F. Thacker, T. Burford, J. Tarling, and W. R. Allerof, which being unanimously in their favour, they were duly initiated in the Order by the W.M. in a very solemn and impressive manner. Bro. A. V. Box being proposed as a joining member, was balloted for and admitted. The brethren sat down to a very sumptuous banquet. After the usual loyal and Masonic toasts, that of the W.M. was repended to by him in his usual eloquent manner; in fact Bro.

S. May's working and presiding are too well known to require any special comment. The harmony on this occasion deserves especial notice. Bro. Gough played a capital selection on the violin; Bro. Reeves sang a comic song that received great applause; Bros. Burford and Willson contributing to the harmony with a very excellent accompaniment by Bro. Gough. The brethren after spending a delightful afternoon returned to town.

PROVINCIAL.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—A lodge of emergency and Master's lodge was held at the Masonic Hall, Regent-square, on Thursday, the 18th inst., when there were present Bros. T. Forbes, W.M., Emma Holmes, I.P.M.; Jas. Groves, J.P., P.Prov.S.G.D.; Simpson Armstrong, P.M.; W. J. Sive-wright, P.M.; J. J. Armstrong, S.W.; R. Ropner, J.W.; E. Alexander, Sec., &c., &c. The lodge having been opened in ancient form and with solemn prayer, Bros. King, Pearson, and Atley, who were candidates for the second degree, were examined and entrusted, and retiring for preparation the lodge was raised to the second degree. On their re-admission, they were severally passed to the degree of Fellow Craft. It was resolved, on the motion of Bro. S. Armstrong, P.M., that £3 3s. should be voted from the funds of the lodge towards the Zetland Testimonial Fund. Private subscriptions amongst the members were also collected towards the same object. There was an animated discussion as to subscribing towards the restoration of the church of St. Hildas, the grand old parish church of Hartlepool (founded by the de Brus family circa. 1120 A.D.), and on the motion of Bro. Groves, P.M., seconded by Bro. Emma Holmes, I.P.M., the sum of £10 10s. was generously voted towards that noble object. Two years ago the nave and aisles of the venerable collegiate church were restored at a cost of £2,500, and it is stated that the restoration and enlargement of the chancel will cost at least £1,500, towards which sum nearly £900 has been already subscribed. A worthy object, and worthy of the support of the descendants of the builders of a noble edifice. No other business being before the lodge, it was closed, and the brethren retired for refreshment.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—An emergency meeting of this lodge took place at the Royal Hotel on the 22nd ult. Present,—Bros. Newman, W.M.; Rix, S.W.; Bigley, J.W.; Geo. H. Ray, Sec.; Calthorpe, Eustace, Richardson, Coast, Kain, Buckwell, Middleton, Smith, Everett. The lodge being opened in the first degree, and the summons convening the meeting read, Colour-Sergeant Craig was proposed as a fit and proper person for initiation. The ballot being taken, which proved unanimous, he was afterwards initiated, and signed and received a copy of the bye-laws of the lodge, and then retired. The lodge was then opened in the second degree and afterwards in the third, when the questions appertaining to that degree were put round for the information of the brethren. The lodge was then closed to second, and afterwards to first degree, when Bro. Ridley kindly gave a lecture on the tracing board. The W.M. then put round the questions appertaining to the first degree, and nothing further having been offered for the good of Freemasonry in general, or the lodge in particular, it was closed in peace, harmony, and brotherly love.

COLCHESTER.—*United Lodge* (697).—The regular meeting of this lodge was held at the George Hotel. Present,—Bros. Newman, W.M.; Rix, S.W., *pro tem.*; J. S. Smith, J.W., *pro tem.*; Geo. H. Ray, Sec.; Calthorpe, S.D.; Eustace, J.D.; Middleton, Coast, Kain, Richardson, Buckwell, Kinloch, Curry, Gill. Visitors,—C. Saunders, No. 64, Killwinning, Canada; C. O. G. Becker, M.D., Angel, 51 (P.M.). The lodge was opened in due form in first degree, and the summons convening the meeting as also the emergency was read. A report was read stating the Board of General purposes had inquired into the character of Bro. Baxter and found it satisfactory. The ballot was then taken for Bro. Baxter and proved unanimous. The brethren next proceeded to the election of the W.M. for the ensuing year, and the W.M. was for the second time elected to fill the chair. Bro. Rix was elected Treasurer, and Bro. Witten, Tyler. The questions appertaining to the first degree were then put to Bro. Kinloch prior to being passed to second degree, which being

