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LONDON, SATURDAY, JULY 29, 1871.

## CHARITABLE INSTITUTIONS IN INDIA.

The "Masonic Record of Western India" publishes the prospectus of the scheme for the establishment of the Punjab Masonic Institution for educating children of Indigent Freemasons, proposed by W. Bro. Major G. H. Basevi, Deputy District Grand Master. The earnestness and generous spirit in which the matter has been brought to the notice of the Craft by this distinguished and warm-hearted brother will, we feel, ensure for it every success.

In establishing schools for the instruction of the children of Masons, the Craft evince how much they are disposed to carry out practically those tenets of universal benevolence and fraternal affection which are indisputably the leading characteristics in their theory of Masonry. The formation of charitable establishments, under the operations of which the orphan offspring of Masons may be instructed in the varied duties of the several situations to which they have been destined by Providence, and by which they may be rendered, through His blessing, patriotic citizens and exemplary Christians, is a reflection replete with delight to the heart capable of feeling, and to the head capable of appreciating in their extended sense, those great cardinal virtues, Faith, Hope, and Charity. Where is the man, with "soul so dead," who can regard with heart

unmoved and eye unmoistened, the glowing spectacle witnessed at the anniversary meetings in England and Ireland, when hundreds of untainted innocents are presented to view, to whom the invaluable benefits of such institutions have been widely and liberally extended. And if by the "uninitiated or popular world,"—to whom all the rich mysteries of the Fraternity are "a sealed book";—if by them the success of those societies has been regarded as another link in the adamantine chain of philanthropy and real patriotism, how can he who has spent a life amidst the bounties of those mysteries, watch with mere cool and calculating eye, the progress of opinions which demonstrate to all mankind the practical excellence of Masonry?

Well may it be said in the language of the Poet:—

"The orphan's blessing rest on thee;

\* \* \* \* \*

The heart, unaltered in its mood,  
That joys alone in doing good,  
And follows in the heavenly road,  
And steps where once an angel trod  
The joys within such hearts that burn,  
No loss can quench, nor time o'erturn!  
The stars may from their orbits bend,  
The mountains rock, the heavens rend,  
The sun's last ember cool and quiver.  
But these shall glow and glow for ever,"

Bengal and Madras have each their Charitable Institutions, and Bombay alone, with its boasted progress in Freemasonry, is behind hand in this good work. Not that we are deficient in deeds of charity, for there is abundant proof of this in the numerous calls that have always been promptly and liberally met; but what we contend for is a local institution of our own; and we earnestly appeal to the heads of the Order (English and Scotch), to make a movement towards attaining this most desirable object.

The following is the prospectus referred to:—

## PUNJAB MASONIC INSTITUTION FOR EDUCATING CHILDREN OF INDIGENT FREEMASONS.

Children of both sexes to be eligible for admission into the Institution, at the age of six years, and continue therein until they have attained the age of fifteen years.

Elections to take place at a General Meeting; votes by proxy to be allowed.

The funds of the institution to be devoted solely to the board and education of Children in Schools in India.

A General Meeting of Subscribers to be held twice in the year, in April and November.

The general conduct of the affairs of the Institution to be entrusted to a Committee to consist of the President, Vice-

Presidents, and Life Governors, to meet in Lahore on dates to be fixed.

The District Grand Master of the Punjab to be President (in his absence the Deputy D. G. M. to act).

The institution to be supported by the following contributions:—

A donation of Rs. 500, made in one or more payments, constitutes the Donor a Vice-President, with the privilege of 5 votes.

2. A Donation of Rs. 100 constitutes the donor a Life Governor, with the privilege of 1 vote, and 1 vote for each additional Rs. 100.

3. A subscription of Rs. 12 per annum entitles the subscriber to 1 vote (and an extra vote for every additional Rs. 12 for that year.)

All donations and subscriptions to be accumulative, paid in consecutive years; omission of one year will nullify the advantages of previous payments, when not amounting to Rs. 100.

The conditions to be the same whether the donor or subscriber be an individual or a Lodge, Chapter, or other Society.

At the Grand Lodge meeting held on the 14th January, 1871, it was proposed by W. Bro. Basevi, that as a commencement, District Grand Lodge should give at least Rs. 500 as a nucleus, and that the report and proposition should be forwarded to all, the Lodges in the district, with a letter inviting their co-operation.

### THE SPURIOUS CHAPTER OF ANTIQUITY.

The following circular letter is published by permission.

*Grand Chapter of the Prince Masons of Ireland.*

Most Excellent Sir and Brother,

I am directed to call attention to the following Resolution which was unanimously adopted at a Special Meeting of the Grand Chapter, held at Freemason's Hall, on Wednesday, the 31st day of May, 1871:

It having come to the knowledge of the Grand Chapter of Prince Masons, that several Brethren on the registry of Ireland had received certain Degrees, purporting to be Masonic, and amongst others the Rose Croix Degree, in a body or assembly, styling itself the JERUSALEM CHAPTER OF ANTIQUITY, and meeting in Manchester; and the Supreme Council of the 33rd Degree for England and Wales having officially intimated to the Supreme Council of the 33rd for Ireland, that said body or assembly is illegal, and not in connection with or recognized by said Supreme Council for England and Wales, this Grand Chapter hereby declares that it does not recognize said Manchester body as Masonically legal, nor acknowledge any Degrees conferred by it; and hereby cautions all Chapters of Prince Masons, and other bodies under its jurisdiction, against admitting to their meetings any Brethren claiming to have obtained any Masonic Degrees in said

illegal Manchester assembly. All Prince Masous are likewise prohibited from holding any Masonic intercourse with such Brethren, in reference to said Degrees so illegally obtained.

By Order,

L. H. DEERING,  
Secretary General.

### THE MYSTIC BEAUTIES OF FREEMASONRY.

The five Mystic Points, or points of Fellowship, are among the most beautiful of the Mystic Beauties of Freemasonry, and may be thus explained.

1. From the friendship manifested toward each other in these mystic points, Masons are naturally led to a faithful discharge of those duties which charity and brotherly love delight in; and should at all times, and on all occasions, be ready to manifest the sincerity of our hearts by cheerfully administering to the wants of every fellow-creature in distress; to strew flowers in the path of misery, and sprinkle compassion over the rugged thorns of adversity, is not only gratifying to every enlightened mind, but pleasing in the sight of Him from whom all goodness springs.

2. Therefore, forgetting injuries and selfish feelings, we should be ever anxious to press forward in well-doing, always having in remembrance that we are sent into this world to aid, support, protect, and mutually assist each other. It behoves us as Masons and brethren, to be swift in the exercise of mercy and benevolence; to save, to strengthen, support, and assist a fellow-creature. To be the friend of indigent merit, to wipe the tear from the afflicted's cheek, to soothe the miseries of a deserted, helpless human being, is magnanimous indeed! But it is obsolete, and but little known in modern practice.

3. As the good things of this life are partially dispensed, and some are opulent while others are in distress, we should testify our zeal for the welfare of every individual. To advise the ignorant, relieve the needy and comfort the afflicted are duties that fall in our way almost every day of our lives. Riches alone do not allow the means of doing good; virtue and benevolence are not confined to the walks of opulence. The rich man,

from his many talents, is required to make extensive works under the principles of virtue; yet poverty is no excuse for an omission of that duty, for as the cry of innocence ascends to Heaven, as the voice of babes and sucklings reach the throne of God, and as the breathings of a contrite heart are heard in the regions of immeasurable dominion, so our prayers are mutually required for the welfare of each other.

4. Let us seriously reflect on the real danger which awaits those who deviate from the paths of rectitude, which admonishes us to be true to our trust and never, through malevolence or wantonness, betray that confidence which a fellow-creature may have reposed in us, by betraying his secrets; for that, perhaps, were to rob him of the guard which protects his property or his life. Elegant speculations are sometimes formed to float on the surface of the mind, while bad passions possess the interest of the heart. But the tongue of a Mason should be void of offense, and without dissimulation, speaking truth with discretion, censuring with moderation, and never exceed the bounds of right reason; maintaining a heart free from vice, locking up secrets, an advocate in the cause of virtue, and communing in charity and brotherly love.

To defame a brother, or suffer him to be defamed without interesting ourselves for the preservation of his name and character, there is scarce the shadow of an excuse to be found.

Defamation is always wicked.

Slander and evil-speaking are the pests of civil society, are the disgrace of every degree of moral and religious profession, are the poisonous bane of all brotherly love. Remember, you are all brethren; value therefore the reputation of your brother as you would your own; his disgrace, especially in the relation of it, will always be a part of your own, and if he deserves not your esteem and friendship, he has at least a demand upon your pity and commiseration.

Speak not evil of one another; he who speaks evil of his brother errs, for judgment is not the prerogative of man.

5. The principles of Masonry, in conjunction with these points, most forcibly enjoin us to be anxious in supporting and administering to the happiness and comfort of every individual. Like a fruitful olive tree, planted by the side of a fountain, whose boughs overshoot the wall, so is a

Mason's charity; it spreads abroad its arms from the strength and opulence of its station, and lends its shade for the repose, protection and comfort of all those who come under its branches. Let us, then, haste to the cottage of affliction, where misery reigns with her iron rod, and lay the arm of affection beneath the neck of a distressed fellow-creature. Whilst they live, support their drooping heads, and cheer their afflicted hearts; cover them with the garment of kindness and of friendship, administer to them the cordial cup of brotherly affection, and, however great or small our abilities may be, we should always remember that a cup of wine, or even of water, given in the name, and with the heart of a brother, shall in no wise be forgotten.

Wherever we go, let the orphan cease to weep, and in the sound of our voice let the widow forget her sorrow. Let our presence at home be the constant felicity of our families. Let the integrity and affability of our conduct in the world be the subject of conversation to all those with whom we travel through life; and let charity and benevolence be the armorial bearings of our Masonic honours.—*Pomeroy's Democrat*.

## A SUMMARY OF THE HISTORY OF THE INDEFATIGABLE LODGE, No. 237.

COMPILED FROM THE MINUTES AND OTHER DOCUMENTS, BY BRO. DAVID WILLIAMS, P.M.

The following account of the history of the Indefatigable Lodge, Swansea, the members of which have just laid the foundation stone of a new Masonic Hall\* in which to hold their meetings, will be found an interesting accompaniment to the proceedings on that occasion.

The warrant of the Lodge is dated the eight day of May, 1805, and was issued under the authority of the Grand Master, his Royal Highness George Augustus Frederick, Prince of Wales, by the Earl of Moira, Acting Grand Master. It recites that a warrant of constitution was granted in the year 1777 to several Master Masons therein named, for the purpose of holding a Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons; which Lodge was accord-

See "Freemasons' Magazine," page 75, ante.

ingly opened at the Angel Inn, at the town of Neath, in the county of Glamorgan, under the denomination of the Knoll Lodge, No. 506; but on a general alteration of the numbers in 1792 it became No. 333. That in or about the year 1800 it was removed to Swansea, and took the name or denomination of the Indefatigable Lodge. It further recites that the said warrant hath unfortunately been lost or destroyed, and that upon the petition of our right trusty and well-beloved William Essery, William Luce, George Lewelling, Alexander G. Davis, T. Francis, J. Howell, and several other brethren, members of the said Lodge, the said brethren are confirmed as a regular Lodge of Free and Accepted Masons, to be held at Swansea, with every right and privilege they might or could enjoy by virtue of the original warrant of constitution.

A letter from the Grand Secretary, dated Jan. 11th, 1811, states that he had, by request, searched the books of the Society for information respecting the Lodge, and had found that the Knoll Lodge was instituted in 1777, at the Angel Inn, Neath, and was numbered 406. By the alteration of numbers in 1781, it became No. 412. In 1781 it is removed to the Ship and Castle. By the alteration of numbers in 1792, it became No. 333. In 1800 removed to Swansea, and took the name of the Indefatigable Lodge.

The first minute in the possession of the Lodge is dated December 24th, 1804, and describes the celebration of St. John's Day, at the Lodge House, the Fountain Inn, Strand.

A Committee meeting, held Feb. 8th, 1805, "for the purpose of settling the accompts of the Lodge," shows that the Lodge had been working between 1800 and 1804.

The Lodge was removed to the Tiger Inn, Strand, Oct. 16th, 1805; to the Mackworth Arms, Wind Street, Nov. 22nd, 1810; to the Cambrian Hotel, Burrows, May 25th, 1813.

On August 23rd, 1814, the number of the Lodge was altered to 427.

On Feb. 27th, 1816, the Lodge was moved back to the Mackworth Arms.

On July 11th, 1817, the Lodge was held by adjournment at the Fountain Inn, when it was agreed to remove from the Mackworth Arms to the Bush Inn, High Street, which was done July 22nd, 1817.

On Feb. 10th, 1818, it was unanimously

resolved that an application should be made to Grand Lodge to permit the Lodge to be henceforth designated "The United Indefatigable and Beaufort Lodge," and on Dec. 28th, 1818, the name was altered accordingly.

On Jan. 22nd, 1833, the number of the Lodge was altered to 288.

The Lodge remained at the Bush Inn until Dec. 13th, 1836, when it was removed to the Assembly Rooms, Cambrian Place.

On April 10th, 1838, it was discovered that the alteration in the name of the Lodge had not been communicated to Grand Lodge, and the Secretary was directed to see the error rectified.

On June 16th, 1840, the Lodge was removed to the Cameron Arms, High Street; on April 13th, 1841, it was removed to the Bush Inn; on Oct. 6th, 1846, to the Cameron Arms; on March 14th, 1848, to the Cambrian Coffee House, Fisher Street.

Dec. 12th, 1848, the name of the Lodge was altered to "Indefatigable," only. Feb. 27th, 1849, the Lodge removed to Mr. Young's, 55, Wind Street. Aug. 13th, 1850, to the Assembly Rooms. On July 21st, 1863, the number of the Lodge was altered to 237.

Jan. 17th, 1871, the Lodge was removed to the premises of the Talbot Lodge in Wind Street; and on Feb. 14th, 1871, was removed to its present place of meeting, at the Mackworth Arms.

