

LONDON, SATURDAY, MARCH 7, 1868.

EARS OF WHEAT FROM A CORNUCOPIA.

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(Continued from vol. xvi. page 382.)

LODGE SEALS.

The "Cosmopolitan" is the pioneer of Scottish Freemasonry in the Celestial Empire. It was chartered in March, 1864, on the petition of certain brethren then resident in Shanghai, its chief promoter being Bro. C. Melville Donaldson, who was also its first Master. Bro. Donaldson is possessed of rare Masonic talent and zeal, and is widely known and respected not only in China but also in this country, particularly in the western metropolis, where the recollection of his Masonic services is still fresh in the memory of its Craftsmen, who, on Bro. Donaldson's return to the East in 1861, gave public expression to their sense of his distinguished merit as a Mason and as an officebearer in the Provincial Grand Lodge of Glasgow. The design of the seal of No. 428 is in



strict harmony with the name of the lodge. It is noteworthy—as showing the catholicity of feeling by which in their efforts to advance Freemasonry the brethren in China are characterised—that at the consecration of the "Cosmopolitan" there were present representatives of the English and American lodges at work within the district, and that the installation of the Master elect was performed by an English Past Master.

The seal of "Ayr Kilwinning" forms the subject of our next illustration. The dove with olive branch, though not a recognised emblem in St. John's Masonry, may be viewed as indicative of the peaceful mission of the Order. The columns depicted on this seal, which are not those of

Craft Masonry, may, along with the arch by which they are united, have been introduced less perhaps with the view of conveying any emblematic meaning than from a desire on the part of the draughtsman to give graceful proportion to the design. The Lodge Ayr Kilwinning came into existence at



the instance of a number of "domatique" Masons, members of the Ayr Squaremen Incorporation holding under Royal Charter granted in 1555-6, who being desirous of practising Speculative Masonry applied for and obtained from Mother Kilwinning, in 1765, a charter of erection under the designation of the "Air Squaremen Kilwinning" Lodge. It joined the Grand Lodge of Scotland in 1771, when "Squaremen" was dropped from its title, and No. 163 assigned to it, subsequently altered to 123, and again to 124. It is the oldest of the Ayr lodges, and ranks seventh on the Provincial Grand Lodge roll. As has already been shown in these pages, Ayr Kilwinning was at several periods of its existence governed by brethren whose names are embalmed in the writings of Coila's Bard; its mallet was wielded too by Macadam the famed roadmaker; and the late Lord Alloway, whose sarcophagus will be remembered by those of our readers who have visited Alloway's auld haunted kirk, was for many years a leading member of Ayr Kilwinning. This lodge still occupies a respectable position among the sister lodges, and its fame seems to have reached the neutral world; for on the occasion of a recent visit to its hall we were witness to the raising of seven Welshmen, whose petition for admission had been granted on the recommendation of the Master of the ship to which they belonged.

"MOTHER" KILWINNING.

Our excellent friend Bro. Buchan wishes for information as to the date at which the appellation of "Mother" came to be associated with the Lodge of Kilwinning. Various are the names by

which this famous lodge has been called ; but that by which it is best known to the present generation of Craftsmen, and by which for ninety consecutive years it has chosen to designate itself, accords with the almost universally believed tradition of its being in point of antiquity the premier lodge of Scotland. The discovery among the Eglington papers some few years ago of an Ordinance of the time of James VI. bearing upon the privileges of the Mason Craft in this realm, was accepted by some as an overwhelming argument against the pretensions of Kilwinning as the seat of the first-established Scottish Masonic Court ; but the document in question, while clearly promulgating an official decree confirmatory of a previous one assigning to the Lodge of Kilwinning a secondary position among the Masonic courts of the time, bears testimony also to Mother Kilwinning's traditionary supremacy over all other Scottish lodges. The Ordinance to which we refer, and which is dated Dec. 28, 1599, is embodied in our papers on Mother Kilwinning which have already appeared in the MAGAZINE. The "items" having special reference to the subject in hand are these :—

"First, It is ordanit that the wardene within the boundis of Kilwunning, and utheris places subject to thair ludge, salbe chosen and electit zeirlic be mony of the maisteris voites of the said ludge, upon the twentie day of December, and that within the kirk at Kilwunning, as the HEID and secund ludge of Scotland. . ."

"Item, It is thocht needfull and expedient be my lord warden generall, that Edinburgh salbe in all tyme cuming, as of befor,* the first and principall ludge in Scotland ; and that Kilwunning be the secund ludge, as of befoire is notourlie manifest in our awld antient writtis. . ."

"Item, It is ordainit be my lord generall, that the hale antient actis and statutis maid of befor be the predecessouris of the masounis of Kilwunning, be kepit be the Crafts in all tymes cuminge. . ."

From the foregoing allusion to the Lodge of Kilwinning as the "*Heid* and secund Ludge of Scotland," taken in conjunction with the other quotations which we have given, it is quite apparent that some such system of centralisation as is in our own day practised in the administration o

public offices, had many years previous to the date of this ordinance been powerful enough to cause the removal of the supreme court of the building fraternity from an obscure village in Ayrshire to the acknowledged metropolis of the country, where the interests of the Craft could be directed under the eye of the sovereign himself, or of his Masonic proxy ; and that the regulations ordained by authority of "my lord warden general" were, as has already been remarked, but reiterative of the arrangements consequent upon the permanent establishment at Edinburgh of the principal Masonic Court—an act which His Majesty's representatives did not scruple to characterise as one of pure convenience, and by which we find the lodges of Glasgow and other parts in the West of Scotland, placed anew under the immediate superintendence of the Ancient Lodge of Kilwinning. Again, if one point of the Ordinance more than another establishes the former priority of Mother Kilwinning, it is that which commands the obedience of the Crafts to "the hale auld antient actis and statutis" which had been made by "the predecessouris of the Masounis of Kilwinning.

Here then we have the Lodge of Kilwinning's claim to be the Head Lodge of Scotland acknowledged, and its ancient enactments homologated, by the highest competent authority. Half a century afterwards we find Mother Kilwinning designating itself "The Antient Ludge of Scotland." In 1731 it is called "The Antient Mother Lodge of Kilwinning;" in 1735, "The Lodge of Free and Accepted Masons of Kilwinning;" and in 1736, "Mother Kilwinning," a title which in 1779 was permanently adopted upon the lodge procuring its first seal.

We are aware of the scepticism of Bro. Findel upon the Kilwinning Masonic tradition ; but our learned brother is equally sceptical upon a point of transcendent importance as compared with any other historical event, and does not hesitate to affirm that "the history of the world begins with a legend." It were a hopeless task, therefore, to attempt to move him from the position he has assumed respecting the so-called "fables" upon which the history of the first established Scottish lodge of Masons is based. While deprecating a blind belief in tradition, we at the same time demur to the dogma which rejects as unreliable a country's traditions with regard to events of his-

* As of befor" is an expression common to old Acts of the Scottish Parliament, and ordinarily conveys the idea of the thing to which it refers having been of long standing.

torical interest happening at a period too remote to be fully testified to by documentary evidence. We maintain, therefore, that the tradition regarding the priority of the Kilwinning Lodge is worthy of belief from the strong and long-continued hold it has (to the exclusion of all other aspirants to the honour) had on the public mind, and from the total absence of evidence by which it can be controverted, as well as from the fact that there is nothing incredible in the story. What is it that we are called on to believe in regard to Kilwinning's connection with Masonry? It is not that foreign Masons found in Kilwinning alone an asylum from the persecution of the Pope in the twelfth century, or that there exclusively continental architects and artificers sought refuge from the wars of the middle ages; neither is it that Freemasonry was practised nowhere else in Scotland prior to the building of the Kilwinning Abbey. All that in a Masonic point of view can be claimed for Kilwinning is that it was there that the first Scottish lodge was formed, and that that branch of the mediæval fraternity rose to, and for a time held, the position of head lodge of the Mason Craft in Scotland. That it did occupy such a position is placed beyond question by the Masonic ordinance of 1599, framed by one who from his official status must have exercised caution in giving currency to a tradition in connection with the history of any body of Craftsmen that was not in its essential parts believed to be in unison with the truth;—and, further, although this Ordinance was unknown to Laurie when writing his History of the Grand Lodge of Scotland, he in that work states unhesitatingly, that, when in 1743 the Grand Lodge declined to give Mother Kilwinning precedence over the Lodge St. Mary's Chapel, on the ground of the production by the latter of the oldest records, "it was well known and admitted that Kilwinning was the birthplace of Scottish Masonry," or, rather, the place where the first Scottish lodge was set up. There is also the evidence afforded by the charter (1658), of the Lodge Scoon and Perth, whose existence is therein set down as having been derived from Kilwinning in the twelfth century. But evidence of this kind is superabundant—charters having been issued from Kilwinning to lodges in all parts of the country, not even excepting Glasgow, that of St. Mungo having been granted on the petition of members of an incorporation without whose permission, it has been alleged, no

lodge could be erected in any part of the Scottish dominions.

The Malcolm Canmore charter, upon the strength of which it had been proposed to dispute with Mother Kilwinning its right of priority, having wisely been re-entombed, it is for the present unnecessary to reopen the question of its genuineness.

The champions of the antiquity of Lodge No. 3 bis. have, it must be admitted, been somewhat precipitate in their conclusions as to the grand results that were to accrue to the Masonic province of Glasgow through the simple production of a parchment which, after all that has been advanced in its favour, they are now candid enough to acknowledge to be the "shadow," by the use of which they, in 1850, secured for Glasgow St. John precedence over its neighbour, Glasgow Kilwinning, and by the aid of which they expected to have been able to "walk into the first position in the Grand Lodge."

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 162.)

BOOK II.—CHAPTER V.

THE GRAND MASTER.

At the head of the Order stood the Grand Master. At first, this dignitary was simply styled the Master, and so St. Bernard calls him in his epistle in praise of the Order, addressed to "Hugo, Knight of Christ, and Master of the Knight-hood of Christ." However when other Masters came to be appointed in the various states, the head of the Order was called the *Great* or *Grand* Master. The election of this officer took place in the following manner. Upon the death of the preceding Grand Master, the Marshal of the Order exercised the duties of the office, under the title of Regent, until the election of Grand Prior, if the Grand Master should have died at Jerusalem; but, on the other hand, if he died at Tripolis or Antioch, the Prior of such province then directed the affairs of the Order till the Grand Prior was elected. The election of a Grand Master did not take place till after the funeral of his predecessor, and an interregnum of considerable duration often

elapsed between the death of one Grand Master and the election of another, owing to the troubles of the Holy Land. During this interregnum the Order was governed by the Grand Prior, who bore the Master's seal.

On the morning of the day preceding the election of the Grand Master, all the brethren congregated in the chapel, where a solemn mass was sung for the repose of the soul of the deceased Grand Master. After this, the Grand Prior took several of the most eminent brethren aside, and, on consultation, three or four of the worthiest Knights were directed to retire. The merits of these brethren for the office of Electing Prior were then fully discussed, the votes of the assembly taken, and the brother who had the most votes was appointed to the office. Another brother, of equal worth and piety, was assigned him for a colleague. The whole assembly then withdrew from the chapel, and the Electing Prior and his assistant spent the remainder of the day and the following night in prayer before the High Altar.

Early next morning, the Knights again assembled in the chapel, where, after performing their usual devotions, the mass of the Holy Ghost was offered up. The Grand Prior then addressed the Electing Prior and his companion, pointing out to them the serious duty that had devolved upon them, and charged them to proceed warily, and ever to invoke the aid of the Holy Spirit and the Blessed Virgin, to their councils. The Electing Prior and his assistant then retired, either to the sacristy or a side chapel, while the brethren implored the blessing of the Holy Spirit upon their deliberations. The two brethren, after mature consideration, chose other two; these four other two, and so on, till the council numbered twelve. These twelve, from among the Chaplains, chose one to represent the person of our Lord Jesus Christ, and to maintain peace and harmony in their councils, should they be led away into dispute. The twelve, who required to belong to different provinces, and consisted of eight Knights and four serving brethren, typified the twelve Apostles. The number being complete, the electors returned to the chapel, and the Electing Prior, kneeling at the feet of the Grand Prior, implored the prayers of the brethren and himself upon their deliberations. The Chaplain then offered up a prayer, the Grand Prior again reminded them of the charge committed to their care,

and the electors retired. Should they be unanimous in fixing upon a Knight, their resolution was communicated at once to the assembled brethren; but, as was too often the case, a division ensued, and the Electing Prior, returning to the chapel, implored the prayers of the brethren to the Holy Ghost that He might send them unanimity of council. The Prior then returned to his companions, while the brethren engaged in earnest prayer.

