

Contents.

	PAGE
The Templars and Freemasonry—By Lupus.....	101
The Lodge of Glasgow St. John—By Bro. W. P. Buchan ...	102
The Rise and Purposes of Speculative Masonry	104
Masonic Jottings—No. 5	107
The Stuarts and Freemasonry	108
Masonic Notes and Queries	110
Correspondence	111
Masonic Memos.	112
Royal Masonic Benevolent Institution for Aged Freemasons and their Widows	112
CRAFT LODGE MEETINGS:—	
Metropolitan	113
Provincial	114
Scotland.....	116
New Zealand	116
Royal Arch	117
Mark Masonry	118
Masonic Festivities	118
A Lecture—By Bro. James Frederick Spurr.....	119
Poetry	119
Scientific Meetings for the Week	119
List of Lodge, &c., Meetings for ensuing week.....	120
To Correspondents	120

LONDON, SATURDAY, FEBRUARY 5, 1870.

THE TEMPLARS AND FREEMASONRY.

By LUPUS.

In my last communication, page 82, it is stated that David Seton, who was said to be the last Prior of Scotland, retired to Germany in 1752-3. This is a misprint for 1572-3.

In reference to the improbability of Lord Dundee having been Grand Prior in 1689, I have given the names of three of those dignitaries who held office about that time; it may perhaps be more satisfactory if I append a complete list of the Grand Priors during the whole of that century.

Andrew Wyse, appointed 1593; died 1631.

Giovanni Battista Nari, appointed 1631.

Alessandro Zambeccari, appointed 1639.

Geronimo Alliata, appointed 1648.

Stefano Maria Lomellino, appointed 1654.

Henry Fitz-James, appointed 1687; resigned 1701.

The last named Prior was appointed by the Grand Master, Gregory Caraffa, at Malta; the other five were nominated by Papal brief, and the whole of them are registered in the records at Malta.

It appears equally impossible that Lord Dundee could have been Grand Master in 1689 if we are dealing with the Templars as combined in the Order of St. John; and here I think I may call attention to what should be a special proposition to be decided: *Does the Masonic Order of the Temple claim an affinity with the combined Orders as represented in David Seton, said to have been*

the last Grand Prior of Scotland? or, Does it claim to originate in some revival of the Templar Order alone, eliminated out of the Order of St. John after the latter had ceased to exist in Scotland?

A decision upon these questions appears to me necessary before inquiry can be concentrated into one channel. If the claim is through the combined Orders, Dundee could not have been Grand Master in 1689, because there could be only one Grand Master, and there is no difficulty in ascertaining that Adrian de Vignacourt was appointed to that dignity in 1689, not upon the death of Dundee, but upon the demise of the 60th Grand Master, Gregory Caraffa. If, on the other hand, the reply be that we claim a revival of the Templar Order, pure and simple, then should we honestly abandon any title to the Order of St. John as untenable, and turn our attention to inquiry whether Lord Dundee was the Grand Master of such revival of the Templars, and in what manner the succession to him has been preserved. I am aware it has been said that John (11th), Earl of Mar, succeeded Lord Dundee, and was followed by the 2nd Duke of Athol, as Regent of the Order; that Prince Charles Edward was elected Grand Master in 1745, and that on his death, in 1788, he was succeeded by John Oliphant, who died on the 15th November, 1795, when no new election occurred.

We have important historic proof in the letter of the elder Pretender (to which I have referred at page 82), that as to the *original combined Orders* there was no Grand Prior in 1725 other than the one appointed by the Papal brief, the then Grand Prior being Francesco Ferretti. It does not appear that either the Grand Master or the Pope were much moved by the Prince's remonstrance, for we find that on the 9th of August, 1726, the Papal brief elevated the Knight Nicolo Giraldu to the dignity of Grand Prior in the place of the deceased Ferretti.

It will probably have been noticed that in these communications I have mostly treated the subject in reference to the claims of the Scottish branch of the Order, and in my own justification I may remark that this has been induced by the statement in the preface to the Scottish Statutes of 1856, where, speaking of the two classes into which that branch had at one time been divided, we read:—*"The chivalric class was one and undivisible, and alone had the right of appointing the Grand Master; and although permanently located in Scotland, its powers extended over the whole world."*

It was cosmopolite. The Democratic branch might have many heads, and was, ere long, carried by Freemasons to England and Ireland, and ultimately found its way to North America; but it seems never to have been much fostered except in these countries." Again, at chap. ii., p. 32, we read:—"There is but one Chapter-general and one Grand Master for the whole world; and from the Order having been suppressed in 1309 in all countries, except Scotland, it shall always be held in that Language." These are very positive statements, and constitute grave and extensive claims; they ill consort with the equally positive assertions of Morison, and seem to require that the search for evidence should not sleep. There seems to be no doubt that at the commencement of this century the Masonic Templars of Scotland were meeting under Irish warrants, and that in 1811 these warrants were abandoned in favour of a charter, dated the 19th of June in that year, and granted by the Duke of Kent as chief of the Masonic Templars in England.

It appears to me that such searches in the English records, as I have before suggested, are of the highest importance. It would be most desirable that similar searches should be made in Scotland, and that the results of these investigations should be preserved in print. I have thought it my duty to place these few facts, dates, and doubts before your readers, in the hope that some of the first may receive additions, some of the last be solved, and that the united power of your many intelligent correspondents may dissipate the mystery which now surrounds the Masonic Templars.

THE LODGE OF GLASGOW ST. JOHN.

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

(No 7, Continued from Page 85)

In 2nd Feby 1858. "Bro. Cruickshank read a letter from Bro. Ramage of Edinburgh on the subject of a claim made on behalf of the Aberdeen Lodge, No. 34 to be put No. 3 on the Roll of the Grand Lodge of Scotland, having held that No. in 1741, but which claim was rejected."

Where status is given on account of antiquity of operative lodges, the old lodge of Aberdeen has good reason to claim No 4 at the least.

9th Feby. 1858. "Convened the R.W.M.—

Bro. D. Campbell acting—the Wardens and a number of the brethren" &c. A brother was passed and raised.

13th April 1858. "Brother Goold moved that the Fellow Craft Mark and Chairingon, the Master Degree, be given to all brethren of this lodge who desire it, Brother Ramsay seconded the motion which was unanimously agreed to. Brother Goold proposed and Bro. Craig seconded that a meeting be held on Tuesday the 20th inst. to carry out the object of Bro. Goold's motion."

"Brother Goold proposed that the brethren who occupy any of the offices in the absence of the officials, their names be mentioned or recorded in the minutes* Bro. Ramsay made an amendment, that the minutes be closed as formerly, which was carried by acclamation.

On 20th April 1858. Bro. Winton, Dep. M. in the chair, *inter alia* "The lodge was then raised to the degree of Master Mason, and the following brethren were chaired in Master Degree, vizt.: Bros. Gavin Park, John Goold" and 4 others. This minute gave rise to a strong contest with the Prov. G. Lodge, who wished it expunged, and the lodge declared to be in the wrong for doing so, however the St. John's resisted the P.G.L. and the case went before Grand Lodge, which held St. John's to be duly warranted in doing as it had done. In its (St. John's) petition to Grand Lodge, amongst other "blarney" we find the following which would possibly help to produce the effect intended. "Secundo. The Grand Lodge of Scotland recognised the Mark Ritual in connection with the Fellow Crafts in the laws passed at Holyrood House dated 28th Decr. 1598, and no law has been since promulgated altering the system of Masonry, which has ever been held to be complete in the three degrees of Apprentice, Fellowcraft and Master" &c.

As the Grand Lodge of Scotland did not exist till 1736, nor our "three degrees" and rituals till after 1716, I shall leave it to some better sophist

* Bro. J. B. Walker, P.M., informs me that he seconded this motion, as he had often to act for the absent Wardens, and considered it right that the names of parties so acting should be recorded; their motion, however he says, was lost, the amendment being carried by a majority, however, as the minutes afterwards show, the amendment was often practically set aside, the names of the acting brethren being recorded, this we think was just, and were it not from private information which enables us to know otherwise, the minutes as written might tend to make us imagine certain brethren must have done what they did not do.

than I to show how the Grand Lodge could legislate upon the aforesaid in 1598!*

The Grand Lodge minutes of 8th Nov. 1858, proceed as follows:

"Moved by Bro. Andrew Kerr, Proxy Senior Warden No. 3 bis, seconded by Bro. J. G. Houston, Proxy Master of Lodge No. 4, that the Grand Lodge of Scotland having on 1st February 1858, adopted resolutions that it had been proved to the satisfaction of the Grand Lodge that certain lodges have worked the Mark Masonry since their foundation† and previous to the existence of the Grand Lodge, and have continued to do so till the present time, and that any interference with the rights and privileges of lodges so situated was an invasion of the privileges of these lodges, which the Grand Lodge were bound to protect, and having taken into consideration the complaint of the P.G. Lodge of Glasgow, resolve that the Lodge of St. John Glasgow were in order in continuing to practice a degree to which their ancient privileges entitled them, and dismiss accordingly the complaint of P.G. Lodge, and as it is a novel case find no expenses due, *Quod ultra*, till the special committee present their report defer consideration of all questions involved in this matter till then."

27th Decr. 1858 Installation of office-bearers,

* These 1598 "Laws" above referred to are "The Statutis and Ordinanceis" drawn up by "William Schaw, Maister of Wark," for the guidance of the operative masons of that time, a copy of which appears at pages 441-444 of Laurie's History of Freemasonry. There was then no "Grand Lodge" in existence to "recognise the Mark Ritual." The item referring to the use of marks is as follows: "Item, That na Maister or Fellow-of-Craft be ressavit nor admittit without the numer of six Maisteris, and tua enterit Prenteissis, the Wardene of that Ludge being any of the said six, and that the day of the ressavyn of the said Fellow-of-Craft or Maister be *orderlie buikit* (this surely emphatically contradicts those curious brethren who will continue to assert that the entry of Masons was *not* booked nor any regular record made of their proceedings) and his *name* and *mark* insert in the said buik with the names of his six admittors and enterit Prenteissis, and the names of the intendaris that sall be chosin in euerie persone to be alsua insert in their buik. Providing alwayis that na man be admittit without ane assay and sufficient tryall of his skill and worthynes in his vocation and Craft."

The fact of Prenteissis being present when a Maister or Fellow-of-Craft was "ressavit or admittit" shows that there were then no particular secret given to Maisters more than to apprentices, they had different classes of men then, not different *degrees* in Masonry.

† The members of old operative lodges used marks, but it does not follow they knew aught of our Mark rituals. Besides as I never saw a Glasgow Mason working the ceremonies in the 19th century I cannot fancy them doing more than a bit of "apron-washing" in the 17th, that is a little fun and a good drink after it.

Bro. David Winton, R.W.M., thereafter the "801st Anniversary" was held, Bro. Sir A. Alison in the chair. Bro. Andrew Kerr of Edinburgh, Proxy Master.

18th Jany. 1859. Wm. Lawson, Writer initiated.

1st Feby. 1859. Bro. A. G. Gilmour of No. 4, elected an honorary member.

Bro. Alexr. Christie, J.W., presented two beautiful mallets for the use of the Wardens, and received vote of thanks.

1st March, 1859. Bro. Cruickshank reported that he was present, along with some others, as a deputation on the occasion of the consecration and opening of the Freemason's Hall at Edinburgh on Friday last, and represented this lodge."

12th April 59. 5 brethren "were chaired in the Master Degree."

26th July 59. Lodge presented with "portrait of the Earl of Loughborough, the Depute Grand Master of the Grand Lodge of Scotland," from Bro. Schenk the artist.

30th August 1859. James Anderson initiated. A communication from G. Lodge of Hamburg read as to their hearing, through the G.L. of Texas, that St. John's had in 1856 held its "799th Festival" &c. The G.L. of Hamburg also requested further particulars "regarding our ancient lodge." The lodge agreed to send "a copy of our Ancient Charter, and laws, with extracts from the record of the celebration of our three last anniversaries," &c. "The committee was also authorised to get a *fac simile* of the old charter taken, and also to procure a seal of the lodge according to a drawing by our Proxy Master, Bro. Kerr submitted to the meeting. The above "fac simile" I have never seen, but a small utterly illegible photograph was taken, and the "copy" I suppose means the "translation," however, the "ancient charter" copies, translations, &c., included, are not in my opinion, worth a farthing. The following is a copy of lodge "seal" above alluded to as depicted upon all



lodge circulars sent out for years back. When worn as a medal it is about twice as large. The inscriptions upon scroll, are "In the Lord—is our trust," and, "Let Glasgow flourish by the preaching of the word." The lodge colour being blue, all lodge circulars are so printed.

4th Oct. 59. Candidate raised by Bro. Duncan of St. Mungo's.

27th Decr. 1859. Annual election, installation, &c., "802nd Anniversary" held as formerly in Tentine Hotel. David Winton, R.W.M. in the chair.

In 7th Feby. 1860. Intimated that a funeral lodge was to be held in honour of the late Bro. J. P. Nichols, L.L.D., Professor of Astronomy.

Bro. Councillor Jas. Taylor, Dep. M. was to present a writing desk made of oak from the Douglas Room, in Stirling Castle.

28th Feby. 1860. Testimonial to Bro. A. T. McArthur, for trying to save the late Bro. Jas. Stewart, drowned in Loch Lomond.

13th March, 1860. Moved that Bro. George Young, who had acted as Secretary for the last 45 years be made "honorary Secretary."

3rd April, 1860. Intimation given of scheme to aid the widow and family of the late Bro. Hugh Macdonald, author of "Rambles round Glasgow," &c., &c. He was a member of St. Mark's Lodge.

1st May, 1860. Bro. J. L. Duncan, of No. 27, acting R.W.M. After other business done, Bro. D. Walker proposed that Bro. J. L. Duncan, who had done so much for St. John's Lodge, should be made an honorary member, which was agreed to. This seems to have been the general way of rewarding those who performed the ceremonies for the office-bearers.

12th June, 1860. Two brethren raised by Bro. A. G. Gilmour, of No. 4. Thereafter ten brethren were "chaired."