On May 26th, 1870, a plan was approved of for building a lodge room for the use of the members, since which time various plans were submitted from time to time, but have not resulted in the desired end. This has at last been successfully accomplished, and the members of the Indefatigable Lodge have had the pleasure of seeing the foundation stone of the new building laid by their respected Right Worshipful Provincial Grand Master, Bro. Theodore Mansel Talbot, assisted by the Worshipful Deputy Provincial Grand Master, Bro. Edward James Morris, and the Officers of the Provincial Grand Lodge.

**ADULTERATED DRINK.**—The effort to grapple with adulteration ought to be supported. Bad liquors not only impair the health of the consumers, but they are one of the causes of excessive drinking. Beer and spirits are doctored not to quench, but to excite thirst. It is the poorer classes who mostly suffer from the adulteration of liquors, and they ought to be protected. We would, however, suggest that the inspection should not be confined to public-houses, but include all stores of wines, spirits, and beer.—*Food Journal*.

## AN ADDRESS

DELIVERED BY R. W. BRO. BROWN, DISTRICT  
GRAND MASTER OF TURKEY, ON THE OCCASION OF  
THE LAYING THE FOUNDATION STONE OF A MASONIC  
HALL AT HASSESKEUI.

Delivered on the occasion of the laying the foundation stone of a Masonic Hall in Constantinople.

Brethren, We have assembled here to day for the purpose of laying the foundation stone of a Freemasons' Lodge, to be erected for the use of the "Caledonian Lodge" under the jurisdiction of the Grand Lodge of Scotland.

To many of those now present, this may seem to be only an ordinary occurrence, inasmuch as so many other lodges have been constructed in other countries. It is, however, far from being a common occurrence. It is for the first time that, in the vast Ottoman Empire, a Masonic Lodge has ever been erected; and the event is therefore one of peculiar interest to us all as Freemasons, not only in Turkey, but to our more distant brethren in every part of the world. Indeed, it forms an epoch in the history of Freemasonry, and, as such, is destined to be mentioned in all time to come, as one wherein our brethren of Scotland took the lead here in promoting the welfare and prosperity of our beloved institution, by the erection of a lodge in what may be truthfully called the country or empire, in which Freemasonry originated. For this reason all of my brethren now present will, I am confident, join with me in applauding the zeal and the great efforts of our Scottish brethren in this laudable undertaking. It will, hereafter, be stated by them with pride, that on the first day of July, 1871 the "Caledonian Lodge" of Constantinople, or more properly, of Hasskeui, laid the foundation-stone of the first lodge ever erected in the East.

To those who are not familiar with the history and traditions of our Order, a Lodge of Freemasons may seem to be only an ordinary edifice erected for the performance of certain rites and ceremonies of a mysterious character; and this conviction will be more calculated to repel rather than to invite our sympathies and good wishes for its success and prosperity. To them I would

declare that this Lodge is truly, I believe, destined to be only another new temple dedicated to the cultivation and the preservation of the highest principles of morality and virtue existing amongst mankind; that it is dedicated to the Supreme Author of all divine providences; to the worship and adoration of Him whom we call "The Great Architect of the Universe," the Creator of all things; that none other than a sincere believer in the actual existence of our Divine Lord and Master will ever be permitted to enter it; and that all disbelievers will be kept away from it. I am also sure that it will aid in spreading, far and wide, a desire to contemplate and acquire a more intimate knowledge of the works of our divine Creator, even when taught in symbols and allegories; and, that the conventional and harmless signs and tokens of its brethren will only serve to designate those who sympathise in the sublime principles of one Universal Benevolence from those who do not.

The Almighty and Omniscient Creator of this little world, and of all the other far more vast worlds by which it is surrounded, in the three thousandth year of man's existence, commanded one of His faithful servants to erect a temple in the city of Jerusalem, to be dedicated to the adoration of Himself. History and tradition inform us that the great Temple of Solomon was erected on a spot peculiarly interesting to mankind. Every Masonic Temple is a humble imitation of that great Temple of God. It represents the greater temple of the world, the great vault of the heavens, and the surface of our globe, with reference, also, to the cardinal points; all indicating that Freemasons thus fully recognise and humbly adore the Great Architect of the Universe.

When we remember that there are so many thousands—I may even say millions—of Freemasons, of the very highest and of the lower degrees of social life, scattered over the world—showing how much our Institution is respected and esteemed—many persons will very naturally ask what are the peculiar attractions which connect so many men together, by what we call our "Mystic Tie," what are the great principles which form its basis, and have continued, through so many ages, to sustain it in public estimation, when so many others have only survived only a brief period and ceased even to be remembered? This query is easily answered.

The great principle of Freemasonry is Humanity, and the welfare of mankind in every part of the world and in every position of life. To this must be added Benevolence and Philanthropy, with an ardent desire to unite all men together as the children of one great divine Creator as so many brethren, irrespective of their religious faiths and their nationalities; to lead them to divest themselves of their human prejudices to respect the religious sentiments of every one, to bear with and, if possible, to correct their frailties; and to elevate them above degrading and harmful passions of weak prejudices and the fancied superiorities of life; to place all mankind upon one broad platform of Humanity and of a common origin; to induce them to regard knowledge, intelligence, and a virtuous conduct in each and every sphere of life, industry and labour, as the most noble and elevating principles of man; and, above all things, of a never-ceasing conviction of a common individual responsibility for their moral acts to the Great Architect of the Universe.

Perhaps some of the ladies present, who have honoured us to-day with their presence and their sympathies, will ask how it is that, as humanity and universal benevolence are the first principles of Freemasonry, why they are not likewise initiated into our Order. If there be indeed any, I may answer them, and appeal to the whole world, to history and tradition, for a confirmation of my declaration that the female heart needs no such institution. It is, naturally, always actuated by the noblest sentiments of humanity and benevolence, and, therefore needs no "Mystic Tie" to develope. How many memorable instances, ever fresh in our recollection, might be cited, wherein man, wayward man, ambitious man, ambitious even in his thirst for knowledge, has, when reduced to the extreme depths of misery or misfortune, owed even his life to the natural benevolence of the female heart. In fact, the ladies are all Freemasons by nature, and art or craft can add nothing to the divine gift so largely bestowed upon them. The world has its snares and its attractions to offer wayward man, which are unknown to those who adorn the dear place called home. There the mother, the wife, the sister, or the daughter, exercises each her natural feelings of love and benevolence within her own particular sphere.

What the brother is within the lodge the sister is beyond it; and thus each promotes the first principles of our beloved institution.

I sincerely and confidently believe that when Freemasonry is perfectly understood in this country, appreciated as it fully deserves to be, and acted upon with sincerity, it will become as highly esteemed and as popular as it is in all other parts of the world. Whatever may be the distinctions of official and social life Freemasonry holds that all men are on the footing of one common brotherhood, united by the "Mystic Tie" of mutual interest and mutual affection. It has no design to extend any peculiar views of religion or politics. Any deviation from this rule is a serious error which degrades our Order. In both it fills a perfectly neutral position, though it strongly inculcates the principle that each brother should sincerely act up to those of his own faith, and be devotedly loyal to his Sovereign, his country, and his government. What more liberal principle than this can be proclaimed to the world? Within its own sphere it also calls for the strictest conformity to its own laws and regulations, and obedience to its own authorities.

I hope that this example of the Caledonian Lodge will soon be followed by other lodges in this country. The same fraternal feeling of unity, which unites it with the admirable and excellent Leinster Lodge under the jurisdiction of the Grand Lodge of Ireland, would soon promote the erection of other Masonic Temples, both in Constantinople and throughout the East, so that, under the blessing of divine providence, Freemasonry may extend its benign influences among the varied peoples of the Ottoman Empire, and unite them together in one common fraternity. In conclusion, may our mysteries prove to be only those of nature, and of its Divine Creator. May this Caledonian Lodge become one more symbol of the great temple which surrounds us wherever we be; and its members fully appreciate the supreme truth that even the deepest recesses of our Masonic hearts are, here and everywhere, open to the all-seeing eye of the Great Architect of Universe. And, may this new Lodge, of which we have just laid the foundation stone, be the means of spreading, far and near, the learning of Scotland's Dugald Stewart and the tenderess of heart of Scotland's Burns!

## MASONIC JOTTINGS, No. 79.

BY A PAST PROVINCIAL GRAND MASTER.

## THE FIRST POST-REVIVAL LECTURES AND CHARGES.

The first Post-Revival Lectures and Charges are known to have been the joint productions of a Calvinist, and the Pastor of a Presbyterian Church. It would be strange, indeed, if the Religion of the Revival was not a fusion of certain Christian Doctrines.

## THE OLD LECTURES.—THE OLD CHARGES.

Our old Lectures are for the instruction of Christian Masons. Our old Charges open the door of our Lodges to Christian Masons only.

## THE JEWISH BRETHERN.

Until the publication of the Charges of 1738, there was no law; printed or written, by virtue of which the Jewish Brethren were received into our Lodges.

## ABROGATE.

A Correspondent writes:—"abrogate that portion of our Fundamental Laws, called the Charges of 1738, and Mahommedans, Jews, Parsees and Natural Theists, will no longer be admissable into our Lodges."

## THE 1723 CHARGES.

The 1723 Charges are no longer Fundamental Laws of our Masonry, but they are precious parts of our Archives, showing the first station of our Masonry on her road to universality.

## THE TRUE FREEMASONRY.—A TRUE FREEMASONRY

A Correspondent will find the communication of the Past Provincial Grand Master for Kent entitled as above, "Freemasons' Magazine," 29th August, 1868.

## GRAND LODGE OF THE CITY OF YORK.

Lancashire, Durham, and Northumberland came under the jurisdiction of the Grand Lodge of the City of York.—OLD MASONIC NOTES.

## THE FOUR LODGES.

Somewhere in Bro. Hughan's Analysis a Correspondent will find these words:—"In the second Edition of the Book of Constitutions, A.D. 1738, the four Lodges *who really formed the Grand Lodge* are named."

## MASONRIES OF ANTIENT NATIONS.

There must have been great resemblance between the Masonries of antient nations, notwithstanding the Masonry of each nation was the production of its own Lodge.

## MASONIC NOTES AND QUERIES.

## A STRAY NUMBER OF THE "FREEMASONS' MAGAZINE." THE LATE WAR.

My dear ———, What you have heard *did* occur; and we owe it to Masonry, and in part to our good periodical that the result was not so disastrous as in many instances it is known to have been.

Early in the war (before the affair in which ——— was made prisoner), a small Prussian detachment had been placed in occupation of Coulommès. There had been left on the library table a stray number of the "Freemasons' Magazine." The two officers commanding were both members of Berlin Lodges; and the number of the "Freemasons' Magazine" coming into their hands speedily made them aware that the young owner of Coulommès was the grandson of an English Past Provincial Grand Master.

In consequence orders were immediately given, which effectively prevented any kind of pillage, and are believed to have much moderated the accustomed military requisitions.

The stray number of the "Freemasons' Magazine" was that which announced the birth at Coulommès, of my great grandson.\*—CHARLES PURTON COOPER.

## A CONTRIBUTOR IN THE CHARACTER OF A CRITIC.

A much esteemed brother, member of a lodge at Hong Kong, requests me to communicate to our periodical the following words, written by a contributor in the character of a critic. He is observing upon an address "On the rise and progress of speculative Masonry," delivered by the District Grand Master, China, to the brethren of the Zetland Lodge.

A contributor says "as to many statements they form a curious sort of hotchpotch, which I have not the time to go into. They, however, serve to show that a speaker may say a great deal, and yet fall very far short of the truth. It is not the amount said that is the true criterion, but the amount of truth contained in what is said that makes it valuable."—See "Freemasons' Magazine," vol. 22, page 91.

Now the address is such, that in my judgment it would be highly advantageous to the Craft, did many more like addresses, had they only half its merits, appear in the columns of the publication, not improperly called the organ of our English Freemasonry.

The address was greatly admired by those who heard it, and the contributor's words have, I am told, caused no small disgust.—A PAST PROVINCIAL GRAND MASTER.

## DEPUTY GRAND MASTER MANNINGHAM'S LETTER

See the Jotting, "Freemasons' Magazine," vol. 22, page 67. The words are known as those of a lawyer who practised in the Courts of Westminster Hall upwards of 40 years, and during half of that time as counsel of King William IV. and Queen Victoria.

The law is not disputed. Still the facts to which the law is applied may be wrong; and it ought not to have created surprise when it was asserted without delay, that "in view of evidence which contradicts it,

\* No. 252, page 342, April 30th, 1862.

a contributor considers that the letter does not afford sufficient evidence, historically and legally, that what our Freemasonry was in 1757, that it was in the 17th century." See "Freemasons' Magazine, vol. xxii., page 91. The evidence which contradicts the Deputy Grand Master's letter, has not hitherto been produced.—A PAST PROVINCIAL GRAND MASTER.

#### SPANISH MASONRY.

French masonic news is rather stale, as the Bulletin of the Grand Orient was put on short allowance during the siege. The French Lodge at Carthage in Spain was formed in 1870, in agreement with the Masonic jurisdiction then in progress of formation in Spain. It counts, above 60 members, and its chiefs are Miguel Trigo, Emmanuel Rodriguez, and Antonio Garcia. The name is Sons of Hiram.

#### ROUMANIE.

From the same source we learn that the Grand Orient has added to its many lodges in Roumanie, one at Ploesti—the Concord.

#### MAHE.

There is another Lodge at Mahe in the Seychelles in the African seas. The Vénérable is Bro. Pascal de Giovanny.

#### THE JESUITS.

Ninety-eight years ago on Thursday, 20th ult., Pope Clement Gangangelli abolished the Order of Jesuits. On the same day, the society, with their General at their head, left Rome to establish themselves in Sicily, principally at Palermo.\*

#### A PAST PROVINCIAL GRAND MASTER-ARCHITECTURE.

See a communication entitled as above, "Freemasons' Magazine," vol. 24 page 447.

For the former assertion that a Past Provincial Grand Master was "perpetually praising German architecture at the expense of English," a Contributor has now substituted the assertion that a Past Provincial Grand Master has "stated that the Germans taught the English."

A Past Provincial Grand Master will not permit this violation of the rules of literary controversy. †—A PAST PROVINCIAL GRAND MASTER.

#### WASHINGTON'S PRAYERS.

May the favour of Heaven be upon this Meeting! and as it is happily begun, may it be conducted in order and closed with harmony! Amen.

May the blessing of Heaven rest upon us, and all regular Lodges! may brotherly love prevail, and every moral and social virtue cement us! Amen.

