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LONDON, SATURDAY, DECEMBER 13, 1869.

## THE RITES OF FREEMASONRY.

A COMPILATION.

By Li. W. L.

Bro. Dr. Mackay defines "Rite" as a modification of Freemasonry, in which, the three antient degrees and their essentials being preserved, there are variations in the ceremonies, and number and names of the additional degrees. A Masonic Rite is, therefore, in accordance with the general signification of the word, the method, order, and rules observed in the performance and government of the Masonic system.

Pure Antient Freemasonry consists of but three degrees, but the ingenuity of some, vanity of others, and that morbid craving for distinction, so prevalent on the Continent during the last century, have added to these an infinite number of high degrees, and of ceremonies unknown to the original institution. Some of these lived only with their authors; others have had a permanent existence. A Master Mason is, however, acknowledged as such in all countries, and can visit the Symbolic Lodges of any Rite. The following are the more generally practised at the present time:—

The English (York).

The Antient and Accepted (Scotch).

The French (Modern).

The Swedish.

The Three Globes (Berlin).

Of the English system, which is adopted by some four-fifths of the Freemasons of the world,

little need be said. The act of union between the two Grand Lodges of England in 1813 declares that pure antient Masonry consists of three degrees, and no more, viz., those of the E.A., the F.C., and the M.M., including the Supreme Order of the Holy Royal Arch. This latter (the R.A.) is not, however, acknowledged as part of *Antient* Freemasonry in any other country. The degree was invented by the self-styled "Antient Masons" in the year 1770, and by them its recognition was successfully insisted on at the union. Since then many different rituals have been used in conferring it. Bro. How states that the present one was arranged by the Rev. Bro. Adam Brown, at the instance of the late Duke of Sussex, and that the object his Royal Highness had in view is apparent to every R.A. Mason who has attained the rank of Past First Principal. A Royal Arch chapter represents the great Sanhedrim, convened for the building of Zerubbabel's Temple.

The degree of Mark Master has no satisfactory status in England. Some lodges are under a recently established Grand Lodge of Mark Masters of England and Wales, whilst others still work under warrants derived from the Grand Royal Arch Chapter of Scotland. In the United States the degree is given preparatory to the Royal Arch.

Although in this country it has not long had a firm footing, the Antient and Accepted is undoubtedly the oldest of the modern Rites, having been established about the year 1700. The Supreme Grand Council for England and Wales and the Dependencies of Great Britain, was instituted in conformity with the general system of government adopted in France, the United States, Ireland, and other parts of both Continents, and comprehends the authority of the Antient Order of Harodim, which has existed from a very early period in this country. It does not interfere with Grand Lodge, Grand Chapter, or Grand Conclave; and, although not recognising the degrees vested under the latter bodies as part of the antient system, it does not forbid any of its members taking them. The Rite consists of thirty-three degrees; the three first are, of course, symbolic, and must be taken in England at all events in a regular Craft lodge. The 31°, 32°, and 33° are limited in numbers and administrative; of the remainder, only the 18°, or Rose Croix, and the 30°, or elected Knight Kadosh, are usually given *in extenso*, the intervening degrees being

conferred by *accolade*. Candidates have to swear allegiance to the Supreme Grand Council, and to promise to hold no Masonic intercourse in any of the Ineffable Degrees of Antient and Accepted Masonry with any except such Masons as are recognised by it as lawful and regular.

The Rose Croix is the most antient and generally practised of the historical degrees; it is found in all the principal Rites, and where it does not exist in name, its place is supplied by others, whose symbols do not materially differ from it. Of its origin nothing satisfactory is known; but its almost universal recognition in all countries favours the theory of its being of long standing. Its ceremonies are of the most impressive character, and eminently Christian. The ritual is remarkable for elegance of diction, and its teaching figuratively expresses the passage of man through the Valley of the Shadow of Death, accompanied and sustained by Faith, Hope, and Charity; and his final reception into the abode of life, light, and immortality. As may easily be imagined, to give this degree in the full perfection of its ceremonies, large chambers, and many accessories are required.

The Kadosh, or Knight of the Black and White Eagle is found in many Rites. As now given in this country it is purely a philosophical degree and no reference is made to the death of Jaques de Molay. By the Antient Constitutions of the Order, no Chapter of Knights Kadosh can be held, except under the immediate authority of the Supreme Grand Council, three of whose members must be present.

The French Rite (a modification of which "the Antient Reformed" is practised in Belgium), was established by the Grand Orient of France about the year 1786 to preserve the high degrees; for the purpose of simplyfying the system the number was reduced to seven, viz., E.A., F.C. (*compagnon*), M.M., elect, or first Order of Rose Croix Scotch, or second Order of Rose Croix Knight of the East, or third Order of Rose Croix. And the Rose Croix, the third degree, is conferred in a special chamber and in a very solemn and awe inspiring manner. The fourth, fifth and sixth have all reference to old testament history, and require several chambers for their illustrations. The seventh is identical with the eighteenth of the Antient and Accepted Rite.

The Sweedish Rite consists of twelve degrees. In 1811 the King of Sweden established the

*Order of Charles XII.*, an Order of Knighthood to be conferred only on the principle dignitaries of the Masonic Institution in his dominions. The number of knights is twenty-seven, and the King is the perpetual Grand Master.

The Grand Lodge of the Three Globes at Berlin for a long time practised only the three primitive degrees of Craft Masonry; it afterwards adopted seven higher ones, which are governed by an Inner Orient, elected by the Grand Lodge.

The *Gross landes loege von Deutschland* adopts the Swedish system, whilst the *Grosse Loge des Ehlektischen Frimaurier bundes* of Frankfort on the Maine, acknowledges only the three Antient degrees; although tolerated, this Grand Lodge has no legal *status*, as a decree of 1798 prohibits all secret societies in Prussia, except Masonic lodges hailing from either of the three Grand Lodges "The Three Globes" "Germany" or "Royal York."

In 1864 was established the *Verein Deutscher Freimaurier* the sole (but unrecognised) central Masonic body of Germany. Its aims are to re-establish Freemasonry in its original purity, to form a united Grand Lodge of Germany, and to promote the creation of a central Masonic authority for the Universe.

The Royal Order of Scotland is perhaps the only genuine Order of knighthood in connection with Freemasonry. It is said to have been founded by King Robert the Bruce in 1314 to reward the Masons who fought for him at Bannockburn. It was revived at Edinburgh during the last century, and to preserve a marked distinction between it and Craft Masonry, it confines itself entirely to the degrees of Heredom and the Rose Cross. Its ritual breathes the purest and most catholic christianity. The Order is confined almost entirely to Scotland, (though it has Prov. Grand Lodges in other countries), and only Royal Arch Masons are admitted who are registered in the books of the Grand Chapter. The Religious and Military Order of Knights Templar was established in the beginning of the 12th century to protect pilgrims in Palestine, and to guard the Holy Sepulchre at Jerusalem. It still exists as a variety of High Grade Freemasonry in Great Britain and the United States.

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THE Ill. Bro. Oppert, 33°, the distinguished Orientalist, has proceeded, we understand, on a journey to the East for literary purposes.

## THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. BUCHAN, P.S.W. No. 3 bis, and  
Grand Steward, Grand Lodge of Scotland.

(Continued from page 463).

From the foregoing "Articles and Regulations" we would seem to be warranted in stating that the year 1825 saw the first step taken for the adoption of Speculative Freemasonry in a formal manner by the Glasgow Freemen Operative St. John's Lodge. Before that date they met occasionally, and held a festival on St. John's Eve, at which the crystal did not always come off scathless, as per an account I once saw, of date about 1813 or thereabouts, which account for expenses incurred at lodge festival the Deacon of the Incorporation authorises the Collector to settle. Again, as per page 404, we see the lodge marching at a procession in 1792. However, generally speaking, their meetings were few and far between, and they do not appear to have taken very kindly to Speculative Masonry. Then if their "entry" consisted in anything more elaborate than the mere giving of the word with a promise to keep it secret, I do not know who would conduct the ceremonies unless they were worked by brethren of other lodges, for it is a fact that I have often wondered at, that, although amongst the brethren of Glasgow St. John's Lodge you may get some of the best practical operative Masons in the kingdom, yet I never saw or heard of one of them working the three degrees; while out of all the members *in toto* I can only as yet learn of three who have ever wrought the three degrees, viz., Bro. J. B. Walker, P.M. (Painter), Bro. James M'Millan, S.W. (Smith), and one of the Past S.W.'s, who has wrought all the ceremonies. And it is within the last five years these began to work. Bro. Walker was R.W.M. during 1866.

Such a circumstance is worth thinking over in connection with the sort of ceremony practised in the old operative lodges before 1717. In fact, it all goes to prove what I have already stated, viz., that "making Masons" before 1717 was a very simple process, and a process which when practised by masons, was something similar to the process practised by smiths, joiners, shoemakers, painters, plumbers,\* &c. And had it not been for the concoc-

tion of Speculative Masonry by Desaguliers and Co., we would have heard no more of Free-masonry now than we do of Free-tailorery, Free-weavery, or any other such ideas.\* However, to proceed with the minutes.

"At Glasgow, the sixteenth day of December, eighteen hundred and twenty-five. Convened—The Master, several of the Office Bearers, and a number of the members of the lodge, the whole having been warned to attend, as was verified by the officer. A number of members paid their quarter accounts, as per roll book.

"The lodge then proceeded to the election of Office Bearers, when the following choice was made, viz.:—

James Scott, G. Master.  
James M'Guffie, Last Master.  
Archd. Johnstone, Deputy Master.  
James Torrance, S.W.  
Wm. Aitken, J.W.  
A. Scott, Treasurer.  
John Hamilton, G. Steward.  
James Cranston, S. Steward.  
Robert Aitken, junior, J. Steward.  
George Young, Secretary.  
John Marr, } Jr. Stewards.  
John Watt, }  
James Baird, Tyler.

"The meeting resolve to meet for the purpose of celebrating the anniversary of St. John on the 27th inst., and appoint the Secretary to give notice accordingly. Farther, the Master, Treasurer, Grand Steward, and Senior Warden are appointed as a committee to provide a canopy for the Master's chair, the expense of which, however, is not to exceed five pounds sterling."

James Scott.

"At Glasgow, the fifteenth day of December, 1826. Convened. The Master, several of the Office Bearers, and a number of the members of the lodge, the whole having been warned to attend,

\* Those who indulge in dreams about the mysterious sciences (!) taught in pre-eighteenth century Masons' lodges only retail the groundless fancies of a heated imagination. While those who assert that the Masons occupied a higher position in the public estimation than any of the other crafts are mistaken. The old weavers used to carry a pretty high head, and Edward III. of England joined the "linen-armourers;" and if it were properly looked into, in a truthful manner, we would find that the operative masons some centuries ago were no greater geniuses than they are at present. In fact, the question is open to investigation whether the progress of the art of building, say in Britain *e.g.*, has or has not kept pace with the progress of the other arts.

\* Some of the customs of the plumbers are more honoured in the breach than in the observance of them.

as was verified by the officer. A number of members paid their quarter accounts, as per roll book. The lodge then proceeded to the election of Office Bearers, when the following choice was made, viz. :—

James Scott, G. Master.

David Niven, P. Master," and the rest of the names are given, after which "The meeting resolve to meet for the purpose of celebrating the anniversary of St. John on the 27th inst., and appoint the Secretary to give notice accordingly."

James Scott.

The next minute, dated 20th December, 1827, is almost an exact repetition of the former, James Scott being still "G. Master."

The next minute, dated 19th December, 1828, is very similar, James Scott being still Master, although some changes take place in the other officers. And "there was collected of quarter accounts the sum of four pounds six shillings. In the absence of the Treasurer, that sum was paid over to the Grand Master." The festival is agreed to be held on the 29th.

On August 4th 1829. "John Stirling, son of the late Allan Stirling was initiated a member, having paid the treasurer the usual fine."

On 11th August 1829. "William Whitelaw son of James Whitelaw, Thomas McGuffie son of James McGuffie, and William Broom son of Alexr. Broom were all admitted members of the lodge having each paid the ordinary entry money and been duly qualified. It was stated by the R.W.M. that he had seen Dr. Cleland\* and it was requested by him that the lodge would send twelve members such as were present at laying the foundation stone of London-street, to attend in the body of the Grand Lodge in the procession at laying the foundation stone of the Hutchesontown Bridge. The R.W.M. also stated that it had been requested by the Dr. that the lodge would attend, and take its situation as formerly in the said procession. The meeting agree to both of the above requests, and appoint a general meeting to be held in the Trades' Hall, on Friday first at 7 o'clock for general business."

"James Scott."

The next minute on same page is dated 29th August 1833, (which therefore jumps over four years), and it says, "Convened, Deacon Taylor,

and a great number of members of the Incorporation of Masons, and also of the Freemen Operative St. John's Lodge; the whole having been warned by the Officer of the Trade and Tyler of the lodge. It was stated that the present meeting had been called to consider whether the lodge should attend and walk in the procession at laying the foundation stone of the new bridge across the Clyde at the foot of Jamaica-street. And the meeting having taken the subject into consideration, it was unanimously agreed that the lodge shall join in the procession, provided the lodge shall occupy the place formerly assigned to them on previous occasions of the same description, and authorise Deacon Taylor\* to communicate this resolution to Dr. Cleland accordingly. The meeting is adjourned till to-morrow night at 7 o'clock, when it is agreed to open the lodge to elect Office-bearers, receive and initiate new members."

(To be continued.)

## HOW I SPENT MY FIVE WEEKS' LEAVE.

*Being a Journal kept during an Excursion to Syria and Palestine in the month of May, 1868.*

(Continued from page 468).

### LEAVE MALTA—UPPER BETHORON TO JERUSALEM.

After luncheon I go to see the Protestant Church, which is very nice indeed, and call on the clergyman, a very civil, good man, who is busy working at an Arabic Bible. The bishop is away at Nabulus. I then go round on the top of the city walls, from the tower of Hippicus on the west, along the north wall and down the east side as far as the Haram area, which we overlook, and hence get a capital view of the site of the fortress Antonia, and the great fosse, called by the monks Bethesda. I advise anyone to take this walk round the ramparts, which will give a good idea of the geography of the place. Bro. Warren dines with us in camp, and after dinner we have a chat on old times, when we were quartered together at Gibraltar. Freemasons will be glad to hear that he is striving to establish a lodge under English rule, in the sacred city, the petition for which I signed, as an old P.M. Next morning I hurry off to obtain my pilgrim certificate, from the

\* Author of "Annals of Glasgow" in which (vol. 2, page 485) occurs the "translation" of the pretended Malcolm Canmore Charter.