3rd July, 1860. Auent a Masonic Temple to be erected in Glasgow, with halls for Masonic meetings, and schoolroom for the education of the children of Freemasons, &c.*

* The above shows that the subject of a Masonic Temple has long been talked of in Glasgow; in fact, Bro. Campbell, P.M. of the Star Lodge, informed me that about twenty years ago the idea was mooted, and brethren of the Star alone had subscribed about £400, but the thing somehow fell through. It was again, shortly before his death, taken up by the late P.G.M., Bro. Capt. Speirs, but through his untimely loss his successor, Bro. W. M. Neilson, to carry out the project still, which we hope he will be enabled to do in such a manner as will be creditable both to himself and the province.

27th Decr., 1860. The "803rd Anniversary," &c., held in Bedford Hotel. Bro. Robert Craig, R.W.M., in the chair.

22nd Jany, 1861. The widow of a late brother of the lodge who, with four young children, had been left in a state of destitution, petitioned for relief. A brother vouched for the respectability and well doing of the woman, who thereafter was allowed two guineas out of the Lodge funds.

6th Feby., 1861. Ordered that the answer to Grand Lodge of Hamburgh (referred to on 30th August, 59), be sent off "without further delay."

(To be continued.)

THE RISE AND PURPOSES OF SPECULATIVE MASONRY.

By BRO. HENRY MURRAY, Dist G.M., China.

An Address delivered to the Brethren of Zetland Lodge, (No. 525), Hong Kong.

(Continued from page 89).

These utterances belong, as I have said, to our Brother Findel, and correctly delineate the design and objects of Speculative Masonry, which in the lodge is briefly defined to be a "a beautiful system of morality, veiled in allegory, and illustrated by symbols," but which may be more freely described as a science that, shrouding itself from the gaze of the uninitiated under the garb of active benevolence and charity, and teaching by means of comparisons, tropes, and similes drawn from the glorious objects and processes of Divine nature, and from the operations of architecture, unfolds to its accepted disciples, inculcates upon them, and, without regard to their views of state policy, or to the paths by which they seek to attain salvation, unites them in that practical adoration of the Lord of heaven and earth, which is to be found in the earnest endeavour to live in peace and goodwill with all men, in the ready extension of relief and consolation to our fellow-creatures in the hour of their affliction, and in the unceasing effort to so discipline our minds and affections, and free them from the baneful influences of sordid or malignant passion, that at the great and final trial we may be proved by the Grand Architect true and perfect ashlar, fitted to become head corner-stones on the last morn when shall shine forth the

Day-star from on high, whose coming bringeth peace and tranquility to the faithful and obedient of the human race. But it would appear that Findel has failed to grasp the magnificent conception which pervaded the fervid imaginations of Desaguliers and his brother revivalists; for even as to the erection of King Solomon's Temple, upwards of 217,000 craftsmen, of all nations, tongues, kindreds, and languages, worked together in order, peace, and harmony, to build an house to the Most High God, so did our devout and ardent brethren of 1717 picture to themselves a future age in which the vast habitable globe should be studded with symbolic lodges, united, despite of distance and difference of speech or creed, by the universal language of Masonry, and ever to be zealously employed in erecting one catholic and spiritual temple, dedicated to the glory of God and the good of man, of which the materials should be none other than the hearts of the craftsmen themselves, carved and indented upon, as rough stones from the quarry by the symbolic gavel, twenty-four inch gauge, and chisel, and further tried and adjusted by the figurative square, level, and plumb rule, from which were to be learned morality, equality, and justice, and uprightness of life and actions. A sublime idea, in moral grandeur unsurpassable, and one which has far from altogether failed of fruition! I am of opinion, also, that Findel conceives the esoteric secret of Masonry to be pronounced and contained in that portion of his writings which has just been quoted. But for that secret I claim a higher definition. Yet, as does Findel, so do I believe, that the true mystery, the absolute pearl of price, of our allegorical craft, consists not in signs, tokens, and words, nay, nor in occult ceremonies, all of which are but means whereby men in every age have guarded and given shape to sentimental alliances; means which merely form that common starting point whence Freemasons practise and pursue the real object of their obligation and profession. And here, brethren, I may observe that the necessity for such a common protection and point of origin furnishes the true answer to the popular world, when it complains that Masons, asserting their possession of valuable secrets, are yet so selfish as to deny them to mankind at large. We deny these secrets to no man who seeks them upon the points of entrance, but we regard these points of entrance, amongst other matters familiar to you, as our common basis of defence, union,

and origin, and as our guarantees for purity of motive on the part of candidates. If we disclosed the Entered Apprentice's sign, the symbol known to Fellow Crafts, and the Master Mason's legend to the world at large, would not these mysteries be soon forgotten, and how should we discern good brethren and true, deservedly initiated, passed, and raised, from false hearted wolves in sheep's clothing? Were it in the power of any member of the popular world, upon the mere payment of a fee of honour, to don an apron and join in our assemblies, would it be long before those solemn truths and invaluable traditions, which have descended to us from the very fountain of time, vanished from amongst mankind?

But craving pardon for this digression as to the necessity of concealment from the uninitiated of the peculium of the craft, I return to the consideration of what really is the true esoteric secret of Freemasonry. In the search for this, each brother "must minister to himself;" at the initiation we state that we first became Masons in our hearts, and in our hearts, after a fitting amount of Masonic experience, must we seek to know that which Masonry really is. Examine then your hearts, that you may find written therein that "which no man knoweth, saving he that receiveth it." For myself, I believe that the key to the power and influence so widely exercised by Masonry arises from its embodiment of natural religion; the religion of Enoch, Melchisedek, and Job; that devout practice of the sacred dictates of morality, that reverential love and worship of the Great Architect of the Universe, of the Most High, of the ineffable Lord and Father of all, and that belief in the immortality of the soul, which we should all cherish, even had the blessings and comforts of Revelation never been vouchsafed to us. That Speculative Masonry is natural religion, or that instinctive faith in the Eternal, and that innate love for the Good, the Beautiful, and True, which underlie all creeds, I cannot doubt, and to this, in my opinion, its esoteric mystery, do I attribute its universal acceptance by the human race. Nevertheless, whatever Freemasonry may really be, and you are well aware, brethren, that *tot homines quot sententie*, it is yet certain that brotherly love, relief, and truth constitute its watchwords, and that Faith, Hope, and Charity are the ladder rounds by which, as craftsmen, we seek to arrive at those immortal mansions whence all goodness emanates.

I have thus, brethren, sketched the rise and purposes of Speculative or Symbolic Masonry. I confess that the outline has been but rudely drawn, and that the colours have been but faintly washed in, yet more could not have been done; for to have discussed at one time minutely and forcibly the whole range of the subject embraced in the foregoing observations would have exceeded my capabilities and have exhausted your patience. We left the Grand Lodge of England re-established under Most Worshipful Grand Master Sayer, and how widely its branches have by this time extended themselves is evidenced by the fact that it is not long since the highest Masonic authority in England evinced perplexity as well as gratification at the numerical increase of the order, and charged its heads in all provinces and districts to strictly enforce care and discrimination in the admission of candidates. It must not be imagined that from the date of the revival the Grand Lodge of England was enabled to hold a smooth and unchequered course; very different indeed was the fact. About 1750 a schism broke out, which divided the craft until 1813, when by the august influence of the Dukes of Kent and Sussex, the same was healed, and the United Grand Lodge of England established upon the firm basis that she has ever since enjoyed, and I trust ever will enjoy until time shall be no more. Yet truth compels me to add that Freemasonry in Great Britain, very probably in consequence of the vast recent increase in its numbers there, and the consequent absence of necessity for the exertion of its more fervent genius, has for the time become rather a means of elegant relaxation and a graceful and bountiful source of charity than an object of serious occupation; but in some parts of the European continent, in the vast territories of the United States of America, amongst the populations of South America, and in the British colonies and possessions, the craft, flourishing in all, has an unbounded field of usefulness before it; and recognising this fact, we may content ourselves with the knowledge that wherever freedom of thought is to be won, or the confines of art and civilisation extended, the lamp of Masonry, trimmed clear and bright, is zealously borne forward by numerous bands of earnest brethren.

I would terminate this address by some speculations, for more they cannot be called, as to the origin, now some three thousand years ago, of the Society of Free and Accepted Masons. The

traditions of the fraternity lead many to believe that the craft was *founded* by the first of those three great Masonic worthies whom in rude strain our ancient brethren commemorated as—

“Him who most things understood,
Him who found the stones and wood,
And him who nobly shed his blood
Whilst doing of his duty;”

But this is true only in the sense that King Solomon, of his heaven-bestowed wisdom, conferred upon the order its organisation, and invented those signs, tokens, and words whereby to this hour we are enabled to guard ourselves against impostors, distinguish each other's rank in the brotherhood, and recognise Masons by night as well as by day. The science of architecture and the art of stone-cutting were no new things in Solomon's day, though little known at that time to the Jews, and tradition tells us that the great majority of the skilled workmen employed at the erection of the first temple were not Hebrews, but Egyptians and Tyrians, most of whom, after the completion of that edifice, wandered away to other lands in search of more work. It is my belief that these non-Jewish brethren were either allied to, or that from them sprang, the Dionysian architects, subsequently so well known in Asia Minor, and from whom in turn took their rise the Architectural Colleges, existing in Rome long prior to and after the commencement of the Christian era. Such is the manner in which I conceive Masonry to have come down to us from the days of King Solomon. The Roman Architectural Colleges were the forerunners of the Teutonic and Italian Freemasons of the early and middle ages; these first appeared in England, A.D. 287, invited by St. Alban, and after the lapse of many centuries the fraternity was placed under an organisation by King Athelstan and Prince Edwin, A.D. 926. In Scotland the order dates from A.D. 1140, when the monastery of Kilwinning was erected; and without interruption it has since more or less prospered there, giving rise to the singular reflection that although Masonry flourished in most parts of the continent in the middle ages, and was certainly translated thence to Great Britain, it has only been in that island that it has continuously preserved its vitality. The symbolic secrets of the art became utterly lost upon the continent during the excitement and persecution which attended the Reformation, and not until after the English revival did Freemasonry revisit France, Germany, and Italy.

A lodge was opened in Rome about 1725. Both in Ireland and America the craft dates from 1729. I have only now to account for the manner in which the knowledge of the order of the Holy Royal Arch must have been communicated to the descendants of brethren who had quitted Jerusalem 470 years before the discoveries which that order commemorates were made. The Royal Arch traditions tell us that the secrets of the Craft were conserved amongst the Jews from the time of King Solomon down to the day of the release from captivity by King Cyrus, and, moreover, that none but Master Masons of pure Hebrew lineage were permitted to participate in the building of the second temple. Therefore the great discoveries effected when clearing a place for the foundation of that sacred edifice could only have become known to such Jews as were Master Masons, and these, I am of opinion, subsequently merged themselves amongst the well-known sect of the Essenes, whose usages, as recorded by Josephus, bore so striking a resemblance to those of our society. The Essenes again must have communicated the momentous secrets of the Holy Royal Arch to their Gentile brethren, when, under the Roman Emperors, intercourse between Italy and Palestine became frequent. As I have already stated, until within recent times the *arcana* of the Royal Arch were always conferred with the third degree; it was not previous to 1740 that increase in the number of companions enabled the chapters to give realising effect to the tradition that every Royal Arch Convocation perpetuates the Grand Council opened at Jerusalem A.L. 3466, or B.C. 535, and supplied to them the means of admitting Master Masons to the Order with the pomp and ceremony now most appropriately practised in the celebration of its solemn rites and the communication of its ineffable mysteries.

I have finished. If in the course of my remarks I have increased love and respect for the Craft in the heart of any brother, I have fulfilled my purpose; and if I may have been so fortunate as to have afforded ground and matter for satisfactory contemplation, where only doubt and chaos previously existed, my labours are amply rewarded.

FEAR GOD,
LOVE THE BROTHERHOOD,
HONOUR ALL MEN,
HONOUR THE KING.

MASONIC JOTTINGS.—No. 6.

By A PAST PROVINCIAL GRAND MASTER.

OUR CONSTITUTION OF 1725.

Our Constitution of 1725 was formed out of the Gothic Constitutions, the old Charges and the General Regulations, revised, arranged and digested; and includes what was contained in the Ancient Books generally, but at the same time altered to suit the different circumstances.

OUR CONSTITUTION OF 1725.

Bro. Findel asserts that the laws and regulations therein contained, were really those which were found in the ancient documents, and which were in use up to that period.

THE FREEMASON'S RELIGION.

The Freemason's Religion is the Religion of Nature, and so much of the Religion of his country as his reason approves.

MAGICIAN, ALCHEMIST AND MASON.

In an old Masonic Common Place Book this is the heading prefixed to the names—Albertus Magnus, Christian Rosenkreutz, John Valentine Andreæ, Elias Ashmole and Count Cagliostro.

THE GRAFTING.

In the communication thus entitled, page 69 of the present volume, for "metaphysical" read "metaphorical."

EARLY GERMAN LODGE.

The science, religion, and ethics of the early German Lodge were equivalent to the science, religion, and ethics which, in later lodges, have received the appellation of Speculative Masonry.

THE GERMAN THEORY.

My long long reading of Masonic periodicals has produced the conviction that an accurate knowledge of the German theory can be acquired only by the study of German writers.

SPECULATIVE MASONRY.

A learned correspondent thinks that Speculative Masonry was never more flourishing than in the 11th century, when Monks and Masons separated. My correspondent sends me numerous extracts from German Masonic writers.*

* Some of these extracts form part of an appendix, consisting of passages illustrative of certain of these Jottings, principally those relating to the old German Lodges. [This appendix will be inserted in future numbers. EDITOR F.M.]

EARLY GERMAN LODGES.

In the early German lodges there was Masonry which was Operative Masonry, and there was Masonry which was not Operative Masonry, but the development (the term is here used advisedly) of the Masonry which was not Operative Masonry was effectively checked by the different governments.

WHAT GERMAN WRITERS OF OUR MASONIC HISTORY TELL US.