[\* We quote the above from the "Echo" of Monday, 24th July, and add we are sorry for Sicily in general, and Palermo in particular.—Ed. F. M. & M. M.]

† "There are rules of chess, and there are rules of literary controversy; and as men play not at chess with an opponent who will not observe the rules of the game, so they engage not in Masonic historical discussion with an opponent who will not observe the rules of literary controversy.—Charles Purton Cooper. "Freemasons' Magazine," vol. 22, page 505.

#### CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

#### THE MARK DEGREE.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am sorry to have to observe that the *evidence* brought forward by Bro. Kerr, upon this subject, as recorded at pages 79 and 80 of your columns, is, in my opinion, full of mistakes, as has been already shown at pages 461,—483 of the Magazine for December 11th and 18th, 1869, and page 102, February 5th, 1870, &c.

The Lodge of Glasgow St. John, does *not* "hold a charter from Malcolm Canmore," while the document purporting to be such held by, or in possession of the Glasgow Incorporation of Masons has not only been denounced by the best authority in the kingdom as a recent forgery, but it has also been twice formally repudiated by the Grand Lodge of Scotland, viz., in 1850, and in 1870. Neither is it true that "they have another of William the Lion, which, is indisputable, dated 1174," for the William the Lion document referred to is not dated "1174," but was granted about A.D., 1190, not to the Masons, but to the Bishop (Joceline) of Glasgow Cathedral. Said document is lost; there is, however, a copy of it extant in the Register of the Bishopric, written in a hand of the thirteenth century. The Lodge of Glasgow St. John, it must be stated, has never as yet been able to prove its title to this document, which, in the opinion of Professor Cosmo Innes, the word "fraternitatem," which occurs in it, does not refer to a company of Operative Masons, but to "a body of zealous Churchmen, zealous Glasgow men — not operatives." And as to *their* "books, which were brought forward," these, as may be seen by perusing page 462, of the Magazine for December, 1869, only go back to 1824, not half a century. And in the Incorporation books which go back to 1600, there is nothing to shew that any Mark *Degree* ever existed before the latter half of last century, while Apprentices used marks as well as Fellow Crafts. Marks were in common use among all classes from their handiness, as people who could not write could affix their mark. In the 1628 Rosslyn "Charter," we find the Masons confessing that they could not write. There was no "Grand Lodge held in Holyrood Palace in 1598." The idea or assertion is, in my opinion, a piece of childish Scottish pretension, founded upon misapprehension and misrepresentation, and it is anything but creditable to Scotsmen to either bring forward or support such ideas. To return to the William the Lion Charter for a moment, allow me to observe that supposing operative masons, carpenters, &c., are either included or alluded to in it, it does not follow that said operatives were either the recipients or custodians of the Charter, and in fact such was not the case, as the document was given to Bishop Joceline and his confrères. The business of the seventeenth century, operative or friendly lodges, in contradistinction to the eighteenth and nineteenth century speculative lodges, was work, wages, and



their poor box, not a system of morality veiled in allegory, &c., and its accompanying idea and universal brotherhood—for the spirit of these old lodges was one of exclusiveness, and as to supposing that any old Scottish lodges either knew aught of or practised our symbolic teachings before last century, that is a mistake. The "symbolic teachings" now taught in Scottish Lodges being simply borrowed from England, in and after A.D. 1721.

The first Masonic Grand Lodge in the world was held in London in 1717, with Anthony Sawyer, Esq., for its first Grand Master, but none such was ever held in Scotland until nineteen years after, viz., in 1736, when William Sinclair, Esq., of Rosslyn was elected as its first Grand Master.

I am,

Yours Fraternally,  
W. P. BUCHAN.

#### MASONIC SAYINGS AND DOINGS ABROAD.

On the 17th June, Bro. J. D. Coutu was elected W.M., and Bro. J. G. Langsburg, Sec. of Manzanilla Lodge, Aspinwall, Panama, No. 25, of Grand Lodge of California.

At a recent meeting of Union Lodge, No. 60, of Ancient Free and Accepted Masons, Baltimore, there was presented to the lodge, to be laid up in its archives, a portion of one of the stones of Solomon's Temple.

The corner-stone of the new Court House at Williamsport, Warren Co., Ind., was laid, with Masonic ceremonies, on the 2nd day of last month, under the auspices of Williamsport Lodge, No. 38, M.W. Martin H. Rice, Grand Master of Indiana, being present, and officiating—

The "Masonic Advocate" says:—We frequently receive notice of the expulsion of Masons by lodges in this State, with a request that the same be published in the "Advocate." By referring to the regulations for the government of subordinate lodges, we find that rule 115 reads as follows.—"Lodges are prohibited from publishing, in a newspaper or periodical, the suspension or expulsion of any of their members." This will explain why such notices have not appeared in the paper. [We concur in the suggestion that this rule should be adopted everywhere.]

"Our Mutual Friend" is the title of a Monthly recently started in Detroit, Michigan, U.S. It is ably edited, and the varied contents are more than ordinarily interesting. *Apropos* of the high prices paid to those peculiar American Authors, who have lately become the rage, the Editor publishes a correspondence between himself and "Mark Twain." 500 dollars per page were offered for such matter as the latter saw fit to furnish, money paid on delivery of manuscript, and security

given for fulfilment of contract. Those terms were declined as Mark Twain was about taking a lengthened holiday.\* In answer the Editor states, that the same offer is still open to any one who can write as well, or command the same popularity. A well-arranged Masonic department occupies a portion of its pages, conducted by Bro. Czar Jones, who has "passed through all stations and grades of office, from that of Tyler of a blue Lodge to the highest office in the gift of the Fraternity."

The grand Masonic celebration of St. John's Day at Nantucket, has been one of the most interesting festivals held by the Masonic Fraternity of New England for many years. The germ of the affair was the proposed celebration, by the Union Lodge of Nantucket, of its one hundredth Anniversary, it having received its Charter from the Grand Lodge of Scotland, in May, 1771, four years previous to the war of the Revolution.

The visiting brethren numbered about 500 persons, and, with their lady friends, and a very large number of persons attracted by the pleasure of a visit to this charming little sea-girt isle, augmented the number of visitors to about 2,000. The hotels were crowded, and hundreds of the wealthiest citizens extended their hospitality to the visitors. A mammoth tent was erected for the purposes of the celebration, the proceedings were inaugurated with the ceremony of the "Lodge of sorrow," in honour of the members of Union Lodge of Nantucket, who died during the past century, and whose names are on the records of that Lodge.

The ceremonies of the day were inaugurated by a grand dinner at 1 o'clock, at which nearly one thousand persons were seated. Afterwards a procession was formed, with the members in full regalia, and the orator of the day, Joseph S. G. Cobb, of Providence, was escorted to the Methodist Church. The oration, which occupied about one hour in its delivery, was of deep interest, especially to the members of the Fraternity. Following this, a centennial ode, written by Dr. Jecks, of Nantucket, was sung by a quartette choir. The festivities of the day closed with a grand centennial ball in the mammoth tent, commencing at 8½ o'clock.

A monument was dedicated to the late Bro. William Schneider, at Philadelphia, on the 24th June, with impressive Masonic ceremony. Bro. Schneider was Grand Tyler of the Grand Lodge of Pennsylvania and Tyler of all the subordinate lodges in the jurisdiction, for a period of nearly a quarter of a century.

The monument, which cost about 7,000 dollars, was a voluntary offering of the Masonic fraternity of Philadelphia, and is intended to perpetuate the memory of the deceased, as a slight acknowledgment of the distinguished services he has rendered for the Ancient Order in the prolonged discharge of his duties as Grand Tyler.

The idea of the monument originated with the "William B. Schneider Lodge," and the Committee who took the matter in charge, found a ready and hearty co-operation from the other subordinate lodges, and the movement was

\* [This is in our opinion a very transparent, mutual self-aggrandizement arrangement.]

warmly seconded by the Grand Lodge. The position of Grand Tyler has been a heritage in the Schnider family for very many years past. The late William B. Schnider succeeded his father, who held the position for a considerable portion of his life, and the present Tyler, Brother Charles Schnider, is a son of William B. Schnider, and he inherits the family talent for the arduous and important position.

Invitations were sent to all the lodges in this jurisdiction to attend, and at 11 o'clock, when all the delegates had arrived, the procession was formed at the cemetery gate by Grand Marshal, George W. Wood,

After a prayer and a few remarks from the Grand Chaplain, the brethren present marched to an adjoining grove, where a platform was raised; on which Acting Grand Master Samuel C. Perkins; Senoir Grand Warden, Alfred C. Potter; Junior Grand Warden, Robert Clarke; Grand Treasurer, Peter Williamson; Grand Secretary, John Thomson; Grand Chaplain, Mac. Laughlin; Senior Grand Deacon, Andrew Robeno; Junior Grand Deacon, Jos. H. Boswell; Grand Stewards, William Noble, L. A. Ridgway; Grand Marshal, George W. Wood; Grand Sword Bearer, James Simpson; Grand Pursuivant, Charles R. Shantz; Grand Tyler, Charles Schnider; and Past Master, Henry M. Dechert; Lodge No. 274, took their seats.

The latter then delivered an elegant tribute to the memory of the deceased, of which the following is an abstract:—

Right Worshipful Sir and Brethren: Soon after the death of our brother, a few warm-hearted men, some of his personal friends, suggested the placing of a suitable memorial stone over his grave.

The proposition was so favourably received by the brethren that a committee was formed on behalf of a large number of the lodges in the jurisdiction, for a purpose of completing the work

The monument stands upon a granite base, and is of pure and unblemished Italian marble; it has been sculptured by skilful workmen. The delicate carving almost rivals the tracing upon the leaves of the forest trees, the monuments of God's mercy and care for man.

We walk reverently down the aisles of this peaceful cemetery consecrated by the tears of thousands who have carried piously and tenderly their loved ones, called from earth to heaven. They are at rest now—all dust—and the grass waves in the summer breeze, and the rain falls upon them, but they heed it not.

We have turned aside for a brief hour from the busy scenes of life to take part in these solemn services. Standing in this resting place for the dead, we are reminded that we too are mortal, and that all those now sleeping around us once were animated with the hopes, the fears, and the joys of life.

Their morning hours shone bright in the beams of promise; they passed away as the leaves of the forest before the summer's storm or the autumn's blast, and like unto them, their bodies have withered and gone again into the dust from whence they sprang.

The infidel would stand here as one without hope. These graves, this silence of the dead, would tell him nothing, save the dread story of decay and of eternal death.

Masonry teaches us the doctrines of a blessed immortality

We have deposited in the grave of our lamented brother the evergreen as an emblem of our soul. We are reminded by it that we have an immortal part within us, which shall never die.

We have come here to renew our faith over the grave of our late brother, William B. Schnider, and to testify to each other as to the purity and in faithfulness of life. He walked in and out among us in the discharge of his official duties, and by his honesty and manliness of character won the esteem and love of all his brethren.

We were accustomed to receive from him the friendly summons to our several Lodges and Chapters; he is now gone, and we are left to commemorate his virtues, so that he may become an example for his children and children's children.

His brethren in Masonry have erected this monument, that all men who pass by may know of him as we knew him.

Bro. Schnider was born in this city on the 28th day of March, 1817, and died on the 19th day of December, 1867. He was appointed in the month of December, 1844, Grand Tyler of the Right Worshipful Grand Lodge of Pennsylvania, and continued in the laborious discharge of the duties of that office until his death.

He was a man of quick apprehension, and of clear and decided judgment. His powers of memory were extraordinary, and beyond those of any other man known to our community. These characteristics eminently fitted him to be a faithful and sentinel at the portals of our temple. No eaves-dropper or cowan could gain admittance while he stood at the gates.

His genial smile welcomed the fraternity when they went up to the temple. Young and old alike sought for advice from him as a friend. Visiting brethren came to him as one they would not ask of in vain. The stranger or wayfaring man appealed in his distress to the Grand Tyler, and our Brother Schnider, first finding the complaint to be just, responded with alacrity and tender sympathy to the cry of distress. His purse was always open for the relief of a worthy but distressed brother—his hand was ever ready to sustain him; his heart beat responsively to our joys and sorrows.

In this solemn presence I would use no words of studied eulogy. This monument has been erected by his brethren from no spirit of display or worldly show.

This polished marble, those emblems, that Corinthian column are types. They do not speak to him that is dead, but to the living. The granite and marble will perish with the lapse of ages, but to us and to those who shall come after us, these emblems will make the honest and faithful labours of a brother who lived justly towards all men, and reverently and piously in the presence of the sovereign Master of the Universe; the column, pointing to the skies, will remind us of that house not made with hands—eternal in the Heavens.

The body of our beloved brother rests beneath this monument, dedicated by lawful authority, that we may show his and our faith and abiding trust in Almighty God, the Grand Architect and Master of the Universe.

At an early hour on Tuesday last, their imperial majesties the Emperor and Empress of Brazil terminated their short visit to the hardware metropolis. They again travelled by the Great Western Railway, leaving for the old-fashioned Roman city of Chester by the 8 40 train. They were attended to the platform by Mr. Reeves, the Brazilian Consul, and by Mr. Hall, proprietor of the Great Western Hotel, to whom the Emperor and Empress expressed their high satisfaction at the Hotel and other arrangements which had been made for their comfort. They also expressed themselves as greatly delighted with everything they had seen, the courtesies they had received from all they had come in contact with. They will proceed from Chester to Bangor, returning again to the former city, en route to Scotland.—*Birmingham Morning News.*

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

The name of the intended Knights Templar Encampment to be held at Newport has been altered from the "Beaufort" to the "Gwent" and the warrant will be at once issued. The first E. C. will be Colonel Lyne, R.W. P.G.M.; 1st Captain, Bro. Henry Martyn Kennard of Caumlin Hall,; and the Second Captain Bro. Henry Hellyer, P.G.J.W. The Masonic Hall in Dock Street, is now undergoing thorough repair, and will be decorated and painted in first class style by Bro. Diment, of Bristol, consequently no meetings of any kind can possibly take place there until the first week in October. "Guent" is we believe, welsh for "Monmouthshire."

A Provincial Grand Lodge of Mark Masters for the Province of York will be held at the Masonic Hall, St. John's Place, Halifax, on Wednesday, August 2nd, 1871. The arrangements will be made by the Fearnley Lodge, No. 58.