\* From his position as "Déacon" he would thereby be supposed to have more more effect than if he were simply Master of the lodge.

so called "Custodian of the Holy Land" at the Latin convent. A pinch of snuff delights the heart as well as the olfactory nerves of the old monk, and he takes me to the roof of the convent, whence there is a delightful view. I have to hasten back to camp, as we start at ten, when we mount and ride down the valley of Jehoshaphat, and sweeping round under the Mount of Olives, we pass the spot where our Lord, coming in triumph from Bethany after raising Lazarus, met the crowd pouring forth from the city to meet him. A short ride brings us to Bethany, the home of Martha, and Mary, and Lazarus. On the little hill "over against us," are the remains of a village which surely must have been where the disciples found the "ass tied." A woman drawing water at the ancient well offers me drink in the old scripture fashion, but, she follows it up by a demand for bakshish, which I fancy they did not do in the old days! This constant demand for bakshish is the bother of our lives; from morn till night one hears nothing else. Ask a man the way, he does not know, but instantly puts out his hand, and demands bakshish. Every little naked child pesters you for it, every Turkish official, the sheik of every Arab village through which we pass, the monks of every convent, our Arab guard, the boy who holds your horse, those who did not! all consider themselves entitled to bakshish, and will take no denial! However I do not grudge my bakshish for a drink at the well at Bethany, and having satisfied the woman's importunity, I have leisure to sit and think of the spot and its history. As we have to wait till the rest of the party come up, I pass the time in writing the following lines:—

## BETHANY.

Say! can there beat a heart so cold—  
Lives one who bears the Christian's name—  
Can gaze upon this village old  
And not experience galling shame?

'Twas here the Lord of Life was wont  
To wander at the twilight hour,  
Grieved at the stubbornness of men,  
And wearied by the tempter's power.

And here full oft in converse sweet  
With Mary and with Martha, He  
Passed many an hour; Ah yes! 'tis meet  
To ponder here in Bethany.

Here, grieving for her brother's loss,  
See Martha stand with tearful eyes;  
See! at the Son of God's command—  
"Lazarus come forth"—the dead arise.

See this triumphal journey hence,  
Escorted by the shouting crowd;  
"Did they not cry" (the Saviour says)  
"Themselves the stones would cry aloud."

But harder than the stones their hearts,  
For—though His works they plainly see—  
They crown Him with a crown of thorns,  
They scourge and hang Him on a tree.

But 'ere this shameful deed is done,  
Before He can be betrayed be,  
He institutes the sacred feast,  
"Do this in memory of Me."

No vestments gay, no tinkling bell,  
No tawdry tinsel pomp was there,  
Cope, chasuble, nor incense spell,  
But simple faith, and fervent prayer.

Yet once again the Saviour comes,  
When all is past on Calvary,  
He shews His wounded feet and hands,  
Then leads them out near Bethany.

And there before their wond'ring eyes,  
Vanishes, with a blessed word  
Of promise one day to return;  
Yea! "even so, come quickly, Lord!"

We now take a steep cross-country cut to the Bethelhem-road, getting a magnificent view of Jerusalem, from the south, which is, I think, the best we have yet had, as we so distinctly see the different parts of the city, Zion, Moriah, the Tyropean, the fine new Russian convents on the left, the valleys of Hinnom and Jehoshaphat, and on the right the Mount of Olives. Reluctantly turning our backs on the Holy City, we soon pass the tomb of Rachel, a small domed building by the wayside, and which is interesting as one of the few undisputed sites. "Rachel died, and was buried in the way to Ephrath, which is Bethlehem." This was some thirty centuries ago.

Leaving the Pools of Solomon—immense reservoirs—on our right, we ride into the pretty village of Bethlehem, where we are nearly torn off our horses by the crowd of men and boys, who are fighting for the honour of holding them. We are next regularly mobbed and bullied to buy carved mother-of-pearl shells, rosaries, crosses, etc. Carving these things seems to be the only employment of the people. I never met with such persevering pestering *touts*! One really can hardly get along, as they pull your sleeves, coat-tails, and whatever they can to attract attention; twenty grimy hands are thrust into your face at once, each containing a shell or some such thing, while its owner shouts "How much?"

"Kombeeong?" "Quanto?" as they guess us to be English, French, or Italians. They have picked up from travellers a few words in all sorts of languages. These people always ask five or six times as much as they will take. We are glad to escape from them, and take refuge in the convent, where we sit and rest awhile before going to see the sights of this hallowed spot, which, though "little among the thousands of Judah," is equalled by none in sacred interest. It is prettily situated on a narrow ridge, and below the village are steep terraced slopes, covered with olives, vines, figs, and other trees to the bottom of the valley.

The most conspicuous building is the Church of the Nativity, with the Latin, Greek, and Armenian convents round it. Below, in the fields of Boaz, was it that Ruth gleaned: close by did David tend the sheep of his father, "Jesse the Bethlehemite," and it must have been in these fields that the shepherds were abiding with their flocks by night (as they still do) when "the glory of the Lord shone round about them," and an angel proclaimed the "good tidings of great joy," (Luke ii. 8-18.) Here was David anointed by Samuel, and, more than all, this was the birthplace of David's greater son. Few, if any, of the traditional holy places are so probably true as the cave and stone trough, shown as the stable in which our Saviour was born, and the manger in which he was cradled, and which have been honoured as such since the second century. The grotto is to my mind, however, completely spoilt by the gold, silver, silk, tapestry, absurd pictures, and other follies, with which the place is filled, which prevent our seeing the natural rock; the overpowering smell of lamps and incense soon drives us out of the place. We visit the study of S. Jerome, where that celebrated man passed most of his life, and the noble basilica erected by the Empress Helena, A.D. 327. We then proceed to the Milk Grotto, said to be the cave where the Virgin and Child were hidden during the massacre of the Innocents by Herod. The whiteness of the rock is attributed to some drops of the Virgin's milk on it, and women who are nursing make pilgrimages in order to possess a little bit of the stone, which they believe miraculously increases the supply of milk! There is a small chapel in the grotto, and I saw several women with babies kneeling before the altar.

We now push on to Mar-Saba, where we are to

encamp. This is a wild extraordinary place, the convent buildings being perched on the very edge of a precipitous ravine, and extending down the sides of it, wherever a ledge can be found to which bricks and mortar can be made to cling. These cliffs are in some parts about 250 feet high, and both sides of the ravine are honeycombed with grottos made by the hermits, who once swarmed here to the number (it is said) of ten thousand. At present their cells are infested with centipedes; I never saw them so numerous elsewhere. The whole aspect of the place is that of barren desolation. The monks belong to the Greek Church, and look a dirty, lazy set; they sleep all day, and towards evening turn out like rabbits from a warren. They never eat any flesh, but live pretty well, as far as it is possible to do so on vegetable diet. They look wretched and unhealthy. One old fellow came up and listened to us talking for some time. Again and again he seemed as if going to speak, but did not. At last, like Enoch Arden,

"His long bounden tongue  
Was loosen'd, till he made us understand."

And he began to speak very fair English. He told us that he had been for thirty years a sailor, and had served for five years in one of Green's ships; had been in England "plenty;" had afterwards been captain of a small Greek vessel; but he would not tell us why he became a monk, and I could not divest myself of the idea that he had committed some horrid crime, and was working off his remorse in this melancholy spot. The monks present us with some excellent lemonade and coffee, but gives us to understand that we have to pay a bakshish of two francs a piece! which I thought rather extortionate on the part of the reverend brethren, as we were twelve in number.

(To be continued.)

## UNIFORMITY OF RITUAL.

By Bro. HENRY MELVILLE.

The Grand Lodge, on the recommendation of Bro. J. Stevens, has ordered a committee of Past Masters to inquire into the merits of the respective systems of working now in practice; and to report, with such recommendations as they may think necessary to prevent deviation from the established mode, such variation being improper according to the Constitutions of Masonry.

What are the working constitutions of Masonry? If the Grand Lodge is in possession of these constitutional workings, there can be no necessity for a committee of inquiry, for the command of the Grand Lodge ought to be sufficient to enforce the constitutional practice. There are some 350 Colonial Lodges working under English warrants; all the brethren of these lodges fancied that their authority was the Grand Lodge itself, but now it will surprise them to find that the parent stem is no constituted authority, and that it has authorised a committee to inquire into the ceremonies of Masonry now prevailing.

It is an admitted fact, that Masonry of this age is not what Masonry was formerly; indeed, very considerable changes have taken place during the lives of the elder brethren, and unless some check be given to the evasions and innovations, every lodge will have its own especial working, and thus each lodge will shut the door to all the other offsprings of the same parent. The alterations that have been made are not so much in the symbolism as in the tradition; for instance, the pedestal has not yet proceeded to the west—the cable has not been converted into a patent chain cable, nor has the slipper been improved into a wellington boot. No, it is the oral portions of the ceremonies that have been tampered with. Masonry ought to be like the Medeian and Persian laws, unalterable. Masonry formerly was monarchical, but from causes now unknown it is creeping fast into democracy. Every Master of a Lodge in England now believes his own knowledge of the rites and ceremonies of the Order to be equal, if not superior, to the knowledge possessed by the members of the Grand Lodge collectively. Unfortunately, too, there are writers endeavouring to deprecate the Order by attempting to prove that Masonry is not of ancient and sacred origin, but of modern invention. The most endearing influences of Masonry are its solemn ceremonies and its sacred antiquity. Instead of Masonry being derived from the builders of Solomon's Temple, these enemies of the Order endeavour to prove that one Elias Ashmole, a quack astrologer of the 17th century, was the inventor. Reason naturally asks what object could any one man have in instituting such an Order. What could an astrologer mean by the sacred obligations—the pedestal, the cable, and the slipper—these have nothing to do with astrology! Had Ashmole been a priest, and had he lived centuries before the age attributed to him, Ash-

mole might then have founded the Order, if he were assisted by his clerical brethren, but then there must have been some object in view, some end to be attained. Learned clericals would not have introduced a cable or a slipper as symbols in sacred mysteries, unless there was some occult meaning. Ashmole, if he invented modern ritual Masonry, ought at least to have instructed his pupils from whence these symbols were derived. What an idiot must Ashmole's first apprentice have been to learn by rote the lengthy formula of the first degree, and how overpoweringly ridiculous must the lodge have appeared when Ashmole himself represented the W.M., the Tyler, and all the officers? Masonry was and still is a mighty engine, not easily set in motion, and its movements are slow in proportion to its magnitude—any sudden alteration in its working machinery would throw the ponderous fabric out of gear. Suppose the committee were to consider that the W.M. representing the rising sun was partaking of Sabeism, and were to recommend that in future the Master's symbol should be the moon; that the pedestal should be in the west, and that the slipper should be introduced as a neat walking shoe fitting the foot, why every Mason would laugh at such absurdities, just in the same manner as would an astronomer laugh were queer shaped old Argo Navis converted into a screw steamer. Before leaving Ashmole, let him show himself in his true colours; fortunately, he has written his own memoirs, or rather his own life journal.

"1645, Oct. 16. 4 *Hora*, 30 minutes *post meridian*, I was made a Freemason at Warrington in Lancashire.' Is this the man that invented Masonry, that ordained among Masons there should be no *ante* or *post meridian*?

"1653, May 13. My father told me in syllables the true matter of the philosopher's stone, which he bequeathed to me as a legacy." Has Ashmole bequeathed the philosopher's stone to the Masons?

"1681, April 11. Hung three spiders about my neck, and they drove my ague away." Will any brother with an ague try the same remedy?

"1682, March 10. About 6 *post meridian* received a summons to appear at a lodge to be held the next day at Masons Hall in London. Went the next day and was admitted into the fellowship of Freemasons; was senior fellow among them, it being 35 years since I was admitted. We all dined at the Half-moon tavern in Cheapside, at a noble dinner prepared at the charge of the new Accepted Masons." Ashmole, throughout his journal seems to have thought much more about the feasts of the astrologers, and his bodily ailment, and his physis, than he did about any other matter.

Masons are beginning to inquire for the knowledge that, during the ceremonies, they are pledged not to divulge, and nowhere can they obtain satisfactory answers. The Grand Lodge does not pretend to possess any of the mysteries, and now it is confessed that the Grand Lodge does not know what is the proper ritual. The Duke of Sussex when he was Grand Master, often expressed an opinion that there were important secrets connected with Masonry, and this he knew by virtue of his office; what they were he knew not. The present Grand Master does not believe there are any mysteries veiled under the symbols and allegories, and has expressed himself that Masonry is merely a charitable Institution. Beautifully is it set forth—

"When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret."

Though charity should be without ostentation, nevertheless it does not require obligations to be offered on bended knee, in order to become members of a secret charitable society. Nor does public charity deserve so heavy a penalty. Cannot a man constitutionally give relief to a fellow creature without having undergone the ordeals incurred at the time of initiation.

The object of Masonry originally was evidently to promulgate oral knowledge of some kind among a certain class of men, the knowledge must have been most valuable, or the obligations regarding secrecy would have been unnecessary. That it was classic or scientific is evident, for none but scholars who could write their own names could be admitted into the Order. On the ceiling of the old Grand Lodge in Queen-street, were the pictured constellations of the zodiac, and the celestial and terrestrial globes were part of the furniture. The Building Committee destroyed the celestial land marks, and the "heathenists pictures" are no longer to be gazed at by initiated brethren. Astronomy was the matrix of knowledge. Whenever educated men congregated, any initiated brother could commune with them and receive brotherly welcome, the certificate proved that the holder was worthy of the confidence of the chief rulers, and might be trusted. The certificate was a powerful letter of introduction. What it has now become, ask any colonial brother.

It is proposed, and certainly it would be desir-

able, that there should be one system of working, but before the committee proceed to business it would be advisable to apply to the Grand Lodges of Ireland and Scotland for their co-operation in deciding upon some regular code of ceremonies which should be universal. As matters now stand, the committee are to decide on the proper working. But what lodge is to be selected as pattern for all the others? What is to be the test to decide the established mode? Are the W.M.'s of England to present themselves before the committee for examination as to their "respective systems of working?" Are the 350 Colonial lodges to send their Masters to England for instruction? Superior as English Masons fancy themselves, it is questionable whether the committee could do better than search the Antipodes for a pattern lodge for English Masons. For instance, Masonry in New South Wales and Tasmania is of the old school—probably not the least alteration has taken place in the working for the last fifty years. Brethren there do not constitute a Masonic trading society. Brethren there have no expectation, nor do they desire any of the bribes of cheese parings or sops in the pan from the Grand Lodges under whose warrants they are working. Suppose the committee come to a decision as to what is constitutional Masonry; in what manner is it to be made known, and in what way are the precepts to be enforced. Are printed circulars to be forwarded? If so, what about the O.B.? Had Mark Masters retained their primitive duties, the ordinances of the Grand Master could have been made known throughout the world without the least danger of discovery by the uninitiated. But the Grand Lodge, in its wisdom, does not acknowledge the Mark Master's degree!

