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### WHAT IS FREEMASONRY?

*An address delivered by Bro. H. THOMPSON, P.M. 177 and 1,158, to the members of the Domestic Lodge of Instruction.*

A very important question is asked in our lectures "What is Freemasonry?" and the ordinary reply to the query is, that it is "a peculiar system of morality veiled in allegory and illustrated by symbols," but the subject demands a closer examination and a more elaborate answer, for it embraces every part of that noble science which has existed as far as we know from time immemorial, and under whose powerful influence such wonderful results have been obtained. This question, however, is often re-iterated by those who are outside our order, and sometimes with no friendly motive, for like all other human institutions it has its detractors, however pure may be its objects or spotless its career. From vain curiosity they strive to penetrate the arcana of our secrets, but happily such efforts have hitherto proved fruitless to all who do not possess the master key by which alone they can be obtained. While such inquirers should always be discouraged and our order closed tyed against them, there are however, many others who are prompted by truly laudable motives and a favorable opinion preconceived of our institutions, who feel a longing desire to know something of the origin, growth, and progress of that gigantic tree; whose branches are spread over the entire surface of the habitable globe, and from which such abundant fruits have been gathered. The first class of inquirers to which I have alluded, are, I am happy to say, very limited in numbers, but notwithstanding their insignificance they are very energetic and vituperative in their slanders, and in the presence of kindred spirits in feelings and inclinations are ever ready to denounce our institution as a body that should not exist, and ought at once to be put down by the strong arm of the law. We, however, can well afford to laugh at their puny threats, and treat their vaunted allocutions with all the contempt they deserve, and in the few remarks I intend to offer, I shall perhaps not again refer to a class of inquirers who possess no title and have no claim to our consideration. As regards the latter class to which I have referred, their motives cannot be too highly commended, for unmindful of the vulgar remarks sometimes levelled at us by those who really know nothing about the

secrets and objects of our Order, they seek to inquire for themselves as to the great motives which appear to have such a potent influence in inducing so many of their fellow men to unite together with no other law than that which is enforced by their own free will, to extend the light of truth, and promote the welfare and happiness of their fellow creatures. To such inquirers we give a hearty welcome, and if they want to know more of us and how we prove that in uniting together our object is to render ourselves more extensively serviceable to our fellow creatures, we may well use the expressive epitaph on Sir Christopher Wren and tell them to look around at the noble institutions we have provided for the deserving objects committed to our care. Like the Roman Matron Cornelia we can say, "These are our jewels—these are the bright and shining lights of Freemasonry." It has been said that "on the empire of England the sun never sets," an apt and forcible illustration of the extent and power of country to which we owe our birth; but great, noble, and dazzling as is the acquisition of territory, as an inseparable and inevitable result of conquest, such victories are sometimes only obtained at the cost of thousands of lives, with desolation, ruin, and widows and orphans following in their train. But with regard to Freemasonry although its domain is even far more extended—although as regards its influence the sun is always at its meridian—it brings no such pangs in her bright career, for hers is the mission of peace and goodwill to all mankind. Her conquests are great, noble, and bloodless, and her highest ambition is to extend the blessings of peace and the bounties of charity to every deserving object under Heaven. Her reign commenced in the primitive period of the world, and her territory is not confined to one country, language, or people, for it is spread over the entire habitable globe. It stands with a rock for its foundation, honour, truth, and virtue for its superstructure, whilst the three great pillars supporting its noble temple, are Faith, Hope, and Charity, thereby implying our faith in the Great Architect of the Universe, a hope in salvation, and to be in charity with all men. Our institution, too, can boast of its antiquity, forming the great link between the period when civilisation just emerged from barbarism into an age in which it has expanded to such noble proportions. It was in the early days of Freemasonry that natural religion first beamed on man, the darkness which ushered in his existence began to disappear, his

mind was insensibly drawn to the contemplation of the works of nature and up through them to Nature's God. Step by step he was led to higher and nobler aspirations and a due reverence of the Almighty, through whose benign influence and great mercy we live, and move, and have our being. It has been well said that "the Almighty Architect of the Universe has never left himself without a faithful witness amongst men, as the patriarch, saved from universal desolation, has preserved the sacred fire of religion and transmitted it pure and untainted to his descendants. Even in the rudest period the teachings of Freemasonry were full of veneration for the Deity, and the utmost regard for his supreme wisdom and power. The first tent or tabernacle erected by Moses in the wilderness for the proper and decent celebration of Divine worship by a singular coincidence formed the great prototype and ground plan of the magnificent temple built at Jerusalem by King Solomon, which for its extent and regal splendour was at that time considered one of the wonders of the world, but great like all the edifices reared by the hands of man which were designed to last for all time, they have all disappeared from the earth, and true to the prophecy which was pronounced when they were all rich in their regal splendour, the ploughshare of time has passed over their site and not one stone has been left on another. The glories of Solomon could not preserve this stately fabric from ruin; and the temple that was reared with such industry, skill, and care, has passed away "like the baseless fabric of a vision and left not a wreck behind." But what shall we say of Freemasonry, the Order which King Solomon in all his glory delighted to honour. Has that shared the fate of the temple to which we have just referred?—has it like the splendid structure of our Royal founder, crumbled to the dust. To these questions we can give an emphatic answer, and say that the great Order of Freemasonry not only still exists, but has gone on increasing in strength, adding every year to its vitality, and like the sapling oak it has grown to a noble and majestic tree, under whose spreading branches the young find shelter, and the old happiness and repose. And why is all this, why is it that men hitherto strangers, should thus meet on the common ground of love to each other? It may be simply expressed in a few words, because it is founded on religion, and virtue, and its precepts teach us to extend the hand of brotherly love to all who come within the charmed circle of

our Order. It has been well described by a brother whose name I forget in eloquent terms when he said, "Amid the institutions which in all ages have best deserved the protection of sovereigns, the esteem of philosophers, and the support of mankind, our Order has stood conspicuous as eminently inculcating the knowledge of the supreme God, obedience to princes, subjugation of the passions, love towards our fellow creatures, and humanity to the distressed. Works of Art may show the genius of man, and the fertility of his imagination; the perfection of the sciences may mark the extent of his enterprise and spirit, but nothing can demonstrate the goodness of his heart more than Freemasonry. Whether it be in peace or war—in the calm of sunshine of prosperity or the bitter gales of adversity, Freemasons welcome each other with cordiality, sacrifice themselves one for another, receive with brotherly love, cherish with relief, and greet with truth those who have no other claim than fraternity, no other tie than one common bond of recognition."

This truly describes, in answer to our inquiry, "What is Freemasonry?" This is its universal and immutable religion; and, whilst so established, no fear need be entertained that it will continue and flourish until the end of time. Our institution has been called a "secret society" by one class of persons referred to in the beginning of this paper, but is it really so in the sense in which the term is generally received? I deny that it is so. Secret societies, under their generic appellation, are bodies of men collected for a purpose which is forbidden by the law, and their actions will not bear the light of day; but in what does this resemble Freemasonry? or by what perversion or straining of language can it be called a secret society? It is true that it has its secrets, but those secrets are neither opposed to the law, or are they incompatible with any man's civil, moral, or religious duties; and it is well known that one of the prominent injunctions given to a candidate is to be a peaceable citizen and pay a due obedience to the laws of any state which may become the place of his residence or afford him its protection. I deny, therefore, strongly and emphatically, that it is a secret society, for our works are known to all the world, and our portals are always open to any one who brings with him the passport of a good character, who fears God, and honours the King. On this part of the subject, although I think no further

argument is needed, I will quote the opinion of a great philosopher, whose name is enshrined in the hearts of thousands, although he has long since passed away, I mean the untitled but illustrious Benjamin Franklin. In his plain but forcible language he says:—

“Freemasonry, I admit, has its secrets. It has secrets peculiar to itself; but of what do they principally consist? They consist of signs and tokens, which serve as testimonials of character and qualification, which are only conferred after a due course of instruction and examination. These are of no small value. They speak an universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world, these credentials remain. They have stayed the uplifted hand of the destroyer: they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence, and broken down the barrier of political animosity. On the field of battle; in the solitudes of the uncultivated forest, or in the busy haunts of the crowded city, they have made friends men of the most hostile feelings. The most distant regions, and the most diversified conditions rush to the aid of each other, and feel special joy and satisfaction that they have been able to afford relief to a brother Mason.”

I feel that I have wearied you by going so far into a justification of the secrecy which we observe; but I have done so lest some might be tempted to say that this was a subject I dare not approach, and to which I had no answer to give in reply to taunts sometimes thrown out that, if our society is so good and its benefits so great, that we should not require the veil of secrecy to be thrown over it.

