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LONDON, SATURDAY, APRIL 30, 1870.

### POSTPONEMENT OF THE GRAND FESTIVAL.

The installation of the M.W. Grand Master elect is postponed, under most melancholy circumstances. Our readers must all be well aware of the calamity that has befallen a party of English gentlemen and ladies, who were visiting the classic region of the battle field of Marathon, within a short distance of the capital city of Greece. They were captured on their return by brigands, and Mr. Vyner, Mr. Lloyd, Mr. Herbert, and Count de Boyl were held as hostages for the payment of a large ransom, Lord Muncaster being released to arrange the payment of the ransom, which, large as was the amount demanded, was immediately forthcoming; but the mistaken zeal of the Greek Government in pressing too closely upon the brigands, prevented the release of the captives, and finding themselves hard pressed, they murdered in cold blood, the whole of their victims.

It is a singular and melancholy coincidence that both our M.W. Grand Master elect and Deputy Grand Master nominate should have a near relative amongst the victims of this cruel massacre, Mr. Viner being brother-in-law to the Earl de Grey and Ripon, and Mr. Herbert, who was attached to the British Legation at Athens, being a cousin of the Earl Carnarvon.

Under these melancholy circumstances, it was impossible that the ceremony of installation and the accompanying festival should take place at the time appointed, and we are assured that our distinguished brethren and their families will have the sympathy of the whole body of Freemasons in a bereavement by which those near and dear to them were cut down in the full flow of health and spirits.

### NOTES ON AMERICAN FREEMASONRY.

#### No. 1.—GRAND LODGE OF MASSACHUSETTS.

(Continued from Page 324)

The installation of Grand Master takes place on St. John's Day, and on that day of last year, we learn that M.W. Bro. Sewell Gardner, having been re-elected, was installed by the Past Grand Master, Bro. R. C. Daine, in the presence of the officers of Grand Lodge, and the Dep. Dist. Grand Masters, of whom eleven were present. The M.W. Grand Master of Connecticut was also present as a visitor. The Past Grand Master delivered an eloquent address, which concludes as follows:—

“Allow me, Most Worshipful, to congratulate you on the honour of being again placed in the high station of presiding over all the lodges of this State and jurisdiction. May the Father of Lights invest you with his choicest gifts. May heavenly wisdom illumine your mind. May heavenly power give strength to your exertions. May heavenly goodness fill and enlarge your heart. May your feet rest upon the rock of justice, from your hands may streams of beneficence continually issue; and round your head may there bend a circle, made splendid by the rays of honour, and late, very late in life, may you be transmitted from the fading honours of an earthly lodge, to the mansions prepared for the faithful in a better world.”

Proclamation was made from the E., W., and S. that “M.W. Bro. William Sewall Gardner had been duly elected, and in ample form installed Grand Master of Masons in Massachusetts, and as such, would be respected by the Craft.” A procession of the brethren was formed, and thrice passing round the lodge room, saluted the Grand Master with the customary honours.

The elected officers, consisting of Senior Grand Warden, Junior Grand Warden, Grand Treasurer and Grand Recording Secretary are then invested. This duty completed, the remaining Grand Officers, and the Dep. District Grand Officers are appointed by the Grand Master.

The Grand Master then delivered an address, in which he said the occasion of this assembly around the ancient altar, as their predecessors had done for more than a century, was most auspicious. The relations between the Grand Lodge and its subordinates were most agreeable, peace and tranquility reigned throughout the jurisdiction, and special congratulation was made upon

the fact that the heavy debt incurred in the building of the Temple, had failed to alienate the loyalty of the Craft.

The Grand Master announced that during the year he had granted dispensations for eleven new lodges.

The recommendation of the District Deputy Grand Master is required, as also the concurrence of the lodge nearest to the proposed location of the new lodge, as with us. In one case the name of a lodge, it is stated, given inadvertently, as there already existed on the register a lodge of the same name. The Grand Master advised that it should be changed, a most salutary recommendation. In another case the applicants desired to name the Grand Lodge after their present Grand Master, which he modestly declines to sanction, and the dispensation is granted, *sine nomine*.

Special meetings of Grand Lodge had been held during the year for the purpose of constituting lodges, and dedicating Masonic Halls.

The Deputy District Grand Masters, are allowed the expenses incurred by them in attending Grand Lodge, and we find that two of them decline to present any bill on that account.

The committee of the Grand Charity Fund present their report, which was ordered to be printed. In the proceedings they say that they have been unable to find the records of the trustees of the Grand Charity Fund, though they had diligently sought for them, and consequently have been guided mainly by the records of Grand Lodge, from which it appears that in 1857 the Charity Fund amounted to nearly 75,500 dols., of which 63,000 dols. are returned as due from the Grand Lodge, and the trustees of the Masonic Temple. A special charity fund of 2,900 dols., which had been deposited in the Provident Institution for Savings, was withdrawn by order of the Grand Lodge in 1867, which the committee recommend should be restored "when the means of Grand Lodge will permit," a rather indefinite term. Further on, however, the amount of the Charity Fund, seems to be swallowed up in the erection of the Temple. The committee in presenting a "sketch of the regulations constituting and governing the old Board of Trustees of the Charity Fund" consider it may be useful, should the Grand Lodge hereafter organise a similar board to manage its charities. We may venture to hope

that a *similar board* may not manage the funds in a *similar manner*.

For, say the committee, "It is declared that the Charity Fund shall consist of 50,000 dols., your committee know not where this fund or any part of it is, unless it be found in the value which the temple may have above the incumbrances upon it!"

The Grand Secretary acknowledges the receipt of the proceedings for the past year of the Grand Orient of France, Grand Orient of Italy, Grand Lodges of New Brunswick and Canada, and of twenty-nine of the Grand Lodges in the United States. The study of these "proceedings" gives a vast scope to the inquiring mind, and many suggestions for improvements may arise from this fraternal interchange of opinion. The Grand Lodge of England—the mother and founder of all—is conspicuous by her absence.

At the feast, as it is termed, ninety-seven brethren sat down, and their names are entered upon the record. The speeches were eloquent and full of interesting historic matter, and the Grand Secretary regrets that he is unable to enter them upon record.

The reports of the Deputy District Grand Masters follow, from which we will make a few interesting extracts:—

The Deputy District Grand Master of the First District "is happy to state that the lodges are all in a prosperous condition. The records of the lodges are very full and complete, many of them presenting elegant specimens of work." Of how many of our own lodges can we say the same?

In the Second District, the Deputy District Grand Master had "visited Palestine Lodge, Malden, now working under a dispensation. This young body of Masons exhibit great interest in the work and business of the Fraternity, and heartily recommend it as worthy of a charter." From this and other passages, we infer that in the first instance the promoters of a lodge receive a "dispensation" for about a year. Should their conduct of affairs meet with official approval, a "warrant" is granted. He says again, "The work of the lodges, as exemplified before me at official visitations, though not of uniform excellence, accuracy, and efficiency throughout the district, was generally accurate and well performed. . . . In no lodge are the services of the Grand Lecturer needed."

In the third district, the by-laws in some cases

do not bear the signature of the Grand Master, and in no lodge had the attestation of the Grand Secretary been given. The District Grand Master therefore requested that all the by-laws should be forwarded to the Grand Secretary for this purpose.

A remarkable specimen of lodge book keeping, invented by the Secretary of a lodge, comes in for special commendation. "The work throughout the district is reported as satisfactory; all the Worshipful Masters being zealous in the cause of Freemasonry—some of them men of culture and ability. The officers generally appear to be impressed with the business in which they are engaged; and the brethren, preserving that decorum and attention to the ceremonies so essentially necessary to the impressiveness of the ritual, conduce to the exemplification of work worthy of high commendation. In the style of work there is of course a wide range, but I may say I was struck with its remarkable uniformity and correctness." The District Grand Master had visited all the lodges in his district once, and some twice officially, and several times informally.

In the Fourth District, "The lodges are quite proficient in their work, and need no instruction by the Grand Lecturer."

From the Fifth and Sixth Districts the District Grand Masters report separately their visits to each lodge. In one instance the "lodge celebrated the centenary of the birth of its oldest Past Master, who was seated in the east, while his son received the first degree. The day seemed, by common consent, transformed into a holiday; schools were dismissed, and the citizens generally joined in demonstrations of respect, while the aged and honourable Mason rode from his residence to the Hall."

In the Seventh District, the District Grand Master regrets that "an imperative sense of duty compels him to withhold all commendations from Aurora Lodge, whose usefulness as a lodge has practically and entirely been suspended for more than a year past. The officers are faithful and true. . . . It appears that some of the brethren who have been disappointed in the result of the ballot, in some cases, have, by a persistent use and abuse of this prerogative, undertaken to force the lodge to admit certain applicants who have been rejected repeatedly during a term of years. As your official representative, I have firmly, but kindly, admonished them that they are

guilty of un-Masonic conduct in suspending the usefulness of the lodge, as well as abusing their sacred privilege; and if persisted in, the rights of the lodge must and will be maintained, and the guilty parties subjected to the extreme penalties. I trust that Aurora Lodge, venerable in years, honoured as she has been in the past, will resume her usefulness and former position among her sister lodges."

In the Eighth District, the investigations of the District Grand Master have satisfied him that great caution and care have been observed by the lodges in the selection of their candidates, and that they are firmly resolved that the standard of qualification for admission to our Fraternity shall not be lowered. The lodge rooms appear to be well protected, in good condition, and properly furnished. Upon a careful inspection of the records, I find them exceedingly well kept and properly cared for. In most cases the work is equal to the requirements of Grand Lodge. Perhaps in one or two cases the services of the Grand Lecturer would be beneficial.

In the Ninth District, "one lodge appears to be under a cloud, but, it is to be hoped, will soon come out into the sunshine of prosperity." The work was found correct in all the lodges except those mentioned in a supplementary report. Charters are recommended to be granted to two lodges working under dispensation.

The District Grand Master of the Tenth District had been unable personally to visit all the lodges, but had deputed another brother to perform that duty in five instances. He had no hesitation in saying that each lodge is conforming strictly to the ritual of the Grand Lodge. He does not feel it necessary to particularise each lodge, but commends all for the improvements noticed. All are located in good halls, well fitted up, showing a just pride in the Masonic Institution. Four lodges are reported to have been burned out, with considerable loss. No date is mentioned in connection with the calamities, but as all the lodges are reported to be now well located, we may fairly presume that they were not of recent occurrence.

In the Eleventh District, the District Grand Master does not find the services of the Grand Lecturer needed in any of the lodges, although he had recommended to several Masters the propriety of consulting the Grand Lecturer on some mooted points. There is a marked improvement

in the work of the lodges, each one striving to have business and work—*just right*.

All the lodges in the Twelfth District were personally visited, and a commendable degree of correctness in the ritual of the work is reported in all cases, and in some of the lodges an exceedingly pleasant, smooth, and prompt rendering.

The District Grand Master of the Thirteenth District had visited every lodge within the limits of his district, and carefully inspected the work, records, and other matters appertaining to the Grand Lodge, and it affords him pleasure to report, in general terms, the excellent condition of the lodges everywhere evinced. In particular the members of a young lodge, composed mainly of young and enthusiastic Masons, are evidently satisfied with nothing short of perfection. All seem to take a lively interest in the work, and the result, as might be expected from such a condition of things, is exceedingly gratifying.

In the fifteenth district, the work in the lodges as in accordance with the requirements of Grand Lodge, and in none of them do the services of the Grand Lecturers seem absolutely necessary, but as some changes are likely to take place in the officers of some of the lodges, he considered it would be beneficial to the lodges, as well as the new officers to receive a visit from the Grand Lecturer.

In penning the above, one conclusion most impressively forces itself upon our mind, which is the great contrast between the effective supervision of this Grand Lodge and its officers over the doings of its subordinate lodges, and the entire want of system, which prevails in our own fair land. Our American cousins have set us an example in this as in many other matters, it would be a red letter day in the annals of Freemasonry in Great Britain, if some brethren in high official position would take the initiative in pressing upon the Grand Lodge of England the necessity and importance of, in some measure, adopting a similar form of Government, to that practised by the American Grand Lodges.

Compare the difference in the manner in which, as a rule, the duties of our Provincial Grand Masters are performed, with the systematic and regular discharge of the duties of the Deputy District Grand Masters of the Grand Lodge of the State of Massachusetts. These energetic brethren, sixteen in number, have reported that at least once in the year, (and in some instances

several times) they have visited *every* lodge under their control. One District Grand Master was prevented by business engagements from so doing, and even in this case the duty was not neglected, being performed by deputy. It cannot be denied that some of our Provincial Grand Masters make periodical visits to their lodges in the province, but we are constrained to say that their presence is in most cases more ornamental than useful. What becomes of their utility in the absence of such reports and recommendations as are presented by the American District Grand Masters, who seem, without favour and without prejudice, to praise or condemn the conduct of their subordinates. The hope of the one, and the dread of the other, must have a powerful influence in actuating the members of the lodge to keep up their prestige, or to win their laurels, in the face of the fact that these reports are published and circulated through the length and breadth of the land.