We have been requested the state that the appointment of Bros. G. Lambert and the Rev. W. Church to the offices respectively as "G. Treas." and "G.S.D." in the so-called "Ancient and Honourable Royal Ark Mariners." Both these brethren are Past G. Officers of the Grand Mark Lodge, and as such, repudiate any connection with the former unrecognised degree, and state that the appointments were made without their knowledge or sanction.

The negotiations between the "Grand Mark Lodge" and the "Grand Lodge of Royal Ark Mariners" have been finally broken off, it being found impossible to recognise the position claimed by the latter self-styled grand body. In future the Degree of Royal Ark Mariner will be worked by Mark Lodges under the jurisdiction of this Grand Lodge.

### Craft Masonry.

#### ENGLISH CONSTITUTION.

#### METROPOLITAN.

BEADON LODGE (No. 619).—The brethren of this Lodge held their regular meeting at the Greyhound Hotel, Dulwich. Bro. S. Wells, W.M., presided, supported by Bros. E. Seaman, P.M., as S.W.; Captain G. A. Smith, J.W.; C. A. Potter, P.M., Treasurer; A. P. Leonard, P.M., Secretary; W. Seaman, S.D.; W. H. Green, J.D.; H. J. Leeuw, Steward; W. Rondon, I.G.; J. W. Avery, P.M.; T. Quelch, P.M.; and H. Massey, P.M. Two gentlemen were initiated. The ballot for the election of officers for the ensuing year was then taken. The S.W. having lately resigned, the choice of the brethren fell unanimously in favour of Bro. Captain Smith, Junior Warden, as W.M. elect, and on Bro. C. A. Potter, P.M., as Treasurer; the Tyler was also unanimously re-elected. A Past Master's Jewel was unanimously voted to the retiring W.M. After the Lodge

was closed, the brethren sat down to an excellent repast. The W.M., in replying to the toast of his health, claimed the sympathy of his brethren in regard to his unhappy position in having been prevented by the force of circumstances from ever having had the slightest opportunity of evincing his fitness and capacity for the important office to which he had been appointed until the sad hour had arrived which compelled him to leave it. The W.M. elect, in replying to a similar toast, thanked his brethren for the honour done him. Bro. W. R. Oliver, W.M. 330, and several members of the Mount Lebanon, Faith and Old Concord Lodges, were also present.

LEBANON LODGE (No. 1,326).—The installation meeting of this Lodge, was held on the 15th inst. at the Red Lion, Hampton. Bro. S. Wickens was installed W.M., and appointed and invested the following Brethren as his officers:—R. M. Bowman, S.W.; D. D. Beck, J.W.; John Thos. Moss, P.M., Treasurer; F. Walters, Secretary; J. F. Woodley, S.D.; W. Hammond, P.M., S.D.; John Thomas, I.G.; H. A. Dubois, D.C.; H. Potter, P.M., W.S.; and J. Bavin, P.M., Tyler. Bros. R. Wentworth Little, P.M.; E. Hopwood, P.M.; W. H. Scott, E. Fleet, and J. C. Sinclair, were also present. The list of visitors included the names of Bros. Col. Burdett, Prov. G.M. Middlesex; George Kenning, Prov. G.D. Middlesex, W.M. 192; C. Horsley 33, F. Holmes 169, E. H. Sparks 194, W. D. Garrod 511, H. E. Trotter 1,044, and A. Beresford 155. Bros. E. Hopwood, P.M. 141, and E. Gilbert 834, were elected joining members; and a P.M. Jewel, of the value of fifteen guineas, was presented to the first P.M. of the Lodge, Bro. John Thomas Moss.

SPHINX LODGE (No. 1329).—This lodge met on the 15th inst., at the Stirling Castle Tavern, Camberwell. The W.M. Bro. E. Clark, Prov. S.G.W. Middlesex, presided, and was supported by his officers, as follows:—Bros. Major H. W. Palmer, S.W.; E. J. Bailey, J.W.; F. C. Reynolds, Treasurer; H. Allman, Secretary; S. Saunders, J.D.; Bracher, W.S.; and J. H. Volckins, I.G. The lodge having been opened, the minutes of the previous meeting were read and confirmed, Bro. E. Quartermain was passed, and Mr. C. A. Reed and the Rev. G. W. Weldon, M.A., were initiated. The brethren then proceeded to elect W.M., Treasurer, and Tyler for the year commencing in October next. Bro. Major Palmer was unanimously elected W.M. for the ensuing year, and the Treasurer and Tyler were re-elected. After the lodge closed, the brethren sat down to an elegant cold collation, after which the usual toasts were given and responded to. Bro. J. Mason, P.M. 143 and P.G.S.B. responded on behalf of the visitors, and the two newly initiated brethren, severally, in very appropriate language, expressed their grateful feelings on being admitted to a participation of the mysteries and privileges of the ancient order. The Tyler's toast closed the proceedings.

### PROVINCIAL.

#### BERKS AND BUCKS.

MAIDENHEAD.—*St. John's Lodge* (No. 795).—The brethren of this lodge met at the Orkney Arms, Taplow, on Tuesday, the 11th inst. Bro. W. Worrell, W.M., occupied the chair, supported by Bros. L. H. Isaacs, P.M., as S.W.; E. Lewis, P.M. No. 11, as J.W.; H. H. Hodges, P.M., Sec.; C. Gammon, I.P.M., Treas.; R. Turner, S.D.; C. Moule, jun., J.D.; and P.M.'s W. Watson and R. Foulger. The Lodge was opened and the minutes of the former meeting were read and confirmed. Bro. C. Moule, was raised to the sublime degree of a Master Mason, the work being admirably performed by the W.M. A motion was then made in reference to the usual summer banquet, where the ladies were to be invited, and was referred to a committee, consisting of the W.M. and the officers of the Lodge. The Lodge was then closed, and the brethren adjourned to the banquet, provided by Bro. Skindle. On the removal of the cloth, the W.M. proposed the usual loyal and Masonic toasts. The toast of the W.M. was proposed by Bro. C. Gammon, I.P.M., who referred to the excellent manner in which the W.M. had performed the duties of the chair. The W.M. suitably replied, and said he was pleased

to have deserved the encomiums passed on him by his worthy friend and brother; he hoped he had deserved them, and he trusted it was to the satisfaction of the brethren. The W.M., in proposing the toast of the Past Masters, coupled with it the name of the I.P.M., Bro. C. Gammon, and observed that during the time that brother had been connected with the Lodge he had only been absent twice. Bro. E. Lewis, P.M., No. 11, responded to the toast of the visitors. Bro. L. H. Isaacs, P.M., responded for the officers. The Tyler's toast brought the proceedings to a close.

#### ESSEX.

MALDON.—*Lodge of St. Peter*, (No. 1024).—The annual Festival of this Lodge was held at Maldon (Thursday) July, 20th. The brethren assembled at the Masonic Hall, High Street, at two o'clock, and the usual preliminaries having been gone through, Mr. Abraham Francis, farmer, of Goldhanger, was duly initiated a member of the craft. Bro. T. C. Wigg, the W.M. Elect, was then installed, the ceremony being impressively performed by Bro. F. G. Green, P.M. The W.M. then proceeded to invest his officers for the ensuing year, as follows: Bros. J. J. Hawkins, S.W.; J. Quilhampton, J.W.; W. Humpherys, Treasurer; F. G. Green, Secretary; J. F. Kemp, S.D.; R. G. Coombe, J.D.; I. Ratcliff, I.G.; and G. Huxtable, Tyler. The business of the Lodge being over, the brethren adjourned to the Blue Boar Hotel, where a sumptuous banquet was excellently served by Bro. W. Hickford, the host. The usual loyal and Masonic toasts followed, and much regret was expressed that several counter attractions, coupled with the fact of the Prov. G. Lodge having been so recently held in Maldon, combined to prevent the attendance of many brethren either in Lodge or at the festive board. The following were present:—Bros. T. C. Wigg, W.M.; J. J. Hawkins, S.W.; W. Humpherys, P.M., Treasurer, F. G. Green, P.M., Secretary; J. F. Kemp, S.D.; S. C. Bastow, T. C. Wigg, G. Aldham, R. J. Francis, A. Francis, Moffatt, and G. Huxtable, 1024. Visitors—Bros. T. J. Ralling, Secy., and W. S. Sprent, D.C., 51; Jas. Nicholls, S. W. 276; W. Calthorpe, W.M. and T. Eustace, J.W., 697.

ROCHFORD.—*Lodge of True Friendship* (No. 160).—The 24th ult. (being St. John's Day), in accordance with ancient usage the annual festival of this Lodge was held at Rochford, when Bro. John Wright Carr, the Prov. Grand Secretary, was duly installed as W.M., Bro. William Pissey, P.M. 160, P. Prov. G.J.W., acting officially as Installation Master. There was a good attendance of brethren from the neighbourhood; letters expressive of regret at unavoidable absence were received from the R.W. the Provincial Grand Master, Bro. Robert John Bagshaw; from the Deputy Prov. G. M., Bro. Andrew Meggy; from the Grand Treasurer of the Province, Bro. Joseph Burton, and from other distinguished Masons. The officers appointed were as follows:—Bros. John Wright Carr, Prov. G. Sec., 160, 276, 1,343, W.M.; Edward Udd, S.W.; Albert Luckin, J.W.; Thomas King, S.D.; ReJrt Groutt, Prov. G. Snp. of Works J.D.; Henry Wood, P. Prov. G.O., P.M., Treas; George Burgess, P. Prov. G.J.D., Sec; William Moore, I.G.; A. S. Isherwood and Robert Brown, Stewards; J. Allen, Tyler. About five o'clock most of the brethren sat down at the Old Ship Inn to an excellent banquet, provided by Bro. H. D. Brown.

#### SOMERSETSHIRE.

##### PROVINCIAL GRAND LODGE.

The annual meeting of the Grand Lodge of this Province for the appointment of Provincial Grand Officers and other business, was held at Crewkerne on Tuesday, 22nd inst., and was attended by a large and distinguished body of the brethren. The reception given to the Provincial Grand Lodge by the members of the local lodge "Parrett and Axe," 814, was gratifying and creditable in the extreme.

The R.W. the Provincial Grand Master, the Earl Carnarvon, was fully expected to have been present to preside; but almost at the last moment a telegram was received to the effect that his lordship was unable to come, owing to the lateness of the debate in the House of Lords on the previous evening. This was a disappointment, as his lordship, who is Deputy Grand Master of England, is very highly esteemed and admired among Masons; and those especially who did not attend the recent ceremonies at Weston-super-Mare were counting with much pleasure upon the opportunity of meeting him.

However, the V.W. Deputy Provincial Grand Master, Bro. Capt Henry Bridges of Bridgwater—upon whom devolved the duty of conducting the proceedings—presided with his well known efficiency. The Provincial Grand Lodge was held at the Town Hall, which had been prepared as an excellent lodge room befitting the occasion, although it was hardly commodious enough for the very numerous attendance of the brethren numbering about 120.

Yeovil, Ilchester, and other neighbouring lodges mustered in strong force, and Bath, Wells, Glastonbury, and the more distant districts were well represented. Only two lodges out of the whole province failed to answer the roll-call of Prov. Grand Secretary. There were a few visitors from Dorset, Devon, and Wilts.

The lodge room and its approaches were beautified with groups of very fine plants in bloom, ferns, &c., lent from Mr. Scott's nurseries, and the appointments generally were very tasteful and satisfactory.

Grand lodge having been opened in due form, the Deputy Provincial Grand Master invested the Provincial Grand Officers for the ensuing year as follows:—

Bro. J. W. Shum, P.M. 53	...	...	Prov. G. S.W.
" H. Strawson, W.M. 814	...	...	Prov. G. J.W.
" Rev. R. H. Bigsby, 1222	...	...	Prov. G. Chap.
" Rev. E. W. Gordon, 53	...	...	Prov. G. Chap.
" E. Turner Payne, P.M. 53	...	...	Prov. G. Treas.
" Capt. R. P. Floyd, W.M. 41	...	...	Prov. G. Reg.
" R. G. Else, P.M. 291	...	...	Prov. G. Sec., P. Prov. G.S.W.
" J. H. Farley, W.M. 329	...	...	Prov. G. S.D.
" W. Thompson, W.M. 976	...	...	Prov. G. J.D.
" J. H. Smith, W.M. 261	...	...	Prov. G. Sup of Wks.
" Mitchell, P.M. 41	...	...	Prov. G. Dir. of Cers.
" J. Hurd, W.M. 1199	...	...	Asst. Prov. G. Dir. of Ceres.
" Colonel Gywon, 53	...	...	Prov. G. S.B.
" Dr. Sweet, 1222	...	...	Prov. G. Org.
" J. B. Soper, W.M. 135	...	...	Prov. G. Purst.
" E. L. Hill, W.M., 906	...	...	Asst. Prov. G. Purst.
" L. H. Ricketts, 1199	...	...	Prov. G. Steward.
" Captain Phayre, 53	...	...	Prov. G. "
" S. Bragg, J.W. 1197	...	...	Prov. G. "
" B. Cox, 1222	...	...	Prov. G. "

This bestowal of Masonic honours was performed, as usual, amid hearty applause, which was enthusiastically prolonged in favour of Bros. Turner Payne (Bath), and R. G. Else (Bridgwater), the Prov. G. Treasurer and Secretary. Bro. Payne has held his present office for a number of years, and is noted for bringing forward a good financial statement to the brethren every year. The distinctions conferred on Bro. Strawson, W.M., of Crewkerne, and Bro. Farley, W.M., of Yeovil Lodge, were also hailed with much satisfaction by the local brethren. The routine business of Provincial Grand Lodge was transacted, and a donation of five guineas was voted to the funds of the Crewkerne Hospital. Amongst the brethren present in lodge, besides those who have been named as appointed to offices in Provincial Grand Lodge, were: Bros. the Rev. R. J. F. Thomas, P.M. 329, Past G. Chaplain of England; W. B. Butler, P. Prov. J.G.W.; F. R. Prideaux, P. Prov. G. Sec.; F. Vizard, P.M. 1222, P. Prov. G.S.W.; W. F. Galpin, P. Prov. G.D.C.; E. T. Inskip, P. Prov. G.S.B.; W. C. Brannan, P. Prov. G.O.; J. Vincent, P. Prov. G.S.; G. Parfitt, P.M. 976; W. Thompson, W.M. Royal Clarence; E. L. Hill, W.M. 906; J. H. Macfarlane, W.M. 1296; J. Budge, P.M. 814, P. Prov. J.G.D.; J. R. Ford, W.M. 53, P. Prov. G.R.; J. Knott, P.M. 1197; T. W. Molton, P. Prov. G.A.D.C.; W. D. Balfour, 49, Scotland; M. C. J. Harris, P.M. 814; J. B. Ireland, P.M. 814; J. Baker, P.M. 135; S. Jones, P.M. 112, P. Prov. G.S. Devon; J. Murlis, P. Prov. G.J.W.; W. Sharpe, W.M. 1197; E. White, P. Prov. G.S.W.; Dr. F. H. Woodforde, P. Prov. G.S.W.; S. G. Mitchell, P.M. 335, P. Prov. G.J.D. Wilts; Rev. George Thompson, W.M. 1168; W. Reed, P.M. 261; S. Toms, P.M. 706; C. Dyke, W.M. 665; L. H. Ruegg, P. Prov. G.S.W., and P. Prov. G.S.D. Dorset; W. S. Gillard, P.M. 1168, P. Prov. G.D. Dorset; B. Atwell, P.M. 976; E. W. Bridge, P.M. 814, P. Prov. G.D.C.; C. Yescombe, P. Prov. G.S. Dorset; F. Cox, P. Prov. G.S.W.; C. F. Gibbs, P.M. 1197; J. H. Ryall, P.M. 329; S. Cross, P.M. 329; H. Ray-

mond, P.M. 329; G. Rugg, S.D. 814; J. W. Lye, J.D. 814, &c.