Pursuing the ritual of our Order, all tending to the elucidation of the question, “What is Freemasonry?” I may say that it is divided into three distinct periods, or stages, by which the full knowledge of the science is obtained, and all of which have a deep and significant meaning. The first of these stages is eminently symbolical of the early state of the darkness and chaos which preceded the foundation of man, when darkness covered the earth; but even then, when all was confusion and disorder, when the shapeless mass had assumed no form or distinction, the guardian spirit of the Lord moved on the face of the

waters. It was then that the power of the Omnipotent Being became manifest; the clouds that obscured our mortal vision were dispelled, and man was glorified by standing in the broad sunlight of reason in the hallowed presence of his Divine Creator. The first degree in Freemasonry symbolises this state of man, by admitting him to a participation in the enjoyment of that which is the predominant wish of his heart, by emerging from a temporary darkness into the light of truth, and encouraging him to a fervent hope of becoming a partaker of the blessings of life eternal. Many, no doubt, before entering upon this stage have cultivated those qualities which render them fit members for this probationary stage, by practising the principles of moral truth and virtue; but an entrance on this degree cannot fail, if properly estimated by the newly-initiated brother, to improve those principles upon which we ought to pursue the business of life, and on which we may safely rest our hopes for the enjoyment of the future.

The second degree admits us to the great intellectual field of science which is now unfolded to our view, and enables us to appreciate the wisdom, power, and goodness of the Great Creator, and read them in the sacred pages of the celestial hemisphere, although the feebleness of our nature does not permit us at once to grasp the magnitude of his works; and we feel humbled at our own insignificance when we contemplate the wonders of His Almighty hand.

In the third degree the inquirer is brought into the sublimity of the science, and the full blaze of revelation. We have thus traversed many and tortuous steps, until we have at length arrived at the end of our journey, and this degree is symbolical of our passage through this life, after a series of years well spent in acts of piety and virtue, and we hope to receive as our reward an admission to the Throne of Grace, trusting to be finally received into a mansion, not built with hands, but one eternal in the Heavens. Having done our duty in our earthly career, we trust to see shining in the east that bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race, and for ever to live in the presence of our Almighty Creator, to be for ever in the regions of Him who has been so eloquently described as the—

Father of all, in every age,  
In every clime adored  
By saint, by savage, and by sage,  
Jehovah, Jove, and Lord.

Such is my answer to the question, "What is Freemasonry?" Such are the beautiful teachings of the Craft. May its precepts sink deep in your hearts; may they be perpetuated for all time and from generation to generation.

### THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 8).

#### BOOK IV.—CHAPTER XII.—*Contd.*

The Papal Commission sat at Paris on the 7th August, 1309, and ordered that the Templars should be cited to appear before it, on the first day after the Feast of St. Martin, in November. Messengers were despatched to publish the citations in Rheims, Rouen, Tours, Lyons, Bourges, Narbonne, and Auch, which were to be done, in the presence of the clergy and people, in all the cathedrals, colleges, churches, and schools, in the principal houses of the Order, and in those prisons where Templars were confined. On the day fixed, the Commissioners assembled at the palace of the Bishop of Paris; but, during several sittings, no person appeared in the name of the Order. New citations were ordered to be made, and the Commissioners prorogued their sittings, as they suspected that the former citations had been misinterpreted, or never published. It is not surprising that no one should have come from the distant provinces; but it shews the audacity of the King, that in Paris, under the very eyes of the Commissioners, he had neglected, or refused, to intimate the citation to the Templars. To the honour of these Commissioners he it recorded, that they attempted to deal justly in the matter, and, doubtless, had the question been left to their decision, the Order would have been declared innocent. But they were curbed in their investigations, and overawed by the presence of the unprincipled agents of the King. If the Templars had admitted before the Inquisitor and the Bishop of Paris the heresy of which the Order was accused, why did the King fear to permit these self-condemned criminals to appear before the Commissioners, when it was allowed them by the Pope, and this commission confirmed by letters-patent of Philip himself? Till the Templars appeared before them, the Commissioners refused to proceed. It is evident from this, that Philip wished only the shadow of a process, and had no desire to afford the gallant

Templars an opportunity of justifying their Order. At length the Commissioners appealed to the Bishop of Paris, who, out of pure shame, went to the prison where the Grand Master and several of the Grand Officers were confined, and made the citation, at the same time causing that formality to be performed in the other prisons of the city and of his diocese.

We can still judge of the spirit which animated the ministers of the King in their actions against the Templars, by an event which occurred during the sittings of the Commissioners. They learned that the Provost of the Châtelet had caused to be arrested several individuals who, it was rumoured, had come to defend the Order. The Commissioners summoned the Provost to their presence, when he pleaded the King's orders, who had given instructions for the arrest of seven particular individuals, who had been denounced as fugitive Templars, having abandoned the habit of the Order, and put on long dresses, and come to Paris supplied with gold to procure advocates and defenders for the accused. He had asked the arrested strangers if these circumstances were not true; but, at the same time, he did not believe them to be Templars. The Commissioners, upon this, proclaimed that any person who wished to defend the Order should have free entrance to their presence. At the same time, they caused this order to be publicly proclaimed before the door of the Bishop's palace. The King's officers, however, were on the alert, and arrested all those suspected of interesting themselves in the cause of the Templars, and even tortured several strangers totally unconnected with the Order, as belonging to it. A strict watch was kept over the city, and no suspected person permitted to approach the Commissioners. The Templars at length heard of the doings of this Commission, and their despair gave place to hope, their sorrow to joy, as they expected that these proceedings, done by the Pope's authority, would be conducted with a publicity and solemnity worthy of their misfortunes, when their innocence would be made apparent in the eyes of the whole world.

The Commissioners' demands became at length so persistent, that on the 25th and 26th November the King issued two letters-patent. The first ordered all the Knights who had been arrested in the provinces of France to be conducted to Paris. The second bore that several Knights having demanded permission to defend the Order from the

crimes alleged against it, the King allowed them to do so, and for this purpose ordered that all those who desired to be enrolled for the defence, should be conducted to Paris, under a safe escort, and brought before the Commissioners. The expenses which should be incurred by them were furthermore to be defrayed by those who were in possession of the Temple lands, and that after they should have been heard in defence of the Order, they should be reconducted to their prisons. They afterwards arrived in such numbers, that they suffered severely from the scanty accommodations of the prisons.

The Commissioners furthermore commanded that the Grand Master should be brought before them. The King was annoyed at this order, which he feared to disobey: but he resolved to throw impediments in De Molai's way. The audience was opened in the Episcopal Hall of Paris on the 12th November, and the Commissioners were present that day to hear the Grand Master. However, he did not make his appearance. A gentleman, dressed in a secular habit, appeared and demanded admittance to their presence. This was John de Molai, a brother of the Grand Master. He declared that, being anxious about the fate of his relation, he had come thither to inform himself of what should pass with regard to the Grand Master and the Order. He stated that he had belonged to it for ten years, and uttered a long eulogy upon it. From his distinguished appearance, and his bold and fiery language, the agents of the King perceived that he would prove a dangerous defender of the Order. They, accordingly, challenged his right to appear, and demanded that he should be dismissed, as he no longer belonged to the Order, and had no right to undertake its defence; that the Bishop of Paris had been appointed to hear those in his position, and to that prelate he should be referred. De Molai was accordingly ousted from the hall.

On the 26th, the Grand Master appeared before the Commissioners. He was attended by one lay brother of the Order, his Cook. He was asked if he wished to defend the Order, or if he desired to say anything in its favour: or would he simply confine himself to his own defence?