When the electors had finally agreed upon the brother to be appointed to the vacant Grand Mastership, they returned to the chapel, and the Electing Prior intimated that they had fixed upon a brother to rule and direct the Order, in these words:—"Beloved Sirs, give praise and thanks to our Lord Jesus Christ, and to our dear Lady Mary, and to all the Saints, that we are agreed, and have, according to your command, chosen, in the name of God, and under the Divine guidance of the Holy Ghost, a Master for our Order. Are ye content with what we have done?" All then answered, "In the name of God, we are." The Electing Prior then asked, "Do you promise to yield him obedience so long as he lives?" "Yea, with the aid of God," replied the brethren. The Electing Prior, turning to the Grand Prior, said, "Prior, if God and we have chosen thee for the Master, wilt thou promise to obey the chapter so long as thou shalt live, and to maintain the good morals and good usages of the Order?" The Prior made answer, "Yea, with the aid of God." The same questions were put, and similar replies elicited from others of the Knights; and then the Electing Prior, turning to the brother they had chosen, said, "In the name of the Father and of the Son and of the Holy Ghost, we have chosen you, brother, for our Master, and do choose." Then, presenting him to the Grand Prior and the other brethren, he said, "Beloved Sirs and brethren, give thanks unto God. Behold our Master!"

The Chaplains, advancing towards the altar, chanted the "*Te Deum*," while the brethren, with every demonstration of respect and gladness, bore him in their arms to the sanctuary, and placed him before the altar, where he knelt, with the brethren around him, while the Chaplains intoned *Kyrie Eleison*, *Pater Noster*, and other devotions. The election of the Grand Master required no ratification from the Pope, as was the case in the other Orders, the choice of the chapter being conclusive.

(To be continued.)

A SKETCH OF THE HISTORY OF THE MARK MASTERS' DEGREE, &c.

Read at a meeting of the Masonic brethren at Leicester, on the 20th February, 1868, by Bro. William Kelly, P.M., and P. Prov. G.M.M. for Leicestershire.

Brethren,—We are now assembled to consider and decide whether the degree of Mark Master, which was practised in this town formerly, and was again introduced here about ten years ago, under authority of the warrants constituting the Fowke and Howe Lodges of Mark Masters, Nos. 19 and 21, but which has since fallen again into abeyance, shall be revived, whilst the opportunity remains of retaining our warrants, or whether these shall be surrendered, the working of the degree lost, so far as we are concerned, and the continuity of the chain of ancient Freemasonry still remain broken amongst us.

To enable you to come to a decision it is, of course, essential that you should be acquainted, at least cursorily, with the history of the degree, and with its true position amongst the other degrees of the Order, in this country and elsewhere.

Those brethren who have not been advanced to the rank of Mark Master may naturally be supposed to be entirely ignorant on these points, but I will venture to assert that nine out of ten of those brethren who have taken the degree here are but very imperfectly acquainted with the facts of the case.

It is therefore necessary that the nature and position of the degree should be explained, which I shall endeavour to do, so far as the very brief time at my disposal, and my own knowledge will enable me to accomplish.

First, as regards the origin and history of the degree. That (as a constituent part of the second degree) it is at least as ancient as the Master Mason's degree I firmly believe, and that the interesting tradition which it embodies is no less worthy of attention than that of the third degree.

At the period of what is usually termed the "Revival of Masonry," a century and a half ago, great modifications were made in the practice of our rites. Before that time, the lodges of Freemasons were banded together almost solely for the practice of *operative* Masonry; for although it appears to have been customary in all ages to admit into the fraternity men of high rank and great abilities, like the eminent ecclesiastics and powerful nobles, who, from time to time, were

elected to rule over the Craft; or like Elias Ashmole and others, of whose initiation at a later date we have undoubted record, still their number was comparatively few.

The only degrees conferred in the ordinary lodges were those of E.A. and F.C. The degree of Master Mason was restricted to a small body of superior brethren, and is said to have been conferred only in the Grand Lodge.

Every F.C. had his peculiar mark, which he was required to cut upon the stones wrought by him, and by which distinctive mark his work was known to his overseer, or Master of the lodge—a practice which had prevailed from the most remote period, and it is a highly interesting and curious fact in connection with the Mark Masters' degree, that on the Pyramids, and other buildings of ancient Egypt, on the ruins of Persepolis, on the temples of classic Greece, on the remains of Roman architecture, both in the eternal city itself, at Herculaneum, Carthage, &c., and in Great Britain, France, and other countries where Roman colonies were founded, on the temples and forts of Central India and elsewhere, the same identical marks of the Craftsmen occur, as may be seen on the magnificent cathedrals and other ecclesiastical structures which are known, by documentary evidence, to have been erected under the patronage of the Church, by travelling lodges of Freemasons, throughout Europe in the Middle Ages; and many examples of which marks have been found in our own town and county. I may instance St. Mary's Church, the vaulted cellar under the Castle, and the south aisle of Gaddesby Church, erected by the Knights Templars of Rothley, almost every stone of which still bears the Masonic mark of the Craftsman who wrought it.

Of the general nature of these symbolical characters you will be enabled to judge by these copies of Masons' marks at Canterbury cathedral, with which I was favoured some years ago by Mr. George Goodwin, *F.S.A.*, the eminent architect, and the author of two very interesting papers on Masons' Marks printed in the "Archæologia."

In illustration of this subject, I may add that Mr. Godwin states that in a conversation in September, 1844, with a Mason at work at Canterbury Cathedral, he found that many Masons (*all* who were Freemasons) had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather. Mr. Godwin is not him-

self a member of the Craft. He adds that the wall of the north aisle of Canterbury Cathedral (as well as the crypt, &c.), is covered with Masons' marks, "and here the stones are seen in many cases to have *two* marks, perhaps that of the overseer, in addition to that of the Mason, as the former appears in connection with various other marks in other places."

Double marks of a similar character have also been found in Strasburgh Cathedral and elsewhere, and those who are Mark Masters will know why it should be so—and how accurate was Mr. Godwin's supposition. Some years ago I paid a good deal of attention to the subject of Masons' marks, and collected some hundreds of them.

To resume however: such being the position of the degrees of Freemasonry 150 years ago, and the Master of an ordinary lodge being simply a F.C., although of a superior class, a *Menatzchim* or overseer, or, in reality, a Mark Master; the second degree was, in fact, although not in name, divided into two parts, the ordinary one of F.C., and that conferred on the superior class of F.C.'s—the Mark Master's.

In like manner the degree of Master Mason (which, as I have already stated, was conferred only in Grand Lodge), was, it is said, also divided into two portions—that of the ordinary third degree, and that now known as the Order of the Holy Royal Arch, which was then in reality, as it is still stated to be, the completion of the third degree; and which was not known under its present designation and form until about thirty years later, and it is believed that the master builders only had this part of the degree conferred upon them; and, indeed, up to a comparatively recent period, no one was eligible for admission to the Royal Arch degree unless he had actually ruled a Craft lodge as W.M., or at least had gone through a preliminary ceremony, sometimes termed the degree of Master of Arts and Sciences, and analogous to that of installation, termed "Passing the Chair," but which did not, of course, confer the rank of a P.M. There is, however, much in the early history of the Order, and the changes effected in the practice of its rites at the revival of Masonry, which requires further elucidation. From that period Masonry became *speculative* instead of *operative*; and this movement so progressed, and the ranks were swelled by the admission of so many not connected with architecture and building that the original object of the lodges

has, in the present day, been entirely superseded, with the exception, I believe, of Scotland, where many of the old operative lodges still flourish under the Grand Lodge of that country, and have existed for several centuries, one of them, that of St. John's Lodge at Glasgow, it is asserted had a royal charter granted to it as early as the year 1057. The authenticity of this charter is, however, disputed by some writers, whilst its genuineness is as boldly maintained by others.

Up to the commencement of the last century we hear of no Grand Lodge in London, and only of the old Grand Lodge at York, which is said to have been established there by a charter from King Athelstane, A.D. 926 (whether susceptible of proof I cannot say), but in the year 1717 an independent Grand Lodge was established by a small body of Masons in London—the Mark degree continuing, it is believed, to be worked under both jurisdictions; at all events, in all lodges working under the old York rite. Some years afterwards a schism occurred amongst the London Masons; those who seceded from the authority of the Grand Lodge there, termed themselves "Ancient Masons," in contradistinction to those who remained faithful in their allegiance, whom they designated "Modern Masons."

The so-called ancient Masons were for many years ruled by the Duke of Athole as G.M., and were hence known also as "Athole Masons," and their lodges as "Athole Lodges," and many of the oldest lodges now on the register of the Grand Lodge of England were of this origin. Among these may be mentioned the Newstead Lodge, No. 47, at Nottingham, which from time immemorial has continued uninterruptedly to the present day to confer the Mark degree, and in which I and the other founders of the Fowke and Howe Lodges were advanced; and in our own province the Knights of Malta Lodge, No. 50, Hinckley, in which it was regularly conferred up to a few years ago, several of the present Past Masters of the lodge having received it; but since the death of Bro. Needham the working of the degree has been lost. The marks of the old members are registered in the volume of the Sacred Law. It was also conferred in the old Athole lodge, No. 90, in this town, the seals of which for Craft, Royal Arch, and Templar Masonry are in my possession, including one for the degree of Ark Mariner, not now worked in England; and after my initiation in St. John's Lodge thirty years ago,

some portions of the Mark degree were communicated to me in connection with the F.C.'s degree.

In the year 1813, when the Athole Masons were ruled by H.R.H. the Duke of Kent (the Queen's Father), as G.M., and the other Grand Lodge by H.R.H. the Duke of Sussex, happily a union of the two Orders was effected, under the present title of the United Grand Lodge of England—at which time the whole of the ceremonies of the Order were revised by a mixed body called "The Lodge of Reconciliation."

The Royal Arch, which hitherto had been only worked as a separate degree by the Athole Masons, was recognised as part of "pure ancient Masonry," but the Mark Masters' degree was discarded as a separate degree, such portion as was deemed of importance being, as stated, retained, but incorporated partly in the degree of Master Mason, and partly in the ceremony of the H.R.A. The latter has, however, since that time been again revised, as we now have it, and no traces of the Mark degree are now to be found in it. Notwithstanding this decision, the Mark degree has never ceased to be practised, more or less, in various parts of England in connection with lodges under the jurisdiction of the United Grand Lodge of England, as already shown, although this fact was probably unknown to the Grand Lodge, and, although thus ignored by our English Grand Lodge, the Mark degree has ever been recognised and regarded as an integral and essential portion of Ancient Freemasonry by the Grand Lodges or Grand Chapters exercising supreme Masonic jurisdiction in Scotland, Ireland, and America—indeed no English R.A. Mason can be admitted into a chapter in those countries unless he be either a Mark Mason, or be obligated as such before his admission into the chapter.

Bro. Laurie, the Secretary to the Grand Lodge of Scotland, has given much information on the Mark degree in his History of Freemasonry. It appears that the minute books of many of the lodges in that country contain the Masons' marks of the members for a considerable period—some of them engraved in the work dating from the year 1637 (page 451), and the Supreme Grand Chapter of Scotland, a comparatively modern body, having claimed sole authority over the Mark degree as appertaining to the chapter, the Grand Lodge, amongst other resolutions, passed one to the effect that it had been proved to the satisfaction of Grand Lodge that certain lodges have wrought

the Mark since their foundation, and previous to the existence of the Grand Lodge itself, and have continued to do so till the present time (1853), any interference with the rights and privileges of lodges so situated was an invasion of the privileges of those lodges which the Grand Lodge was bound to protect; and that the Lodge of Glasgow St. John was in order in continuing to practise a ritual to which their ancient privileges entitled them (p. 347).

Under the unsatisfactory position of the Mark degree in this country, an attempt was made about 1855 to restore it to its former position in Masonry by obtaining its recognition by the United Grand Lodge of England, and a committee of that body and of the Supreme Grand Chapter reported in favour of its recognition, not as a separate degree, but as a graceful adjunct to the second degree, to which it really belongs, although in the present arrangement of the degrees it is placed as an intermediate link between the third degree and the R.A.

I happened to be present in Grand Lodge when this report was presented, the recommendation of which was unanimously adopted, and thus the Mark degree was agreed to be recognised. At the next quarterly communication, however, that portion of the minutes relating to the recognition of the Mark degree was not confirmed, although it had been passed unanimously, and thus all that had been done was again undone.

Upon this an independent Grand Lodge of the Mark degree for England and the colonies was established in London, under Lord Leigh as the first Grand Master, in order to remove the anomaly then existing of Mark lodges being worked in this country, under warrants from the Grand Chapter of Scotland, and it was under the authority of this Grand Lodge of Mark Masters that the Fowke and Howe Lodges were established in this town and Leicestershire constituted a province for Mark Masonry in the year 1858.