It has been shown under the "Masonic Celestial Mysteries," that theoretical Masonry is pictorial astronomy, and that modern operative Masonry is derived from celestial Masonry. This has been certified to be true by one of the chief officers of the Grand Lodge. Why then not fully examine and test the celestial laws by which the Masonic mysteries are interpretable, and if they were so tested the differences of opinion as to what the ritual ought to be would be at an end: and by a new character for the Mark degree, the true knowledge might be promulgated to every lodge on the earth's surface. Masonry would then be a universal system of morality, veiled in allegory, and illustrated by symbols.

## MASONIC NOTES AND QUERIES.

## BRO. MELVILLE AND THE CONJUNCTION OF THE PLANETS (page 448).

If Bro. Henry Melville could show, say within 59 minutes of a degree, when the *first* conjunction of his pretended "Masonic Celestial Mysteries" with historical consistency or astronomical reality will take place, then I might try to answer him within *one* "minute of a degree" when the "next conjunction of the planets will take place."—W. P. B.

## BRITANNIA.

It is said the figure of Britannia was introduced into our copper coinage in the reign of Charles II., who was deeply enamoured of the beautiful Miss Stewart (afterwards Duchess of Richmond), and who prevailed on her to sit for the model to Philip Roteri. Is not this explained by Bro. Henry Melville as a Masonic Celestial Mystery?—REITAM.

## LODGES AS SEMINARIES.

What authority is there for asserting that in the beginning of the 17th century, in the time of Inigo Jones, "Masonic lodges were now instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools?"—W. P. B.

## THE GORMAGONS AND THE FREEMASONS.

In "Notes and Queries" for November 20th, Mr. Pinkerton observes—"I consider that the words, A.N. REG. may refer to the date of the foundation of the ancient Order (of Gormagons) in the reign of Queen Anne (obt. 1714), some years previous to that of the nearly as ancient Order of Free and Accepted Masons, who only date from a meeting held at the Apple Tree tavern, in Charles-street, Covent Garden, in February, 1717."—PICTUS.

## MASONIC SCIENCE.

Just at the time when Masonic credulity is strongly attacked in the outer world, its manifestations in the inner world are none the less prominent. Your pages are illuminated with the lucubrations of Bro. Henry Melville, from Tasmania, and your pages have given demonstration that he has many admirers. I have lately learned that this planet of celestial mysteries has got at least one satellite, a Mr. Daniel Smith, who has also come from abroad to give us the results of fourteen years study in the discovery of the primæval alphabet, which deciphered all the undeciphered inscriptions. His pamphlet is prefaced with a woodcut entitled the Key to Freemasonry. Mr. Daniel Smith is not a Freemason, as Bro. Melville is, but he has also unlocked the secrets of Freemasonry, which he does not know, and he affirms that he has the assent and patronage of Bro. Melville. The puzzle to the unbelieving is that Bro. Melville does everything by the stars, and Mr. Daniel Smith by the primæval alphabet.—STUDENS.

## BRO. HENRY MELVILLE AND REITAM.

I trust ere long to have the pleasure of seeing Bro. Melville—that is, if he will permit me to do so. I am always eager to receive instruction and to obtain knowledge, and in this case I shall be doubly so. In any case, Bro. Melville and myself may agree to differ.—REITAM.

## THE TAILORS AND THE FREEMASONS.

In "Notes and Queries" for November 27th, Mr. Pinkerton quotes the following burlesque advertisement, taken from the *Daily Journal* newspaper:—

"Friday, Dec. 24, 1725.

"The Brethren of the Shears and Shopboard are hereby informed that their whimsical kinsmen of the Hod and Trowel, having (on new light received from some worthy Rosicrucians) thought fit to change both their Patron and day, and unexpectedly taken up our usual place of meeting: The Worshipful Society of Free and Accepted Tailors are desired to meet on Monday next, the 27th instant, at the Folly on the Thames, in order to choose a Grand Master and other officers, and to dine.

"You are desired to come clothed and armed with bodkin and thimble."

PICTUS.

## CALIFORNIAN MASONRY.

At the last Masonic conference in San Francisco there were representatives of no less than 190 lodges.—ANGLO-AMERICANUS.

## SAIGON.

Merchant captains in Cochin China will find a new French Lodge at Saigon, called Reveil de l'Orient. The officers are Bros. Charvein, Nairac, and Topin.

## THE DOUBLE-HEADED EAGLE.

The origin of the use of the eagle on national and royal banners may be traced to very early times. It was the ensign of the ancient kings of Persia and Babylon. Although the Romans used other emblems for camp standards, yet in 102 B.C. Darius ordained that the eagle alone should designate the legions as their ensign, and confined the use of the other figures to the cohorts. After the division of the Roman empire, the emperors of the west used a black eagle and those of the east a golden one. Since the time of the Romans almost every state that has assumed the designation of empire has used the eagle as its ensign—*par exemple*, Austria, Russia, Prussia, France, and Poland. The double-headed eagle signifies a double empire, and is used by the emperors of Austria, who claim to be the successors of the Cæsars of Rome. In this case it is the eagle of the Eastern Empire united with that of the west, typifying the "Holy Roman Empire. Charlemagne was the first to make use of this emblem, for when he became master of the whole of the German empire, he added the second head to the eagle A.D. 802, thus denoting the union, in him, of the empires of Rome and Germany. In the Ancient and Accepted Scottish Rite, the double-headed eagle, one half black and the other white, is the jewel of the 30°; all white, of the 32°; and all black denotes the 33° and last degree. Among the eagles of heraldry, the black eagle emblazoned on a field of gold is considered the most noble achievement.—REITAM.

## ON SOME LIMITS OF TRADITION IN MASONRY.

I am induced to make some remarks on account of the present state of opinion among some of your readers as to the effects of investigations under the head of "Masonic Archaeology." It appears to be the opinion of some that all tradition is opposed, and that historical evidence in chapter or verse is required for every circumstance relating to Masonry. This must be clear that any fact coming within the domain of history must be capable of authentication, like any other fact. When it is alleged that Queen Elizabeth

did a certain act at York, or that King Athelstane did this, ought to admit of authentication. Such act interests the whole community. With regard to Queen Elizabeth, if not found in any of the chronicles, it ought to be found in the copious materials of the Record Office. All alleged Masonic charters and documents must be subject to the same tests as all other muniments. It does not, however, follow that every internal fact in relation to Masonry should be found in black and white—this cannot be required. On the other hand, implicit faith cannot be demanded for such traditions, and they are still liable to examination by comparative evidence, internal and external. Internal evidence may in some cases be as decisive as the evidence of a chronicle or a record. There is no call on Masons of the present day to believe anything merely because it has been put in print or in writing by some one of the past or present generation, any more than there is to believe in fabricated Anglo-Saxon charters of the monks, or in the description of Britain by Richard of Cirencester, now known to be an ingenious forgery of one Bertram in the last century. We may have much good matter left, and better assured after getting rid of fabrications, the continuance of which can only make us ridiculous.—J. U.

SECRETO RECEPTIO (p. 420).

A Masonic Student must excuse me for saying that there is no justification for assuming, without evidence, that the Templars could not derive a secret reception, except from the Craft arrangements of operative Masons. Surely he is forgetful of the whole history of the secret receptions of the ancients, it may be said, of all times. Trials of courage and constancy were common experiences of chivalry. As to our worthy brother who wrote in "Notes and Queries" that none but a Freemason could understand the archives of the Knights of St. John at Malta, very little consideration is required to show that his enthusiasm for Masonry was greater than his learning and his judgment. Vague assertions of persons not proved to be experts are of no real value.—HISTORICUS.

GORMAGONS AND GREGORIANS.

In "Notes and Queries" of November 20th is a special article by Mr. Pinkerton on Gormagons and Gregorians.

## CORRESPONDENCE.

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

### INITIATION OF DEACON YORK.

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

Dear Sir and Brother,—At page 442 I speak of Deacon York being "initiated" in St. John's Lodge in 1842. It would seem, however, that the word "initiated" there means *affiliated*, as we understand it; consequently, Bro. York was Deacon without being a member of St. John's Lodge. And when he and others became such, then they must, as we would think, have thereby have thrown off their allegiance to the Grand Lodge of Scotland, as St. John's did not join the Grand Lodge till 1850. However, the above shows the value of having, *verbatim et literatim*, copies of minutes, so that should any mistake in mean-

ing, or otherwise, ever inadvertently take place, it may be at once detected. My footnote on page 463 partly referred to this.

Yours fraternally,  
W. P. BUCHAN.

### PROVINCIAL GRAND LODGE OF DURHAM.

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

Dear Sir and Brother,—I am a reader of your valuable *Magazine*, but as I only get it in monthly parts, you must pardon me for troubling you with a few remarks on your report of our Provincial Grand Lodge meeting so long after that report appeared in your weekly issue. This report appears in the *Magazine* for November 6; and at the close of that report you depart from your usual custom and comment upon the time of the year in which our Provincial Grand Lodge meeting is usually held, in a manner that would convey to our brethren in other provinces the idea that the Freemasons of Durham were dissatisfied with the arrangements made for our annual gathering by the esteemed brother who has so long and so ably ruled over this province. At the same time you do not treat the province of Northumberland, which bounds us on the north, and may be expected to experience weather fully as boisterous as we do, to a similar homily, and you have apparently forgotten that the annual meeting of the province immediately adjoining us on the south was held at the same *inclement* (?) season. Your correspondent cannot possibly be a genuine Northcountryman, or he would hardly shudder so at the thought of a breath of cold wind. July, August, and September are generally unfit months in which to hold these meetings, so many brethren being then from home in search of renewed health; but we know that in October they have all returned to their usual dwelling places, and in this month our country magnates are generally amongst us, as we usually see a large muster of them at the different October Quarter Sessions, and for some years past the Provincial Grand Lodge of Durham has, with one exception (and on that occasion we all thoroughly know the very special reason which caused the departure from the usual custom) been held on the Tuesday immediately following the County Michaelmas Sessions. October is with us very far from being an ungenial month, and it very generally bears a slight resemblance to that charming Indian summer we read so much of in the glowing descriptions of the New World. The sun is not ashamed to shine upon us in all its brightness, and if we are also treated to an east or a north-east wind, it only serves to enhance our enjoyments, and gives a zest and activity to our movements that you could not expect under a broiling midsummer sun. The meeting in question was in every way a success, and although held in the extreme north of the province there was a large attendance of brethren from all parts. We like that part of the year, I can assure you, and are not afraid to travel from one end of the province to the other, even if the weather should be ever so unfavourable, to welcome our respected Provincial Grand Master, and rally under our respective banners in Provincial Grand Lodge.

Yours fraternally,  
Sunderland, Dec., 1869. J. H. C.

## THE MASONIC MIRROR.

\*\*\* All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

### MASONIC MEMS.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

At the Eastern Star Lodge of Instruction (No. 95), held at the Royal Hotel, Mile-end-road, E., the fifteen sections will be worked on Monday evening next, the 20th inst., commencing at seven o'clock precisely. Bro. Thomas Austin will preside.

THE M.W.G.M. has granted a warrant for a new lodge to be called this Great Northern Lodge (No. 1,287), to be held at the Great Northern Hotel, King's Cross. The consecration will take place early in January. Bro. Samuel Webb, P.M. 193, is the W.M. designate.

HAMILTON.—Bro. Robert Nisbet, of Lodge Hamilton (No. 233), has been appointed Senior Warden of the Provincial Grand Lodge for the Middle Ward of Lanarkshire.

### Craft Masonry.

#### ENGLISH CONSTITUTION.

#### METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—A meeting of this lodge was held on Monday, the 6th inst., at Freemasons' Hall. There were present: Bros. Dicketts, W.M.; Long, S.W.; Adams, J.W.; Long, S.D.; Arnold, J.D.; Wingham, I.G.; and Watson, Dyte, Bley, and Welch, P.M.'s. Bros. Applebee, W.M. 905; H. Warr, P.G.S., and P.M. 23; Warfoot, W.M. 620; Peebles, 905; and John Redford, 25, were present as visitors. Bro. Saward, Bro. Peebles (of the De Grey and Ripon Lodge, No. 905), were raised; and Bros. Wynne and Paine were passed to the degree of F.C. Bro. Long was elected W.M. for the ensuing year; Bro. Welch, Treasurer; and Bro. Redford, Tyler, were also re-elected. About fifty of the brethren then sat down to a sumptuous banquet provided by Bro. Gosden. The Secretary, Bro. Lyons, being unable to attend through severe indisposition, the duties were performed by Bro. Dyte, P.M., assisted by Bro. Redford.

OLD CONCORD (No. 72).—A meeting of this lodge took place at Freemasons' Hall, on Tuesday, the 7th inst. There were present Bros. G. King, W.M.; Mastermann, S.W.; Monin, J.W.; J. Holland, S.D.; Lawson, J.D.; Silk, I.G.; Jabez Hogg, P.G.D., Treas.; Sallust, Corben, Dixon, and Jackson, all P.M.'s. Among those present we noticed Bros. Dottridge, Stacey, Hurlston, and about thirty others, including as visitors, Bro. Stacey, of Lodge 180, and Bro. Roberts. The lodge being opened in due form and the minutes read and confirmed, the W.M., in his usual style, raised Bros. Willet and Darby to the sublime degree of M.M. The lodge was then resumed to the first degree, when the ballot was taken for W.M., and proved unanimous in favour of Bro. Monin, J.W.; Bro. J. Hogg, P.M. and P.G.D. was unanimously elected Treas. and Bro. Speight, Tyler. A P.M.'s jewel was voted to Bro. G. King, the retiring W.M., for the very able and efficient conduct, together with the courtesy he had displayed towards the brethren through his year of office. The lodge was then closed, the brethren sat down to a very excellent banquet, and spent a harmonious evening.

POLISH NATIONAL LODGE (No. 534).—The regular meeting of this lodge was held on Thursday, the 9th inst., at Freemasons' Hall. There were present: Bros. W. B. Bagster, W.M.; A. Horton, S.D.; M. Drosy, J.D.; J. Boyd, P.M., Treas.; W.