German writers of our Masonic history tell us two things—first, that Operative Masonry and Speculative Masonry dwelt together in the English Lodge during all the 17th century; next, that Operative Masonry, after a long illness, died early in the 18th century, having previously made her will, and thereby named Speculative Masonry her executrix and residuary legatee.

THE STUARTS AND FREEMASONRY.

(Continued from page 68).

Mr. Sleight tells us that a warrant for a lodge of Freemasons was signed by Charles Edward, as Grand Master, at Derby in 1745. Mr. Yarker informs us that "Prince Charles was elected Grand Master of the Scotch Order of the Temple at Holyrood in 1745." And again he further informs us that "the Duke of Athol (*sic*), as Regent, assembled ten Knights at Holyrood House, Sept., 1745, and admitted Prince Charles Edward, who was at once elected Grand Master."

It is said that the celebrated Col. Crocket, of Transatlantic notoriety, bequeathed this well-known adage to his countrymen—"Be sure you are right, then go ahead." It is a pity that Mr. Yarker did not attend to the first part of this saying, for it can be most easily proved that the Duke of Athole was not in Edinburgh when Charles Edward was in Holyrood House in 1745. To anyone who knows the history of those ancient orders of chivalry, the Knights Templars and the Knights Hospitallers, I need not say one word of the unfounded assumptions of the Freemasons to be ever so distantly connected with them. But I may just observe here, that even if it were possible for the Duke of Athole, and any number of knights, to admit Prince Charles into the Order of the Temple, which, by the way, was suppressed in 1312, and elect him Grand Master thereof, that could not give him any claim whatever to be the Grand Master of the English Freemasons.

After Freemasonry was first founded in England it spread rapidly, through reasons which I will explain in another place; and as a society that taught men to conceal a secret could not be tolerated by a church whose principal dogma was auricular confession, it was speedily suppressed by the Pope. The Bull of Excommunication, *In Eminenti*, was issued against the Society of Freemasons, by Clement XII., in 1738, just twenty-one years after it was established. A translation of it will be found at length in the *Gen-*

tleman's Magazine of the same year; but I may here quote the following sentence from it:—

"We have condemned and do condemn by the present Bull the societies of Freemasons as perverse, contrary to public order, and having incurred the major excommunication in its utmost extent, forbidding all persons, of what rank, quality, or condition soever, who profess the Catholick, Apostolick, and Roman religion, to cause themselves to be written down, or received into that society, to frequent any of its meetings, or hold correspondence with them, or to suffer or tolerate any assemblies of Freemasons in their houses, under penalty to the contraveners of incurring likewise the said excommunication."

There is no mistake about this Bull; it is an important historical document, issued forth to all the world, seven years before Charles Stuart, a Roman Catholic, observe, is said to have become a Freemason.—Need I say another word of the absurdity of the statement?

In almost every book relating to Freemasonry mention is made of a Chevalier Andrew Ramsay, who, as Findel, in his *History*, tells us, "endeavoured to prove the connection of Freemasonry with the Order of St. John, and to collect money in favour of the Pretender." Ramsay was a native of Scotland. In 1710 he embraced the Roman Catholic religion, under the auspices of Fénelon, Bishop of Cambray. He was preceptor to the Duke of Burgundy, then heir apparent to the throne of France, also to the Prince of Turenne; and in 1725 he was appointed to superintend the education of the two sons of the Chevalier St. George at Rome—Prince Charles Edward, the eldest, being then just five years of age; Henry, the youngest, about as many months old. The constant intrigues of the exiled family so disgusted him that he only remained with them for a few months. He subsequently came to England, where he received the degree of LL.D. from Oxford, being the first and probably the only Roman Catholic who received a degree from that university since the Reformation. He was a distinguished scholar, author of many learned works, and died in 1743. The Bull of Clement XII., just quoted, is a sufficient bar to him ever having been a Freemason, though as a great and good man he must have despised their silly puerilities.

Well knowing that during the space of 150 years since Masonry has been established there has not been one man amongst them who has distinguished himself in either science, literature, or art, I took especial pains to discover if Ramsay had been a Freemason, or if he was only a victim to that love of annexation so prevalent among the society; for, like the fox that had lost his tail, the Freemasons claim every great man from Adam down to the late Duke of Wellington. He certainly must have been a bold Freemason, who undertook to lead the Iron Duke with a rope round his neck, neither naked nor clothed, barefooted nor shod, as their slang terms it, into a Masonic lodge—but we may for the present let that pass. One of their rules seems to have been on the principle of *omne ignotum pro magnifico est*, that if a man has written a book that the Masons could not understand, he must have been one of their society. So Fludd and many other of the old alchemists have been thus claimed; the Mystics have been served the same—even Emanuel Swedenborg has been set down as a Freemason. A translation of the "Sethos" of the

Abbé Terrason was actually published as a Masonic book in a Masonic periodical a few years ago. But a brother named Kelly made a higher flight still; he actually printed the "Orbis Miraculum" of Lee, published in 1665, as his own, under the title of "Solomon's Temple Spiritualised; and as Lee's work was dedicated to the wardens, fellows, and students of Wadham College, so Kelly converted the dedication to all Free and Accepted Masons. Kelly published this scandalous theft as a Masonic book of his own writing, in Dublin, 1803, and subsequently in America, and by his list of subscribers this worthy brother Mason seems to have made a good sum of money. Ramsay's "Travels of Cyrus" has earned for its author the same distinction, the Freemasons not being able perceive that it is simply a system of education for a young prince, an object to which Ramsay had practically devoted his attention all his life.

The result of my researches was that in no authentic or impartial work is there any account of Ramsay having been a Freemason. The story that he was one is only founded on a speech said to be delivered by him as Grand Orator at the initiation of a Mason. No such title as Grand Orator is known among the Freemasons of either England or France. I have seen the speech, and I solemnly declare that it is no more than a satire upon the ignorance of Freemasons and the alleged pedantry of Ramsay. I am ashamed in "N. and Q." to name the work in which it is found, but I feel compelled to do so, and it is in the "Almanach des Cocus," a periodical published in Paris, from 1741 to 1743. It is, as its title implies, a filthy, obscene publication—so obscene that even its Parisian publisher dared not to print the word Paris on the book; the imprint on the first two volumes is Constantinople, on the third, Pekin. We may be sure that Ramsay has never written a line published in the disgusting Almanach, and I feel truly happy that I have at last rescued his name from a base but baseless stigma.

This very satire has since been published as an important historical document in Lenning's great work, the "Encyclopädie für Freimaurer." "This encyclopædia," says Findel in his "History," "is one of the richest sources of Masonic information, and an indispensable book of reference for every inquiring Mason, and now appears in a second edition, enlarged and revised, under the title of 'Handbuch der Freimaurerei.'" My bookseller informs me that a new edition of Findel's "History" is to be immediately published. I would humbly recommend these passages to the editor's attention.

Thory, in his "Acta Latamorum," Paris, 1815, has acted in a precisely similar manner. He has published the whole of a clever satire on Freemasonry entitled, "Un Brevet de la Calotte accordé en faveur de tous les bons et zélés Francs-Maçons." An association of wits, during the Regency of France, sent to any person or persons who might fail in good manners or good sense a brevet or commission entitling them to be of the Regiment of Calotte, and this was the one sent to the Freemasons. Indeed, it seems that the Freemasons were too ridiculous of themselves to be sensible of the shafts of ridicule that were launched against them on every side. Thorey actually speaks of the caricature of the Scald Miserable Freemasons, as if it were a great credit to the society, and tells us that

there are just two in France. One of them is preserved with great care as a holy relic in the mother lodge of the Philosophic Rite of France, the other in a lodge at Douai.

WILLIAM PINKERTON.

Agreeing with Mr. Pinkerton as to the numerous literary and historical forgeries to be found in the ordinary books on Freemasonry, I would suggest to him that it does not necessarily follow that the body of Freemasons is to be charged with the authorship of these lies, but rather to be set down as dupes. A number of ignorant men readily swallow these inventions, and some who may be supposed to know better are unable to discriminate. The last century was particularly one of literary forgery, as Psalmanazar, Chatterton, and Ireland attest; while the Richard of Cirencester of Bertram has been only lately exposed, and is still quoted. The Freemasons were not likely to escape, and afforded ready facilities for being hoaxed or duped. A manuscript was carefully treasured, kept from the public eye, copied and re-copied, and mysteriously circulated. The outside critic has only lately been able to exercise his judgment on some of these documents. If the dialogue of Henry VI. is a clumsy modern forgery, the origin of some absurd traditions dates from the era of the Arthurian romances.

I adhere to Mr. Pinkerton's view, that the Young Pretender did not accept in Scotland the Grand Mastership of any sham order of Masonic chivalry, but I am not convinced by his negative arguments that the Pretender and his followers may not have countenanced Freemasonry, the excommunication notwithstanding. The Jacobites appear to have introduced Freemasonry into France, and this should not be discredited, because at an after period a system of sham Scotch orders was fabricated.

It appears to me well deserving of investigation by Mr. Pinkerton and other inquirers what part the Jacobites took in secret societies in England. The Grand Lodge of England was Hanoverian in its leaders. Were the Jacobites then concerned in the York lodges, or were they the supporters of Gormogons, Gregorians, &c.? The decline of Jacobite sentiment and organisation may have had its influence on the fall of the anti-Masonic societies.

HYDE CLARKE.

Mr. Pinkerton has ruined the influence of the few good points of his first article by the want of information displayed in his last, and the intemperate language of both. If that gentleman imagines he can injure Freemasonry in such a way, he is quite welcome to try it, as such attempts can only recoil upon himself. No one connected with the Order of Freemasonry cares a jot about the House of Stuart, but the information we have seems conclusive that the Stuarts did at various times between 1648 and 1745 attempt to make use of that order politically, but the proofs unfortunately are not susceptible of introduction to your pages. Findel is no authority for anything connected with English Freemasonry, his views being warped to party purposes. Ramsay exercised no influence whatever upon English Freemasonry, but he did upon that of France. The Pope's bull is no argument, as there are Roman Catholic prelates con-

rected with the order, but they will not be pilloried in your pages. The French "Ordre-du-Temple" assert that Ramsay's instructor Fénélon, was one of their members. In conclusion, if Mr. Pinkerton will oblige me with proof that the Lord Athol (*sic*) mentioned by the Duke of Perth in a letter to Lord Ogilvy was not in Scotland in September, 1745, I shall be glad to give it due weight, and thank him for the same.

JOHN YARKER.

MASONIC NOTES AND QUERIES.

THE ROYAL ARCH AND THE MARK "DEGREE."

At page 93, Bro. Binckes styles the Royal Arch degree as "a degree, by the way, of modern origin as compared with the Mark." I challenge his authority for that assertion, and am quite prepared to believe the Mark Degree to be considerably younger than the Royal Arch Degree; however, if he can prove the "Mark Degree" to have been worked before 1730, by all means give us the proof. An operative mason's mark is rather different from the "Mark Degree."—W. P. B.

"FIAT LUX" AND "ROYAL ARCH MASONRY."

In order to elucidate the truth, I have no objection to enter the lists as an opponent, in a friendly manner, with "Fiat Lux," if he will either sign his own name to the articles from his pen, or send me his name and address *privately*. I have an objection otherwise to engage in the discussion now started between him and "Res Non Verba" without this being done, and I will explain *why* to "Fiat Lux" when he writes me.—W. J. HUGHAN, Truro, Cornwall.

DOCTRINES AND CHURCHES. (p. 88).

Desaguliers and Co. manufactured not only the "doctrines," but also set up churches in which they might be preached. At first they largely used the old material of other buildings, but that not sufficing, entirely new edifices were erected. In some cases, however, we find an old structure *in situ* used for the purpose of "preaching" the new "doctrine," just as *e.g.* an old Jewish synagogue might be used as a Christian church. Desaguliers and Co. were therefore the authors of our Speculative Masonry, as well as of its English organisation.—W. P. B.

"RES NON VERBA" AND "FIAT LUX."

I have not the time to consider the *random shots* of "Fiat Lux." Anyone who knows the history of the Royal Arch will be aware that the statements made by "Fiat Lux" are most erroneous.—RES NON VERBA.

LODGES OF GERMANY AND SCOTLAND. (p. 88).

Previous to the Reformation the Masons were good Catholics, just the same as other crafts, and all alike had their particular patron saints. The Masons were simply common workmen or "labourers," just as the wrights or others, and so far as "science" is concerned, the wright is probably the more scientific of the two. Pure imagination has raised the Mason as a wonderful genius, high above his fellow tradesmen! which close inspection will anything but warrant. Germany and Scotland traded largely together several centuries ago.—See the "Burgh Records," extracts I published lately.—W. P. B.

"RES NON VERBA" AND "HOLZ."

I certainly misunderstood "Holz" respecting "a form of high grade Masonry," as I thought he referred to the three Craft degrees, and not the *Royal Arch*. My remarks, therefore, are clearly unsuitable, under the circumstances, and consequently I withdraw them, so far as their application to the letter by "Holz" is concerned.—RES NON VERBA.

CHARLES EDWARD AT LONGNOR. (p. 67).

Who is "John Sleight" who asserts that in 1745 Charles Edward, as Grand Master, signed a warrant of a Derbyshire lodge? And where is said warrant now? Also cause it, if in existence, to be shown to competent authority, so that we may be properly advised of its genuineness, if it be genuine? I do not admit the pretended "fact" until I know more about it.—W. P. B.

MEXICO.

The two Supreme Councils having united in Mexico wish to keep the power in the hands of the members of the 33°, but the lodges in Mexico having protested, require the constitutions of a Grand Lodge, to which, after some resistance, the Supreme Council will have to submit.—NOTA.

THE FREEMASONS' MAGAZINE.

A brother, member of Grand Lodge, asks what I think of the *Freemasons' Magazine*. Had my brother read certain contributions to that periodical in years not very long gone by, he would not have asked the question. However that he may not have the trouble of looking through indexes, he shall know what I think. He shall have my opinion, but not, as he desires, my private opinion. He shall have my public opinion. My opinion, then is, the *Freemasons' Magazine* is a diamond mine for brothers who possess it in its entirety, and will diligently examine its contents.—CHARLES PURTON COOPER.