It appears that most of the old time immemorial lodges, as well as the lodges originally holding warrants from Scotland have acknowledged the supremacy of the Mark Grand Lodge, which has also issued many warrants for new lodges in England and the colonies, and in many cases the Provincial Grand Masters in the Craft also hold the same office under the Grand Lodge of Mark Masters.

For about two years after our local Mark lodges

were opened, the degree was worked with a considerable amount of spirit, most of the active Masons, both in the St. John's and the John of Gaunt Lodges taking the degree, as did also our R.W. Prov. G.M., Earl Howe and the late Earl Ferrers, and with the interesting and beautiful nature of which several brethren expressed themselves highly gratified, especially the Rev. Bro. Picton, who preferred it to either of the other degrees of Craft Masonry, illustrating as it does the mode of regulating the proceedings of the workmen at the building of King Solomon's Temple. After a time, however, a feeling of lukewarmness set in, owing in part I fear to the fact that whilst several brethren in both lodges had got up efficiently the ceremonies of the inferior offices in the lodge, none but myself had worked the ceremonies appertaining to the chair, which are lengthy and difficult.

Bro. Underwood and I held office for two years, and our successors were elected and installed, but since that time no meetings have been summoned, no subscriptions collected, and the degree has been in abeyance, although each lodge had about twenty-five or thirty subscribing members.

You are now, brethren, as far as I have the time and opportunity made acquainted with the history and position of the Mark degree, and with the circumstances under which it was introduced again and fell into abeyance in this town, and it is now for you to decide whether it shall be once more revived, or continue in abeyance amongst us.

For myself I should desire to remain entirely neutral, and I should not have moved at all in the matter but for the urgent desire manifested by several brethren to obtain the degree—here if possible, but if not elsewhere. After the many years I have been actively connected with Masonry in the province, I should prefer leaving the work in younger hands, but if the brethren desire to resuscitate and work permanently what to my mind is really a beautiful and interesting degree, without which, as a link, the chain of Masonry is incomplete, I have still so much zeal in the cause as to promise you every assistance in my power in promoting that end.

PORTUGAL has a weekly Masonic journal published at Lisbon.

MASONIC NOTES AND QUERIES.

MYSTERIES OF ANCIENT NATIONS.

See the communication "Eleusinian Mysteries," *Freemasons' Magazine*, No. 406, April 13th, 1867. None of the communications relating to the mysteries of ancient nations there mentioned have yet appeared in the columns of that periodical. The ten ensuing communications made no part of them. 1. The Druses, *Freemasons' Magazine*, vol. 16, page 328. 2. Ancient Mysteries.—*Ibid*, page 366. 3. Ancient Mysteries, Soul's Immortality.—*Ibid*, page 405. 4. Allegorical Writings.—*Ibid*, page 446. 5. Pythagoricians.—*Ibid*, page 486. 6. An Antient Initiation.—*Ibid*, page 504. 7. Ancient Mysteries.—*Ibid*, vol. 17, page 106. 8. Secret Societies, Freemasonry.—*Ibid*. 9. The Dionysian Architects.—*Ibid*, page 189. 10. The Essenians, Pythagoricians.—*Ibid*, page 210. Answers to the questions of an Oxford Bachelor of Laws on the subject of the mysteries of ancient nations would necessitate labour of which age and feeble health render me quite incapable.—C. P. COOPER.

QUARTERLY COMMUNICATIONS.

How is it that the Lodge of Stability, No. 217, meets at the George Hotel, Aldermanbury, the same Wednesday evening as the Grand Lodge of England for Quarterly Communication? Can this interfere with the attendance of W.M., Wardens, and P.M.'s at Grand Lodge?—P.M.

BRITISH AND AMERICAN LODGES.

Be assured, Bro. "F. B.," that intelligible discourses, founded on our legends, are altogether better suited to British and American lodges than metaphysical disquisitions upon the true, the beautiful, the good.—C. P. COOPER.

TAKING WINE.

Ought the W.M. of a lodge to take wine with a visitor, a P.M. for instance, sitting near him, to whom he has not been introduced, and whom he does not know to move in the same sphere of society, say on the Corn Exchange or the Tallow Market? Might not the guest possibly prove to be a rogue and a vagabond, or be detected in not keeping his waggonette, though he might not be known to the W.M. from moving in a very different class of society? What does fraternity dictate?—P.M.

CRITICISM.

Beware, Bro. "E. G. C.," lest in eagerness to detect faults your criticism be raised upon a phrase which is nought but an error of the press.—C. P. COOPER.

KLOSS'S HISTORIES.

My correspondent, "J. H.," will find the titles of Kloss's two histories of Freemasonry, and a statement of the conviction to which the learned author has been brought, *Freemasons' Magazine*, vol. vii., p. 402.—C. P. COOPER.

A TREE.

Dear Monsieur "C. R.," the tree respecting which you inquire was planted at . . . some years ago, but producing thorns instead of the promised fruit, it has lately been cut down and used as firewood.—C. P. COOPER.

CORRESPONDENCE.

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

LIFE GOVERNORSHIPS.

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

Dear Sir and Brother,—I beg to hand you an abstract of the receipts and payments of the South-Eastern Masonic Association, established in February, 1866. The object of its members was to obtain Life Governorships of our excellent institutions by the contribution of one shilling per week; which object I think you will say has been worthily obtained.

RECEIPTS, 1866 AND 1867.

Receipts	£263 14 6
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PAYMENTS, 1867 AND 1868.

Nine Life Governorships, aged...	£90 0 0
Seven and a Half Life Governorships, Girls	78 15 0
Five and a Half Life Governorships, Boys	57 15 0
Expenses	3 15 0
Balance in Hand	33 9 6

£263 14 6

With the balance and the receipts on Friday the members were enabled to ballot for five additional Life Governorships.

Yours fraternally,
W. WINGFIELD, President.

12, Hambly-place, Lower-road, Deptford, S.E.,
Feb. 24, 1868.

PRIORITY OF LODGES.

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

Dear Sir and Brother,—My friend, Bro. Buchan, shows more zeal than discretion in his answer to Bro. Lyon and myself. In the first place, I do not hold my friend, Bro. Findel, to be an authority on the antiquity of Scots lodges—by this I mean the operative—and on several other points I decidedly disagree with him; while, on Germany, I hold his information to be perfect. In the second place, Bro. Buchan evidently misunderstands Mordo's inscription. Mordo does not pretend to be the builder, but the "keeper" of the different cathedrals named, and Bro. Buchan conveniently ignores "Sanctandroys," the church of the Primate of Scotland. I knew Wade, the author of "Melrose," and I know Currie, the sculptor at Darnick, who gave Wade all the information necessary to compile his book. The word "Grand Master," or "Magnus Magister," was unknown to the operative masons, till many years after Mordo lived.

Bro. Buchan is fully answered by Bro. Lyon as to the connection between the Mother and the Canon-gate Kilwinning. Supposing 3^d proves her antiquity, it will only be as a body of workmen hired by a corporation to do certain work, not as an independent lodge, possessing a charter of so much importance as that of Malcolm. It is on this ground, that I deny the antiquity of Mary's Chapel as an independent lodge.

I must decline showing Bro. Buchan the cards I intend to play. The first lead off came off from Glasgow, and I want to know Glasgow's case. For this purpose would Bro. Buchan kindly give us (1) An exact copy, word for word, so far as possible, with all the contractions, of the charter; (2) tell us when did the charter first become known and to the public; and (3) what proof has 3^d that it is the Lodge of Glasgow referred to in the charter.

These questions narrow the subject; but I have no objections, if the charter can be seen, to go through to Glasgow and see it with an expert.

I thank R. Y. for his hint as to the Anglo Saxon, which has not fallen on arid ground. Let him look at Mabillon's "De Re Diplomatica."

Yours fraternally,
ANTHONY ONEAL HAYE,
P.L., C.K.L.

FATHER SUFFIELD AND FREEMASONRY.

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

Dear Sir and Brother,—A great deal too much fuss has been made about Father Suffield. Why should not Father Suffield have his fling against Freemasonry, as well as other institutions of his native land? A word further, why should not Father Suffield have some justification for what he says about Freemasonry?

Bro. Ezra Holmes, although a member of the 30th degree in England, may not know everything about Masonry everywhere else, and he is rather hasty in his protestations. Bro. Holmes is able to attest as to English Masons and Masonry in these islands, and every Mason here can bear testimony to the truthfulness of his words. It is quite sufficient for us to bear testimony to the integrity of Masonry in this its mother and orthodox country. If Father Suffield knows anything different about Masonry in those Roman Catholic countries where his brethren have the direction of education and the sway of consciences; by all means let him have the full benefit of it; we have nothing to do with that, and do not hold ourselves responsible for it, any more than he would acknowledge himself accountable to a Mussulman or Jewish doctor in controversy for the vagaries of his brother Christians, the Mormonites, the Taepings, the Hau-haus, and the Peculiar Brethren. All these are fellow Christians with Father Suffield just as much as Robison's and Suffield's alleged Masons are brother Masons with the Masons in England.

Professor Robison published his revelations as to the Masonry of the French Encyclopedists and Jacobins. At that time the King of England, who had great power and a great horror of Jacobinism, was no other than George III.; nevertheless he and his Parliament passed judgment on the loyalty and morality of English Masons by enacting the 39th Geo. III., granting the protection of the law to the accused society, which he had already chartered. Even Father Suffield does not believe that the King and Queen Charlotte were guillotined by the Freemasons in consequence.

If Father Suffield at this crisis wishes to bring the loyalty of Roman Catholic priests into doubt by coupling Freemasonry and Fenianism, because they begin with F, let him do so as much and as often as

he likes. In former troublous times, in the days of Robison, for instance, Roman Catholic bishops and priests in England were loyal Englishmen, and did not attack Freemasonry. They knew bishops and priests enough who were Freemasons and honest men, as there still are such.

If Father Suffield can show anything wrong about Freemasonry anywhere, let him be welcome to state it and expose what is wrong. On the other hand, let English and American Freemasons be wary of accepting the responsibility of what Freemasons may have done in the lands of the Inquisition.

One of the great evidences of the Roman Catholic priests is that notorious impostor and scoundrel, Joseph Balsamo, the sham Count Cagliostro, who tried to impose on English Freemasons, did not succeed, resorted to the Roman Catholic countries of the Continent, where he found dupes, and came to an untimely end in the dungeons of the Inquisition at Rome. What have we more to do with Joseph Balsamo than with Prof. Robison, Father Suffield, or any other enemies of Masonry.

Yours fraternally,
A STUDENT.

THE TENDENCY OF SOME CORRESPONDENCE.

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

Dear Sir and Brother,—I have been a "constant reader" of your *Magazine* for years, and during those years have read well nigh every letter and article that has appeared in it. I regret exceedingly to see so much written of late on the *origin* of this, that, and the other. I think one great charm of Masonry is, that it has existed from time immemorial, and the labours of those who are anxious to fix *dates* do little, in my opinion, but "sow seeds of infidelity among the million." Personally, I care little about such discussions. It is enough for me to know, yea, and feel, that our noble Order is a beautiful system of morality, veiled in allegory and illustrated by symbols, that all its teachings are calculated to make its members better men, and that in every age the great and good have been promoters of the art.

Let our erudite brethren direct their thoughts to some more profitable study, and then we shall not have a brother called by one "a pious Mason," while another compares his pride to that of a Pharisee.

Yours fraternally,
"A LOVER OF THE CRAFT."

FATHER SUFFIELD AND FREEMASONRY.

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

Dear Sir and Brother,—A courteous P.M. of the province of Bristol, who is pleased to express his approval of my letter to you on the above subject, informs me, with reference to my expressed doubt as to there being any members of the Upper House of Convocation in the Fraternity; that the present Bishop of Bath and Wells (Lord Auckland) is a Freemason; and that upon a recent occasion when the Provincial Grand Lodge of Bristol paid a visit to Wells, to meet their brethren of Somerset, his Lordship invited his brethren to the palace and gave them a right hearty welcome.

The late Dr. Howley, Archbishop of Canterbury, was, it appears, also a Freemason, having been initiated at Bristol in the Jehoshaphat Lodge which held its meetings at the Old Bush Inn, but is now extinct.

Thinking this information may be of interest to your readers, I beg your insertion of the within.

Yours fraternally,
EMMA HOLMES, 30°

BRO. METHAM'S ORATION.