Paas, P.M., Sec.; H. Bagster, S.D.; A. H. Williams, J.D. The visitors present were: Bros. Wood, 145; and Sands, 857. Bro. Dewing was passed to the degree of Fellow Craft.

MERCHANT NAVY LODGE (No. 781).—This lodge met at the Silver Tavern, Burdett-road, Limehouse, on Wednesday, the 8th inst., when there were present—Bros. E. T. Read, W.M.; Helps, S.W.; Bradbury, J.W.; Armstrong, S.D.; Reeves, J.D.; Mynscough, I.G.; Medland, Sec.; and Bros. Wright, Daniell, Killick, Davies, and Bracebridge P.M.'s. Bros. Barnes, P.M. Dorie, and Toole, Neptune, No. 22, were present as visitors. Mr. Thomas Wiskin was initiated, and Bro. Godrich passed to the second degree. A committee was appointed to frame laws and report to lodge the best means of establishing a fund of benevolence. The brethren adjourned to refreshment at eight o'clock, and spent two or three hours in social intercourse, the usual loyal and Masonic toasts being given and responded to.

RANEAUGH LODGE (No. 834).—This lodge met at the Royal Sussex Hotel, Hammersmith, on the 14th inst. There were present: Bros. R. S. Lines, W.M.; W. Adamson, S.W.; T. Worthington, J.W.; J. Thompson, P.M. Sec.; A. C. Bean, P.M. Treas. Messrs. Hobbs, Winter, and Pilbeam were initiated and Bro. Wells was passed. Brethren retired to banquet, 35 sat down to unexceptionable provision. Bro. Capt. Taylor and Bro. Lidyard became joining members. This was the first meeting of this lodge since its removal to the Royal Sussex Hotel, a fine house presenting unusually great advantages. The lodge was now dressed in crape and mourning in memory of their late Treasurer, Bro. J. J. Hurst.

HORNSEY LODGE (No. 890).—The regular meeting of this lodge was held at Anderton's Hotel, on Friday, the 3rd inst. The following were present:—Bros. Job Austin, Senior P.M., P.G. Org., Essex; H. T. Webb, P.M., Treas.; W. W. Smith, S.W.; T. Garner, J.W.; H. Macpherson S.D.; A. A. Drew, J.D.; J. C. Gaut, I.G.; G. K. Lemann, Steward. The visitors were Bros. Patten, P.G.S.B.; Binckes, P.A.G.P.; J. Brett, A.G.P.; Daw, 7; Dellegana, 12; Stead, 21; Bonsey, W.M. 79; C. Nash, S.D. 79; J. Nash, J.D.; Rose, W.M. 73; Prideaux, P.M. 165; Frith, 205; Schultz, 21; Jones, 22; Bird, 177; Harrison, P.M. 206; Murdoch, 188. Mr. F. Atkins was initiated, after which the installation of Bro. W. W. Smith, S.W. and W.M. elect, into the chair of K.S., took place, the ceremony being performed by Bro. J. Austin, Senior P.M. and Secretary of the lodge. Bro. H. Webb offered himself as a Steward to represent the lodge at the annual festival of the Girls' School, when Bro. Woods gave notice of motion that he should be supported with ten guineas to head the list. The business concluded, the brethren adjourned to an excellent banquet.

MONTEFIORE LODGE (No. 1,017).—The installation meeting of this select lodge was held on Wednesday, the 8th inst., at the Freemasons' Hall. Bro. the Rev. M. B. Levy, W.M., opened the lodge punctually at 3.30 p.m., assisted by his officers, Bros. S. Pollitzer, S.W. and W.M. elect; S. D. Phillips, J.W.; Braham, S.D.; Blom, J.D.; J. L. Rosenthal, I.G.; P.M.'s S. V. Abrahams, Eskell, De Solla, and Braudon; E. P. Albert, P.M. and Sec.; and L. Jacobs, Treas. The minutes of the last lodge were read and confirmed. Bro. Beck received his second degree, and Messrs. Knight, Zweigler, and Julius Spier were ably and impressively initiated into the mysteries of Freemasonry, the ballot having been unanimous in their favour. The Grand Secretary, Bro. John Hervey, was announced, and received with every mark of respect by the W.M. and brethren. Bro. S. V. Abrahams, I.P.M., then presented Bro. S. Pollitzer, S.W. and W.M. elect, to the W.M., the Rev. Bro. M. B. Levy, to receive at his hands the benefit of installation. The usual charges having been read over to him, the brethren retired, and a board of Installed Masters was formed of about 15. When the brethren were again admitted, Bro. Pollitzer was proclaimed W.M. of the Montefiore Lodge, and saluted in the three degrees. The charges were delivered, and the entire ceremony performed, by Bro. the Rev. M. B. Levy in a highly impressive manner, worthy of the solemn and important occasion, and it afforded the many P.M.'s and the brethren very much pleasure in listening to the beautiful rendering of the various orations. The officers were then appointed as follows:—Bros. Phillips, S.W.; Braham, J.W.; Blom, S.D.; Rosenthal, J.D.; Ehrman, I.G.; De Solla, Dir. of Cers.; E. P. Albert, P.M. and Sec. (reinvested); and L. Jacobs, Treas. (reinvested). Bro. S. V. Abrahams, P.M., then, in a most eloquent speech, in which he dilated upon the many excellent qualities of the retiring W.M., Bro. the Rev

M. B. Levy, and the efficient manner in which he had presided during his two years' Mastership; and also that he had founded and established a benevolent fund attached to the lodge, which was now in a most prosperous condition, and concluded by presenting him with a magnificent P.M.'s jewel of fine gold, and adorned with three lustrous brilliants, which had been subscribed for among the brethren. The Rev. brother returned thanks in a feeling speech. The lodge was then called off, and the brethren retired to the banquet room, where a sumptuous repast was provided by Bro. Gosden. The musical arrangements were under the direction of Bro. E. P. Van Noorden, assisted by Bro. F. Elmore, Miss Mabel Brent, and others, whose names we were unable to learn. The visitors were: Bros. John Hervey, Grand Sec.; Holbrook, W.M. 185; Lazarus, P.M.; Coote, P.M.; Littour, P.M. 205; J. Lazarus, P.M.; and several other P.M.'s. Among the brethren present were: Bros. M. A. Loewenstark, Wertheimer, Grunebaum, the Rev. L. Danziger, L. Moore, Carllboch, Blom, Frankenstein, and Regnart. After the several toasts had been given and responded, the lodge was resumed. Several candidates were proposed, and nothing further being offered for the good of Freemasonry or this lodge in particular, the lodge was closed at 11 p.m. in perfect harmony.

**HERVEY LODGE (No. 1260).**—A meeting of this lodge took place at the George Hotel, Walham Green, on Wednesday, the 8th inst., when there were present—Bros. G. King, jun., W.M.; King, S.W.; T. Holland, P.M. 1224, S.D. 172, as J.W.; Wigmore, J.D.; Way, I.G.; W. Garner, Sec.; Davidson, Agar, Thomas, Dr. T. Godrich, and several others. Among the visitors were Bros. Baker, P.M. 753; Allen, 144; Gale, 382; Laxton, I.G. 1238; Davis, 1238; and C. T. Speight, Tyler. The lodge having been opened in due form, and the minutes read and confirmed, Bro. Agar was passed to the second degree, and Bros. Davidson and Thomas to the degree of M.M., the whole of the ceremonies being ably worked by the W.M. with his well-known precision. The lodge was then resumed in the first degree, and after the election of a Surrey brother and some propositions, the lodge was closed with a very eloquent address by Bro. Baker. The brethren then sat down to banquet, which was served in Bro. Webb's usual liberal manner, the visitors expressing their appreciation of the same; and after spending a very pleasant evening, the toasts being given, some capital harmony followed, and the brethren separated, highly delighted with their evening's entertainment. We must not omit to mention that Bro. Dr. T. Godrich gave a capital short reading.

#### INSTRUCTION.

**LODGE TEMPERANCE IN THE EAST (No. 898).**—A very handsome diamond ring, was presented to Bro. Finch, P.M. 217, on the occasion of the anniversary festival of the Temperance in the East Lodge of Instruction, at the George the Fourth Tavern, East India-road, Poplar, on the evening of Wednesday, the 1st inst., when above forty East-end Masons partook of a sumptuous banquet served up in Bro. Watcham's style. Grace was said by Bro. the Rev. B. Shaboe, Grand Chaplain for Suffolk, and Chaplain of this lodge; and after the disposal of the usual loyal and patriotic toasts, Bro. E. Devcon, W.M., placed his finger and thumb into his waistcoat pocket and pulled out—not a plum, of juvenile historic notoriety, but—the “moveable jewel” above alluded to, in presenting which the W.M. eulogised in the most glowing terms, the patient, persevering, and generous conduct of Bro. Finch in punctually attending each Wednesday evening throughout the year, in every variety of weather, and affording them instruction in all the branches of Craft Masoury, from the newly-initiated up to the Installing Master. Bro. Finch thanked the brethren for the “bauble,” as the W.M. had been pleased to term it—in comparison with the lodge's estimation of his (Bro. F.'s) services, and of his preceptorial worth—which would be to him a valuable token of their fraternal esteem, and concluded his thanks by hoping that as he had had the great privilege of installing six successive Masters into the royal chair, the Great Architect of the Universe would continue the privilege to him of installing six more. In the course of the evening Bro. the Rev. B. Shaboe congratulated the lodge for its true Masonry in giving five guineas from its funds to the Male Annuitants of the Royal Benevolent Fund, and concluded his remarks by observing that he always felt happy in the company of working men, particularly working Masons; and he hoped he should have many opportunities of associating with them both in person and in purse. In responding for “The Visitors,” Bro. C. J. Osborne,

P.M. Neptune Lodge (No. 22), said Freemasonry was a particularly good investment for a young beginner in life, because worldly difficulties he would be sure to have to encounter, and some of them might be so great as to appear to be almost insurmountable. Masonry in its proper channel was ready to lend him a helping hand: and when arrived at old age, with energies enfeebled and strength exhausted, this night's proceedings showed that the aged Mason was not forgotten, nor the deserving labourer unrewarded. The Boys' School at Tottenham was an honour to the Craft; it was a subject for Masonic congratulation that, through the University Examinations upholding the efficiency of the masters, this noble institution would soon become second to none in the kingdom. The Girl's School at Wandsworth would well repay the time and trouble of a visit. The affable schoolmistress, Miss Davis; the respected matron, Miss Jarwood; the commodious building, the fruitful grounds, and the rosy cheeks and happy faces of the children (true indications of health and happiness), must arouse the sympathy or a visitor and induce him or her to become an immediate promoter of the funds of that praiseworthy institution. After several appropriate toasts and brief responses, that of the Tyler wound up the evening's entertainment, long to be remembered for its conviviality and unanimity.

#### PROVINCIAL.

##### BERKS AND BUCKS.

**ABINGDON.**—*Abbey Lodge (No. 945).*—The members of this lodge met on Thursday, the 9th inst., in the Abbey Council Chamber, under the presidency of Bro. J. Blandy Jenkins, W.M.; assisted by his officers and Bros. J. T. Morland, H. D'Almaine, and W. Belcher, P.M.'s. Mr. Walter H. Marland and Mr. Edward L. Shepherd were initiated into the mysteries of ancient Freemasonry, and the lecture on the tracing board of the first degree was given by Bro. H. D'Almaine, P.M.

##### DEVONSHIRE.

**DEVONPORT.**—*Lodge St. Aubyn. (No. 954).*—The regular meeting of this lodge was held December 14th, when the W.M. Bro. James Hawton, P.G.D.E., took the chair punctually at seven o'clock, at which time he was assisted by the officers of the lodge, and a large attendance of the brethren. The D.Prov. Grand Master, Bro. Bro. Metham, was also present, and visitors from other lodges, among whom were Bro. W. G. Palmer, P.G.S.D. Kent, P.M., W.M., 913; J. Trickett, W.M., Villers Lodge, 1194, Isleworth; Inglis, Athole, 361, Scotland; Edwards, 13, Union Waterloo; Liller, P.M., Old Rock, 912, St. Helena; Thorning, Greenock, 175, Scotland; Frood, Leinster, 387, Ireland; March, P.M., 202; Elphinstone, P.M., P.G.D., 202; Price, P.M., 202; Harper, 202; Richards, W.M. St. John's, 70; Crook, 70; Hamilton, 385; Hearn, 654; Thompson, 1071; Quinn, 525; Zetland, Victoria, Hong Kong, &c. Bro. Lakeman, who had been initiated at the last regular lodge, was then examined, which being satisfactory, he was entrusted and retired. Bro. Thos. Avent, who had been initiated and passed in 1865, and since that time had been away from England, he being a gunner in the Royal Navy, having now returned, was, with Bros. Sommerville, Woodward, and Anderson, asked the questions peculiar to the fellow-craft degree, and having answered in a manner very satisfactory. They were entrusted and retired, and on their being re-admitted the honor of the third degree was conferred on them; the ceremony being performed by the W.M., assisted by the D.P.G.M., and Bro. S. Chapple, P.M., P.P.G.D.C. Bro. Lakeman was then passed to the second degree. The W.M. proposed, and Bro. S. R. Gould, seconded, Bro. Quinn, of Lodge Zetland, 525, Hong Kong, as a joining member. Bro. Steer proposed, and Bro. Bird, P.M., seconded, as a candidate for initiation, Mr. Arthur Henry Renfrey. This concluded the business of the evening, and the lodge cleared in antient form at 10 p.m.