De Molai.—“I challenge your right to sit in judgment upon the Order of the Temple. It is dependent upon, and under the authority of, the Pope alone, and he alone can judge it. What is this Order which you accuse of such infamous

crimes? It was confirmed by Pope Honorius; and Pope Alexander III., on account of the holiness and piety of the brethren, conferred upon it many great and glorious privileges. It is for the Pope alone to consider whether the brethren have ceased to be worthy of these privileges, or whether the Order has derogated from its establishment, and for him to make such investigations, not the King. The Order can command some of its members to undertake the defence; but for you to wish me to do so, without preparation or without consultation with my brethren, is, to give it its mildest name, surprising. Is this an affair of such little importance? Are these charges brought against our noble Order of so paltry a character, that time is of no moment? It astonishes me that churchmen should lend themselves to such a disgraceful purpose, and proceed in such haste to demand the defence of the Order. You are not ignorant, surely, that even in the case of the Emperor Frederick I., whom the Sovereign Pontiff had indicted for divers crimes, he had been accorded very long delays for the preparation of his defence; nor was judgment pronounced against him until after the process had lasted thirty-two years. As for myself, I possess neither talent nor eloquence, necessary qualifications in him who would undertake the defence; yet I am ready to do so, according to my feeble means and abilities, and am resolved to do all in my power to prove the innocence of my maligned Order. Were I to do otherwise, I would become vile in my own eyes. Were I to abandon the cause of that Order, which has conferred upon me such precious advantages, raised me to so high a position, and showered down upon me so many great and undeserved honours, I would appear in the eyes of the world the most worthless of men. Yea, if I permitted to pass unresented the slightest insult offered to it, I would be the most abandoned, most cowardly, and most contemptible of men. I am not ignorant of the difficulties which will surround me in making a defence. I do not deceive myself regarding the hopelessness of such an enterprise, for I am not in a position to undertake it with any prospect of success, being actually a prisoner in the hands of our determined enemy, the King, and without funds to meet expenses which must be incurred. But that I may be able to make a defence at all, I demand to be furnished with the necessary funds; to be permitted

the assistance of a counsel; and, if these are granted me, I shall do my best to exonerate the Order, and prove the falseness of the crimes with which it stands accused. This I will do, not only by the testimony of the members of the Order, but also by the declarations of the kings and princes of other countries where the Order has possessions—witnesses the less suspicious, seeing that our Preceptors have often quarrelled with these potentates regarding their fiefs, and, consequently, they cannot be supposed to be biassed in our favour. Thus will the truth be made apparent, not alone by us, but by the voice of every country in which we have possessions; and I am ready to abide by the testimony of the kings, princes, prelates, dukes, counts, barons, and men of probity belonging to these countries.”

The Archbishop of Narbonne.—“Reflect well upon your offer to defend the Order. Think well of the avowals which you have made regarding it and yourself. Nevertheless, we will permit you to defend the Order if you persist in that design. Having only a lay brother with you, we cannot well refuse you some delay; but my duty compels me to state, that, in a matter of faith, you must speak alone, and we cannot grant you counsel or money. Furthermore, I warn you that, in a question of heresy, we proceed summarily, without formality, pleadings of advocates, or forms of law. You must therefore think well of it.”

The Grand Master declared that no consideration would make him abandon his design of defending the Order; whereupon the Archbishop caused the Commission granted in favour of himself and his colleagues to be read. This document contained all the infamous charges made against the Order. Thereafter they caused to be read over to the Grand Master the deposition which, it was pretended, he had made at Paris, and confirmed at Chinon. He listened to the narrative of the crimes imputed to the Order with astonishment; but when he heard himself accused of having made such a dreadful deposition he could scarcely contain his anger, and, by making the sign of the Cross several times, and by other more energetic symptoms, testified his astonishment. After the reading of these documents, he answered, with a noble but indignant scorn, that those who had been placed in high authority by the Church, should have been more careful of following its precepts. Their garb pro-

tected them from the wrath of man, but not from the justice of God. Had he owed less respect to the envoys of the Pope, or had he stood in any other position than as a prisoner, he would have given them a very different answer.

The preparation of this false deposition makes us doubt whether even the torture wrung from the other officers such odious confessions. It proves one thing clearly, that the whole charges were false. The Grand Master could neither read nor write—a common occurrence in that age, when such accomplishments were confined to churchmen. The notaries who had written down the depositions had therefore composed them at the dictation of the Inquisitors, who, unscrupulous tools of the King, would not hesitate to affirm what the Knights denied. If it were not so, how could De Molai have had the presumption to deny what he had confessed on two occasions? Or, if such odious crimes were so common in the Order how could he have assumed, as the Commissioners themselves declared, such an appearance of outraged innocence.

The answer of the Grand Master frightened the Commissioners, who do not appear to have been privy to the intrigues of the King. Indeed their conduct throughout the whole proceedings was characterised by humanity and justice. The Commissioners, imagining that the Grand Master had defied them to mortal combat, answered, that they were not men capable of receiving such a challenge, nor were they there to hear such. To this the Grand Master bitterly replied, that they had mistaken the sense of his speech. He had not intended challenging them; but he added still more bitterly, that he wished to say with regard to those who were capable of such a crime as to fabricate so infamous a deposition, and publish it as his, it would be well to establish among Christians the custom of the Saracens and Tartars, who first cut in two the bodies of those whom they consider perverts, and then, when there was little fear of challenge, blackened the characters of their victims. The Commissioners, applying this answer to the punishment which the Knights had they been guilty, would have deserved, replied, that the Church, which abhorred the shedding of blood, would leave that to the secular powers when they had convicted the Order of heresy. The Grand Master smiled contemptuously at this admission, but deigned to take no further notice of it. Returning to the question of the defence of

the Order, he asked permission for a brief space to confer with his friend, William de Placian, who was present. This the Commissioners permitted; and the two retired to a side-room, where they could converse without being heard.

(To be continued.)

#### LIFE-BOAT SERVICES.

"That the work of the Lifeboat Institution should have been originated and carried forward by private philanthropy and contributions only, the *Morning Post* deems more creditable to the nation than to the Government. Considering its services, it must be acknowledged that to aid so important and beneficent a work is well worthy the functions of an enlightened Government, and that it would be 'better late than never' to afford such aid as may be requisite towards establishing stations where they are still required and do not yet exist."

Paragraphs such as the above, called forth by the glorious works of different societies and periodicals, are appearing daily in the Newspaper Press, and we confess that we are looking forward with some degree of impatience to the launching of the Masonic Life Boat, the keel of which has been so ably laid down by our zealous Bro. Woodhouse.

Surely a body so numerous, so important and so wealthy, as the Masonic, can have little difficulty in raising the necessary funds to complete the purchase of a lifeboat, when we see the Odd Fellows, the Foresters, and other bodies, by no means such a numerous and wealthy body, each presenting one. Freemasons cannot harden their hearts to such an appeal as the present, backed as it will be when successful, with the proud consciousness that we have done something for the safety of those of our brethren who go down upon the waters of the great deep.

Great Britain and Ireland possess some of the most dangerous portions of coast in the world. To their shores come the navies of the globe, for the British Isles are the heartpulses of the world, and a movement in them quivers to the ends of the earth. Can we then not do something to advert the fearful consequences of shipwreck? Can we read calmly the daily accounts of the fearful loss of life upon our shores? Can we Masons, whose proudest boast is that the happiness of mankind is our care, not do something to preserve man's life?

Arouse, brethren! North and South, East and West, Scot and Gael, Saxon and Welsh, English and Irish, Briton and Stranger. Not one lifeboat should we have, but half a dozen. A shilling from each Mason in the three countries would set a lifeboat afloat in a month, half a dozen shillings, six. Let us

all now put our shoulders to the wheel, and launch our first lifeboat, when this example will soon be followed by others. No longer let us delay, but with a long pull, a strong pull and a pull altogether, put our boat into the water in right good earnest.

#### GRAND LODGE OF IOWA.—II.

The Book of Constitutions being of the utmost importance to Masons, as to its reference must be made in all cases where the Grand Lodge by-laws are silent, we will briefly notice it.

In the year 926, Prince Edwin, a brother of King Athelstane, convoked a convention of Masons at York, where, the celebrated code of Gothic Constitutions, the oldest Masonic document extant, was drawn up from authentic writings in various languages. These Constitutions have always been recognised as the fundamental law of Masonry. Although transcripts of these constitutions are known to have been taken in the reign of Richard II, the document was for a long time lost sight of until a copy of it was discovered in 1838, in the British Museum, and published by Halliwell. These Constitutions continued to govern the Order till the beginning of the eighteenth century, when, by reason of incorrect transcribing, they were found so defective and erroneous, that a new code was ordered to be prepared, which in 1723 was published by Anderson. This work was revised in 1754, 1766, and the amendments having been unanimously approved of by the Grand Lodge of England, in 1767 the fourth edition was published.

The Ancient Constitutions are marked by great knowledge of human nature, and a keen insight as to the means to be adopted for keeping the brethren together in peace and good will. The relationship between man and his Creator is enforced, the commands of God are charged to be kept inviolate, and "though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought most expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

The sense of the last passage is somewhat obscure, for it is almost impossible to think that the Christians in 926, assembled at York, could have ordered a brother when in Hindoostan to be a worshipper of Vishm. Perhaps the true interpretation is that considering there were so many brethren of different nations and religions under the banner of Masonry, each brother's creed was to be respected, and reverence paid to his views, by a brother of another creed and nation, residing in an alien country.

Respect for the power of the magistrate is inculcated, that no brother whether at home or abroad might by taking part in plots or conspiracies bring discredit upon the Fraternity, and cause the government to view it with distrust. Internal order is also insisted upon, reverence to be paid to the commands of Masters and Wardens, while the younger members are to be instructed and cherished by the elder, taught how to use the tools, and instructed in the mysteries of the Craft. The mode of dealing with questions arising among the brethren, discipline, rewards and punishments, each are treated of in clear perspicuous language, and no quibbling can overthrow the meaning of each term.

