

LONDON, SATURDAY, APRIL 11, 1868.

### THE MASONIC CHARITIES AT HOME AND ABROAD.

Amongst the many useful efforts to aid our noble Masonic Charities, we have recently had our attention called to one which is well deserving of imitation, and with that object we have now great pleasure in giving publicity to the institution and rules under which the association in question has been formed, and for some time carried on.

The South-Eastern Charitable Association was formed some two years ago, the object of its founders being to obtain for its members a life governorship in one of the Royal Masonic Charitable Institutions, subject to certain rules, which we here propose to give *in extenso*.

The association is governed by a President, Bro. Wingfield; a Vice-president, Bro. H. Moore; a committee of seven, consisting of Bros. W. Andrews, G. Bolton, A. L. Dussek, H. Nowlan, J. Patte, J. T. Tibbals, and J. Whiffen. Besides these active and zealous brethren, the Treasurer, Bro. J. H. Searle; and the Secretary, Bro. H. J. Wells, take an active part in the conduct of the business, with what useful results we will presently show.

The rules under which the association is governed are as follows:—

1. That this Association shall be governed by the following officers, viz.:—A President, Vice-President, Treasurer, Secretary, and a Committee of seven (five to form a quorum), to be elected by the subscribers (who are members of the Craft) on the third Friday in January of each year.

2. That the subscription of each member shall be at the rate of one shilling per week, payable on the third Friday in each month at the place hereinafter named.

3. That when the Treasurer is in possession of the sum of ten guineas, a chance of obtaining a Life Governorship in one of the Royal Masonic Charities, shall be drawn for by the members of the Association.

4. That the successful member shall have the privilege of selecting to which of the Royal Masonic Charities the Treasurer shall pay the amount.

5. That such member be permitted to transfer his Life Governorship to any brother (belonging to the Association) who is about to become a Steward at either of the ensuing Masonic Festivals.

6. That any member being in arrear will not be allowed to draw for a Life Governorship.

7. That the members of this Association shall not be confined to the Craft only, but any lady or gentleman may be proposed as a member; but if elected, will not be entitled to any voice in its management.

8. That a promise in writing shall be given by the successful member to pay his or her subscriptions to the Treasurer for the time being, until the fee paid by him to either of the Royal Masonic Charities, together with the working expenses of the Association, shall have become liquidated.

9. That the business of this Association shall be conducted in connection with the "Temperance Lodge of Instruction," held at the Victoria Tavern, Victoria-road, Deptford, until otherwise determined by the members at a meeting properly convened for such purpose.

10. That no person be permitted to join after the 23rd February, 1866, unless duly proposed and seconded at one monthly meeting, and balloted for at the next; and, if on the ballot three or more black balls appear against the candidate, such result shall exclude him or her from admission as a member of this Association.

11. That no person shall be admitted a member of this Association except upon payment of all subscriptions that may have accrued since its commencement.

12. That all moneys subscribed shall become the bonâ fide property of the Association; and that all members shall, on admission, sign an agreement to that effect.

We are pleased to find that this excellent idea, the South-Eastern Masonic Charitable Association, although of only recent formation, has proved a thorough success; it is highly creditable to its originators and founders, and worthy of imitation in other metropolitan districts, for why should we not have a South-Western, a Great Western, a North-Western, a Great Northern, and Great Eastern associations, founded upon a similar basis and governed by similar rules, having similar objects and managed in the same inexpensive and excellent manner. In adopting the titles the South-Eastern, South-Western, &c., we believe much of the existing feeling, association, and combination attaching to the Masonic elements associated with the lines of railway bearing those names would be at once available in aid of the formation, and materially assist in insuring successful action, if one or two zealous brethren in each district would but take the initiative. On the London and South

Western railway, for instance, the names of Bros. Lewis Crombie, Joseph Beattie. John Strapp, and many other good men and true amongst the officers of that company; on the Great Western railway Sir Daniel Gooch, *M.P.*, and others; on the London and Brighton, the South-Eastern, the London and North-Western, the Great Northern, the Midland, the Great Eastern—indeed, and every one of the greater or lesser railways in, and running out of, the metropolis, nearly all the principal officers are members of our ancient and honourable fraternity. It is therefore scarcely necessary to do more on the present occasion than suggest the extensive and fertile fields of operation in which such important undertakings might be advantageously prosecuted, and so materially aid those zealous and indefatigable officers and secretaries of the several Royal Masonic Charitable Institutions.

We sincerely hope that the present suggestion may be taken up promptly, and proved as productive and beneficial to the Masonic Charities, as we believe it is capable of being made with a minimum of strain upon the pockets of the charitably disposed members of the Masonic Order.

#### (No. IV.)—THE GRAND LODGE AND THE GRAND ORIENT.

We are aware that the Grand Lodge of England has not received official representatives from the *Grand-Orient de France*; but the two Masonic bodies are undoubtedly *en rapport*, and interchanges of visits are continually going on between brethren of the two organisations. In the French *Calendrier Maçonnique* the Grand Lodge is included in the *Siste des Puissances Maçonniques Etrangères avec lesquelles le Grand-Orient de France est en Correspondence*. The Grand Lodge has, however, declined to acknowledge degrees conferred under charter from *Le Suprême Conseil du Rite Ecossais, Ancien et Accepté*. The editor of the *Jersey Express* was made a Mason in a lodge of the French Scottish Rite, but afterwards wishing to join an English lodge, the question was distinctly submitted to the Grand Lodge as to whether he could be received as a joining brother, when it was decided that he must be re-initiated, passed, and raised, which was accordingly done in Mechanics' Lodge.

The Grand Lodges of Ireland and Scotland

receive representatives from the Grand-Orient, and have accredited delegates to that body. Moreover, in Lodges of the Grand-Orient an English, Scotch, or Irish Mason is received with hearty welcome, while those whom we may term "French-Scotch" Masons are regarded as illegitimate. It will be remembered that the lodges of the Grand-Orient in Brittany some time ago refused admittance to Masons of the *Suprême Conseil*. We have shown that the majority of the members of the Grand-Orient have supported their Grand Master in declaring that a belief in God and the eternity of the soul is indispensable for membership. We do not know what are the regulations of the *Suprême Conseil du Rite Ecossais* on this head; but it is unfortunately the fact that the lodges of that body have become notorious hot-beds of infidelity—all belief in God being considered as "retrograde" by many of the eminent "philosophers" who meet under the *egis* of the *Conseil*. Nay, further, we are informed that one great obstacle to the union of the *Suprême Conseil* with the Grand-Orient is the dislike of members of the former body to the stricter discipline of the latter. It is, however, pretty well understood that the *Suprême Conseil* is in process of decay, and the probabilities are that when the present chief of the Order dies, its long-deferred dissolution will come about. With regard to the conflict of jurisdictions, we are aware that there are in London Masonic bodies *professing* to be chartered by the Grand-Orient; but we imagine that the charters, if existing, are of old date, and we fancy that they have been used for purposes foreign to the objects of the Craft. We are, however, prosecuting inquiries hereon, though we are afraid that no good purpose would be served by the publication of the facts, which, if we are rightly informed, would weigh more heavily against the members of these semi-secret *ateliers* than against the Grand-Orient.

There are in France some brethren who would like to adopt the English system of working in preference to their own; and it would be an immense advantage to the Craft generally if this idea could be carried. In London there is a lodge under charter from Lord Zetland which is worked in the French language, but with regard to which we have no information. In Jersey, however, the Lodge *La Cesarée*, which has become celebrated throughout the world for the eminence of its members and the excellence of its working, is

entirely conducted in French, and there are in Jersey and Guernsey numerous brethren whose knowledge of the French language is perfect. If, therefore, at some future time French Masons should be seriously inclined to adopt our ritual, Jersey may become a sort of Masonic college for France.

May we not also cherish the hope that some day the regalia of the Craft in the United Kingdom, on the Continent, and in America, may be assimilated? In the English lodges Master Masons must appear in blue aprons, and unless aproned are excluded from lodge. In Scotland and Ireland each lodge may select its own style of apron; and we are informed that in Irish lodges it is not unusual to see brethren, as is often the case on the Continent, attend lodge without any regalia whatever. In France and elsewhere on the Continent, a Master Mason when completely attired, wears an elegant collar, and is girt with a sword in addition to his apron. The expense of changing to a uniform system has been urged against that procedure; but that could be got over by allowing existing Masons to retain the regalia they possess, while insisting that all new brethren should conform to a certain standard.

It is curious to note how the term Grand has become Anglicised. In this country we have now Grand Masters and Grand Secretaries, Grand Alliances, and Grand Lodges, while men are proud to call themselves "Grand Scribes" who would scorn to be "Great Pharisees." The word Grand is however, only a synonym for Great; but it may be allowed the former has a much more imposing sound than the latter. For instance, the title of Grand Warden carries with it a wonderful idea of dignity and power; while to call a man a "great" Warden would simply suggest notions of strength and stature. Thus, although "a rose by any other name would smell as sweet," it is not unlikely that a Grand Officer might suffer in importance if deprived of his high-sounding prefix. The name of *Grand-Orient* is suggestive of the Eastern origin of Freemasonry, and literally signifies the "Great-East," although in process of time it may be said to have become invested with a special meaning of its own. This, indeed, is also true of the Grand Lodge, which means something very different to what a North American Indian would call a Great Wigwam. Grand-Orient may also be said to sound better than Great East, although the latter term is sometimes

used. We recently saw one of the Grand Lodges of America designated the "East" of that district; and in Ireland there is a similar usage, as is shown by the following description of a meeting of Dublin Masons:—"An Emergency Convention of the College of Philosophical Masons, Grand Elected Knights of the K.H. 30°, was held on Friday, the 23rd inst., at the Great East of the Order situate in the valley of Dublin."

It has long been a favourite opinion of ours that nomenclature offers an instructive field for the student of character and antiquities. We once knew a child named "Judas Iscariot," and from that circumstance the poor child was fated to go through life a living proof of the religious infidelity of his parent. So also in Masonry the choice of a name will often furnish a key to characters of the men who founded our lodges. With these views we subjoin some of the names of the *atelier* of the Grand-Orient. These examples are all from the Paris list, and it will be seen that in many instances they do not much differ from the designation of our own lodges.

1. Admirateurs de l'Univers, or Admirers of the Universe.
2. Amis Bienfaisants et Imitateurs d'Osiris Réunis, or United Benevolent Friends and Imitators of Osiris.
3. Amis de la Patrie, or Friends of the Country.
4. Amis de l'Ordre, or Friends of the Order.
5. Amis Triomphants, or Triumphant Friends.
6. Amitié, or Friendship.
7. L'Amitié Parfaite, or Perfect Friendship.
8. Athénée Français, or French Athenæum.
9. L'Avenir, or The Future.
10. Bonaparte.
11. Les Bienfaiteurs-Réunis, or United Benefactors.
12. Clémenté Amitié, or Kindly Friendship.
13. Clémenté Amitié Cosmopolite, or Universal Kindly Friendship.
14. Les Cœurs-Unis, or United Hearts.
15. Disciples de Fenelon.
16. Disciples de Memphis.
17. Ecole Mutuelle, or Mutual School.
18. La France Maçonnique, or Masonic France.
19. Fraternité des Peuples, or Brotherhood of the Peoples.
20. Les Frères Unis Inseperables, or the United and Inseparable Brothers.
21. Henry IV.

22. Hospitaliers Français.
23. Isis-Martyon.
24. Jerusalem des Vallées Egyptiennes, or Jerusalem of the Egyptian Vallies.
25. Mars et les Arts, or Mars and the Arts.
26. Chapitre d'Arras.
27. Orientales.
28. La Perseverance.
29. Persévérante Amitié, or Persevering Friendship.
30. Les Philadelphes.
31. Renaissance par les Emiles d'Hiram.
32. Rose du Parfait Silence.
33. La Ruche Philosophique, or Hives of Philosophy.
34. Saint Antoine du Parfait Contentement, or St. Anthony the Perfectly Contented.
35. Saint Pierre des Vrais Amis, or St. Peter the True Friends.
36. Saint Pierre des Vrais-Experts, or St. Peter the Truly Skilled.
37. L'Acacia.
38. Sectateurs de Menés.
39. Sincère Amitié.
40. Temple des Amis de l'honneur Français, or Temple of the Friends of French Honour.
41. Le Travail, or Work.
42. Les Trinosophes de Bercy.
43. Union Parfait de la Perseverance.
44. L'Union Maçonnique.
45. Etoile Polaire, or Polar Star.
46. Les Amis de l'Humanité.
47. Les Zèles Philanthropes.

These names give a fair sample of the titles of French lodges, and from them our readers may perhaps be able to form some estimate of the brethren who belong to our Order under the regime of Bro. Louis Napoleon.

In previously alluding to Bro. General Mellinet, we ought to have stated, that although he is a staunch Imperialist, he has proved himself the uncompromising defender of Masonic privileges in more than one sharp contest with the civil power. In these struggles he has successfully vindicated the Craft against the repressive influence of State officials, and we are informed that in doing so he has been sustained by the personal influence of the Emperor.

In France new Masons are called "profanes," a term which to English ears sounds strange enough, but which is nevertheless an apt reference

to the fact that outsiders have not penetrated to the sacred mysteries of our Order.

Until recent years the ceremonies of initiation were of a very serious character, and *Le Frère terrible* was a personage about whom there was very little comedy in the eyes of the subjects of his charge, whatever there might be to the lookers on. The fears of persons seeking to become Masons are sometimes exceedingly ludicrous even in England, but in France only a few years back the ordeal was well calculated to bear a permanent mark upon individuals of weak nerves. Gradually a more sensible and, at the same time, more solemn system has been superseding the former rigorous task, until there is now not much more to encounter than under the English method.