##### LANCASHIRE (EAST).

**MANCHESTER.**—*Blair Lodge (No. 815).*—On Friday evening the 10th inst., this lodge met at the Hulme Town Hall, Manchester, on which occasion it was honoured by the presence of Bros. Stephen Blair, R.W. Prov. G.M. of the province; Hine, P. Prov. G.S.W.; Rev. Figgins, P. Prov. G. Chap.; Barker, P. Prov. G. Treas.; Kennedy, P.G. Treas.; Heywood, P.G. Reg.; Dr. Dill,

P. Prov. G. Purst.; Dr. Smith, P.G. Purst.; and others who had accepted the W.M.'s invitation. Letters of regret were received from other Prov. G. Officers and distinguished brethren who were unable to be present. Bro. James Redford presided as W.M., and was supported by Bros. Toule, I.P.M.; Worthington, S.W.; Norris, T.; W. Toule, Sec.; M. Robinson, P.M., Dir. of Cers.; Knight, Org.; and other minor officers. There were also present Bros. Dill, Kennedy, Hine, Cheetham, and Groves, P.M.'s, and other brethren, numbering upwards of sixty. The lodge was opened in due form, and after satisfactory examination Bro. Ellis was passed to a F.C. by the W.M., and Bro. Moore to the degree of a M.M. by the I.P.M. Other business having been transacted, hearty good wishes were given by the R.W. Prov. G.M. and other visiting brethren; the Prov. G.M. was saluted with the honours, and then with his officers retired in the orthodox form. The prayers throughout the various ceremonies were impressively rendered by the Rev. Bro. Figgins, P. Prov. G. Chap. After a substantial repast, the W.M. gave the loyal toasts and the Right Hon. the Earl of Zetland, M.W.G.M., expressing deep regret at the loss of his services to the Order. The S.W. gave "The Health of the Right Hon. the Earl de Grey and Ripon, as V.W.D.G.M. and G.M. elect." Bro. James Redford, the W.M., then proposed "The Health of Bro. Stephen Blair, R.W. Prov. G.M. of East Lancashire," and in a feeling speech said, he not only spoke on behalf of himself, but also as a representative of every member of his lodge. They were continually reminded of their Prov. G.M. by the name of the lodge, and, *en passant*, one of their brethren had been so enthusiastic as to name after him his residence, which he had recently built—Bro. Eltoft, P.M. and P. Prov. G. Purst. They could also discern his features in the portrait which hung in the lodge room but there were other and more endearing ties by which he had become impressed upon their hearts—his many munificent acts of charity, and a Provincial Grand Mastership which had extended over twenty-three years, and had been noted for kindness, geniality, and firmness (when it was wanted), ensuring, in a remarkable degree, in the vast accession of numbers to the Masonic ranks in his province, that unanimity and good feeling which is ever requisite in a Freemason, and in any large body of men to enable them to prosper. The brethren of the Blair Lodge were fully alive to the sacrifices he had made to be amongst them that evening, his recent convalescence, the demands made upon his time as Prov. G.M., and the long distance he had to travel to reach home on that dreary December evening, made them the more sensible of the honour that was done them by their Prov. G.M.'s presence that evening, and he begged to tender them their warmest thanks. The toast was received with the greatest enthusiasm and drunk in a truly Masonic manner. The R.W. Prov. G.M., in replying, thanked the W.M. and brethren of the Blair Lodge for the hearty reception given to him that evening. Masonry, with which he had been connected for the past forty years, was a pleasure, and he was always delighted to accept invitations to visit the lodges in his province, and considered it as a duty incumbent upon him, although it was impossible, from the large number, to attend so often as he could wish. When he was appointed, some twenty-three years ago, by the Right Hon. the Earl of Zetland, M.W.G.M., to succeed the Earl of Ellesmere as Prov. G.M., he was diffident about accepting the office; but he was happy to state that in his long experience the difficulty was not so great as he anticipated, and this was owing to his being actively assisted by the Prov. G. Officers' and having, happily, a province in which the brethren worked as Masons ought to do. The R.W. Prov. G.M. concluded amidst deafening rounds of applause. Bro. Cheetham, P.M., proposed "Bro. W. Romaine Callender, J.P., V.W.D. Prov. G.M. and the rest of the Prov. G. Officers Past and Present," thanking them for their company that evening, and for so ably supporting the Prov. G.M. Bro. Dr. Smith, P.G.P., responded on behalf of the Present Grand Officers, and said he could remember when the "Blair" was commenced, and was glad to see it increasing so largely. Bro. Dr. Dill, P. Prov. G. Purst., in replying for the P. Prov. G. Officers, in a humorous speech, gave reasons why it was necessary for the Provincial Grand Lodge to have a Doctor amongst its officers, and concluded by saying it was a honour and a pleasure to accept office and serve in the humblest capacity under the R.W. Prov. G.M. The R.W. Prov. G.M. said as time was advancing, and as he had shortly to meet a train to convey him home, he wished now, and before leaving, to give "The Health of the W.M., Bro. James Redford." He had heard that this was the first time the W.M. had performed the ceremony which had been given that evening, and he must congratulate

him on the clever way in which he had gone through it. He had not visited a better worked lodge in his province, and he hoped they might always prosper in the same way they were doing at present. In conclusion, he gave some excellent advice to the younger brethren, hoping they would aspire to office, and become proficient in all they undertook. Bro. Knight, Org., here accompanied himself, and favoured the brethren with one of his humorous songs. Bro. James Redford, the W.M., in replying, said he felt flattered by the approval his Prov. G.M. had given him, and also to the brethren in responding to his health. He looked upon a Mason at one time as a man who had possession of a weighty secret, and who bore upon some part of his person a peculiar mark of crescent-like form; but finding so many of his esteemed friends belonged to the Order, he determined to undergo the ordeal, and was surprised to find the beautiful ceremonies it contained, and delighted that the tools which were daily around him, and with the more delicate of which he had pursued his avocation in this (his own) and other foreign lands—he was agreeably surprised that these old friends were made "to point a moral and adorn a tale." It was a pleasure to work in speculative Masonry, and with a zealous I.P.M., an efficient staff of officers, and brethren that were remarkable for love and harmony, he had found the duties of W.M. much lighter than he anticipated. He was the first that was initiated in that hall, and the lodge then only numbered about twelve members; now they had upwards of seventy, and accommodation that very few lodges apart from the Metropolitan Freemasons' Hall could boast of. They had a handsome suite of rooms, and in one of them they could seat comfortably eight hundred people, and had every appliance on the premises for ministering to their wants. They were careful, though increasing so rapidly, to have none but good, sound, squared, and he hoped polished, stones in their edifice, and to have them strongly cemented together; and in a lodge thus composed he looked forward to a glorious future, and was honoured in having his name connected with it as W.M. Bro. Toule, I.P.M., gave "The Visiting Brethren," and in a short and telling speech bade them a hearty welcome. Bros. Davies, Chase, and Heywood, Prov. G. Reg., responded in suitable terms. Bro. Kennedy, P.M., Prov. G. Treas., proposed the "Masonic Charities," and remarked that Bro. Binckes had been promised £50 as a subscription to the Boys' School by the "Blair" two months ago. Bro. Hine, P.M., P. Prov. G.S.W., as the chairman of the Charity Committee for the province, in replying, complained of the proposed alteration of the presentation of the votes from the Grand Lodge, and in a lucid speech explained how it would affect the Province of East Lancashire. The speeches were interspersed with songs given by various members. The J.W. gave the last and Masonic toast, and the brethren dispersed at an early hour, after spending a pleasant and one of the most successful evenings known since the lodge was formed.

#### LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1,051).—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, Lancaster, on Monday, the 6th inst. There were present: Bros. Mason, W.M.; Moore, Prov. G. Supt. of Works, I.P.M.; E. Simpson, P.M. 281; Hall, S.W.; Mercer, J.W.; W. Barker. Treas.; C. E. Dodson, Sec.; Conlan, Taylor, and Watson. After the usual lodge business had been transacted, the W.M. called upon the brethren to proceed to the election of a W.M. for the ensuing year, and read the list of brethren who were qualified for that office. The ballot was then taken, and proved to be unanimous in favour of Bro. Hall, who had with much zeal and punctuality filled the office of S.W. for the preceding two years. It was then proposed by Bro. Dr. Moore, seconded by Bro. Hall, S.W., and carried unanimously, that the thanks of the lodge be given to Bro. Wilson Barker, the Treasurer, and that he be re-elected to that office. Bro. Richard Taylor was also elected Tyler. The installation of the W.M. was fixed for Tuesday, the 21st inst., at four o'clock in the afternoon. Afterwards a banquet will be held at the King's Arms, the arrangements for the day being left to Bro. Moore. There being no other business before the lodge, it was closed in due form.

PATRICROFT.—*Bridgewater Lodge* (No. 1,213).—The regular meeting of this lodge was held at the Bridgewater Hotel on Thursday, the 9th inst. There were present: Bros. Jas. Parr, W.M.; William Bowden, J.W.; Preston, Treas.; Hacking, Sec.; John Parr, S.D.; C. Molly, John Hassal, T. Cavanah, Walker, and several other members. Bro. William Hill, P.M.

825, was also present as a visitor. Tracing board and sectional lecture of the first degree were explained by Bro. Hill. The only other business was the proposing of a candidate for initiation, which having been done, the W.M. closed the lodge in harmony.

#### SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Bute Lodge* (No. 860).—At the regular lodge on Tuesday, the 14th inst., there was an unusually large muster of the brethren, this being the night for election of W.M., Treas., &c. A ballot having been taken, Bro. F. Ware, S.W., was elected W.M. for the ensuing year; and Bro. H. H. Martin, the Senior Past Master of the lodge, was re-elected Treasurer. The annual festival and installation of Bro. Ware as W.M., will take place on the 30th inst., when a large attendance is expected.

#### SCOTTISH CONSTITUTION.

##### FIFESHIRE.

DUNFERMLINE.—*Union Lodge* (No. 250).—At a meeting of this flourishing lodge, held on the 1st inst., at the lodge rooms, South Chapel-street, there was a large attendance of the brethren; Bro. D. Lamond the present esteemed R.W.M. was unanimously elected to fill the chair for another year, and the following office bearers were appointed, viz.: Bros. J. Stewart, Dep. M.; W. Stewart, Sub. M.; D. Cook, S.W.; A. Watson, J.W.; D. Wardlaw, Treas.; R. Henderson, Sec.; Geo. Meiklejohn, sen., Chap.; T. Ritchie, Arch.; Chas. Stalker, S.D.; P. Kirk, J.D.; D. McGregor, Senior Steward; Thos. Pitcairn, Junior Steward; J. Robertson, Dir. of Music; W. Makin, Bible Bearer; J. Whitehall, I.G., and L. Anderson, Tyler. At the banquet which followed, the usual loyal and Masonic toasts were duly proposed and honoured. The evening was pleasantly diversified by songs and sentiments, and the lodge closed in due form at "high twelve."

##### GLASGOW,

##### *Lodge Commercial* (No. 360).

On Wednesday, the 1st inst., the ceremony of installing the office bearers of this lodge for the ensuing year was performed in the hall of the lodge No. 19, Croy Place, by Bro. John Davidson, the retiring R.W.M. The following are the new office-bearers, viz.:—Bros. J. D. Porteous, R.W.M.; John Davidson, I.P.M.; Julius Brode, D.M.; R. E. Leefe, S.M.; A. Graham, S.W.; G. B. Adams, J.W.; Adolphe Schulze, Treas.; John Ure, Sec.; Rev. W. R. Gallacher, Chap.; David Eglin, S.D.; James Wallace, P.M., J.D.; Allan McKenzie, P.M., Dir. of Cers.; J. M. Agnew, Dir. of Music; J. Naysmith, Bible Bearer; Charles Harry Fox, President of Stewards; George Gordon, J. McNee, Arch. Burnet, J. Riddell, and Alex. Burnet, Stewards; W. Ross, I.G.; John Cumming, Tyler.

The eighteenth anniversary Festival of the lodge was held at Bro. Cranston's, Crown Hotel, George Square, on the evening of Friday, the 3rd inst., when about forty gentlemen sat down to supper. On this occasion it was resolved that the reunion should not be exclusively of a Masonic character, and accordingly a few friends of members of the lodge were privileged to be present. The experiment, we are glad to say, was a thoroughly successful one, and might be imitated with advantage by other lodges.

Bro. J. D. Porteous, R.W.M., occupied the chair, and was supported by Bros. John Davidson, I.P.M.; Rev. W. R. Gallacher, Chap.; Allan McKenzie, P.M.; James Wallace, P.M.; George K. Ross, P. Sec.; Gavin Park, P.M., of Lodge St. John, No. 3; H. K. Bromhead, Architect, Lodge Glas. Kilwinning, No. 4; Robert Walker, Chaplain, Lodge St. George, No. 333; F. Belton, Lessee Prince of Wales's Theatre;—Fitzroy, of the Theatre Royal. The duties of croupier were ably discharged by Bro. Julius Brode, D.M., supported by Bros. R. E. Leefe, S.M., G. B. Adams, J.W.; A. Schulze, Treas.; C. H. Fox, President of Stewards, &c.

The cloth having been drawn, the Chairman said:—Mr. Croupier and gentlemen, the first toast that obtains in all loyal assemblages—and none more loyal than an assemblage of Freemasons—is that of her Most Gracious Majesty the Queen, a lady who whether as a Sovereign, whether as a mother, whether as a wife, or whether as a woman, has been a bright

and a shining example for her subjects to follow. We have all sympathised with our beloved Sovereign in the early days of her widowhood, when grief like a dark and impenetrable cloud threatened to eclipse the sun of her existence; when we could picture her exclaiming in the words of the Lady Constance—"Oh! if Thou teach me to believe this sorrow, teach Thou this sorrow how to make me die," and it is a matter of rejoicing to us all, gentlemen, to find that time has, though tardily, so far mitigated the poignancy of her sorrow as to enable her to appear once more among her faithful subjects. Gentlemen "The Queen;" may God bless her, give her long life, and fortify her in the discharge of her high and lofty duties. (The toast was honoured most enthusiastically, the entire company joining in the National Anthem.)

In proposing the next toast the chairman said: Gentlemen, this is a toast which it is particularly gratifying to us as Freemasons to honour:—"Bro. H.R.H. the Prince of Wales, the Princess of Wales and Family." During the present week we have received in the person of the Prince of Wales an accession to our ranks which will doubtless be to our signal advantage, not only as Masons but as subjects. Guided by the pure and lofty principles of our Order he must exercise much influence in extending the usefulness of the Order, and by the study and exercise of those principles he cannot fail to be a beneficent ruler. Of the Princess of Wales it needs not my penny whistle to pipe her praises. All of you who have seen her or have read of her, know that she is the impersonation of all that is good, pure and womanly; and come when that time may—as come it will in the ordinary course of things—when she is called upon to occupy, with her husband, the throne of these realms, I make bold to prophesy, gentlemen, that we will find no cause to regret having transplanted the Rose of Denmark to the garden of England. Of the family I would briefly remark that, judging from present appearances, whatever may be the fate of their Royal Highnesses as regards *laurels*, there can be no danger in their failing in the article of *olive branches*.