satisfactorily answered, he retired to prepare himself to be raised to that degree. The lodge was then opened in second degree, and the questions appertaining to it were put to Bro. Curry prior to his being passed to third degree, and being satisfactorily answered, he retired to prepare himself to be raised to that degree. The lodge was then opened in third degree, and Bro. Curry was raised to the sublime degree; the lodge was then closed to second degree, and Bro. Kinloch was passed to degree of Fellow Craft. Bro. Sydney Smith kindly gave a lecture on the tracing board in second degree. Proposed by Bro. Ray, seconded by Bro. Newman, W.M., that Bro. Chas. Saunders, No. 64 Kilwinning, be received as a joining member. Proposed by Bro. Gill, seconded by Bro. Newman, that Colour-serjeant Woodland might be allowed to enter his name as a candidate for initiation. The lodge was then closed to first degree, and nothing further having been offered for the good of Freemasonry in general, it was closed in peace, harmony, and brotherly love. The brethren afterwards sat down to a substantial supper, and retired at an early hour.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—An emergency meeting of this lodge was held at Freemasons' Hall, Halford-street, on Monday, 15th, when there were present,—Bros. W. Kelly, W.M. and D.P.G.M., in the chair; W. Pettifor, H. Kinder, and Dr. Buck, P.M.'s, and P. Prov. G.W.'s; W. Weare, P.M. and P. Prov. G.D. and Treas.; Stauley, S.W.; Stretton, P. Prov. G. Reg., J.W.; Crow, Sec.; Adlard, Burnham, Hart, Ride, Palmer, J. Wright, Smith, and J. E. Montague Finch. Visitors:—Bros. J. F. Klein, P.G. Steward, and P.M., No. 21, London; A. M. Duff, W.M. 523, and P.G.J.D.; Toller, S.W.; Buzzard, J.W.; Partridge, Mace, Wardle, Richardson, J. Harris, Challis, and Elgood, of 523, and C. Bembridge, Tyler. The meeting was summoned to ballot for, and to initiate three candidates, and to receive propositions. The lodge having been opened in the first degree, the ballot, on being taken, resulted in the unanimous election of George Pearce, Esq., M.D., and Messrs. Henry Thomas Porter, and Henry Tarratt, all of Leicester, and they were severally initiated into our mysteries. On the conclusion of the ceremony, the W.M. delivered the lecture on the tracing board of the degree, and the charge on initiation. A gentleman was then proposed as a candidate for admission into the Order, and the lodge was then closed, and the brethren adjourned to refreshment. In proposing the health of the novitiates the W.M. dilated at some length on the antiquity, the moral teachings, and the universality of Freemasonry, and after that "antique song," the "Entered Apprentice," had been sung by Bro. Bithray. P. Prov. G.Org., Bro. Dr. Pearce responded, stating that he had been agreeably surprised and greatly interested at the solemn nature of the ceremony which he had gone through and at all he had heard and witnessed on the occasion, and expressed his intention of becoming a zealous student of the Order. Bro. Crow delighted the brethren by his beautiful performance on the piano of "The Last Rose of Summer" with variations, nor should the excellent singing of several other brethren be omitted to be noticed.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 18th inst., the W.M. Bro. A. M. Duff, P.M. 166, and P.J.G.D., in the chair. There were also present the following brethren:—W. Kelly, P.M., and D.P.G.M.; Brewin, P.M., and P. Prov. S.G.W.; Toller, S.W.; Buzzard, J.W.; Sculthorpe, Sec.; Sargeant, S.D.; Bithray, P. Prov. G. Org. as J.D.; Chas. Johnson, P.M., P. Prov. S.G.W. Jersey, and P.G. Org.; Wardle, I.G.; G. B. Atkins, Steward; M. H. Lewin, and W. H. Lewin. Visitors: Bros. Hart and Palmer, No. 279, and W. Ratcliffe Bryan, 1,007. The lodge having been opened in the first degree, the minutes of the last lodge were read and confirmed. Bro. W. R. Bryan being a candidate for the second degree was duly examined as to his proficiency in the first degree, and having passed a satisfactory examination retired, when F. C.'s lodge was opened, and he was passed thereto. On the conclusion of the ceremony, the W.M. gave the lecture on the tracing board of the degree. A brother was due for the third degree, but not being in attendance, the lodge was closed to the first degree. Some financial business was discussed, and arrangements made for the work (the first lecture) to be done at the April meeting of the Lodge of Instruction connected with this lodge, and No. 279. The lodge was then closed, and the brethren adjourned to refreshment.