Look again at the maternal care with which the Grand Lodge of Massachusetts observes the doings of her children, with what a jealous eye she watches over their interests, and how Cerberus-like she guards their honour.

What does our Grand Lodge, which should be a subject of emulation for the whole world, do in similar case? In comparison, really nothing. We beg pardon—she receives a fee for every candidate for initiation, and makes an annual claim from each member of every lodge within her jurisdiction—but what does she give in return? If we except the comparatively small contributions to our noble charities, and a few hundred pounds sparingly doled out to brethren in distress, we must say, absolutely nothing. She appoints Provincial Grand Masters to govern over her subordinate lodges, who in many cases throw even the slight amount of duty they have to perform upon their deputies. They make no return—except of money received—to Grand Lodge which is coldly indifferent to the welfare of her supporters. Subordinate lodges are left to themselves to perform the work in any manner they please. In some instances our beautiful ceremonies, instead of elevating the soul of the candidate, are given in so incompetent and ridiculous a manner as to produce quite the contrary effect upon an educated man, and yet the efforts of some of our most distinguished Masons, to secure a committee for the consideration of this important question met with a cool reception in Grand Lodge. Then, again, in the establishment of new lodges. Get half a dozen Masons together, the sanction of a neighbouring lodge, and send the cash for the fees, you will have but little difficulty in starting a new lodge,

and as long as a Grand Lodge regularly receives her fees, she exhibits no further concern about the matter.

On the other hand, look at the common sense manner in which our American brethren go to work. Say they, "You want to establish a new lodge; well then, get the sanction of the neighbouring lodge and a recommendation from the District Grand Master, and we will give you a dispensation to work for a year. If at the end of that time we find you worthy, if you make such progress as we think holds out a prospect of usefulness in your new sphere, we will grant you a warrant.

In conclusion, we must revert once more to the voluminous published proceedings of the Grand Lodges in the United States, and to the necessity of the issue of similar reports by the Grand Lodge of England, the compilation of which would provide useful occupation to the *employés* in the Grand Secretary's office, and prevent them from wasting their time, as a correspondent recently observed, "in manufacturing and foisting a spurious degree upon the Masonic public," in violation of their obligations to Grand Lodge, and engaging, from lack of better employment, in occupations unconnected with the duties for which they are engaged. Her subordinate lodges extend to the most remote corners of the earth and it is absolutely necessary that the members of these distant lodges should know more of the doings of those by whom they are governed. Taxation without representation lost to England her most valued colonies, and the same course, if persisted in by the Grand Lodge of England, will doubtless, ere long, cause an agitation for more independent Grand Lodges in our dependencies.

There may be a great objection on the part of Englishmen to a wholesale Americanisation of our institutions, but the perusal of the "Proceedings of the Most Ancient and Honourable Fraternity of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts" must force upon the mind of every reader of ordinary intelligence that there are some features in the conduct of American Grand Lodges that the Grand Lodge of England might imitate with honour to itself and advantage to the Craft.

**THE DUKE DE MONTPENSIER'S PROSPECTS.**—According to the *Imparcial* of Madrid, the family of the late Don Henry de Bourbon indignantly refuse to accept the indemnity of £1,200 which has been awarded to them by the tribunal before which the Duke de Montpensier was tried. The Duke has gone to his residence at Seville to serve out the sentence of one month's banishment from the capital to which he was condemned. When the term expires he will return to Madrid. His partisans declare that the duel instead of injuring his candidature to the throne has improved it, and that he has now a majority of the Cortes in his favour.

## MASONIC ORDERS OF KNIGHTHOOD.

No. 3.

By ✠ C. F. MATIER, 30°, Knt. Comp. Royal Order of Scotland.

The degree of Rose Croix is to be found in all the principal Rites of Masonry, and is, in all of them considered one of the most important. Thus while in the Ancient and Accepted Rite it ranks as the eighteenth degree, it is the seventh and last degree of the *Rite Français, ou Moderne*.

Previously to the establishment of the Supreme Council 33°, in England, this degree, under the title of Knight "RosæCrucis," or *Chevalier Rose Croix*, was a part of Masonic Templary, and under the jurisdiction of the Grand Conclave of Knights Templar, and as such was only conferred on Knights Templar of good standing.

On the constitution of the S.C. 33°, the Grand Conclave surrendered the control of this degree together with that of the K. H. and it has since been conferred under the authority of the 33°. I may here mention that one encampment, at the time of the surrender, was not in union with the Grand Conclave, and although they have since sworn allegiance to that body, they still claim a dormant right to confer these old Templar degrees. I merely state the fact without at all entering into the merits of the case.

The Rose Croix degree undoubtedly refers to Craft Masonry in a Christianized form, and explains the method of finding certain lost secrets of more Christian importance than those in the Royal Arch. We must therefore look on this degree, not only in the light of a perfection of Masonry, but also as a genuine Order of Masonic Knighthood, the more especially as it puts forward no claims to anything beyond the Masonic circle. In England the only qualification required is that the candidate should be a Master Mason of good repute and of a year or more standing.

In Scotland, each candidate must be not only a Royal Arch Mason, but must have taken the Royal Order of Scotland, and have been approved of by the S.C. 33°, before he can even be proposed for ballot.

In Ireland, the Grand Council of Rites insist, that the aspirant shall be a Master Mason of over seven years standing, over thirty years of age, and that he shall be in possession of the Royal Arch and Red Cross of Babylon, and shall also be a High Knight Templar. Only thirty-three Prince Masons, can at one time, be subscribing members

of a Rose Croix Chapter, and consequently no one is eligible for the degree unless a vacancy occurs in one of the chapters, to which he has to be regularly recommended. The degree is so highly esteemed and is so select, that many worthy brethren have to wait a life time, before their turn for election comes.

There can be very little doubt, but that the degree of Rose Croix, as practised at present, differs very materially from the degree to which, Prince Charles Edward Stuart granted a charter to Arras, and even from the ceremonial formerly practised in Templar Encampments.

I am of opinion, that the degree itself, in what ever shape we find it, was elaborated, by (probably) the Chevalier Ramsay from the conjunction of the two points of the Royal Order of Scotland, H.R.M. and R.S.Y.C.S., the latter of which is undoubtedly the oldest, and indeed according to Bro. Donald Campbell, 32°, the editor of Bro. Mackey's Lexicon, the only genuine Order of Knighthood in connection with Freemasonry. This beautiful degree has the same relation to "Blue" Masonry, as the latter has to the world at large. As Craft Masonry is intended to receive all of the outer world, whether Jew or Gentile, who acknowledge the existence of the Great Architect of the Universe, so the Royal Order is open to all worthy Master Masons, who profess the Christian faith, and acknowledge the doctrine of the Holy Trinity.

I will not enter into the legend of its institution, which, I am sure, must be familiar to all your readers, but will content myself with observing that the general excellence, and sublime purity of the teaching of this degree, place it, more than any other, on an equality with the precepts of Craft Masonry, than which nothing can be more in accordance with the Divine command, "Thou shalt love thy neighbour as thyself."

Indeed, many accurate brethren believe the Royal Order in its first point to be the Christianized form of the ancient degree of Master Mason.

By the constitutions of the Order, the Grand Lodge and Grand Chapter can only be held in Scotland, the King of which country, now of course merged into Great Britain, is the hereditary Grand Master and Governor.

This office is now temporarily vacant, as her most Gracious Majesty is necessarily ineligible. Every Provincial Lodge or Chapter must have a warrant from the chief body in Scotland, no

matter in what country it may be held, and at each and every meeting of the Order a vacant chair is placed on the dais, which can only be occupied by the Hereditary Grand Master.

"Those who are in possession of this degree and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order to satisfy the morbid craving for distinction, which was so characteristic of the Continent during the last half of last century."—*Vide Mackey's Lexicon.*

The degree of K.H. was formerly, like that of the Rose Croix, under the jurisdiction of the Grand Conclave of K.T. It is to be found in nearly all the existing Rites, and in many of them is at the head of the list, and dignified as the *ne plus ultra* of Masonry. Dr. Oliver enumerates six degrees which bore this name, but the only important one of those that still continue to be worked is the 30° of the Ancient and Accepted Rite, whose chiefs, the S.C. 33°, have the sole right to confer this honour in England. I must confess I have no reliable information of importance as to the date of its institution or its founders.

I hope time will soon permit me to refer to the Red Cross Knights of Babylon, or Babylonish Pass, a degree of some importance, and altogether connected with Jewish legends.

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### THE ANCIENT MYSTERIES.

(From the *Voice of Masonry*.)

So long as man shall remain in ignorance respecting anything in nature, that thing in respect to which he is in a state of ignorance may be said to be mysterious to him—a *mystery*.

In this sense the order of nature, the movements of the heavenly bodies, and the causes of the seasons were mysteries to the primitive inhabitants of the earth. All these things are still mysterious to ourselves in certain respects; that is to say, our knowledge of them is limited to a few particulars, and what we actually know of them is a small portion of what still remains to be known.

Human knowledge, therefore, is at best very limited. We know nothing of the essences of things, and in this sense the universe, our own existence upon it, and everything connected therewith, may be regarded as deep and impenetrable mysteries, the solution of which we need hardly

expect so long as we are confined within our present limits of observation and capacity.

Let it not be supposed, then, that mysteries have ceased to exist, or that they are to be attributed solely to the ignorance and inexperience of man's infancy. They exist now as much as ever, and will doubtless continue to exist as long as this wonderful system of worlds, of life, of mind, and soul shall have a being.

Thales is said to have been the first astronomer who predicted an eclipse, and it is affirmed that Pythagoras was well acquainted with and taught the doctrine of the solar and planetary motions, as now explained by the Newtonian philosophy; but as he only taught this doctrine to a select few, it was never received by the world at large as a philosophical truth until the time of Newton.

We know that up to a comparatively recent date it was believed by some, even by Kepler, that the planets were kept in their orbits by means of angels detailed for that express purpose; but now we know that they are kept there by gravitation, yet no one is able to tell us what this gravitation is. So far, then, it is to us a mystery still—just as much as it was before the discovery of Sir Isaac Newton's philosophy.

The knowledge possessed by us moderns, although doubtless much superior to that possessed by the ancients in many respects, yet leaves us still on a level with them as to those facts which it is impossible for men to know, and in this respect we can claim no superiority over them whatever.

We are now somewhat prepared to inquire into the origin and nature of those mysteries which were so common to the ancients, and which in their eyes exercised so much influence upon the minds and morals of their times.

At present we shall pass over those peculiarities of the Jews which, on account of our familiarity with the history of that people, do not at this day present anything novel or interesting to our view, merely premising that we may resume this subject at a future time, and give some space to the consideration of the Hebrew mysteries.

At present we shall confine our remarks to the habits and practices of those nations which are comprehended under the general title of the heathen world.

The most remarkable as well as the most ancient of these is the world-renowned nation of China, which, for many reasons, demands our attention

and earnest consideration; and, first of all, we shall take a glance at those mysteries which evidently were instituted for religious purposes.

The analogy between Confucianism and the functions of Christianity is very remarkable. The Rev. John L. Nevins, who for ten years was a missionary in China, thus speaks of Confucius:—

“The man who has given his name to this system of religion is the only one of his race who has achieved a world-wide reputation; and this he has done in a truer and wider sense than any other uninspired teacher—his fame extending over a larger territory and a vaster population. Greatly neglected and imperfectly appreciated during his life, his people have, since his death, gone to the opposite extreme of exaggerating his merits and exalting him ‘above all that is called God or is worshipped,’ almost ascribing to him divine virtue and omniscience, in opposition to his clear and repeated acknowledgments of imperfections and ignorance.”

It is a remarkable fact that Confucius professed not to be a reformer or innovator, but simply a restorer of the ancient doctrines and precepts which had prevailed for many centuries in China before his day.

He was born in the year 551 before Christ, and therefore was cotemporary with Solon, Pisistratus and Pythagoras in Greece, with Cyrus in Persia, and with Croesus in Lydia, consequently with Æsop and others.

The fact that Confucius was always referring to the golden age of the past, when the foundations of the Chinese Empire were first laid, induces us to infer that the morality, civilisation, and religion of that period were very far advanced, and that to restore them to their original purity and perfection was deemed by him a work of great merit and importance. This corresponds exactly with the Scriptural account of human society in the patriarchal age, and is a strong proof of what has so often been asserted by the best historical writers, namely, that the infancy of our race was in fact its purest and best condition, and that man, instead of progressing, has degenerated, at least in those qualities which render him good, wise, and happy.

Here we find a parallel between Confucius and Christ, inasmuch as the former, as well as the latter, was a benefactor to the race; for Christ himself came, “not to destroy, but to fulfil the law.” The mysteries of religion, which, in the



beginning, consisted of grateful offerings to God, the invisible spirit, and which were of a simple and rational character, were recognised by Confucius as the sacrifices of the past, and by Christ as the precursors or a greater sacrifice to come—which sacrifice he fulfilled in his own person. In both of these characters we recognise that full Christian spirit which binds man to his brother man everywhere in the fraternal bonds of love, kindness, and good fellowship, and which impels him “to do unto others what he would they should do unto him.”