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

Dear Sir and Brother,—There are very many Masons who believe "that as in Adam all die, even so in Christ shall all be made alive." They also believe with the late Dr. Oliver, "that Masonry is a beautiful system of morality," and they do not believe it to be anything more. It was only on reading Bro. Metham's oration, as reported in last week's *Magazine*, that they became aware that he claimed for public opinion (whether in its broadest sense or in its limited application to Masons does not appear), "the power to thoroughly cleanse the Augean stable of man's old and corrupted nature. His deservedly high social and Masonic position gives weight to his utterances, and makes them powerful for good or evil. I believe the assertion to have been made without due consideration, and that on mature reflection he will supply the antidote required, now that his attention is called to it. Another passage in his oration warned us, as Masons, that we had duties to perform. I accept that warning and present it as an apology for seeming to be in opposition to the Deputy Grand Master of Devon and Deacon of the Grand Lodge of England. I shall look anxiously for his reply and explanation.

Yours fraternally,
Devonport, VINCENT BIRD, 30°,
March 3rd, 1868. I.P.M. 954.

ANTIQUITY OF THE ROYAL ARCH.

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

Dear Sir and Brother,—Can you or any of your readers understand the drift of Bro. Hughan in his great anxiety to strip the Royal Arch of its antiquity, or what good will result if he succeeds. Bro. O. Hays seems to have had the same duty to perform for the high grades; while Bro. Findel's duty seems to be to traduce everything except the first degree, and to prove that that came from Germany. Desiring light on these matters,

I remain,
Yours fraternally,
March 3rd, 1868. 87, 33.

H.R.H. PRINCE SKANDERBEG.

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

Dear Sir and Brother,—As the firm who have the distinguished honour of holding the appointment of medallists to H.R.H. Prince Skanderbeg, alluded to by your correspondent signing himself "A Mason," we would draw his attention to the fact that he seems to be particularly anxious to show that there is no such a personage in existence as H.R.H., or has been for the past 400 years, imputing to us that we are

making use of some fictitious personage's patronage in order to curry favour with the Craft; and then, in defiance of his own argument, he observes that the address of H.R.H. is much desired by a brother who has not seen him for some years.

Our firm having now been established twenty-four years, and always held a prominent position in Masonry, and also endeavoured to satisfy our customers by a straightforward manner of conducting our business, we would scorn such an advantage as "A Mason" imputes to us, as the endeavour to extend our business by advertising it to be under the patronage of a Royal Prince who is not, or ever has been, in existence.

Suffice it to say that we have not only seen and spoken with H.R.H., but have also furnished him with decorations and jewels, and bear his royal warrant of appointment, signed, sealed, and attested in the ordinary manner; and although it would have evinced a more fraternal spirit had "A Mason" addressed himself to us privately in the first instance, yet we are willing to overlook that, and if "A Mason" will either forward his address or call at our manufactory any day between this and the 13th of March, we shall be happy to convince him or any one else that what we state is the fact, and that we are not appealing to the patronage of the Craft by any more novel means than is strictly in accordance with the principles of Masonry.

Yours fraternally,

A. D. LOEWENSTARK AND SONS.

Appointed Medallists to H.R.H. Prince Skanderbeg.

Devereux Court, Essex Street, Strand, W.C.

CHRISTIANITY AND FREEMASONRY.

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

Dear Sir and Brother,—The assertion of Bro. White that "no man can become a true Mason unless he be a Christian," has called forth remarks from two other eminent Masons. Bro. Findel meets it by an absolute denial, and goes so far into the opposite extreme as to say, that "Freemasonry deals only with the man as a man and brother, as a human creature, and has nothing to do with the Christian, Jew, Mahometan, or Atheist." Bro. Hughan agrees with Bro. White as regards the ancient Masonry, but thinks that since the year 1813 a man can become a true Mason even if he be not a Christian.

It would have been well if the disputants on both sides had given the meaning which they respectively attach to the expression on which the controversy turns. What is a *true Mason*? Is he one who satisfies all the conditions absolutely required for admission to, and advancement in the Craft? Or must he further, in order to merit the designation of a true Mason, understand and believe all the instruction conveyed under the signs, symbols, and allegories of Masonry? If the former be "a true Mason," he need not be a Christian, though he cannot be an Atheist. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and Earth, and practise the sacred duties of morality. But if to be "a true Mason" it be further necessary to believe in the doctrines of Masonry as taught in our English lodges, then the

assertion of Bro. White, that "no man can become a true Mason unless he be a Christian" is as true now as it was before the year 1813.

Speculative Masonry is a complete system of instruction in the great truths of natural and revealed religion, veiled in allegory, and illustrated by symbols. It is progressive; commencing in the first degree with natural religion; advancing, in the second, to the law, and in the third, to the gospel; though the principles of Christianity are, to a certain extent, contained in all.

Natural religion includes all that man can learn without divine revelation, and practise without divine grace, viz., belief in God and reliance on his providence; and the four cardinal virtues of Fortitude, Temperance, Justice, and Prudence. It is to these that the signs and symbols connected with initiation to the E.A. degree refer. But, in addition to these, the candidate is admonished as to the necessity of possessing the three Christian graces of Faith, Hope, and Charity, and he is referred to the Bible as the spiritual tracing board of the G.A.O.T.U., the unerring standard of truth and justice by which his faith is to be governed.

The instruction of the second degree has special reference to the Temple of Solomon, the great type of the Christian church.

An explanation of the legend of the third degree has been given in a recent number of the *Magazine* (Jan 18th, p. 42). It is only by the light shed upon it by the gospel that its signification can be discerned, and no one who is not a true Christian can realise the full depth of its meaning, and the great beauty of its imagery. So long as the ceremony of raising to the degree of Master Mason remains unaltered, the separation of Masonic teaching from Christian doctrine is impossible. In this sense, "no man can become a true Mason who is not a Christian."

Yours fraternally,

A CHAPLAIN.

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

Dear Sir and Brother,—An inference may be deduced from the observation of Bro. Hughan in your number of last Saturday, which, I think, would not be consistent with his views. If a non-Christian can be a true Mason since 1813, but could not before, it must follow that our present system of Freemasonry only dates back to 1813.

Yours fraternally,

H. B. WHITE.

MASONIC IMPOSTORS.

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

Dear Sir and Brother,—A person some short time since called upon me for relief, stating his name to be John Howard, of 203, late 245, Liverpool, having no Grand Lodge certificate, but with much plausibility he accounted for its absence. However, I questioned the genuineness of his story, and made inquiries respecting him of our Grand Secretary, who informs me that there is no John Howard belonging to the above lodge, neither, as he stated, had he been relieved with any amount by Grand Lodge, and that he is

using some printed instructions for relief in a very improper manner, which, should they fall into the hands of any of the brethren, they would do well to retain.

As he appears to be "on tramp," I would strongly advise all almoners and brethren to be on their guard.

Yours fraternally,
G. GLANFIELD, P.M. 328.

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

Dear Sir and Brother,—In your number of Jan. 25, p. 68, there is a letter signed by "A. Quaker," and suggesting a plan by which unworthy brethren might be prevented from imposing on our society.

A plan very similar to that has been for many years successfully put into practice in my native city. The Amsterdam lodges, having experienced all the abuses and annoyances occasioned by "tramps," have appointed a general almoner, and provided him with the necessary funds to meet the wants of travelling brothers; moreover, they have prudently selected for that office a brother who is also a first officer of the town police. All claimants are directed to that gentleman's office, and of course none of them, when his conscience is not clear, cares to call there for assistance.

It would be hardly possible to tell how much money has been saved for private purses and lodge's fund since this measure was adopted; money that in former times was wasted to meet the exigencies, or rather the exactions, of nasty vagrants, and that could be used to relieve real suffering.

Experience being the best teacher, I give here our own experience to second the views and good endeavours of our friend the Quaker.

Yours fraternally,
J. VAN LENNEP,

Master of the Wollem-Frederik Lodge,
Amsterdam, and D.G.M. of the Netherlands.

Amsterdam, Feb. 24, 1868.

LODGE MUSIC.

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

Dear Sir and Brother,—In your number of this day, I observe at the bottom of page 152 a few excellent remarks on the introduction of music, both vocal and instrumental, into our lodges, in which I fully concur, and to which I desire to call attention. It is there assumed that the aid of the divine art, which formed an important part of religious ceremonies in the most ancient as well as in modern times, is beneficial, desirable, and praiseworthy, and that no objection to it can possibly be raised, alleging antiquity as its sanction, impressiveness and enrichment of our "services" as its object. Not so fast, my brother. Such was my own idea till very lately; but, fully recognising these considerations myself, I am now able to show that others are not willing to admit the premises, and that, in fact, so far as their power extends, they forbid the practice in lodge. I happen

to possess a most effective and appropriate musical accompaniment to the rituals of the three degrees, compiled by Bro. Charles Johnson, P.M., formerly of Jersey, now of Leicester, which I have been the means of introducing into several lodges in different localities, in all of which it has been highly approved. Soon after my settlement here and active participation in the work, I mentioned it to some of the brethren of the Pleiades Lodge, No. 710, who were most anxious for its adoption, not only as tending to promote the solemnity and impressiveness of the ceremonies, but also as a means of inducing a more regular attendance of the members at the meetings. After due notice a proposition to this effect was brought forward by the J.W. In the meantime, the W.M., who does not approve of the introduction of vocal music, had obtained the opinion of the Prov. G. Master, who, being at the time in London, consulted several leading brethren on the subject. Unfortunately for us, their views and those of the Prov. G.M. coincided with those of our W.M., and thus it has been impossible to entertain the project, in opposition to such authority. One London brother went so far as to say that, were he W.M., if the proposer of the resolution persisted in his motion, he should refuse to put it to the lodge. Despotism as a W.M. may be, I should consider such a stretch of power very improper, especially as exciting a spirit of unseemly dissension. The only reason I have been able to elicit for refusing consent to a musical ritual is, that while outsiders might, on the one hand, charge us with belonging to what is called the High party in the Church, others with equal impropriety would be apt to class us with some of those bodies where noise and excitement seem to take the place of real devotional feeling.

It may be added, for the sake of those who are unwilling to increase the length of our ceremonies, that with the exception of very short opening and closing hymns, most appropriate in character, which might be omitted at discretion, the vocal music is introduced chiefly at times when the organ is at present used in most lodges, during the procession of the candidate and proper officers round the room, thus removing the objection.

The Prov. G. Master to whose adverse opinion I have already alluded, admitted that the case is very different at consecrations, funerals, &c., where he considers that vocal music is admissible. For my own part, I fail to appreciate the difference in the circumstances between these and the initiation of candidates into the Order, in which it appears to me that every adjunct should be brought into exercise, to give importance and effect to the solemn ceremony, and to produce a lasting impression.

The question being an interesting and important one, on which many lodges have clearly expressed an opinion by introducing vocal music, I venture to write these few lines, in order to give an opportunity for its thorough ventilation by your correspondents, with the concurrence of our W.M., to whom I have mentioned my intention.

Yours fraternally,
H. H.

Totnes, Feb. 22, 1868.

THE MASONIC MIRROR.

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

MASONIC MEMS.

PROVINCIAL GRAND LODGE OF GLASGOW.—THE INSPECTION OF LODGES.—The twenty-four lodges within the jurisdiction of the Provincial Grand Lodge of Glasgow, are now undergoing the salutary process of visitation and inspection by a deputation of the Provincial Grand office-bearers. These visits were commenced on Monday last, and will be continued until the round of the several daughter lodges is completed, when we purpose giving a brief *resumé* of the several inspections.

ERECTION AND CONSECRATION OF THE GRANITE UNION LODGE, DALBEATTIE, SCOTLAND.—A new lodge, under the Grand Lodge of Scotland, named the Granite Union Lodge, is to be consecrated at Dalbeattie, Kirkcudbrightshire, on Tuesday, the 10th inst., by the R.W. Bro. Lauderdale Maitland as acting G.M. The consecration ceremony is appointed for two o'clock, and at, or as near as possible, a quarter past three, the Lodge Granite Union will be opened by the office-bearers. The proceedings will be followed by a dinner, appointed for five o'clock.

CHAPTER OF ELIAS ASHMOLE (No. 148).—The annual convocation of this chapter will be held on Monday next, March 9, at six o'clock in the evening, prompt time.

GRAND LODGE.