The lodge having been closed, the members adjourned from labour to refreshment. A truly sumptuous banquet awaited them in the large room of the George Hotel, and about a hundred brethren sat down to it, under the presidency of the V.W.D. Prov. G.M.; the Prov. G. Wardens occupying the vice-chairs. The viands, fruits, and wines were equally choice and delicate; the banqueting room was handsomely decorated; and the guests warmly praised the Crewkerne brethren and Host Marsh for the elegance and liberality of the provision made for their entertainment.

After grace by the Prov. G. Chaplain, the V.W. Chairman proceeded with the toast-list, which was gone through with spirit and harmony.

"The Queen and the Craft" was followed by "The M.W.G.M. of England, the Marquis of Ripon," and "H.R.H. the Prince of Wales, K.G., Past G.M. of England."

These having been enthusiastically toasted, the health was drunk of the R.W.D.G.M. and the rest of the Grand Officers, coupled with the name of Bro. the Rev. R. J. F. Thomas, (vicar of Yeovil), who responded.

The Earl of Carnarvon was then toasted in full style and honour as Prov. G.M., and Bro. Ruegg proposed the health of the D. Prov. G.M. Captain Bridges and the rest of the Provincial Officers. Captain Bridges' name was of course enthusiastically received, and he duly acknowledged the compliment.

Bro. Shum also responded as the Prov. S.G.W. of the province.

Bro. Payne proposed "The Masonic Charities," and the other toasts were "The Visiting Brethren," "Parrett and Axe Lodge," "Masters and Wardens of the Province," and "The Tyler's toast."

An exceedingly pleasant evening was spent, and the visit of Provincial Grand Lodge to Crewkerne was unanimously decided to have been a great success.

#### SOUTH WALES, EAST DIVISION.

CARDIFF.—*Glamorgan Lodge* (No. 35).—On Monday, 19th inst., the Installation of Bro. S. Cooper, as Worshipful Master of the Glamorgan Lodge, took place at the Masonic Hall, St. Mary Street, Cardiff. There was a good gathering of brethren of the Lodge, and a fair sprinkling of members of the Bute Lodge. The ceremony of installation was ably performed by the Immediate P. Master, Bro. Robinson, who was efficiently supported by the different officers of the Lodge. In the evening there was a grand banquet at the Royal Hotel, at which the brethren sat down. The muster on the occasion was very good, and showed the esteem with which the new W.M. is held in his Lodge. The evening was spent in speeches and toasts appropriate to the occasion, interspersed with glees, songs, &c., which were most artistically rendered by Bros. Atkins, Fisher, Harman, D. Thomas, Hill, T. Lloyd Williams, and John Williams.

#### INDIA.

##### BOMBAY.

MAZAGON.—*Star of India Lodge* (No. 1062).—The annual meeting of this Lodge was held at the Freemasons' Hall, Mazagon, on the 5th April. Present: Bros. F. D. Parker, W.M.; Alfred Swift, P.M.; J. Hulseborg, P.M.; H. H. G. Tippet, S.W.; H. I. P. Thompson, J.W. (W.M. elect); R. G. Walton, Sec.; C. Herring, Dir. of Cers.; W. L. Woream, Organist; H. M. Collins, S.D.; A. Moorehouse, J.D.; H. W. Williams, I.G.; J. W. Seager, Tyler.—Members: W. Bro. Alfred King; Bros. Percy Preston, J. C. V. Johnson, E. Hewitt, S. C. Woods, E. L. Hawkins. Visitors: W. Bros. Colonel L. W. Penn, E. Tyrrell Leith, A. Mackenzie, Alfred Edginton; Bros. S. Barlow, A. Steinacker, J. R. K. Johnson, W. R. Buckham, Rustomjee Cowasjee, J. J. Winton, O. Goyajee, J. Thomas, C. Rowe, C. A. Winter, G. W. R. Malins, Dr. Sydney Smith, J. W. Warter, F. W. Sedgwick. The Lodge having been properly tyled, was opened in the first degree. After the dispensation of the R. W. District Grand Master had been read, together with the summons and minutes of the last meeting, which were confirmed, the R.W. District Grand Master and his officers were announced. On entering the Lodge the R. W. District Grand Master took

the chair and asked the members present if they had any complaints which they desired to bring to his notice. No complaints being forthcoming, he congratulated the lodge on the harmony which prevailed amongst its members. He then returned the hiram to the W.M., and resumed his seat to the right of the W.M. The ballot was then taken for a Treasurer for the ensuing year, when Bro. C. C. Herring was unanimously elected. The Lodge next passed to the second and then raised to the third degree; after which Bro. H. I. P. Thomas, the W.M. elect, was called to the Pedestal by the District Grand Master (who had previously resumed the chair) and was examined as to his tenets. The Lodge was then cleared of all below the rank of Installed Masters, and H. I. P. Thomson was duly installed into the Eastern Chair. The brethren were then re-admitted and asked to salute their new W.M., W. Bro. H. I. P. Thomson, who then invested his officers of the ensuing twelve months as follows:—Bros. H. H. G. Tippet, S.W.; H. M. Collins, J.W.; C. C. Herring, Treas.; H. W. Williams, Sec.; A. Moorehouse, S.D.; E. Hewett, J.D.; W. R. Buckham, Dir. of Cers.; W. L. Woream, Org.; P. Preston, I.G.; J. W. Seager, Tyler. W. Bro. H. I. P. Thompson proposed, and W. Bro. F. D. Parker seconded, a vote of thanks to the R.W. District Grand Master, for kindly presiding over the Lodge, and working the installation ceremony, which was carried by acclamation. The R.W. the District Grand Master then replied in suitable terms, assuring the brethren of the pleasure he had felt, in visiting them and performing the work of installation. A vote of thanks was also recorded in the minute book of the Lodge to W. Bro. F. D. Parker, the Immediate Past Master of the Lodge, for the efficient manner in which he worked it during the year he held office. There being no other work before the Lodge, it was closed in peace and harmony.

MAZAGON.—*Lodge Truth* (No. 944).—The regular meeting of this Lodge was held at the Freemasons' Hall, on the 1st May, when there were present: W. Bros. A. Mackenzie, W.M.; W. H. Hussey, I. P. M.; Captain J. Dixon, P.M.; E. C. Mitchell, P.M.; Bros. R. G. Walton, S.W.; H. W. Barrow, J.W.; G. W. R. Malins, Secretary and Treasurer; J. Wynn, as S.D.; C. Rowe, J.D.; Paulo Belleli, I.G.; J. W. Seager, Tyler. Members: Bros. Robson, Madden, Weekes, &c. Visitors: Bros. Harris, Martinant, Hopwell, Thompson, &c. The Lodge was opened in the 1st degree, and the minutes of the last meeting were read and confirmed. The ballot was then taken for Mr. Joshua Humphreys, Chief Engineer's Office, Munmar, which having proved clear, the candidate was admitted properly prepared and solemnly initiated into the mysteries of our Order. A discussion took place regarding the advisability of dispensing with the Charity fund of the Lodge and having one general fund; and should any relief be asked for, the same should be given from the general fund. Bro. G. W. R. Malins brought the proposition forward in a very neat, able, eloquent, and pathetic speech, stating to the brethren that some time back Lodge Truth was some 400 odd Rupees Dr., while the Charity fund showed over 500 Rupees, exclusive of Hall debentures, and a Lodge such as Truth, could not flourish while it devoted such a large percentage to the Charity fund; also that whatever appeals came before them they were very liberally responded to, but that no one connected with the Lodge ever required relief. The proposition having been seconded, it was ordered to be put on the summons for the next meeting. The Secretary having read letters from Bro. Buchan requesting to be placed on the absent list, he being about to leave Bombay; from Bro. E. Barnett, resigning the Lodge on account of leaving the Presidency; from Bro. P. Ryan, thanking the brethren for the kindness and consideration shown him in having so punctually attended the emergency meetings for the purpose of passing and raising him. Before closing the Lodge the W.M. informed the brethren that he regretted to inform them that the present meeting would be the last he would preside at, inasmuch as he was about to leave for England, and had he (the W.M.) known this sooner, he would not have accepted the Eastern Chair; but as he was in office, he would assure the brethren that during his absence from Bombay he would often think of them, as Lodge Truth (though not his mother Lodge) had always been his pride, and in handing back the hiram to W. Bro. Hussey, he felt sure he was placing it in good hands. The worthy W.M. concluded by wishing them "good bye," with a hope that the G.A.O.T.U. would enable him to unite with them again. One brother was proposed as

a joining member and one candidate for initiation. There being no further work before the Lodge, it was closed in peace and love.

#### POONA.

*Lodge Orion of the West* (No. 415).—A regular meeting of this Lodge was held on the 12th May. Present: W. Bro. B. H. Matthew, P.M., as W.M.; Bros. Kirkwood, as S.W.; Jones, J.W.; W. H. Wakeham, Sec.; Dunk, S.D.; Poke, as J.D.; C. Murphy, as Org.; Fell, as I.G.; and Powell, as Tyler. The lodge was opened in due and ancient form, and the minutes of the previous meeting were read and confirmed. Bro. Turner was called to the pedestal and examined as to his proficiency in the 1st degree which having proved very satisfactory, he was entrusted and passed out. The Lodge was then opened in the 2nd degree. Bro. Turner, being properly prepared, was admitted and passed to the F.C. degree. One brother was proposed as a joining member.

#### ROYAL ARCH.

##### METROPOLITAN.

**BRITANNIC CHAPTER** (No. 33).—The regular Meeting of this Chapter was held at the Freemasons' Hall, on Friday 14th inst. There were present E. Comps. Bro. Strapp, M.E.Z.; Jas. Glegg, H.; Jas. Glaisher, J.; Magnus Ohren, Scribe E.; Marris Wilson, N.; L. Crombie, P.Z. and Treas.; A. G. Church and F. D. Bannister. The visitors present were Bros. Constantine Burke, 29, the newly appointed District Grand Master for Jamaica, under the Scottish Constitution. Jas. Robins, 152; Henry Bridges, 261; Samsom Pierce, 2. The business included the Election of Principals and Officers, which resulted as follows: Jas. Glegg, M.E.Z.; Jas. Glaisher, H.; Magnus Ohren, J.; Marris Wilson, E.; W. E. Conston, N.; A. G. Church, P.S.; Chas. W. Turner, John B. Padden, Asst Sojs. The Audit Report was read and confirmed, showing a balance in hand £39 4s. 1d. Comp. Speight was re-elected Janitor. A P.Z. Jewel was voted to Comp. John Sharp. Bro. G. N. Strawbridge, of the Britannic Lodge, was ballotted for and declared duly elected for exaltation.

The Summer festival of this Chapter was held at the Crystal Palace, on the same day, when Comps. Wm. Smith, C.E., P.Z. of the Chapter, R.J. Fairlie, and several other Companions who were unable to attend the business meeting, were present at the banquet, which was a most agreeable affair.

**STRAWBERRY HILL CHAPTER**, No. 946.—The Regular Convocation of this Chapter was held on 12th inst., at the Grotto Hotel, Cross Deep, Twickenham. — Comps. John Faithful, M.E.Z.; T. McIlwham, H.; George Motion, J.; W. Platt, P.Z.; S. E. Winsland, P.S.; J. Stedwell, P.Z.; W. Sneed, P.Z., &c. The Chapter was opened and the minutes were read and confirmed. The election of the M.E.Z. and officers then took place, and Comp. T. McIlwham was elected M.E.Z.; G. Motion, H.; Winsland, J.; J. Stedwell, Treas.; and Ryley, Janitor. There being no exaltations, the M.E.Z. vacated the chair, and Comp. Arthur Whiley, of the Leighton Buzzard Chapter, was installed into the chair of M.E.Z. by Comp. W. Watson, P.Z., in a very perfect manner. The Chapter was then closed and on account of the death of the late lamented Comp. Bendy, there was no banquet. The companions partook of slight refreshment and separated early.