But, on the other hand, we can trace in the idolatry and wickedness of those who rebelled against the truth certain traces of the dark mysteries which unite men in a fellowship of evil and of persecution against all that is true, and genuine, and charitable.

But Buddhism intervened in China to mar the beauty and the simple mysteries of the primitive religion by strange inventions and the introduction of strange gods, just as idolatry did in other portions of our globe about the same time.

Buddhism began in India as early as the seventh century before our era, but it was not introduced into China till about the year 60 after Christ.

This form of religion or idolatry very much resembles Popery in its power of adapting itself to all places, persons, and circumstances. It is, in fact, a very *harlequin* in the variety of its metamorphoses to suit all kinds of character. In Thibet it is a hierarchy; in India, it is a caste; in China, it may be said to reign supreme, although it has no recognised hierarchy or status granted to it by Government or the laws.

The votaries of this doctrine believe in a benevolent deity, associated with others of an inferior character. They believe also in the transmigration of souls and in the efficacy of good works—therefore they pray earnestly to their idols, perform works of austerity, and provide for the anticipated wants of the soul in Hades or Purgatory, and also for deceased relatives and friends.

These doctrines involve many and strange mysteries, and introduce practices wide apart from the purity and simplicity observed by the patriarchs, which both Confucius and Christ have laboured to restore, but which the Buddhists and their confères in Europe oppose with all their might, and with a pertinacity which would do honour to a better cause.

But the great characteristic of Buddhism is,

that it is fully determined to rule or ruin. Under the cloak of sanctity it veils a despotism which can tolerate nothing free, generous, or noble upon the earth. If two or three men bind themselves together in a bond of fellowship to be good, honest, and charitable, the Buddhist takes the alarm, lest they should introduce a new element that might, in time, undermine his authority and deprive him of his occupation. It matters not what may be the name of the benevolent society, whether it be that of Christian, Freemason, Odd Fellow, or anything else, it becomes an enemy to the Buddhist by the mere fact of its existence, and he will be satisfied with nothing short of its complete destruction; and to attain this end, neither time, nor money, nor conscience will be spared. The innocent Mason or Christian, or whatever he may be, is denounced as an enemy to mankind—and the pretext for this denunciation is found in the fact that he is bound to his brethren by some secret tie, although that bond is simply for the sake of recognition or distinction.

Let us then awaken to the fact that there is an eternal and irreconcilable antagonism between the ancient mysteries which Confucius, Christ and the benign spirit of Freemasonry have endeavoured to resuscitate amongst men, and those dark, cruel mysteries, which, under the assumed cloak of piety and religion, have filled the world with blood, with confusion, with terror and mourning. The first are represented by the champions of free thought, free speech, charity, and benevolence everywhere; the last, by the Lama of Thibet, by the Buddhist Hierarchy of India, and by the whole caste in China; but more especially by that despotic council now assembled at Rome, whose avowed purpose it is now, as heretofore, to trample liberty, humanity, and true religion under foot, and to make this fair earth of ours a howling desert and a bleak wilderness. “By their fruits ye shall know them.”

#### MASONIC JOTTINGS.—No. 17.

BY A PAST PROVINCIAL GRAND MASTER.  
CEREMONIES AND SYMBOLS.

Do the ceremonies and symbols of modern Masonry proceed directly from the Mediæval Building Corporations, or is their origin to be sought for elsewhere? This is the question which German Masonic writers began to consider about the year 1857.



## PREMISES.

An Oxford Brother thinks that those, who assert the great antiquity of Masonry, will one day find premises sufficient for the exercise of the Stuart-Millian and the Hamiltonian, although not of the Aldrichian, Logic.

## MASONRY OF THE BRITONS.

If you can make out that the Britons ever constructed a great building, then say that there once was a Masonry of the Britons. But add that the Masonry of the Britons went to sleep, and finding when she awoke that the Masonry of the Anglo-Saxons had taken her place, she went to sleep again.—*Old MS.*

## PROCEEDINGS OF 1717.

A correspondent thinks that the proceedings of 1717 were a resumption of measures begun by Ashmole for the improvement of Speculative Masonry, which at the time of his death had, in part only, been carried into effect.

## CIVILISATION—ARCHITECTURE.

Is it more correct with some Masonic writers to call civilisation the mother of Architecture, or with others to call Architecture the mother of Civilisation?—*Question from an Old Craft MS.*

## RISE OF SPECULATIVE MASONRY.

As regards the rise of Speculative Masonry, the question of the rise of any particular Operative Masonry—as, for instance, of any European Operative Masonry—is not important.

## THE BEGINNING OF A TRADITION.

The beginning of a tradition should be in the lifetime of a person, who might have been an eye witness of the event to which the tradition relates.

## THE MORAL LAW.

Everywhere—beings endowed with reason are bound by the Moral Law. The inhabitants of the planets of all the Stellar systems are bound by it.

## ARCHITECTURAL COLLEGES OF THE ROMANS.

The Masonic Student should make himself acquainted with all that has come down to us respecting the Architectural Colleges of the Romans.

## THE OLD SCOTCH LODGE.

Speculative Masonry seems to have slumbered in it for 600 years, but some time in the reign of King George the Second the introduction of the new English nomenclature sufficed to awaken it, and it has not slumbered since.

## A REMARK OF BROTHER VAN DALEN.

"In those German Lodges which preserved the Old Charges intact, the spirit of Masonry more prevails over the mere rehearsal of the Ritual than it does in the country to which we are indebted for those landmarks."

## LITURGY AND SYMBOLS OF MODERN MASONS.

German writers have lately shown that the modern Masons inherited their Liturgy and Symbols from their forefathers, the Masons who preceded them.

## PAGODA—PYRAMID—BIRS NIMRUD.

The builders of the Pagoda had their Lodge. The builders of the Pyramid had their Lodge. The builders of the Birs Nimrud had their Lodge.—*Old MS.*

## MASONIC NOTES AND QUERIES.

## GRAND LODGES OF GERMANY IN THE FIFTEENTH CENTURY.

A Correspondent will find the ensuing lines of the Abbé Grandidier's letter (Bro. Findel's "History of Freemasonry") an answer to his inquiry:—"The lodges all agreed to recognise the authority of the original lodge at Strasburg, which was named Haupt Hutte, or Grand Lodge. The different Masters of the individual lodges assembled at Ratisbon, where they drew up, on the 25th April, 1459, the Act of Fraternity, which established the chief of the Cathedral of Strasburg and his successors as sole and perpetual Grand Masters of the fraternity of Freemasons of Germany. This society, composed of Masters, Companions, and Apprentices, formed a particular jurisdiction, and the body at Strasburg embraced all those of Germany. The lodges of the Masons of Suabia, Hesse and Bavaria, Franconia, Saxe, Thuringia, and the provinces on the banks of the Moselle, acknowledged the authority of the Grand Lodge of Strasburg."—CHARLES PURTON COOPER.

## NE PLUS ULTRA.

A distinguished brother, John Yarker, in a late number of your *Magazine* signs himself, "† ‡ John Yarker, N.P.U." Will he kindly explain what is meant by these hieroglyphics. The letters following his name I take to mean *ne plus ultra*. I shall be glad to know by what authority he signs thus, as he is only registered on the roll of the S.C. 33° as 18°, and the N.P.U. evidently refers to the 30°.—RITE ECOSSAIS.

## ROMAN, FRENCH, AND GERMAN EDIFICES (page 307).

The correspondent alluded to at page 307 could not do better than buy Ferguson's "Illustrated Handbook of Architecture," and study the subject for himself. I understand there was a new edition issued last year, which I am sorry to say I have not yet seen.—W. P. B.

## DR. ALBERT MACKAY.

A member of a distinguished metropolitan lodge writes that he has never conversed with a brother who did not think with Dr. Albert Mackay (Address, May, 1866, Washington), that "if you take from Freemasonry its dependence on the Temple—leave out of its Ritual all reference to that sacred edifice, and to the legends and traditions connected with it—the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged."—CHARLES PURTON COOPER.

## BROS. YARKER AND MATIER.

I must really decline to enter into any controversy with my esteemed friend Bro. Yarker as to what does or does not constitute a *regular* or a *spurious* Chapter of Rose Croix. As, however, I have received several letters calling on me to name the chapter mentioned by me a few weeks back, I will do so. It is called the "High Greenwood Chapter of S.P.R. Cx., White Cx., &c., No. 1," and is held at Bottoms, near Stansfield, on the borders of Lancashire and Yorkshire. I have stigmatised it as *spurious*, as it is not under the authority of the Supreme Council 33°, who have the only legal right in England and Wales, &c., to constitute R. ♂ Chapters, and to authorise the admission of candidates into the eighteenth degree, or S.P.R. ♂. I will leave to competent authorities the duty of defending the S.C. 33° against Bro. Yarker's attack, and will content myself by suggesting to him—

"Order is heaven's first law: this confessed  
Some are, and must be, greater than the rest."

✠ C. F. MATIER, 30°.

## THE ANCIENT YORK CONSTITUTION AND BRO. FINDEL.

In his "History of Freemasonry," Bro. Findel states that in Bro. Krause's well-known work,\* the old York Constitution is thus described:—"The ancient York Constitution accepted in the year 926, or the deed of the laws of the lodges in England, translated into Latin by an Englishman in 1807, from the original, preserved in the York Lodge; and again, from Latin into German by Bro. J. A. Schneider, Altenburg, in the year 1808, and accompanied by many explanatory remarks by the author."

Bro. Findel then adds:—"This document, as will be seen by what follows, is, all things considered, most interesting. Its age, under the form in which it is given us by Krause, as well as its genuineness, is more than doubtful."

Bro. Findel then sets forth the proofs, external and internal, which brought Bro. Krause to the conclusion that the document is genuine, and afterwards the matters upon which Bro. Kloss founded his doubts of the great antiquity of the document.

Bro. Findel concludes thus:—"There can scarcely be a doubt that there does not exist a Masonic Constitution of the year 926. Should, however, an original be found similar to Krause's translation, yet it could lay no claim to be called a York Constitution."

See my letter to the editor, entitled "The York Constitution," page 269 of the present volume.—C. P. COOPER.

\* "Die Drei ältesten Kunsturkunden der Freimaurerbrüderschaft." Dresden: 1810. Second Edition: 1820. Two vols.

## QUALIFICATIONS FOR THE HAUTES GRADES.

The qualifications for entering the 30° in Scotland are the possession of the following:—

- 1st. St. John's Masonry, or three Craft degrees.
- 2nd. Royal Arch, or Chapter degrees.
- 3rd. Royal Order of Scotland (H.R.M. and R.S.Y.C.S.)
- 4th. Rose Croix, or 18°.
- 5th. K. ♂ H. ♂, or 30°.

In Ireland they insist on the following degrees being possessed by the candidate:—

- 1st. Three Craft degrees.
- 2nd. Royal Arch degree.
- 3rd. Red Cross of Babylon.
- 4th. High Knight Templar.
- 5th. Rose Croix, or Prince Mason.
- 6th. K.H., or 30°.

As a modification of the above, and as a basis for a Council of Rites, let the S.C. 33° insist that all their candidates for the 18° be in possession of the Royal Arch; and again, let the Grand Conclave of the K.T. require that the 18° be a *sine qua non* for aspirants to that Order. Let the Grand Mark Lodge be placed on the same footing (by the Grand Lodge) as the Grand Chapter, that is, as a subordinate power, although having complete control over its own members. If these *desiderata* are carried out, we have, practically a Council of Rites and complete harmony. —L'UNION FAIT LA FORCE.

## NOTES ON AMERICAN FREEMASONRY (page 321).

There are two interesting remarks given by the writer of these "Notes" which are especially worthy of perusal. One is as follows, viz.:—"It (the proceedings of the Grand Lodge of Massachusetts) gives a most complete view of the state of Masonry under that jurisdiction, setting an example which might well be followed by our own Grand Lodge." It is to be hoped "our own Grand Lodge" alluded to will take the hint, and give us something that will be both valuable and reliable. The second remark is; "He (the Grand Master) stated that the records of the Grand Lodge, extending from 1733 to the present time, contain the history of the establishment of Masonry 'upon the American Continent.'" This last remark is especially valuable to the supporters of the 1717 theory, for 1733 is sixteen years *after* 1717; and if, as has been so often stated, although I am afraid erroneously, our Freemasonry existed long before 1717, it may well be asked why it never appeared in America before the second quarter of last century, viz., in 1733? Without going further back at present than May last, we may safely affirm that, taking into consideration all that has been said *pro* and *con*, since then, we are quite justified in stating that there has not been brought forward the least *substantial proof* of the existence of our present system of Freemasonry so much as two centuries ago. All sorts of arguments, dreams, and legends, as well as forgeries, have been brought forward to show that our Freemasonry existed long before 1717, but I have not, as yet, seen any evidence of its existence anything like two centuries ago.—PICTUS.