ROYAL ARCH.

METROPOLITAN.

ROBERT BURNS CHAPTER (No. 25).—A regular meeting of this chapter was held on the 22nd inst., at the Freemasons' Tavern. The chapter being opened in ancient form, the companions were admitted, and the minutes of the last meeting read and confirmed. A board of P.Z.'s having been formed, Comp. Nicholls was then installed as the M.E.Z., Comp. J. Codner as H., W. Goodyer as J., Lyon P.Z. Scribe E., Harrison P.Z. Treas. The ceremony of installation being very ably rendered, Comp. John Hemmings the I.P.Z. was then called before the chapter, and received from the hands of the M.E.Z. the P.Z.'s jewel, with an highly complimentary speech from the M.E.Z., as a mark of esteem for his many excellent qualities during his past year of office. There being no other business before the chapter the same was closed in ancient form, and the brethren adjourned to an excellent banquet. The loyal and royal arch toasts were given and responded to, in a manner worthy of this distinguished old chapter, demonstrating that Comp. Nicholls the newly M.E.Z. will prove a great acquisition to the chapter, and that the companions under his able presidency may look forward for a very prosperous year. There were several visitors: including Comps. De Grey, P.Z. 13; C. Hosgood, M.E.Z. 1,056, and J. Smith, 1,056.

METROPOLITAN CHAPTER.—*Brett Testimonial*.—A numerous meeting of the members of this chapter met on Tuesday last at the George Hotel, Aldermanbury, to form a committee on behalf of the above-named testimonial—when some forty or fifty names were added to that committee, the treasurer being our most excellent Comp. Buss, and Little as Hon. Sec. It is gratifying to the Comps. at large to hear from Comp. Buss the announcement that the subscriptions are being handed in liberally by the members, and that the names of the subscribers will be published in the FREEMASONS' MAGAZINE AND MASONIC MIRROR. As a proof of the many good qualities of Comp. Brett, we may observe that the most expert Royal Arch Masons are indebted to this worthy Comp. for their knowledge of Royal Arch and Craft Masonry.

INSTRUCTION.

MOUNT SINAI CHAPTER OF INSTRUCTION. — A meeting of this chapter was held at Mrs. Adams', Air-street, Regent-street, W., on Saturday, the 20th inst., the principal chairs being filled by Comps. C. Hosgood, M.E.Z.; Nicholls, H.; G. Smith, J.; J. Brett, P.S.; and Cottebrune, S.E. The ceremony of installation having been worked by the Comps., Comp. J. Brett then worked the third and fourth sections, assisted by the Comps. A wish was expressed that Comp. J. Brett should, on Saturday now next ensuing, work the Royal Arch jewel, and explain the banners, to which Comp. Brett, with his usual affability, consented. Comp. J. G. Marsh was then balloted for as a joining member, such ballot being in his favour.

LANCASHIRE (WEST).