The rite of Masonic baptism is occasionally administered to those who are entitled to the privileges of a Lewis, or as the French have it, *Towton*, and we are informed that the ceremonies connected therewith are of a very interesting character.

Brethren who may go to France will do well to visit the lodges of the Grand-Orient, and they may rely upon a hearty welcome whichever *Atelier* they may happen to select for the purpose.

J. A. H.

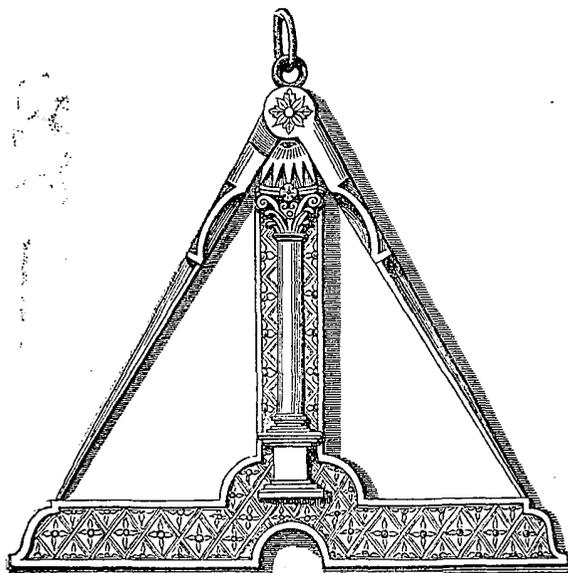
#### EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipzig; one of the Grand Stewards in the Grand Lodge of Scotland; author of the "History of Mother Kilwinning," &c.

#### LODGE JEWELS.

The adoption in 1735 by the Lodge Kilwinning of the "dress" or apron of Speculative Masonry was succeeded in March of the following year by the introduction of lodge jewels. Patrick Montgomerie, Esq., of Bourtreehill, inaugurated his appointment to the chair by the presentation of a set of jewels. These continued to be worn till 1768, in which year they were sold to the Riccarton Lodge, in whose possession they still are. Through the courtesy of the R.W.M. of Riccarton St. Clement, we are enabled to present a fac-simile of the first jewel ever worn by the head of the Kilwinning Lodge as the distinguishing insignia of his office. This jewel is of silver, and is similar in design to that suspended from the sash worn by the last Hereditary Patron or Protector of the Craft, in

the picture of St. Clair in the possession of the Lodge Canongate Kilwinning, where he was initiated.



Laurie says that the Level was in the early part of last century the general badge of the Masonic Order—"no ordinary lodges then meeting in the third degree, which accounts for the brethren at large adopting the symbol of the Senior Warden and of the fellow Crafts whom he represented." If the non-existence of a third degree can be inferred from the description of symbol recognised as that of the Craft, such inference holds good with respect to Mother Kilwinning; but that at the period in question no such degree was known at Kilwinning, is placed beyond doubt by the records of the lodge itself. It was not till June, 1736, six months prior to the erection of the Grand Lodge of Scotland, that Mother Kilwinning made any pretensions to an acquaintance with Masonic degrees other than those embraced in entering apprentices and passing fellows of Craft—to wit, framing and recording the indentures between masters and their apprentices, imparting "the word," testing the professional qualifications of candidates for advancement to the grade of "brother or fellow," and assigning to each journeyman such "mark" as should serve to distinguish his work from that of another. In the year mentioned the Lodge of Kilwinning is found enacting that "such as are found duly qualified after their entry as an Apprentice and passing as a Fellow Craft shall be RAISED to the dignity of a Master gratis;" and in this resolution, associated as it is with another, relative to the

amount of entry-money to be paid by operative and non-operative applicants respectively, may we not, in absence of any more definite record on the subject, recognise the absorption of the operative element which till then had with very few exceptions characterised the constitution of that ancient court of the Mason Craft. Notwithstanding this enactment, however, there is no record of any "fellow" of the lodge having before 1741 been dignified with the title of Master Mason;—although on the first occasion of granting a charter after adoption of the resolution in question, Mother Kilwinning is found in January, 1738, giving authority to its daughter of East Kilbride (Renfrewshire) to "enter, pass, and raise" members.

Apropos of "degrees."—a word of modern application as referring to the esoteric observances of the Masonic body,—if the communication by our ancient brethren of secret words or signs constituted a degree, then there was, under the purely operative regime, only one known to Mother Kilwinning, viz., that in which, under an "obligation" to secrecy (in presence of Masters and fellows, and a notary-public), apprentices received THE word.

Beyond this there is no evidence that the communication of secrets, as these are Masonically understood, constituted part of the formula of Operative lodges in the reception of members. Bro. Hughan, in one of the series of papers comprised in the very interesting and carefully prepared "Analysis of ancient and modern Freemasonry," upon which he is at present engaged, gives an extract from a private letter in which we took occasion to express it as our opinion that before the revival, or, rather, manufacture of Speculative Masonry, there were no secrets communicated to either Masters or Fellows that were not known to Apprentices, seeing that members of the latter grade were necessary to the legal constitution of meetings for the "reception or admission" of Fellows and Masters. To this opinion we adhere. And further, we are of opinion—our conclusions being founded upon personal examination of Craft records dating from the middle of the sixteenth century—that in no Scottish Incorporation of the building fraternity did the ceremonial at the admission of members, whether in the quality of Apprentice, Fellow, or Master, ever bear the slightest resemblance to the communication of any secret whatever; and in this the practice of incorporations differed from

that of lodges of Mason Craft. As connected with this branch of the subject, it is worthy of notice that whereas the Hereditary Protectorate of the Craft was in 1625 confirmed by deed under the hand of officials of lodges and incorporations alike, the erection of the Grand Lodge of Scotland appears to have been effected at the instance of lodges alone.

#### LODGE SEALS.

The furniture and working tools of a lodge are pretty fully shown in this the seal of "Ayr and Renfrew Militia St. Paul,"—the introduction of the gavel and setting-maul bearing testimony to the distinctive character of each as a symbol of the Craft, in contradistinction to the custom which identifies them as one and the same hieroglyphic.



The symbol of virtue, it will be observed, occupies a position different from that assigned to it in either of our former illustrations. The constellation forming the astronomical emblem is composed of a number which, although perfect, is not in St. John's Masonry recognised as a mystic one; and three candlesticks would, in the seal, have harmonised better with our tracing-board than two.

Jachin and Boaz are but imperfectly depicted—the absence of the oval-shaped chapiters alluded to in the lecture of the second degree, preventing their recognition as pillars of the porch. The *pastos*, delineated in contiguity to the emblem of youth, manhood, and age, is most appropriate to the seal of a lodge.

Ayr St. Paul was erected as a military lodge, February 4, 1799, when the regiment, to which it was attached, lay encamped at Linlithgow; it was consecrated by the Masters of the "Ancient Stirling, No. 31," and "Royal Arch, No. 93," in the Guildhall, Stirling, Feb. 30, 1800; and became a resident lodge in Ayr on the disembodiment of the Militia in 1802. At an early period of its existence

it was governed by Joseph Train, the antiquarian friend and contemporary of Sir Walter Scott, and tyled by the prototype of Burns's Souter Johnny. The great novelist, in his Introduction to *Old Mortality*, says: "The remarkable figure and occupation of this ancient pilgrim was recalled to my memory by an account transmitted by my friend, Mr. Joseph Train, supervisor of excise at Dumfries, to whom I owe many obligations of a similar nature." Souter Johnny (Bro. John Lauchland) was in July, 1819, buried with Masonic honours by the Lodge St. Paul: pilgrims to the Land of Burns will find his grave within a few feet of the north corner of Alloway Kirk.

The degrees of Royal Arch and Knight Templar were wont to be conferred on Ayr St. Paul; and however close the connection that might, in the middle of the last century, have subsisted between the Stirling lodges and these so-called Masonic degrees, the brethren of that ancient seat of Craft Masonry appear from the following minute to have subsequently been indebted to this west-country lodge for re-disseminating amongst them a knowledge of the degrees in question:—"Stirling, 22nd May, 1800: At an emergent meeting of the Ayr and Renfrew St. Paul's Lodge, the R.W.M. in the chair. The lodge being opened in due form, the lodge was visited by the following brethren: Bros. John Mulbrie, G.M.; John Frazer, S.W.; Robert Samuel, J.W.; Robert Benny, Capt.-General; Robert Smart; John Gentles, High Priest; William Paterson, Conductor—composing the Chapter of Knight Templars in Stirling who received their degrees from the Ayr and Renfrew St. Paul's, and holds under the Stirling Royal Arch Lodge, No. 93. Said Chapter of Knights being sensible of the R.W.M.'s kindness in particular, and the lodge in general, in instructing them in these Orders of Masonry, presented him with a medal expressive of the benefit they had received. Mutual compliments having passed, the lodge adjourned."

St. Paul has for half a century been one of the leading lodges in the province of Ayr; and that it still maintains its prestige and possesses considerable influence, is amply borne out by the fact that, according to the latest published statistics of the Grand Lodge of Scotland, in point of enrolment of intrants it stands second of the 32 Ayrshire, and eighth of the 350 Scottish lodges—50 being the number of the intrants during the year ending 30th April, '67.

(To be continued.)

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

*(Continued from page 268).*

## BOOK II.—CHAPTER IX.

POSSESSIONS OF THE ORDER IN SCOTLAND,  
ENGLAND, AND IRELAND.

According to Keith, the Templars were introduced into Scotland in the reign of David I., for the Book of Coupar says, "Sanctus David de præclara Militia Templi Hierosolomitani, optimos fratres secum retinens, eos diebus et notibus momum suorum fecit esse custodes." And there was scarce a parish wherein they had not some lands, farms, or houses. In Edinburgh, there were a great many buildings belonging to them, as also in Leith. When any of these buildings were feud out to seculars, they had a great care to order the possessors to keep constantly the cross of the Order on the top of the house, as a token that they were subject to them, and that they were only liable to answer to their courts. The Knights of St. John likewise inherited all their lands in Scotland.

In Scotland the Order was greatly cherished. It appears that both the Templars and Knights Hospitallers considered themselves subjects of the countries to which they belonged, and took part in the national wars, for we find by the Ragman Roll, "Freere Johan de Sautre, Mestre de la Chevalier del Temple en Ecoce," and another brother, swearing fealty to Edward I. in 1296; and the author of the Annals of Scotland, taking notice of the Battle of Falkirk, 12th July, 1298, informs us that the only persons of note who fell were Brian Le Jay, Master of the English Templars, and the Prior of Torphichen in Scotland, a Knight of another Order of religious soldiery. The former of these Chevaliers met his death by the hand of the redoubted Sir William Wallace, who advanced alone from the midst of his little band, and slew him with a single blow, although the historian adds that Sir Brian le Jay was a Knight Templar of high military renown, who had shown himself most active against the Scots. Little is known of the farther history of the Knights Templars in Scotland from the time of Alexander II. down to the beginning of the 14th century, excepting that their privileges were continued to them by succeeding kings, whose bounty and piety were in those ages continually directed towards

the religious Orders. By their endowments, and the bequest of the nobles, the possessions of the Order came to be so extensive that their lands were scattered "per totum regum Scotiae, a limitibus versus Angliam, et sic discendo per totum regnum usque ad Orchades." Besides the house of the Temple in Mid-Lothian, the following establishments or priories of the Order may be enumerated, viz., St. Germain's, in East Lothian; Inchynan, in Renfrewshire; Maryculter, in Kincardineshire; Aggerstone, in Stirlingshire; Aboyne, in Aberdeenshire; Derville or Derval, in Ayrshire; Dinwoodie, in Dumfriesshire; Red-abbey-stedd, in Roxburghshire; and Temple Liston, in West-Lothian.

Douglas gives an interesting account of the Order's possessions in England, of which we give the following abridgement. For a more particular account, see his famous *Monasticon*.

King Henry III., by a solemn formal deed, dated the 19th year of his reign, ordained his body, when it should please God to put an end to his life, "to be carried to the house of the chivalry of the Temple in London, and be there decently buried." Such, also, had been the intention of his consort, Queen Eleanor, for in the instructions regarding the burial of her body she says, "I will that my body be buried in the church of the blessed Edward of Westminster, there being no impediment, having formerly appointed my body to be buried in the New Temple."

The said King Henry gave to the Knights Templars of London £8 per annum, to be paid out of the exchequer, for maintaining three Chaplains to say mass daily for ever, one of them for himself, another for all Christian people, and the third for the faithful departed. Robert Oldbridge gave the Templars half his inheritance at Ostrefeld, to maintain one Chaplain to say mass for ever in their church. King Henry II. granted them a place at the Fleet to erect a mill, and by another charter gave them the Church of St. Clement Danes, without London.

The Bull of Pope Innocent, dated the third year of his pontificate, enjoins, under pain of excommunication, that none presume to lay violent hands on the persons or goods of such as fly for sanctuary into the houses of the Templars.

Roger de Mowbray gave them, says Camden, Ballshall in Warwickshire, where they built a preceptory. On account of the extraordinary munificence of this Knight towards the Templars, they

decreed, by unanimous consent of their chapter, that he should have the power of pardoning any brother who had transgressed the rules of the Order, provided he came and acknowledged his crime before this their benefactor. And the Knights of St. John, to whom all the possessions of the Templars were assigned (for to give to profane uses such things which had been consecrated to God our ancestors thought a crime not to be atoned for), in testimony of their gratitude, granted to John Mowbray de Axholm, successor of the said Roger, that he and his successors, at every assembly of their Order, should be received in the next degree of honour to sovereign princes. By the custom of this place, the tenants could not marry without the consent of the Templars or Hospitallers, as appears by an account taken in the reign of Henry II.

(To be continued.)