## CORRESPONDENCE.

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

## FREEMASONRY: ITS HISTORY AND PUBLICATIONS.

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

Dear Sir and Brother,—I have taken the liberty to refer occasionally to old volumes of the *Magazine* as containing much interesting information, and such is my belief still. Now you have had many correspondents, but I feel bound to say that in the very first volume of the present series (page 50, date July 23rd, 1859) will be found a communication which will bear comparison with any that have followed it. The author seems to have written, not from a foolish desire to support some imaginary notion, but from a desire to elucidate the truth. I endorse almost every word he says, and feel that it would be useful to us all to reproduce his remarks, which I trust you will kindly allow me to do: they are as follow, viz:—

"Having been led into the consideration of that portion of the history of architecture in England called mediæval, or Gothic, and especially of the transition of one style into another, the inquiry has necessitated the perusal of a large number of works, and the inspection of many illustrations and buildings. Among the publications, those relating to the fraternity of Freemasons were brought forcibly under my attention. The natural result was an inquiry into its history, as being likely to assist the object of my researches. Greatly to my regret, I fear I have been sadly wasting my time, and it is upon this point that I venture to intrude myself on your attention.

"I had always conceived that the present society of Freemasons had an established historical account of its descent through the mediæval period, tracing the gradual changes in the art of architecture down to the present time. I had heard of the lodges, the signs, the marks, and of the Grand Masters, commencing from St. Alban; but when I came to read, to study, and to compare the various works published by the authority of the fraternity and otherwise, I grieved to find how valueless is the whole of them in respect of the earlier portion of their history. Mystification appears almost to be the end and aim of all the writers. No author since the earlier years of the last century has attempted to clear away the obscurity which evidently even then shrouded the subject. The account adopted at that time seems to be merely an attempt at a history of architecture, or of Masonry, as it is called in the works. Names are brought forward and titles given to them, for which no evidence is adduced. Transactions are recorded without sufficient explanation of cause and effect. 'Old manuscripts,' that convenient expression, are referred to without a prospect of anyone at the present day having the remotest chance of inspecting them—the whole presenting, to me at least, the appearance of having been put together to blind the uninitiated and mislead the unwary. This is the impression I have, resulting from the perusal and comparison of the old works with modern documents. At the period when the historical account was compiled, it must have been a very skilful production. It is greatly to be regretted, however, that so many succeeding writers should have put such great faith in it; perhaps they may not have been permitted to think for themselves.

"Though not a Freemason, I am not one of those who despise the Craft. If it had an object when it commenced its modern development in 1717, it has well pursued it, and is therefore worthy of all commendation. But as an architect I am sadly disappointed at this absence of a satisfactory history of the Craft. I have sought for some account of the history of any of the old lodges—say, for instance, that of the York Lodge, with its pretensions to date from the time of Athelstane. I have not, however, met with any, and have also been unable to see a copy of Oliver's 'Brief History of the Witham Lodge.' Some ancient charges have been printed at various times, and it appears to me the Craft is especially indebted to Mr. Halliwell (who, I presume, is not a Freemason) for his discovery and publication of the mediæval manuscripts on Masonry, which he considers to be of the end of the fourteenth century; some writers referring to which, I find, are pleased to call them 'of the tenth century' to suit a purpose.\*

"Some of the present authors, I consider, are endeavouring to claim for ancient Freemasonry an existence distinct from that of practical Masonry—a position that the earlier writers clearly did not maintain. What is the cause of this seeming inconsistency?

"The original York Lodge, I understand, ceased to exist many years since.† Its papers and records, I presume, have not been destroyed.‡ Surely there can now be no such great secrecy in the account of their doings as to necessitate public reference to them being withheld. If by chance their records contain any information, it would prove to be highly interesting, and would surely repay any Masonic archæologist for the trouble of the search, and the preparation of the documents for publication. There are two other old lodges in the kingdom whose records might possibly be made serviceable in the compilation of a reasonable historical account of so highly esteemed a fraternity.

"One circumstance forcibly attracted my attention. In 1717, as you are aware, a Grand Lodge was formed in London. What evidence is there of any Grand Lodge having been held previous thereto anywhere in England?§ Had there been one, what had become of the office and officers? Why was it necessary that a Grand Lodge should have been so established in 1717? I presume there are no other accounts but those published in Anderson, Preston, and the other usual works, and they are assuredly unsatisfactory. It is undoubtedly true from other evidence that lodges were in existence previous to that date, but no connection is adduced of them one with another or with a head lodge. They may just as likely, for all evidence to the contrary, have been independent clubs, though possibly sprung from one another, and formed as the members separated and became resident in the various parts of the country during the commotion of the seventeenth century.

"These observations are the result of researches

\* On the age of the Halliwell and other MSS. see page 29 of the *Magazine* for July 10th, 1869. The Halliwell "is of the middle of the 15th century."

† See page 251 of the *Magazine* for March 26th last, where we are informed that a York Grand Lodge "was held in the Norman crypt in A.D. 926!"

‡ See page 261, April 4th, 1868; and page 160 of Findel's "History of Freemasonry."

§ None.

which have been caused by the desire which I, with many others in the profession, feel for that certain information of the working of the early bodies of executive Masons who were unquestionably the means by which the knowledge of construction and architectural art was diffused.\* The absence of this information in the works put forward by the fraternity led me to inspect various other sources more or less connected with the question, and I entertain no doubt but that anyone pursuing a similar course of inquiry, and having the inspection of and permission to make use of such of the early records relating to the old lodges as may prove to be corroborative evidence, would be enabled to compile a history worthy of Freemasonry. To an Englishman and an architect, nothing could be of greater interest, possessing, as this country does, the purest specimens of Gothic architecture.

"May I add, as a disinterested observer, that I would urge that some steps should be taken to put a stop to the publication of such speculative absurdities as those written by Oliver and others, which have been already aptly criticised as 'distinguished by an intrepidity of statement which must advance the cause considerably with a more numerous than choice class of understandings.' They may be successful, perhaps, as publishers' speculations, but they are certainly damaging in a literary view. I think that the publications on the present Freemasonry, professing to be written by members of the fraternity, assume a great amount of respectability due to a long pedigree; and and that, on the contrary, the very documents to which they refer detract considerably from the respectability of the Speculative Masonry, founded comparatively a few years since. If the fraternity of the present day is descended from the mediæval Masons, the true history of such descent should be submitted to the members and to the public.

"Having trespassed so largely on your attention, I will only add that I trust these observations will not be looked upon in the light of fault-finding, but as the result of a long study of the subject. Whilst aware that the fraternity urges secrecy and prevents discussion, I yet hope that anyone who may be permitted to afford an explanation, or who can point out any better source of evidence, which he thinks I may have overlooked, will kindly do so in a kindred spirit of inquiry. After the society has allowed the appearance of such works as some of its members have written, it seems more than disingenuous to refuse to elucidate any doubtful points that may be raised, or others which could be raised, even under so plausible a plea as an oath of secrecy, which on those points, if it exist, has been, I fancy, broken by authority over and over again.

"Should these remarks be considered eligible for your *Magazine* I may, perhaps, be again tempted to trespass on your valuable pages in a future number, more especially with reference to the sources available for such a history as I have touched upon.

"I am, yours respectfully, W. P."

From the style, I am thinking "W. P." is Mr. Wyatt Papworth, whose further remarks may be seen in the *Magazine* for August 16th, 23rd, and 30th; also September 6th, 1862. I like the honest and manly ring of his remarks.

Yours fraternally, W. P. BUCHAN.

\* The Catholic clergy, I think, had a hand in the matter, as expressed at page 323.

#### MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Annual Concert given in aid of the fund for the support of the orphans adopted by the Lodge Les Frères Unis Inséparables took place under the patronage of the Grand Master of the Order in France, with even more than its usual *éclat*. About a thousand persons were present in the Grand Temple, and numerous others were unable to gain admittance. The distinguished artistes taking part in the entertainment gave their services gratuitously. The programme included the names of Nilsson, Alboni, Delle Sedie, and Palermi as vocalists; and Sigicelli, Loys, Lavignac, and Peruzzi as instrumentalists. The French journals speak of the concert as a brilliant success. The fund at the disposal of the lodge enables it to support no less than 40 orphans. The qualifications of the candidates are—poor boys (sons of Masons or not), not above eleven years of age, without distinction of country, who have lost both parents, or the father only.

The Grand Orient of France has authorised the establishment of Lodge l'Ere Nouvelle, in the Orient of St. Denis. This new lodge was solemnly consecrated on the 3rd inst. by Bros. Bécourt, Galibert, and Cauber. A fraternal banquet followed. The brethren composing the new lodge are zealous and active Masons, and they are determined to fully justify the title they have adopted for their lodge.

Another new lodge, Le Réveil Magonnique, Orient de Bologne-sur-Mer, was consecrated on Sunday, the 20th March. A great number of visiting brethren from Paris were present to assist in the ceremony, and to show their sympathy with the new lodge. Several lodges were represented by deputation, and three members of the Council of the Order of the Grand Orient were present.

The recent monthly congress of the Association of the Lodges of the west of France, held at Angoulême, has decided that the next congress will be held at Poitiers; and in consequence the Lodge of Poitiers has nominated a committee to prepare for the event, to which all Masons are invited, and which is fixed for the 22nd May next. The questions to be brought forward are as follows:—

1. On the influences of confession upon women.
2. Religious and political fanaticism is the principal cause of insanity—that is to say, that it is necessary to abjure all interference with religion and politics.
3. On the necessity of Freemasons avowing to the outer world the principles of their work, both in Grand Lodge and in the private lodges.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

TYLERS of Lodges, Janitors of Chapters, Equeries 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.

THE next meeting of the Provincial Grand Lodge of Middlesex will take place on Saturday, May 7th, on which occasion the Provincial Grand Lodge will be received by the brethren of Villiers Lodge (No. 1,194), Isleworth.

THE HARROW LODGE (No. 1,310), will be consecrated on Friday, May 6th, at the Railway Hotel, Harrow. Bro. John Coutts, P.M. 27, is the W.M. designate.

HERVEY LODGE OF INSTRUCTION, GEORGE HOTEL, WALHAM GREEN.—The fifteen sections will be worked in the above Lodge of Instruction on Friday evening, 27th May, Bro. George King, jun., W.M. 1,238, and P.M. 1,260, in the chair. The lodge will be opened at seven o'clock precisely. The Lodge of Instruction meets every Friday evening, at 8 o'clock, for working the ceremonies and lectures. The Chelsea Railway Station is within five minutes' walk of the Hotel, and the Putney Bridge Omnibuses pass the door.

ACACIA LODGE, No. 1,309.—Through unavoidable circumstances the consecration of this lodge did not take place on Tuesday last, the 26th inst., as arranged. It is expected that the consecration will take place next week, but the day is not fixed, as we learn from Bro. Frederick Walters, P.M.

THE UNIVERSAL MASONIC CALENDAR FOR 1870.—NOTICE.—In consequence of the meeting of Grand Lodge for the Installation of the Most Worshipful Grand Master and the appointment of Grand Officers for the year 1870-1 having been postponed, the publication of the calendar is delayed, to enable the list of Grand Officers and other important information to be included.

VINCENT BIRD, P.M., P.Z., P.E.C., K.H., having accepted the office of administrator of casual relief to distressed Masons who may apply in either of the three towns of Plymouth, Stonehouse, and Devonport, will be glad to communicate with any brother holding a similar appointment, so as to arrange some general scheme by which the charity of the brethren may not pass to other than deserving brethren.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina v. Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

### UNITED GRAND LODGE

On Wednesday, the 27th inst., the meeting originally called for the purpose of installing the Grand Master elect, which was summoned for four o'clock, was held *pro forma*, there being but a small attendance of brethren present. The Most Worshipful the Grand Master entered the Grand Hall punctually at five o'clock and ascended the throne, supported on his right by the R.W. Bro. Thomas Henry Hall, Prov. G.M. Cambridge-shire, as Deputy Grand Master; Bro. Algernon Perkins, as S.G.W.; and Bro. Victor Williamson, P.G.J.W., as G.J.W.; and the following present and past Grand Officers and brethren:—Bros. the R.W. R. J. Bagshaw, Prov. G.M. Essex; S. Rawson, P.D.G.M. China; Deane, P.D.G.M. Quebec; Col. Burdett, Prov. G.M. Middlesex; the Rev. Thomas, as G. Chap.; Sir Albert A. Woods, G. Dir. of Cers.; John Havers, P.G.W.; A. E. McIntyre, G. Reg.; S. L. Tomkins, G.D.; J. L. Evans, President Board of General Purposes; R. W. Wheeler, P.G.D.; John Udall, J. Savage, Jabez Hogg, A. Browne, E. H. Patten, J. Smith, C. C. Dumas, J. Nunn, G.S.B.; Hyde Pallen, P.G.S.B.; W. Ough, G. Purst.; J. Brett, Assist. G. Purst.; and the following members, representing London and Provincial lodges, Grand Stewards for the year, Bros. E. K. Bayley, No. 1, President Board of Grand Stewards; T. Meggy, 21, G.S., Hon. Sec.; F. Binckes, W. Smith, C.E., and Monckton, P.G. Stewards, as G. Stewards; J. Bennett, R. Spencer, and G. States, P.M.'s G. Steward's Lodge. Of the London Lodges:—Bros. F. Adlard, 7; S. Francis, 8; J. Freeman and G. Burt, 18; J. Coutts, 27; F. W. Shields, 33; R. W. Colley, C. J. Road, and H. Follett, 45; F. Walters, 73; Dawson, 144; F. B. Dabage, J. R. Foulger, 177; H. W. Hemsworth, 190; H. Carrole, 201; J. Terry, 228; W. H. Warr, 231; H. Massey, 619; J. L. King, 657; R. Gray, 957. Of the country lodges:—Bros. R. John 131; G. Stacey and R. G. Gibbons, 209; W. Cockin, 275; D. Macbinder, 422; G. Starmer, 426; R. W. Stewart, 453; E. Harbard, 457; P. N. Larsen, 594; J. Hockler, 673; T. Williams, 683; E. Powell, 723; E. B. Adams, 929; G. A. Brown and C. D. Owen, 998; W. F. Cox, 1021; W. Dodd, 1074; W. Hancock, 1089; R. Bond, 1098; G. King, jun., 1238.