LANCASTER.—*Consecration of the Rowley Chapter, No. 1,051*.—The Rowley lodge, although it has been established but a very few years, has already earned for itself a well merited reputation, and holds a high position amongst the lodges of the province of West Lancashire. We have now to record the formation and consecration of a Royal Arch chapter attached to this lodge. The ceremony of consecration took place on Monday last, the 15th March, at the Masonic Rooms, Athenæum, Lancaster, and by the appointment of the M.E. Prov. Grand Supt. was conducted by Ex. Comp. A. C. Mott, of Liverpool, P.M.P.Z., 248, Prov. G.S.B., who occupied the chair of Z., assisted by Ex. Comp. Busher, P.M. P.Z., 129, as H., and Ex. Comp. Kearns, P.M.P.Z., 241, as J. There were also present Ex. Comp. R. Wilson, J., 241; also present Comps. J. W. Baker, 241; J. C. Baker, 241; T. Welch, 241; J. L. Whimpray, John Bell, 129, and the Companions of the new chapter, viz., Comps. Dr. Moore, W. H. Bagnall, T. Mason, W. Hall, Dr. Mercer, and W. Barker. The chapter having been opened and the Companions assembled, Comp. Mott, as M.E.Z., called upon Comp. Moore, the acting Scribe E., to state the wishes of the Companions and the proceedings they had taken with respect to the chapter, also to read the petition and the warrant. The Companions of the new chapter then, at the request of the M.E.Z., signified their approval of the officers named in the warrant to preside over the chapter, and Comp. Kearns, in a very admirable manner, de-

livered the oration. The ceremony of consecration was then proceeded with, the principals designate carrying the corn, wine, and oil; Comp. Welch presiding at the organ. Immediately after the ceremony of consecration, Comp. Mott proceeded to install the principals as follows:—Comp. J. Daniel Moore, P.M., 1051, Prov. G. Supt. of Wks., as M.E.Z.; Comp. W. H. Bagnall, P.M., 281, as H.; and Comp. T. Mason, W.M., 1051, as J.; and the following officers were appointed and invested:—Comp. Hall, Scribe E.; Comp. Whittle, Scribe N.; Comp. Dr. Mercer, P.S.; add Comp. W. Barker, as Treas. The M.E.Z. then proposed a vote of thanks to Excellent Companion Mott for his services as consecrating and installing officer, and to Comp. Busher, Kearns, Wilson, and others who had rendered such valuable assistance at the ceremony. The M.E.Z. then proposed as honorary members of the Rowley chapter, Ex. Comp. Mott, P.Z., 241, Prov. G.S.B.; Ex. Com. Busher, P.Z., 129; Ex. Comp. W. Bramwell Smith, P.Z., 74; and Ex. Comp. Bowes, P.Z., 129, all of whom had rendered a great service in the formation of the chapter; and as joining members Comp. J. T. Whimpray, late of 350 Lancaster, and Comp. John Bell, of 129. He also proposed as candidates for exaltation:—Bros. J. M. Moore, 1051; F. Dean, P.M., 281; W. Storey, P.M., 281; Joseph Fenton, P.M., 281; Edward Storey, W.M., 281; and by dispensation as serving companion, Bro. Richard Taylor, 281. There being no other business before the chapter, it was closed in due form.

MARK MASONRY.

HAMPSHIRE.

HAVANT.—*Carnarvon Lodge of Mark Masters* (No. 62).—The annual installation meeting of this lodge was held on Tuesday, the 16th inst. The lodge was opened at six o'clock p.m., by Bro. Purnell, Assist. G. Dir. of Cers., the W.M., who afterwards resigned his chair to Bro. Binckes, G. Sec. Four candidates were introduced into the lodge, and were advanced to the degree of Mark Master Mason by Bro. Binckes, assisted by Bro. Trigg, S.W., and Bro. Purnell, acting as J.W. The feature of the evening then took place. Bro. Figg, who had been unanimously elected as W.M. for the ensuing year, was presented for installation, and he was accordingly installed in ancient form by Bro. Binckes, after which ceremony the usual salutations took place. The W.M. appointed and invested his officers, and the lodge was shortly afterwards closed, not, however, before a vote of thanks to Bro. Binckes for his kind attendance, had been unanimously passed. The brethren then sat down to a banquet well provided by Bro. Simpson, and upon the removal of the cloth, loyal and Masonic toasts were given and heartily received. The present makes the third occasion on which Bro. Binckes has attended to instal the W.M., and great thanks are due to him for undertaking on this account a fatiguing journey, and the resulting loss of time.