#### INDIA.

**ZOROASTER CHAPTER** (No. 128, S.C.)—At the meeting of this Chapter on the 23rd April, 1871, M.E. Comps. G. L. F. Connell presided as P.Z.; M. Framroze, P.H.; Fardonjee N. Coyajee, P.J.; Dinshaw D. Mistry, Scribe E.; Noshervanjee Coyajee, Scribe N.; Framjee K. Patuck; 1st Sojourner; Rustomjee H. Mistry, 2nd Sojourner; Sorabjee N. Cooper, 3rd Sojourner; Dhujeebhoy M. Jejeebhoy, Treas.; D. M. Capudia, Inner Janitor; Cowasjee S. Patell, Outer Janitor, Pheroshaw,

M. Jejeebhoy and C. D. Limjee, members; with a great many visitors. After the Chapter was opened, the M.E. the Provincial Grand Superintendent of the Province and his officers were announced, and admitted under the Arch. M.E. Comp. Connell addressed a few words of homage to the Provincial Grand Superintendent, after which all the officers of Chapter Zoroaster vacated their chairs for the Provincial Grand Officers. After the usual addresses, exhortations, and presentations, the elected Officers of Chapter Zoroaster were duly and constitutionally installed and inducted into their respective chairs, the charges were delivered, an eloquent address made by M.E. Comp. M. C. Murzban, and Chapter Zoroaster, No. 128, was declared duly and constitutionally closed. The following companions were elected as office bearers for the ensuing year:—Comps. G. L. F. Connell, P.Z.; M. Framroze, P.H.; F. N. Coyajee, P.J.; Dinshaw D. Mistry, Scribe E.; N. Coyajee, Scribe N.; F. H. Patuck, 1st Soj.; R. H. Mistry, 2nd Soj.; S. N. Cooper, 3rd Soj.; D. M. Jejeebhoy, Treas.; D. M. Capudia, Inner Janitor; and C. S. Patell, Outer Janitor.

#### MARK MASONRY.

##### INDIA.

**POONA.**—*Mallet and Chisel Lodge of Mark Masters.*—The inaugural meeting of this Lodge was held on the 6th April. Present: W. Bros. Captain B. H. Mathew, Prov. G.M.O., as Dep. Prov. Grand Master; T. Cooke, W.M. Elect; Bros. P. Callaghan, J.W. Elect; H. B. Porter, &c. The Lodge was opened in due and ancient form by W. Bro. Mathew, who read a letter from the Provincial Grand Master, authorising him to consecrate the new lodge, under the title of "Mallet and Chisel Lodge of Mark Masters." W. Bro. Mathew then read the petition and temporary warrant granted by the Prov. Grand Master, pending the arrival of the regular warrant from England, and on the brethren signifying their assent to the nomination of Wor. Bro. T. Cooke, as their first Worshipful Master, W. Bro. Mathew vacated the Eastern Chair, and placed W. Bro. Cooke therein. W. Bro. Cooke then proceeded to invest officers for the ensuing year:—Bro. Lieut. James Kirkwood, S.W. (Bro. Kirkwood being unavoidably absent on duty, was installed by proxy). Bros. P. Callaghan, J.W.; Samuel Blake Porter, Master Overseer. The bye-laws were then read and approved, and a copy was ordered to be sent to the Prov. Grand Master for final approval. There being no further business before the lodge it was closed in peace and harmony at 8 p.m.

At a meeting of the Mallet and Chisel Lodge held on the 8th April, the following brethren were present: W. Bro. T. Cooke, W.M.; Captain B. H. Mathew, Prov. G.M.O., as S.W.; Bros. P. Callaghan, J.W.; S. B. Porter, Sen. Overseer; J. Murphy, J.O.; Bumanjee, as I.G. The ballot was taken for Bro. C. Murphy, of Lodge Hiram (S.C.) as a joining member, which proved unanimous. The ballot was also taken for Bros. Geoghagen and Ebden, of Lodge Orion, No. 415, candidates for the degree, which proved unanimous. The Worshipful Master appointed Bro. Murphy, Junior Overseer. Bros. Geoghagen and Ebden, being in attendance, were admitted in due and ancient form, and the degree conferred upon them. There being no further business before the Lodge, it was closed in peace and harmony at 8-30 p.m.

#### ANCIENT AND ACCEPTED RITE.

##### INDIA.

**MAZAGON.**—*Pelican Chapter Rose Croix.*—A meeting of this Chapter was held at the Freemasons' Hall, on the 24th May, 1871, when the following brethren were installed:—Bros. C. A. Winter, James Moon, E. A. Lissignol, G. L. F. Connell, G. L. D'Emden, and E. M. Walton. The following Officers were appointed and invested:—M. Ex. Bro. Colonel L. W. Penn, R.A., C.B., 18°, M.W. Sovereign; Bros. Capt. B. H. Mathew, R.E., 18°, Prelate; Capt. Henry Morland, 30°, 1st General; Alfred Swift, 18°, 2nd General; F. Turner, 18°, G. Marshal; E. Freeborn, 18°, Raphael; W. L. Searle, 18°, Herald; C. A. Winter, 18°, Captain of Guard; C. G. Herring, 18°, Treas.; G. B. Thompson, 18°, Sec.; G. L. F. Connell, 18°, Dir. of Ceres. J. Thomas, 18°, Organist and Steward; J. W. Seager, 18°, Tyler. One candidate was proposed for advancement.



# MASONIC FESTIVITIES.

## SUMMER BANQUET OF THE EUPHRATES LODGE.

Summer Banquets having become so frequently introduced in Masonic assemblies, it would seem almost a necessity for the brethren to have at least one summer treat, when they can meet and entertain their wives and sweethearts, as well as their Masonic friends; that through these meetings, harmony, and friendship among the members are promoted needs scarcely any comment, but another more cogent reason is the presence of the ladies on such occasions. As we all know ladies cannot join the Craft itself, it is obvious that by the presence of the ladies at these festivals, they become acquainted with the various Masonic and other charities with which our Order has ever since its existence been so nobly associated. The members of Euphrates (No. 212), a City Lodge of long standing and great influence, held their summer banquet on Wednesday, the 19th, at the Bald Faced Stag Hotel, Buckhurst Hill, Woodford, the kindly host of which Bro. Henry Lock is their immediate P.M. Bro. J. C. Frank, W.M., presided. The brethren mustered in support of their esteemed and respected Master, and all seemed very highly to appreciate the beautiful and romantic scenery about this spot. The dinner was served at three o'clock in Bro. Lock's usual excellent style, and which met with the approbation of all present; everything, including the wines being of the first quality. Dinner over, the company adjourned for half an hour to the pleasant grounds of the hotel, and on their return an elegant dessert was served, which met with universal approbation, the table being ornamented with a profusion of elegant bouquets and beautiful flowers in most tasteful style. The usual loyal and Masonic toasts were given and heartily responded to, being interspersed with some excellent songs, after which the majority of the company finished a delightful day by engaging in the healthful pastime of dancing, till the clock striking ten warned them that it was time to depart. In the unavoidable absence of the S.W., the vice-chair was most ably filled by Bro. Thomas Hammond, the much esteemed J.W., many compliments being paid to him by all who witnessed his zeal and energy in looking after the comforts of those in the west, and also for his ability displayed in assisting in the multifarious arrangements for the festivity.

## THE ANNUAL FESTIVAL OF THE DOMATIC LODGE, (No. 177.)

Never, since the annual summer gatherings, or summer Festivals, as they are termed, were commenced in the Domatic Lodge, has there been such a successful and happy gathering as that which took place on Thursday, the 20th inst., under the presidency of Bro. J. Walford, the present W. Master of the Lodge. Upon that Brother had devolved nearly all the trouble of bringing about so happy a result, and as he remarked in one of his speeches, it was no easy matter to please the whole of the brethren of one of the largest, if not the largest Lodge in England. Starting by 4-horse omnibuses, provided by the London General Omnibus Co., from Anderton's Hotel, Fleet Street, (the meeting place of the Lodge), at 11 o'clock, they proceeded to the King's Head, Chigwell, kept by Bro. Basham, and as the day was beautiful and fine, and every one in capital spirits an enjoyable ride was made the most of. Several of the brethren accompanied the party in their own private traps.

The following is a list of those present:—Past Masters, Bros. Foulger, Frederick Smith, William Carpenter, Henry Elwes (late Secretary), Michael Haydon, Harry Potter, and Bro. Baker (one of the oldest P.M.'s). Officers, Bros. J. Walford, W.M.; Ferguson, S.W.; Tims, J.W.; Everett, J.D.; Amos Treadwell, I.G. Visitors, Bros. James Boyd, Assist. Grand Purs.; R. Motion, P. Prov. G.W., Essex; Major Finney, 255; Stevens, 19; Hedington (Great Eastern Railway); Theodore Foulger, P.M., Confidence Lodge; Dr. Walter Woodman, J.W. Royal Standard Lodge; Charles Woodman, Etonian; James Everson, 511; and Aston, Temple Lodge. Members, Bros. Crane, R. Ford, Giles, B. Cook, Heath, Ford, Fountain, Sullivan, Arnold, Chudleigh, Accason, Hancock, Wm. Wigmore, Goodfellow, Bontright, E. B. Clark, Nasielski, Ralph, Willing, Chas. E. Thompson, and others.

After a delightful journey the brethren arrived at their destination about one o'clock, when luncheon was partaken of, and between that time and the dinner hour the lovely gardens attached to Bro. Basham's were visited, and greatly admired by

some of the brethren, whilst others engaged in various out-door games, or passed the time very pleasantly by strolling in the fields and romantic walks, and by admiring the scenery.

A dinner, which consisted of every delicacy in season, capital wines and dessert, was then partaken of, and the way in which it was served called forth the highest encomiums upon the host and hostess, for nothing in fact could have been better. When the cloth was removed,

Bro. Foulger said he would not occupy their time with long toasts, but there were a few it was usual and proper to give. He was glad to find that Her Majesty, feeling her presence would revive trade, had lately come more amongst them; he had, therefore, great pleasure in proposing her health.

The health of the M.W.G.M. of Masons, the Marquis of Ripon, was the next toast. His lordship had discharged the important duties imposed upon him with faithfulness. He was sure they would all agree he had deserved the title—that of Marquis—which had recently been conferred upon him.

This and the preceeding toasts were enthusiastically received. The W.M. then proposed "The Earl of Carnarvon, D.G.M., H.R.H. the Prince of Wales, and the rest of the Grand Officers, past and present," coupled with the name of Bro. James Boyd. They were fortunate in having two Grand Officers, members of the Domatic Lodge; and after alluding to the able manner in which the Grand Officers had discharged their duties, he concluded by proposing their health.

Bro. James Boyd, Assist. G. Purs., in responding, said he agreed with the Master that short speeches ought to be the order of the day. He had experienced a great deal of pleasure in being present that day, and thanked them all in the name of the Grand Officers, and in his own. He regretted he was not a member of their lodge, for he had been associated with it as a constant visitor, for about 20 years.

Bro. Foulger proposed the health of "The W.M., Bro. Walford" and he said the duty of doing so was an exceedingly pleasing one. He asked them to drink it in bumpers, for he had exerted himself very much to make the Festival what it was, and was sure they would all say it had turned out to be, viz.,—a success. In the person of their W.M., he felt they had a good Master, and one who studied their interests in every possible way, and who also studied Masonry.

The toast was well received.

The W.M. said they would pardon him if he were not able to express himself in a sufficiently thankful way for the honour they had been pleased to do him. If they would believe him, it was no small matter to be the W.M. of the Domatic Lodge, and although he might not always have been able to give satisfaction, to every one of the 80 or 90 persons who sat down to dinner at lodge, yet he hoped he had been able to do so that day. He was rather sorry the Mastership of the lodge was of so short duration, for if it were like some appointments, for three or four years, he would better learn how to please them and suit everybody before he retired from office. He was glad to be able to say that he believed his name was cordially and kindly remembered. After some other appropriate remarks, he concluded by proposing the "Past Masters."

Bro. W. Carpenter replied in a happy speech, and said, after being 30 years a Past Master, he was very glad indeed to come again amongst them.

To "The Visitors," Bros. Motion, and Major Finney responded. The other toasts were the "Officers and Stewards," the "Ladies," and "The Press."

To the latter, the representative of "The Freemasons' Magazine" responded, and a most delightful day was brought to a close, and the brethren returned to town.

NO WONDER.—Mr. Snee, in a recent report to the Gresham Assurance Company, on the causes of death in 1,000 cases where claims had been made on the society, expresses his belief that diseases of the digestive organs greatly exceed in England the relative number found in other countries. This can scarcely be a matter of wonder when we reflect how utterly void we are of care or curiosity on the subject, and that our rulers are even more oblivious than ourselves. In fact, the duty of an Englishman of the 19th century is to fill his stomach—with what, it does not matter—and we are often inclined, under the circumstances, to envy the inhabitants of Skitzland, who, when dinner time came, handed their empty stomachs to the waiter, and received them again full.—*Food Journal*.

### Obituary.

#### BRO. D. M. WALKER.

Bro. D. M. Walker, P. Prov. Senior Grand Warden, of Gloucestershire, and the oldest Freemason in the province, was interred in the Hempstead Churchyard, on Wednesday, 12th instant.

He was for many years the proprietor and publisher of the Gloucester Journal (having succeeded in the proprietorship, Mr. Robert Rairkes, the founder of Sunday schools,) and was styled the "Father of the English Press."

The Freemasons of his Province paid respect to his memory by attending the funeral in considerable numbers.

The funeral cortège left the "Journal" Office shortly after eleven o'clock, and on reaching the Corn Exchange was joined by the Mayor and Corporation the City Sheriff and other civic authorities, the City Magistrates, the Charity Trustees, a body of the Freemasons, and many of the principal citizens. The procession then proceeded onward down the Southgate Street, in the following order:—

The Blue Coat Boys.

City Magistrates and Sheriffs.

Mayor, Sheriff, and Corporation.

City Trustees.

Freemasons.

Citizens.

Workmen of Deceased.

Four mourning Coaches, containing Relatives and Friends of the Deceased.