The M.W.G.M. then proceeded to open G. Lodge in ample form, the R.W. Rev. Bro. Thomas acting as G. Chap.; and the G. Sec. having read the minutes of the last quarterly communication, they were put for confirmation, which was carried unanimously.

The Earl of Zetland rose and said,—Brethren, I believe it is hardly necessary for me to state that, in consequence of the most horrifying and barbarous murders which have been committed in the East, through which the Most Worshipful the Grand Master elect and the Deputy Grand Master designate, the Earl of Carnarvon, have each lost a near relative, it is found impossible to hold a Grand Festival on this day. As, however, the day is fixed by our laws, we were obliged to hold our Grand Lodge in order to get through the necessary business of confirming the minutes of the last meeting and making them binding. It is intended to hold the festival on a future day; but that day cannot yet be named, as the funeral of one of the unfortunate gentlemen, Mr. Vyner, has yet to be celebrated in England, and our meeting cannot be held until after that mournful ceremony. I have now to inform you that Bro. Havers has my sanction to propose to you a resolution expressive of our sympathy with the noble Grand Master-elect, and I will at once call upon that brother to address you.

Bro. Havers then said that, after the sympathetic remarks of the Grand Master, no words were required in moving the resolution which had been entrusted to him, and which would meet

with the ready acceptance of every brother, and, indeed, of every Englishman. The resolution was:—

"That this Grand Lodge has received with the deepest grief intelligence of the dreadful calamity which has befallen the Grand Master-elect, the Earl de Grey and Ripon, and his family, in the massacre of their relative at the hands of brigands in Greece, and desires to express its heartfelt sympathy and commiseration with his Lordship in his sad affliction."

The motion was seconded by Bro. Raynham W. Stewart, and carried unanimously. It was also agreed that the Grand Master presiding should be requested to sign the resolution on behalf of the Grand Lodge, and transmit it to Earl de Grey and Ripon.

The G.M. said he should be most happy to comply with the desire of the lodge, in which he concurred very heartily. He assured the lodge that he felt very deeply for Lord de Grey in his affliction, as he had personally known the unfortunate gentleman.

This was seconded by Bro. R. W. Stewart, and carried unanimously.

The M.W.G.M. then rose and said this was the whole of the business to be transacted in Grand Lodge, and he would thank them to assist him to close.

Grand Lodge having been closed in ample form, the Rev. Bro. Thomas acting as G. Chap., the M.W.G.M. retired at half-past five.

It is thought probable that the Grand Festival may be adjourned to the 16th of May, but no day can at present be fixed until it is known when the funeral of Mr. Vyner can take place.

## Craft Masonry.

### ENGLISH CONSTITUTION.

#### METROPOLITAN.

**GRAND STEWARD'S LODGE.**—The brethren of the above distinguished lodge met on Saturday, the 16th inst., at the Freemasons' Hall, Great Queen-street. Bro. H. Norman, I.P.M. (in the absence of the W.M.), occupied the chair, being supported by Bros. R. M. Smith, S.W.; and J. Jepper, J.W. The lodge having been opened in due form, the minutes of the former lodge were read and confirmed. The ballot was taken for six brethren as joining members. Five guineas were voted from the funds to the Boys' School. Bros. Sir Patrick Colquhoun, Q.C., LL.D.; M. O. Sim, Prov. G.D. Cambridgeshire; S. Glover, P.M. 14; Stephens, 19; Matthew Cooke, P.M., and others were present as visitors. After the business was concluded the brethren adjourned to an excellent banquet.

**OLD KING'S ARMS LODGE, (No. 28).**—The regular meeting of this lodge was held on Monday, the 25th inst., at the Freemason's Hall, Great Queen-street. There were present: Bros. C. Tighe, W.M.; W. Jaques, P.M. and Sec.; J. G. Marsh, P.M.; W. Paas, P.M.; J. Wheeler, P.M.; J. Kerwood, S.W.; E. Farmer, P.M.; G. Wright, P.M. There were no visitors present on this occasion, being most unusual; the lodge generally being visited by one or two distinguished members of the Craft. The lodge was opened in the first degree, and the routine business gone through, a letter of thanks was received from Mrs. Colville, widow of Bro. G. Colville, an esteemed member, who from sudden adversity is compelled to seek admission for one of her children in the next election for the Girl's School; asking the support of the brethren. The third degree was worked by the W.M. in a most admirable manner, and Bro. Loveridge was raised as a M.M., the thanks of the lodge being passed to the W.M., who is a young Mason of only three years standing.

**MOUNT LEBANON LODGE, (No. 73).**—On Tuesday, April 10th, the regular meeting of this old lodge was held at the Bridge House Hotel, Southwark. Punctually at 5 o'clock the lodge was opened by Bro. F. H. Ebsworth, W.M. Bro. F.

Walters, P.M., acting as Sec., read the minutes, and they were unanimously confirmed. The work done was initiating Messrs. Gillies and Crighton, and raising Bro. Angel. It was announced that the Stewards from this lodge who represented it at the Boy's School, obtained £212 on their joint list; viz., Bros. M. A. Loewenstark, and A. L. Dussek. Bro. J. W. Dudley thanked the members of the lodge for their assistance in securing the election of the girl Hart into the Girl's School. The lodge was then closed. There was not any banquet.

**LODGE OF TEMPERANCE (No. 169).**—The brethren of this lodge met at the White Swan, High-street, Deptford, on Thursday, the 21st inst. The W.M., Bro. John Thomas Moss, occupied the chair, supported by a goodly number of P.M.'s, officers, and brethren. The minutes of the last regular lodge having been read and confirmed, Bros. Copping, Woodley, and Devereux, having given proofs of their proficiency in the first degree, were passed to the degree of F.C. The lodge was then opened in the third degree, and Bros. George Hillstead, John Thomas Holmes Moss, and George Leggett were then raised to the sublime degree of M.M., the ceremony being most impressively rendered. The W.M., Bro. John Thomas Moss, then announced to the lodge that having served as a Steward at the last Festival for the Boys' School, he was about to act as Steward at the approaching Festival for the Girls' School, and expressed a hope that the lodge would assist him in so doing. The brethren then adjourned to refreshment, and the W.M., in proposing the toast of "The P.M.'s," passed a high eulogium on Bro. George Bolton, P.M., for the assistance he had rendered him that evening in the lodge. Bro. Bolton, in responding to the toast, expressed the gratification he always felt at any time if he could be of assistance to the W.M. or any brother in the lodge, and after a very energetic reply from Bro. Alfred Pulley, the S.W., who responded for the officers, the lodge adjourned until the next meeting in October. Bro. Frederick Walters, P.M. 73, was present as a visitor.

**CONFIDENCE LODGE (No. 193).**—The regular meeting of this lodge took place on Monday, the 11th inst., at Anderton's Hotel, Fleet-street. The chair was occupied by Bro. R. Lee, W.M., supported by Bros. William, S.W.; Thomas, J.W.; Cutting, S.D.; Shackhill, J.D.; King, I.G.; Kershaw, I.P.M.; and Warne, Treas. The minutes of the previous meeting were read and confirmed, and a brother was raised to the sublime degree of M.M. The lodge was then closed, and the brethren adjourned to refreshment. The usual loyal and Masonic toasts followed. A very elegant P.M.'s jewel was presented to Bro. Kershaw, I.P.M., who responded in suitable terms. Bro. E. Lewis, W.M. Enoch Lodge, replied on behalf of the visitors.

**NEW CONCORD LODGE (No. 813).**—The regular meeting of this lodge falling on Good Friday, it was adjourned to Thursday, the 14th inst, on which occasion Bro. Bartlett, W.M., took the chair, supported by Bros. M. A. Alkins, S.W.; Gabb, jun., as J.W.; W. H. Main, P.M. & Sec.; James Blyth, S.D.; G. Denning, J.D.; Alfred Hill, I.G.; Nightingale, P.M. The lodge having been opened, the minutes of the previous meeting were read and confirmed. Bro. Rhein was raised to the third degree, and Bros. Pyne, King, and Harris were passed to the second degree, and Mr. Gustave Wagner was initiated into the mysteries of Freemasonry, the ceremonies being admirably performed by the W.M. A vote of thanks was proposed to Bro. T. Bertram for representing the lodge as Steward at the Boys' School Festival, which was carried and ordered to be recorded on the minutes. An excellent banquet followed, at which the usual loyal and Masonic toasts were given and responded to. Bro. Levy, P.M. 188, returned thanks to the toast of the visitors.

**LILY LODGE OF RICHMOND (No. 820).**—The regular meeting of this lodge took place on Wednesday, the 13th inst., at the Greyhound Hotel, Richmond. Bro. G. Townsend, W.M., in the chair. The lodge having been opened, the minutes of the previous meeting were read and confirmed. Bros. Reynolds, Dawson, Myers, Harrison were passed to the second degree, and Mr. T. Pewtress was initiated. This being the meeting for the election of W.M., the choice fell upon Bro. Jenner, S.W., and Bro. Gillen was re-elected as Treas. The sum of five guineas was voted to the widow of a deceased brother. The business concluded, the brethren adjourned to the banquet.

**ST. MARK'S LODGE, (No. 857).**—The brethren of the above lodge met on Friday, the 15th inst., at the Horns Tavern, the W.M., Bro. Francis, in the chair, supported by his officers and a good attendance of brethren. Lodge having been opened, the minutes of the former lodge were read and confirmed. Bro.



Gamble was passed, and Bro. Dr. Seaton was raised. Bro. Geo. Schück was presented to the lodge, and a board of Installed Masters was formed, and that brother was duly installed in the chair of K.S. by Bro. Francis, the retiring W.M., who beautifully, impressively, and faultlessly performed the ceremonies of the evening. The following were invested as the officers for the ensuing year, viz.:—Bros. Francis, I.P.M.; Hambley, S.W.; Dr. Goss, *M.D.*, *F.R.G.S.*, J.W.; Briggs, S.D.; Sands, J.D.; Morley, I.G.; Gilbert, *S.S.* and Treas.; Harrison, P.M. Sec. The business over, the brethren adjourned to the banquet, at which the usual loyal and Masonic toasts were given and responded to. An elegant P.M. jewel was presented to Bro. Francis, as a token of the high estimation in which he is held by the members of the lodge. Bro. Dr. Richardson, *M.D.*, 31, responded for "The Visitors," amongst whom were Bros. G. Olvey, P.M. 198; Jabez Hogg, P.M. 172, Chevalier de Kontski, Elliott, 188; Gregson, 92; Dr. Beigel, W.M. 185; E. P. Albert, P.M. 188; Rogers, Harrison, &c. The proceedings were enlivened by some excellent vocal and instrumental performances, that of Bro. Chevalier de Kontski's on the pianoforte being enthusiastically applauded.

GREAT NORTHERN LODGE, (No. 1,287).—This lodge met on Thursday, the 21st inst., at the Great Northern Hotel, when there were present: Bros. S. Webb, W.M.; E. Moody, S.W.; H. T. Reed, J.W.; T. H. Staton, S.D.; R. Bescoby, J.D.; G. Hooper, I.G.; and Forbes, Sec., pro tem.; also Bros. Alexander, P.M. 167, P.G. Jupe; E. Lancaster, J. R. Hartley, G. B. Wrightson, James Freeman, J. G. Elliott, A. Verdon, W. Holyoake, W. B. Buckman, J. L. Ritchie, and Visitors: Swallow, 382; T. A. Adams, P.M. 177, P.Z., P.G.P.; Blakeman, 177; Emery, 167. Stevens, 9; Anderson, 392 Scotch Constitution; Geo. King, 766; Chisholm, 382; Baker, W.M. 167. The lodge was opened in due form. The minutes of the last meeting were read and confirmed. The lodge was opened in the second degree, and Bros. Jupe, Freeman, and Wrightson were examined and entrusted. The lodge was opened in the third, and they were raised to the sublime degree of M.M. The following gentlemen were balloted for, elected, and being present, ably initiated in the mysteries of ancient Freemasonry: Messrs. West, Wilkie, and Eckford. Three gentlemen were proposed for initiation, and Bro. Chisholm, 382, for election as a joining member at the next meeting. All Masonic business being ended, the lodge was closed in due form and adjourned to the third Thursday in October. The banquet was served *a la Russe*, and in such a manner as to reflect great credit on the excellent manager of the hotel, Mr. C. Schumann. The usual loyal and Masonic toasts were given. Bro. T. A. Adams, P.G.P., the worthy brother from whom nearly all the officers of this lodge have learnt their duties responded for the D.G.M. and Grand Officers. In proposing the initiates, the W.M. said he had that night had the pleasure of initiating in the mysteries of our ancient Craft, three gentlemen, who from their position and the manner in which they had gone through the ceremony, would, he was sure, do credit to the Craft. Bro. Wilkie responded in a neat and telling speech. In responding to the toast of "The Visitors," Bro. Adams spoke in eulogistic terms of the excellent working of the lodge, and thanked the brethren for the kind attention shown to the visitors both in the lodge and at the banquetting table. In proposing the "Health of the W.M." Bro. Adams complimented him on the very excellent manner in which he had performed his duties, and congratulated the brethren on having such a W.M. to preside over them. The W.M. responded in a feeling and eloquent manner. In proposing "The Officers," the W.M. said, I am proud to be supported by such officers as mine, from the S.W. to the I.G., they are perfect in their duties, and one and all qualified to fill those higher offices—they will, I trust, in course of time, be called upon to fill. In responding, the S.W. said: W.M. and Brethren, it is a source of great gratification to us to find that our efforts to gain a prestige for the G. N. Lodge are appreciated by the brethren, and with regard to the very kind manner in which the W.M. has been pleased to speak of us. I would say—

"Praise from his lips, 'tis ours with pride to boast,"

"He best can give it, who deserves it most."