Much depends upon a code of laws, for the success of any society, and there cannot exist a doubt that a great deal of the success of the Masonic body has arisen from its excellent Constitution. The very universality of the Order arises from it, and therefore it is much to be desired that no change be made upon it, even if such change should meet with the approval of all Grand Lodges. What has existed and proved of so much benefit for so many centuries, has proved alike its usefulness and truth, and what is characterized by utility and veracity can need no change.

#### MASONIC PERSECUTION.—II.

As the History of the Craft previous to the year 1700 is enveloped in considerable darkness, an account of its persecutions is necessarily liable to be looked upon as legendary. Macoy writes that no society or order of men has been the subject of greater abuse or more malicious misrepresentation and unreasonable persecution than that of Freemasonry. Even among the Jews, not many years after the building of the Temple, Freemasons were accused of idolatry, the temples in which they practised their mysteries were destroyed, and many of them were put to death. This arose in a great degree from the ignorance of the Jews of that age. They misapprehended the lofty ideas of their greatest King and wisest sage, Solomon, and were made to believe, after his death, that the symbolical decorations of the Temple were of a profane and idolatrous character. They were also taught to distrust the liberal views entertained in regard to other nations, and saw in his friendly and fraternal intercourse with Hiram of Tyre, and other distinguished Gentiles, a departure from the strictness of the Hebrew faith. During the life of Solomon the company of Hiram continued to practice their rights unmolested; but, after his death, a strong and bitter opposition sprang up amongst them. Their mysteries, not being understood, were called *abominations*, and a general movement for the extermination of the

Sidonian architects was organized. This ancient persecution of the Sidonian Masons finds its parallel in the persecution of the modern Masons by the Church of Rome.

The persecution of the Jewish builders of the Second Temple will come forcibly to the memory of all Masons.

During the early Middle Ages of Christianity, the jealousy of the Roman Church, the sworn foe to popular education and advancement of mankind, crushed down all secret societies, and the builders suffered in consequence. Laurie says that, though the building societies were dissolved in the fifth century by command of the Roman Emperor, yet there exist many reasons for believing that the ancient mysteries were observed in private, long after their public abolition, by those enemies of Christianity who were still attached to the religion of their fathers.

The introduction of Freemasonry into Britain brought down upon the fraternity the jealousy of the authorities, who viewed their meetings with suspicion, and considered the secrecy of their proceedings as covering inimicable projects against the state. Although during several centuries the brethren held their public assemblies, and were sometimes prohibited from meeting by the interference of the legislature, it can scarcely be said to have attracted general attention till the beginning of the seventeenth century. In the third year of the reign of Henry VI. the Parliament passed a severe act against the fraternity, at the instigation of Henry Beaufort, Bishop of Winchester, who was at the time entrusted with the education of the young King. It enacted that the Masons should no longer hold their chapters and annual assemblies, that those who summoned them should be considered felons, and those who resorted to them should be fined and imprisoned.\* It would appear, however, that this Act was never enforced, as a lodge was held in Canterbury in the year 1429, under the patronage of the Archbishop himself, as may be seen in the MSS. Register of

\* The celebrated Judge Coke, in his Institutes (3rd part, 99 folio), writes with regard to this Act:—"The cause whereof this offence was made felony, is for that the good cause and effect of the Statutes of Labourers were thereby violated and broken. Now all the Statutes concerning labourers, before this Act, and whereunto this Act doth refer, are repealed by the Statute 5, Eliz. Cap. 4, whereby the cause and end of the making of this Act is taken away; and, consequently, this act is become of no force or effect; for *cessante ratione legis, cessat ipsa lex*. And the indictment of felony upon this Statute must contain, that those Chapters and Congregations were to the violating and breaking of the good cause and effect of the Statute of Labourers; which now cannot be so alleged, because the Statutes be repealed. Therefore, this would be put out of the charge of justices of the peace, written by Master Lambert, p. 227."

William Molart, Prior of Canterbury, page 28, entitled "Liberatio generalis Domini Gulielmi, prioris" (1), 3 Hen. VI., Cap. 1., A.D. 1425. See Ruffhead's Statutes. *Ecclesie Christi Cantuarrensis, erga festum natalis Domini, 1429*," in which are mentioned the names of the Masters, Wardens, and other members of the lodge. When Henry assumed the reins of Government he patronised and cherished the fraternity.

The Church of Scotland, like the Church of Rome, viewed with suspicion the existence of all secret societies, and took steps, by excommunicating the members, to put an end to them, although with little effect. The Reformation, although it let loose a host of mystics throughout Europe, yet advanced the real interests of Masonry, and although certain Protestant churches and parsons, affect to look with contempt upon the Order, there is little doubt that it is now deeply rooted in the affections of the wisest and best of the peoples of all nations, an effect which may be traced to the bitter hostility with which it was pursued in former times. As the blood of martyrs was the seed of the Church, leading opponents to serious reflection and subsequent conviction, so the persecution of Masons drew the eyes of the world upon them, with what results the present numerous Grand Lodges can best tell.

#### MASONIC DISCIPLINE.—VI.—(contd.)

By CRUX.

In our last article we strongly condemned the practice either adopted, or permitted, in some lodges, of officers resigning duty and resuming it at their own convenience, to the total disregard of the just claims of their junior brethren, who are working their way up to the chair. Unless in cases of sickness or unavoidable circumstances, we held in the interest of Masonry, that so flagrant a violation of discipline should be prevented by a regulation, applicable to every lodge holding its warrant from the United Grand Lodge.

Suppose for a moment that a brother is compelled to "drop a year," as it is termed at college. Let us take the case of the J.W. being unable by sickness or other unavoidable cause to proceed to the higher office. The officer next below him passes at once to the chair of S.W., and gains an additional step by the inability of his predecessor to accept further office. In a similar manner, all the assistant officers benefit, so far as promotion is concerned, by the temporary absence of their superior. They each gain one step towards the chair beyond what they would have attained had their brother been able to continue in office. Consequently when, upon his return to the

lodge, he is elected to the chair of the S.W., or the position which he would have occupied had he not been incapacitated from so doing, there is no injustice done towards the rest of the brethren who may at the time of his return be below the office which he undertakes. They are exactly where they would have been, had he proceeded to the chair without any interruption. But while we are careful to be just and impartial to all, in this rather delicate point, we strongly protest against re-appointing a brother who has been unable to follow up continuously his Masonic career in the lodge, to any office except that to which he was eligible previously to his temporary absence from the lodge. In the one case he simply re-assumes the position he had a right to; in the other he is either put back a step, in which case he defrauds all the officers beneath him of their proper and legitimate promotion, or he is put forward, and occupies the position belonging to another. Unless where reasons of unquestionable validity and force were known to exist, we should, as a rule, as we have already stated, discountenance the re-election of a brother who had lost his turn. In a few solitary instances it might appear a little hard upon the brother, but it is the interest of the whole lodge that must be chiefly regarded, and not that of an exceptional individual. Moreover, if such "interpolations" of officers were permitted, save in extremely rare instances, it would serve as a pretence for the principal officers next the chair, to delay qualifying themselves for their duties, in the belief that they could resign their official functions and re-assume them at a future occasion more convenient to themselves. Those who earnestly and zealously intend from the time of their initiation, to maintain the character of working, and not playing Masons, will not allow a "light thing" or trivial circumstance to divert them from the path of Masonic progress and rectitude. On the other hand, those who take up Masonry in a *dilettante* style, and are content with the display of that true fraternal friendship and cordiality, which is the invariable accompaniment of all Masonic gatherings, will do better not to engage in the more serious struggle, but to leave to others to reap the laurels that belong only to the hardworking and the painstaking. Much more might be said upon the important subject of the constitution of our lodges, including the election of officers, but enough has been stated to demonstrate that there is no valid reason, why perfect unanimity should not prevail throughout the various communities of the Craft. If the subject were once taken in hand by the supreme authority, as we unhesitatingly assert, it ought to be, the whole matter, after receiving due trial and strict examination, would assume a form that would recommend it to the adoption of every

true and faithful Mason, and the promotion among the members of individual lodges, would be arranged upon a basis at once satisfactory, impartial, and universal. There is no greater error, no mistake more palpable and deplorable than to suppose that there is no room for improvement in Masonry. By the term improvement, we do not for a moment mean innovation, as we have already distinctly stated. But we protest *in toto* against the idea which seems to be prevalent, the indolent lethargic notion, that there is nothing to be done for the advancement of the Craft, except increasing our numbers and securing the entrance fees.