#### MASONIC NOTES AND QUERIES.

##### OFFICE OF CHAPLAIN.

Has the office of Grand Lodge, or Provincial Grand Lodge Chaplain, ever been held by an individual who was not a Christian clergyman?—Question taken from one of Bro. Purton Cooper's Note-books.

##### BOOK OF KINGS, LVII.

It appears that according to some commentators the names in question are supposed to be the beginning of inscriptions. The Jews have a practice of showing the first letter or word as circular inscriptions.—E. R.

##### MASONIC CHARGE ON INITIATION INTO OUR FIRST DEGREE.

A foreign brother, a Roman Catholic, is wholly misinformed respecting the nature of this charge, as a passage making part of a communication to the *Freemasons' Magazine* (vol. xiv., p. 367) two years ago, sufficiently shows. My correspondent not appearing to have access to the volumes of that publication for bygone years, the passage for his convenience is here subjoined. "(The Worshipful Master speaks.) As a Freemason let me recommend to your most serious contemplation the volume of the Sacred Law (here the W.M. points to the Bible placed open before him) charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the principles it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself."—C. P. COOPER.

##### KING DAVID'S CHARTER.

Bro. Buchan is quite right, the date of the charter is not correct, for it should be A.D. 1147, not 1157. The latter being printed in error, as was also "March 1st, 1860, *Freemasons' Magazine*," when it should be March 17th.

The copy of the charter to ancient lodge at Stirling was obtained from Bro. Dyson, P.M., and on referring again to it, I find "David the first" plainly stated, although Bro. Buchan says not. Some of the translations of these ancient charters seem in a fair way of being proved forgeries, and I am glad to find that Bro. Buchan still perseveres in endeavouring to procure a correct translation of the St. John's Charter, No. 3<sup>d</sup> Glasgow. Even when that is obtained, I do not envy him the task of proving that the present holders of this ancient document are the legitimate descendants of the original incorporation or fraternity chartered by King Malcolm, and thus entitled to be considered members of a lodge which has been in existence for more than half a dozen centuries.

Still it would be premature to give an opinion before the authenticated translation is produced; but in common with many, I await its arrival with interest.—W. J. HUGHAN.

##### BOOK OF COMMON PRAYER.

At one time the Book of Common Prayer, according to the rites and ceremonies of the Church of England, being considered to contain all the moral principles of Freemasonry, was an established lodge-book.—From Bro. Purton Cooper's *Commonplace Book*, No. 2.

##### THE EVIL SPIRIT CREATED BY OURSELVES.

The brother at Frankfort-on-the-Maine, who has been so obliging as to send me a copy of Maier's "Historia Diaboli," is right in his conjectural emendation. In my communication, "The Evil Spirit," *Freemasons' Magazine*, vol. xvi., p. 486, for "There is no Evil Spirit created by ourselves," read "There is no Evil Spirit *except the Evil Spirit* created by ourselves."—C. P. COOPER.

##### BRO. A. O. HAYE AND BRO. H. B. WHITE.

Bro. White asks, "How can that, which is in itself untrue, be an unerring standard of truth to anyone?" Bro. Haye does not say it would be, but merely observes that what the New Testament is to the Christian, the Koran is to the Mahomedan, the works of Confucius to the Chinese, and the Bible to the Jew. We cannot discuss which one is true in the *Freemasons' Magazine*, and therefore Bro. White ought not to ask the question, out of respect to the brethren who are Mahomedans and other religions.

All Masonry requires of its candidates is that they must be of some religion or other, and must take some kind of O.B., whatever that may be, and on what.

Hence although eminent Freemasons and Christians, like Bros. Findel and Haye, admit that Christianity was discernible in Freemasonry before the Union, and under the English Rite has been slightly retained since, there is no ancient landmark to prevent other Grand Lodges from making the "unerring standard of truth" that which accords with their religion. Still, in my opinion, Freemasonry is a Christian institution.—W. J. HUGHAN.

##### BELIEF IN THE EXISTENCE OF A PERSONAL DEVIL, CHIEF OF EVIL SPIRITS.

This belief forms no part of Natural Theology, and therefore it forms no part of the religion of Freemasonry as a universal institution.—From one of Bro. Purton Cooper's Note-books.

## A PRECEPT.

Bro. "E. P. M.," subjoined is a copy of the precept which a Member of the Lower House, after reading the *Times* newspaper of the 9th March, wrote with a pencil in my note-book. The precept is not Masonic, but in a collection not limited to Craft matters, and in which there is not less worldliness than virtue, it may not unfitly find a place, "Be not always in haste to show what was said; peradventure, it will prove more hurtful than what was thought to have been said."—C. P. COOPER.

## MASONIC EXCHANGE.

## NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

*The following inquiries have been received.*

1. D. C. wishes to dispose of some old seals and diplomas.
2. M. M. wishes to exchange a jewel of No. 29.
3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.
4. T. B. would exchange copies of seals.
5. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.
6. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.
7. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.
8. S. D. C. L. has a set of miniature furniture and officers' collars and jewels, &c., for a Lodge of Instruction, the pedestals fold; he will be glad to exchange them for a complete set of "*Masonic Quarterly, Monthly, and Weekly Magazine and Mirror.*"
9. R. S. T. has a 30° jewel, about three inches diameter, together with a silver embroidered sash as good as new; will exchange it for a 31° jewel and collar of the regulation pattern.
10. X. offers a perfect set of the quarto series of the *Freemasons' Magazine* for a collar and jewel of the English 31°, and a set of Provincial Grand Officers' clothing.
11. R. R. S. will exchange a K. H. silver gilt 30° jewel, set with French brilliants, and a sash, nearly new, for a complete set of Dr. Oliver's Masonic works.
12. J. L. wants an Irish Past Master's apron, collar, and jewel, and will give in exchange those of an English P.M.
13. Miles wishes to exchange a large handsome Bible, suitable for presentation to an English lodge, for a K.T. signet gold ring.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

## CORRESPONDENCE.

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

## RED CROSS KNIGHTS OF CONSTANTINE.

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

Dear Sir and Brother,—I cannot answer the appeal of your correspondent ✠, for I know nothing about any of the matters to which he refers, not having been present nor a participator, nor being responsible for them.

There is, however, no difficulty about his finding the history of the Order in question if he wishes it, as it can be found in any old or new English or foreign book on Orders of Knighthood; and I am not surprised it is not noticed in Bro. Mackay's "*Lexicon of Masonry*," as it was not supposed by him to have anything to do with Masonry.

The practices to which your correspondent refers appear to be modern introductions, and very probably the parties engaged in them can explain them if they see fit. Innovations and changes have been made in other branches of the Order.

I make these remarks simply from courtesy, because appealed to, but have no disposition to engage in a controversy in a Masonic journal on a subject in which I am little concerned, and which in my opinion is not Masonic, although an interest may attach to this Order, as to many other institutions, in consequence of some few of its members having been Masons. One cause for its being looked upon as a Masonic institution may be that there have been several Red Cross Masonic degrees worked in various parts of the world; but they have originated in Crusaders' Red Crosses, and take various designations.

The Order of the Red Cross of Constantine assumes very great antiquity, like several others, upon very questionable historical grounds; but there is no obligation on anyone to assert or believe all that is said, nor to connect by continuous links Constantine and Lord Kenlis or any other of the chiefs of the Order. ✠ will find diversity of opinion on these matters, and it is open to him to adopt his own view. The members of the Order may prefer their own legends, and are welcome to them. Their Order is on much the same footing in the present day as other capitular orders, and the tide of political events has set in against it, as against the others.

Yours fraternally,

HYDE CLARKE.

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

Dear Sir and Brother,—Will you permit me to correct an error in my last letter on the above subject? I spoke of Lord Kenlis as being the son of an English Earl, instead of an Irish Earl.

The M. Illustrious Grand Sovereign of the Red Cross Knights of Constantine was born in the year 1844, and is the eldest son of the Earl of Bective, who himself is only a lord by courtesy, being the eldest son of the Marquis of Headfort, in the peerage of Ireland. The creation is as follows:—Baron, 1760; Earl, 1766; Marquis, 1800.

I see by your valuable paper that the M. Ill. Sov. has conferred the Grand Cross of the Order upon

Sir Knight Hughan as an honorarium for that excellent brother's exertions for the extension of the Order.

Will Bro. Hughan, in his next article on the "Analysis of Ancient and Modern Masonry," kindly inform us when the Grand Cross of the Order was instituted, and whether Constantine the Great was a Grand Cross of the Order?

Is this degree recognised by any of the executive bodies in the United Kingdom or Ireland—viz., the Grand Lodges, Grand Chapters, Grand Conclave of Knight Templars, Supreme Grand Council of the A. A. Rite, or by the Grand Lodge of Mark Masters?

Are brethren visiting any of these bodies permitted to wear the collar of the Order?

Is the ritual founded upon the fable of the finding the True Cross by the Empress Helena, and that other fable narrated in Roman history relative to the miraculous cross seen in the heavens which led Constantine to gain a great victory over the heathen?

Perhaps Bro. Hyde Clarke will inform us whether the Order is recognised by either the Grand Orient or the *Suprême Conseil* in France? or whether it is newly imported from the East, and as yet unknown to Western Europe? Perhaps, also, he will kindly state when the Red Cross Knights of Constantine first became connected with Freemasonry, and whether Constantine himself was a Freemason, or simply a rather *hodd* man?

Yours fraternally,

✠

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

Dear Sir and Brother,—I regret to find that your correspondent ✠ should have chosen to write of the abovenamed Order in a vein of such perceptible irony. His assertion as to the title of Right Honourable not being applicable to Lord Kenlis is scarcely in good taste, and I need only allude to the fact that if the Red Cross Herald erred in thus designating his lordship, he erred in good company, as a reference to the advertisement columns of the *Magazine* relative to the Festival of the Girls' School will abundantly testify. Our friend ✠ is also slightly out in his facts. In the first place, he states that in the replies given by Bro. Little to some rather pertinent questions respecting the alleged antiquity of the Red Cross Order, the said brother was remarkably reticent and obscure. The truth of the matter is, I believe, that Bro. Little never replied at all to the irrelevant queries referred to—emanating as they did from a person who persistently refused to disclose his name when requested, and Bro. Little's colleagues therefore counselled him not to do battle in *propria persona* while the querist remained snugly ensconced under the shadow of his *nom de plume*. Again, ✠ says that "Mackey's Lexicon" "is silent as to the very existence of the Order." The best answer to this is to quote from the book itself (page 285, edition 1860, edited by Donald Campbell), which is now before me:—"Red Cross of Rome and Constantine.—A degree founded on the circumstances of the vision of a cross with the inscription EN TONIKA, which appeared in the heavens to Constantine while on a march." The information given in this extract is, it is true, somewhat meagre; but that is easily accounted for, when we consider

that very little is known of the Order in America, where, I am informed, it is conferred only upon Past Eminent Commanders of Knights Templar.

Even in England the Order was, until its revival in 1865, chiefly confined to the heads of the Craft, and this will in some measure account for its almost total extinction. In 1813 its principal members were the Dukes of Kent and Sussex, both Grand Masters; Lord Hawke, Provincial Grand Master for Westmoreland; Lord Rancliffe, P.G.M. for Leicestershire; Consul-General W. R. Wright, author of "Horæ Ionicæ," and immortalised in Byron's "English Bards and Scotch Reviewers," P.G.M. for the Ionian Islands; H. J. Da Costa, P.G.M. for Rutland; J. Goff, P.G.M. for Hayti; A. D. O'Kelly, P.G.M. for Bedfordshire; Simon M'Gillivray, P.G.M. for Upper Canada; Rev. Samuel Hemming, D.D., Grand Chaplain; J. C. Buckhardt, P.G.D.; Rev. G. A. Browne, Dep. P.G.M. for Cambridge and Huntingdon; T. W. H. Woodthorpe and H. Woodthorpe, names still remembered in the city of London; F. Perkins, C. Perkins, and A. Perkins, members, I believe, of the eminent firm; Rev. W. Gretton, D.D.; Rev. C. Dalton; Rev. O. Belfour; W. H. White, G. Sec.; Dr. R. Jebb, P.G.M. Coromandel; C. Greenwood (father of the present Bro. Greenwood, Prov. G. Sec. for Surrey); and others whose names are equally household words in Freemasonry. In conclusion, I may observe that it will require something more potent than sneers at the alleged antiquity of the Order to induce its rapidly-increasing adherents to forsake the Red Cross Banner, and I believe it is neither impossible nor improbable that the day will arrive when the pure and simple teachings of this "wonderful chivalric" fraternity will be recognised, as more in consonance with the broad principles of the Craft, than the reveries of Ramsay, or the subsequent inventions of similar *chevaliers d'industrie*.

Yours fraternally,

NO CROSS, NO CROWN.

### THE MASTER MASONS' DEGREE.

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

Dear Sir and Brother,—As anything bearing on the antiquity or modern character of the Master Masons' degree must be of interest to your readers, I make no excuse for sending you the following extract from Routledge's "Natural History of Man."

On page 334 of that interesting work is given an illustration and description of the ceremonies which take place at the death of a chief, and the concluding scene in a Bechuana funeral is shown in the illustration on page 335, which is thus described:—

"In the background is seen the fence of the kraal in which a hole has been broken through which the body of the deceased has been carried. Behind the men who are lowering the body into the grave is a girl bearing in her hands the branch of *acacia* which is to be placed on the head of the corpse, evidently a relic of some tradition long ago forgotten, or, at all events, of which they profess to be ignorant. At the side stands the old woman who bears the weapons of the deceased chief, his spears, axe and bow; and in the foreground are the bowl of water for lustration, and the hoes with which the grave has been dug."

The italics are my own; the rest is from the pen of the author, the Rev. J. G. Wood.