On behalf of the officers, I thank you for the flattering manner in which the mention of our names has been received. "The Tyler's" toast brought to conclusion a most pleasant evening, which was much enlivened by the excellent singing of several members and visitors.

ST. PAUL'S LODGE (No. 194).—The regular meeting of this lodge was held at the Terminus Hotel, Cannon-street, on Tuesday,

the 19th inst. Present:—Bros. E. S. Eves, W.M.; E. H. Sparks, S.W.; W. Aldridge, J.W.; R. M. Veal, P.M. and Treas.; R. Fowler, P.M. and Sec.; S. Fowler, S.D.; S. Weston, J.D.; G. Brown, I.G.; E. Randell, J. Harper, F. Renshaw, C. Wilson, H. Raynham, and J. Watson, P.M.'s. The visitors present were:—Bros. A. Silver, P.M. 54, Scotland; J. King, P.M. 591; H. Parker, 437. Mr. H. H. Woodbridge was initiated, and Bro. James Rawlings was passed; the charge and explanation of the tracing board being given by the W.M.

## PROVINCIAL.

### LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A numerous attended meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 21st inst., about thirty-five brethren being present. The W.M. Bro. Toller, Prov. G. Sec., presided, and every officer was at his post, except Bro. the Rev. Dr. Haycraft, S.D., who was absent from the town. The P.M.'s present were:—Bros. W. Kelly, Prov. G.M.; A. M. Duff, P. Prov. J.G.D.; Rev. J. Spittal, Prov. G. Chap., and P. Prov. S.G.W.; W. B. Smith, Prov. G. Treas.; and C. Johnson, P. Prov. G. Org. (P. Prov. S.G.W. Jersey). The visitors were:—Bros. E. H. Edwards, Perfect Friendship Lodge, Ipswich; T. W. Clarke, P.M. 59, and P. Prov. J.G.W.; W. R. Bryan, 1,007; W. Pettifor, P.M. and P. Prov. S.G.W.; W. H. Marris, P.M.; E. J. Crow, J.W. and Prov. G. Org.; A. Palmer, J.D.; R. Burnham, R. W. Widdowson, J. McAllister, F. B. Williams, and G. Santer, of No. 279. The work due consisted of three raisings and an initiation, viz., Bros. Sir Henry St. John Halford, *Bart.*, Albert Pell, *M.P.*; and the Rev. J. F. Halford, and Mr. R. J. Lulham. The two former of these brethren were unable to attend, but Bro. the Rev. J. F. Halford was present, and the lodge having been opened up to the second degree, he passed a highly satisfactory examination as a F.C., after which he was raised to the third degree, the ceremony being very efficiently and impressively performed by the W.M., with the assistance of Bro. C. Johnson, who presided at the organ, and gave the musical chants, assisted by several brethren. The lodge having been lowered to the first degree, Mr. R. J. Lulham, who had been elected at a former meeting, was regularly admitted into the mysteries of Freemasonry. A cordial vote of thanks was unanimously accorded to Bro. Johnson, P. Prov. G. Org., and Bro. Crow, Prov. G. Org., for their valuable assistance in superintending the repairs and enlargement of the organ, which Bro. Johnson acknowledged, and stated that thanks were due to the W.M., who had also devoted much time to the subject, especially in obtaining subscriptions. The lodge was then closed, and the brethren adjourned to refreshment.

MELTON NOWBRAY.—*Rutland Lodge* (No. 1,130).—The regular meeting of this lodge was held on Thursday, the 7th inst., the W.M., Bro. Douglas, in the chair. Rules for the administration of casual relief were drawn up, and Bro. W. A. Leadbetter appointed as Almoner. One proposition was made, and the brethren, of whom there was a very small number present, adjourned to refreshment. On Thursday, the 21st inst., an emergency lodge was held to initiate the Rev. C. H. Coryndon Baker, *M.A.*, when the ceremony was most correctly worked by the W.M. and his officers. Bro. Douglas also gave, in his usually faultless style, the ancient charge and explanation of the tracing board of the first degree. There was also a proposition for a joining brother, and the lodge was closed and the brethren for a few hours enjoyed the good things provided by Host Selby.

OAKHAM.—*Vale of Catmos Lodge* (No. 1,265).—The monthly meeting of this lodge was held on Wednesday, the 13th inst., Bro. the Rev. W. Langley, W.M. of No. 50, presiding in place of the W.M., who was absent on business. The attendance was small, and happily the only work to be taken was the ballot for two joining brethren, Bros. Duncomb and Newcome, both of whom were unanimously elected. This was the last meeting for the season, and the lodge will resume work in October.

### SOUTH WALES (EASTERN DIVISION).

ABERDARE.—*St. David's Lodge* (No. 679).—The regular meeting of this recently resuscitated lodge was held at the lodge room, the Black Lion Hotel, on Wednesday, the 20th inst., when there were present Bros. J. Thomas, W.M.; W. Morris,



P.M.; E. Jones, S.W.; W. Howells, J.W.; T. B. Powell, Treas.; J. Robertson, S.D.; E. Jones, J.D.; Wm. Davies, I.G.; and several other brethren. Bros. Dr. Williams, P.M. 237, P. Prov. Grand Sec., and Bro. F. Ware, W.M. 960, Cardiff, were present as visitors. The minutes of the festival meeting of the lodge having been read and confirmed, a ballot was taken for Bro. Wilmer as a joining member, and also for Mr. Hosgood as a candidate for initiation, the result being in both instances favourable. The W.M. then requested Bro. Ware, W.M. 960, to take the chair, upon which Bros. A. Jones, Chubb, and White underwent a satisfactory examination, and the lodge having been advanced to the second degree, were passed as Fellow Crafts. The lodge being closed down, and the candidate for initiation in attendance, he was regularly admitted, and initiated into Ancient Freemasonry according to ancient custom. The lecture upon the tracing board was given by the previous W.M., who stated that it was also his intention to have delivered the lecture in the second degree had time permitted. Bro. D. Williams, P.M. and M.E.Z. 237, was introduced to the brethren as the Provincial Steward for the Festival of the Girls' School, and made an eloquent and urgent appeal on behalf of that excellent charity, which was liberally responded to by a vote from the lodge funds and the individual contributions of brethren present. An old P.M. of the lodge was proposed as a rejoining member, and two candidates for initiation, after which the lodge was closed, and the brethren partook of supper, provided by the excellent host, Bro. Arthur Jones.

#### SUFFOLK.

SUDBURY.—*Stour Valley Lodge* (No. 1,224).—This lodge met on Friday last, the 22nd inst., (adjourned from Good Friday), when Mr. Wm. H. Smith, of Market-hill, Sudbury, was duly initiated into the first degree of Freemasonry, the ceremony of initiation being impressively performed by Bro. Thos. Holland, I.P.M. Bro. William Harding then called the attention of the lodge to a communication signed by Bro. Holland, and headed "Un-Masonic Outrage" in the FREEMASONS' MAGAZINE of the 9th inst., and also his reply thereto in the following number. Mutual explanations were given and received, from which it appeared that the whole matter arose from a misunderstanding. All parties being satisfied, the lodge was closed in due form, and the members adjourned to banquet at the Rose and Crown Hotel, where harmony and good fellowship prevailed.

#### YORKSHIRE (NORTH AND EAST.)

STOKESLEY.—*Cleveland Lodge*, (No. 543).—The monthly meeting of this lodge was held on Monday, April 25th, instead of on Easter Monday, at the lodge room, Golden Lion Hotel; Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, B.A., S.W.; George Markham Tweddell, F.S.A., Sec., as J.W. (in the absence of Bro. Hodgson); J. H. Handyside, P. Prov. G.J.W., Sec.; Richard Watson, Prov. G.S.B., Treas.; Andrew Allison Boyle, M.R.C. Phys., Edin., S.D.; Richardson, J.D.; Rev. Spencer Cubitt, I.G.; and William Harrison, Tyler. The lodge being opened in the first degree, the minutes of the preceding meeting were read and confirmed, after which the ballot was taken for Mr. Frederic H. Wilcox, Solicitor, and Mr. W. G. Forbes, M.D., as candidates, according to previous notice, both of whom were unanimously elected. V.V. Bro. George Marwood, P. Prov. D.G.M., of the N. and E. Ridings, one of the P.M.'s of the lodge, then took the seat of K.S., and duly initiated the two candidates, the charge being given by the W.M.; after which the lodge was closed in peace and harmony, and the meeting adjourned until the Monday nearest the full Moon in May, emergencies excepted. The W.M., Chaplain, and other officers and brethren of the Lion Lodge, to the number of fifteen, were amongst the visitors, having travelled from Whithy on purpose to be present on the occasion, and met with a fraternal welcome.

#### YORKSHIRE (WEST).

BRADFORD.—*Eccleshill Lodge* (No. 1,034).—The meeting of this lodge was held in the Freemason's Hall, Eccleshill, on the 22nd inst., to which date the business of the regular lodge of Good Friday had been carried over. The chair was occupied by Bro. William Hodgson, W.M., who was well and ably supported by Bros. J. G. Hutchinson, I.P.M.; Charles Pratt, P.M., Prov. G. Supt. of Works; and S. S. Blakey, P.M. This meeting being the first since the W.M.'s installation, the new officers of the

lodge were prompt in their attendance, and showed an earnest desire to support him in the duties and working of the lodge, a fact which augurs well for efficiency during Bro. Hodgson's year of office. After the minutes had been read and confirmed, the solemn ceremony of raising Bro. Thomas Baxter to the sublime degree of M.M. was most impressively performed. Before the closing of the lodge, Bro. Pratt, P.M., Prov. G. Supt. of Works, in the absence of the Charity Steward, gave a report of the business brought before the Provincial Grand Lodge of West Yorkshire at the meeting at Huddersfield, on Wednesday, the 20th inst. He advocated, in a very able manner, the proposal to establish, by the West Yorkshire lodges, one or two perpetual presentations to the Boys' School, to be named De Grey Scholars, and which is intended to commemorate the Presidency of our Royal Brother, the Prince of Wales, at the Anniversary Festival of the Boys' School. He claimed for the scheme the liberal support of the brethren present, and he had no doubt the brethren of West Yorkshire would carry the proposal to a successful issue. This, and other matters of a more local nature that were alluded to, met with the hearty sympathy and cordial approval of all the brethren present. The fact was brought to the notice of the brethren, that out of £10,000 contributed for the support of the Royal Masonic Institute for Boys during the year, West Yorkshire had subscribed £3,100. The W.M. then closed the lodge, and the brethren adjourned from the labours of the evening to refreshment, and, after spending a pleasant and harmonious hour or two, parted in peace.

#### SCOTTISH CONSTITUTION.

##### GLASGOW.

GLASGOW.—*Commercial Lodge*, (No. 360).—On Thursday evening, the 21st inst., the usual fortnightly meeting of this lodge was held in the Commercial Hall, 19, Croy-place, Bro. J. O. Porteous, R.W.M., presiding. Four gentlemen who had been previously balloted for as candidates, were admitted, and received the first degree at the hands of Bro. Adolphe Schnulze, who performed the ceremony in a very clear and impressive manner. After the initiation, the Provincial Grand Lodge, who were upon a visit of inspection, were announced, and received in the body of the lodge with becoming honours. The P.G. Sec., having read his official report as the result of the result of the visit, the acting P.G.M., Bro. F. A. Barrow complimented the lodge upon the order and regularity of its affairs, and upon the neatness and precision with which the books of the lodge were kept, Bro. Porteous briefly replied. The lodge being then raised, three F.C.'s were introduced, and received the sublime degree of M.M., the beautiful and solemn ceremonies of this degree being conducted by the R.W.M., Bro. J. D. Porteous. The musical ritual which had been judiciously compiled from Mendelsou's "Antigone," by Bro. John Schaw, was performed by an efficient choir under the leadership of Bro. John Miller, R.W.M., of Lodge Athole, 413; Bro. A. W. Banks, presiding at the harmonium. The Prov. G. Lodge having retired, the lodge was called for a short period from labour to refreshment, during which the brethren enjoyed their well-earned relaxation with due moderation. The lodge was again recalled to labour, and some necessary instructions having been given to the newly-installed brethren, was closed in due form.