The quarterly communication of the United Grand Lodge took place on Wednesday evening, the 4th inst., at the Freemasons' Hall, Bro. the Right Hon. Earl de Grey and Ripon, D.G.M., occupied the throne in the absence of the M.W.G.M., the Earl of Zetland; Bro. Henry Hall, P.G.M. for Cambridge-shire, acted as D.G.M.; Lord Elliot, *M.P.*, S.G.W.; Archibald Alexander Spiers, *M.P.*, J.G.W., and on the dais were the following brethren:—

Bros. Alexander Dobie, P.G.M. Surrey; Robert J. Bagshaw, P.G.M. Essex; Lord De Tabley, P.G.M. Cheshire; Lord Sherborne, P.G.M. Gloucestershire; Sir Pryse Pryse, P.G.M. Western Division of South Wales; J. Rankin Stebbing, P.G.D.; E. J. Fraser, G.D.; J. Hogg, G.D.; A. W. Woods, G. Dir. of Cers.; J. Havers, P.G.W.; Francis Roxburgh, P.G. Reg.; John L. Evans, Pres. Board G. Purposes; Aeneas J. McIntyre, G. Reg.; W. Gray Clarke, G. Sec.; Thomas Fenn, Assist. G. Dir. of Cers.; C. Pepys Cockerell, G. Supt. of W.; J. Stevens Pullen, P.G.D.; Nicholas Bradford, P. Assist. G. Dir. of Cers.; E. T. Walmesley, P.G.S.B.; J. Savage, P.G.S.B.; J. Savage, P.G.D.; G. Cox, P.G.D.; William Farnfield, P.G. Sec.; J. Hervey, P.G.D.; Victor Alexander Williamson, P.G.W.; Frederick Pattison, P.G.W.; Benjamin Head, P.G.D.; Algernon Perkins, P.G.W.; James Coward, G. Organist; J. Locock Webb, P.G.D.; Samuel Tomkins, G. Treas.; Edward S. Snell, P.G.D.; Edward Busher, G. Sword Bearer; Robert Cunliffe, P.G.W.; Thomas Lewis, G. Purst.; Sir Warren Hayes, P.G. Chap.; J. S. S. Hopwood, P.G.D.; G. W. K. Potter, P.G.D.; Rev. R. J. Simpson, G. Chap.; Rev. R. J. F. Thomas, G. Chap.; Rev. C. R. Davy, P.G. Chap.; John Udall, P.G.D.; Cornwall Legh, *M.P.*, P.G.W.; C. Hutton Gregory, P.G.D.; H. Bridges, P.G.S.B.; E. Phillips, P.G.D.; R. J. Spiers, P.G.S.B.; J. M. Clabon P.G.D.; Henry Empson, P.G.S.B.; William Young, P.G.S.B.; Edward H. Patten, P.G.S.B.; Thomas A. Adams, P.G. Purst.;

Joseph Smith, P.G. Purst.; Rev. J. Edward Cox, P.G.D.; Rev. W. K. Riland Bedford, P.G. Chap.; William Ough, Assist. G. Purst.; and below the dais a large number of Masters and Wardens of London and country lodges.

Precisely at eight o'clock a procession was formed, and the Acting G. Master, attended by the G. officers and G. Stewards entered the hall, being received with the customary honours.

The Grand Lodge was then opened in due form and with solemn prayer.

REGULATIONS OF GRAND LODGE.

The GRAND SECRETARY (Bro. Gray Clarke), according to annual custom, read the regulations for the government of Grand Lodge during the time of public business.

MINUTES OF THE LAST QUARTERLY COMMUNICATION.

The GRAND SECRETARY read the minutes of the quarterly communication of the 4th December, 1867, and on the motion for their confirmation being put,

Bro. WARREN, P.G.S., wished to know when the subscription to the coffee-room would be made payable.

Bro. HAVERS, P.G.W., said that was a proper inquiry to be made by Bro. Warren, and he was sure that Grand Lodge would receive what he was about to inform them with the same lively satisfaction as he experienced in making the announcement. At the last Grand Lodge it was agreed that the subscription should commence on the 1st of January, as it was expected that the coffee-room would have been open by that time, but if it was not opened by then, they would claim no subscriptions for it. At the last meeting a question was raised as to the difficulties which then existed between the tenants of the tavern and themselves, but he was very happy to inform them that all those difficulties were now set at rest. The coffee-room was not at present open, and he could assure them that the Building Committee did not intend and would not take any subscription for a single day, nay, even a single hour, until the coffee-room was open to the members. It was with lively feelings of satisfaction to him that he could inform Grand Lodge that there would be no longer on their minds that the coffee-room was secured to the Grand Lodge, and its members only would have authority to use that coffee-room, while the tenants of the tavern would have the profits to be derived from it.

Bro. WARREN: Will, then, the time for the payment of the subscriptions be extended for a few months.

Bro. HAVERS: Certainly.

Bro. GREGORY wished to know what was to be done with regard to the acoustic properties of the hall.

Bro. HAVERS said if Bro. Gregory would wait, that subject would be brought forward when they came to the report of the Building Committee.

The G. MASTER then put the motion, and the minutes were confirmed.

ELECTION OF GRAND MASTER.

Bro. JOSEPH SHARPE, *LL.D.*, said he rose for the second time to propose that the Right Hon. the Earl of Zetland be Grand Master for the ensuing year. For twenty-four years that nobleman had faithfully discharged the duties of his office, and the next would be a most important year, as he would then have served the office of Grand Master for twenty-five years. He wished, in a few words, to call the attention of the members of Grand Lodge to the unexampled prosperity that had attended the Craft since their esteemed Grand Master had presided over them. He would give the brethren a short statement as to the progress that had been made, and although he had obtained from the Grand Lodge officers very full details, for which he thanked them, he would only give the results. When they were

so well governed there was a double satisfaction in the happiness of the governor, and those who were so well governed by him; both being equally satisfactory. Their Grand Master was at the head of an Order of great antiquity, but looking back to the time when their Grand Master was called to the chair, during the twenty-four years he had presided over them, Masonic lodges had multiplied threefold. Their annual income had not only increased, but they had shown also great prudence by investing some of their income for other purposes, to a great extent since the Grand Master commenced his office. To that noble hall in which they were then assembled, they had added those magnificent institutions, the Boys' and Girls' Schools for the children of their members, and thus showed at least in their time, how well the Craft had discharged their duties. As to their noble Charities, the same results had followed, and what they were at the time the Grand Master took his office, had now been multiplied more than fourfold. He concluded by expressing an ardent hope they they would continue those efforts, and not relax in producing such satisfactory results. It was, therefore, with great pleasure that he proposed the re-election of the Right Hon. the Earl of Zetland as Grand Master.

Bro. DUMAS seconded the motion.

The G. MASTER put the motion, which was carried with one dissentient.

The G. Master was then saluted in the usual form.

The ACTING G. MASTER said he had delayed until that moment to convey to the brethren the message with which he had been charged by the Most Worshipful the Grand Master, which was to express his great regret that it was not possible for him to be present with them on that occasion, as he did not feel equal to take a journey from Yorkshire for that purpose. Last year he came to town, but the journey brought about a very severe cold, and he was even then unable to be present amongst them, and he (Earl de Grey) felt sure that there was no brother there that night in that room but would be anxious that their Most Worshipful Grand Master should not again run a similar risk, towards whom they all entertained feelings of gratitude, regard, and affection. He was confident the Earl of Zetland would express to them the distinguished honour again conferred upon him, and he (Earl de Grey) congratulated Grand Lodge, as Bro. Sharpe had said, in having such a Grand Master, trusting that his life might long be spared, and to the end of it that he might continue to enjoy their confidence, affection, and regard.

THE GRAND TREASURER.

Bro. BRACKSTONE BAKER said he had again to put in nomination Bro. Samuel Tomkins as Grand Treasurer for the ensuing year. He remarked on his predecessors who had all held that office for a number of years, and his immediate predecessor, Bro. Perceval, after serving for a great number of years, had actually died in harness. He was succeeded by Bro. Tomkins, who had served them for sixteen years, and who for accuracy, energy, and everything else that could be desired, had earned for himself a good character. In their own lodges they knew that the duties of Treasurer made that a very important office, as it was always attended with a great deal of trouble and anxiety, but how small was that in comparison to the Treasurership of Grand Lodge, where the subscriptions amounted annually to about £10,000. He had great pleasure, therefore, in proposing the re-election of Bro. Tomkins, as Grand Treasurer, hoping that he might retain that office for another sixteen years, and continue to enjoy the confidence of the Craft.

Bro. EDWARD B. SUTTON, P.G.S., and P.M. of the Prince of Wales Lodge, seconded the motion.

The G. MASTER put the motion, which was unanimously agreed to.

Bro. TOMKINS thanked the brethren cordially for the honour conferred upon him, in re-electing him to the high and honourable office of Grand Treasurer. He trusted that long might the prosperity of the Craft continue, and if his health was spared, that he might be re-elected by them for many years.

THE BOARD OF BENEVOLENCE.

The GRAND SECRETARY read the report of the Board of Benevolence for the last quarter, in which were recommendations for the following grants, viz. :—

Bro. William B., of the Pomfret, Lodge, No. 360, Northampton	£50 0 0
Bro. Nathan C., of the Lodge of Joppa, No. 188, London.....	30 0 0
Bro. Augustus Phillips F., of the Portsmouth Lodge, No. 487, Portsmouth	100 0 0
Bro. Isaiah C., of the Newstead Lodge, No. 47, Nottingham... ..	30 0 0
The Widow of the late Bro. John S., of the Consti- tution Lodge, No. 55, London	50 0 0
The Widow of the late Bro. William Henry Williams B., of the True and Faithful Lodge, No. 318, Helston.....	30 0 0

Bro. HERVEY moved the adoption by Grand Lodge of the first two recommendations, which were put and agree to without observation.

On the third recommendation being proposed for a grant of £100 to Bro. F., of the Portsmouth Lodge,

Bro. BRACKSTONE BAKER wished to have some explanation why this large sum was proposed.

Bro. SABINE said he regretted to find that the brother to whom it was proposed to make this grant, was not the person he had been represented, and he thought ought not to receive so large a sum of money as that proposed. He moved as an amendment that this recommendation be referred back to the Board of Benevolence for further consideration.

The G. REGISTRAR seconded the amendment, and said that while joining a number of lodges, this brother had allowed some of his children to be educated by charity, and spoke of the utter incompetence of one nearly twelve years of age to pass almost the lowest test in regard to education. It ought to have been the duty of this brother to have given his children a proper education, to fit them for the duties of life, and give them all its advantages.

A BROTHER said he was a member of the Portsmouth Lodge, to which this brother belonged, and he was surprised and astonished to hear the observations which had been made. The brother was employed in the Hampshire Banking Company, that was running a race with the Provincial Bank of England, and this brother did not fall into the views of the directors, and he was discharged, but all his accounts were correct, and he had the good opinion of the members of the lodge, and he had done a great deal for the benefit of the Masonic charities.

Bro. STREBBING, P.G.D., also bore his testimony to the services of the brother referred to, and said that with reference to his connection with the Hampshire Banking Company, although he left it, his accounts were all in a perfect state, and he also received a high character. His son was still employed there. He hoped that Grand Lodge would not send his recommendation back to the Board of Benevolence, for that would throw a taint upon his character, but grant the amount at once and thus enable him to get a position again in the world.

The debate was continued by Bros. Locock Webb, Cockerell Savage, and other leading brethren, when

The G. MASTER put the question, but a division was demanded, when there appeared—

For the grant	216
Against it	111
<hr/>	
Majority	105

The other recommendations were then put and agreed to without discussion.

REPORT OF THE BOARD OF GENERAL PURPOSES.

The following report of the Board of General Purposes was presented :—

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report—That they have investigated a complaint preferred by the Lodge of Benevolence against the Palatine Lodge (No. 97), Sunderland, for certifying that a petitioner for relief had been a regular contributing member to that lodge for the space of thirty-three years, whereas the Grand Lodge dues on behalf of that brother had been paid for twenty-six years and one quarter only.

The Master and Wardens were summoned to send in the minute book and other books, and to offer such explanation as might be in their power respecting the discrepancy. From an examination of the minute book it appeared that the brother referred to had subscribed to the lodge for twenty-six years and a quarter only.

The Board, finding that no money the property of Grand Lodge had been retained, reprimanded the lodge for having given an incorrect certificate and cautioned them to be more careful for the future, and ordered their decision to be read in open lodge and recorded on the minutes.

(Signed) J. LLEWELLYN EVANS,
President.

Freemasons' Hall,
19th February, 1868.

To the report was subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee held on the 13th February inst., showing a balance in the hands of the Grand Treasurer of £3,892 8s. 10d., and in the hands of the Grand Secretary for petty cash, £50. Of these sums there belongs to the Fund of Benevolence £1,657 6s. 6d., to the Fund of General Purposes £1,882 19s. 7d., and there is in the Unappropriated Account £102 2s. 9d.

The President of the Board (Bro. LLEWELLYN EVANS), said as the report had been for some time in the hands of the members of Grand Lodge, he should move that it be taken as read, which was put and agreed.

Bro. EVANS said as there was nothing in the report which required action on the part of the Grand Lodge, he should move that it be received and entered on the minutes.

The G. MASTER put the question, and the motion was unanimously agreed to.

REPORT OF THE BUILDING COMMITTEE.