Had Mr. Wood been a Mason, I think he would have remembered a certain tradition which is narrated in our third degree, which could not have failed to show him a connection between the funeral ceremonies of the Bechuanas and our own rites in the Master Masons' degree, which to my thinking is something more than a coincidence.

Yours fraternally,

✠ Æ 30°.

### THE GRAND ORIENT.

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

Dear Sir and Brother,—In reply to "The Writer of the Article," I have only to say I have no more friendship for the Supreme Council than the Grand Orient, and adhere to my statements. I have only asked for fair play to both.

It is quite true the Grand Orient is recognised by the Grand Lodges of Ireland and Scotland to which may be added by their Supreme Councils likewise.

The Grand Lodge of England has always recognised the Craft degrees of the Grand Orient, but not its high degrees; and I believe the Grand Lodge of England does the same for the Supreme Council of France. Further, the Grand Orient of France is in intercourse with the Supreme Council of England.

These facts supported by the Calendrier of the Grand Orient, do not alter what I have said, but confirm it.

Yours fraternally,

HYDE CLARKE.

### FREEMASONRY IN JERSEY.

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

Dear Sir and Brother,—A few days ago I received a letter, chiefly of a private nature, from a friend in Jersey, whom I had the pleasure of initiating into our Order during the period of my residence there, in a lodge of which I was the founder. Naturally enough he made a few remarks on the present condition of Freemasonry in the island, with some of which my experience hardly enables me to coincide, or rather, admitting his facts to a certain extent, I believe that they are limited exceptions, which may be somewhat explained by reference to a letter in the report of the Césarée Lodge sent herewith, which I have translated for insertion in your pages, and to which I would direct attention, as well as to the resolution consequent upon it, for certainly on this subject there has been a difference of opinion, the causes of which it is not necessary to explain. My especial object now is to notice one of my friend's observations—namely, "I hear that Jersey Masons have a bad name in London, and after the recent exposures and scandals, it is not much to be wondered at."

I am not a Jersey Mason, having been initiated and obtained the Masonic honours I have been thought worthy of in a Midland Province in England, during the ten years preceding my removal to Jersey, and my residence there ceased nearly two years ago. I have thus no particular reason for partiality to the brethren in that island; but I cannot, in

all fairness, allow an impression of this kind to exist without entering an emphatic protest against it. There is, perhaps, no place in which the number of lodges, eight, is so great in proportion to the population, which is less than 60,000, one-half being in the town of St. Helier, where the lodges are. As regards the number of members, the smallest lodge has, I believe, upwards of 30, while the most numerous has about 130. All are free from tavern influences, meeting in a handsome and spacious Masonic Temple, which has but few equals in this country, erected by and the exclusive property of the Craft. I think I may say that the charities are as well supported as is the average in England, though in this respect there is doubtless much room for improvement, and that there is much private Masonic benevolence in cases of distress. The ceremonies are, on the whole, well and efficiently worked. The lodge funds are not wasted in banquets, the refreshments being on a most limited scale. Of the four lodges with which I am best acquainted, I believe the principles laid down in the admirable address of Bro. Schmitt (sent herewith) to be a fair exponent, and I know that in these great care is exercised in ascertaining the character of candidates for admission. I am not acquainted with a lodge anywhere in which, by such addresses as the one referred to, frequently given, so much trouble is taken to influence the Masonic career of noviciates as in La Césarée. These things tend to prove that the right Masonic feeling exists.

The fact I imagine to be, that generally the London Masons, and the Grand Lodge in particular, do not like to have complaints of Masonic authorities, whereas the Jersey Masons have for seven years, not without great reason, persistently urged such complaints, and have at last succeeded in their object, though in the form of a resignation, which no doubt would have been a dismissal, if the inquiry so often sought in vain had been made. However, the matter is now *un fait accompli*, and the result will, I trust, be such as to restore the Jersey brethren to union among themselves and a favourable opinion among the Craft in general. There is the more reason for this, as from other sources I hear that the few dissentients from the turn events have taken, have lately seen reason to become converted to the general feeling, which has so long prevailed among the more thoughtful members of the Craft, the details of which it is desirable now to consign to oblivion, as well as the individual whose power for mischief is now happily at an end.

Yours fraternally,

M. M.

April 1, 1868.

### BRO. HUGHAN'S ANALYSIS.

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

Dear Sir and Brother,—We are all greatly obliged to Bro. Hughan for bringing before us so ably the conclusions to which he has arrived in his study of Masonic history, and so making a very valuable addition to existing authorities on the subject.

Yet, in order to write a complete history of Freemasonry, it requires that all the successive stages of the building should be historically and absolutely

unassailable. Therefore it is that as a Masonic student I wish to suggest, in all fraternal sympathy, one or two considerations for Bro. Hughan's notice; and, above all, for your readers generally. We are now in the full and flowing tide of Masonic investigation.

After having neglected our Masonic history until it had become a disgrace to us all, we are now, in the spirit of reaction, plunging into the most difficult questions, sometimes, I cannot help thinking, rather heedlessly, and with an absence of reverence for the past, which is sure to lead us astray ere long.

It therefore requires the greatest caution on the part both of writers in and readers of the *Magazine* lest the zealous ardour of the former or the hasty acquiescence of the latter should without sufficient consideration lead us to condemn what our fathers trusted in, and rashly to accept plausible theories for what are the true facts of Masonic existence and progress. Bro Hughan writes so clearly that there is no mistaking his views; while, at the same time, he deserves the greatest credit for the skill and ability with which he has marshalled his successive statements.

The writer of these remarks began his studies in Freemasonry many years ago; but every step he took forward made him feel only more decidedly the need of the greatest caution, and the more he searched out for independent witness the more he became convinced that as yet we are but beginning the investigation, that an enormous mass of evidence has yet to be gone through before we can safely arrive at a satisfactory conclusion on many points—in fact, our motto must be, "Festina Lente."

A few years more will give us a wonderful accumulation of evidence of which now we hardly suspect the existence; and then, but not until then, will it be safe for any Freemason to write positively on many interesting subjects of fair discussion, or to pronounce distinctly on many archaeological questions connected with our wonderful organisation.

With these views, then, strongly impressed upon my mind, I venture, as an old Masonic student, most fraternally and friendly to except to one or two statements of Bro. Hughan's most able and valuable "Analysis," as conclusions hastily come to, and, as I venture to think, and hope to prove, on insufficient data.

First. I must be permitted to question the historical correctness of this statement—"Antecedent to the last century Freemasons under Grand Lodges, Grand Masters, and according to the system followed since 1717, were not known to exist."

It is very singular, if this be really so, that the author of "Multa Paucis," writing about 1764, gives even then the old title of "Grand Assembly" to every Grand Lodge of the Revival up to that date, which name is also found in all the "Constitutions." He clearly was of opinion that the Revival in 1717 was but the revival of the old Grand Assembly, and that the Grand Masters, subsequently to 1717, were but the successors of the Grand Masters previous to 1717.

The Grand Assembly had apparently laid dormant from 1689 to 1717, though mention is made of a large muster of Freemasons in 1710. In the Harleian MS., 1942, there is mention made of the "New Articles,"

which Dr. Oliver, if I remember rightly, asserts were made in 1663, and in these new articles we have the first regular authority for admitting speculative Masons, though the custom was clearly in use about 1640, and, if Dr. Plot is to be relied on, long before.

The Grand Lodge of 1717 was then nothing but the revived successor of the Grand Assembly of 1689.

2. Neither can I agree with the statement, "that all degrees but the two first, are in all probability of a later age."

All Constitutions and Catechisms extant point, on the contrary, clearly to three distinct degrees.

In the Harleian MS. 2,054, in the handwriting of Randle Holmes, and which belonged to the Chester Guild of Freemasons, and which some think "the earliest copy there," there is to be found a passage (fo. 33<sup>b</sup>) which always has been, to my mind, decisive of the existence of the different degrees, with secrets belonging to each degree; to say nothing of the Sloane MS. 3,329, fo. 137.

Of the antiquity of the third degree especially, I am fully persuaded—on a variety of grounds too many to obtrude upon you on this occasion, I am sorry to venture to dispute the high authority of Bro. D. M. Lyon; but the evidence of the York Fabric Rolls is, I think, most decisive on the subject.

There is a most remarkable passage in them, dating back to the end of the 14th or the early part of the 15th century, respecting "le loge lathomorum," which to a Masonic student suggests many most important conclusions.

The evidence of the York Fabric Rolls would show, as would all others when published, that "le loge lathomorum" was an independent and self-governed body, though attached to the monastery at York, and was employed by the authorities to do the necessary work of building anew and restoring, but in no sense was the "Magister" an employer of labour.

In the "Registrum of Wm. de Molash," Prior of Canterbury, there is also an entry, which fully shows that "le loge" was attached to the monastery.

I do not know what the evidence of the Scotch Fabric Rolls may be, but it is certainly not the case in England as far as we have yet gone.

Wm. Wykeham's will is also a direct proof to the contrary, as well as the Westminster Fabric Rolls.

Neither can I agree with him as to the common ceremony for Master, Fellow, and Apprentice. Every evidence I have so far sifted, every existing and authentic record, points unmistakably to the inviolate and inviolable distinction of degrees.

I, therefore, cannot understand on what ground Bro. Lyon lays down such a dogma, or why my able Bro. Hughan, so unreservedly accepts it. How does he get over the Catechism of 1724? or Plots statement? to say nothing of every "Constitution?" In fact, the whole Master degree, with one or two trifling alterations, is, I feel sure, from its archaisms, older than any other. With regard to the MSS. in the British Museum, the matter is so important, that I defer alluding to it until next week.

Yours fraternally,

A MASONIC STUDENT.

## THE MASONIC MIRROR.

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

### MASONIC MEM.

THE installation meeting of the United Lodge (No. 697), is appointed to take place at the George Hotel, Colchester, on Monday, the 13th instant. Bro. J. Newman is the W.M. elect. The ceremony will be performed by the W. Bro. P. Matthews, Prov. J.G.W., and Prov. D.G.C. for Essex. The R.W. Bro. R. J. Bagshaw, Prov. G.M., the D. Prov. G.M., the Prov. G. Sec., the W.M.'s and Secretaries of the lodges in the province are expected to attend.

### METROPOLITAN.

LODGE OF JOPPA (No. 188).—This prosperous lodge held a meeting on the 30th ult. (instead of the usual day, the 6th inst.), Bro. M. Van Dippenheim, W.M., presiding punctually at the hour named for assembling. The lodge was duly opened, and the minutes of the last meeting read and confirmed. Bros. W. H. Hebb, Jose Piodella, and J. C. Thwaites were introduced and questioned, prior to taking an advanced step in the Order. The replies being deemed satisfactory, the brethren were properly prepared and received as fellow Crafts, after which Bro. Joseph, who was a candidate for the honour of M.M., was placed before the Master, and, satisfactorily proving his fitness, he received the high degree sought. The following gentlemen, Messrs. Henry Hyams and Isaac L. Salzedo having been proposed and seconded at the last meeting, were now balloted for, as fit and proper persons to enter the precincts of this great Order. The result of the ballot being satisfactory, the gentlemen were brought into the lodge, and impressively entrusted with the first step in Masonry. The whole of the ceremonies were admirably rendered by the W.M., Bro. Dippenheim, prominently showing that each successive year the Joppa still holds its position as one of the first lodges for working in the Craft; the W.M.'s, for several years past, have been so perfect in the ritualism and ceremonies appertaining to their high position, that individually to praise them would be out of place, and to collectively compliment them would be but "gilding refined gold." The lodge being closed, the Master invited the brethren present to refreshment, which was admirably served by Bro. Jennings, the manager of the Albion Lodge, Aldersgate-street, whose endeavour to please is always crowned with success. The usual toasts, both loyal and Masonic, were well given and responded to. Bro. B. W. Aron, P.M., returned thanks for the P.M.'s, and Bro. E. P. Albert, the Hon. Sec. (whose presence,—after a long absence through protracted and severe affliction was feelingly acknowledged), returned thanks for the officers. The visitors were Bros. Braham, 1,017; T. Lovegrove, 249; A. Williams, Harris, 35, P.G.J.D., Isle of Wight; Littaur, P.M. 205; Bro. Harris eloquently replied to the visitors' toasts. Some admirable singing emanated from Bro. Newmark, 188, and Bro. H. M. Levy, P.M. 188, whose imitations of London performers, by-the-by, are *par excellence*.

LODGE OF ISRAEL (No. 205).—This lodge met as usual the fourth Monday in the month, viz., the 24th ult., Bro. E. S. Jones, W.M., taking his seat precisely at five o'clock. There being a good muster of officers and brethren present, the lodge was opened in due form, upon which Bro. A. M. Cohen, P.M. and Sec. (a worthy successor of the late lamented Bro. Dr. Ladd), read the minutes of the last meeting, which were unanimously confirmed. The business ended, it was intimated that two gentlemen, viz., Messrs. B. Cushing and C. W. Stalain, were present, who had been satisfactorily balloted for at the last meeting, and were now ready to take the initiative step in this sublime Order. The preliminaries being arranged, the candidates were introduced in due form, and were solemnly instructed in the early degree, with which they expressed themselves highly pleased, hoping to be favoured with further light as they pro-

gressed. The following recently initiated Bros. Tilley, Brewer, Stalischmidt, and Gorringe having shown attention to instruction, were passed as F.C.'s. Bros. Collinbridge, Stannard, Benjamin, Hawkes, and Steele were (upon proof), impressively sublimated to the highest degree (below the chair), in Craft Masonry. A dispensation having been granted by the M.W.G.M., the Earl of Zetland, for the initiation of a young gentleman of eighteen years—the son of an old P.M. of the lodge,—Bro. Jones gracefully vacated the chair, for the purpose of Bro. G. Somers (the P.M. alluded to) initiating his son, which was most feelingly and eloquently performed, causing high encomiums of all present. The further business of the lodge was merely of a formal character, and the brethren, after closing the lodge retired to a slight refectory, and separated in peace and harmony. The visitors present were:—Bros. F. A. Dawson, 93; Braham, 1,017; H. M. Levy, P.M. 188; M. Van Dippenheim, W.M. 188; J. Hart, 931; J. Pope, P.M. 382.