Everywhere in the town there were indications of deep public sympathy and respect; every shop in the principal streets was partially closed, and in some they were wholly so; blinds were drawn down, flags on the public buildings and at the merchants' offices at the docks were raised half-mast high, and the large number of people who had gathered in the streets to witness the procession, testified by their respectful and subdued demeanour the high regard in which the deceased gentleman was held by all classes of his fellow-citizens. On reaching the southern limit of the city, the Corporation, Charity Trustees, and Magistrates, with the citizens and Blue Coat Boys, drew up on either side of the roadway, and waited uncovered, whilst the cortège passed. Having paid this last testimony of esteem to Bro. Walker, they returned to the city. A large number of Freemasons retained their position in the procession, and attended the body to the grave. Hempstead Church was reached shortly before twelve o'clock, amid a shower of rain, which, however, fortunately, was not of long duration. The remains of the deceased, borne by printers in his employ, having been deposited in the church, where a large congregation assembled, the first part of the funeral service was proceeded with by the Rev. — Johnson, the curate in charge. The body was then conveyed to the vault in the churchyard, where the remainder of the service was read, and was lowered in its final position amid every indication of the deepest sorrow on the part of the many person present. The coffin, which was of polished oak, bore an inscription to the effect that deceased died on the 7th of July, at the age of 79

years. On the top of the coffin had been arranged various Masonic symbols in flowers, one of which was sent by Mrs. Price, of Tibberton Court, namely the *csux ansata* or cross, surmounted by a circle composed of acacia leaves and lilies, the leaves being symbolical of hope in darkness, and the lily of life, the whole being indicative of eternal life. The brother Freemasons of the deceased furnished a pentalpha of poppies and lilies, and a double triangle of the same flowers, all most tastefully arranged. The Brethren present wore a bouquet of acacia and white-flower, which they dropped into the vault after the burial service. The deceased's brethren, who thus paid him a last mark of their esteem, as one of the oldest members of the Provincial Grand Lodge, were out of costume, but wore, as distinctive of the Fraternity, white neckties and gloves, the latter to remind Masons that without a pure heart and clean hands "no one can stand in the holy place."

Lord Sherborne, the head of the Craft in the Province of Gloucestershire, in a letter to his deputy, Bro. G. F. Newmarch, of Cirencester, expressed his "sorrow to hear of the death of Bro. Walker," and speaks of him as "one of the last survivors of the old Provincial Grand Lodge." Bro. Newmarch says of Bro. Walker, that "he was a very old acquaintance of mine and of my father before me. I should be pleased to see every respect paid to his memory."

The Royal Agricultural Show at Wolverhampton, and the midsummer holidays, kept a great number of Masons from being present at the funeral from Cheltenham and other places. The Deputy Provincial Grand Master of Herefordshire, Bro. H. R. Luckes, expressed his regret that a business engagement at Monmouth prevented his being at the funeral of Bro. Walker, "one for whom I had the greatest respect," and suggested that as the brethren would attend the funeral out of clothing, they should do as was done at the burial of the Venerable Archdeacon Friar, 'carry and drop into the grave a small sprig of acacia. The acacia of Freemasonry is the 'Minosa Nilotica,' of Linnaeus. Much of the Masonic history of the plant is incommunicable, but it is intended to remind us of the 'immortality of the soul.'

Bro. Walker's public services extended over nearly half a century. He was elected a member of the Town Council on the 24th of November, 1828. In 1822 he served the office of Sheriff, in conjunction with John Cooke, Esq., and again in 1824, with William Mutlow, Esq.. In 1830 he was chosen Mayor. A similar honour was conferred upon him in 1839, and again in 1847; and on the death of Mr. William Washbourne, Bro. Walker was chosen to discharge the Mayoral duties till the expiration of the official term. The position of Alderman he may be said to have occupied continuously from 1829 to 1856, a period of twenty-eight years, seventeen of which were under the old and eleven under the new Corporation. In May, 1857, a very valuable testimonial was presented to Bro. Walker, at a public banquet, held at the then King's Head Hotel. It consisted of a large silver Cellini vase, two silver claret jugs, a silver inkstand, and a dressing case, the whole being valued at £378. No better testimony could have been given of the esteem in which Bro. Walker services was held than that afforded by the



circumstance that the subscribers, who represented all shades of politics, were two hundred and thirty-five in number. The presentation was made by Mr. V. P. Price, M.P., and what was said by him on that occasion will well bear repetition here on this. "We meet sometimes," said Mr. Price, "with men upon whose shoulders, through special fitness with which Providence has blessed them, or the special opportunity by which they are surrounded, an unusual measure of unrequited toil is cast, and who, with the generous impulse of a loyal and obedient will, most cheerfully discharge their duties. It is just such an instance that we have before us now, in him we have assembled this evening to honour. In his case we look upon a life which has been devoted to public work. If we look back and measure off our own past existence the number of years he has devoted to the municipal service of this city, we shall bring to the test of our own experience the value of the time which he has consecrated to its use. The reflection will be an interesting one, but it will also be a humiliating one. It is interesting for us to feel that the rich experience which he has gathered, the accumulated stores of local and travelling knowledge which he has treasured up, the judgment which he has ripened, and the wisdom he has matured are still obedient, to his call, and are therefore still within our reach. But it must, in some respects, be humiliating for us to feel that to no one of us can it be given to fill the large space which he has done in the annals of the community amongst which we live. His name has been written upon every page of the records of this city during the past forty years. . . . It is only last year, 1856, that we find him for the first time ceasing to take part in the deliberations of that Chamber to which he had been summoned nearly forty years before." In the course of his reply, Bro. Walker said "For the short space of time remaining to me upon this earth, this testimonial will be at once an encouragement and a warning; an encouragement to persevere in the same course I have hitherto taken, in the more limited sphere of action to which my public services will henceforth be confined; and a warning carefully to avoid doing anything by word or deed that shall occasion in the breast of any one individual who has contributed to this testimonial the least feeling of regret on his part at having done so." How earnestly and faithfully Bro. Walker pursued the path which he here marked out the old city with which he has been so long, so usefully, and so honourably connected affectionately testifies by the mouths equally of its richest and its poorest residents.

The inscription on the pedestal of the vase, tells its own tale briefly but significantly:—

Presented,  
With other articles,  
To David Mowbray Walker, Esq.,  
In recognition of his public services  
As a Citizen and Magistrate of Gloucester  
During a period of 40 years,  
11th May, 1871."

#### BRO. CHESTER.

The remains of Bro. Chester, a member of the New Concord Lodge, No. 813, were interred at Abney-park Cemetery. He was followed to his last resting-place by his sorrowing widow and family in three mourning coaches. Several members of the

Craft also attended the funeral. His mother lodge was represented by Bro. T. Bartlett, I.P.M.; Bros. W. H. Main, P.M. and Sec., Salisbury, S.W., Brustlin, King, Harriss, and Smee; and also Bro. T. Sheppard, W.M., of the Egyptian Lodge, No. 27. The late Bro. Chester was highly respected, not only by the brethren of his Lodge, but also by a numerous circle of friends, and deeply regretted. He was a liberal supporter of the Masonic and other Charities, and a member of the East London Masonic Charitable Association. His loss will be deeply felt.

#### THE MARK DEGREE IN ENGLAND.

(Continued from page 80).

Bro. Kerr: I am perfectly aware of that. But from the unwillingness of members of the Old Lodges to commit anything in writing it is difficult to find direct evidence. However, under date 1559, on the sill of one of the windows of the choir of Glasgow Cathedral we find the square and compass engraved; the All-seeing Eye above; the ladder with three steps; the sun, moon and stars; and a finger pointing to the three steps. In those times when the secrets of the Craft were very much looked to and preserved with jealous care, you cannot expect very much explanation of the system then practised; but you can see by those symbols that at that time Speculative Masonry did exist. There are also Lodges which state distinctly that they follow out those signs and symbols which had been transmitted to them from time immemorial. In the year 1707 a Lodge of Operative Masons, styled the Edinburgh Journeymen Masons, to which I belong, separated from the parent stock Mary's Chapel. They had a dispute about a Benevolent Fund, and the matter came before the Supreme Courts. By that proceeding we have it recorded that the Lodge made Entered Apprentices and Fellow Crafts; but I believe no other Degree of Masonry except the Mark Master, who was Master of the Lodge. In the judgment which was given by the Supreme Courts they not only gave power for this Lodge Journeymen to exist, and to give the Masonic word, to receive dues therefore, but also to sue the Lodge Mary's Chapel for such further portions of Masonry which they had not then possession of. Twenty years after, it is recorded that the Lodge Journeymen received the third Degree from the parent Lodge.

Bro. Binckes: Then, you say the Overseer was the Chief Officer.

Bro. Kerr: Yes; because a large portion of the Lodges were Fellow Craft Lodges.

Bro. Binckes: You are combating for the antiquity of the Mark Degree. Our object is to find, that there may be no dispute about the matter afterwards, whether Operative or Speculative Masonry were practised in the Lodges at that time. Do your investigations enable you to say whether what was done in those Lodges at that time was Speculative as well as Operative?

Bro. Kerr: These symbols which I mentioned as found in Glasgow Cathedral led to that supposition.

Bro. Portal: On whom was the Master Degree conferred?

Bro. Kerr: Upon men who designed and planned work for those employed under them to execute. These were men of intelligence, who instructed others through symbolical teaching and otherwise. The subordinate Lodges were composed of workmen who were taught in the Lodges. Yet Masters may even be reduced from that position to a Fellow Craft. In the Regulations referred to as having been adopted at the meeting in Holyrood Palace, in 1598, it is stated:—"That all Masters undertaking work be very careful to see their scaffolds and foot-gangs securely set and placed, to the effect that through the negligence and sloth no hurt or injury come to any person employed at the work, under the pain of discharging them thereafter to work as Masters having charge of work; but shall ever be subject all the rest of their days to work under, or with another principal Master, having charge of the work."

Earl Percy: Are you speaking of the Master of Lodges, or of what we know as Master Masons?

Bro. Portal: Our English Constitutions tell us that there are three Degrees, the Entered Apprentice, the Fellow Craft, and the Master Mason. According to you the Master Mason meant the Master of a Lodge.

Bro. Binckes: Was the term "Overseer" synonymous with that of "Master?"

Bro. Kerr: The Mark Master or Overseer was the Master of the Fellow Craft's Lodge; the Master Mason presided over the entire Lodge of three Degrees. There were two classes of Lodges—viz., Lodges for Entered Apprentice and Fellow Craft, under one head.

Bro. Binckes: Whose chief was an Overseer.

Bro. Kerr: Their Master was an Overseer. There is a curious entry repeatedly made concerning the Master of this Mary's Chapel Lodge which we seceded from, that he shall not go to any meeting of that Lodge Journeymen to pass the Fellow Crafts.

Bro. Binckes: To pass Apprentices to the Fellow Craft?

Bro. Kerr: Yes; all going to show that the Masters were in a superior position to the others.

Bro. Binckes: And superior to the Overseers?

Bro. Kerr: Superior to the Overseers or Foremen. In reference to the existence of what is termed "speculative Masonry," I may mention the Secretary of the Royal Order of Scotland informed me that he had documents in his possession upwards of 200 years old, belonging entirely to what is called the "speculative" portion of Masonry, not the "operative" at all; and which is very much akin to our third Degree.

Bro. Binckes: This is very interesting. What I want to understand now is whether there were two distinct classes of Lodges—one with the power of working only the first and second Degrees, over which the Master presided as Overseer, and another with the power of working the Entered Apprentice, Fellow Craft, and Master Mason?

Bro. Kerr: That was the case of the Lodge Journeymen, No. 8, which only worked the First and Second Degrees. The Lodge from which it separated, No. 1, Mary's Chapel, worked the first, second, and third Degrees.

Bro. Mackersy: It required the Master to pass the E. A. to the F. C. Degree.

Bro. Kerr: I find the same kind of minute in reference to the Leith Lodge, viz, The Master of the Lodge shall not go to them, the Leith Lodge, to pass a F. C.; and in this way these Lodges were kept in a subordinate position.

Bro. Binckes: But the word "pass" being used among us in a technical sense, I want clearly to understand does that mean passing from 1st to 2nd, or on to a higher Degree.

Bro. Kerr: This may throw some light upon it. The minute of 1598 says, "that no E. A. or F. C. be received or admitted into the Lodge without the number of six Masters and two E. Apprentices, the Wardens of that Lodge being two of the same six Masters." Now, you will see here that a F. C. cannot be received without the presence of six Masters and two Apprentices. I have an idea that these Apprentices were not present during the time the business was going on.

Bro. Hay: They were merely present at the constitution of the Lodge.

Bro. Kerr: Yes; and not afterwards.

Bro. Hay: The original document is on the minute books of Mary's Chapel.

Bro. Kerr: these Rules of 1598 were promulgated during the time the head of the Rosslyn family was Hereditary Grand Master Mason. Copies of the rules were sent to the Lodge of Aitcheson's Haven, and they are now preserved there. I need not show further that the Grand Lodge of Scotland investigated this subject very fully. The greatest difficulty arose in getting written evidence; because, from the strictness of the obligation even in the old minute books there is very little information concerning Masonry to be got. There is, indeed, little in them beyond the names of those who were present at the meetings, and the amount of money received. As to Marks being used at an early period, you have doubtless at the present day the traditional practice among Operative Masons of using them on implements, tools, chisels, and in many cases upon the stones they work. Some Operative Lodges took Apprentices bound to the Lodge up to about the year 1780, and these young lads while out with a F. C. or Journeyman, working along with him, used a Mark, called a blind Mark, frequently placed in connection with the regular Mark of the Fellow Craft. There was also the Official Mark or equilateral triangle. In Rosslyn Chapel upon four ruined altars that were dedicated to the four Evangelists, every stone was marked with an equilateral triangle. So far we show their early use from ancient customs, and the existing Marks on buildings, and the continuation of the practice both by

Operative Masons and existing Operative Lodges. In many of the old minute books the name is not only signed, but the Mark is put behind it, in some places before. In the ritual practised, even in the oldest forms you have of it, it is stated that the stones were hewn at a distance, marked and numbered; but there is nothing whatever in the instruction now given that describes the manner of marking or anything else relating to it, but in the Mark Ritual, the whole is fully described and shown that each individual has a Mark, the Apprentice and F. C. Looking to the Lodge, you have the Junior Warden telling you that his duty is to mark the time, in other words he takes an account of the time. The S.W. tells you he has to pay all the wages; he is paymaster. This has reference to something that must have been doing; some work that has been performed. What are you to pay for? What amount are you to pay? Yet you are brought into a chamber to receive wages. You have an indication of something that is incomplete in the second degree. Whereas in the Mark Ritual you are told that the Overseer or Foreman must examine the work done. He then records the amount of work that has been sent forward to the building, properly marked, which he states opposite the corresponding mark in his book. And when the workman comes forward to receive the wages, you have the treasurer called upon to pay the amount due as entered against those marks. I mention this to show that the reference made in the two first Degrees is to something without which they are not complete, and that the section of the Fellow Craft Degree, now called the Mark Master Degree, supplies what is required. It is not a separate Degree, but a superior or closing section of the F. C. It is to be remembered that foreman is a F. C. He may be a foreman to-day. The Master may say at the end of a day, I have no further employment for you in that capacity; but if you like to work for me as a F. C. for two or three days I will gladly give you work until you find employment as a Foreman or Overseer. In a Mark Lodge the Office Bearers are only Overseers, styled Junior Senior, and Master Overseers—showing clearly that they are in charge for a superior authority. These Overseers not only directed the workmen, but gave an account of the time employed, and received plans and instructions from the Master, to be communicated to the workmen, whether relating to plain or more intricate portions of the work. Passing onward, we have the third Degree in two parts. The first introductory, and the latter containing a legend, where a reference is made to a superior order of Fellow Craft, who bore rule over the others, having conspired together. In the present course of instruction, there is only one order of Fellow Crafts recognised. Yet reference is distinctly made to a superior order which can only be reconciled by referring to the teaching given in the Mark Ritual. There is a very general idea, I am sorry to say, that the third Degree is quite a modern invention, while it is the best authenticated portion of the three Degrees. It is simply an astronomical problem showing the state of the heavens at the time the foundation stone of the Temple of Solomon was laid. We have notes of it in Scotland. I recollect seeing it worked out upon two large terrestrial and celestial globes by an eminent astronomer. The globes were properly rectified and the state of the heavens minutely noted. The signs and words of the Degrees were obtained, and the reason of the implements being used in the Legend of the third Degree, also the name being thrice repeated,—why the ear of corn and the waterfall are depicted, and the directions in which the procession moves. It has proved itself to be one of the best authenticated of the three Degrees. The astronomer asked whether I would mind leaving the notes with him. I did so, and he afterwards informed me that he went over the whole with a very learned Professor, who expressed his opinion that it was evidently a very ancient system of some kind or other. He did not care whether it was Masonry or what it was; it appeared to be of undoubted antiquity.