CONTROVERSY.

In all kinds of literary Controversy, to point out that an opponent has ascribed to you something that you have not written, commonly tends only to the embitterment of the controversy. The effect of this misrepresentation is but temporary, and he is not a wise man who does not bear it patiently.—A PAST PROVINCIAL GRAND MASTER.

GRAND LODGE OF HAMBURGH.

The Grand Lodge of Hamburgh, founded in 1741, one of the oldest and steadiest Grand Lodges of the continent, and which ruled over 21 lodges, is finally extinct. It continued after the fall of the kingdom in 1866, and the retreat of the G.M., King George the Fifth, until 1868. The injudicious conduct of the king in thwarting the lodges, and refusing to concur in reasonable arrangements, compelled the King of Prussia, as protector of Masonry in his dominions, to require the Hanoverian lodges to join one of the three Prussian Grand Lodges, according to law, and, except four, they have joined the Royal York Grand Lodge on favourable terms. It is deeply to be regretted that their constitution is now less liberal. They admitted Jews, who are refused by the Prussian Grand Lodges.—NOTA.

CORRESPONDENCE.

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

THE "DEGREE" OF INSTALLED MASTER

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

Dear Sir and Brother,—I deeply regret that my worshipful brother, "H. H." has also misunderstood my last week's letter, of which fact he will be convinced by a careful re-perusal. So far from having accused him of a want of bravery, I said that he "combined the wit of Falstaff with the clever bravery of a Moreau," by having so ably conducted his retreat from an untenable position, and, without insulting his understanding, I endeavoured to pay a sincere though humorous respect to acknowledged merit. With this explanation, I trust that he will see my remarks (so far as they concern him personally), in quite another light, and instead of upbraiding me with having so far forgotten my duty and position as to have endeavoured to make him "appear ridiculous," he may recognise in himself another illustration of the truth, that persevering worth must be ultimately honoured as well as appreciated.

Yours fraternally,

P. M.

MASONIC REFORM.

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

Dear Sir and Brother,—The universality of Masonry is a fact readily admitted by the Craft, seeing that it is a *flattering testimony* to its principles, as well as an illustration of its advantages to the fraternity. It is also one of those pleasant egotisms, which, proceeding from a conscious self-respect, may be indulged in with propriety; and, being true, though its repetition may be somewhat amusing, it cannot be offensive. It is not less our duty than our interest to remove anything which interferes with this universality, as well as to encourage everything which tends to its development. Owing to a variety of causes, but chiefly to the disunited action of grand lodges, the universal diffusion of Masonry has so many serious qualifications in practice, as to almost neutralise the benefit of extended association. Foremost amongst these is the pernicious custom of compelling the payment of joining fees not only by brethren who hail from other jurisdictions, but also by those joining another lodge of this Constitution. The *amount* is to some a consideration, being generally about two guineas in the former, and one in the latter case, and, as this is sometimes a punishment of worthy brethren who have been reduced in circumstances by misfortune, the impost is highly dishonourable. But it is the *principle* to which I call special attention. This is unjust in the extreme, wholly opposed to the teachings of Masonry, and degrades the lofty dignity of our cause into the sordid avarice of a mercenary traffic. After an initiate has paid all fees and contributions due to his mother lodge, what moral right

has any lodge to demand another entrance fee on admitting him to membership? Is not the mere assumption of such a right in itself an insult to Grand Lodge under whose charter *both* these lodges work? These questions apply with increased significance to a Grand Lodge, as a segment in the great circle of Masonic unity. Bad and unjust in principle, it may be reasonably expected to produce disastrous results, and, like all other prohibitory legislation, damages the cause which it is intended to protect. This is amply verified in the gradual increase of non-affiliation, of which joining fees are the fruitful source. In seaport towns it is especially observable. One which I visit occasionally contains a lodge with a small number of members, who, in all respects are a credit to the Constitution, while outside there is a very large number of non-affiliated Masons hailing from various jurisdictions, who would become members if it were not for the joining fees, which they look upon as an insult as well as an extortion. Cannot Grand Lodge be induced to take some early action to mitigate the evil, and also, by an arrangement with the Grand Lodges throughout the world, establish a system of reciprocal freedom, so that the production of a certificate from any regular Grand Lodge—endorsed by the lodge of which the foreign brother is a working member—shall entitle its possessor to full privileges, if elected a member of any lodge. Such a work would well become the morning star of Grand Lodges, which while thus reflecting its lustre, would prove that it still dispenses the glorious light which in bygone days illumined the remotest corners of the earth.

In my previous letters I have advocated liberty; in the present one, I deprecate licence; and of both it is the province of good government to take cognizance. From both points of view the careful observer will see many things objectionable, which mar the prospects in proportion to its general beauty. We may therefore congratulate ourselves that a reform in this respect has been inaugurated by the appointment of a Ritual Commission of Past Masters, and it is hoped that the result of their labours will secure uniformity and do credit to their abilities. Many well-known and honoured names already grace the list of members, which fact may be accepted as an indication that the days of one long-standing abuse are numbered. As a subject of such primal importance merits the utmost extension, I would urge the propriety of putting forth every effort to secure the co-operation of all Grand Lodges, by inviting a Masonic Convention of their accredited representatives, for the purpose of securing the great desideratum of an international ritual. By some this may perhaps be considered Utopian and visionary, but so far as my experience in foreign jurisdictions is concerned, I am convinced that the Masonic world is not only educated but impatient for such a movement, and which, if suggested by the Grand Lodge of England, would meet with a hearty response. It is certain that we are great losers by the present narrow-minded system of isolation, and, not the least of its ill consequences are that while it cramps the usefulness of the worthy and accomplished, it opens a wide field of speculation to the dissolute and unworthy.

Yours fraternally,

FIAT LUX.

THE MASONIC MIRROR.

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

MASONIC MEMS.

BRO. W. W. B. BEACH, M.P., Prov. G. Master of Hampshire and the Isle of Wight, will, it is announced, preside at the Festival of the Girls' School, to be held on the 11th May.

A GRAND Masonic Ball will be given on Friday of the Assize week, under the patronage of Lord Dunboyne, Prov. G. Master of Limerick, and other distinguished brethren, at the New Freemasons' Hall, Limerick, in aid of the Masonic Charities of the province.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

The annual festival of this institution, as announced in our last, was held at the Freemasons' Hall, on Wednesday evening, the 26th ult. There were several ladies present, and they had the pleasure of hearing some excellent music, both between the toasts, and in the glee room when the brethren left the hall.

The banquet (which was presided over by Sir D. Gooch, Bart., Prov. G.M. Berks and Bucks) was served up under the superintendence of Bro. J. C. Dowsing, the newly-appointed Manager of the Freemasons' Tavern Company (Limited), and was highly appreciated by all the brethren who partook of it.

When the cloth had been removed and grace sung,

The Chairman rose to propose the toasts, and soon convinced the brethren that long speeches would not be the order of the day. He first proposed "The Queen." That of "The Grand Master" followed. He said it was the last time the Earl of Zetland's health as Grand Master would be drunk at the festivals of this institution. They were losing a great friend as head of their affairs, but at the same he hoped the successor who had already been announced would be an efficient substitute. This toast was drunk with great enthusiasm, and "The health of the Prince of Wales and the Rest of the Grand Officers" was given very briefly, and the Rev. C. J. Martyn, G. Chap., returned thanks.

The Chairman then rose and said—Brethren, I am now about to offer that which may be called the toast of the evening, and I sincerely regret that it has not fallen to the lot of some one more qualified to act upon your feelings than I fear it is in my power to do. But, brethren, I think that, in all these matters, figures are most important facts, and speak for themselves. You will, therefore, excuse me if I lay before you a few dry figures showing the position of this institution, and also if I am obliged to express great regret that those figures are neither creditable to the Craft, or, as I am sure they will not be, satisfactory to the brethren present. Brethren, the charity we have assembled to-night to advance—and I hope largely advance—was founded, the male portion of it, in the year 1842. Since then, up to the end of last year, 290 annuitants had been elected, at a cost to the institution's funds of £32,351. Now, here, brethren, there is some-

thing at any rate to look back upon with satisfaction, although we cannot boast of that too much. We had, after the elections of last year, in May, ninety-six annuitants on the male fund, costing the charity £2496 per annum. Now, the money available to meet that demand is this. We have from the Grand Lodge a vote of £500 a year, we have from the Grand Chapter a vote of £100 a year, and we have in dividends, interest on stock invested funds, amounting to £670, making altogether £1270 a year. Now, that shows we need £1226 in subscriptions every year; and when I say subscriptions, I mean subscriptions free from the rule which, I have no doubt you are all aware exists, that one-third of the donations to the charities must be invested as capital stock. Therefore, the whole of our receipts are not available for the annual expenditure. We are, therefore, necessarily obliged to ask for £1,226 free surplus to make up the deficiency in the annual income, to meet the expenditure annually incurred. During the last year I find we have lost by death nine of our annuitants; but we have in the present list of approved candidates, who ought to be elected if their distress is taken into account, twenty-six applicants. That is how we stand as far as regards the male portion of the fund. Now for the widows. This fund was established in 1849; and from that year to the present time 119 cases have had relief, at a cost to the society of £13,800. After the last May election we had sixty-nine on the list, costing us £1725 a year; and we had eight widows of Masons receiving half the pay of their husbands, making £104 a year, which amounts altogether to £1829 of expenditure in the year. Now, to meet that expenditure on the widows' part of the fund, we have £300 a year voted by Grand Lodge, £50 by Grand Chapter, and dividends on investments £390, amounting to £740 annual income. So that we have a deficiency to make up in that fund of £1085. Adding that to the deficiency in the male fund, we have £2312 to make good. I think that when I tell you that the receipts from these festivals during the last few years have been gradually decreasing, whilst we have been increasing in numbers, you will be surprised. I have often heard it said how Masonry is progressing, and how large an addition is being made to the numbers of Freemasons. That being the case, I am sure you will not agree that it is creditable to us to show such figures as these. In the year 1865 we collected £3548; in 1866, £3017; in 1867, £2692; in 1868, the festival produced £3128; and in 1869, £2219. Now, brethren, it is quite clear that with £2219 we are not meeting the expenses of your society. The last printed statement of accounts issued in May last will show that we have drawn on our balance of the previous year to the extent of £450. Now it has been, and I am sure is, the wish of every brother present that this fund should be an increasing fund. If we look at our other charities, the Boys' School and the Girls' School, we must confess we have done nobly for them; but I am sure I need hardly say the case of the aged and decayed Masons are more deserving—at least, as much deserving—of our support as the children of Masons. Brethren, many of those whom you have been relieving have, like ourselves to-night, sat at these banquets, and by their support advanced the claims of this institution; and they have at last—and we know not which of us present to-night may not some day seek the very aid that we are now offering to those in distress—been compelled to ask the benevolence of this excellent charity. I therefore trust, brethren (although, probably, all that can be done for this festival has already been done by the subscriptions collected by the stewards), that we shall, from this festival, begin a new era, and endeavour to supply to those who have borne the burden and heat of the day any little wants they may suffer, and show that we

are not unmindful of them by largely increasing our funds. The Asylum, as you are aware, is situated at Croydon. It contains apartments for thirty-four inmates, each inmate having a couple of rooms, with all the adjuncts necessary to make them comfortable. That asylum is free from debt. It has a funded property amounting to £1,000, which is sufficient to meet all the expenditure which may be required to maintain the building; and therefore we have the building, with all its comforts and accommodation, without having to come upon our subscriptions for any outlay in that respect. These are devoted entirely to the annuitants residing there and a large number also are located at their own homes. Now, brethren, I beg that you will not allow this institution to go backward, as it has been going, and that you will, although I am so inadequate to the task of enforcing all I feel upon it, joyously, as Masons, supply my shortcomings by generously, helpfully, make up all I am deficient in; and if you do I know there will be a very large addition to our funds. Now, Brethren, I will conclude, as I do not feel that it is necessary to appeal more to you. The institution speaks for itself. The figures speak for themselves, and they are not creditable to the Craft. I beg to remind you of a time which we all remember, when we were initiated in Craft Masonry, when we were told that among the thousands who are ranged under Masonry's banners there are many who, from unavoidable circumstances of calamity and misfortune, are reduced to the lowest ebb of poverty and distress. We are then told that it is the usual custom on their behalf to awaken our sympathies by such a claim on our charity as our circumstances in life may warrant. You all know the answer you gave to that appeal; and I trust to-night, and I trust in future, that you will remember when you admit men to Masonry, these decayed men and these poor women who are in the midst of us, and think if we only give one sovereign from our pleasures—and there are many who spend several sovereigns that way—to this charity, we should produce a sum which would render us independent of any difficulties. I now simply ask you to do the best you can in the future, and to join with me in drinking "Success to the Royal Masonic Benevolent Institution for aged Freemasons and Widows."

The toast having been drunk, and the Stewards' lists read, amounting in the whole to £3,266 14s., with six lists to come in.

Bros. S. Tomkins, G. Treas., proposed the "Health of the Chairman."

The Chairman having replied, proposed "The other Masonic Charities."

Bro. Binckes responded, and, after congratulating the Craft on what they had already done, stated that he had often been told that it was impossible to collect as much as £10,000 at one festival. However, at the last festival of the Boys' School, he had the pride of announcing subscriptions above £12,200. He hoped, also, at the next festival to announce a similar sum; and, as he had been successful in getting the Prince of Wales to take the chair, he expected that the brethren would come forward and wipe out all the debt which remained hanging over the Boys' School. The day for the festival was not yet fixed, but he had received His Royal Highness's commands to attend Sir Wm. Knollys, and after he had seen him he should be able to make known what Wednesday in March was selected.