### PROVINCIAL.

#### CHESHIRE.

CHESTER.—Lodge of Independence (No. 721).—The regular monthly meeting of this lodge was held on Tuesday the 31st ult. There were present Bros. W.B.A. Bainbridge, P.G.S., W.M.; J. Gerard, P.M. and Treas., P.G.J.D.; W. R. Bainbridge, P.M.; G. Tibbetts, P.M.; E. Tibbetts, 18, S.W.; R. W. Worrall, J.W.; Hallsoop, P.G.S., Sec.; J. M'Evoy, S.D.; F. W. Kullett, J.D.; J. Dennis, Steward; D. Thomas, I.G.; T. Davies, M.D.; J. L. Sellers, M.D.; E. Tasker, J. Smith, Booth Mason, W.M., Richmond; R. C. Smith, W. Brisland, Serj-Major; R. Barrett, 18th R.I. Visitors:—Bros. J. P. Platt, and J. B. Hignett, P. Prov. G. Deacons; J. Salmon, P.G. Steward 425; J. Nutt, 540; J. Jefferson, 97 S.C. The lodge having been opened the minutes of the last lodge were confirmed. Mr. G. Halliday being a candidate for Freemasonry was balloted for, accepted, and initiated. Bros. H. Hobgen and Williams were passed to the degree of Fellow Crafts. The working tools and tracing board of the first degree being given by the J.W., and those of the second degree by the S.W. A brother seeking assistance was examined, found worthy, and relieved. The thanks of the lodge were given to Bro. Salmon for representing the lodge at the Festival for the Boys' School. A gentleman being proposed for initiation and no further business being before the lodge it was closed according to ancient custom, and the brethren retired to refreshment.

#### DEVONSHIRE.

TOTNES.—Pleiades Lodge (No. 710).—Bro. John Heath, W.M., presided at the monthly meeting held at the Masonic rooms on Thursday, April 2nd, and at six p.m. opened the lodge, assisted by Bros. George Heath, acting as S.W.; Wherry, as J.W.; Watson, P.M. and Sec.; W. Cuming, as S.D.; Niner, I.G. The minutes of the previous meeting were read and confirmed. The W.M. stated that Bro. Dr. Hopkins, P.M., had expressed his regret that indisposition prevented his attendance. The lodge having been opened in the second degree, Bro. Simmons was examined as to his proficiency, entrusted, and dismissed for preparation. The lodge was opened in the third degree, the candidate was re-introduced, and duly raised to the rank of M.M. by the W.M. Among those present were Bros. M'Culloch and Cremin from Torquay, the former of whom, through the W.M., presented to the lodge a large diagram for use in the third degree. On the proposition of the acting S.W., seconded by the I.G., a vote of thanks was passed to him for the handsome gift. After some discussion on a matter of business, the lodge was closed down in all the degrees, and the brethren separated at eight o'clock.

#### DURHAM.

GATESHEAD.—Lodge of Industry (No. 48).—The installation meeting of this lodge took place recently. The attendance at the ceremony was very numerous, and on the dais were Bros. H. Hotham, P. Prov. G.S.W., Northumberland; F. P. Ions, P. Prov. G.S.D., J. Dobson, P.M., J. H. Thompson, P. Prov. G.S.B., Northumberland; J. Stokoe, W.M., 541, W. Morrow, &c. The lodge having been formed, the ceremony of installing Bro. Jans Jansen as W.M. for the ensuing year was proceeded with, the installing Master being Bro. R. J.

Banning, P. Prov. G.J.W. The W.M. appointed the following as his officers for the ensuing year:—Bros. Dr. R. J. Banning, I.P.M.; W. L. McKenzie, S.W.; R. Reid, J.W.; J. H. Thompson, Treas.; R. F. Cook, Sec.; W. Garbutt, S.D.; W. Burroughs, J.D.; J. Potts, I.G.; C. Bass, S.S.; G. Douglas, J.S.; and Robert Watson, Org. Afterwards about fifty of the brethren sat down to an excellent dinner, and after the usual loyal and Masonic toasts had been given and responded to, the evening was spent in a most harmonious manner.

#### LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The regular monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 1st inst., when, in addition to the W.M., Bro. Kelly, D. Prov. G.M., there were present Bros. Pettifor, P.M.; Wear, P.M., and Treas.; Gosling, S.W.; Stanley, J.W.; Stretton, Sec.; Thorpe, S.D.; Burton, I.G.; Langham, and Bembridge, Tylers. Visitors:—Bros. Brewin, P.M.; W. B. Smith, P.M.; Barfoot, S.W.; Toller, J.W.; Sculthorpe, Sec.; and J. C. Clarke, J.D., of the John of Gaunt Lodge (No. 523); and L. L. Atwood, of Garden City Lodge, Chicago, Illinois, U.S. The lodge having been opened in the first degree, and the minutes duly confirmed, Bro. Edwin J. Crow was passed, through a highly satisfactory examination as an E.A., after which he retired. The lodge having been opened in the second degree, he was passed a F.C., and on his again returning to the lodge, the W.M. gave the lecture on the tracing board of that degree. Two other candidates for passing and raising not being present, the F.C.'s lodge was closed. A brother having been proposed as a joining member, and there being no further business, the lodge was closed in harmony, and the brethren adjourned to refreshment and spent an hour or two very pleasantly; the excellent singing of several of the brethren, and the admirable performance of Bro. Crow on the piano, greatly conducing to that result; nor were the usual loyal and Masonic toasts forgotten, including those of the P.G.M., Earl Howe, and his deputy the W.M., both of which were most warmly received.

#### NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*De Loraine Lodge* (No. 541).—On Friday evening, the 20th ult., the usual monthly meeting of this lodge was held which, for attendance of officers and members and also visitors was unsurpassed in its history. Upwards of fifty brethren assembled under the gavel of the W.M., Bro. John Stokoe, including the following visitors:—Bros. Foulsham, W.M. 24; Robson, W.M., 431; Saniter, W.M., 406; Anderson, Strachan, Winter, B. Smaile, R. Smaile, Ludvig, &c., P.M.'s. Bro. J. J. Bell was passed to the F.C. degree; Bro. P. O. Smith was examined and afterwards raised to the sublime degree of M.M. by the W.M. The exceeding beauty of this degree was much enhanced, and its solemn nature impressively shown to the candidates by the performance of the music appropriate to the degree, which lately appeared in the pages of the FREEMASONS' MAGAZINE, to which additions were made by the W.M. Lodge de Loraine is fortunate in possessing amongst its members, brethren of high musical attainments who are always willing even at considerable inconvenience to themselves, to lend their aid in bringing out the beauties of our ceremonials by the aid of appropriate music. The music on this occasion was faultless and reflected great credit upon the performers, Bros. Penman, Hindhaugh, Donnison, and Watson. Bro. Watson also presiding at the harmonium. The degrees were carefully given by the W.M. Before closing three gentlemen were proposed for initiation. At refreshment toast, song, and glee followed each other in quick succession, and at no Masonic meeting could there be displayed more of that truly fraternal feeling which obtains so much and so peculiarly to our Order.

#### CHANNEL ISLANDS.

##### JERSEY.

(Translated from the French, in which language the lodge is worked, by Bro. Dr. Hopkins, P.M., &c.)

LODGE LA CESAREE (No. 590).

The ordinary monthly meeting of this lodge was held at the Masonic Temple on the 26th ult. At seven p.m. the lodge was opened by Bro. J. Durell, W.M., assisted by Bros. A.

Viel, S.W.; J. G. Renouf, J.W.; A. Schmitt, P.M. and Sec.; J. T. Du Jardin, P.M.; C. J. Hocquard, P.M.; J. Oatley, P.S.W., as I.G.; P. Oulless, P. Starck, J. Blampied, and twenty-four other members. As visitors there were present Bros. W. H. Long, W.M. 958; F. G. Duchemin, and ten others.

After the reading and confirmation of the minutes of the previous meeting, the lodge was opened in the second degree. The W.M. announced that Bros. J. Romeril, G. Romeril, and G. Marie were candidates for the rank of M.M., and called upon them to present themselves for examination. This having been concluded in a manner which was perfectly satisfactory, they were entrusted with the test of merit and dismissed for preparation.

The lodge having been opened in the 3rd degree, they were re-admitted, and duly raised to that sublime degree.

The lodge was resumed in the 2nd and afterwards in the 1st degree.

Mr. A. J. Blampied, who had been ballotted for at the previous meeting, was then announced as a candidate for initiation, and after having complied with the usual preliminary forms, was regularly admitted to a participation in the mysteries of the Order by the W.M., and stated his desire to become a subscribing member of the lodge.

By permission of the W.M., the Secretary then delivered the following special address to the newly initiated brother, the more fully to impress on his mind the object, tendency, and importance of the Masonic institution.

"Dear Bro. A. J. Blampied, now my adopted son in Masonry:—With sincere pleasure the Cesaree Lodge offers you a cordial welcome into its bosom, and regards your reception among us as a truly fraternal festival. Your ardent longings for membership of our institution, which your respected father has expressed to us, have now just been realised. But while you have obtained a claim to the honourable title of Freemason, you must be made aware that it is not an empty or insignificant one, but that it entails the performance of new duties on your part. I say, therefore, that it is a title which ought to indicate in him who bears it a loyal, free, and tolerant spirit, a noble heart, accessible to all the misfortunes, all the sufferings, of the less happy and prosperous of his neighbours. Believe, then, my dear brother, that deep feeling fills our minds at all times when we assist at that baptism, which extends the circle of our great Masonic family, by adding to it upright and sincere members, and giving them admission and participation in that admirable form of religious obligation which we call Freemasonry. Your initiation, in fact, has for us ineffable charms, which are in this case not only of a general nature, but distinct, individual, and personal. The intimate union existing between your worthy father and this lodge, renders the ceremony now completed more than interesting, aye, especially solemn. He on whom you may henceforth confer an additional title, by designating him by the affectionate name of brother, has thoroughly prepared you to receive Masonic light, both by example in his own conduct, which is worthy of our admiration, and by the means which he has used to enable you to receive a sound and solid education. We thank him for these benefits conferred upon you, and we exclaim with all the force of our minds and voices, all honour to such a father.

Yes, dear brother, we feel ourselves united by the fraternal ties of a universal institution by a common symbolism, the general bond which is that of all Masons, wheresoever scattered over the surface of the globe. Yet our union here, within the precincts of this consecrated edifice, presents each one of us to the others assembled together in a more intimate relation; here not only our symbols but our hearts and wills indissolubly cement us together as one compact whole.

The first condition that is required in a Freemason is intelligence, because our Order demands not soldiers who blindly obey when they hear the word "March," who rush on to the attack when they receive the command "strike." On the contrary, all its adherents have an individual mission to fulfil, which, however, they are urged to understand, and to determine to devote themselves to it. In them it is not sought to develop a spirit of fanaticism, but a feeling of duty, founded on reason, enlightenment and free from all superstition and prejudice.

The second condition to be enforced is uprightness. Freemasonry seeks no triumph purchased by unlawful means. Persistent uprightness in private actions, as well as in public life, such is our invariable rule on all occasions and under all circumstances.

The third condition which is requisite to constitute a good

Freemason is the love of God, his country, his family, his neighbours in short, of the whole human race.

Yes, in our Temple we are taught to love, reverence, and adore the Great Architect of the Universe, to magnify His infinite omnipotence by a reasonable worship, free from the shackles of superstitious bigotry. Here we learn how to restrain and overcome those passions and vices which degrade the soul;—to banish from our hearts hatred, envy, and egotism, those great scourges of modern society; for Freemasonry, rightly understood, should yield up every sordid desire to the general welfare of the whole body, should sacrifice personal interest, that it may be absorbed in regard for others.

My dear brother, you are as yet in the full vigour of youth. So much the better. You have therefore, in all human probability, a long career before you, in the course of which you may have ample opportunities to stand forth in defence of Freemasonry and its principles, for it is a task which demands freedom and vigour of body, strengthened by instruction, and the triumph of mind over matter. We aim at the reign of brotherhood, productive in its effects, though perchance often wounded and dejected in the attempts to promote it, as the result of the fraternal union of all men one with another, and of the alliance of each individual Mason with what is lovely, true and just, in fact with the Great Architect of the Universe himself, the source of these Divine attributes.

We look upon Freemasonry as a beacon, a shining radiance, and not a shadow; a reality, not merely a hope. We wish to bring the light from under the bushel, that it may not be hid, and to display it in the face of the civilised world, so that it may penetrate as well the brain of a Mahometan, a Hindoo, a Persian fireworshipper, a Jew, as that of a Christian; that thus in each it may ripen and bring to maturity the seed which now reposes there in obscurity.

You see then before you a vast field for the exercise of activity, in the labour of which each of us has full scope for bearing his part, and in which all may participate, so as to contribute towards the ultimate yield of fruit for the public weal.

Whatever may be the position occupied by every workman in our united pursuit, whether it be at the threshold of the temple, or in the east—the place of highest honour—each must contribute, according to his power and opportunity, in our common undertaking. As in all the different phases of life he only is entitled to our regard, who, in all circumstances, the most trivial as well as the most important and elevated, thoroughly fulfils his duties, so we can consider no Freemason worthy of the title, but he who in all the labours of his lodge, whatever they may be, contributes his stone, and adds it to the stones prepared by his brethren, in order that the whole building may become durable and solid.