The following report of the Building Committee was presented :—

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Building Committee beg to report that they have caused a careful survey to be made of the Great Hall, and an estimate to be furnished to them of the cost of putting it into thoroughly substantial repair, and of redecorating it in a proper manner.

They regret to find that the building itself is in a bad state, and that the expense of the requisite repairs will be larger than they had at first contemplated.

The roof will require to be stripped, and the slating, lead gutters, and stone coping, to be made new; the walls are in places cracked, and will require to be secured with iron ties; the bond timbers (which it was the practice in buildings erected about the time of Freemasons' Hall to insert at distances of about 4½ feet apart) are decayed, and the panels and pilasters which are attached to them are consequently very insecure; the windows on the west side of the hall require to be renewed; the floor has sunk in several places, and stands in need of considerable repair.

The cost of doing these repairs thoroughly will, your committee are informed, amount to the sum of £1,328.

Included in the above estimate is the cost of altering and filling in the gallery, formerly used by ladies, and also the cover over the dais, which has not been used for many years, which together amount to the sum of £180.

Much attention has been given and many experiments have been tried as to the possibility of overcoming the acoustic deficiencies of the hall. Your committee are painfully aware that some remedy must be found for them, and they are strongly inclined to believe, as the result of their experiments that by doing away with the galleries (which will very much improve the appearance of the hall), and the introduction of a much more effective ventilation in the roof, together with an adequate supply of air (heated or otherwise, according to the season) from below, that the sad defects of the hall in reference to its acoustic properties will be overcome.

The committee propose to light the hall by eight small sun burners; these in themselves will give most efficient aid in carrying out the proposed system of ventilation.

The cost of preparing for and putting up eight sun burners, and of the necessary heating and ventilating apparatus, will be £659.

The re-painting and re-decorating of the hall, in a manner suitable to its importance, would amount to the sum of £1,025, making a total in the whole of £3,025. The above estimate includes the preparing for, but not the purchase of, a new organ.

It will be in the recollection of Grand Lodge, that at its last meeting a question was raised as to whether the coffee-room was included in the lease to the tenants; your committee trust that this question is now set at rest; the original plans signed by Mr. Shrewsbury have been produced, showing that the room formerly called the "Clarence," and which is now the coffee-room, is not included in the lease, but is entirely subject to the control of Grand Lodge.

In reference to the regulations for the use of the coffee-room, the committee recommend to Grand Lodge the adoption of the following resolutions, viz. :—

"Any subscriber to the coffee-room and library may personally introduce not more than two visitors in any one day, such visitors being Masons and being not resident in London."

(Signed) JOHN HAYERS,

London, February 18th, 1868.

Chairman.

Bro. HAYERS moved that the report be taken as read.

The motion was agreed to.

Bro. HAYERS said it then became his duty to move that the report be received and entered on the minutes, and in doing so he should depart from the usual custom, by explaining why they had not concluded their report with a substantial resolution. At the last meeting of the Grand Lodge it was referred to the Building Committee to consider and report on the decoration of the hall, and putting it in a substantial repair; but as he had said they had not concluded their report with a reso-

lution, and he wished to explain why they had departed from that rule. The Grand Lodge requested them to inquire into the cost of decorating that noble hall, and when the committee began that inquiry they were hardly prepared for the cost of it. That hall was constructed in 1780, and had been in the hands of the Craft during the whole of that time, but it had suffered a good deal of dilapidation. They found that the roof was in a bad state; the stone coping would have to be renewed and the walls required security, and the cost of putting the roof and the other works in proper repair would amount to £1,328, and although that might appear to be a large sum, if they wished to have the walls and the roof worthy of a temple for Freemasons, and give them every comfort they required, they must go to that expense, for it could not be done for less. The lights too of the hall were worn out, and as modern science had devised the means of making the lighting of public buildings adopted to the purposes of ventilation, they proposed that the lighting of the hall should be from the ceiling instead of as at present, from the hanging chandeliers. As to the magnificent ceiling with its splendid enrichment and cornices, he thought there would be a desire on the part of the brethren to maintain this part of the fabric of the hall. The panels were all good on account of the excellence of the workmanship, but at the back they were rotten, and the committee in considering the matter referred to them, had applied a great deal of time and trouble to the consideration as to how they should agree upon a plan that should make that noble hall worthy of being the chief temple of Freemasonry. Lord Eliot at the last Grand Lodge referred to the acoustic properties of the hall, and the difficulty he experienced in hearing what was said, and he might then inform their noble brother that since then the committee had been engaged in trying a number of experiments, and Bros. Cubitt and Cockerell were of opinion that by closing up the ladies gallery, which formed no portion of the original structure; by closing up the coves and the one over the dais, the acoustic defects will be overcome. They also believed by covering all the windows, and other alterations, the reverberation of sound would be destroyed. The committee did not intend to go blindly to work, but would carry on a series of inexpensive and careful experiments, and do nothing until they were thoroughly satisfied themselves. The committee did not propose any substantial resolution, but if Grand Lodge wished them to carry out the work he hoped some brother would propose such a resolution, so that the work might be carried out in a proper manner, and that the hall be restored to its proper and noble objects. He should then leave the matter entirely in the hands of the Grand Lodge, and would simply move that the report be received and entered on the minutes. If, at the same time, it was the wish of the Grand Lodge that they should proceed with the work, on receiving such a suggestion, if necessary, he would propose a resolution.

The motion was then put and unanimously agreed to.

Bro. HAYERS then came forward and moved, "That the committee do carry out the restoration of the hall in the manner proposed in the report of the Building Committee."

Bro. GREGORY said that Bro. Havers had rendered excellent services in regard to the restoration of that temple and buildings, although he said that he was a little out of order in the observations he thought right to make just before. As to the acoustic defects, he said he was willing to receive any suggestions, and he (Bro. Gregory) saw that they had made a commencement by shutting up the ladies' gallery. He was aware that this was a very difficult subject, and it had engaged the attention of their architect, but he sincerely wished that the recommendation contained in the report might be carried out,

Bro. Havers had asked for suggestions, and he thought that an improvement might be effected by an alteration in the arrangement of the seats. In the House of Lords, of which the noble lord in the chair was a member, the arrangement of the seats was the same as in that hall, where the same defect prevailed. He submitted for the consideration of the committee, before they concluded their experiments, to try the effect of the seats being raised, and the dais being placed at the side of the hall instead of at the end, so that the speakers might be brought nearer together, and the distance would therefore be less for the voice to travel. He seconded the resolution, and would give support to the committee, as he was gratified with their labours, which had now extended over many years.

Bro. M. COOKE said that from singing he knew the difficulties that were experienced where the acoustic properties of a building were defective. He knew a certain church where the reverberation was so great that the sound came back to the speaker and travelled so fast that one word overtook another. They hit upon a plan, which was by collecting all the cassocks, surplices, and curtains round the church, and the result was, that the defect was remedied, and it was now quite a pleasure to speak or sing in that church. If something of the kind was done in that hall, and they tried the effect of hanging up green baize between the pilasters and columns, he thought they would come something nearer to what they were trying to gain.

The GRAND MASTER wished to express his own strong feelings on the importance of properly decorating that hall, which was the great temple of Freemasonry in this country, and his desire was that it should be as convenient and as beautiful as they were able to make it. There were few questions more difficult than those connected with the acoustic properties of public buildings, and at the present day they seemed to know very little about acoustics. In the assembly to which he had the honour to belong, and which had been referred to by Bro. Gregory, they were as bad off as they were in that hall, and if the committee were able to make that hall perfect, he would give notice of motion so that they might be called upon to improve the House of Lords.

The resolution was then put and carried.

Bro. HAYERS said he felt a certain degree of gratitude that the Grand Lodge was still willing to trust the committee, although they asked them for such a large sum of money; but he could assure them that they would not spend one shilling more than was necessary. He could also assure his Bros. Gregory and Cooke, that their suggestions should be carefully considered. As the Tavern Company had been referred to that evening, he need not further allude to it than to congratulate the Grand Lodge, as they were now well aware, that there were no further differences between them. Bro. Warren had asked when the subscription to the coffee-room would commence. He (Bro. Havers) had paid his, and had been almost prevailed upon to take it back. He hoped brethren would enrol their names as members of the coffee-room, but they would not be called upon for any subscriptions until it was finished, and he trusted that it would be ready in ten days or a fortnight. As to a member introducing a friend to the coffee-room, the committee did not originally intend that any stranger should be introduced there, but as the arguments used in the last lodge were so cogent the committee had been induced to alter their opinion. They therefore proposed "That any subscriber to the coffee-room shall be at liberty to introduce two visitors each day into the coffee-room, such visitors being Masons, and not resident in London."

Bro. SAVAGE seconded the motion. In reference to the acoustic properties of the room, in a room where he was in the

habit of attending the same difficulty had been experienced as had been felt there, and they resorted to the same plan as that proposed by Bro. Cooke, which had been attended with the most satisfactory results. He also supported the proposition for admitting the visitors to the coffee-room.

The motion was then put and agreed to.

GRAND LODGE ACCOUNTS.

The report of Bro. R. P. Harding, Auditor of Grand Lodge accounts, of receipts and disbursements during the year 1867 was presented, and it showed the finances to be in a very satisfactory condition.

Before the next business was commenced,

Bro. WARREN said he gave two notices of motion, which stood over from the last Grand Lodge, and he found that they did not appear on the paper of business for that day. The day after the last Grand Lodge he wrote a letter to the Grand Secretary stating that he intended to proceed with those notices, and yet they did not appear on the paper. He had put himself to great inconvenience, and had given up an engagement at the West-end to be present there that evening, and he was prevented from doing so because the notices had not been inserted on the agenda.

The G. SECRETARY said he was not aware of any letter having been received from Bro. Warren, nor was any notice given by any one on his behalf at the Board of Masters.

Bro. Warren said he had no power to be at that Board of Masters, but he wrote the next day after Grand Lodge while the matter was fresh in his memory, and posted the letter himself in Lombard-street.

The G. MASTER regretted what had occurred, and thought it was a hardship to Bro. Warren, as he appeared to have been put to some inconvenience.

Bro. GREGORY said the G. Secretary seemed almost to think that this matter could not have been properly brought forward unless it had been previously submitted to a Board of Masters.

The G. MASTER said he believed it would be sufficient if a letter was received, intimating that it was his intention to renew the notice of motion.

Bro. GREGORY said the G. Secretary did not say distinctly that the letter had not been received. He ought to be able to say whether it had been received or not.

The G. SECRETARY, having referred to a book, said he was able to say that no letter had been received from Bro. Warren. Every letter was entered in the book, when received, and as to what had been done with it.

The subject then dropped.

[The next business consisted of three appeals from Sydney, New South Wales, one from West Lancashire, and a resolution put by the G. Master that a grant of one hundred guineas be given to the Palestine Exploration Fund, was unanimously agreed to. The discussion on the above will be fully reported in our next.]

THE GRAND MASTER.

Bro. the Rev. R. J. SIMPSON, G. Chaplain, had the following notice on the paper, but being obliged to retire, he expressed to Lord Eliot his desire to make some alterations in it which he suggested. The notice ran thus:—

1. That inasmuch as the present year completes the quarter of a century during which the Right Honorable the Earl of Zetland has presided as Most Worshipful Grand Master of England, it is a fitting opportunity in the opinion of this Grand Lodge to hold a jubilee Festival to celebrate the auspicious event with rejoicing, and to pay a just tribute of respect and regard to our Most Worshipful Grand Master, who has for such a lengthened period so well and worthily presided over the Craft.

2. That a committee be appointed, to be called "The Jubilee Festival Committee," which shall be empowered to deliberate upon the best mode of attaining the object named in the first resolution, and also to carry it into effect.

3. That the following brethren be requested to act on the Jubilee Festival Committee:—The Earl de Grey and Ripon, D.G.M.; Lord Eliot, M.P., S.G.W.; Captain Archibald A. Speirs, M.P., J.G.W.; John Havers, P.G.W.; Rev. Richard J. F. Thomas, G. Chaplain; Eneas J. McIntyre, G. Registrar; John M. Evans, President of the Board of General Purposes; Wm. Gray Clarke, G. Secretary; Rev. Robert J. Simpson, G. Chaplain; and all Provincial Grand Masters, *ex officio*.

Lord ELIOT said as Bro. Simpson was obliged to leave to

catch a train, he desired that the matter should stand over until the next lodge.

This led to a discussion, in which it was urged that they ought not to delay this subject, but should at once take the subject in hand and deal with it.

After a considerable desultory conversation, the resolutions as altered below were put and agreed to.

1. That inasmuch as the present year completes the quarter of a century during which the Right Honourable the Earl of Zetland has presided as Most Worshipful Grand Master of England, it is a fitting opportunity to pay a just tribute of respect and regard to our Most Worshipful Grand Master, who has for such a lengthened period so well and worthily presided over the Craft.