Bro. Joseph Smith, Chairman of the Board of Stewards, responded for "The Ladies," and Bro. T. Penn for "The Stewards," and the company afterwards adjourned to the glee-room.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROYAL SOMERSET HOUSE AND INVERNESS LODGE (No. 4).—The brethren of this lodge met at the Freemasons' Hall, Great Queen-street, on Monday, the 24th ult. Bro. A. A. Joseph, W.M., occupied the chair, supported by P.M.'s Bros. Rosburgh, P.G. Reg.; Diplock, P.G.S.; Greenhalgh, P.G.S.; Lumley, P.G.S.; Banning, P.G. Sec. joint Sec.; Jordan, S.W.; Bailey, J.W.; Ganz, Org.; Teevan, S.D.; King, J.D. Bros. Turner, P.M. Social; L. Harris, P.M. No. 100, Dublin, were present as visitors. The only business of the evening was the election of W.M. for the ensuing year.

NEPTUNE LODGE (No. 23).—The anniversary festival meeting of this excellent, ancient, and well-worked lodge was held on Thursday evening, the 27th ult., at Radley's Hotel, Bridge-street, Blackfriars. Bro. Salter, W.M., took the chair, Bro. Roshwell, P.M., acting as S.W., in the absence, through illness, of Bro. Thredder; Bro. Thomas White (who was also suffering from indisposition) was in his place as J.W., and he was also the W.M. elect, and assisted by the rest of his officers, Bros. Wilcox, Treas.; Hughes, P.M., and Sec.; Neats, Steward; and the following P.M.'s:—Padnage, Marshall, Goodwin, Pratt, Allingham, Harcourt, Roshwell, &c. There were also a number of visitors, and amongst whom were Bros. H. Thompson, P.M. 177 and 1,158; Thomas, P.M. 860, 857, 720, 507, &c.; Dodson, W.M. 72; Oxford, P.M. 72; Gluckstein, P.M. 53; Mondelet, 141; Job Austin, Prov. G. Org. Essex; H. J. Wright, S.W. 72; Child, 1,150; White, P.M. 45; McCrae, &c. The lodge having been opened with solemn prayer, the minutes of the last lodge were read and confirmed. The lodge was then opened in the second degree, and two members were advanced as F.C.'s, in a most able manner by Bro. Salter, the W.M. In consequence of a sort of prescriptive right conceded in this lodge to Bro. Partridge, the senior P.M. of the lodge, Bro. Salter vacated the chair to him, and Bro. Ashwell, P.M., presented Thomas White, J.W., and W.M. elect, to receive at his hands the benefit of installation, he introducing that worthy brother in a few very appropriate observations. The brethren below the chair were requested to retire, and Bro. White was then regularly installed according to ancient custom into the chair of K.S. The brethren were then re-admitted and the W.M. was saluted by them in the different degrees. After an impressive address by Bro. Partridge to the W.M., the latter appointed his officers as follows:—Bros. Waterall, S.W.; Lawrence, J.W.; Wilcox, Treas.; Hughes, Sec.; Crawford, S.D.; Russen, J.D.; Gray, I.G.; Eames, Dir. of Cers.; Neats, W.S. The addresses to the Wardens and brethren were then given, and excited general approbation. Several votes to the Masonic Charities having been agreed to, it was proposed that a jewel of the usual value should be presented to Bro. Salter, the retiring W.M., as a testimony of the brethren of the important services he had rendered to the lodge. Notice of motion was also given, that in consideration of the eminent services rendered for several years by Bro. Hughes, the Hon. Sec., to the lodge, that a jewel be presented to him as an acknowledgement of the same. The new W.M. immediately commenced the duties of his office, and most ably initiated Mr. C. Berger, a candidate, into the mysteries and privileges of ancient Freemasonry. The lodge was then closed, and the brethren adjourned for refreshment, which was provided in Bro. Hart's famed and bountiful style, the fare being all that could be desired. The W.M. presided at the banquet table for a short time, but in consequence of illness he was compelled to retire, and his place was supplied by Bro. Salter, I.P.M. On the withdrawal of the cloth, the usual loyal and Masonic toasts were given, "The Health of Bro. the Prince of Wales" being drunk with great enthusiasm. Bro. Salter proposed "The Health of their newly-initiated brother," (Berger), and said he had no doubt he would prove an honourable addition to their lodge, for which he returned thanks. Bro. Marshall proposed "The Health of Bro. Salter, their acting W.M.," and spoke of his high qualifications, which had been fully exemplified during the latter part of his Mastership, a toast which was cordially responded to. Bro. Salter, in suitable terms, acknowledged the compliment that had been paid to him, stating that during the time he had been in office he had endeavoured to discharge his duty to the best of

his ability, and he thought he had to some extent succeeded, or they would not have agreed to present him with a jewel, which had that night been proposed. He had never desired to give offence to any one, and keeping in mind an injunction in their ritual he believed that he had not done so. The acting W.M. then proposed "The Health of Bro. White, W.M.," and expressed his regret that illness had caused him to be absent from them during the latter part of the evening, but trusted he would shortly be amongst them to discharge his duties, which that evening he had shown himself so able to perform. The toast was drunk with great cordiality, and after some other toasts had been given, a truly happy and harmonious meeting was brought to a close.

THE LODGE OF INDUSTRY (No. 186).—The regular meeting of this lodge was held at the Freemasons' Hall, on Tuesday, the 18th ult., for the purpose of installing Bro. Thomas Prince, S.W., and W.M. elect, into the chair of K.S. Bro. Thomas Mortlock opened the lodge, and as the proposed initiate was not present, he proceeded with the ceremony of installation. His delivery and general giving of the work showed his perfect mastery of the Installing Masters' duties. Bro. Price, the new W.M., appointed as his officers as follows:—Bros. T. Mortlock, I.P.M.; H. G. Lake, P.M., Treas.; W. Mann, P.M., Sec.; E. Tallont, S.W.; E. Clark, J.W.; W. Noehmer, S.D.; J. Soox, J.D.; J. E. Willie, I.G.; Bartlett, P.M., D.C.; G. F. Honley, W.S.; and Woodstock, T. An excellent banquet followed, and at the conclusion of it, Bro. Mortlock was presented with a handsome gold P.M. Jewel. Bro. Mortlock returned thanks in suitable terms.

WILLIAM PRESTON LODGE (No. 276).—A regular meeting of this lodge was held at the Clarendon Hotel, Anerly, on Thursday, the 27th ult. Bro. Frederick Eachus Wilkinson, M.D., occupied the chair of W.M., being supported by Bros. Newton, P.M., as S.W.; Miller, J.W.; Harper, S.D.; Newman, J.D.; Braun, Steward; Stiegerwood, Dir. of Cers.; Worrell, I.G.; Whitman, M.D., and Gideon, P.M.'s; Kain, P.M. and P. Prov. G. Sec. Warwickshire, Sec. and Treas. The visitors present were: Bros. Captain Gordon, of Kilwinning; Edward Burne, 4; and Willey, P.M. 171. The ballot was taken for the following gentlemen, candidates for initiation:—Messrs. Stanley Richardson, of Sydenham (a son of the W.M.), James Brady, and Elisha Archer, of Norwood. The ballot proving satisfactory, they were duly initiated by the W.M. in his usual impressive and accurate manner. Bro. Schwengers was then passed to the second degree. The Secretary, Bro. Kain, P.M., made his usual report to the lodge. As regards the Craft in general, he enumerated the leading Masonic events since the last general meeting, chiefly those contained in those dry looking but really important and interesting documents—the quarterly communications—which it is feared do not always obtain the attention they deserve. As regards this lodge in particular, the Secretary reported on the correspondence, the number of members, their attendance, the amount of arrears, the balance in hand as reported in the previous minutes, the amount received and paid since, and the balance then in hand. The Secretary's report is found most interesting and useful to the lodge, and we think might be generally adopted with great advantage by other lodges.

NEW COXCORD LODGE (No. 813).—The members of this lodge met at the Rosemary Branch tavern, Hoxton, on Friday, the 21st ult. There were present Bros. J. J. Wilson, P.M. 813, W.M. 1,237, Prov. G.D. Middlesex, acting for J. Hart, W.M., who was prevented, by family affliction, from attending; W. H. Main, P.M. and Sec.; T. Bartlett, S.W.; Atkins, J.W.; Salisbury, S.D.; Absell, I.G.; M. Davitt, Org.; Lloyd S. The visitors present were:—Bros. Rogers, P.M. 1,003, Prince of Wales; Casworth, 94, St. Nicholas; Bromley, P.M. 220, United Strength. Bros. Gabb and Hafbauer were raised to the sublime degree of M.M., Bro. Phillips passed to the degree of F.C., and Mr. (tallant initiated into the mysteries of Freemasonry. Bro. Beningfield was proposed and elected as a joining member. After lodge, the brethren sat down to an excellent banquet, provided by the host, Bro. Gabb, sen. After the usual Masonic toasts had been given and responded to, the brethren separated.

THE URBAN LODGE (No. 1,196).—The annual meeting of this lodge took place at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Tuesday evening, the 26th ult., the attraction being the installation of Bro. William Sawyer, who had been unanimously elected W.M. at the previous meeting of the lodge. Bro. Richard Henry Marsh had fully intended and hoped to have been present to instal his successor, but a professional engagement prevented him from attending till a late period of the

evening. The following brethren were present as visitors:—Bros. Butler, W.M. 9; Sabine, P.M. 73; Newton, P.M. 174; G. S. Kain, P.M. 284 and 766, P. Prov. G. Sec., Warwickshire; Littlewood, W.M. 780; Pontecost, W.M. 231; Burge, S.W. 167; Larnner, S.W. 554; Mayland, S.W. 811, Prov. G. Purst. of Cambridgeshire; Pagot, 228; Kingford, 357; and Turner, 795. The following members of the lodge were also present:—Bros. W. Creswick, J. E. Carpenter, P.M., J. F. Creswick, E. L. Blanchard, J. Crawford Wilson, Jas. Terry, P.M., W.M. 1,278, C. Braid, McQueen, Dearberg, Thomas, &c. Previous to the ceremony of installation, Bros. Pearson and Foscott, were passed to the degree of F.C., and Bro. Cowland was raised to the sublime degree of a M.M. After some routine business had been disposed of, Bro. Terry, the Secretary of the lodge, proceeded with the installation ceremony, the installing master performing his duties in the most efficient manner. Having been duly installed, Bro. Sawyer proceeded to appoint and invest his officers as follows:—Bros. C. Braid, S.W.; J. R. Ware, J.W.; Terry, Sec.; Dr. Johnson, Treas.; Kilster, Org.; Crawford Wilson, S.D.; J. Callingham, J.D.; Thomas, I.G.; and Beckett, Tylor. The business of the evening concluded, the lodge was closed, and the brethren adjourned to the banquet. The usual loyal and Masonic toasts having been given and responded to. The "Visitors" was, as usual, very cordially received, and acknowledged by Bros. Sabine, Pontecost, Turner, Littlewood, Mayland, and others, all of whom expressed their great gratification at being present. In proposing the toast of the "Past Masters, Bros. Marsh and Carpenter," the W.M. referred to the origin of the lodge, and to the part that he and the Past Masters took in its formation, and they were fortunate enough at the outset to enlist the sympathies and co-operation of several brethren of note, and the lodge became an accomplished fact. Bro. Carpenter responded in a speech sparkling with humour and vivacity, and whilst he was speaking the I.P.M. entered the room, and met with an enthusiastic reception. The W.M. presented Bro. Marsh with a Past Masters Jewel, accompanying the presentation with some appropriate remarks. The following inscription was engraven on the Jewel:—"Presented by the Urban Lodge (No. 1,196) to Bro. Richard Henry Marsh, P.M., to evince its approbation of his efficient services while presiding over it as W.M. for the year 1869." Bro. Marsh, in returning thanks, said he had looked forward with much pleasure to having to instal his worthy Bro. Sawyer. The feelings which they bore towards him were enshrined in their hearts, and needed not the tongue to give them expression. He was convinced that Bro. Sawyer would fill the chair with dignity, and maintain the discipline of the lodge. Referring to the presentation, he rejoiced that it marked their esteem towards him, and, being the first testimonial he had ever received, he was glad that it was connected with Masonry, for there was nothing that he prized above that, except his sense of religion. Other toasts were given and responded to, the speeches being interspersed with music and singing, in which Bros. E. L. Blanchard, C. Braid, J. F. Creswick, and others, took part. It need hardly be added that the brethren spent a most enjoyable evening.

PROVINCIAL.

ISLE OF MAN.

DOUGLAS.—Tynwald Lodge (No. 1242).—The monthly meeting of this lodge was held at the Masonic Rooms, St. James's Hall, on Wednesday evening, the 12th ult., when there were present: Bros. John Joshua Harwood, W.M.; Elwood Tibbits, I.P.M.; James Adams, B.L., S.W.; George Robinson, J.W.; W. H. Farrah, Sec.; the Rev. H. A. Burrows, Chap.; R. Jackson, S.D.; T. Cowley, J.D.; R. Whiteside, I.G.; and several visitors. The brethren having assembled and the lodge being opened in the first degree, the Secretary read the minutes of the last regular lodge and a lodge of emergency, both of which were unanimously confirmed. The W.M. then initiated two candidates, the ceremony being performed in a very impressive manner, the lecture on the tracing board being given by the I.P.M., and the charge by the Chaplain. The W.M. then informed the brethren that he had a very pleasing duty to perform, which was to present a handsome gold P.M.'s jewel to Bro. Elwood Tibbits, as "a token of esteem and Masonic proficiency." He (the W.M.) felt confident that the whole of the brethren united with him in wishing Bro. Tibbits long life to wear it. Bro. Tibbits having thanked the brethren for their very handsome present, the lodge was closed down in ancient form and adjourned.

LANCASHIRE (EAST).