I have every reason to believe that you have a full appreciation of the obligations on which you have entered, and the peculiar nature of which I have now attempted to explain in detail; that you will discharge them with zeal, according to your power and ability; and in conclusion I exclaim—Happy newly initiated, henceforth our brother, be indulgent towards all men, severe and inflexible in self-examination; labour, and in all that you attempt, aim at perfection; seek after truth, and despair not in the search; practice virtue, let your life be characterised by conscientiousness, and by obedience to the dictates of your infallible inward monitor; let it be devoted to the interests of common humanity. Develop and cultivate these sentiments. I offer you a cordial welcome into our Order.

After concluding the preceding eloquent and emphatic address, the secretary read the following document emanating from the office of the Grand Secretary in London.

Freemasons' Hall, March 6th, 1868.

Sir and Brother,—I have the honour to inform you that the Right Worshipful Bro. James John Hammond has resigned the offices of Provincial Grand Master of the Island Jersey and the Island of Guernsey and its Dependencies, and that the Most Worshipful Grand Master was pleased to accept of such resignation on the 27th of January last.—I am, Sir and Brother, yours fraternally,

WM. GRAY CLARKE, G.S.

The W.M. of Césarée Lodge (No. 590).

Resolved: That this important and precious document, announcing an accomplished fact, which has long been ardently and impatiently looked for, be entered in the minutes of the lodge.

Two brethren were proposed as joining members by Bros. Oatley and Schmitt, and the lodge was closed in perfect harmony at half past nine.

## COLONIAL.

### NEWFOUNDLAND.

#### ST. JOHN'S.

##### Harbour Grace Lodge (No. 476, S. C.)

The ceremony of the installation of the office-bearers of this lodge the warrant for which was issued towards the close of last year, by the Grand Lodge of Scotland, took place on Friday, Jan. 24th. Bro. Parsons, R.W.M. of the Tasker Lodge (No. 454), was the Installing Master, and completed his onerous duties creditably to himself and the brethren who accompanied him, and much to the delight and satisfaction of the members composing Lodge No. 476.

The following are the office-bearers for the year:—Bros. G. C. Rutherford, R.W.M.; T. Higgins, S.W.; H. T. Moore, J.W. J. Paterson, Treas.; J. Syme, Sec.; Rev. J. S. Phinney, Chap. J. Neyle, S.D.; W. O. Wood, J.D.; W. H. Thompson and H. Youdall, Stewards; W. Warren, J.G.; S. Condon, Tyler.

In the evening the members of Lodge Harbour Grace, with the brethren of St. John's (No. 579, E. C.), sat down to an excellent supper prepared in the International's well-known style, and all fully determined after the labours of the day to do ample justice to the things that adorned the table. Bro. Rutherford occupied the chair, and Bro. Ridley acted as croupier.

After supper Bro. Ridley rose and gave "The Health of our beloved Sovereign, Queen Victoria." He said her good qualities and domestic virtues endeared her to all her loyal and devoted subjects, and that when years had rolled away and this and other generations had "shuffled off this mortal coil," her memory would be revered as the best of queens and mothers. He concluded a neat and eloquent speech amidst much applause; after which the National Anthem was sung.

Bro. Thomas McKenzie next gave, "Success to the Craft all over the World." In giving this toast he said, as Masons, free and accepted, he did not for one moment doubt but that this toast would be received with acclamation, for no matter where the brethren were situated, or how separated, their feelings were akin, and thousands, ay, tens of thousands, though absent from our social board to-night, were with us in spirit. His remarks were ably followed up by Bro. Rutherford, who treated the company to a pithy and eloquent speech on Masonry and its high and noble principles, and wound up by seconding the toast which was drunk with all the honours.

Bro. H. T. Moore gave "The Health of Governor Musgrave, who, he said, by his urbanity of manner had won the esteem of all classes and creeds throughout the island." The toast being drunk with enthusiasm,

Bro. Hayward replied in behalf of his Excellency, and said that so far as his own experience went, we had now, as the representative of Her Majesty, one who was ever solicitous as to the welfare and comfort of the hardy fishermen of Terra Nova, and the longer he remained amongst us, would, he was satisfied, prove that he was worthy of our highest praise.

Bro. Thomas Higgins proposed "The Health of the highest Masonic Dignitary in the Island, the R.W. Bro. James Clift, Deputy Provincial Grand Master under the English Constitution." He said such a toast had only to be mentioned to be enthusiastically received, as Bro. Clift was so well known not only in a business way but by brethren throughout the island. Drunk with all the honours.

Bro. J. C. Toussaint, as the oldest member on the register of the St. John's Lodge, said that it gave much pleasure to reply on behalf of him whose health had just been proposed, not only on account of the respect he entertained for him, but because Bro. Clift belonged to the lodge of his "first love."

The toasts now followed in rapid succession, as "the magic hour was fast approaching when "Tam maun ride," and all were drunk with the cordiality and conviviality known only to the "Sons of Light." "The French Consul," by Bro. W. T. Parsons, acknowledged by Bro. Toussaint; "Lodge Harbour Grace," by Bro. Alexander Smith, Bro. Rutherford replied; "Tasker Lodge and Members," by Bro. Hayward, replied to by Bro. W. T. Parsons; "St. John's Lodge, Masters and Brethren," by Bro. Syme.

Bro. Prescott Emerson replied to the last-named toast in a very eloquent and neat speech.

"Merchants of Harbour Grace and the trade generally," by Bro. Emerson, Bro. Ridley replied. "The Fishermen," by Bro. Capt. E. Parsons, replied to by Bro. Robert Dav.

Bro. Ridley begged to be allowed to make a few remarks in reference to this toast. He said that the fishermen, as a rule, believed that their and the merchants' interests were not identical. This he denied, for when the merchants found a persevering and honest man, although unfortunate through declining fisheries, they were ever ready to bear with and assist him in retrieving his fallen fortunes. No doubt good profits were charged on fishery supplies, but he thought from the large capital invested and the risk they ran from uncertain fisheries the merchants of Newfoundland, as a body, would for their enterprise compare favourably with those of any other part of the world, and he affirmed those merchants would rather have to pay each and every one of their fishermen and planters large balances in the new and beautiful Union Bank notes than to have them one penny in debt.

"The Secretary of the Tasker Lodge, St. John's," by Bro. Syme, acknowledged by Bro. Marett; and last, but, not least, Bro. Ridley proposed "The Health of the Ladies," to which Bro. Emerson replied. This concluded the toasts, and the brethren separated after singing "God save the Queen," and "Auld Lang Syne."

On Saturday, the 25th January, the steamer *Lizzie* was generously placed at the disposal of the R.W. Master and members of the Tasker Lodge, who returned in her to Portugal Cove on that day.

## ROYAL ARCH.

### CUMBERLAND AND WESTMORELAND.

KENDAL.—*Kendal Castle Chapter* (No. 129).—The annual convocation of this flourishing chapter was held at the Masonic Hall, Kent-street, at four o'clock on Friday, the 27th ult. The M.E.Z., Comp. Edward Basher, P. Prov. G. Sec., P. Prov. G.J.W., and Grand Swordbearer of England, was supported by Comps. John Bowes, Prov. G. Reg. H.; Major Whitwell, R.W. Deputy Prov. G. Master, J.; Captain Mott, Prov. G.S.B.W.L.P.Z., &c.; Titus Wilson, Scribe E.; Captain Gawith, P.S.; John Bell; Dr. W. Hull; Jones Taylor; John Pearson; William James; and Daniel Moore, M.D., &c.; J. Otley Atkinson, Janitor. Chapter was opened by the Principal, when the rest of the companions were admitted. The minutes of the last meeting having been read and confirmed, the Principals united in the request that Captain Mott would undertake the duties of Installing Principal. The following coms. were then duly and solemnly respectively installed and invested, viz.:—Comps. John Bowes, M.E.Z.; Major Whitwell, M.E.H.; Dr. Moore, Scribe E.; Rev. James Simpson, Scribe N.; Samuel Gawith, P.S.; Titus Wilson, Treas.; J. Otley Atkinson, Janitor. Comp. William Wilson, M.E.J. elect, was absent in Germany. The whole of the ceremonies were effectively rendered by Captain Mott. Two brethren were proposed for exaltation. There being no further business, the chapter was closed with solemn prayer, and the companions adjourned to the Masters' room to tea. After tea the usual loyal and Masonic toasts were given, and excellent remarks made by the various speakers. Captain Mott kindly sang "Old King Cole" (Masonic version), and added thereby much to the amusement of the companions.

### DEVONSHIRE.

TOTNES.—*Pleides Chapter* (No. 710).—The quarterly meeting was held on Wednesday, the 1st inst., at the Masonic Rooms. The chapter was opened half-an-hour after noon, by Comps Rev. R. Bowden, M.E.Z.; Dr. Hopkins, P.Z., acting as H.; John Heath, J., in the presence of Comps. Bastin, from Exmouth, and Lidstone, from Dartmouth, P.Z. The companions having been afterwards admitted, the minutes of the previous meeting were read and confirmed. The companion retired, and a board of Installed First Principals was formed, when Comp. Dr. Hopkins installed Comp. Rev. R. Bowden as Z. for the ensuing year. A board of Second Principals was then constituted, and the M.E.Z. installed Comp. Dr. Hopkins in the chair of H. Again a board of 3rd Principals was formed, and the newly-installed H. installed Comp. J. Heath in the chair of J. The board was then closed, and the companions were re-admitted. The M.E.Z. then appointed and invested the following companions as his officers: Comps. George Heath, E. and Treas.; William Oldrey, N.; Pridham, Principal Soj.; Marks and Bartlet, Assist. Sojs.; Crocker, Janitor. On the proposition of the M.E.Z., seconded

by the J., a vote of thanks to Comps. Bastin and Lidstone, P.Z., was passed unanimously, for their kindness in attending to assist in forming a board of Past Principals. Also to Comp. Dr. Hopkins, for his services as Installing Z. Some matters of interest only to the members were discussed, and the chapter was closed at two p.m.

## YORKSHIRE (NORTH AND EAST).

### PROVINCIAL GRAND CHAPTER.

At a Provincial Grand Chapter of Royal Arch Masons, held by special appointment, in the Constitutional Chapter, Assembly Rooms, Beverley, on Wednesday, 25th March, 1863, there were present:—

M.E. Comp. J. Fearson Bell, M.D., G. Supt. of the North and East Ridings of Yorkshire, Z.  
 E. Comp. T. Hewson, P. Prov. G.A.S. 57, as Prov. G.H.  
 Comp. T. Cooper, 236 ..... Prov. G.J.  
 " M. C. Peck, 250 ..... Prov. G. Scribe E.  
 " J. W. Woodall, 200 ..... Prov. G. Scribe N.  
 " A. Shepherd, 294 ..... Prov. G. Prin. Soj.  
 " M. W. Clarke, 57 ..... Prov. G. 1st Assist. Soj.  
 " W. D. Keyworth, 57 ..... Prov. G. 2nd Assist Soj.  
 " W. Reynolds, 250, as ..... Prov. G. Treas.  
 " W. Lawton, 236, as ..... Prov. G. Reg.  
 " M. Kemp, 57, as ..... Prov. G. Sword B.  
 " W. Tessyman, 57, as ..... Prov. G. Standard B.  
 " R. J. Chaffer, 57, as ..... Prov. G. Dir. of Cers.  
 " W. H. North, 250, as ..... Prov. G. Org.  
 " W. Johnson, 57 ..... Prov. G. Inner J.  
 " J. Norton, 250, as ..... Prov. G. Outer J.

Comps. J. Walker, 57; Dr. S. H. Armitage, 200; W. H. North, 250; W. E. Dixon, 294; D. R. Ramsay, 312; J. Staniland, 660, Prov. G. Stewards; together with the following Principals and Past Principals of the chapters in the province, viz:—

E. Comps. Martin Kemp, Z.; T. Hewson, H.; J. Walker, J.; M. W. Clarke, P.Z.; R. J. Chaffer, P.Z., of the Humber Chapter, 57, Hull; J. W. Woodall, Z.; J. F. Spurr, P.Z., of the Old Globe Chapter, 200, Scarborough; Rev. J. E. M. Young, Z.; T. Cooper, P.Z.; W. Cowling, P.Z.; W. Lawton, P.Z., of the Zetland Chapter, 236, York; M. C. Peck, Z.; W. Reynolds, H., of the Minerva Chapter, 250, Hull; J. Kemp, Z.; A. Shepherd, P.Z.; H. Adams, P.Z., of the Constitutional Chapter, 294, Beverley; W. H. Marwood, of the Britannia Chapter, 312, Whitby; T. Turner, Z., of the King Edwin Chapter, 660, Malton, and many visiting companions.

The Provincial Grand Chapter having been opened in ancient and solemn form, the minutes of the last Provincial Grand Chapter, held 14th March, 1867, were read and confirmed.

The M.E. Grand Superintendent said that the Treasurer was not present, which he felt assured arose from some unforeseen circumstances, but that he had no doubt his financial report would be forwarded in time to be printed with the minutes of this meeting.

The various chapters then communicated, all of which (with the exception of the Marwood Chapter, Middlesboro', and the Dundas Chapter, Stokesley), were represented.

The Prov. G. Scribe E. then read a draft of proposed by-laws for the government of this Provincial Chapter, which being discussed seriatim, was ordered to be printed and sent to the various chapters, before the next meeting of the Prov. G. Chapter, when they would be finally submitted for adoption.