Before leaving the subject of the legal constitution of lodges, and proceeding to that involving educational and moral considerations, we will draw the attention of our readers to an example that admirably illustrates the truth and force of the arguments we put forward in the last article. We request our readers to refer to pages 16 and 17 of the last number of THE FREEMASONS' MAGAZINE, and peruse the notice under the head "Glasgow," relating to "Lodge of Glasgow St. John (No. 3, bis). There were two brethren eligible for the chair according to the present system, although we should consider the one ultimately elected, as completely ineligible. One of these had filled both the Warden's chair; the other had not. It will scarcely be credited, and we blush to record it, that in a Masonic lodge the arguments put forward by one party were essentially those which, however well they might have become the harangue of an electioneering agent, were in total opposition to the spirit and meaning of true Masonry. Read this,—“The supporters of Bro. Baird urged that, being an architect by profession, he was therefore in a better position, and better qualified for the chair than Bro. Buchan, who was a master tradesman; also that Bro. Baird was the richer of the two.” From the renegade conduct of “Bro. Slack,” to to which we drew prominent attention, many of our readers may not be surprised at finding our Scotch brethren even worse disciplinarians than ourselves. But we did not expect to witness a whole lodge following the bad example of a solitary individual, we did not expect that it might be truly said of Masonic “black sheep,” and applicable to their brethren *ab uno disce omnes*. Have the members of “St. John,” who perpetrated so scandalous a violation of Masonic principles, forgotten their obligation to “prize honour and virtue above the external advantages of rank and fortune?” They have apparently not only forgotten it, but actually inverted it. Instead of deciding the relative merits of the candidates upon pure Masonic grounds, they backed up their arguments by placing in the first place “the external advantages of rank and fortune above honour and virtue,” and introducing

into the lodge subjects that are alien to its constitution, humiliating to all true and faithful brethren stultifying and self-contradictory to themselves, and calculated to impress the uninitiated world, that the discussions in a lodge are carried on in the same spirit of personal animosity, private squabbles, and petty jealousies that disgrace the contests outside its doors. How like a farce that beautiful paragraph of the obligation of the E.A. reads, when tested by the conduct we allude to! If Masons themselves are the first to show that they regard their obligations as simple forms, to be broken through or kept as circumstances or convenience may require, then farewell to the Craft. Farewell to our ancient glory, which shone so brightly in days gone by. Farewell to that integrity, that invincible honour, which distinguished our Grand Master, H.A. His degenerate brethren, alas! cannot equal him in spirit. What would become of them were they required to imitate his unflinching courage, his unconquerable resolution, his indomitable vindication of the inviolability of his sacred obligation?

At the commencement of these articles we asserted, that “every body or community of men possessed within itself the seeds of danger and death,” and we little thought that we should be so speedily furnished with an indisputable proof of our regretful observation. Nevertheless, such is the fact. From outward foes we are secure; our open enemies are known, and their assaults can be guarded against and warded off. But from internal assaults we are not secure; from intestinal conflicts we have much to fear, and internecine war may yet be the death of Freemasonry, as it has been of the mightiest empires and most powerful nations that the world ever saw. Were any proof required to demonstrate the necessity of the passing of some regulation to govern in future the constitution of lodges, it has been afforded in the case we have adduced. To omit to elect as a R.W.M., a brother who had filled all the offices in the lodge, and who was evidently Masonically thoroughly qualified to discharge those important duties, and to substitute in his place a brother who was officially a nonentity, is so gross and unparalleled a dereliction of all conscientious obligation, that we trust we shall never hear of its repetition. In this, as well as in many other particulars, which we shall not fail to instance in their proper place, may be indistinctly traced the events that overshadow the futurity of Masonry. They are all distinguished by a direct violation of “Masonic discipline,” and if prompt and stringent measures be not taken to impose universal laws and regulations, our lodges will speedily resemble that lamentable state which prefigured the impending captivity of the tribes of Israel and Judah, in which “every man did that which was right in his own eyes.”

## MASONIC NOTES AND QUERIES.

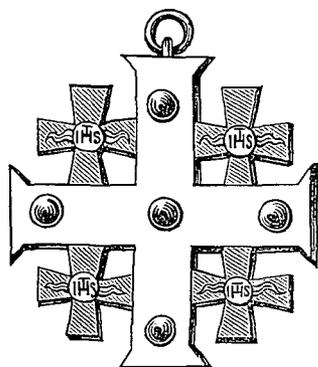
## WILLIAM THE LION'S CHARTER.

As Bro. Buchan purposes sending another communication to the *Magazine* anent my interpretation of this charter, I shall wait for it. Meanwhile, I may point out to Bro. Buchan that there is no proof that the monks, or the bishop even, had residences out of the Cathedral in the time of William the Lion. Also those which he calls my *mistakes*, scarcely deserve such a term. I think he has not proved them to be so. With him, I should like to know what "A Masonic Student" thinks of the case now.—ANTHONY ONEAL HAYE.

## THE SCOTCH'D BROS. BUCHAN AND A. O. HAYE, AND THE SCOT BRO. D. M. LYON.

I have paid some attention to the correspondence between Bros. Buchan and Lyon relative to the use of the words Scotch and Scot, and had considered that the former brother had adopted the views so ably propounded by Bro. Lyon, and that the correspondence was at an end, when, lo! another star appears in Bro. Haye, who steps in and declares that the word "Scotch is a vulgarism" and is "condemned by Hume, Henry Mackenzie, Henry Erskine, and the writers in the 'Scots Magazine.'" I should like to be favoured through your columns with one iota of proof of so unsupported an assertion, and fancy Bro. Haye must have meant quite the reverse. However, I await his answer, as he ought to know what he meant better than—RES NON VERBA.

## RELICS IN THE CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.



The above is a sketch of what is said to be the original badge of the Knights of the Holy Sepulchre.

This jewel is of silver-gilt, the large central cross being enriched with five rubies, and the letters I.H.S. engraved in the middle of each of the four smaller crosses; at the back of the large cross, but nearly obliterated, are the letters I.L.D.K.—C.J.L.G.

Any brother visiting Jerusalem may see this jewel by applying to the Sacristan of the Church of the Holy Sepulchre, in whose custody will also be found a pair of spurs and an ancient two-handed sword, which are stated to have formerly belonged to Godfrey de Bouillon; with this sword the Superior of the Franciscans bestows the *accolade* on those whom he creates Knights of the Holy Sepulchre.

It appears somewhat strange that none of the Masonic authors should have mentioned the existence of these relics, which are assuredly genuine, and must be deemed of interest to those who are in possession of certain of the chivalric degrees.

Perhaps some brother will favour us with further information on this subject.—DNALXO.

## SCOTS AND SCOTCH.

Bro. Lyon errs in assuming that I "join issue with W.P.B. in his futile attempt to suppress the words Scotch and Scotchmen." The attempt is neither futile nor pedantic. It is a vindication of the right. Because some writers choose to right slovenly, that does not prove the slovenliness to be correct, and I have given instances sufficient to prove that W.P.B. and myself are correct. One swallow does not make a summer, and one writer in the "Scots Magazine"—an Englishman, by the way—does not prove that I am wrong. Among the last times I had the pleasure of seeing our lamented Bro. Bonar, I drew his attention to the improper use he made of the words, when he acknowledged I was correct. I think, however, there are worthier subjects for Bros. Lyon and Buchan's consideration than this, and while we shall not quarrel with Bro. Lyon for using Scotch and Scotchmen, I know he will permit Bro. Buchan and me to use Scots and Scotsmen.—A. O. HAYE.

## BRO. "R.Y.," AND "NOTA," AND BRO. HUGHAN.

I am obliged to Bros. "R.Y." and "Nota" for their most fraternal communications respecting Bro. Dr. D'Assigny's work of A.D. 1744, of which I possess a copy believed to be unique; and, in answer to their kind inquiries, must beg them to allow me to preserve silence, so far as any *more* information relative to the work is concerned, *pro tem*, as I am considering the desirability of having it reprinted for the benefit of the Craft universal. I would, in fact, reprint it in 1869, could I be secured against *loss* (as my Masonic endeavours generally tend to that financial end); but, having so much on my hands at present concerning Masonry, I simply wish to avoid anything like trouble or anxiety respecting the sale of the work.—WILLIAM JAMES HUGHAN.