MANCHESTER.—*De Grey and Ripon Lodge* (No. 1116).—This lodge met at the Corporation Hotel, Ardwick, on Wednesday, the 19th ult., Bro. William Geo. Turner, W.M., in the chair, supported by Bros. E. T. Plews, S.W.; William Payne, I.P.M.; S. P. Bidder, P.M.; Robert Macgregor, Treas.; and Thomas Greenhalgh, Sec. The following visitors were present: Bros. J. L. C. Hine, P. Prov. Grand Sec. of East Lancashire, 317; William A. Laxton, W.M. Affability Lodge, 317; G. R. Dent, P.M. and A. Lesser, S.W., Veteran Lodge, 852; J. Smith, S.W., and George Kenyon, J.W., Derby Lodge, 1055; George Jackson, J.W., and Robert W. Welch, Sec., Wilton Lodge, 1077; and Henry Robinson, Alexandra Lodge, 293. Mr. Henry Fern-dorf and Mr. Emanuel Nelson were initiated into the mysteries and privileges of Freemasonry by the W.M. Bro. John Geddes was raised to the sublime degree of a Master Mason by the W.M., and Bro. William Sadler was raised to the sublime degree of a Master Mason by Bro. S. P. Bidder, P.M. The W.M. announced to the brethren that the sum of fifty guineas which was promised some time ago for the charity fund of the Royal Masonic Boys' School had been raised, and it was his pleasing duty this evening to hand over this amount to Bro. J. L. C. Hine, P. Prov. G. Sec. of East Lancashire. Bro. J. L. C. Hind received the same on behalf of that fund, and acknowledged with thanks the generous efforts made by the De Grey and Ripon brethren. After lodge business was concluded, the brethren adjourned to the banquet table, which was supplied with viands of a first-class description, got up in splendid style by the host of the hotel, Bro. George Lee. After ample justice had been done to the good things provided, the W.M. proceeded with the usual loyal and Masonic toasts, the same being responded to with all due honours. Altogether a very pleasant evening was spent, the brethren separating at a late hour in peace and harmony.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular meeting of this lodge was held at the Masonic Rooms, on Monday, the 31st ult. There were present: Bros. W. Smith, W.M.; B. P. Coxon, S.W.; James Jackson, J.W.; D. W. Finney, I.P.M.; John Bowes, P.M., P. Prov. G. Reg., Cumberland and Westmoreland; R. B. White, P.M. Prov. G.D., and about thirty other brethren. Bro. W. Haddock Robinson was passed to the degree of F.C., by Bro. John Bowes, at the request of the W.M. It was decided to hold a Masonic ball on Thursday, Feb. 24th. Three gentlemen were proposed for initiation, and two as joining members.

LEICESTERSHIRE.

LEICESTER.—*St John's Lodge*, (No. 279).—An emergency meeting of this lodge was held at the Freemason's Hall, on Wednesday, the 26th ult. Among those present were Bros. Kelly, I.P.M. and Prov. G.M. (nominato); Stanley, W.M.; Stretton, S.W.; Gosling, as J.W.; Weare, P.M. and Treas., and others. Five gentlemen were proposed as candidates for initiation at the next regular lodge. On the proposition of Bro. Kelly, seconded by the W.M., it was resolved unanimously that the sum of £10 be granted out of the lodge funds towards the repair and enlargement of the organ belonging to the hall, at an estimated expense of about £40. The lodge was then closed, after which a meeting of the lodge of Mark Masters took place.

LINCOLNSHIRE.

SPILSBY.—*Shakespeare Lodge*, (No. 426).—The brethren of this lodge celebrated the anniversary of St. John on the evening of the 12th ult. The lodge met at seven o'clock, and after the usual business, Bro. C. Starnor, having been re-elected W.M., appointed the following brethren as his officers:—Bros. Thomas Thimbleby, Treas., (re-elected); Fred. Rainey, Sec., (re-elected); P. Newbould, S.W., (re-elected); R. Mackinder, J.W.; E. Walker, S.D.; J. M. Clayworth, J.D.; G. T. Crow, I.G.; Stewards, E. Cash and G. Smith. The banquet was attended by a larger number of brethren than have assembled for some time, and after justice had been done to a really first-class repast, the usual loyal and Masonic toasts were given, and a most pleasant evening was spent.

SOMERSETSHIRE.

WINCANTON.—*Lodge of Science* (No. 437).—This lodge met at the National School Room, on the 13th ult. There were present: Bros. Bridges, D. Prov. G.M.; Else, Prov. G. Sec.; Gillard, Prov. G.J.D., Dorset; Cornwell, P. Prov. G. Reg.; Somerset; Baily, P. Prov. J.G.D., Somerset; J. W. Parfitt, P.M. 437 and 976, Prov. G. Supt. of Works; Atwell, P.M. and Treas. 437, P. Prov. G. Purst.; J. J. Luer, W.M.; Sherring, J.W.; T. Matthews, S.D.; Fry, I.G.; C. R. Shepherd, W.M. elect; Jones, 979; Hobbs, 446; Bloxham, 772; Worthy, 1168; Goldsborough, 472; Hannen: J. Speed Andrews, W.M. 976; Francis, S.W. 976; Smith, J.W. 976; Nichol, 472; Hellier, Prov. G. Tyler, and Young, Tyler. The lodge was opened at 1 p.m. by the W.M., when the officers of Prov. G. Lodge were received in due form, Bro. Bridges took the chair and performed the ceremony of dedicating the new lodge room in ancient form. Mr. George Rice was initiated into Masonry by the W.D. Prov. G.M. who then formed a Board of Installed Masters, and duly installed Bro. Shepherd in the chair of K.S. The W.M. then appointed and invested his officers for the ensuing year as follows: Bros. Luce, I.P.M.; Sherring, S.W.; Matthews, J.W.; Atwell, Treas.; Hannen, Sec.; Fry, S.D.; Hayter, J.D.; Meaden, I.G., and Young, Tyler. Other business of a routine character having been gone through the lodge was closed, and the brethren retired to the Trooper Hotel, where a sumptuous banquet was provided by Bro. Sherring.

WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—The regular meeting of this lodge was held on Tuesday, the 28th ult. There were present: Bros. Machen, D. Prov. G.M.; S. W. Cooke, P. Prov. S.G.W.; Goodchild, P. Prov. G. Reg.; P. Prov. G. Purst. Margett, S.W.; Ridley, J.D.; Cutting, I.G.; Rev. J. Lucy, P. Prov. G. Chap. Bro. Margett was duly installed in the chair of the lodge as W.M. for the ensuing year. Mr. Henry Titterton, M.D., Surgeon of the 82nd Regt. was initiated. Bro. Charles Mc Dowell Skene was passed to the second degree. The newly installed W.M. then appointed and invested his officers as follows: Bros. H. B. Sanderson, P.M.; Hon. the Rev. J. W. Leigh, S.W.; Ridley, J.W.; Rev. P. S. Harris, S.W.; Cutting, J.D.; Pennington, I.G.; S.W. Cooke, P. Prov. S.G.W. Sec.; Rev. J. Lucy, P. Prov. G.C., Chap.; Wyatt, Org.; Browne and Sattley, Stewards; Purser, Tyler; Burrows, Assist. Tyler. The business of the evening being concluded, the brethren adjourned to a banquet in the dining room of the lodge, which was attended by a considerable number of the brethren.

WILTSHIRE.

DEVIZES.—*Lodge of Fidelity* (No. 663).—The installation festival of this lodge took place on the 25th ult. The lodge was opened at the Town Hall, by the retiring W.M. Bro. William Nott, P.G.S.D., Wiltshire. After which the chair was taken by the V.W. Bro. Samuel Wittey, Dep. Prov. G.M., Wiltshire assisted by Bro. R. de M. Lawson, P. Prov. G.W., Wiltshire by whom Bro. Francis V. Holloway, the W.M. elect, was duly installed into the chair of K.S. for the ensuing year, and afterwards appointed the following brethren as his officers: Bros. W. Nott, I.P.M.; T. G. O'Reilly, S.W.; T. Y. Kimpton, J.W.; Rev. T. B. T. Ravenshaw, (Grand Chap.) Chap.; Joseph Burt, Treas.; W. Nott, Sec.; J. J. Jefferies, S.D.; W. H. Pike, J.D.; J. H. Chandler, I.G.; C. Clarke, Org.; H. L. Ward, Dir. of Cers., and T. Raymond, Steward. The brethren afterwards adjourned to the Crown Hotel, where due justice was done to an excellent banquet, provided by Bro. Raymond, whose efforts were supplemented by a donation of venison and game from Bro. S. Watson Taylor, of Eriestobe Park. The usual loyal and Masonic toasts were given and responded to, and the brethren separated in perfect harmony.

At its last meeting (January 24), the Academy of Sciences elected a new correspondent for the Physical section in the place of the late Professor Forbes. M. Kirchhoff, who was the successful candidate, obtained forty votes; Mr. Lloyd and Sir William Thomson received one vote each. A committee of the three sections of astronomy, geometry, and navigation, selected the following candidates for the vacancy in the *Bureau des Longitudes*:—1. M. de la Roche Poncic; 2. M. Gaussin.—*Nature*.

SCOTTISH CONSTITUTION.

GLASGOW.

CALEDONIAN RAILWAY LODGE (No. 354).

The annual festival of this young and flourishing lodge was held in the Prince of Wales' Hall, on the evening of the 28th ult. The hall was tastefully decorated with flags and banners, and festoonings of evergreens. A large and respectable company assembled, who seemed to enjoy themselves most satisfactorily. It may be observed to the credit of this lodge, that not only is the Prov. G.M., Bro. Walter M. Neilson, one of the members, but their R.W.M. is also convener of the Provincial Grand Lodge committee, which onerous and important post was until lately ably filled by Bro. McTaggart, P.M. No. 27, now the Provincial Grand Lodge Secretary. The duties of chairman were very ably performed by Bro. W. J. Hamilton, R.W.M., supported right and left by Bros. Walter Montgomerie Neilson, Prov. G.M.; F. A. Barrow, D. Prov. G.M.; A. McTaggart, Prov. G. Sec.; J. E. Wilson, P.M.; W. R. Thomson, D.M.; D. K. Speirs, S.M.; J. Crichton, J.W.; W. Foster, J.W.; A. A. Carmichael, Treas.; P. Sanderson, Sec.; J. Crawford, S.D.; A. McKay, J.D.; A. Allison, Jeweller; J. Shaw, I.G.; R. Wilson, R. Goodman, and J. C. Burne, 413. The platform was also graced by the presence of a number of ladies. After tea,

The Chairman said, that on that, the second festival of the Lodge Caledonian Railway at which he had had the honour to preside, he felt it his duty to make a few remarks, but it was not his intention to tax them with a long prosy dissertation on what Masonry was. To the brethren of their own lodge its past history was well known, but to some of their visiting brethren and friends present, whom they were all glad to see, and to whom they gave a truly Masonic welcome, it might not be known. Without entering into figures, he would say to them that the prosperity of Lodge 354 had not been surpassed by any lodge in the province. The uprightness and moral worth of its members were unrivalled by any lodge in Scotland. That was its character and position when he became affiliated, and since that time he had watched with intense interest its progress, which had been exceedingly gratifying, and had afforded every member much satisfaction. The working part entrusted to his surveillance, although necessarily involving care and attention, he had found not only a pleasing duty but a more immediate delight, inasmuch as he had always received a hearty willingness to co-operate, not only from the office-bearers, but from each separate member. It had been his object, so far as his humble capabilities permitted, to work the lodge so that each brother might be induced to strive and attain that which should distinguish every man—namely, the equality of man, acknowledging in every son of Adam a brother, that every act he performed should be adjusted by the square and the plumb-rule of justice, and uprightness of life should control all his actions. The brethren of the lodge had very naturally an honest pride in the fact that one of these members, Bro. Walter Montgomerie Neilson, had been chosen as Provincial Grand Master for the province of Glasgow. He would simply say that the brethren of that province had done honour to themselves by placing such a man at their head, and he was satisfied that Bro. Neilson would prove himself the right man in the right place. In conclusion, he would remark that they were all doubtless aware that the Masonic body of Glasgow had resolved on building a hall in the city worthy of the Craft, and with the benefit of Bro. Neilson's scientific skill he was certain that undertaking would result in an ornament to the architecture of the city, an honour to the Craft, and a first-class speculation to the shareholders. He would therefore recommend the project warmly to the brethren, and by at once putting their shoulder to the Masonic work prove that, unlike Mrs. Dombey, they could and would "make an effort." He urged upon the brethren of 354 the necessity of regular attendance at the lodge meetings, so that when they met, as he trusted they would, at the end of another year they might still be able truthfully to say that, for all the qualities pertaining to Craft Masonry, the Lodge Caledonian Railway stood unrivalled.

During the evening an excellent vocal programme was sustained by Bro. C. Stewart, Miss Dunsmore, Bro. Houston, and Bro. Porter, and at intervals services of fruit were served during a conversazione. Bro. A. A. Smith presided at the piano.

Remarks were also made during the evening by the Prov. G.M., and by Bros. McTaggart, Wallace, &c.

An assembly followed the festival, when the brethren, along with their wives and sweethearts footed it gaily upon the light fantastic toe, until the early morn.

LANARKSHIRE, (MIDDLE WARD).

AIRDRIE.—*New Monkland Montrose Lodge*, (No. 88).—On the 13th ult., the installation of the office-bearers of this lodge who were elected at the meeting held on the 27th December, took place in the Town Hall. There was a large attendance of the brethren. The imposing ceremony of installation was conducted by Bro. William Baird in a most impressive manner. The healths of the office-bearers having been proposed Bro. Laing responded in a speech of much ability. At the conclusion of the installation, three members were initiated into the mysteries of the Craft, and were admitted into the first degree. Bro. George Laing, the newly installed R.W.M., conducted the ceremony of initiation with marked ability; and Bro. W. Baird, in proposing the healths of the newly elected members, dwelt at considerable length upon the advantages of Masonry. He concluded an interesting address, which was delivered in a very eloquent style, with valuable advice to the young members. The toast was coupled with the name of Bro. Allen, who responded in a few suitable remarks. Some conversation having taken place regarding the annual dinner, the brethren retired from labour to refreshment, after which a pleasant evening was spent.