The M.E. G. Supt. then appointed the following Prov. G. officers (with the exception of the Prov. G. Treas., who was re-elected by the Prov. G. Chapter), viz:—

E. Comps. J. Kemp, Jun., 294, Prov. G.H.; Rev. J. E. M. Young, M.A., 236, J.; M. C. Peck, 250, Scribe E.; J. Walker, 57, Scribe N.; W. H. Marwood, 312, Prin. Soj.; H. Adams, 294, 1st Assist. Soj.; W. Reynolds, 250, 2nd Assist. Soj.; R. W. Hollon, 236, Treas.; W. Lawton, 236, Reg.; W. E. Dixon, 294, Sword Bearer; J. N. Scherling, 250, Standard Bearer; Dr. S. H. Armitage, 200, Dir. of Cers.; W. H. North, 57, Org.; J. Ward, 236, Inner J.; W. Johnson, 57, Outer J.

The M.E.G. Supt. ordered that the nine chapters in the province should each nominate a Prov. G. Steward.

The M.E.G. Supt. then alluded to the desirability of engaging an accredited instructor to visit the various chapters, in order to ensure correctness and uniformity of working, and stated that having enquired of the G. Sec., Comp. Henry Muggidge, of London, had been highly recommended by him as thoroughly

competent for this duty, and that he believed Comp. Muggeridge's services could be procured upon easy terms. A somewhat lengthy discussion then followed, and the G. Supt. finally requested that the various Principals present would ventilate the question in their respective chapters, as he purposed shortly to address a circular to each, containing some definite proposition.

Comp. Spurr gave notice of his intention to move at the next meeting of the Prov. G. Chapter, "That the sum of five guineas be voted to the Palestine Exploration Fund."

Comp. Keyworth called attention to the resolution passed at the last meeting of the Grand Lodge, at which he was present, relative to the testimonial commemorative of the M.W. Grand Master's twenty-fifth year of office, and thought this Provincial Grand Chapter should take immediate action upon the matter.

The M.E.G. Supt. said he was sure this province would not be the last in doing honour to their esteemed G.M., but that it would, in his opinion, be premature, considering their immediate connection with his lordship, for them to take any active steps until they had received official intimation of the matter, and of the course intended to be pursued by the managing committee; immediately after which, he had no doubt, the subject would be taken up by the province with that energy which its importance demanded.

The M.E.G. Supt. stated that having received an invitation from the Old Globe Chapter, he should hold the next Provincial Grand Chapter at Scarborough.

After the M.E.G. Supt. had thanked the companions for their numerous attendance, and the Constitutional Chapter for its hospitality to the Provincial Grand Chapter, the same was closed in ancient form and with solemn prayer.

A banquet was held at the Beverley Arms the same evening, at which the M.E.G. Supt. presided. During the evening the greatest harmony and friendship prevailed.

#### SCOTLAND.

##### LANARKSHIRE (MIDDLE WARD).

##### AIRDRIE.—*Airdrie District Chapter* (No. 78).

The Supreme Grand Royal Arch Chapter of Scotland having recently received a petition from certain members of the Airdrie District Chapter (No. 78), setting forth that the chapter had been prevented holding the election prescribed by the laws, on the 25th September last, and craving permission to meet for the purpose of election, the committee agreed to grant this permission upon the condition that the petitioners bound themselves to admit no members exalted in any spurious chapter holding of the now defunct "General Grand Chapter of Scotland and the Colonies," as a candidate for admission to the Airdrie District Chapter, until such applicant deliver up any diploma furnished him by the so-called General Grand Chaplain, such diploma to be forwarded to the Grand Scribe E., and the committee of the Supreme Grand Chapter remitted to Comp. James Wallace, Z., 79, to attend at a meeting of the Petitioners' Chapter, to be called on such day as might be suitable to administer an O.B. to each of the petitioners in terms of these resolutions of the committee, to preside at the election of the nine principal office bearers, and to forward a return of their names to the Grand Scribe E.; and, upon this being done, the Grand Scribe E. was authorised to receive the return.

In pursuance of this resolution Comp. Jas. Wallace, of Glasgow, Z. of the Commercial Chapter (No. 79), attended and presided at, on the 13th ult., a meeting of the Airdrie District Chapter (No. 78), held in the Masonic hall of that town, as the Depute from the S.G.R.A. Chapter of Scotland, Comp. Wallace, was accompanied from Glasgow by the following companions, viz.:—Comps. Thomas M'Robert, Z. of 73; George M'Leod, W. B. Paterson, James Balfour, and James Stevenson. The O.B. having been administered by Comp. Wallace to the petitioners, they were all affiliated into the S.G.R.A. Chapter.

The officers of the chapter were then elected as follows:—Comps. Alexander Bizzett, Z.; Peter Mackinnon, H.; John Barr, J.; Thomas Forraine, Past Principal Z.; Alex. Mackenzie, Scribe E.; George Ellis, Scribe N.; Robert Davidson, Treas.; Alex. Burns, 1st Soj.; John Spence, 2nd Soj.; John Levack, 3rd Soj.; David Anderson, Sd. Bearer; James Taylor, Janitor.

A lodge having been opened in the Mark degree, Bro. M'Robert in the chair, Bros. Balfour and Paterson acting respectively as Senior and Junior Wardens. Bro. Wallace then installed the several office bearers above named.

Amongst the brethren who subsequently received at this meeting the respective degrees of Mark, Past, and Most Excellent Master, and also that of the R.A.; we noticed two highly esteemed Coatbridge brethren, Bros. John Hamilton, and Richard Gray.

After the closing of the chapter the companions adjourned to refreshment, those from Glasgow and Coatbridge being entertained as the guests of the Airdrie Chapter.

Under the genial presidency of Comp. Bizzett, a short time was spent most happily in rational enjoyment, song and sentiment agreeably interspersed enlivened the proceedings, which being characterised in a marked manner by love and harmony, appropriately terminated the especial business of the evening, namely the bringing back again into the fold of the S.G.R.A. Chapter of Scotland, the last, we believe, of the flock who had strayed away to the now defunct General Grand Chapter.

In the course of some remarks made by Comp. Wallace, he took occasion to congratulate the Airdrie District Royal Arch Chapter (No. 78), upon their having selected such an efficient staff of office bearers, and while it would be superfluous for him to individualise them all separately, he could not refrain from saying with reference to their two first Principals, that in their Z., Comp. Bizzett, they had one who had proved himself so thoroughly competent to fulfil the important duties of that office, that the selection made by the chapter would reflect credit alike upon it and the companion of their choice; while in Comp. Peter Mackinnon they had as their H. not only one who was posted up to the mark as regards the duties of that office, but they had done honour deservedly to a brother and companion whom he believed was unsurpassed in this province, as an indefatigably zealous Mason of many years standing, one who had worked hard and had succeeded in elevating to a high moral platform, the status of Scotch Mesonry in the Middle Ward of Lanark.

After the time honoured parting toast the companions dispersed; the vehicles being ready, the Glasgow companions led the way under the crack whip of Comp. George M'Leod; and, after parting with the Coatbridge detachment, a smart and pleasant ride of some eight miles on a lovely night brought the party again under the protecting wing of St. Mungo.

#### MARK MASONRY.

##### LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—On the conclusion of the business in the Howe Lodge, as reported in our last, this lodge was opened, and the minutes of the last lodge having been confirmed, the first business was to instal Bro. Kelly, P. Prov. G.M.M., as W.M. for the ensuing year, but that brother having been regularly installed as W.M. of this lodge ten years ago, and there being a very heavy list of business, this ceremony was almost entirely dispensed with. The various offices were filled as follows, for the ensuing year:—Bros. Kelly, W.M.; Bankart, P.M.; Brewin, S.W.; Smith, J.W.; Pettifor, P.M.; as M.O.; C. Johnson, S.O. and Dir. of Cers.; Herbert, J.O.; Weare, S.D.; W. Johnson, J.D., Sec. and Reg.; and Manning, I.G. A ballot was taken for twenty brethren as candidates for the degree, and Bro. F. Manning of the Mark Chapter (No. 73), Limerick, as a joining member, all of whom were elected. Bros. Duff, P.M.; G. H. Hodges, W.M. 523; J. E. Hodges, Gosling, S.W. 279; Stretton, and J. E. Clarke being in attendance, as arranged, they were severally advanced to the degree, the ceremony being very efficiently performed by the whole of the officers, and the musical chants being given by Bros. C. Johnson and Bankart. The election of Treasurer then took place, which resulted in the unanimous choice of Bro. Clement Stretton. The W.M. then appointed and invested the following brethren as the officers of the lodge for the ensuing year:—Bros. W. Pettifor, P.M.; R. Brewin, S.W.; W. B. Smith, J.W.; A. M. Duff, M.O.; E. Gosling, S.O.; T. Herbert, J.O.; C. Stretton, Treas.; G. H. Hodges, Sec.; W. Johnson, Reg. of Marks; W. Weare, S.D.; J. C. Clarke, J.D.; C. Johnson, Dir. of Cers.; F. Manning, I.G.; and C. Bembridge, Tyler. The by-laws, as revised at the last meeting, were confirmed. Bros. W. Carrick Crofts, W.M. of the Ferras and Ivanhoe Lodge (No. 779); John Hunt, of the John of Gaunt Lodge (No. 523); and J. Fairfax Scott, of the Howe and Charwood Lodge (No. 1,007), were then proposed by the W.M. as candidates for

advancement. It was arranged to hold another lodge of emergency on Tuesday, April 7th, in order to advance Bro. the Rev. E. W. Woodcock and five other of the brethren waiting for the degree, and to continue to hold lodges at short intervals, until the whole of the candidates have been received by instalments of six on each occasion. The dues having been rendered, and the wages paid, the lodge was closed in due form and the brethren adjourned to refreshment, all well pleased with the abours of the evening.

## MASONIC FESTIVITIES.

### GLASGOW.

#### ANNUAL SOIREE AND BALL OF THE LODGE CALEDONIAN RAILWAY (No. 354).

The annual festival gathering of this flourishing lodge was held on the 27th ult., in the Merchants' Hall, Hutcheson-street; there was a very large attendance of the members, visiting brethren, and non-Masons, friends of the Order, not a seat being unoccupied at the several tables, which were graced with the presence of a goodly muster of the fair sex.

The chair was occupied by Bro. J. E. Wilson, R.W.M. of No. 354, supported by the several office-bearers of the lodge; a deputation from the Provincial Grand Lodge of Glasgow, consisting of R.W. Bros. W. Smith, Prov. G. Sec.; R. Robb, Prov. G. Mareschal; McTaggart, Convener Prov. G. Committee; Wallace, Prov. S.G.D.; and Leith, Prov. G. Dir. of Cers.; and our representative of the MAGAZINE, Bro. James Stevenson.

After tea the chairman delivered a very appropriate and happy address, alluding to the beneficial effect of these social Masonic gatherings, which allowed of the presence of the ladies; and on the present occasion it made one's heart glad to look around and see the smiling faces of so many of the fair sex, whom he could assure that in Masonry there was nothing but what should *better* the man in the discharge of his domestic duties; and, though Masons were after all but mortals, still the teachings of Freemasonry tended, in a marked manner, to refine and elevate all the best impulses of human nature. The chairman proceeded to state, that though the Caledonian Railway Lodge claimed not to be adorned with the mere musty cobwebs of antiquity, had no tundry documentary evidence to bring forth as a voucher for their existence as a lodge of Free and Accepted Masons, in the days when *either* of the Malcolms reigned as King of Scotland, he might say, with honest pride for the credit of No. 354, that though she had not yet reached the twentieth year of its existence, she was at present in a very prosperous condition, thanks to the assiduous labours of her members, who had striven and succeeded in keeping up the reputation and status of the lodge amongst her elder and younger sisters on the Provincial Grand roll. It was also deserving of note that but a few years since, we did not have in the province Masonic festive gatherings which allowed of the presence of the ladies, and that the first suggestion for a reform on this head, and for the institution of Masonic festivals at which the pleasures of the evening could be participated in by our fair sisters, originated with this lodge, and on being forwarded to the Provincial Grand Lodge, received hearty assent and was carried out so excellently that the annual Provincial Grand festivals, although very recently instituted, have proved so successful, productive of so much attraction to the Craft, to "Masons' wives and Masons' bairns," and the friends of the Order generally—yielding often a handsome margin of profit apportioned to swell the exchequer of the Provincial Grand Lodge Benevolent Fund—that the several daughter lodges in the province have now individually their own special annual festive gatherings

to show their non-Masonic friends a little of the genialities of Masonry, and prove to the ladies it is

"Not to the brethren alone we confine  
True brotherly love, that affection divine."

The chairman also alluded to the peculiar nature of the charter held by this lodge from the late Duke of Athole, Grand Master Mason of Scotland, which empowered them to make Masons anywhere on the line of the Caledonian Railway; so that it might be appropriately said they had a "locomotive" charter, a privilege without a parallel on the roll of lodges of the Grand Lodge of Scotland; and, indeed, he believed, under any of the other Masonic jurisdictions; and it should ever be his study, as he felt assured it would be that of his brother office bearers, to prove to the Grand Lodge of Scotland that No. 354 was worthy of holding this especial privilege.

The chairman's remarks were concluded amidst the cordial and hearty acclamations of the assembled company.

An excellent concert followed, the attraction of which which was enhanced by a powerful display on the part of Bro. W. J. Hamilton, the Secretary of the lodge, of the recitative abilities in which he excels, and by Bro. J. Houston, the Bard of 354, whose clever comic singing and quaint allusions in the undiluted Scottish vernacular literally made one's sides ache with laughing. Bro. Houston's master-piece, however, was a new Masonic song and chorus, composed by him specially for this occasion, and rendered most effectively amidst the plaudits of the company: the song is entitled "No. 354," being an *éloge* of the Craft in general, and No. 354 in particular, expressed in very happy and appropriate terms.