## CORRESPONDENCE.

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

## MASONIC DISCIPLINE.

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

Dear Sir and Brother,—I have read with much pleasure the articles in course of publication in the *Magazine* on "Masonic Discipline." It has for some years appeared to me that in many respects a revision of the Book of Constitutions is much needed. This I have not hesitated to state when opportunities have offered, and it is gratifying to find that indications often crop out, showing that such an impression is becoming more prevalent. At the head of the changes which seem necessary, is one the statement of which may be by some considered as almost amounting to high treason, without the reservation which I desire to

append to it. Yet, allow me to state, that no one more heartily than myself joins in the honours paid at all Masonic meetings to evince respect for the noble head of the Craft in England, on many grounds, among which may be enumerated the dignity and authority conferred upon us by his high rank, his long services of a quarter of a century, the appreciation of which will shortly be marked in so signal a manner by the contributions to a memorial fund of large amount; his kind and courteous bearing to all who come into contact with him, his successful endeavours to maintain harmony and good feeling amongst us, and to reconcile all differences; his patronage and support of the charities (the great ornaments of the society), and many other considerations. On no account should these high qualities be ignored, nor should any other Grand Master be proposed in his place so long as he is able and willing to occupy the position he has so ably filled. This should not, however, shut our eyes to the disadvantages of so long a tenure of office, nor preclude the enactment of a law that any future appointments should be limited in point of duration of office, so as occasionally to infuse new blood into our proceedings to prevent matters falling too much into a groove from which it is difficult to depart; to allow those who entertain other views on any subjects opportunities of bringing them forward in an authoritative manner and of having them discussed; to increase and extend the interest in the Craft by conferring the highest rank on men whose ambition would lead them to aspire to it, who are eminently qualified in point of ability and influence, and who would confer equal honour on our institution.

The article published this day does treat of other points of Masonic discipline, in the opinions respecting which I can fully concur. It has always appeared to me monstrous that the appointment of all the officers except Treasurer and Tyler should lie with the W.M., and I have seen cases in which, presumably from personal feelings of friendship, the promotion to Wardenships of brethren who have filled only the lower offices or no office at all, above the heads of deserving brethren who have fully discharged their duties, has caused such dissatisfaction as to lead to the secession of some of the best members of a lodge, to cause unpleasant feelings to arise, and even to imperil its existence. I quite approve of the amended rule for the election of officers proposed by the writer of the article at the close of the last paragraph but one of his article, if only the words "*competent and*" be inserted before "willing to take the chair." Especially do I consider that the Wardenships, as necessary qualifications for the Masterships, should be at the command of the lodge rather than of the W.M.

Instances have occurred within my knowledge, in which, owing to social position or popularity, a brother has been placed in the chair of a lodge, who has at the time had no knowledge of the ceremonies, and of whom it was not expected that he would acquire it. As a natural consequence, he has felt an unwillingness to expose himself before the members, and has therefore been very irregular in his attendance, leaving the management of the lodge to chance. Such a Master nevertheless afterwards receives all the honour arising from his past rank, however little he

merits it. It appears to me that some restrictions are desirable to prevent any one from being installed as W.M. who has not proved his competency to carry out the rituals. In fact, I cannot understand how a candidate for the chair, who is quite ignorant of the ceremonies, can conscientiously on his installation reply in the affirmative to the question as to his *ability* to undertake the management of the lodge.

There is still another matter connected with the election of W.M. which requires to be more definitely laid down. At page 59, clause 2, of the Book of Constitutions, it is stated,—“Every lodge shall annually elect its Master and Treasurer by ballot.” This is very indefinite. In many lodges a list of those legally eligible for the chair is printed, and each members puts into the box a slip of paper bearing the name of the brother for whom he votes. As a result, I lately saw a W.M. elected by only seven votes out of eighteen, not even a majority of the whole. In other cases I have known brethren rise to propose and second candidates selected from the printed list, and the ballot taken only for those so nominated. I prefer the latter course, in the absence of any definite law, as most likely to ensure a good majority, and to place the new W.M. at his ease in ruling the lodge. In my own case I have always refused to accept any office (and I have six times filled the highest in lodge and chapter) unless unanimously elected.

The last point the writer who has suggested this letter touched upon was the re-election of a W.M. or other officer to the position he has occupied during the previous year, which is a manifest injustice to aspiring brethren of lower rank, who feel that they are competent to fulfil higher duties. A case has come under my notice during the last week, in which the Past Masters of a lodge endeavoured to establish as a rule the retention of the first chair by each occupant for two years. As a result, either the Wardens must do the same, or at every biennial change of Master, four Wardens become legally qualified, and thus three out of the four lose all chance of ever obtaining the headship of a lodge, and the probability is that they will throw up membership and give up Masoury in disgust, or gain admission into another lodge. This I have known to be the effect of such disappointments. In the particular case alluded to, the attempt, which had succeeded two years previously, was defeated by the votes of the subordinate officers and members, which obtained a majority of two for the S.W., a most worthy brother, in the instruction and preparation of whom for the several offices he has effectively filled, I had a large share. I am pleased to find that he was duly installed a few days ago. Concluding with thanks to the writer on “Masonic Discipline,” for his criticisms, I remain,

Yours fraternally,

P.M.

Jan. 2, 1869.

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THE annual ball of the Old Concord Lodge (No. 172) is appointed to take place on Wednesday, February 3rd, in the new grand hall and suite of rooms at the Freemasons' Tavern. As this ball is always numerously attended, it is requisite that early application be made for tickets, which can be obtained from Bro. John Emmens, Hon. Sec., or the Stewards.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

**THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.**—This useful and comprehensive publication is now issued. It can be obtained at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

**ROYAL MASONIC INSTITUTION FOR BOYS.**—A Quarterly General Court of the Governors and Subscribers of this Institution will be held at the Freemasons' Hall, on Monday, the 18th inst.

**ROYAL MASONIC INSTITUTION FOR GIRLS.**—A Quarterly General Court of the Governors and Subscribers of this Institution, will be held at the Freemasons' Hall, on Thursday, the 14th inst., at twelve precisely.

**THE Provincial meeting for the West Riding of Yorkshire** will be held at the Masonic Hall, Sheffield, on the 20th inst. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, D.L., and the occasion is looked forward to with great interest.

**BRETHREN** are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

**THE Supreme Grand Council of the 33° of the Ancient and Accepted Rite for England, Wales, and British Colonies,** purpose visiting the following chapters, and holding a meeting of the 30th chapter, or K.H., as follows:—Talbot Chapter, Sheffield, Thursday, the 21st January; Palatine Chapter, Manchester, Friday, the 22nd January; Grand Chapter, K.H., Manchester, Friday, the 22nd January; Liverpool Chapter, Monday, the 25th January; Shakespeare Chapter, Warwick, either 20th or 26th January.

**SIR JAMES STEWART, Bart.,** Prov. G.M. Londonderry and Dougal, has appointed Bro. Capt. William E. Scott, J.P., Willsborough, Londonderry, to be D. Prov. G.M. *vice* Bro. Dr. W. Browne.

**BRO. ADAMS'** private subscription ball for the Craft and their friends only, will take place on Wednesday, the 12th inst. We have every reason to believe that the affair will be a decided success.

**DOMATIC LODGE OF INSTRUCTION.**—The fifteen sections will be worked on the first Tuesday in February. The lodge meets at the Palmerston Arms, Palmerston-street, Walworth.

### METROPOLITAN.

**ALBION LODGE (No. 9).**—This excellent working lodge met at the Freemasons' Tavern, Great Queen-street, on the 8th inst., the W.M., Bro. S. Coste, in the chair. Lodge having been opened, and the minutes read and confirmed, Bro. B. Solomon, having been questioned as to his proficiency, was passed a F.C. This being the night for installation that ceremony was performed by Bro. S. Valentine, P.M., in so perfect and impressive a manner that may be equalled but cannot be surpassed, and elicited great praise from all the brethren present.

The newly-installed Master then invested his officers as follows: Bro. Buller, S.W.; Baylis, J.W.; Halbert, S.D.; Young, J.D.; Harvey, I.G.; Moring, Treas.; Burton, Sec; Stevens, Dir. of Cers.; Willey, Steward; Smith, Tyler. The newly installed Master, Bro. E. Coste, then initiated Mr. Charles Fouchard in a very excellent manner. A sum of £1 ls. was subscribed to the Masonic Lifeboat Fund. The brethren then adjourned to a very sumptuous banquet, superintended by Bro. Gosden. On the removal of the cloth, the W.M. proposed the usual toasts given on such occasions. The W.M. then proposed the health of the visitors, who were Bro. Binckes, P.G.S., W.M. 60; Hersee, W.M. 23; C. Solomon, 188; Norman, P.M. 22; Harding, 36; H. M. Levy, P.M. 188; Lonsdale, 382; S. Webb, P.M. 190; Radd, 61; Ayres, 95; Dodson, 55; Alexander, 749; Riechenvorhel, Rotterdam. Bro. Hersee in a very humorous and happy manner returned thanks for the visitors. Bro. Valentine, P.M. proposed the health of the W.M., and felt assured he had proficently performed his duties during the past year. The W.M. had shown his proficiency during the short time he had been in the chair, both in the initiating, and at the banquet table, and shown the brethren the excellent selection they had made. The W.M. returned thanks in a very appropriate manner. The W.M. then proposed the Masonic charities, coupling with it the names of Bro. Valentine and Binckes. Bro. Binckes returned thanks in his usual eloquent manner in advocating the cause of the Masonic Boy's School. Bro. Baylis then intimated his intention of becoming Steward for the ensuing festival. Some very excellent singing from Bro. Lemiere, Webb, Willing, P.M.; Vernon, H. M. Levy, C. Solomon (who delighted the brethren with his delightful playing), and — Stevens. The brethren then separated in peace and harmony.