LOCHWINNOCH.—*Lodge Garthland St. Winnoch* (No. 205).—The brethren of this lodge met on Friday, the 20th ult., at the Eagle Inn, Bro. Robertson's, to celebrate their annual festival. The above lodge received its charter of erection from the Grand Lodge of Scotland upwards of 70 years ago—the date being 6th August, 1799—and is now in good health and order, although previous to about four years ago no meeting for election of office-bearers or initiation of candidates had been held for a good many years. The lodge is now revived by the exertions of some of the old members, assisted by brethren of other lodges residing in the village; and their labours have been well rewarded by the admission of a good many entrants, who, we are sure, will be credit and honour to the Craft. The following lodges were represented by deputations, along with the brethren accompanying them: Bros. Wallace, R.W.M. St. Mirren's 129, Paisley; O. McGregor, R.W.M. 156 St. Barchan's, Kilbarchan; W. Craig, R.W.M. 157 St. John's, Beith; W. Guy, R.W.M. 213 Houston St. Johnston, Johnstone; John Orr, R.W.M. 399 Royal Blues, Kilbernie; C. McDonald, 175 St. John's, Greenock. In the absence of Bro. W. C. Patrick, R.W.M., of Woodside, whose health did not permit him to be present, the duties of the chair were ably discharged by Bro. R. Wylie, D.M., supported by Bro. Ledgerwood, S.M., on the right, and on the left by Bro. Gemmell, S.W. After the loyal and patriotic toasts were disposed of, the various lodges represented were given from the chair, according to seniority on Grand Lodge roll, and replied to by their respective W.M.'s. The Beith instrumental band, most of whom were brethren, was in attendance, and paraded the village during the evening, to the delight of the inhabitants. The following brethren contributed much during the evening to the harmony of the meeting by song and sentiment:—Bros. Robertson, Guy, Henderson, Wallace, members of the band, and others. The lodge having been closed in due and ancient form, the brethren departed to their respective homes highly satisfied with the evening's entertainment.

NEW ZEALAND.
IRISH CONSTITUTION.

PLYMOUTH.—*De Burgh Adams Lodge* (No. 446).—The regular monthly meeting of this lodge (which derives its name from the first Provincial Grand Master for New Zealand, Bro. Henry de Burgh Adams, Principal Purveyor to the Forces, lately deceased) took place at the Freemasons' Hall, Brougham-street, on Wednesday, the 24th November last. After the usual routine business had been disposed of the W.M., Bro. R. C. Hammerston, P.M., reminded the brethren that they were about to be called upon to elect office-bearers for the ensuing six months, and exhorted them to place in power such brethren as had the interest

of the lodge really at heart—such as had proved by their zeal and regular attendance that the principles of the Order and the welfare of the lodge would not suffer in their hands. The election was then proceeded with, when Bro. G. D. Hammerton, S.W., was elected to the chair of K.S.; Bro. Cameron, J.W., to that of S.W.; and Bro. Brooking, Sec., to that of J.W. After the remaining offices had been filled—with the appointments to which the W.M. expressed himself as highly satisfied, the W.M. announced that the pleasing duty devolved upon him of presenting to Bro. Ellis, P.M., on behalf of the members of the lodge, a Past Master's jewel, as a slight token of the esteem in which he was held by his brethren. He then proceeded to read the address, which was very handsomely engrossed on parchment, as follows:—"To Bro. John Ellis, a Past Master of the De Burgh Adams Lodge, numbered 446 on the register of the Grand Lodge of Free and Accepted Masons of Ireland. Worthy and Worshipful and Dear Sir and Brother,—We, your brethren, members of the De Burgh Adams Lodge (No 446 I.C.), have viewed with admiration your earnest devotion and strenuous exertions in the promotion of the best interests of the lodge. We desire to mark our appreciation of the untiring solicitude at all times evinced by you, and request you to accept the accompanying jewel of a Past Master as a token of our fraternal affection and regard. May the associations connected therewith and the memories awakened thereby be ever grateful to you. We pray that the Grand Geometrician of the Universe may shed his choicest blessings upon you and yours, and that you may be long spared to the Craft as one of its bright and valued ornaments. And finally, when summoned from this sublunary abode, may we all meet in that Grand Lodge above, where the world's Great Architect rules and reigns for evermore. Signed on behalf of the brethren at New Plymouth, on the 24th day of November, A.D. 1869, A.E. 5873." Bro. Ellis, on rising, expressed his deep sense of the honour conferred upon him that evening, and the satisfaction he experienced in finding that the slight services he had been able to render had met the approval of the brethren. He assured them that his exertions would ever be employed in promoting the welfare of the lodge, and pressed upon the attention of all brethren the necessity of strict punctuality, and devotion in the performance of their duties. The lodge was shortly afterwards closed in peace, love, and harmony, and the brethren adjourned to partake of refreshment after labour.

ROYAL ARCH. ENGLISH CONSTITUTION.

QUARTERLY CONVOCATION OF GRAND CHAPTER.

The quarterly convocation of Grand Chapter of Royal Arch Masons in England and Wales, was held at the Freemason's Hall, on Wednesday, the 2nd inst. The chair of the M.E.Z. being occupied by Comp. the Rev. J. Huyshe.

Grand Chapter being opened with solemn prayer,

The minutes of the previous convocation of Grand Chapter in October last, were read and confirmed, and the report of the Committee of General Purposes was presented as follows:—

"The Committee of General Purposes beg to report that they have examined the accounts from the 20th October, 1869, to the 17th January, 1870, both inclusive, which they find to be as follows:—To balance 19th October, £374 14s. 8d.; to subsequent, £192 10s. 10d.—£567 5s. 6d. By disbursements during the quarter, £143 12s.; by balance, £423 13s. 6.—£567 5s. 6. Which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

"The committee have also to report that a fine of £5 5s., inflicted upon the Chapter of Concord No. 394, Southampton, in July last (for having exalted a candidate on the 11th March, 1869, who had only been raised on the 12th November previously), has not been paid, nor has the chapter, which has been written to upon the subject by the Grand Scribe E. three times, acknowledged the receipt of his letters. Under these circumstances the committee have deemed it right to report the case to the Grand Chapter, and to summon the Chapter No. 394, to attend their next meeting, to show cause why it should not be recommended to Grand Chapter, that the chapter be erased.

Which course was approved of.

"A correspondence with the recently formed Grand Chapter of Nova Scotia, and a circular upon the same subject, from the

Supreme Grand Chapter of Scotland, have been laid before the committee, which they have carefully perused, and now submit to the consideration of the Supreme Grand Chapter. They suggest, however, that the Grand Lodge of England, having recognised the Grand Lodge of Nova Scotia, the Supreme Grand Chapter of England, has scarcely anything to do in the matter. The Supreme Grand Chapters of England and Scotland are in very different positions, the former only issuing charters to be attached to lodges under the English Constitution, and being in close alliance with the Grand Lodge, such charters would naturally cease upon the severance of the lodges in Nova Scotia from that constitution, the latter not being united or in any way connected with the lodges under the constitution of the Grand Lodge of Scotland, issues its charters totally irrespective of that body, and consequently the Supreme Grand Chapter of Scotland is quite at liberty to pursue a totally independent course.

This recommendation was received and passed without comment.

The committee have likewise to report that they have received petitions from Comps. William Pickup as Z., Joseph Ingram as H., Henry Macaulay as J., and nine others, for a chapter to be attached to the Bank Terrace Lodge, No. 462, Accrington, to be called 'The Bank Terrace Chapter,' and to meet at the Hargreaves Arms Hotel, Accrington, Lancashire, which was unanimously approved.

A petition had also been received from Comps. John Henry Hamer Doughney as Z., Richard Boncey as H., William West Smith as J., and nine others, for a chapter to be attached to the Pythagorean Lodge, No. 79, Greenwich, to be called "The Pythagorean Chapter," and to meet at the Ship Hotel, Greenwich, Kent.

This application was strenuously opposed by the members and friends of the Hope Chapter, No. 206, held at the Globe Tavern, Royal-hill, Greenwich. It came out in the discussion that there were not more than ten members on the books of the opposing chapter. This was urged as a reason why the warrant for a new chapter should be granted, which was accordingly done, 41 voting for the granting, and 24 against. The M.E.Z. and other Grand Officers expressed themselves strongly in its favour.

"A petition had also been received from Comps. George King, jun., as Z., George King, sen., as H., Edward Atkins Baber as J., and eight others, for a chapter to be attached to the Hervey Lodge, No. 1260, to be called "The Hervey Chapter," and to meet at the George Hotel, Walham-green, Middlesex."

The committee reported that "this petition had been carefully considered, but, although in all respects regular in form, the committee are of opinion that it is not desirable that a chapter should be attached to a lodge which has been consecrated for a less period than three years, and they submit their opinion for the consideration of Grand Chapter."

Comp. Stevens and several others urged the claims of the petitioners, and objected to the committee setting up a standard of three years as the probationary time previous to granting a chapter warrant, no such law existing in the Book of Constitutions, especially as Grand Chapter had only recently granted a warrant for a chapter to a lodge in which the office assistants of the Grand Scribe were interested, and which had been no longer in existence than the Hervey, which was consecrated on the 15th of April last year, and is now in a most flourishing condition.

It was stated that upwards of 20 brethren are awaiting exaltation immediately upon the consecration of the chapter. The G. Chapter on hearing the statement of facts, resolved to grant the prayer of the petition. It was suggested that if the unprecedented claims of the petitioners had been as fairly represented to the committee, as it had been to the Grand Chapter, the grant of the warrant would have been recommended.

After the statements had been made, the resolution was carried without one dissentient voice.

The following notice of motion having been giving for next Quarterly Convocation from Comp. John Savage, P. Sword Bearer:—"That the business of the Quarterly Convocations do commence at 'eight' o'clock p.m., and that the word 'eleven' be struck out of the second line of clause 9, at page 8 of the Royal Arch regulations, and the word 'ten' be inserted in lieu thereof." Bro. Savage not being present, and Bro. Head, on being requested, declined to support the proposition, the subject was dropped.

This concluded the business, and Grand Chapter was closed according to ancient custom.

CHAPTER OF PRUDENT BRETHREN (No. 145).—The second meeting of this important chapter was held at the Freemasons' Hall on Tuesday, the 1st inst. Ten exaltations were expected. Only four brethren, however, presented themselves at the proper time named on the summons—Bros. Moore, W.M. of the mother lodge; Till, Jones, and Gill, also of 145—who all appeared much impressed and delighted with the beautiful ceremony, as well they might be, for if it is possible to have perfection in working Freemasonry, whether in Craft or Arch, we do think the Prudent brethren may claim that high honour for both lodge and chapter. The rendering of the address in the first chair by the M.E.Z., Comp. Boyd, is of itself a treat only known to those who have had the pleasure of hearing him. Comps. Sharpe, Gilbert, and Pitt, in the respective offices of H., J., and the Prin. Sej., fully merit the applause and flattering observations so freely bestowed by the visitors, several of whom, we hear, influenced no doubt by the charm that pervades, not only the working in chapter, but the really happy and enjoyable proceedings after labour, have given in their names as joining members—thus speaking volumes. The Scribe E., Comp. G. States, was, as usual, indefatigable in trying to make every body comfortable, and, we may venture to say, he fully succeeded. Comps. Carter, Allender, and the worthy Treasurer, J. Last, each in their places in good time, fully assisted in the work of the evening with much credit to themselves, and we hope upon some future occasion to have the opportunity of alluding to them in higher offices. After the usual and ceremonial toasts had been given at the banquet, Comp. Warrington, P.Z., No. 8, and a member of the chapter, proposed "The health of the M.E.Z.," which gave Comp. Boyd an opportunity, when returning thanks, of alluding to the month of March being a blank month, as there would be no regular meeting of the chapter until the month of April. It was therefore the intention of this chapter to give a public night early in that month for the purpose of explaining and illustrating Royal Arch Masonry, and to which all R.A. Masons were invited, and of which due notice would appear in the FREEMASONS' MAGAZINE. [Of this meeting we shall probably make some comment in our next number.] The toast of "The Treasurers, Scribes, and other Officers" having been given and responded to, the companions separated at an early hour, highly delighted with the evening's entertainment. Amongst the visitors present we noticed Comps. Grant, W. H. Gilbert, Levy, McIlwail, and others.

POLISH NATIONAL CHAPTER (No. 534).—This chapter held its regular meeting at the Freemasons' Hall, Great Queen-street, on Thursday, the 27th ult., Comps. Merseck, Z.; W. Smeed, H.; and F. H. Gilbert, J. The working of the evening consisted of the installing Comp. Norris in the chair of H., and the ceremony of exaltation of Bro. W. H. Gilbert, a member of the mother lodge, to the supreme degree of a Royal Arch Mason. At the banquet table, after the usual toasts had been proposed, the M.E.Z. said "a very pleasing duty devolves on me, and that is to present to our esteemed friend, Comp. John Boyd, a jewel, the gift of the companions of this chapter, for the very valuable services he has at all times rendered to us in this chapter, and as a mark of respect from the members, and that he may live long to wear it is our hearty and sincere wish." Comp. John Boyd returned thanks, by expressing his gratitude to all, and thanked them for their kind present more especially, it being the only jewel, that has been presented to a past M.E.Z. of that Chapter since its formation. The inside is a Polish eagle of solid silver, suspended by a hanger of red silk ribbon, the claws of the eagle holding a round medallion of gold with a blazing star, and on the centre a crown with eight points, mounted with seven diamonds and one ruby. The inscription on the back is, "Presented to Comp. John Boyd, by the members of the Polish National Chapter, No. 534, on his retiring from the chair of M.E.Z. for the second time." The other usual toasts having been given and responded to, the Comps. separated after passing a very pleasant evening. The visitor present was Comp. E. Wood, of No. 145.

LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*St. Augustine's Chapter (No. 779).*—A convocation of this chapter was held at the Town Hall, on Thursday, the 27th ult. The chairs of the three Principals were occupied respectively by Comps. Kelly, P.Z., and G. Supt.; Rev. John Denton, M.E.Z., as H.; and Brown, J.; the other principal officers being Comps. the Rev. Dr. Pymont, E.; and H. E. Smith, Prin. Sej. A ballot was taken for Bro. Edward F. Mammatt, W.M. of the Craft lodge, who being elected, was

duly exalted; after which E. Comp. Kelly gave the three lectures. After the transaction of some formal business, the chapter was closed with thanks to Comp. Kelly, G. Supt., for his assistance on the occasion, and the companions adjourned to refreshment.