2. That a committee be appointed, which shall be empowered to deliberate upon the best mode of attaining this object, and also to carry it into effect.

3. That the following brethren be requested to act on the committee: The Earl de Grey and Ripon, D.G.M.; Lord Eliot, M.P., S.G.W.; Captain Archibald A. Speirs, M.P., J.G.W.; John Havers, P.G.W.; Rev. Richard J. F. Thomas, G. Chap.; Eneas J. McIntyre, G. Reg.; John D. Evans, Pres. of the Board of G. Purposes; Rev. Robert J. Simpson, G. Chap., and all Prov. G.M.'s, *ex officio*, with power to add to their number.

This being the whole of the business, Grand Lodge was closed in due form and with solemn prayer at twenty minutes past eleven o'clock.

METROPOLITAN.

ROYAL OAK LODGE (No. 871).—The installation meeting was held on Wednesday, the 26th ult., at the Royal Oak Tavern, High-street, Deptford. Bro. W. Andrews, W.M., opened the lodge. Bro. F. Walters, P.M. and Sec. (father of the lodge), installed Bro. J. Hawker, W.M., who appointed as his officers, Bros. W. Andrews, P.M.; W. Jeffery, S.W.; J. Truelove, J.W.; H. A. Collington, P.M., Treas.; F. Walters, P.M., Sec. (eighth time); H. Whittle, S.D.; J. W. J. Barrett, J.D.; S. G. Cook, I.G.; T. Killner, Dir. of Cers. The usual applause was given at the end of the ceremony, and the Installing Master was by several congratulated on his efficient working; this making the third time hand running in this lodge he had done the ceremony. A P.M.'s jewel, silver tassels and levels, was presented to the retiring W.M., Bro. Andrews, P.M., which had been subscribed for by the members by voluntary contributions. He having already had a life subscribership of the Boys' given him from the lodge funds for his efficient services as W.M., and he had chosen that in preference to a jewel, but the members were determined he should have a jewel also, so they presented him with one. Bro. W. Andrews, P.M., returned thanks in an able manner for these gifts. Two pounds were voted from the Charity Fund, to a widow of a brother who had once been a member of this lodge. The lodge being closed, the usual good banquet followed, to which forty-two sat down; the wines were good, and an admirable dessert succeeded. Visitors:—Bros. F. Binckes, Sec. Boys' School; J. Terry, Collector Royal Benevolent Dr. Dixon, P.M. 73, 871; Sillifant, P.M. 217; Taylor, W.M. 22; J. Patte, W.M. 147; Dille and Mott, 147; Smith, 548; N. Wingfield, W.M. 1,155, P.M. 169, and many others.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

KIRKBY LONSDALE (*Underley Lodge* No. 1,074).—The adjourned lodge was held on the 20th ult., for the purpose of installing Bro. Captain Braithwaite, P.G.S. of Cumberland and Westmoreland, the W.M. of the Underley Lodge, 1,074. The Right Hon. Bro. Lord Kenlis, R.W. Prov. G.M. of Cumberland and Westmoreland, supported by Bro. J. Whitwell, W. D. Prov. G.M. of Cumberland and Westmoreland, and assisted by Bro. Captain Mott, P.M. 241, 1,013, and 1,086, Prov. G.S.B. of West Lancashire, acted as Installing Master. The following brethren were also present, viz.: Bros. Lord John Taylour, P.M. 656, Cambrian Lodge of Australia, (E.C.), D. Prov. G.S.W. District Grand Lodge of Australia; William Cartmel, W.M. 129, Prov. G. Dir. of Cers. of Cumberland and Westmoreland; John

Holme, J.W. 129; Henry Davis, P. Sec. 1,074, and Prov. G.S.B. of Cumberland and Westmoreland; William James, S.D.; W. R. Gregg, J.D.; Thomas Anderson, Tyler; Joseph Fawcett, 554, Yarboro' London; Thomas Eastham, 1,074; James Innes, 1,074; R. C. Garnett, 1,074; Thomas Wearing, 1,074; Isaac Atkinson, 1,074, &c. The lodge having been opened up to the third degree in solemn form, Bro. I. Atkinson was introduced and questioned, and afterwards raised to the sublime degree of M.M. The installation of the W.M. next took place, and after the brethren present had passed before the W.M., giving the M.M.'s, F.C.'s and E.A.'s salutes, he proceeded to invest the following brethren as his officers for the current year, Bro. Mott in each instance most impressively delivering the exhortation: Bros. W. Cartmel, W.M. 129, S.W., as proxy for Bro. Richard Atkinson, P.G.S., Cumberland and Westmoreland; Henry Davis, P.G.S.B., Cumberland and Westmoreland, J.W.; William James, Treas.; the R.W. Prov. G.M., Sec., as proxy for Bro. W. Dodd, absent; Rev. R. C. Garnett, Chap.; W. L. Gregg, S.D.; Thomas Wearing, I.G.; and Thomas Anderson, Tyler. The lodge was then closed down to the second degree, and Bro. James Innes, having been introduced and questioned, was passed into the second degree. The lodge was then solemnly closed. The brethren of the Underley Lodge are greatly indebted to Bro. Mott for his invaluable services on the above and many previous occasions.

CARLISLE.—*Union Lodge* (No. 310).—The regular monthly meeting of this lodge was held, on the 25th ult., at the Freemasons' Hall, when the following brethren were present: Bros. J. Slack, W.M.; W. Johnston, S.W.; G. Somerville, J.W.; G. G. Hayward, I.P.M., Prov. G.S.B.; W. Murray, P.M., P. Prov. G. Assist. Sec.; F. W. Hayward, P.M., Dir. of Cers., P. Prov. S.G.W.; A. Woodhouse, acting S.D., W.M. 412, Prov. G. Sec.; W. Court, Treas., as J.D.; Sergeant Sam. Maxwell, 70th Regt., 402, I.C., as I.G.; J. Barnes, Tyler; also W. Pratchitt, J. Atkinson, I.G.; J. Gibson; Colour Sergeant, W. Forde, 70th Regt.; R. Martin, J. Mason, Harrison. The lodge was opened with the usual solemnities, according to ancient custom, when the minutes of the last regular meeting were read and confirmed. The ballot was then taken for Mr. William Rowe, of Carlisle, a candidate for the mysteries and secrets of the Order, which proved unanimous in his favour. The lodge was then opened in the second degree, Bros. Forde, Martin, and Harrison being candidates for exaltation, were tested as to their proficiency, found worthy, entrusted, and retired for preparation. Bros. Forde and Martin were admitted in due form, and raised to the sublime degree of a Master Mason. Bro. Harrison was then admitted and also raised. The historical lecture was then delivered to the three together, also the working tools, by Bro. John Slack, W.M. The lodge was then closed down to the first degree, when Mr. W. Rowe was admitted in due form, and initiated in a beautiful and impressive manner by the W.M. Bro. G. G. Hayward gave the lecture on the working tools in his usual style. On the question if anything for the good of Masonry being asked, Bro. W. Johnston proposed Bro. Thomas Cane, 762, as a joining member, which was referred to the committee. No other business being on hand, the lodge was finally closed, and the brethren adjourned to the ante-room, where Bro. Murray occupied the chair, and said that in consequence of the lateness of the night, he should dispense with the usual toasts, but felt much pleasure in proposing "The health of the candidates. Bros. Forde, Rowe, and Harrison responded respectively. Bro. Woodhouse proposed "The health of Bro. John Slack, the W.M.," and said that he was glad to see that the W.M. had performed his duties right well, for on former occasions the onerous duty devolved upon Bro. F. W. Hayward, P.M., who was always willing to do so, and many times wished that young blood was imbibed into the lodge so as to ease him,—so therefore Bro. Woodhouse desired that the brethren would respond to the call with musical honours. Bro. Slack begged to return thanks for the kind manner in which Bro. Woodhouse had proposed his health, and to the brethren for the honours conferred in replying to that toast, and said that he was always glad to do his duty as a Mason, and so long as he remained a member of 310 and a resident of Carlisle, he would strive to do his best; once more he thanked them, and resumed his seat amid Masonic applause. Bro. Woodhouse again asked permission to speak, and proposed "The health of the Charities," coupled with the name of Tommy, the charity-box. Tommy, responding to the toast, said that he was always glad to receive the smallest contributions thankfully, and would promise that such receipts would be faithfully applied, which, when the

brethren had responded, Tommy thanked them and bade them all good night. The Tyler's toast brought the evening to a close at eleven o'clock.

IRELAND.

LONDONDERRY.

COLERAINE.—*Royal Blue Lodge* (No. 754).—MASONIC LECTURE.—The members of this lodge, with several brethren from other lodges in the district, assembled in the town-hall, Coleraine, on for the purpose of hearing a lecture on Freemasonry from Bro. the Rev. James Warrick, of Carrickfergus. The members adorned with their regalia entered the room in procession, and after the mystic salutation, took their places in front of the platform. Bro. Henry Anderson, J.P., W.M., Vernon Lodge, 127, was, on the motion of Bro. Leslie Beers, Riversdale, seconded by Bro. W. Warke, Coleraine, called to the chair. The Rev. John Kydd, Independent minister, having invoked the Divine blessing upon the meeting, the Rev. Bro. Warwick proceeded with his lecture, explanatory of the origin and principles of Masonry, and the design of the Order in cementing the members in a bond of union for the production of philanthropy and good will amongst men of every nation. At the conclusion of the lecture, which was listened to throughout with marked attention, the thanks of the meeting were passed the Rev. Bro. Warwick. The compliment having been suitably acknowledged, the thanks of the company were passed to Bro. Anderson for his conduct in the chair. The proceedings were then brought to a close in a manner approved of by the brethren.

CHANNEL ISLANDS.

GUERNSEY.

DOYLES LODGE OF FELLOWSHIP (No. 84).—This lodge held its usual monthly meeting on the 12th ult., at the Masonic Hall, Court-place. There were present Bro. W. H. Mortin in the chair: Bros. J. B. Gardner, S.W.; J. S. Glencross, J.W.; J. Turton, acting S.D.; P. L. M. Nicolle, acting J.D.; J. H. Parker, I.G.; Sarchet, Sec.; Mowger, Tyler; W. H. Smithard, P.M.; G. Sparrow, P.M.; W. Churchouse, P.M.; T. Abbott, W. H. Muntz, J. Garland, and T. B. Lucas. Visitors: Bros. P. Churchouse, late 288; T. A. Horner, 862; H. Hunt, S.W. 186; G. H. Smythson, P.M. 168; P. Pinel, 590; and W. Wakley, W.M. 243. The lodge was opened in the first degree shortly after seven o'clock. The minutes of the preceding lodge mentioned in the summons was at once proceeded with. Bros. Montague, Joseph Fielden, of Lodges 343, and 345, was balloted for and elected a joining member; and Mr. Frederick Clarke, on the proposition of Bro. Hutchinson, Treas., seconded by the W.M. was also balloted for and approved as a candidate for initiation. The lodge was then opened in the second degree, and Bro. Lucas, a F.C. who was a candidate to be raised to the third degree, was examined as to his progress in the science of Freemasonry, and his answers to the questions put to him having been deemed satisfactory by the W.M. and the brethren present, he was dismissed for preparation. During the absence of Bro. Lucas the lodge was opened in the third degree, and on his reintroduction he was duly raised to the sublime degree of a Master Mason. The lodge was then resumed in the second degree and afterwards in the first, when Mr. F. Clarke was introduced and regularly admitted into the mysteries and privileges of Freemasonry. Captain Brown of H.M.'s 66th Regt., was proposed by Bro. Gardner, S.W., and seconded by the W.M., as a candidate for Freemasonry. Several members of the lodge were present at a complimentary dinner given to Bro. Scott (St. Anne's Lodge, Alderney, the well-known Captain of the steamer "Queen of the Isles," and this accounts for the number of members present being smaller than usual.) The dinner was an addendum only to a very gratifying and valuable testimonial which during the earlier part of the day had been given to Bro. Scott by a numerous circle of his friends, as a token of their recognition of his many good qualities, and especially to record their appreciation of his skill as a seaman and his unvarying politeness and attention to all who may take a passage on board the "Queen," whether bound on business or a pleasure trip. The testimonial consisted of several valuable pieces of plate.

gold chronometer, chain, &c., amounting in value in the aggregate to about £300. The business of the evening being finished and no brother having anything to propose for the good of Masonry the lodge was closed in due form. The usual refreshment in the banquetting room afforded the brethren an opportunity to enjoy themselves in chat both Masonic and social, an opportunity which all embraced for a short time and seemed to estimate at its full value. In the course of the evening Bro. Horner, 862, having returned thanks for the kind manner in which his health had been drank as one of the visitors, proposed with the consent of the W.M., the health of Bro. Sarchet, Sec., who he alluded to as the Father of Masons in Guernsey, or at all events the father of those of Doyle's Lodge, and concluded a very amusing speech by reciting the lines underneath, which he had composed for the occasion. Bro. Sarchet is "a character," indeed it may be said almost "an institution" in the Masonic world of Guernsey, and is very well known to the numerous English brethren who have visited the lodge, on whom he rarely, if ever fails to impress his favourite and peculiar theories concerning the effect of the Norman Conquest of England on Guernsey (then forming part and parcel of the domain of William of Normandy), and his pride in the loyal allegiance he maintains towards his "Duchess" as he terms Her Most Gracious Majesty Queen Victoria.