**LODGE OF PROSPERITY (No. 65).**—This lodge held a regular meeting on Christmas-eve. the 24th ult., but the attendance in consequence of the close approach of Christmas was not very numerous. The W.M., Bro. Goddard, however, opened lodge with the assistance of one or two visiting brethren, and conferred three degrees on three separate candidates, viz.—Bro. Huggett passed as a Fellow Craft, Bro. Bowyer raised to the position of M.M., and Mr. Potts being initiated into the first degree of the Order. These matters of business ended, the brethren adjourned to a banquet which was followed by the usual loyal and Masonic toasts and speeches, some good singing being added to the pleasures of the evening. We noticed among the brethren, Bro. Bellerby, W.M. 1,227; Chivers, P.M. 65; Morton, 228.

**DOMATIC LODGE (No. 177).**—The usual meeting of the Domatic Lodge was held on Friday, the 10th ult., at Anderton's Hotel, Fleet-street, Bro. Thomas Pryor, W.M., presiding, supported by Bro. John Hervey, the Grand Secretary (visitor), and a large number of the Past Masters of the lodge, including Bro. Carpenter, Elmes, Smith, Simpson, Thompson, Brett, Haydon, &c., and about fifty brethren. This was installation night, but in consequence of the illness of Bro. Tanner, the W.M. elect, the ceremony was not gone through, and in respect to the other business it were better no mention should be made of that. The lodge was closed in due form and the brethren sat down to an excellent dinner. After the first two regular toasts had been proposed and responded to, the W.M. proposed the health of the Right Hon. Bro. the Earl de Grey and Ripon, the Deputy G. Master, and the rest of the Grand Officers, coupled with the name of Bro. Hervey, the Grand Secretary. Bro. Hervey in responding alluded to the Earl de Grey and Ripon, and said in him they had a brother who was universally respected as a very worthy Mason, and had filled his position with great satisfaction to the Craft, and was at the beck and call of all things Masonic. He had consented to take the chair at the next festival of the Boys' School, and there was every reason to believe there would not only be a great gathering of Masons but of friends upon that occasion. The East and West Lancashire lodges had given the sum of £500, and Bro. Stephen Blair has announced his intention of giving 1,000 guineas on that occasion, which was a very good example for them to follow, and he sincerely hoped the London brethren would not allow themselves to be cast into the shade by their country brethren. For himself he had been fourteen years a G. Officer, but he hoped he should earn and retain their good opinion. The toasts of the Past Masters followed, for which Bro. Carpenter and Hervey returned thanks. The toasts of the visitors was responded to by Bro. Steer, of East Moulsey.

**LODGE OF INDUSTRY (No. 186).**—The Lodge of Industry, No. 186, met on the 22nd ult., under the presidency of Bro. Mann, the able Master. Amongst the Past Masters present were Pros. Bartlett, Lake, Carpenter, Dunn, and Saunders. The visitors were Bros. Berry, P.M. 144; Truman, Sincerity Lodge; Jones, St. James Union; and Bedford, Robert Burns. The business, which consisted of three raisings and one passing, was most efficiently gone through. The lodge voted a seven guinea jewel to Bro. Mann, the retiring Master, for the very able and successful manner in which he had conducted the ceremonies and proceedings of the lodge during his year of office. Bro. Thomas Samuel Morlock, the S.W., was unanimously elected W.M. for the ensuing year. The brethren—numbering 45—then sat down to an excellent banquet, provided by Bro. C. Gosden, and the usual routine of toasts followed, and the evening was spent in harmony and fraternal feeling.

**LODGE OF JOPPA (No. 188).**—This excellent and numerous lodge met at the Albion Tavern, Aldersgate-street, on Monday, the 4th inst., Bro. Van Diepenheim in the chair. After the minutes had been read, the business of the lodge was proceeded with, which consisted of one initiation, one joining member, and one raising. This being the night for the installation of the W.M., the ceremony was performed by the I.P.M., Bro. Van Diepenheim, in a very able and effective manner. The W.M. then invested his officers as follows:—Bros. Davis, S.W.; Feldman, S.W.; Spiegel, S.D.; Neumark, J.D.; Bornstein, I.G.; B. W. Aaron, Treas.; Berkowitz, Chaplain; Hunt, Dir. of Cers.; Barnes; Faulkner, Steward; P. E. Van Noorden, Org. The brethren then went from labour to refreshment, provided by the Albion Tavern Company, superintended by Bro. Jennings. The usual loyal and Masonic toasts were given and responded to. Bro. Ough returned thanks for the Grand Officers of the Grand Lodge of England in a very appropriate manner. Bro. Meyers returned thanks for the Benevolent Fund of this lodge, and remarked he felt pleased to state the lodge had given since the fund was established the sum of £600 to worthy members of this lodge. The newly initiated brethren liberally subscribed to the fund. Bro. the Rev. M. B. Levy returned thanks for the visitors. The W.M. then, in proposing the health of the I.P.M., presented him with a Past Master's gold jewel set with precious stones and P.M.'s square, given by private subscription from the brethren of the lodge. Bro. Van Diepenheim in a very neat and appropriate manner returned thanks. The musical arrangements were under the able management of Bro. P. E. Van Noorden, who engaged the services of Miss Berry Greening, who sang very charmingly, and Signor Rossi, also Bro. Van Noorden, who, by his harmonious voice greatly contributed to the harmony of the evening. The lodge was closed after spending a very delightful evening. Visitors—Bros. Ough, 749, Assistant Grand Pursuivant of the G. Lodge of England; Hollingham, J.W. 77; Bloomfield, 185; Thompson, 55; Rev. M. B. Levy, W.M. 1,017; N. Harris, late 188; Berry, P.M. 144; Bartlett, P.M. 186; Evans, 1,017; Biscohy, 1,185; Webb, 9; Pearce, 889; Joseph Abrahams, 430, Brooklyn, N.Y.

#### INSTRUCTION.

**DOMATIC LODGE OF INSTRUCTION (No. 177).**—The weekly meeting of this flourishing lodge took place on Tuesday evening, the 29th ult.; at the Palmerston Arms, Palmerston-street, Walworth, and was very well attended. Bro. Stevens occupied the chair as W.M., who performed the ceremony of initiation, Bro. Larbam being the candidate; after which, in accordance with an arrangement made some time since, Bro. H. Thompson read a paper, the title being "What is Freemasonry?" and which will be found on p. 24. After the reading of this paper, the fourth and fifth sections of the first lecture were worked by the brethren, the questions by Bros. Stevens and Thomas. Bro. Stevens, W.M., said he had a very pleasing duty to perform which was to move that the thanks of the lodge be recorded on the minutes to Bro. Thompson for the paper he had read to them that evening, for it contained a great amount of instruction conveyed in a pleasing form of the principles of Freemasonry. Bro. Gluckstein seconded the motion which was put and carried unanimously. Bro. Thompson returned thanks, and said his only object was to carry a resolution agreed to in the lodge some time ago, and endeavour, if possible, to produce something that might tend to relieve the monotony of the regular formula of their proceedings. The fifteen sections will be worked in this lodge of instruction on the first Tuesday in February.

#### MIDDLESEX.

**ENFIELD LODGE (No. 1237).**—This recently consecrated lodge was held on the 28th ult., at the Court House Enfield. Lodge was opened by the W.M., Bro. J. J. Wilson, who was ably supported by all the officers, with the exception of Bro. Hobbs, the worthy Secretary, whose absence we regret to say was occasion by a domestic calamity. Mr. Cobb and Mr. John Turner were balloted for, and the result being satisfactory they were severally initiated into the arcana of Freemasonry. Two gentlemen were proposed for the next meeting, after which lodge was closed. A lodge of instruction under the warrant of the above lodge has been formed, and will meet in the regular lodge room. We wish it every support, but of that there is little doubt, considering there is nothing to compete with it for some considerable distance.