MASONIC FESTIVITIES.

GLASGOW.

CALEDONIAN RAILWAY LODGE (No. 354).

“‘Let Glasgow flourish,’ St. Mungo said,
As low he bent his reverend head.”

And well has Glasgow flourished, and of all the venerable institutions therein, none at present are more flourishing than the one which a successor of old St. Mungo first introduced into Scotland, and which, with Glasgow as its virgin fountain, freely flowed o'er Scotia's soil—viz., Masonry. And of the many prosperous Masonic lodges (lodges now being the speculative development from the old operative *fraternities*) in the Glasgow province none are in a more flourishing condition than No 354, which held its annual festival in the Prince of Wales' Hall on the 19th inst.

The large hall was beautifully decorated with flags, emblematic banners, and evergreens. Bro. W. J. Hamilton, R.W.M., presided, and on the platform were Bros. J. E. Wilson, P.M.; W. R. Thomson, D.M.; Dr. K. F. Paterson, S.M.; D. R. Spiers, S.W.; J. Crichton J.W.; A. A. Carmichael, Treas.; P. Sanderson, Sec.;

W. Smith, P.G.S.; R. Livingstone, R.W.M. Star, 219; J. Kerr, S.W. Lodge of Harmony, Belfast; R. Allan, J. Goodfellow, D. Campbell, and A. Randolph, 3bis. The platform was also graced by the presence of a large number of ladies. After tea had been served,

The chairman said: It is with unqualified pleasure that I find myself called upon to preside at a meeting where intelligence and beauty are so abundantly represented. The addition we have got to our numbers to-night in the persons of our lady friends not only lends enchantment to the view, but I can see that it also awakens feelings of more than friendship in some, and profound respect and admiration in all. Ladies, it is a custom we have among Masons to “hail” a brother when he comes to visit us. I cannot salute you in Masonic form. I can, however, address you, and bid you welcome, and, in the name of this lodge, I now do so. While congratulating ourselves on the presence amongst us of so many of our fair friends, we must not forget another cause of rejoicing—I refer to the prosperity of our lodge. In the annals of Masonry it is, as I know, without precedent. In members almost half a thousand men, who, for intelligence and solid genuine worth in all the relations of life, and for enthusiasm in Masonry, will bear favourable comparison with any lodge in the kingdom. Brethren, while admitting the intellectual ability and moral worth of the members of this lodge, I must say the knowledge of Masonry evinced by them is due altogether to the ability of the late officers, whose attention to their duties were unremitting, and in anything tending to promote the efficiency of this lodge they knew no weariness. Courteous in their intercourse with the members, and ready to communicate instruction to them, they exhibited an example worthy of all praise, and proved themselves workmen that need not be ashamed. Temperance, fortitude, prudence, and justice have distinguished them, and the propriety and dignity of their deportment have made them an honour to the fraternity. I trust the lodge will continue to maintain the high position it now proudly holds. The days of set speech making are fast dying out, and even, if endowed with powers of rhetoric equal to the task, it would be out of place on this occasion to trespass upon your time with an address framed on the orthodox plan from exordium to peroration, but rather would I strive to emulate the brilliant display of fervid eloquence which many amongst us enjoyed the melancholy gratification of listening to when paying our last tribute of respect to the memory of one whose seal in the cause of Masonry, whose noble virtues, and whose exalted position evoked such sentiments of sincere esteem as will remain a lasting record to keep his memory green in the present and future generations of our Craft. So much, and to the purpose, was uttered by the gifted orator in eulogising the rare merits of our lamented P.G.M. that words of mine would be but feeble echoes of an able voice; therefore, from the regretful past to the more immediate purpose of the present moment, permit to invite your attention to the programme provided for your approval, heartily wishing for all present the happy enjoyment of a pleasant evening's entertainment.

An excellent musical programme was gone through during the evening, the artistes being the Misses A. and J. Blair, and Brothers J. B. Clarke, J. Houston, W. Dunshoe, M. Mann, and W. H. Porter. Bro. A. A. Smith presided at the piano.