The next toast was that of "The Army, Navy, and Volunteers," in proposing which the chairman remarked that he could have wished this toast had fallen into the hands of a more advanced student of history than himself, so that the gallant deeds of our army and navy might have been rehearsed in a manner worthy of the theme. He consoled himself, however, with the reflection that those present who were students of history knew more of the subject than he could tell them, and that those who were *not* students of history had still a delightful branch of study open to them. He remarked that although our island forms only a small speck in the map of Europe, we had still been able to hold our own against the nations of the world; that we had acquired through enterprise, and held by power, moral as well as physical, a dominion upon which it has been said that the sun never sets; that for this proud position we are mainly indebted to our army and navy, which protect our commerce, and enable our merchants to carry out their enterprises in safety and in peace. The volunteers had never yet, thank heaven, had an opportunity of showing what they were made of, but he had no doubt if ever they should be called into active service they would not be found behind their brethren of the regulars in point of discipline and the sterling British quality of pluck, and that one thing we could say without reservation, that they exhibit the home-bred quality of patriotism in its most useful form, in quietly and unobtrusively giving their time and talents to the service of their country without fee and without reward. In conclusion he would add that while these three branches of our defensive service were true to each other, we could rest safely upon the prophecy of Shakespeare—

"This England never did, nor never shall,  
Lie at the proud feet of a conqueror."

This toast was acknowledged by Bro. McCash in suitable terms, in course of which he remarked that, although at present unattached, he did not wish to be looked upon as a deserter, as should occasion require he would be proud and happy to re-join the ranks of the Volunteers in the defence of our hearths and homes.

The next toast, viz., "The Grand Lodges of England, Scotland, and Ireland," was proposed by the Croupier, and in doing so, he took occasion to explain for the benefit of the strangers present the peculiar constitution of the Order, and the jurisdiction exercised by the several Grand bodies.

The toast was suitably responded to by Bro. James Wallace one of the G. Stewards of the G. L. of Scotland.

The toast of "The Provincial Grand Lodge" was next given by the Chairman, who congratulated the province upon having a governing body full of life and energy, and in the active exercise of all its functions. The Prov. G. Lodge of Glasgow, he went on to say, had a foundation of practical working office-bearers, with a body of earnest, zealous Masons to complete the superstructure. There were in that superstructure many stones of more than average quality, and none more so than its "chiefest corner stone," the Prov. G.M., Walter Montgomery Neilson. In Bro. Neilson they had not only a man of worth, but a man of modest worth—a *rara avis* in these days—and it would not be forgotten that, while quite ready and willing to take upon himself the duties and responsibilities of his present office, Bro. Neilson was at the same time content to remain in a subordinate position, if thereby he could have served the province better. He had no doubt that under Bro. Neilson's reign such schemes as the Masonic Hall Company and the educational scheme, which appeared to have been allowed to slumber lately, would receive earnest and early attention from the Prov. G. Lodge—these being measures of practical utility, affecting not only the interests, but also the credit of the Craft. And let this not be forgotten, that, while we look to the Prov. G. Lodge for wisdom to devise, we should be prepared to lend our whole strength in aiding every good, useful, and Masonic work whereby we will surely add beauty to our institution.

The remaining toasts were "The Commercial Lodge," proposed by Bro. Gavin Park, and acknowledged by the Chairman; "The Past Masters of Lodge Commercial," by Bro. Robert Walker, and responded to by the I.P.M.; "Our Civic Rulers," by Bro. Allan MacKenzie; "The Fine Arts," by Bro. W. B. Paterson, and responded to by Bro. H. K. Bromhead; "Music and the Drama," by Bro. John Davidson, and acknowledged in a speech of much interest and eloquence by Bro. F. Belton, and also *more suo* by Bro. Fitzroy; "The Press," proposed by the Rev. Bro. Gallacher, and responded to by Mr. J. Stewart, of the *N. B. Daily Mail* newspaper; "The Strangers," proposed by Bro. Gavin Park, and duly responded to; "The Ladies," by Bro. Leefe, replied to by Bro. Adams; "The Croupier," by Bro. Davidson, and acknowledged by Bro. Brode; "Happy to meet," &c., from the chair, brought to a close a most harmonious evening.

Immediately previous to the last toast, Bro. J. D. Porteous took occasion to present Bro. Wallace, as a mark of his gratitude for Masonic services rendered, a pair of gold spectacles suitably inscribed. This act being quite unexpected by Bro. Wallace, as well as the rest of the company, created quite a pleasant "sensation," and formed not the least agreeable feature of the evening's entertainment.

Bro. Wallace returned thanks in a feeling speech.

The various toasts were illustrated with suitable music by the director of music, Bro. M. J. Agnew, who also accompanied the various songs which were sung throughout the evening.

GLASGOW.—*Lodge of Glasgow St. John* (No. 3 bis).—The monthly meeting of this lodge was held on the 7th inst., Bro. Baird, R.W.M., in the chair. Bros. M-Millan, S.W.; M-Aulay, J.W.; and a considerable number of brethren present. The minutes were read and passed. Five candidates were initiated. The nomination of office-bearers for ensuing year also took place, Bro. Baird being re-elected R.W.M. In reference to the coming festival of the lodge, Bro. Buchan observed that it might be judicious for the committee to consider the advisability of discontinuing the further propagation of the idea contained in the title "812th Anniversary," seeing said idea was in reality groundless. Bro. Baird, in reply, stated that "812th Anniversary" would be put upon the festival tickets in conformity with past usage, until it was proved to be wrong. The reply was satisfactory to the majority of the brethren. The lodge was thereafter called from labour to refreshment, and in process of time duly closed.

GLASGOW.—*Shamrock and Thistle Lodge* (No. 275).—The annual general meeting for the election and installation of office-bearers for the ensuing year was held in the lodge room, Bridgeton, on the 3rd inst., the R.W.M., Bro. William Phillips, occupying the chair. The lodge was opened in the first degree, when the following brethren were elected:—Bros. William Phillips, R.W.M.; William Peden, D.M.; C. Cunningham, S.M.; D. Rowan, S.W.; Hugh Mathieson, J.W.; John Hay, Treasurer; Peter Balfour, Secretary; the Rev. James Puller, Chaplain;

William Semple, S.D.; W. T. Watson, J.D.; John McNeil, S.S.; A. Blair, J.S.; John Pinkerton, S.B.; William Graham, I.G.; Robert Lavery, O.G. Bro. John Anderson, P.M., in an appropriate speech, installed the office-bearers. The lodge was thereafter transferred to refreshment, and placed under the care of the Junior Warden, when, song, toast, and sentiment alternating the harmony of the evening till high 12, the lodge was called on to labour and closed. During the past 12 months a number of "stones" have been added to the building through the instrumentality of Bro. William Phillips, whose untiring zeal and energy for the lodge has not gone unrewarded, having for the last three years been unanimously elected R.W.M.

#### LANARKSHIRE (MIDDLE WARD).

HAMILTON.—*Provincial Grand Lodge*.—On Friday, the 3rd inst., a special meeting of the Provincial Grand Lodge of Freemasons for the Middle Ward of Lanarkshire was held in Bro. Arkle's Hotel, for the purpose of installing D. Prov. G. Master Bro. W. M. Gilmour, and Substitute Prov. G. Master Bro. J. Clark Forrest, into their respective offices. In the absence of the Provincial Grand Master—Bro. James Merry, M.P.—Bro. W. M. Gilmour presided; Bro. John Mc'Ghie acting as S.W., and Bro. John Wilson as J.W. There were fully one hundred brethren present, and amongst those were Bro. Hector F. Mc'Lean, the Provincial Grand Master of the Upper Ward of Lanarkshire, and his office-bearers. Bros. Edward Gilroy, S.W.; John Annan, J.W.; John Currie, Prov. G. Sec.; and Farquahar Macgillivray, P.G.M. Deputations from Lodges St. Mary's, Coltness, and Royal Arch, Cambuslang, headed by their R.W. Masters, Bro. William Forrest and John Glen, sen., were also received with all the honours. The following officers of the Grand Lodge were also present:—Bros. John Glen, P.G.S.W.; Wm. McMurdo, P.G. Sec.; Archibald King, P.G. Treas.; William Forrest, P.G.B.B.; Capt. G. Mackay, A.C.; Wm. Speirs, P.G.J.D.; John Christison, P. G. Marshall; David Mc'Naughton, I.G.; and Jas. Muir, Tyler. The Provincial Grand Lodge having been opened with solemnity in the first degree, the efficient secretary read the commissions in favour of Bros. Gilmour and Forrest, when thereafter the ceremony of installation was most ably performed by Bro. Hector F. Mc'Lean. Bro. Gilmour, in name of himself and his substitute, thanked the brethren in an eloquent speech for their attendance, and assured them that there would be nothing wanting on their parts to advance the interests of the Craft. Business being concluded, the lodge was called to refreshment.

HAMILTON.—*Hamilton Lodge* (No. 233).—This lodge met on Tuesday, the 30th ult., for the election of office-bearers, and to celebrate the festival of St. Andrew. The following were elected office-bearers for the ensuing year, and installed into office by Bro. Wallace, of Glasgow, who performed the duties of installation in such a manner as to rivet the attention and admiration all present:—Bros. John Mc'Ghie, R.W.M.; John Wilson, P.M.; Alexander Pile, D.M.; John Bain, S.M.; George Turner, S.W.; James Kirk, J.W.; W. Weir, S.D.; J. Irving, J.D.; W. Mc'Mahon, Chap.; John Dalziel, Treas.; J. Robinson, Sec.; Colin Spalding, S.S.; James Mc'Crone, Assist. S.; Charles Jones, Assist. S.; W. Warnock, Dir. of Music; Thomas Miller, I.G.; James Wheelan, Tyler. At seven o'clock, the lodge was joined by a large deputation from the Hamilton Kilwinning Lodge (No. 7), headed by their S.W., Bro. Dunn. The brethren then sat down to a substantial dinner. In replying for "The Grand Lodge of Scotland," Bro. Wallace complimented the brethren of Hamilton upon the harmonious feeling that he had on various occasions observed existing between the two lodges, and trusted that the brethren would put their "shoulders to the wheel," and to assist in making Masonry an institution worthy of Scotland.

#### RENFREWSHIRE.

DUNOON.—*Dunoon Argyll Lodge* (No. 335).—The annual election of the office-bearers of this lodge took place on Friday, the 3rd inst., in Mr. Clarke's Temperance Hotel, when the following were elected:—Bros. Colegate, R.W.M.; R. Stirling, S.W.; John Mackenzie, J.W.; J. Martin, Sec.; A. Mc'Neil Treas.; W. Campbell, S.D.; A. Baird, J.D.; J. Lamont, I.G.; H. Mc'Lean, Architect; D. Campbell, Chap.; A. Cameron, S.S.; Thomas Weir, J.S.; J. Campbell, B.B.; John Mc'Neil, Tyler.

## ITALY.

## GENOA.

COLOMBO LODGE.—This evening (December 1st) we were to have had an initiation, but, from some cause, the person for admittance did not come. Our Venerable Master thought it better for the enlightenment of our minds to take up a subject which had been, at a former period, partly gone through. This subject, which was "the infallibility of the soul," had been taken from a French author. Our Venerable enlarged on the theme by very lengthy, lucid, and learned arguments, adducing reasons from great, wise, and pious authors; at the conclusion of which our Orator took up the subject, and tore asunder the arguments which had been advanced by our venerable Master, bringing forward wrightly and manifold reasons, &c., for the same. Our venerable Master then resumed, and refuted our Orator's arguments, and was about to close the lodge, when an English Mason (Bro. John Denton) requested leave to say a few words, which was to the effect that the Venerable and the Orator had shown great zeal in handling their subject, but that, according to his ideas, the subject was one which ought not to have been introduced into a Masonic lodge, for what was Freemasonry, as taught in England, from whence? in late ages at all events Freemasonry had been transplanted, not only to the Continent but to all parts of the globe? why, as we are taught, it is a p. S. of M., v. in A., and i. by S<sup>2</sup>; thus at once illustrating that all religious and political subjects ought studiously to be avoided, &c., concluding by exhorting and entreating that they would see the propriety of refraining from introducing such subjects in future, so that peace, goodwill, love, and unity might for ever dwell amongst the fraternity, as well as mankind, until time should be no more. The Venerable Master then closed the lodge.

## ROYAL ARCH.

## ENGLISH CONSTITUTION,

## LANCASHIRE (EAST).

BLACKBURN.—*Chapter of Perseverance* (No. 345).—A special meeting of this chapter was held at the Old Bull Hotel, on Thursday, the 2nd inst., at 3.30 p.m. for the installation of the Principals; for the investiture of the officers for the ensuing year; and for the exaltation of candidates. The meeting was numerously attended, and in addition to its own members there were visitors from some of the neighbouring chapters. Among these, Comp. Le Gendre Nicholas Starkie of Huntröyde, P.Z., Past Grand N., and Past Grand Warden, (of England), honoured the chapter with his presence, and assisted in the installation of the principals, in conjunction with Comp. Franklin Thomas, P.Z., and Comp. Thomas Bertwistle, P.Z. The conclave of installed principals having been duly opened, the principals were regularly installed in the following order: Comps. Robert H. p-wood Hutchinson, Z.; John Bentley Carr, H.; Thomas Robinson, J. This interesting ceremony being concluded, the conclave of Installed Principals was closed. The companions below the rank of Installed Principals were then admitted, and the chapter was duly and properly opened in the ancient form for general business. The officers for the ensuing year were nominated in the following order: Comps. Edwin Halliwell, E.; William Outhwaite, N.; Joseph Callis, Prin. Soj.; Franklin Thomas, P.Z. and Treas.; Captain Henry Flynn, Royal Artillery, Registrar; Richard Radcliffe, P.Z. and Dir. of Cers. The following brethren were then ballotted for, and having been declared duly elected, were exalted to the degree of Royal Arch Masons:—Bros. George Wood, P.M. 381, Over Darwen; George Hargreaves, S.W. 381, Over Darwen; David Ainsworth, J.D. 381, Over Darwen; and Wm. Croft, 345, Blackburn. The full ceremony of exaltation was performed, and the three lectures were delivered by the several Principals and Past Principals of the chapter in a manner that reflected the highest credit upon all concerned, and which fully sustained the character for good working to which this chapter has attained. At the conclusion of the ceremony the chapter was closed, and the companions adjourned to refreshment at six o'clock. The banquet was worthy of the occasion—elegant and ample, and most admirably served. Comp. Hutchinson, M.E.Z., presided, supported on the right and left by his two co-Principals, and by Comp. Starkie and the Past Principals of the chapter. The usual loyal and Masonic toasts were given, and

those relating to the chapter and to companions present were duly responded to. Comp. Starkie, in his reply, was pleased to compliment the members upon the excellence of all the appointments and emblems of the chapter room, as well as upon the orderly and accurate working of the ceremonies; he also congratulated the newly-exalted companions upon having had the opportunity of hearing the sublime ritual of the degree with all its historical, symbolical, and its mystical lore so fully, faithfully, and conscientiously rendered as they had been that day. The last toast having been given, the proceedings were brought to a close, and the company separated at 10.30.