#### AUSTRALIA.

##### NEW SOUTH WALES.

SYDNEY.—*Zealand Lodge of Australia* (No. 655, E.C.)—A monthly meeting of this lodge was held on Tuesday, the 8th February. The officers present were:—Bros. N. Hopson, W.M.; J. J. Ryall, I.P.M., Hon. Sec.; E. Bennett, acting S.W.; R. Smyth, J.W.; F. A. Bliss, P.S.W., Treas.; H. W. Harper, S.D. The lodge was duly opened in the first degree at eight o'clock. The minutes of the previous meeting were read and confirmed. Communications from the Grafton Lodge and from the D.G. Secretary were read. An apology was received from the S.W., excusing his absence on account of illness. Ballot was taken for a candidate for initiation, who was declared unanimously elected. The W.M. then proceeded to initiate two candidates into the mysteries of Freemasonry, which ceremony he performed

in a most impressive manner. Bro. Israel, P.M., delivered the charge to the newly-initiated. The ballot for a joining member was postponed. The consideration of the proposed new by-laws was postponed until next month; as was also a matter of finance. The lodge was finally closed at ten o'clock, after which the brethren adjourned to refectory, and enjoyed a pleasant social hour together.

**SYNDEY.**—*Lodge of Australia* (No. 390, E.C.)—The regular monthly meeting of this lodge took place on Monday, the 7th February. The officers present were:—Bros. T. McGregor, W.M.; J. Taylor, P.M.; J. J. Marsden, S.W.; W. Donald, J.W.; T. Morton, Treas.; R. Douglas, P.M., Sec.; N. Selfe, S.D.; J. F. Marshall, J.D.; P.M.'s Simpson, Wyatt, Yeomans, and a large number of visiting brethren. The minutes of the last regular monthly and emergency meetings were read and confirmed. Ballots were taken for three candidates for initiation, who were declared accepted, and being in attendance, they were initiated. This being the first meeting since the installation, is but just to say, the W.M. and his officers were perfect in their several offices, and the ceremony was performed in a most impressive manner. Several notices of motion and propositions were received. There being no further business, the lodge was finally closed at a quarter past nine.

**GOULBURN.**—*Goulburn Lodge of Australia* (No. 577).—The elevation of Bro. W. H. Maybury to the chair of this lodge, took place on Tuesday, 11th January. Bro. Clarke officiated as I.M. The W.M., whose shrewd intelligence, zeal in the cause of Masonry and general urbanity are well-known to us personally—cannot fail to advance the interests of the Craft in the city of Goulburn. The following are the officers appointed by him for the current year. Bros. R. Waugh, I.P.M.; F. S. Cohen, S.W.; J. V. Dalgarne, J.W.; H. S. Clarke, Treas.; S. Hyett, Sec.; J. Hawkins, S.D.; T. S. Austin, J.D.; J. W. Stanford, I.G.; W. Duncan, Steward; D. Davidson, Tyler.

## ANCIENT AND ACCEPTED RITE.

### ST. JOHN, NEW BRUNSWICK.

**MOORE ROYAL CHAPTER OF SOVEREIGN PRINCES OF ROSE CROIX DE H.R.D.M.**—This chapter under warrant of authority from the Supreme Grand Council of the ancient and accepted rite of Masonry of England and Wales, and the dependencies of the British Crown, was duly organized, dedicated, and consecrated at its asylum, Masonic Buildings, in the City of St. John, New Brunswick, on the 4th inst. After which it was decided that the regular meetings of the chapter shall be held quarterly, viz., in the months of April, July, October and January. The following are officers for the present year:—Robert Marshall, 32°, Most Wise Sovereign, Rev. Wm. Donald, D.D., 18°, High Prelate; Dr. Thomas A.D. Forster, 18°, First General, James Donville, 18°, Second General, Dr. Edward L. Barteaux, 18°, Grand Marshall; William D. Foster, 18°, Raphael or Conductor; Captain Colin Mackenzie, 18°, (78th Highlanders) Captain of Guard; T. Barclay Robinson, 18°, Almoner; D. Ransom Munro, 18°, Reg.; James H. Robertson, 18°, Treas.; Christopher Besant, 18°, First Lieutenant of the Guard; Dr. Geo. E. S. Keater, 18°, Second Lieutenant of the Guard; David G. Smith, 32°, Chamberlain; John Mullin, 18°, First Herald; Charles E. Potter, 18°, Second Herald; Henry Card, 18°, Org. The "Moore Lodge of Perfection" and the "Moore Council of Princes of Jerusalem" were also organized, agreeably to authority given under the above mentioned warrant.—*St. John Telegraph*.

## THE CANYNGE SOCIETY'S ANNIVERSARY.

### RESTORATION OF THE LADYE CHAPEL OF ST. MARY REDCLIFF BRISTOL.

The Canynge Society, which was established in the year 1848, to promote the restoration of St. Mary Redcliff Church, held its annual meeting on the 21st inst. It is usual to celebrate the anniversary of the society in the month of November. In November last, however, the vicar of St. Mary Redcliff was suffering from illness, and the anniversary was postponed in consequence of this circumstance. As usual, the tower of the venerable edifice was decorated with flags, and the bells rang merry peals at intervals throughout the day. The proceedings commenced with Divine service in the church. There was a

large and influential attendance, and among the congregation were a great number of Freemasons connected with the Bristol Province, all being in Masonic attire, and many of them wearing valuable Masonic jewels. The Masons of the Bristol Province some time since undertook to restore the Ladye Chapel of St. Mary Redcliff, and this work being now completed, they determined to embrace the opportunity presented by the holding of the society's anniversary of making a formal record of the work that had been accomplished. It happened, too, that the president of the Canynge Society for the year was Bro. W. A. F. Powell, the D. Prov. G.M., so that there were very cogent reasons for the presence of the Masons in strong numbers at the church. The Freemasons assembled in Colston's-rooms about a quarter past twelve o'clock, and headed by the Prov. G.M. the Right Hon. the Earl of Limerick, and other officers holding high rank in the district, formed a procession and entered the church at the west door. To the principal officers of the fraternity were allotted seats on the north side of the nave; the remainder of the brethren occupied the south transept. The Right Worshipful the Mayor (Mr. W. K. Wait) and the Mayoress were also in church—his worship wearing his robes and gold chain of office—and also Alderman and Mrs. Adams, Alderman Hare, Alderman Baker, Alderman Green, Mr. J. Hare, Mr. W. P. King, Mr. C. S. Clarke, and other leading inhabitants of Bristol.

The sermon was preached by the Rev. R. J. Simpson M.A., rector of St. Clement Danes, and P.G. Chap. of the Freemasons of England. The rev. gentleman founded his discourse upon Mark xvi., 3—"And they said among themselves, who shall roll us away the stone from the door of the sepulchre."

Addressing himself to the brethren of the Masonic order present, the preacher observed that they (the Masons) had to some extent aided in the work of restoration. Right glad was he to find that amongst the foremost in the work stood his brethren of that venerable order, who had ever been the foremost upholders of England's throne, of England's Church, and of England's most cherished institutions. Their ancestors for many successive ages had aided in rearing some of the most useful and magnificent structures that were to be found in this world, and not least had they erected temples for the worship of God, commencing with the incomparable sanctuary that once rested upon the Hill of Zion, for though

No sound was heard, no ponderous axes rung,

Like some tall palm the noiseless fabric sprung.

It was works like those that would commend Masonry to the approval of mankind, and would show that they were worthy of their Masonic forefathers; for they made it a prime tenet of their order to roll back the stone which ignorance or faithlessness, or corruption, had laid over the tomb of immortal man, and to reveal a bright and eternal future to the human soul, and to break that black seal with which superstition had sought to secure the mind and enslave the reason in a chamber of darkness worse than that of the sepulchre. The preacher proceeded to say that what had been done in connection with that grand work of restoration had been done right well and worthily, not only in regard to the liberality, but in respect to the general features of that noble church and that beautiful chapel, to be handed over that day, the peculiar work of the Masons, and a worthy offering to the Mighty Architect, who watched over them and guided all their affairs.

A collection was then taken, after which the clergy, the members of the Corporation, and the Freemasons proceeded to the newly and beautifully-restored Lady Chapel. The Bishop, Clergy, and Corporation ranged themselves down one side of the chapel, and the Masons along the other side. So many of the lady and other members of the congregation for whom room could be found were admitted afterwards, and they occupied the small space near the entrance that was not filled by the official personages before alluded to. When all had taken their places, Provincial Grand Registrar, Bro. Bramble, read the following document:—

"To the Vicar and Churchwardens of the Parish of St. Mary, Redcliffe.

"The 21st day of April, 1870.

"The Freemasons of the Province of Bristol deem this anniversary of the Canynge Society—founded for the purpose of promoting the restoration of your ancient church—a fitting opportunity to present to you a record of the connection which has existed between the Fraternity and the work in which you are now engaged. Be it known to you, therefore, that on the

21st day of April, 1846, the Very Worshipful brother William Done Bushell, Deputy Provincial Grand Master, assisted the Right Worshipful the Mayor of Bristol (the late Sir John Kerle Haberfield), in laying, in Masonic form, in the north-east corner of the church, the foundation-stone of the then intended restoration. Be it known also, that on the 24th day of November, 1848, the Very Worshipful Deputy Provincial Grand Master (the late Brother William Powell), laid the foundation-stone of the north porch, with the usual Masonic ceremony, on the rebuilding of that part of ancient fabric, by 'Nil Desperandum.' Be it known also, that the Freemasons of this province restored the north-east corner of the Ladye Chapel, and on the 28th day of August, 1861, the Right Worshipful Prov. G.M. (the late Bro. Henry Shute), finally adjusted the last stone with the customary Masonic rites. The Fraternity having now completed the encaustic pavement and decorated the vaulting of the Ladye Chapel, restore to you that part of the building which was entrusted to their care. May the sacred edifice shortly become perfect in all its parts, and your exertions for its restoration crowned with complete success.

"LIMERICK, Prov. G.M.

"W. A. F. POWELL, D. Prov. G.M.

"SAMUEL TAYLOR, Prov. G. Treas.

"THOMAS BELL, Prov. S.G.W.

"THOMAS BARNES, J.G.W.

"HENRY MERRICK, Prov. G. Sec.

"JAMES R. BRAMBLE, Prov. G. Reg."

The Prov. G. Master, to whom the scroll had been handed by the D. Prov. G.M., then delivered it to the vicar, and addressed those assembled as follows:—Rev. Sir and Gentlemen: As Provincial Grand Master of this province, it becomes my duty on the present occasion to present to you this memorial of the work which they have thought it their duty to do in connection with the restoration of this church. I could have almost wished that this presentation had been made by the Deputy Grand Master of the province, who has had so much to do with the work which we here see; but I could not reconcile it to myself to be absent, as it would have appeared as if I had been indifferent to a work of such a Masonic character as the one before us. It is not my duty here in this place to enlarge upon this work, as if the Masons of this province have done anything more than it was their duty to do, and more than the example of their predecessors in former days would have induced them to put their hands to. In former times Masons, with their hands, sought to perform what was pleasing to God, by doing their best to promote beauty in the sanctuary. We at the present day do not with our own hands do the work, but we think we are doing a work equally pleasing, and equally in accordance with the duties of the Craft, in contributing to the best of our ability to such works as the present. I trust, reverend sir, that the work, the memorial of which I hold in my hand, may be for the profit of the Church in this place, and that the house we are now in may be blessed with the presence of the Lord, and that His name may abide in it for ever.

The Vicar (the Rev. Canon Randall) addressed the Provincial Grand Master and members of the fraternity as follows:—On my own behalf, and that of the churchwardens, the vestry, and the parishioners of St. Mary Redcliffe, I beg to tender you our grateful thanks for the continued instances of assistance which you have afforded to us in the prosecution of the restoration of this church, to which reference is made in this scroll. We thank you for the material assistance which you have given to us, for his beautiful pavement on which we stand, for that noble roof which is over our heads, and we thank you still more for the moral support that you have given us by your attendance on this day, by showing the interest you have taken in the work by your presence, and recognising the vitality with which the Restoration Committee are carrying on the restoration in this church, and by the example which you have held out to other bodies in Bristol, in proof that it is not merely a matter interesting to the parishioners of St. Mary Redcliffe, but to the people of Bristol generally, nay, to the people of the West of England, that this church should be restored again to the condition in which it first passed out of the hands of its noble-hearted founder. If I were better read in the history of Freemasonry, I have no doubt I should be able to refer to many institutions such as those to which you have alluded, in which the Freemasons have contributed by their exertions, both in the improvement in architecture and art; but it is not necessary for me, addressing such a body as I am addressing now, to touch upon topics such as this. I would merely allude to the beautiful

building, in which we are met, in proof that the Freemasons of the present day have not degenerated in artistic taste or that which induces them to take part in such works as this, or that piety of feeling which induces them to devote their best and richest efforts to the worship of God. This scroll will be deposited in the archives of our parish, that we may hand it down to our children and to our children's children as a proof of what the Freemasons of this day have done in the restoration of this church, in the hope that they may be induced by it to do their duty in their day and generation.