THE LAST OF THE NORMANS.

Now in Guernsey's noble Isle
There resides an ancient file,
Who believes that Norman blood
Is the watch-word for all good.

Turn o'er the Historic page
Brilliant scenes of every age,
Read of Grandest Chivalry
"Tis the Norman blood says he."

Ever this old Norman sings—
"William first of England's kings
Of her chiefs did greatest good,
All because of Norman blood."

Are you loyal to the Queen?
This old file says "All serene,
She's my Duchess—prouder name
Than the Crown can elsewhere claim."

Anglo-Saxons who may try
To hold up their heads so high,
Should remember that 'tis true
'Twas through Normans England grew."

"Talk of Irish—wretched souls,
Speak of Scotchmen—dismal ghouls,
Or the Welsh, their mutton good,
What are these to Norman blood?"

In these times of Fenian fires
Railways and Atlantic wires,
Surely 'tis a mercy we,
Our old Norman yet can see.

Let us brethren then rejoice
Three times three with hearty voice,
That our brother long hath stood,
Last not least of Norman blood.

Father Sarchet, your good health,
All your need of worldly wealth,
Long may you in speeches good,
Live to praise the Norman blood.

ROYAL ARCH.

LEICESTERSHIRE.

LEICESTER.

Fortitude Chapter (No. 279).

A quarterly convocation of this chapter was held at the Freemasons' Hall, Leicester, on Friday, the 28th ult., at which the following companions were present:—Comps. Major Brewin, M.E.Z.; W. Weare, H.; Rev. John Spittal, J.; W. Kelly (P.G.H., Treas.); W. Pettifor, E. Clepham, Bankarb, P.Z.'s; J. E. Hodges, E. F. Manning, N.; Learard A. Clarke, P.S.; G. H. Hodges, W. Mow, Jos. Harris, E. Stretton, G. Toller, P.

Wardle, J. E. Clarke, Rev. W. Langley, D. Challis, T. Herbert, E. Mace, W. E. S. Stanley. Visitors:—Comps. John Comyn, M.E.Z.; and H. A. Attenborough, J. 47, Nottingham, and E. P. Ekin, F.E. 88, Cambridge.

The chapter having been opened in due form and with solemn prayer, the minutes of the last quarterly convocation and of a chapter of emergency were read and confirmed.

A ballot was taken for Bro. Henry Gamble, late of Lodge 279, who was unanimously elected, and was subsequently exalted; as were also the following brethren, balloted for at the last meeting, viz.: Bros. Levi Lincoln Atwood, Gordon City Lodge, Chicago, Illinois, U.S.; and John Edward Bright, William Mann, William Adcock, Thomas Markham, and John Beeston Leadbeater, all of the Rutland Lodge, L130, Melton Mowbray. The Rev. J. Spittal, J., delivered the Historical Lecture; Comp. Kelly, the Symbolical Lecture; and the M.E.Z., the Mystical Lecture. The whole ceremony was most admirably performed, and elicited warm encomiums from the two Principals of the Nottingham Chapter, who had come over specially to see the working, and which they stated they had never seen surpassed either in the provinces or London itself.

Comp. Kelly, P.G.H., Treas., read the report on the financial position of the chapter, from which it appeared there had been fifteen exaltations and one joining during the past year, and that after the payment of all claims against the chapter, there was a balance of upwards of £50 to its credit.

A very complimentary vote of thanks was passed to Comp. Kelly for his services to the chapter.

A ballot then took place for the election of officers for the ensuing year with the following result:—

Comps. W. Weare, M.E.Z.; Rev. John Spittal, H. Learard A. Clarke, J. Geo. Henry Hodges, E.; Edwin Gosling, N.; W. Kelly, P.Z., Treas.; W. Pettifor, P.Z., Dir. of Cers.; Rev. W. Langley, P.S. (who nominated as his assistants Comps. George Toller, and W. E. S. Stanley); and C. Bembridge, Janitor.

Comp. Kelly then advanced to the foot of the dais bearing a very elegant silver claret jug, and addressed Comp. Brewin to the following effect: That on that evening, which marked the conclusion of the third year of Comp. Brewin's rule over the chapter, he had for the first time heard read the resolution which was unanimously adopted during his temporary absence at the last quarterly convocation, and that the pleasant duty then devolved on him (Comp. Kelly), in his three-fold capacity as the mover of the resolution, as the Senior Past First Principle of the chapter, with the exception of the esteemed Grand Superintendent, Earl Howe, and as his lordship's representative in the province, to give effect to that resolution by placing in Comp. Brewin's hands, on behalf of the subscribers, that silver claret jug, as a slight token of their gratitude and esteem. That the duty was one which the Grand Superintendent would himself most gladly have undertaken, had the state of his health permitted him to be present, as he most cordially concurred in the proposition, the only objection made to it by his lordship and other companions being that the subscription was limited to so small a sum, as both he and they would most willingly have contributed to a much greater extent. It was, however, felt that Comp. Brewin was not one to measure the depth and extent of their esteem and gratitude towards him by the intrinsic value of their testimonial, but that it would be far more consonant with his feelings that their offering should take the modest form it did, as enabling them to limit the subscription to so small a sum, that the whole of the companions could join in it alike, without any one of them feeling it to be a tax on his pocket, than if he had been presented with a far more costly *souvenir*, contributed out of the superfluities of a few wealthy companions. That it would be gratifying to the M.E.Z. to know that not only had every individual companion who was in the habit of attending the meetings joined most heartily in the tribute, but that the list also included the names of several companions who, for distance of residence, and other causes, had long been absentees.

Comp. Kelly then complimented the M.E.Z. on his valuable services to the chapter during the past three years in his important office, the duties of which he had performed in a manner rarely, if ever surpassed, and so as to be beyond all praise; the result of the almost unprecedented number of exaltations which had of late taken place in the chapter, being that last year, after contributing the sum of £10 10s. to the Royal Masonic Institution for Boys (as supplementary to the like sum voted in the preceding year to the Girls' School), the companions were enabled to grant £50 out of their surplus funds towards the re-

duction of the debt on the Masonic Hall—a grant which they were this year again in a position to repeat.

But it was not alone Comp. Brewin's valuable services that the companions wished to recognise. They desired that their offering should also be a token of their high esteem for his personal good qualities, and a mark of their appreciation of that true kindness of heart and amiability of disposition, and that thorough spirit of Masonic brotherhood which he had invariably displayed towards every brother of the Order since his initiation eleven years ago, coupled with a readiness at all times to render his valuable aid whenever and wherever required in the duties of the Craft. Comp. Kelly concluded by saying that in presenting to Comp. Brewin that silver claret jug, which although certainly beautiful as a work of art, was only a very slight and inadequate token of the gratitude which the companions felt for his services, and of the great esteem they entertained for himself, he had only to read the inscription which it bore and to wish him, as he did most fervently, every happiness, and many, many years of long life in which to use it.

The claret jug, which was of most elegant and chaste design in frosted silver, was the production of Messrs. Elkington and Co., and bore the following inscription:—

“Presented, February 28th, 1868, to Companion Robert Brewin, by the members of the Royal Arch Chapter of Fortitude, No. 279, Leicester, as a token of esteem, and of gratitude for his valuable services as M.E.Z., during the years 1865, 1866, and 1867.

Comp. Brewin (who, on rising, was greeted with much applause), expressed a fear that the kindness and partiality of Comp. Kelly had led him to take far too favourable a view of any services which he (Comp. Brewin) might have been able to render to the chapter, and that the kindness he had invariably received from the brethren and companions, had amply repaid him for any services he had rendered either in Craft or Royal Arch Masonry, and that he should treasure their very handsome testimonial (which he felt he had not deserved) to his dying day, and which would remind him of the many happy hours he had spent amongst his brother Masons, and of their truly friendly feeling towards him. That he did not attribute the prosperous state of the chapter during the time he had presided over it to any merits of his own, but as there were ebbs and flows in Masonry as in other things, he had been fortunate enough to have its high tide; whereas it might have been on the ebb. He concluded by once more thanking the companions, and assuring them how highly he valued their gift.

Comp. Earl Howe having contributed through Comp. Kelly a further donation of £50 towards the repayment of the debt on the hall, a like sum was voted out of the chapter funds for the same purpose.

Three brethren having been proposed as candidates for exaltation, the chapter was closed with prayer and the companions adjourned to refreshment

Obituary.

JOHN HEREPATH, ESQ.

This eminent man, one of our most distinguished English mathematicians, who, by his mathematics and physics, had enrolled himself among the philosophers of Europe, died on the 25th ult., at the age of seventy-eight. By his death our esteemed Bro. Spencer Herepath, P.G.S., P.M. No. 29, &c., is placed in mourning.

Ten days before died the cousin, William Herepath, Esq., of Bristol, remarkable as a toxicologist, and therefore more popularly known. His son, known to the scientific world also by chemical discoveries, is Bro. Dr. William Bird Herepath, P.M. of a Bristol Lodge.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 14TH, 1868.

MONDAY, 9th.—Geographical Society, at 8½. Paper to be read: “Geography and Mountain Passes of British Columbia in Connection with an Overland Route.” By A. Waddington.

TUESDAY, 10th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 11th.—Geological Society, at 8.

WEDNESDAY, 11th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MARCH 14TH, 1868.

MONDAY, March 9th.—Lodges:—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle, Leadenhall-street. St. Albans, 29, Albion Tavern, Aldersgate-street. Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrew's, 222, London Tavern, Bishopsgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye. Chapter:—Mount Zion, 22, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, March 10th.—Lodges:—Old Union, 44, Radley's Hotel, Bridge-street, Blackfriars. Burleigh, 76, Albion Tavern, Aldersgate-street. Union, 166, London Tavern, Bishopsgate-street. St. James's Union, 180, Freemasons' Hall. Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford. Chapter:—Jerusalem, 185, Freemasons' Hall.

WEDNESDAY, March 11th.—Festival of the Royal Masonic Institution for Boys. Com. Royal Masonic Benevolent Inst., at 3. Lodges:—Enoch, 11, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart, College-street, Lambeth. Justice, 147, White Swan Tavern, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Camden Arms, Kensington. Belgrave, 749, Anderton's Hotel, Fleet-street. Merchant Navy, 78, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, March 12th.—Lodges:—Royal Athelston, 19, Inns of Court Hotel, Holborn. Regularity, 91, Freemasons' Hall. Lion and Lamb, 192, George Hotel, Aldermanbury. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, 534, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, Fleet-street. Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Dalhousie, 860, Anderton's Hotel, Fleet-street. Capper, 1,076, Mariore Hall, Victoria Docks, West Ham. Chapters:—Royal Jubilee, 72, Horns' Tavern, Kennington. Yarborough, 554, Green Dragon, Stepney.

FRIDAY, March 13th.—Lodges:—Britannic, 33, Freemasons' Hall. Caledonian, 134, Ship and Turtle Tavern, Leadenhall-street. Bedford, 157, Freemasons' Hall. Domatic, 177, Anderton's Hotel, Fleet-street.

SATURDAY, March 14th.—Lodges:—London, 108, Freemasons' Hall. Phoenix, 173, Freemasons' Hall.

MASONIC LIFEBOAT FUND.

Further donations received:—Bro. W. D. Hughes, P.M. Lodge 73, 5s.; from a Freemasons Daughter, 2s. 6d.; ditto, 2s. 6d.; a Friend of the Cause, 3s. 6d.

TO CORRESPONDENTS.

ERRATA.—In our last issue, p. 177, in the report of the meeting of the St. John's Lodge, Airdrie, after Scotland, for “Glasgow,” read “Lanarkshire (Middle Ward).”

IN consequence of the very lengthy proceedings of Grand Lodge, we are forced to allow some very interesting letters, also several lodge reports, to stand over until next week.

MILES.—Your query shall be fully answered in our next.

K.T.—The subject you have mentioned shall receive our attention and a reply given in next issue.

ANTI-TWADDLE.—Yours is a very good argument, but, being anonymous, we cannot insert it.