During the first interval the worthy P.M. Bro. James C. Wilson, was presented by the chairman, in name of the lodge, with a handsome silver tea and coffee service, a P.M.'s masonic jewel, and an emblematical jewel, as a token of the high esteem in which he was held by the brethren. Bro. Wilson in reply said—I have had the pleasure of attending many meetings, but never felt so overcome as now in my feelings. Since I joined my lodge I have felt that Masonry was a thing which if carried out tended to make a man better; there is also

the intellectual pleasure to be derived from the study of our beautiful ritual and ceremonies. Hitherto my time has been principally taken up in their practical working, but now I shall have more time as your P.M. to study their history and hidden meaning. In giving me this very handsome token of your esteem, which it shall be my pride to hand down to my children, I feel that I do not deserve it for what I have done, but I suppose you give it for what you still expect me to do. However, I shall always highly value it as the expression of your fraternal kindness. A word now to the ladies; they believe our meetings are social but not intellectual, that is a mistake, and your influence I am afraid causes many of our members to absent themselves oftener than they otherwise would, and the consequence is when they do come up, we find they have got so rusty, that they have forgot all they had previously learned, and we have therefore to teach them over again, which of course causes our meetings to be prolonged more than they otherwise would be.

This happy social gathering was closed with a grand ball. Altogether the re-union went off in the best possible manner.

Obituary.

THE LATE W. BRO. HENRY PULMAN.

W. Bro. Henry Pulman, who died at Teheran (Persia), on Feb. 3rd, aged thirty-five years, was one of the earliest members of the Oriental Lodge of Constantinople, the first lodge established in the empire of Turkey. He was initiated into Masonry in that lodge in 1857, and afterwards proved himself one of the most active and zealous of its members. His natural talent and quick discernment in no small measure contributed to render him a most efficient officer. He held successively in his mother lodge the offices of I.G., S.D., J.W., W.M., Secretary, and Treasurer, and on leaving the chair was presented with a Past Master's jewel. He was one of the founders of the Bulwer Lodge (No. 891), Constantinople, P. Prov. J.G.W. Turkey, founder and first M.E.Z. of the Oriental R.A. Chapter, 687, Constantinople; founder and first M.W.S. of the Leeson Chapter, Rose Croix, Constantinople; Mark M.M. Malta; a Knight Templar (Meletia Encampment, Malta), and member 30°. On his departure from Constantinople in 1864, the members of the Oriental Lodge, at a farewell banquet given in his honour, and to testify their affectionate regard, as also to mark their appreciation of the many services rendered by him to the cause of Masonry in Turkey, presented him with a handsome piece of plate. Bro. Pulman was a most indefatigable member of the Order. His exertions to further the interest of Masonry and secure its welfare were unceasing; distance, expense, the sacrifice of personal comfort, were no obstacles to him; his charity was most liberal and his integrity most strict. So anxious was he upon these points, that on leaving for a distant land, whence he was destined never to return he anticipated his subscriptions to the Oriental Lodge and the two Chapters to which he belonged by paying them to December, 1870. By his death the Order has lost a zealous supporter, the brethren a kind brother and steadfast friend—a loss felt and regretted by a large circle of friends and brethren. He was an affectionate husband, and a kind father. The deceased has left a widow and four young children to mourn a loss to them irreparable. The writer of this, as the first W.M. of the Oriental Lodge, had the honour of initiating Bro. Pulman into Masonry, and of afterwards co-operating with him in many of his efforts for the good cause, and is therefore anxious that this tribute should be paid to the memory of such a worthy brother, faithful companion, and true friend.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Monday, the 15th inst., a general committee of the Cheshire Educational Masonic Institution was held at the rooms of the Mersey Lodge (No. 477), No. 1, Hamilton-square, Birkenhead, to receive the reports and accounts for the past year, and for the purpose of considering seven applications for children to be placed on the foundation, and for the advancement in life of two youths, the sons of deceased Masons, who have been educated through the instrumentality of this institution. Bro. J. Woodcock, W.M. of the De Tabley Lodge, No. 941, Knutsford, presided, and amongst the other brethren present were:—Bros. J. P. Platt, Prov. J.G.W. Cheshire; E. G. Willoughby, P. Prov. J.G.W. Cheshire; J. A. Birch, W.M. 1,045; B. Cooper, W.M. 361; S. W. Wilkinson, W.M. 322; Richard Ackerley, J.W. 477; Edward Harbord, S.W. 477; J. B. Hignett, P.M. 537; R. W. Worrall, W.M. 721; J. Lorby, 537; S. Spratley, M.D., P.M. 537; A. Buck, W.M. 758; F. K. Stevenson, P.M. 537; T. E. Hignett, J.W. 537; T. Platt, P. Prov. J.G.D. Cheshire; W. Rigby, P. Prov. G. Purst. Cheshire; Joseph Brattan, Prov. G. Supt. of Works Cheshire; J. H. Johastone, Sec. 477; C. P. Nosworthy, Sec. 537; and Robert Gracie, W.M. 477. The accounts show that the year commenced with a balance of £139 1s. 8d. brought forward from 1867, and that the total income, including this balance, was £454 15s. 7d. Twelve children had been educated at a cost of £66 9s. 6d.; £240 had been funded during the year; and there is a balance of cash in hand at the end of the year of £36 14s. After investigation five of the seven applications for educational grants were acceded to; and substantial sums were voted for the advancement in life of two children who have finished their education and are about to be apprenticed. The existing grants to children at present on the foundation were renewed for twelve months. The bulk of the children were present, and their intelligent and cleanly appearance and cheerful demeanour was a source of unmixed satisfaction to the committee. The report of committee to the court of governors was read and adopted. It appeared that the institution now possessed over £1,000 of funded property, bearing interest at £5 per cent. The report made a strong appeal to the Freemasons of the province for further aid, and concluded by a feeling allusion to the death of Lady de Tabley, the wife of the R.W. the Prov. G.M. for Cheshire, who had always taken the warmest interest in the welfare of the institution, and the Masonic body in general. The proceedings terminated with a vote of thanks to the chairman, to Bro. Willoughby, the Treasurer, and to Bros. J. P. Platt and J. B. Hignett, the Hon. Secretaries.