## KNIGHTS TEMPLAR.

## GRAND CONCLAVE.

The Grand Conclave met on Friday, the 10th inst., at three o'clock, at 14, Bedford-row, London, under the presidency of the M.E. and S. G.M., Sir Knight W. Stuart, assisted by the Rev. J. Hyshe, the D.G.M. The following Provincial Grand Commanders were present:—Sir Knts. C. J. Vigne, Dorsetshire; H. C. Vernon, Worcestershire; Captain N. G. Phillips, Suffolk and Cambridge; S. Rawson, P. Prov. G. Com. China; Capt. Clarke, P. Prov. G. Com. West Indies; W. J. Meymott.

D. Prov. G. Commanders.—Sir Knts. R. J. Spiers, Oxford; T. F. Halsey, Herts; W. Blenkins, Surrey; R. Cope, Cheshire.

Grand Officers.—Sir Knts. The Earl of Limerick, G. Prior; Col. Peard, G. Sub-Prior; Rev. E. Moore, G. Prelate; Major-General Doherty, 1st G. Capt.; Sir M. Costa, as 2nd G. Capt.; Sir P. Colquhoun, Q.C., G. Chancellor; W. Tinkler, G. Vice-Chancellor; J. Tipper, G. Treas.; C. Golden, as G. Chamberlain; C. Feudelow, G. Hospitaller; J. L. Sim, G. Dir. of Cers.; J. Starkey, Assist. G. Dir. of Cers.; J. Taylor, G. Provost; Rev. Spencer Stanhope, as G. Almoner; G. Lambert, G.W. of Regalia; J. Dyer, as 1st G. Expert; J. Hart, as 2nd G. Expert; A. Horsfall, as 1st G. Standard Bearer; J. Hastie, as 2nd G. Standard Bearer; J. S. Gower, as 3rd G. Standard Bearer; Capt. Phayre, the 1st G. Aide-de-Camp; Thetton L. Lindsay, as 2nd G. Aide-de-Camp; M. O. Sim, as 1st G. Capt. of Lines; T. Williams, as 2nd G. Capt. of Lines; W. R. Mabey, 1st G. Herald; J. R. Poulter, 2nd G. Herald; J. Starkey, as G. Orz.; W. S. Webster, as G. Sword Bearer; E. Walker, as G. Master's Banner Bearer.

We also noticed Sir Knt. Lieut. Col. F. Burdett, one of the Irish Commissioners appointed under the Anglo-Hiberno Convention, and Sir Knt. John Greig, of the St. John's Commandery, Philadelphia, the Representative of the Grand Commandery of Pennsylvania to the Grand Conclave of England and Wales.

The Grand Master took his seat upon the throne, and opened the Conclave in ample form.

The muster roll was called, and the minutes of the Grand Conclave in May last, were read by the G.V.C. and confirmed.

The Grand Chancellor presented Sir Knt. J. L. Sim on his appointment as G. Dir. of Cers.

Sir Knt. A. Macdonald Ritchie, B.A., the newly appointed Provincial G. Commander for Madras attended, and did homage on his appointment.

The following report of the Committee to Grand Conclave was then read by the G. Chancellor:—

"Most Eminent and Supreme Grand Master:—The Committee of Grand Conclave has the honour to report that the progress of the Order, since last May, has been steady and satisfactory, but marked by no salient event out of the common course of business; indeed, the Order now works so regularly, that the Committee has had rarely any but routine business to transact.

"It has pleased you, Sir, to appoint Sir Knt. Arthur Macdonald Ritchie, B.A., Registrar of Her Majesty's High Court at Madras, to rule that province as its Grand Commander, vice Col. Macdonald, deceased, and as Sir Knt. Ritchie is at present in England, he attends to do his homage. The V.E. Knt. Col. Greenlaw, Prov. G. Commander of British Burmah, now at Madras, will act as his Deputy.

"The V.E. Knt. Benjamin Bond Cabbell, has, on account of his advanced age, resigned the Prov. G. Commandery of Norfolk. That province is therefore, for the present, in the charge of your Grand Chancellor, awaiting your pleasure.

"A warrant having been issued, as notified in the last report, constituting an encampment in the University and town

of Cambridge, the members have, by resolution, requested that their province should be amalgamated with Suffolk, under the V.E. Prov. G. Commander, Capt. Philips, to which petition you have been graciously pleased to assent.

"You have also been pleased to constitute South Wales a province, and placed it under the command of the Provincial Grand Commander Theodore Mansel Talbot.

"The King Baldwin Encampment of Belleville, in the dominion of Canada, has been reported as revived, and a warrant has been granted for a new encampment at Ballarat, in the province of Melbourne, Victoria, named the St. George.

"It is very satisfactory to your committee to be in a position to report that the diligence, intelligence, and strict adherence of your Grand Vice-Chancellor to the rules established by your Committee and Grand Conclave, have led to an improvement in the funds, notwithstanding which your Committee finds, with so limited an exchequer, great difficulty in making the income meet the expenditure.

"The Grand Treasurer reports the gross balance on the General Account to be £270 16s. 9d., less £156 13s. 4d., to the credit of the Almoners' Fund.

Motions for benevolences from this fund in favour of Sir Knts P—, O—, and D—, will be formally moved, pursuant to notice to that effect.

"By order of the Committee of Grand Conclave,

"† P. MAC C. DE COLQUHOUN, Grand Chancellor."

On the motion of Sir Knt. R. Costa, Past 1st G. Capt., seconded by Sir Knt. G. Lambert, it was resolved that the report be received and adopted.

The several grants from the Benevolent Fund were then moved by the G. Treas. Sir Knt. J. Tepper, and duly seconded and passed by Grand Conclave.

The D.G.M. then rose to propose the election of G. Master of the Order according to ancient custom, and prefacing the motion that the time had arrived to make a proposition which had fallen to his lot before, he felt certain that none would meet with such acclamation, and that he could not select a better than Sir Knt. William Stuart, their present G.M., who had kindly allowed himself to be again put in nomination to fill that high and responsible office.

Sir Knt. J. Meymott seconded the proposition.

Sir Knt. the Earl of Limerick wished to add to the motion that the election be carried by acclamation, as there was none more worthy to fill the throne than Sir Knt. William Stuart, who received from the Knights not only the outward respect due to him as Grand Master, but the homage of their hearts.

The D.G.M. inquired if anyone had any other Knight to propose for the office, but there was no reply.

The election of Sir Knt. William Stuart as G.M. was then formally put, and carried by acclamation.

The G.M., in a few sentences, very feelingly acknowledged the honour that had again been conferred on him by Grand Conclave.

The G. Treas. gave notices of motion for the Grand Conclave in May next, with reference to a proposed alteration in the scale of fees and dues.

The G. Almoner collected the alms, and Grand Conclave was then closed in ample form.

The necessary alterations in the setting out of the Hall having been made. The Grand Prior the Rev. J. Huyshe opened a Priory of Malta under the banner of the Faith and Fidelity, or Early Grand Encampment of England, when the following Knights received the Mediterranean Pass, and were admitted into the Order of Knights of Malta, the beautiful ceremony being most impressively given by the Grand Prior:—F. W. Ramsay of the Faith and Fidelity Encampment; W. S. Webster, Observance; several Sir Knights of the Kemys Tynte; H. W. Williams, of the Palestine; J. Dyor, Temple Cressing; S. Lloyd Foster, Howe and Beauceant; J. T. Agg Gardner, Coteswold; G. A. F. Norris, St. Georges, G. V. C. China; E. J. Leveson, United; J. S. Aufrey, Calpe; J. Keene, Pembroke.

#### GRAND PRIORY OF THE ORDER OF MALTA.

The Grand Master then opened the Grand Priory in ample form.

The minutes of the Grand Priory in December last were read by the G. V. Chancellor, and confirmed.

The report of the Committee was read by the Grand Chancellor as follows:—

"Most Eminent and Supreme Sir,—Your Committee begs to

report that the state of this order is satisfactory, but no circumstance has arisen which calls for special remark.

"By Order of the Committee of Grand Priory.

"† P. MAC C. DE COLQUHOUN, Grand Chancellor."

The report was formally received and adopted.

The Grand Priory was then closed in ample form.

The knights adjourned to a banquet at the Freemasons' Tavern, at which the Grand Master presided.

We may add that the manner in which the various arrangements were carried out, reflects much credit upon the G. Dir. of Cers., Sir Knt. J. L. Sim, who has evidently taken great pains to master the duties of an office, upon the proper discharge of which, the comfort of those present so materially depends,

#### FENIANISM AND FREEMASONRY.

The following appears as a letter from a correspondent in the *Limerick Chronicle*:—

SIR,—Permit me space to make a few observations upon what it appears, are two of the great questions of the day. Father Lavelle has shown to the satisfaction of thousands of newspaper readers, that Fenianism is not condemned. It is a maxim in all law courts, in every civilized country, that a criminal shall be heard in his own defence, in order to prove the justness, or otherwise, of his being indicted for an offence against the laws of his country; this defence is made either personally or through an advocate.

Father Lavelle has stood forward in defence of Fenianism, because he is convinced that Fenianism is not what its enemies have striven hard to make it—viz., a crime of the highest order, amounting to treason. I, on the other hand, although an humble representative of Freemasonry, still having attained its highest degree, and anxious to remove from the minds of those who have condemned Freemasonry, by explaining why it is not the sinful society it has been designated; but the reverse. It is called a secret society, and because it is so; it merits condemnation. Let us take a peep into a few things which surround us, and endeavour, if possible, to prove that most things in this world are done secretly. A member of the legal profession, has certain secrets by which he earns his reputation, and his bread, but any person aspiring to the mysteries of the bar, can be initiated into them by payment of fees; passing examinations, and obtaining the license to practice, as others have done before him. A tradesman, no matter what he manufactures, or what description of goods he vends, has a host of secrets in his trade, none of which will he impart to the world, without compensation; but any aspirant with sufficient means, may obtain his secrets, if he is properly introduced to him, according to the custom of that trade. An apothecary has numberless secrets, by which he can dispose of his nostrums, which are to benefit mankind in general, and himself in particular. Those secrets are kept inviolably within his own breast, but they will be imparted to others in the regular course of events by payment of fines or fees; the terms of an indenture, the attendance at lectures, and obtaining a license to practice. In every profession, and in every trade, there are secrets, only obtainable by legitimately connecting oneself with those persons competent to impart them. In our households we have secrets, which are not made known indiscriminately to others. An outcry has been made against Freemasons, owing to the secrets they keep from the world. Now, what are those secrets? Remove from Masonry the passwords, the signs and tokens, together with the mode of conferring degrees, and the secrets are done away with. It is said Freemasonry is an exclusive institution; this is untrue. Freemasonry is spread over the universe and includes in its ranks men of all grades and creeds—from the prince to the peasant; therefore, it cannot be exclusive. The door of a Freemason's lodge is open to

every man (with few exceptions) whose character will bear the test of scrutiny, and who has the means of paying the fees for admission. This is a sufficient proof that it is not exclusive. It is urged that a Roman Catholic cannot perform his duties to his priest in the confessional. I am at a loss to know the reason. If the father confessor requires to be informed of every thing in detail which transpires during the lodge hour, then I can easily understand the difficulty; but if the confessor seeks to be made acquainted with everything sinful, and sinful things only, then is there no difficulty in the path of a Catholic Freemason. Surely it is no sin to be in possession of a password which will insure your entrance to a lodge, being a member of same; any more than it is a sin to possess the password into a garrison of soldiers. It is no sin to salute a superior Masonic officer with a sign, any more than it is to salute an officer of the navy and army. It is no sin to have a regular mode of conferring the different degrees upon Freemasons than in Divinity, law, and physic! There must be forms and ceremonies in every institution, and the forms and ceremonies which are enacted in a lodge of Freemasons, are based upon the strictest and purest moral foundation.

Political discussions are not permissible; religious opinions do not find expression there, because they are contrary to the laws of Freemasonry. In a word, nothing is permitted which is calculated to disturb the harmony of the lodge, and is considered foreign to Masonry. Whether a man worships his Creator in a Protestant church, a Catholic chapel, or in the humblest apartment used for such purposes, it makes not the least difference to a Freemason; but there is one thing certain he must do, and that is to acknowledge his God; without which he never could enter the lodge of Freemasons. It will be admitted there are Freemasons who are a disgrace to the order, and I would respectfully submit that there are black sheep in every flock. We find this to be the case in, not only amongst tradesmen and mechanics, but we find them in all the professions without exception. This then is not sufficient to bring condemnation to the order. It would be hard to excommunicate every person engaged in teaching theology, because one or two of its members were known to disgrace themselves. But it is the secret which is so tenaciously held by Freemasons which seems to offend so much. I may roughly calculate there are, in the various degrees, fully a thousand secrets, instead of one as is generally supposed. Nothing, however, should be considered in the light of a secret when that secret is obtainable by every man who seeks it, if he can conform to the regulations of the society to which he aspires. I have shown very plainly that the whole of the secrets, as they are called, can be had on application, subject only to the custom as laid down by the rulers of the Craft. It is no secret that the genuine principles of Masonry are of Divine origin. It is no secret that the system embraces and inculcates Evangelical truth. It is no secret that there is not a duty enjoined, nor a virtue required, but what is taught in Speculative Freemasonry. It is no secret that we feed the hungry and clothe the naked, protect the widow and orphan; and in all things according to our own ability do good to the whole human family. And above all, it is not, neither can it be, that a good Mason aims at the appropriate discharge of all his Christian duties. It is because Masonry has been misrepresented by the infidels Paine and Carlisle that it should be condemned. I think other and better authority than this is required. What is Masonry? It is a beautiful system of morality, veiled in allegory, and illustrated by symbols! Faith, Hope, and Charity are some of its watchwords. What are its objects? They are numerous, some of which have been glanced at. It may be with truth asserted that Freemasonry is intended and calculated to make a good man