After a few remarks by Bros. Wallace, McTaggart, Stevenson, and other brethren and friends, the concluding observations of the chairman, followed by the singing of "Auld Lang Syne," by the company, the first portion of the evening's amusement was brought to a conclusion, and a full-dress assembly followed, Bro. A. Arrick Smith officiating as Master of Ceremonies. Dancing was kept up till an early hour on the following morning, and concluded the proceedings of this happy and successful *réunion*.

We have to congratulate the R.W.M. and committee of management upon the excellent manner in which the whole of the arrangements were carried out to the entire satisfaction of all present, and to the credit of "Three hundred and fifty-four."

#### HER MAJESTY'S THEATRE AND BRO. S. MAY.

By a reference to our advertising columns it will be seen that a benefit concert is announced to take place at the Philharmonic Hall, Islington, on Friday next, the 17th inst. Bro. Adams having placed the entire resources of his establishment at the disposal of the committee, and the leading celebrities of the day have offered their services on the occasion. As this will be the last of the series of performances inaugurated in aid of the fund, and, moreover, as the subscription list must necessarily be closed shortly, brethren are invited to avail themselves of the opportunity afforded them of testifying their esteem for the abovenamed excellent brother, and their sympathy with him in the severe loss he has sustained.

Donations will be received by Bro. F. Ledger, Treas. Bra office, Catherine-street; Bro. T. Beard, Hon. Sec., 10, Basinghall-street; and by the committee.

A *clique* in a lodge is like a skeleton in a house. It has a chilling effect upon the mass of the members, and causes many who would otherwise take an interest in lodge matters to absent themselves from lodge meetings, and ultimately to throw themselves into the ranks of the unaffiliated.

## Obituary.

### BRO. WILLIAM TURNER.

"Memento mori." Such in effect were the awe-inspiring words uttered amidst the pomp and splendour of regal festivals by the Macedonian's chosen slave, and the realisation of which is only felt when death snatches a victim from our own immediate circle—one who has shared with us the same aspirations, and worked with us side by side in devotion to the same cause.

It is, therefore, with feelings of no ordinary description that we essay to pay this last mournful tribute of respect to our departed friend and brother, William Turner, who though young in the Craft, had, by zeal and perseverance, no less than by other sterling qualities, achieved a high position in the various branches of our Order.

Bro. Turner was a native of Berne, in Switzerland, where his father held the appointment of British Consul, and he was born, we believe, in 1833. His Masonic career dates only from the 16th March, 1864, when he was initiated in the Lodge of Sincerity (No. 174), held at Crutched Friars, and continued a member till June, 1865. On the formation of the Victoria Lodge (No. 1,056), Bro. Turner was the first J.W., and was installed as its W.M. in April, 1867, thus being Master at the time of his decease, which occurred on Friday, the 27th March, ult.

On the 3rd June, 1865, Bro. Turner was exalted into Royal Arch Masonry in the Rose of Denmark Chapter (No. 975), and few companions have shown more desire to promote the prosperity of capitular Masonry than the lamented deceased, as will be apparent from the fact that he was one of the founders of the Sincerity Chapter (No. 174), and also the first J. of the Victoria Chapter (No. 1,056.) Bro. Turner was advanced to the Mark degree on the 4th February, 1867, in the Southwark Lodge (No. 22), and subsequently became S.W. at the revival of the Old St. Mark's Lodge (No. 1, S.C.—now 24), in May, 1867; was elected W.M. in January last, and also held the office of Grand Steward in the Mark Grand Lodge. On the 22nd August, 1865, Bro. Turner was installed as a Knight of the Red Cross of Rome and Constantine in the Plantagenet Conclave (No. 2), and ever afterwards worked most assiduously in conjunction with other members, to extend the Order, which he considered the *beau ideal* of Christian chivalry. Having served various offices he was elected M.P.S. of this conclave, and continued to hold that position up to the time of his death. On the 27th April, 1866, he joined the Original or Premier Conclave, and was advanced to the dignity of K.H.S. in the Mount Carmel Sanctuary attached thereto, on the 6th December in the same year. In June, 1867, he was elected a member of the Grand Senate, and was nominated by the Right Hon. Lord Kenlis to the office of Grand Standard Bearer of the Order, on the 3rd January, 1867, he became a R.A. Mariner. Bro. Turner was also a member on the Rosicrucian Society of England, in which he held, for a brief period, the post of Secretary-General.

Thus, in the short space of four years, Bro. Turner had distinguished himself in every department of Freemasonry. Well versed in the various rituals, he was always ready to supply deficiencies in lodge, chapter, or conclave—his devotion not being confined to one Order or degree, but embracing all with which he was connected. He co-operated most efficiently with Comp. Brett and others in the formation of the Metropolitan Chapter of Instruction—now so well known and valued by R.A. companions—and afterwards fulfilled the onerous duties of Secretary of the Metropolitan Lodge of Instruction, established under similar auspices. By the numerous brethren who have been wont to hear his cheerful accents at their several Masonic assemblies, he

will long be sorely missed; for ever stilled is that voice which expounded so ably the mysteries of our sacred rites; for ever cold that hand which was never withheld from the grasp of friendship, or shut against the appeals of the poor and distressed. But his memory will be enshrined in the hearts of those who recognised beneath the conventionalities of his character, a soul enlightened by truth and steadfast in the pursuit of knowledge. Mournful as it is to reflect that so promising a Mason should be cut off in the prime of manhood, it is no less a consolation to remember that he performed his allotted task while it was yet day—that his hands were ever busy in the quarries shaping the rough material for use in the Temple—that with the mystic sword of Christian chivalry he accomplished spiritual victories, and is now gone into the presence of Him whose name is acknowledged by all true Masons as the glorious Architect of the Universe.

### DEATH OF BRO. JOHN BINNIE, PAST SUBS. PROV. G.M. FOR GLASOW.

The death of this esteemed brother on the 17th ult. at his residence, Ibroxholm, Glasgow, adds another to the list of eminent citizens and Freemasons, whose loss has had to be deplored within the past twelve months. Bro. Binnie's health had been failing for some time past; latterly his ailment assumed the form of pulmonary consumption, and a few weeks since the symptoms had become so serious that only a fatal result could be anticipated.

Belonging to a family which has given several leading members to the building trade, Bro. Binnie devoted himself to that useful branch of industry, and in the course of an enterprising business career had no inconsiderable share in the extension of the city and suburbs of Glasgow. Among his more notable operations may be mentioned the erection of Hampton Court Terrace and of the Ibroxholm villas, in one of which he himself resided. From his outset in life Bro. Binnie took an active part in public affairs, and while yet a young man he received the distinction of being appointed a Baillie of Gorbals. After the municipal amalgamation he represented the Sixteenth Ward for some years in the Town Council. Withdrawing several years ago from civic business, he continued to take an interest in parish affairs, and bore a leading share in the business of the Govan Parochial Board down to the recent remodelling of that body.

Our departed brother was a most zealous and enthusiastic Mason; he was initiated in the Glasgow Kilwinning Lodge (No. 4), on the 1st December, 1843, and took a most active part in the welfare and administration of the affairs of his mother lodge, in the history of which we believe it is unprecedented to find any brother so honoured as was the deceased, Bro. John Binnie, by being re-elected so often to fill the chair of R.W.M., and that without any solicitations on his part; thus we find him first filling the chair in 1855 and 1856, again in 1860, and afterwards in 1862 and 1863. It is worthy of note also that it was almost solely through Bro. Binnie's exertions that the brethren of No. 4 were enabled to erect the commodious and elegant Masonic Hall, Buchanan-street, in which their meeting and those of some six other Glasgow lodges and R.A. Chapters are now held. Bro. Binnie was for some years past the Proxy Master of No. 4, as her representative at the Grand Lodge of Scotland; and also held latterly, until the accession of Bro. Capt. Speirs to the Provincial Grand Mastership, the responsible office of Substitute Provincial Grand Master for Glasgow.

A peculiar and melancholy interest is attached to the decease of Bro. Binnie, following as it did within a very few days that of Bro. Sheriff Strathern, from the fact that we may fearlessly assert that no brother interested on the side of Bro. Sheriff Strathern, in the recent contest

for the office of Provincial Grand Master for Glasgow, worked more indefatigably and untiringly for that candidate than did Bro. John Binnie; whose loss will be as deservedly felt by the Glasgow Kilwinning Lodge as any of her distinguished members whom she has lost during the last few years, including amongst others, the late Sir Archibald Alison, *Bart.*, Dr. Nicol, Rev. Dr. Graham, and J. G. Houston.

Our lamented deceased brother was buried on the 23rd ult., in the Old Gorbals burying ground, Glasgow; a considerable number of the Masonic body in Glasgow and neighbourhood, joined the funeral *cortège* at Ibroxholm, and proceeded thence in procession to the place of interment. The brethren were not in Masonic clothing but simply full mourning costume.

Bro. Binnie, cut off at the comparatively early age of fifty-seven, has left a widow and large family to mourn his loss; and, by all who knew him, his name will long be remembered as that of a useful citizen, a worthy, genial-hearted man, and a zealous, good Mason. "If in thy bosom dwells the *sign* of charity and love divine, give to this grave a duteous tear—thy friend, *thy brother* slumbers here!"

[Referring to the above notice, we beg to acknowledge the courtesy with which Bro. T. Darwin Humphreys, the respected Treasurer of No. 4, placed at the disposition of our representative, Bro. Stevenson, every available source of information from which to cull the particulars of the deceased brother's active and useful career.—Ed. *F.M.*]

#### BRO. S. R. SHEPHERD.

Bro. Samuel Richard Shepherd died on the 27th Feb., at Smyrna. He was grandson of the Rev. W. Shepherd, and a native of London. He was an accomplished scholar and most amiable man. Some years ago he became the first director of the English College in Smyrna, and of late was a professor of English there. He had devoted some attention to the antiquities of Smyrna, and had formed a small cabinet of coins. His only published works consisted of a serial, entitled "The Smyrna Almanack," which includes some of his poetical compositions. He gave some valuable lectures at the Smyrna Institution. He took part in the formation of that institution, and also of the Academy of Anatolia.

His younger brother is Richard Horne Shepherd, who has lately attained notice as the author of "Tennysonianism."

Bro. S. R. Shepherd was initiated about 1861, in the Homer Lodge, at Smyrna, by Bro. Hyde Clarke; was successively Sec. and S.W., and also D.G. Assist. Sec. for Turkey. He was also S.P.R.S. 32°; a R.A. comp., and a Mark Mason.

He was a man much esteemed by his brethren, and by the public of Smyrna, for his benevolence and kindness of heart. His death took place under distressing circumstances, having but lately married. He was seized with softening of the brain, and for want of a suitable institution in the city, was placed in the English Hospital, where all that kindness and skill could do were bestowed by H.M.'s Consular surgeon, Dr. James McCraith, *F.R.C.S.*

Bro. Shepherd was buried on the 28th Feb., attended to the grave by a large concourse of his brethren, fellow-citizens, and pupils.

#### MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 18TH, 1868.

TUESDAY, 14th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 15th.—Society of Arts, at 8.

#### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING APRIL 18TH, 1868.

MONDAY, April 13th.—Lodges:—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle Tavern, Leadenhall-street. St. Albans, 29, Albion Tavern, Aldersgate-street. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrew's, 222, London Tavern, Bishopsgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye. Chapter:—Mount Sion, 22, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, April 14th.—Lodges:—Burlington, 96, Albion Tavern, Aldersgate-street. 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. Ranelagh, 834, Windsor Castle Hotel, Hammersmith.

WEDNESDAY, April 15th.—Gen. Com. Grand Chapter, at 3. Grand Stewards Lodge. Lodges:—Royal York Lodge of Perseverance, 7, Freemasons' Hall. United Mariners, 30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Crutched-friars. Oak, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson, 700, Masonic Hall, William street, Woolwich. Maybury, 969, Freemasons' Hall. Marquis of Dalhousie, 1, 159, Freemasons' Hall.

THURSDAY, April 16th.—Globe, 23, Freemasons' Hall. Constitutional, 55, Ship and Turtle Tavern, Leadenhall-street. Temperance, 169, White Swan Tavern, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. Westbourne, 733, New Inn, Edgware-road.

FRIDAY, April 17th.—Audit Com. Boys' School. Lodges:—Friendship, 6, Willis's Rooms, King-street, St. James's. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark, 975, White Hart, Barnes. Chapter:—Moira, 92, London Tavern, Bishopsgate-street.

SATURDAY, April 18th.—Lodge:—Panmure, 715, George Hotel, Aldermanbury.

#### TO CORRESPONDENTS.

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

ERRATA.—"ANALYSIS," BY BRO. HUGHAN.—In No. 457, the following corrections are required in the part 2 "Modern Freemasonry," 25th line p. 261, read "over the documents," not "out;" 5th line p. 262, read "on a Knights Templars," not "or;" 31st line p. 262, read "may be repeated," not "repeated;" 49th line p. 262, read "it was uncommon thing," not "common;" 37th line p. 263, read "Constitution A.D. 1738," not "1718;" *F.M. MAG.* for March 28th, Charter to Stirling, vide *F.M. MAG.* 17th, 1860, not the first as stated, read "A.D. 1147," not "1157."

#### THE PRIVILEGES OF PAST MASTERS OF SCOTTISH LODGES.—

Bro. D. Murray Lyon begs, in response to "I.N.C.N.C.'s" request to submit the following answer to the question put by that brother in his communication a recent Masonic event in the Middle Ward of Lanarkshire:—The Master cannot, if a Past Master of the lodge be present, invest with the P.M.'s clothing a brother who has not served as Master. The Immediate Past Master can at all times and under all circumstances, unless otherwise disqualified, claim precedence next to the Master.

W.A.B.—The correspondence on the subject to which your letter refers, was closed with the one last published. No purpose could be served by re-opening the question.