PUBLIC AMUSEMENTS.

LYCEUM THEATRE.

The new play of *Life for Life*, by Westland Marston, Esq., to judge by the crowded audiences and repeated plaudits it receives every night of its representation is a genuine success. Miss Neilson's conception of the part is true to nature in every scene. Mr. Herman Vezin's acting was perfect. Bro. G. Jordan (in the character of Roderick) did full justice to a very difficult character; he looked and acted the part to perfection. Miss Minnie Sidney and Mr. Charles Coghlan are great acquisitions to the company. The scenery by the Messrs. Brew is very beautiful, and the dresses by Bro. S. May gives him great credit. Bro. E. T. Smith deserves great praise for the manner it is placed on the stage. At the end of each act all the characters were called before the curtain to receive the enthusiastic plaudits they so well deserved.

NEW QUEEN'S THEATRE.

Bro. J. F. Toole took his benefit at the above theatre on Friday last. So many persons were unable to gain admission, it was announced that all tickets would be available on the following night. On that occasion the theatre was crowded in every part. Bro. Toole received a perfect ovation.

On Easter Monday Bro. J. F. Toole has been engaged by Bro. J. Douglas at the Royal Standard Theatre, to perform several of his favourite characters, assisted by Messrs. H. Irving, Lionel Brough, and Miss Maria Simpson, late of the Strand St. James's Theatre. The prices will be as usual.

MEETINGS OF THE LEARNED SOCIETIES.

WEDNESDAY, 31st March.—Society of Arts at S.

LIST OF LODGE, &c., MEETINGS FOR WEEK
ENDING 3RD APRIL, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

METROPOLITAN.

Sunday, March 28th.

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

Monday, March 29th

LODGES.—Pythagorean, Lecture Hall, Greenwich; British Oak, Bank of Friendship Tav., Bancroft Place, Mile-end —LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Prosperity, White Hart, Bishopsgate-st.; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East.