a better man; but to get the goodness out of a Freemason, he must of necessity, reflect upon its teachings. If he is a drone, he will bear no share in the formation of honey. There are many men attached to societies who merely pay their subscription and leave the work to others; and so it is in Freemasonry, and it is amongst those whose thoughts are far from us, who are most likely to bring discredit upon the order. The man who labors diligently in whatsoever society he may be connected with, will do credit to that society. Some other of the objects may be found, in providing schools for the orphan, clothing and feeding them; providing a home for the widow, and so forth. We have our own Club houses, our Mutual Improvement Societies; Literary and Scientific Institutions; and many others, which have, in their own peculiar manner, modes of imparting information, and affording recreation as well as amusement to its members. Every person claims for himself the privilege of belonging to that society which accords with his tastes. It should be borne in mind, however, that the connection with any society does not ensure that such person is a benefitter by that connection, it is his own fault, probably, that he does not. Experience of the world teaches us that myriads of persons calling themselves Christians, attend both public and private worship, and most of them are in good favour with their pastor, but this does not prevent the committal of the most heinous crime. Thousands of persons who are doubtless (previous to discovery) believed to be very respectable, and strictly devout when at their religious duties, many of whom, perhaps were considered, previous to this, in the light of true Christians. With all this before our eyes, will any one have the temerity to assert that his Church has brought him into such a state? I think we may unhesitatingly declare, that, every church, whether it be catholic or protestant, endeavours to lead its several members to eternal happiness, by its precepts. Clergymen of all denominations exert themselves unweariedly with the view of preventing their flock from falling into sin. In order, therefore, to ascertain how far Freemasonry is calculated to lead men into the right path. I will make a few quotations from the Book of Constitutions, which may be considered an index of the whole. The following prayer is read aloud when a candidate is about to receive his first degree in Freemasonry:—"Most holy and glorious Lord God thou great Architect of heaven and earth, who art the author and giver of all good gifts and graces, and hast promised that when two or three are gathered together in Thy name Thou wilt be in the midst of them; in Thy name we assemble and meet together, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our doings may tend to Thy glory and the salvation of our souls. And we beseech Thee, O Lord God, to bless this our present undertaking, and grant that this candidate for Masonry may dedicate his life to Thy service, and be a good and faithful brother amongst us." The next, is in reference to a master, who is chosen to preside over a lodge. 1st. You are to be a good man and true, and strictly obey the moral law. 2nd. You are not to be concerned in plots and conspiracies against the state, but you are to be a peaceable subject and cheerfully conform to the laws of the country wherein you reside. 3rd. You are to respect the civil Magistrate, to work diligently, live creditably, and act honourably by all men." There is much more in the same strain which is unnecessary to transcribe. The above quotations will be a sufficient answer to "No. 4" to be found in Father Lavelle's letter, which runs thus, "That these societies (Freemasons) are no less opposed to the civil than to the canon law." Again, in Sec. 9, Father Lavelle has transcribed the following:—"Referring again Nomination to the Freemasons, &c., "Claudestine sects which aim at undermining legitimate princedom, and at rooting from its

foundations the Church," and so forth. I feel assured that all right-thinking men must declare that an error has been made by some one. The regulations and laws of Freemasonry, instead of endeavouring to upset the Church and princedom, are calculated to uphold these things. It will be evident to all those who carefully and dispassionately peruse what I have written that there cannot be anything in connection with Freemasonry which is likely to lead men astray. As I have said before, it, like the Church, endeavours to teach, and points out the way to everlasting life, but the precepts and examples of those in high office in Freemasonry, as in churches and chapels of all denominations, have, up to the present, failed to keep all in the right path. I believe, from my heart, that Freemasons have themselves to thank for much which has been brought against them, owing to their studied reticence. Let them be more communicative, and prove to those at war with them that there was nothing but what was good, if well understood, in reference to Freemasonry. If Catholic clergymen would join the Craft, they will learn the truth of what I have written, and it would effectually remove the obstacles which they seem to think are in the way of Catholic Freemasons. Apologising for the length of this letter, allow me to remain,

Your humble servant,

R. H. DYER.

Tipperary, Nov. 25, 1869.

#### TWO HOURS AT A CHAPTER OF INSTRUCTION IN ROYAL ARCH MASONRY.

Many of our readers and particularly those who are Royal Arch Masons, most likely are not aware that there is a "Chapter of Instruction," held every Saturday evening at "The Union Tavern," Air-street, Golden-square; under the preceptorship of Comp. James Brett. On Saturday evening last, at 8 o'clock the Chapter of Instruction was opened. Comps. Mann, as Z.; Merick as H.; Smith as J.; and Brett as P.S. Amongst the companions present we noticed:—Comps. J. Boyd, the M.E.Z. of the new Chapter, 145, G. States, G. Wood, and others. The ceremony of exaltation was duly gone through in a most impressive manner, and a vast amount of credit is due to the preceptor for the admirable and truly Masonic way in which he has taught those companions to follow the same. We then had a truly Masonic treat in hearing Comp. J. Brett lecture upon the 12 staves and banners, his explanation of that portion of the history of Royal Arch Masonry was given in the most perfect and impressive manner.

Afterwards three sections of the first lecture were worked by the companions present. Before the chapter closed, a letter of condolence to the family of the late Mrs. Adams, the widow of the late Bro. J. Adams (who during her life was so highly respected and esteemed by all those who had the good fortune to be acquainted with that amiable woman), prepared by Comp. Boyd, was submitted to the chapter for approval, which we need not say it received, and a copy of which we here print. It runs as follows;—

"Dear Sir,—The members of the chapter who have for many years past held their meetings on Saturday evenings, at the house of the late Mrs. Adams, have desired me to inform you (on their behalf) that at their last meeting a vote of condolence with yourself, and all the family, on your recent bereavement, was carried unanimously, and ordered to be entered on the minutes of the chapter.

"It devolves on me now, therefore, in the name of each and all of the members, to express their sense of the great loss you yourself, and the rest of the family have sustained through the lamented decease of the late Mrs. Adams, who had, by her kindness and estimable qualities, endeared herself to all who had the good fortune to possess her friendship or acquaintance. I beg you to accept this acknowledgment of the affectionate esteem in which her memory is held by the members, and to receive their best wishes that Time, the great consoler, may mitigate the grief felt at her loss, while it will never lessen the sense of her goodness.

"Believe me, yours sincerely,

"(Signed) "JOHN BOYD."

The said letter was duly delivered to the family by Comp G. States the same evening.

After what we have said of this Chapter of Instruction, we should advise all brethren who have been exalted to this high degree, and aspire to office in a chapter, to place themselves under the guidance and able preceptorship of Comp. Brett, and they will not regret the small fees payable at each night's attendance, which are entirely devoted to the Masonic charities.

### Poetry.

#### WHAT BETTER THEME THAN MASONRY?

Words by Bro. JAMES STEVENS, P.M. 720, S.W. 1,216; P.Z. 720, &c. Music by Bro. WILHELM GANZ, P.M. 435, Org. 4, and of British Chapter, 8.

What better theme can claim our lays,  
And lend its aid to Harmony;  
What noble art sheds brighter rays  
Than glorious Freemasonry?  
What other virtues can compare  
With those 'tween "compasses and square"?  
For Faith and Hope and Charity,  
Brotherly Love and Unity,  
With Order, Peace, and Harmony,  
Are found in true Freemasonry.

When first to us the light is shown  
That governs true morality  
Others' distress we make our own  
In natural equality.  
Our steps are then taught to ascend  
The ladder staves that upward tend—  
Faith, first upon the muster roll,  
Hope, the sheet-anchor of the soul,  
And Charity, that crowns the whole  
Foundation of Freemasonry.

When Craftsmen's labours we attend  
We're taught the hidden mystery,  
By science led to comprehend  
The scope of nature's history;  
From nature up to nature's God  
Our minds are raised above the sod.  
And Wisdom comes to shield from harm,  
Strength hurls passions to disarm,  
Whilst Beauty lends a crowning charm  
To all our works in Masonry.

And next, as Master Masons, we  
Share the sublimest mystery,  
And prove how potent thou can be  
Fortitude and Fidelity;  
The terrors of the darkest hour  
Are lessened by the Mystic Power.  
And Virtue's portal opens wide  
Our steps to Honour's fane to guide,  
Whilst Mercy pleads upon our side,  
To Him who rules Freemasonry.

And when, our glorious labours o'er,  
We meet for brief hilarity  
Amidst our joys, our brethren poor  
Remembered are in charity;  
Each thankful heart expands to bless;  
Each willing hand relief will press;  
With Temperance God's gifts we share;  
Prudence extends her watchful care,  
And Justice, symbolled by the Square,  
Perfected our works in Masonry.

#### SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 20th Dec.—Medical Society, at 8.15; Royal Asiatic Society, at 8; London Institution, at 4; Society of Arts, at 7.  
Tuesday, 21st Dec.—Institution of Civil Engineers, at 8—Annual Meeting; Statistical Society, at 8; Pathological Society, at 8; Ethnological Society, at 8.  
Wednesday, 22nd Dec.—Society of Arts, at 1; Geological Society, at 8.  
Thursday, 23rd Dec.—Society of Antiquaries, at 8.30.

# LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 25TH DECEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro Rooms; L., Lodge; St., Street; Sq., Square).

## METROPOLITAN LODGES AND CHAPTERS.

*Monday, Dec. 20th.*

LODGES.—Grand Masters, F.M.H.; British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tavern, Bishopsgate-st.; Tranquility, Radley's Ho., Bridge-st., Blackfriars; Panmure, Balham Ho., Balham; Whittington, Anderson's Ho., Fleet-st.; Royal Albert, F.M.H.; Eclectic, F.M.H.

*Tuesday, Dec. 21st.*

Board of Gen. Purposes, at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Cadogan, F.M.H.; Salisbury, 71, Dean-st., Soho.—CHAPTER.—Enoch, F.M.H.; Mount Sinai, Anderson's Ho., Fleet-st.; Industry, F.M.H.

*Wednesday, Dec. 22nd.*

Lodge of Benevolence, at 7 precisely.—LODGES.—Mount Moriah, F.M.H.; United Pilgrims, Horns Tav., Kennington-park; High Cross, White Hart Ho., Tottenham Station.

*Thursday, Dec. 23rd.*

House Com. Fem. School, at 4.—LODGES.—Prosperity, Guildhall Coffee-house, Gresham-st.; South Middlesex, Beaufort House, North-end, Fulham.

*Friday, Dec. 24th.*

House Com. Boys' School.—LODGES.—Universal, F.M.H.; Fitzroy, Hd. Qrs. of the Hon. Art. Comp., London.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Dec. 20th.*

Prosperity, Gladstone Tav., Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Railway Tavern, London-street; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill.

*Tuesday, Dec. 21st.*

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarrowburgh, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Robert Burns, Sussex Stores, Upper St. Martin's-lane; Rose of Denmark, George Ho., Aldermanbury; Mount Zion, White Hart, Bishopsgate-st.

*Wednesday, Dec. 22nd.*

Confidence, Railway Tav., London-street; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinburgh Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Dec. 23rd.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitty Tav., 57, Wapping-wall.

*Friday, Dec. 24th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

## PROVINCIAL.

DORSET.

*Mon.*, WIMBORNE MINSTER.—Lodge: St. Cuthberga, Crown Inn, Wimborne.—SHERBORNE.—Lodge: Benevolence, Town Hall.

LANCASHIRE (EAST).

*Mon.*, MANCHESTER.—Lodge: St. George, F.M.H.—HEATON NORRIS.—Lodge: Egerton, Chapel House Inn.—*Tues.*, WHITEFIELD.—Lodge: Merit, Masonic Arms Inn.—LITTLEBOROUGH.—Lodge: Benevolence, Red Lion Ho.—BURNLEY.—Lodge: Silent Temple, Cross Keys Inn.—*Wed.*, HEYWOOD.—Lodge: Naphthali, Ma. Ro., Market-place.—WHITWORTH.—Lodge: Keystone, New Inn.—NEWCHURCH.—Lodge: Tranquility, Boar's Head Inn.—DENTON.—Lodge: Duke of Athol, Nottingham Castle Inn.—RUSHOLME (near Manchester).—Chapter: Callendar, Public Hall.—*Thurs.*, MIDDLETON.—Lodge: Imperial George, Ashteton Arms Ho. SALFORD.—Lodge: Harmony, F.M.H.—BOLTON.—Lodge: St. John, Three Tuns Inn, Moor-lane.—BLACKBURN.—Lodge, Fidelity, White Bull Ho., Church-st.—HASLINGDEN.—Lodge: Commerce, Commercial Inn.—SMALLBRIDGE.—Lodge: Probity and Freedom, Bull's Head Inn.—BACUP.—Chapter: Strength, Green Man Ho.—BLACKBURN.—Chapter: Perseverance, Old Bull Ho.

LANCASHIRE (WEST).

*Mon.*, BLACKPOOL.—Lodge: Clifton, Clifton Arms and Pier Ho.—LIVERPOOL.—Chapter: Jerusalem, M.T.—*Tues.*, WIGAN.—Lodge: Antiquity, Royal Ho., Standisgate.—BARROW-IN-FURNESS.—Lodge: Hindpool, Queen's Ho., Hindpool.—*Wed.*, LIVERPOOL.—Lodge: St. George, Adelphi Ho., Ranelagh-pl.—GARSTON.—Lodge: Harmony, Wellington Ho.—LIVERPOOL.—Lodge: Derby, M.T.—ORMSKIRK.—Chapter: Unity and Perseverance, Wheat-sheaf Inn.—*Thurs.*, LIVERPOOL.—Lodge: Downshire, Royal Mersey Yacht Ho. Chapter: Sacred Delta, M.T.—*Fri.*, LIVERPOOL.—Chapter: Sefton, M.T.

OXFORDSHIRE.

*Mon.*, BANBURY.—Lodge: Cherwell, Red Lion Ho.

WARWICKSHIRE.

*Mon.*, COVENTRY.—Lodge: Trinity, Castle Ho.—BIRMINGHAM.—Lodge: Bedford, Ma. Ro., Newhall-st.—*Tues.*, BIRMINGHAM.—Lodge of Lights, Hen and Chickens Ho.—WARWICK.—Lodge: Unity, Warwick Arms Ho.—*Thurs.*, NUNEATON.—Lodge: Abbey, Newdegate Arms.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

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

W. H. M.—Your kind offer is thankfully accepted.

J. C.—The whole of the 4to series of the MAGAZINE can be obtained either in volumes, parts, or numbers, at the Publishing Office.

T. B.—The report will be inserted, but *minus* that part relating to the opposition, as, in all cases, we do not consider it advisable to make public any little differences which occur in lodge meetings, when such unfortunately occur.