Bro. Mackersy: Were these gentlemen Mason?

Bro. Kerr: No; I may mention that what I have stated, as a short summary, occupied many long meetings of the Committee of Grand Lodge, when they were considering whether they should recognise the Mark Degree as a part of the Fellow Craft. They investigated the subject very fully. The then Deputy Grand Master, Bro. Whyte Melville, also made enquiry and found the marks to have been used in the older Lodges, as already stated. Afterwards, the late Dr. Walker Arnott, who was very much opposed to Grand Lodge taking up the matter, made the same enquiry, and the evidence he collected was corroborative.

He intimated to Grand Lodge that Mark Masonry must been a portion of the Old Masonic system. That body then directed their Committee with the Supreme Royal Arch Chapter to prepare a ritual. The only difference being that the Old Lodge speak of a square stone, and the Royal Arch of a keystone.

Bro. Mackersy: That goes to show that this is a part of operative Masonry, not of Royal Arch Masonry.

Bro. Kerr: That is the whole argument between us and the Royal Arch Masons. The traditional ritual has been practised by the Old Lodges in this way, who hold it, and will not give it up.

Bro. Hay: It had no doubt a meaning of some kind or other; although obscure. They were cautious in expressing themselves. It was all "speculative;" but nevertheless it was a system intelligible to themselves.

Bro. Kerr: The stone you refer to as the chief Arch stone is our square stone.

Bro. Hay: It would appear from some traditions I have met with to have been the practice of ancient operative Masons in their initiations to make the candidate personify a stone to which the square is applied to try whether it be a perfect or square stone. Here is a stone for the building, presented for approval by the Master or Overseers, and, if approved, to be recognised as fit for its place in the structure, emblematical of the individual's place in the moral or heavenly temple. This is also a truly Christian symbol, and I think the Grand Lodge of England, by refusing to recognise the Mark Degree, loses invaluable matter for useful instruction. The idea of the initiate being presented as a stone for the building of the Masonic Temple is recognised in the E. A. Degree, as usually practised in all Lodges, and the inference is that as the stones combine to form the Temple, so the individuals combine to form the Lodge, Society, Church, or Family.

Bro. Mackersy: They existed prior to the time of Christ. They have other than a Christian reference.

Earl Percy: Do you recognise them as Christians in your Degree?

Bro. Kerr: Yes. It is worthy of remark that this stone is understood to have been intended for the foundation stone; and in the end the building cannot be finished without it. (Bro. Kerr then then described the preparation and approval of the stones as rehearsed in the Mark Ritual, and its final acceptance and laying with rejoicing.) In answer to Bro. Portal he further stated that the three marks used were the apprentice's mark, which had its points equal in number, say 2, 4, 6, 8; the F. C. mark, which was irregular in the number of its points, and the Mark Master's mark was an equilateral triangle.

Bro. Portal: The Mark Man is the same as a F. C.

Bro. Kerr: He is.

Earl Percy: They were a Mark Master's Lodge, but they could not do anything without a Master.

Bro. Portal: Did the Masters then form themselves into a Lodge?

Bro. Kerr: Oh, yes. The Overseers or Mark Masters.

Bro. Portal: and they had Masters over them?

Bro. Kerr: Yes. The word "Architect" is modern.

Bro. Portal: They were a Lodge of Magisters, having a Magister over them.

Bro. Kerr: Yes.

Bro. Portal: That is a curious fact.

Bro. Kerr: "Apprentices were divided into small companies or Lodges, which were presided over and instructed by the Fellow Crafts or Journeymen, who were also divided in a similar manner, presided over and instructed by the Foreman or Overseers, and these again by the Master Mason."

Bro. Portal: There was no such thing as a Master Mason's Lodge as now understood.

Bro. Hay: The Masters' Lodges are of modern date.

Bro. Portal: Coming to this point about the position of the Mark Degree, that will be our difficulty; it was a mistake of the Joint Committee of Grand Lodge and Grand Chapter of England when they said the Mark Degree was a graceful appendage to the F. C., and Mark Masters would not confirm the report on the ground that it was putting the Mark Degree out of its proper place. I have two or three facts to bring before the attention of the Conference. First of all there is the fact, which is indisputable, that in every Masonic system throughout the world, in Scotland, Ireland, Canada and America, the Mark Degree is taken under the cognisance of the Grand Chapter and not under

the cognisance of the Grand Lodge. It is only given to those who have taken the Degree of Master Mason. In Ash's Manual it is put clearly enough. There a Mark Man comes below the Master Mason, but a Mark Master comes after Master Mason; the Master Mason comes between the two.

Bro. Hay: The Americans work in their Chapters the same number of Degrees between the Master's Degree and the Royal Arch as we do in Scotland—viz: Mark Master, Past Master, and a Degree called Most Excellent Master. The later is not worked in this country, and the Degree appears to have some relation to the F. C. or Mark Degree. Their Royal Arch is a combination of our Excellent and R. A. Their Craft Degrees are given in all essentials the same as in England, Ireland and Scotland. The ritual, however, differs, but is probably the same as was used in Scotland at the time Masonry was introduced into America, and which is still in use in some country Lodges in Scotland and also in Ireland.

Bro. Portal: Then as regards the Mark having a separate jurisdiction, I think the Grand Secretary has a word or two to say on that point. I see no great anomaly in Mark Masonry having a separate jurisdiction any more than the Royal Arch, which, as we hold, is a completion of the Master Mason's Degree in the same way as you say the Mark is the completion of the F. C. It is an historical fact, that in 1740 the Royal Arch secrets were given in the Master Mason's Lodges. I have a French book, dated in 1747, wherein there is a diagram of the third Degree and the word of the Royal Arch. That shows that now the Royal Arch has got separated from the third Degree. If that is not thought an anomaly, why should it be thought an anomaly that the Mark Degree should also have its own separate jurisdiction?

Bro. Mackersy: In all countries is the Royal Arch separate; but in no country but England is the Mark.

Bro. Portal: A very learned author, Bro. Hyde Clarke, assured me that in some part of Turkey or Syria a Mark G. L. had been started by some Americans.

Bro. Hay: We have a chapter in Turkey; we have also a Chapter in Smyrna working the Mark Degree.

Bro. Binckes: You say in Scotland that there ought not to be a separate jurisdiction for the Mark because it is a part of the second Degree. But you have a separate jurisdiction for the Royal Arch, which is part and parcel of the third Degree, and there is a separate jurisdiction for the Arch in all countries. In England we have a separate jurisdiction for it, although it is said here to be a part of the third Degree; and yet they will not work that Degree in the Lodges. In Scotland the Royal Arch Degree is not in connection with the Grand Lodge of Scotland, but they are obliged to form a separate jurisdiction over the Royal Arch Degree, because the Grand Lodge of Scotland will not have anything to do with it, just as our Supreme Body will not have anything to do with the Mark Degree. Therefore I hold that the position of the Mark Grand Lodge in England with respect to the Grand Craft Lodge in England is precisely analogous to the position of Grand Chapter of Scotland with regard to Grand Lodge of Scotland. They will not recognise it. And what do we do? We say if you will not recognise us, we will form a separate jurisdiction over Mark Lodges. I must say that our justification is to be found in the separation of Grand Lodge and Grand Chapter.

Bro. Mackersy: That is very important.

Bro. Hay: Why should not the Grand Lodge of England recognise your Grand Mark Lodge in the same way as the Grand Lodge of Scotland has recognised the Grand Chapter of Scotland? It seems they do not disapprove of it. Why should not you work like Grand Chapter with their sanction and approval without being connected with them, or they with your Degrees?

Bro. Binckes: They put it this way, are you prepared to advise the erasure of a portion of the articles of union? They say, No.

Bro. Mackersy: It was said that we must have altered the constitutions of the Grand Lodge of Scotland to admit the mark, but when it was proved to be a part of the Fellow Craft Degree the admission of it was held to be quite consistent with our Constitution.

Bro. Hay: Here is what the Grand Lodge of Scotland says:—"All Lodges holding of the Grand Lodges of Scotland are strictly prohibited and discharged from holding any other meeting than those of the three orders,—viz., Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry, the

Mark forming part of the second Degree, though only to be conferred on Master Masons."

Bro. Mann: That seems an absurdity to call it a part of the second Degree, if it is only to be given to Master Masons.

Bro. Hay: That is by arrangement, and to prevent confusion with those receiving the Degree from the R.A. Chapters.

Bro. Mann: It is changing it from what it was.

Bro. Hay: That is the great misfortune.

Bro. Binckes: We have adopted that rule.

Bro. Portal: There were a number of Degrees worked by the ancients which were not adopted in the modern system at the union in 1813. The Lodge of reconciliation met and decided what Degrees should be worked, and it was settled that the Degrees as so taught were to be imposed on all the Lodges under the united jurisdiction; and the Lodge of reconciliation went round the country and got the different Masters to come and be instructed in the working agreed upon. And now if you introduced the Mark it would be a breach of the articles, because the Mark was not included in the system then adopted.

Bro. Mackersey: It is not inconsistent with the words of your articles if it is a part of the F.C. Degree.

Bro. Kerr: You show that you have got it at some period or other.

Bro. Binckes: At the time our Grand Lodge was established there was a strong feeling of antagonism to the introduction of this Degree, and it was considered advisable to hedge ourselves round with certain precautions. One was that a brother could not take this Degree till he was a Master Mason. Another was that we could not allow any one to hold the office of Master of a Mark Lodge until he had held the office of Master of a Craft Lodge. I have no doubt that after the desired union, if happily brought about, the very first thing our Grand Lodge will do will be to consider to what extent those two rules should be relaxed. If we consider that the Mark is a part of the F.C. Degree, why restrict its being conferred to those who are Master Masons? And why restrict the chair of a Mark Lodge to Masters or Past Masters of Craft Lodges?

Bro. Kerr: It is said for the sake of preserving the speculative ritual entire complete,—and when it is complete we give you Mark Master.

Bro. Binckes: I never was aware of this before. To prevent all misconception I would ask permission from the chair to read Articles of Union of 1813 Nos. 2—5 *in extenso*—(see appendix E)—"That application be made to the Grand Lodges of Scotland and Ireland to authorise, delegate, and appoint any two or more of their enlightened members to be present at, &c., that it may be declared, recognised and known, that they are all bound by the same solemn pledge and worked under the same law." This was article 4 of the articles of 1813. It would be very desirable that we should have a Conference of the "enlightened" members.

Bro. Kerr: It is an apology for our intrusion into England just now.

#### LIST OF LODGE MEETINGS &c., FOR WEEK ENDING AUGUST 5TH, 1871.

##### METROPOLITAN LODGES AND CHAPTERS.

*Monday, July 31st.*

LODGE.—British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.

*Tuesday, August 1st.*

Colonial Board at 3.

LODGES.—St. John's, Holly Bush Tavern, Hampstead; Grosvenor Victoria Station, Metropolitan District Railway Station, Pimlico; Duke of Edinburgh, New Globe Tavern, Bow-road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan Tavern, Deptford; United Pilgrims, Horns Tavern, Kennington.

*Wednesday, August 2nd.*

Grand Chapter, Freemasons's Hall, at 7.

*Thursday, August 3rd.*

LODGES.—Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham, Kent; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham-road.

*Friday August 4th.*

LODGE.—St. Marylebone, Eyre Arms Tavern, St. John's Wood.

*Saturday, August 5th.*

General Committee, Boys' School, Freemasons' Hall, at 4.

#### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.*

*The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—*

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

#### TO CORRESPONDENTS.

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

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.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of  
The Freemason's Magazine and Masonic Mirror,  
19, Salisbury Street, Strand,  
London, W.C."

Letters and Papers addressed, "Freemasons' Magazine, London, although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

G.C., W.H.G., AND OTHERS.—The information you require will be found in the "Universal Masonic Directory, Calendar, and Pocket Book," which contains complete lists of officers of all the Grand Bodies, under the English Constitution, up to June last, being the only work which can contain such information. It was for this purpose that the Publishers altered the date of issued, as most of the appointments are made at or about the middle of the year.

ERRATA.—In the Letter from a Mason who believes in his O.B., on Subordination in the Higher Degrees, 18th line, for "manage" read "in managing"; 42nd line, the word Council should be followed by a comma; 45th line, for *ippe* read *ipse*; 57th line, for "we" read "he."—In the Letter headed Libertas and Bro. Yarker, 9th line, the word Encampment should be followed by a comma; 14th line, the word abrogated should be followed by a comma.