Tuesday, March 30th.

LODGES.—Faith, Anderton's Ho., Fleet-st. —LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Albert Arms, Victoria-st., Westminster; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Euphrates, White Hart Tav., Bishopsgate-st.; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; City of London, Shepherd and Flock Tav., Bell Alley, Moorgate-st.; Royal Albert, White Hart Tav., Abchurch-lane; New Wandsworth, F.M. Ho., New Wandsworth. —CHAPTERS OF INSTRUCTION.—Robert Burns, Sussex Stores, Upper St. Martin's-lane; Mount Zion, White Hart Tav., Bishopsgate-st.; Metropolitan, George Ho., Aldermanbury.

Wednesday, March 31st.

LODGE.—Temperance—in-east, Private Assembly Ro., 6, Newby Place, Poplar. —LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-street, Mile End-rd.; Confidence, Sugar Loaf, Great St. Helens; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar.

Thursday, April, 1st.

LODGES.—Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Good Report, Radley's Ho., Bridge-st., Blackfriars; Lion and Lamb, City Terminus Ho., Cannon-st.; Ionic, Ship and Turtle, Leadenhall-st.; St. Andrews', F.M.H.; Yarborough, Green Dragon, Stepney; Crystal Palace, Sydenham; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms Ho., Lewisham; Perfect Ashlar, Gregorian Arms Tav., Jamaica-rd., Bermondsey. —LODGES OF INSTRUCTION.—Fidelity, York-shire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-st., W.; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Holly-bush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.

Friday, April 2nd.

LODGES.—Florence Nightingale, M.H., Woolwich; Hornsey, Anderton's Ho., Fleet-st.; St. James's, Leather Market Tav., Bermondsey. —LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury. —CHAPTERS.—Fidelity, London Tav., Bishopsgate-st., British, F.M.H.; Prince of Wales, Willis's Ro.; St. James's, High Cross, Railway Ho., Northumberland-pk., Tottenham.

Saturday, April 3rd.

LODGES.—St. Thomas's, Radley's Ho., Bridge-st., Blackfriars; Leigh, F.M.H. —LODGE OF INSTRUCTION.—Percy, Thatched Ho., Red Lion-st., Holborn. —CHAPTER.—Rose of Denmark, White Hart, Barnes.

SCOTLAND.

EDINBURGH.—*Thurs.*, April 1. Lodges: St. Andrew, F.M.H.; St. James's, Writer's-court. *Fri.*, Lodge: Celtic, Ship Ho. Chapter: Cannongate, Kilwinning; St. John's Chapel, St. John-st. —GLASGOW.—*Thurs.*, Lodge: St. Andrew's, J. Ray's, Castle-st.; Commercial, 19, Croy-pl. *Fri.*, St. Mungo, 213, Buchanan-st.; Shamrock and Thistle, 15, Main-st., Bridgeton; Clyde, 170, Buchanan-st.

IRELAND.

DUBLIN.—*Mon.*, March 29, Lodges: No. 153, F.M.H. *Tues.*, No. 6, F.M.H. *Thurs.*, Grand Lodge. —BELFAST.—*Mon.*, April 1. Lodges: Weir's, Davis-st. *Thurs.*, Harmony, Ma. Ro. —LONDONDERRY AND DONEGAL.—*Mon.*, March 29: Prov. G. Lodge. *Thurs.*, April 1. Lodges: Inch, M.H., Kernaghan, Inch; Kilkenny, Kilkenny; *Fri.*, Kilrea, Co. Kerry; Commercial, M.H., 2, Strand-rd., Londonderry.

[This information is extracted from the "Universal Masonic Calendar," and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

TO CORRESPONDENTS.

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

DNALXO.—Your communication will appear next week.

C. S. (Constantinople).—You will observe that your report appears in this issue.

EXCELSIOR (Wolverhampton).—We are obliged for the hint, and shall act with caution for the future.

J. N. (Glossop-road, Sheffield).—We refer you to Bro. Lauries' "History of Freemasonry," by perusing it you will have your query fully answered.