MARK MASONRY.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Cumberland Lodge, (No. 60).*—The brethren of this lodge met in the refreshment-room of the Freemasons' Hall, on Monday evening, the 31st ult., when the chair was taken by Bro. W. Johnston, the W.M., at half-past eight. The usual loyal and Masonic toasts were given and duly responded to. Bro. F. W. Hayward, P.M., P.G.S.D., in proposing the toast of the evening to Bro. T. E. Haddon, Colour-Sergeant and Orderly Room Clerk of the 40th regiment, who had come specially from Mullingar to Carlisle, for the purpose of taking the degree, spoke at length about the brother Sergeants of the 40th regiment, and also the regiment in general, but before concluding his speech, he said he had great pleasure in presenting Bro. Haddon with a M.M. Jewel, hoping that he would have his health to wear it. Bro. Haddon, in reply, said he was sorry he was no speech-maker, but he thanked the officer, Bro. F. W. Hayward, and the members in general, for their kindness in presenting him with so valuable a testimonial of their esteem and regard. The jewel was enclosed in a case lined with white and blue satin, and on the lid was embossed in gold letters the following:—"Presented to Bro. Sergeant T. E. Haddon, O.R.C. of the 40th regiment, by the members of the Cumberland Lodge of M.M., No. 60, Carlisle."

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge, (No. 19).*—A regular meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 26th ult., when there were present, Bros. Kelly, P.M. and Prov. G.M.M. (who presided in the absence from the country of Bro. Major Brewin, W.M.); W. B. Smith, S.W.; Duff, J.W.; Johnson, M.O.; Weare, S.O.; Partridge, J.O.; Stretton, Treas.; Toller, S.D.; Sculthorpe, I.G.; Gosling, Buzzard, and others. Several candidates were duly elected, two of whom only were in attendance, and were duly advanced, viz., Bros. J. Wright, Smith, and E. Mace. This being the period for the election of W.M., and the S.W. declining preferment this year, Bro. A. M. Duff, J.W. was unanimously elected. Bro. Stretton was re-elected treasurer. Two brethren having been proposed as candidates, the lodge was closed and the brethren adjourned to refreshment.

MASONIC FESTIVITIES.

GLASGOW.

GLASGOW.—*St. Mungo Lodge, (No. 27).*—The 148th anniversary festival of the members of this lodge was held on the 27th ult. in the Tontine Hotel. The proceedings opened with an assembly, dancing being commenced at seven o'clock, and continued with spirit for about three hours. Soon after ten o'clock supper was served in a small hall adjoining. Bro. John Scott, R.W.M. of the lodge, presided, supported by Bros. M'Taggart, Sinclair, Lochhead, Morrison, Cowan, &c. The duties of Croupier were discharged by Bro. W. B. Paterson, who was supported by Bros. Sloan, Hamilton, Ewing, Lister, Ramsay, Dalrymple, &c. After supper, the toasts of the Queen and the Craft, Bro. the Prince of Wales, and other members of the Royal Family, the three Grand Lodges, and the Provincial Grand Lodge of Glasgow, were given by the Chairman, and duly honoured. In acknowledging the last-named toast, Bro. M'Taggart, remarked that the Provincial Grand Lodge of this important province was at present able to vie in wealth, power, and willingness to do good with the Grand Lodge of Scotland itself. In token of the latter attribute, he mentioned the fact that it had last year given away in casual charity £120, a sum greater than that disbursed in the same way by the Grand Lodge of Scotland, which had a sunk fund of

£6,000. The speaker then referred to the proposal originating with the late Provincial Grand Master, Bro. Speirs, and now taken up by his successor, Bro. Montgomerie Neilson, for erecting a masonic hall in Glasgow, worthy alike of the Craft and of the city. What the Masons had to do, was, in his (the speaker's) opinion, to build a palace that would look well in this age, and be a credit to Glasgow in all time to come. The project was in right hands, and he believed that before two years had passed over their heads they would see such a hall. "Past Office-bearers of the Lodge St Mungo" was then given in a humorous address by the Croupier, coupled with the name of Bro. M'Taggart, whom he characterised as a faithful and worthy member of the lodge, who had never left a duty undone during the three years of his office as Master. Bro. M'Taggart briefly replied, acknowledging, in the course of his remarks, the value of the co-operation he had received during his term of office from such worthy and esteemed office-bearers as Bro. Sinclair, Treas.; and Bro. Pringle, their late Sec. "The Visiting Brethren," given by Bro. Sinclair, and responded to by Bro. Dalrymple; and "The Ladies," proposed by Bro. Cowan, and replied to, on behalf of his fair clients by the Croupier, exhausted a programme, which, under the circumstances, was commendably brief. The Chairman then pronounced "Happy to meet," &c., and after a vote of thanks for the efficient discharge of his duties on this occasion had been awarded, on the motion of the Croupier, declared the proceedings so far to be concluded. An adjournment was then made to the ball-room, where dancing was resumed, and kept up with spirit for about a couple of hours longer.

A LECTURE

Delivered by Bro. JAMES FREDERICK SPURR, P.M., at the Old Globe Lodge, Scarborough.

The first subject which comes under consideration is the making use of hieroglyphic figures, parabolical and symbolical customs and ceremonies, secret words and signs, with different degrees of probation peculiar to free and accepted Masons.

It is well known that such customs and ceremonies are as ancient as the first ages of the world, the philosophers of which practised the method of inculcating their sublime truths and important points of knowledge by allegory and mythology the better to secure them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deserve, and thereby become too familiar and contemptible; for which reason they were accustomed to proceed with the utmost care and prudence. Thus the ancient Egyptian philosophers had many sublime notions, which they kept secret and never discovered to the people but under the veil of fables and allegories; also other Eastern nations concealed secret mysteries under their religious ceremonies, a custom still retained by many of them.

An interpretation therefore of these allegories, &c., as they come under notice shall be attended to, and will, it is presumed, exactly square with the present purpose.

Of all the symbols appropriated to Jupiter, Mercury, &c., notice shall only be taken of the crown of rays, the petasus, caduceus, &c., with which they are represented. The first denotes the power of the Supreme Being; the other that power ought to be accompanied with prudence, &c.

The cock was a symbol peculiar to Mercury, as expressive of that vigilance which was so very necessary to him, and destined to execute many functions; as sometimes this emblem hath an ear of corn in his bill, which may serve to point out to man that plenty and happiness will be the consequence of care and attention.

The club is the symbol of Hercules, and denotes

strength. The various symbols belonging to the goddess Diana were oxen, lions, griffins, stags, sphynxes, bees, boughs, roses, &c., which signify in a mythical sense the universe with all its productions.

It will not be foreign to the subject to take notice that cities, rivers, regions, and even the various parts of the globe had their proper symbols, which were so many ensigns to distinguish them. Cities were signified by women with towers on their heads. The East is represented by a woman mounted upon a car with four horses, rising as they go. The West is signified likewise by a woman in a car drawn by two horses, a genius preceding her, together with the horses falling down, by which the west or sun-setting is denoted.

The symbol of Asia was a woman with a mural crown holding an anchor, to denote that the way thither was to cross the sea. Africa was represented by a woman with an elephant's trunk on her forehead. Thus were the different parts of the world represented under their respective symbols and hieroglyphics.

To improve properly on these mystical writings it will be necessary to bring them home to ourselves by way of application first in a physical sense, for under the various names of pagan deities are concealed the body and substance of natural philosophy. Under allegories the poets express the wonderful works of nature.

(To be Continued.)

Poetry.

BEAR AND FORBEAR.

By Mrs. L. A. CZARNECKI.

How great and good the feeling is, but how exceeding rare,
When tried with many grievous ills, to bear and to forbear;
The dust of riches and ambition is fair to many eyes;
They who walk in honest ways such tinsel do despise.
For scanning with an earnest gaze into the soul's true glass,
They see the sum of earthly joys a vain and hollow mass,
They see the truth perverted, or hold back in many ways;
They see the ungodly triumph and shine in the world's gaze,
They often live with those who doods of virtue sore decry,
Whose lives from first to last are a base and wicked lie.
They often tread a path beset with briars and thorns,
And oft endure the pain of covert sneers and scorns.
Their self-denyng, tender acts are, alas! misunderstood,
Or ingratitude the payment for work in doing good,
Notwithstanding all the shafts which fly from deadly foes,
They never turn their heart away from cheering other's woes,
When dire affliction heaves the mind with sad and heavy grief
They come with healing balm of kind support to its relief,
Of all the sins and frailties which haunt a life of care
Gently they speak and think; they bear and they forbear,
They feel and know it will not always be a dreary gloom,
They hope a glorious crown to win beyond the silent tomb.
Those are the Men of Mark so noble and so rare,
Nothing on this earth can with such men compare.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, Feb. 7th.—Royal Institution, at 2—General Monthly Meeting; Entomological Society, at 7; Medical Society, at 8 London Institution, at 4.

Tuesday, Feb. 8th.—Royal Institution, at 3; Royal Medical and Chirurgical Society, at 8.30; Institution of Civil Engineers, at 8; Photographical Society, at 8; Ethnological Society, at 8; Royal Microscopical Society, at 8—Anniversary Meeting; Archaeological Association, at 8.

Wednesday, Feb. 9.—Geological Society, at 8; Society of Arts, at 8.

Saturday, Feb. 10.—Mathematical Society, at 8; Zoological Society, at 8.30

LIST OF LODGE MEETINGS, &c., FOR WEEK
ENDING 12TH FEBRUARY, 1870.

(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, Feb. 7th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; Robert Burns, F.M.H.; Unity, London Tav., Bishopsgate-st.; Royal Jubilee, Anderton's Ho., Fleet-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars; St. Luke's, Pier Ho., Cheyne Walk, Chelsea; Joppa, Albion Tav., Aldersgate-st.; Unions, F.M.H.

Tuesday, Feb. 8th.

LODGES.—Old Union, Radley's Ho., Bridge-st., Blackfriars; Burlington, Albion Tav., Aldersgate-st.; Union, London Tav., Bishopsgate-st.; St. James's Union, F.M.H.; Percy, Ship and Turtle Tav., Leadenhall-st.; St. Michael's, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan Tav., Deptford; Ranelagh, Windsor Castle Ho., Hammersmith; Cosmopolitan, City Terminus Ho., Cannon-st.; Dorie, Anderton's Ho., Fleet-st.; Jerusalem, F.M.H.

Wednesday, Feb. 9th.

Com. R.M.B. Inst., at 3.—LODGES.—Fidelity, F.M.H.; Enoch, F.M.H.; Union Waterloo, M.H., William-st., Woolwich; Tuscan, F.M.H.; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-street, Deptford; Euphrates, George Ho., Aldermanbury; Pilgrims, Ship and Turtle Tav., Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Montefiore, F.M.H.; Beacontree, Pri. Rooms, Leytonstone; Hervey, George Ho., Walham-green.

Thursday, Feb. 10th.

LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, F.M.H.; Friendship, Ship and Turtle Tav., Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Canonbury, Haxell's Ho., West Strand; Polish National, F.M.H.; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock, West Ham.—CHAPTER.—Yarborough, Green Dragon, Stepney.

Friday, Feb. 11th.

LODGES.—Britannic, F.M.H.; Caledonian, Ship and Turtle Tav., Leadenhall-st.; Bedford, F.M.H.; Domatic, Anderton's Ho., Fleet-st.; Friendship, Willis's Rooms, St. James's.

Saturday, Feb. 12th.

LODGES.—London, F.M.H.; Phenix, F.M.H.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

Monday, Feb. 7th.

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 Tav., London-st.; 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, Feb. 8th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, 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.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.

Wednesday, Feb. 9th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch

Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-st.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, Feb. 10th.

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; Tranquillity, 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 Whitby Tav., 57, Wapping-wall.

Friday, Feb. 11th.

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; Dorie, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

PROVINCIAL.

Monday, Feb. 7th.

LODGES.—Milton, Burlington Ho., Burlington-st., Ashton-under-Lyne; Anchor and Hope, F.M.H., Church Institute, Bolton-le-Moors; Wilton, Red Lion Inn, Blackley, Lancaster; Harmony and Industry, Greenway's Arms Inn, Duckworth-st., Over-Darwen; Unanimity, Bull Hotel Assembly Rooms, Preston; St. Hild's, F.M.H., Fowler-st., South Shields; Fawcett, Lord Seaham Inn, Seaham Harbour, Durham; Union, 170, Buchanan-st., Glasgow.

Tuesday, Feb. 8th.

LODGES.—St. John's, Queen's Ho., Fawcett-st., Sunderland; Harbour of Refuge, M.H., West Hartlepool; Neptune, 35, St. James's-st., Kingston. Glasgow; Glasgow, 22, Struther's-st., Glasgow.

Wednesday, Feb. 9th.

LODGES.—St. John's, Queen's Ho., Bury, Lancashire; Caledonian, F.M.H., Cooper-st., Manchester; Fortitude, the Athenaeum, Lancaster; Temple, M.T., 22, Hope-st., Liverpool; Scotia, 170, Buchanan-st., Glasgow; St. George, 213, Buchanan-st., Glasgow.—CHAPTER.—Unity, 23, Ann-st., Rochdale.

Thursday, Feb. 10th.

LODGES.—Palatine, Bridge Ho., Sunderland; Equality, Red Lion Ho., Accrington, Lancaster; St. David's, F.M.H., Cooper-st., Manchester; Prince of Wales's, St. Mary's School Rooms, Kirkdale, Lancashire; Mersey, 1, Hamilton-sq., Birkenhead, Cheshire.

Friday, Feb. 11th.

LODGES.—Wear Valley, Savings' Bank, Market-pl., Bishop Auckland, Durham; Star, 213, Buchanan-st., Glasgow; Friendship, F.M.H., Cooper-st., Manchester; Sefton, M.T., 22, Hope-st., Liverpool.

TO CORRESPONDENTS.

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

SEVERAL communications stand over till our next.

W.B. (Cambridge).—Your first query we cannot answer in our column, you should attend a lodge of instruction, the Preceptor of which, or any P.M., will tell you orally what you want to know. We have requested Bro. Spencer, of Great Queen-street, to forward you a list of Masonic works, among which you will find the one you require.