The Lord Bishop of the Diocese next spoke as follows:—By virtue of my position as Bishop of this ancient city, and the office I hold as patron of this noble church, I desire shortly, solemnly, but most gratefully to confirm the acceptance of the munificent gift tendered in the name of the venerable Fraternity of the Province of Bristol by the Provincial Grand Master. I desire humbly but profoundly to recognise the good spirit that is working in the hearts of the honourable body of men on my right hand (the Freemasons). As Bishop, I profoundly thank you, and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost rest upon this work, and upon those who have taken part in this work, and upon their families, now and evermore. Amen.

The congregation then dispersed.

Later in the afternoon nearly 200 ladies and gentlemen partook of luncheon at the Royal Hotel, the president of the society, Mr. W. A. F. Powell, occupying the chair. The Bishop, the Earl of Limerick, and other gentlemen of position supported the chairman. After the repast,

The chairman gave the toast, "Church and Queen," a toast which, he said, expressed attachment to our religion and loyalty to our Sovereign.

The chairman next gave "The health of the Prince and Princess of Wales and the rest of the Royal Family." The members of the fraternity would know how to appreciate the toast, knowing as they did that the Prince of Wales had recently become a member of the fraternity, and that his Royal Highness was taking an active part in the management of the affairs of that society. The chairman also briefly alluded to the amiable qualities of the Princess of Wales.

The chairman said he was sure the company would receive the next toast with acclamation. It was "The health of the Lord Bishop of the diocese and the clergy." It would be quite out of character for him to say anything in praise of his lordship in his presence. His lordship had been known to them for some years, and he was sure they would know how to appreciate him as the Bishop of the diocese; and of the clergy of the diocese he would only say that they did credit to themselves and to the Church to which they belonged.

The Bishop, who was most cordially received, thanked the company from his heart for the very friendly and cordial reception they had given him. He needed not to say to them, for they all well knew that it was a real vivid pleasure ever to come to the old city, and especially when she celebrated the high festival she was celebrating that day. He would only say that he really did not know of the noble ceremonial in which they had taken part that day; he had come only from the love he bore the old city, and the noble merchants' church of their old city, and he was very thankful that he had come there. He thanked them also very cordially for the clergy. They had in the vicar of St. Mary Redcliffe a type of all the faithful clergy both in this city and the diocese. His lordship afterwards alluded in complimentary terms to the presence among them of the Rev. Canon Madau, formerly vicar of St. Mary Redcliffe, and the rev. gentleman's name was received with applause.

The Chairman said he had been requested by the Right Worshipful the Mayor to express his regret at his inability to be present that evening, otherwise it would have been his duty to have proposed the health of his Worship. It was most fortunate for societies of that kind that the chief magistrate of the city of Bristol countenanced and supported them. The chairman then called upon

Mr. C. S. Clarke, the honorary secretary of the society, who read the following report, in which the committee of the Canynge society desire to commence their report by thanking the Freemasons of the province of Bristol, not only for their presence at the proceedings, but also for the substantial assistance which they have repeatedly afforded to the restoration of St. Mary Redcliffe Church; and the committee congratulate the society in meeting under the presidency of a distinguished member of the Craft—a parishioner of St. Mary Redcliffe—who has for many

years been an active member of the Restoration Committee, and has given large contributions towards the work. The letter from Mr. Godwin, the architect, appended to this report, will explain the portion of the restoration just completed at the cost of the Freemasons of Bristol, and also the progress of the general restoration since the last meeting of the society. In the architect's report he says:—"In the Ladye Chapel a tile pavement, with marble steps, has been laid down at the cost of the Freemasons of Bristol, by whom the external stonework of the chapel had been previously restored. The same body, not unmindful of the connection of the Craft with the building guilds of the middle ages, have also provided funds for the decoration in colour and gilding of the groined vaulting of the chapel, which will, it is hoped, be completed by the day fixed for the meeting.

The chairman said it was a matter of very great gratification and pleasure to him, having held a very high position in Masonry for some years, to be enabled to see carried out in the church of St. Mary Redcliff that which his revered father, who held the same position he (the chairman) did at that moment for many years, hoped to live to see perfected. It was not, however, the will of the Great Architect of the Universe to allow him to see the end. He (the chairman) had seen it, but he wished them to quite understand that the work was not his, so far as his individual part of it was concerned, but that the work was his father's. The chairman went on to say that he was sorry that the ladies now present could know very little of the pleasures of Masonry. It was a source of very great regret to him that they knew so little; if they could see the happy family, meeting as they did so frequently, he was sure they would rejoice in their hearts if had husbands who were Masons, and he hoped their husbands might be Masons. It was only right to give them notice of what their proper course was, and that was, unless their intended husbands were Masons not to have them at all. Without further preface, he would move the adoption of the report.

Bro. Sholto Vere Hare, on rising to second the resolution, was received with prolonged applause and hurrahs of the most enthusiastic character.

The resolution was carried unanimously.

The Bishop next proposed, in flattering terms, a vote of thanks to the Rev. Bro. R. J. Simpson for his kindness in coming among them, and for his able and eloquent sermon.

The Rev. Canon Randall seconded the proposition, and it was duly affirmed.

The Rev. R. J. Simpson, in returning thanks, said he would have gone three times the distance to have seen such a glorious church, and he only regretted that important business in his parish prevented him from wandering about it for three or four hours on the morrow. He rejoiced to see his brother Freemasons so forward in respect to the restoration of the church, and he trusted the hope expressed by Mr. Hare would be fulfilled, and that before that time next year the crowning act of the restoration, if not performed, might at any rate be quite secure. In conclusion the rev. gentleman promised a small donation as a memorial of one of the happiest days of his life.

The Rev. Canon Randall next proposed that the thanks of this society are due to the Freemasons of the province of Bristol for their continued interest and assistance in the restoration of St. Mary Redcliff Church, and for their presence this day.

Mr. J. Warry, one of the churchwardens, seconded the resolution, and it was cordially adopted.

Lord Limerick, in acknowledging the compliment, said that their worthy president, than whom no person was more fitted to speak for the Freemasons of the province, had alluded to their merits. The noble earl then expressed the gratification with which he occupied the honorable position he had been called upon to fill that day. He attributed the success of the undertaking in a very large measure to the great exertion of the presidents and next alluded to the part the Masons of the province took some time ago in laying the foundation stone of the nave of the Cathedral. His lordship concluded with a hope that in time to come the Freemasons would, as they had been in the past, always be found ready, to the best of their ability, to aid in the promotion of religion and the alleviation of distress and misfortune.

The Bishop proposed that thanks are due to the Rev. Canon Randall, the chairman, and the members of the Restoration Committee, for the able manner in which they carry on the work.

Mr. Lucas, of Birmingham, seconded the proposition, which was carried unanimously.

The Rev. Canon Randall, in responding, expressed his acknowledgments to the gentlemen of the committee by whom he had been so ably assisted, and then went into details with regard to the work of restoration that was yet to be accomplished.

The Rev. R. J. Simpson, in proposing "The Health of the Ladies," suggested whether they could not have a sisterhood of St. Mary Redcliff, who should make a vow that they would never cease their efforts until the spire had been restored. He trusted, notwithstanding the abuse that might come upon them from certain quarters, to see such a sisterhood formed before long.

The Chairman responded in a humorous speech, and the meeting then terminated.

#### MAXIMS OF PYTHAGORUS.

This distinguished philosopher and Mason was accustomed to instruct his pupils in sententious maxim, concealing under a slight mask, the most important truths of his system. Some of these pithy sayings have been preserved. Wear not a ring. Do not encircle yourself with ignorance. Turn away from thyself every edge. Be prudent and subdue your passions. Take off thy right shoe first. Be careful of the consequences of every enterprise in which you may engage. Travelling from home turn not back, for the furies go back with you. When you begin a great and important undertaking, do it with the intention of completing it, and allow nothing to deter you or turn you back. This maxim Pythagoras particularly applied to his Masonic system. Those who entered it were exhorted not to stop short of the highest attainments in it of which they were capable. Look not into a glass by candle light. Spurn superficial knowledge. The motto of Pope is:

"A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring."

Shallow attainments are worse than little better than none. Aim at perfect knowledge, that you may learn of God and "know Him even as yourself are known." Pass not over the balance. An exhortation to Equality and Justice. Put not meal in an unworthy vessel. Our Saviour gave the same maxim—"cast not your pearls before swine, lest they turn again and rend you." Eat not the heart nor the brain. Do nothing than can effect the fraternal bond that makes one of the brotherhood. Sleep not at noon. Be awake and active to secure knowledge when it is in the way of being dispensed.

#### Poetry.

##### FREEMASONRY VINDICATED.

Tell me, my friend, can he be wrong  
Who takes the Bible for his guide,  
Who looks to God alone for aid,  
And owns the source whence God's derived.  
Is he regardless of his race  
Who strives to do what e'er he can  
To succour, help, and comfort those  
Who need relief from fellow man.  
Can he be faithless to the trust  
Which pertains to his position,  
Who, true in word and just in deed,  
To life's duty makes submission.  
Whether combinedly, or also  
Man doth in charity abound,  
God pursuing, evil shunning,  
We find in him what should be found.  
Freemasons and Freemasonry,  
To such incumbencies lay claim  
As the basis of their Order—  
Therefore its universal fame.  
Hence, under its bright banner range  
Of all degrees in life, the good;  
By them its precepts are valued  
Because by them they're understood.

R. BOND.

## SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, April 30.—Royal Institution, at 3—"Comets," Prof. Grant.

Monday, May 2nd.—Ethnological Society, at 7; Society of Arts, at 8—"Cantor Lecture on Fermentation," Prof. A. W. Williamson; Royal Asiatic, at 3; Royal Institution, at 2—Annual Meeting.

Tuesday, May 3rd.—Anthropological Society, at 8—"The Aboriginal Tribes of the Nilgiri Hills," Major Ross-King—"The Armenians of Southern India," Dr. John Shortt—"The Kajabs of Southern India," Dr. John Shortt; Royal Institution, at 3—"Moral Philosophy," Prof. Blackie.

Thursday, May 5th.—Royal Society, at 8.30; Society of Antiquaries, at 8.30; Chemical Society, at 8—"Vapour Densities," J. T. Brown—"New Cornish Minerals, No. 7," Prof. Church; Royal Institution, at 3—"Electricity," Prof. Tyndall; Linnæan Society, at 8.

Friday, May 6th.—Royal Institution, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK  
ENDING 7TH MAY, 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, May 2nd.

LODGES.—Royal Alpha, Willis's Rooms, King-st., St. James's; Robert Burns, F.M.H.; St. John's, Radley's Ho., Bridge-st., Blackfriars; Amity, Albion Tav., Aldersgate-st.; Joppa, Albion Tav., Aldersgate-st.; Unions, F.M.H.

## Tuesday, May 3rd.

LODGES.—Albion, F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; St. John's, Holly Bush Tav., Hampstead; Grosvenor, Victoria Station, Metrop. Dis. Rail. Station, Pimlico; Duke of Edinburgh, New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater.—CHAPTERS.—Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

## Wednesday, May 4th.

Grand Chapter, at 7.—LODGES.—Westminster and Key Stone, F.M.H.; New Wandsworth, Spread Eagle Ho., New Wandsworth; MacDonald, Hd. Qrs. 1st Surrey Vol. Corps, Brunswick-rd., Camberwell.

## Thursday, May 5th.

LODGES.—Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Ionic, Ship and Turtle Tav., Leadenhall-st.; St. Andrew's, F.M.H.; Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sidney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.—CHAPTERS.—St. James's, F.M.H.; Sincerity, Cheshire Cheese Tav., Crutched Friars, Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

## Friday, May 6th.

LODGES.—Star, Marquis of Granby Tav., New Cross-rd.—CHAPTERS.—Fidelity, London Tav., Bishopsgate-st.; British, F.M.H.; High Cross, White Hart Ho., Tottenham.

## Saturday, May 7th.

Gen. Com. Boys' School, at F.M.H., at 4.—LODGE.—St. Thomas's, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF  
INSTRUCTION.

## Monday, May 2nd.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-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, Com-

mercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

## Tuesday, May 3rd.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, 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; 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; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

## Wednesday, May 4th.

Confidence, Railway Tav., London-street; United Strength, Ball and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; Beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

## Thursday, May 5th.

Fidelity, Goat and Compasses, Euston-road; 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, May 6th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.

## Saturday, May 7th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns Sussex Stores, Upper St. Martin's-lane.

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

## TO CORRESPONDENTS.

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

SEVERAL communications stand over till our next.

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

ANNUAL MEETING OF THE 30<sup>th</sup>—We do not know when or where this will be held. Apply to Capt. Philips, S.C. 33<sup>rd</sup>, at the office, Golden-square.