#### PROVINCIAL.

##### DURHAM.

**HARTLEPOOL.—St. Helen's Lodge, (No. 531).**—The brethren of this lodge met at the Masonic Hall, Regent Square, on Monday, the 28th ult., for the purpose of celebrating their annual festival of St. John, and likewise for the installation of Bro. Thomas Forbes, the W.M. elect, for the ensuing year. The lodge having been opened in the usual manner by the W.M. Bro. Emra Holmes, and the minutes of the previous meeting read and confirmed, the W.M. elect was then formally presented by Bro. W. J. Sivewright, P.M., and the ceremony of installation performed in a most able and impressive manner by Bro. James Groves, P.M., P. Prov. S.G.D. The W.M. then proceeded to appoint and invest his officers as follows:—Bros. Emra Holmes, I.P.M.; J. J. Armstrong, S.W.; R. Ropner, J.W.; J. Lister, Treas.; A. Alexander, Sec.; C. Coulson, S.D.; W. Carter, J.D.; J. Leile, I.G.; G. Owens, Org.; J. Mowbray, Tyler; J. Coverdale and T. Smith, Stewards. Besides the above mentioned there were also present on the occasion, Bros. L. M. Hill, J. Hunter, acting Sec., R. Varlow, B. Roope, J. Marshall, P. Lonergan, E. Jessien, T. Procter and T. Smith. Visiting brethren: J. H. Manison, Williamson Lodge, (No. 944), Sunderland; W. Beattie, St. John's (No. 80), Sunderland; F. Lisle, Tees, (No. 749), Stockton; J. B. Watt and W. Sadler, Harbour of Refuge, (No. 764), West Hartlepool; E. Holmes, St. David's. (No. 393), Berwick-upon-Tweed. The lodge was now closed down to the first degree, when Bro. J. Marshall proposed Mr. C. J. King as a fit and proper person to become a member of St. Helen's, which was seconded by Bro. J. J. Armstrong, and the lodge was then finally closed with solemn prayer. At four o'clock the brethren adjourned to partake of the sumptuous banquet provided by Bro. Riddle of the Kings' Head Hotel, where they were joined by two old and esteemed members, Bros. Dr. Moore, P.M. and Dr. Inglis. After the removal of the cloth, in addition to the usual loyal and Masonic toasts from the chair, the following amongst others were also suitably proposed and duly honoured. "The Installing Officer"; "Worshipful Master," Present; and "Past Officers"; "Visiting Brethren"; "Tyler" and "Host." The evenings' entertainment, which was at intervals enlivened by excellent selections of both vocal and instrumental music—Bros G. Owens and T. Brocter ably presiding at the pianoforte—was of a truly gratifying character, and was concluded in love and harmony.

##### SOUTH WALES (EASTERN DIVISION).

**CARDIFF.—Bute Lodge, (No. 960).**—The festival of St. John was celebrated in this flourishing lodge on Thursday, 31st ult. Lodge was opened in due form at four o'clock precisely by the W.M. Bro. Philip Bird, Prov. G. Reg., who was as usual, supported by the whole of his officers and a crowded attendance of members of the Bute Lodge, the only visitors being, Bros. E. J. Morris, V.W. Dep. Prov. G.M.; Samuel Nash, W.M., and Bros. R. Fisher, P.M., Glamorgan, No. 36, H. Groves, Prov. G. Org., Monmouth. The minutes of the last lodge having been confirmed, a ballot was taken for Messrs. H. Fothergill and W. Lewis. Both gentlemen were duly accepted, and the former being in attendance was regularly admitted and initiated in the first or E.A. degree of Freemasonry in due form, and according to ancient custom. The whole of the ceremony was performed by Bro. T. B. Bell, I.P.M. in his usual correct and impressive style. The lodge was then opened in the second degree when

Bros. Martin, P.M. and J. Williams, P.M., presented J.W. Bro. W. Williams, W.M. elect, for the benefit of installation. This important and interesting ceremony was performed by Bro. Bell, in a manner which elicited repeated applause from the brethren, and which a long experience and very frequent witness of the rite, enables us unhesitatingly to pronounce perfect. The W.M. having been proclaimed and saluted in the three degrees, thanked the brethren for the honour conferred upon him, and proceeded to appoint and invest his officers as follows: Bros. P. Bird, P.M.; F. Ware, S.W.; J. Hurman, J.W.; W. H. Martin, P.M. Treas.; Rev. E. Jones, Chap.; A. W. Sargeant, Sec.; W. D. Coleman, S.D.; J. C. Shelper, J.D.; S. Weichert, D.C.; W. Atkins, Org.; E. W. Vaughan, I.G.; W. Davis, Tyler; T. Haynes and T. Rosser, Stewards. The various addresses were fully and effectively given by the installing Master, and at the conclusion of the ceremony, the S.W. proposed, and the treasurer seconded a cordial vote of thanks to Bro. Bell, P.M., for the very efficient manner in which he had performed his onerous duties, and the same was ordered to be recorded upon the minutes. Bro. J. Williams, P.M. proposed and Bro. Bird, P.M. seconded a similar vote to the V.W. Dep. Prov. G.M. for his attendance and assistance on the occasion, in responding to which Bro. Morris, to the opportunity of paying a very handsome compliment to Bro. Bell for the admirable style in which he had performed the ceremony of installation, he (Bro. Morris) had witnessed the same in London and elsewhere, but had never seen it excelled if equalled. It amply repaid him for any little trouble his attendance had given him, and he congratulated the lodge on the possession of so able a brother. After the transaction of some routine business, lodge was closed at six o'clock, and the brethren at once adjourned to the Cardiff Arms Hotel, where a splendid banquet embracing all the delicacies of the season, had been prepared by the widow of the late Bro. Lord. After the cloth had been removed the usual loyal and Masonic toasts were given, the latter with customary Masonic honours. The toast of the V.W. Dep. Prov. G.M. was ably responded to by that much esteemed brother who again took the opportunity of enlogising the lodge upon its excellent working. The Glamorgan Lodge, No. 36, was worthily represented by Bro. S. Nash, W.M. Prov. G.S.D., who expressed his regret that he was not better supported by his lodge. The "Visitors" was responded to in a very happy manner by Bro. H. Groves, Prov. Org. Monmouth. The P.M.'s by Bros. Bird, Martin, Williams and Bell, and the "Officers" by Bros. Ware, S.W. and Hurman, J.W. A most agreeable evening was spent, much enlivened by the songs and recitations of Bros. Groves, Bell, Coleman, and Davis, the former brother most efficiently presiding at the piano. From the esteem in which the W.M. is held by the lodge, the efficient manner in which he has officered his lodge, and the extraordinary harmony which characterises it, we prophesy, with little misgiving, a truly happy and prosperous a new year.

#### YORKSHIRE (NORTH AND EAST).

STOKESLEY.—*Cleveland Lodge*, (No. 543).—The monthly meeting of this lodge was held in the lodge room at the Golden Lion Hotel, on Monday evening, the 28th ult., Bros. Richard Watson, W.M.; George Markham Tweddell, *E.R.S.N.A.*, S.W.; J. H. Handyside, P.M. as J.W.; Henry Fawcett, *B.A.*, S.D.; George Tweddell, jun., J.D.; William Weatherill as I.G., and William Harrison, Tyler. The lodge being duly opened, the secretary read the minutes of the previous meeting, which were confirmed. Mr. White, of Danby, and the Rev. Spenser H. Cubitt, of Stokesley, were then initiated as E.A.'s, and Bro. George Hodgson, of the Chaloner Lodge, Gisbrough, now a resident of Stokesley, was balloted for as a joining member, and unanimously accepted. On the motion of the S.W., the sum of one guinea was voted as an annual subscription to the Aged Freemasons' Charity. The S.W. having (as on the former year) declined accepting the high office of W.M., on account of his many other duties, Bro. Stephen Hunter, P.M., was unanimously chosen to preside in the seat of K.S. for the ensuing twelve months. On the motion of the S.W., the W.M., W.M. elect, and secretary, were appointed as a committee to arrange for the forthcoming festival of the lodge.

METROPOLITAN FREE HOSPITAL.—The aggregate number of Patients relieved during the week ending Jan. 2nd was—Medical 737; Surgical 533; total 1,270, of which 607 were new Cases.

#### SCOTLAND.

##### AYRSHIRE.

KILWINNING.—*Mother Lodge of Kilwinning* (No. 0).—The largest Masonic gathering that has been held in Kilwinning within the remembrance of the oldest Craftsman took place on Monday last, on the occasion of the Mother Lodge's celebration of its 727th anniversary. The business meeting resulted in the election of the following office bearers:—Bros. Colonel Mure, of Caldwell, R.W.M., and as such P.G.M. of Ayrshire; Hugh Conn of Woodside, P.M.; Neil Robson, Bourtreehill, D.M.; Patrick Burns, of Auchenharvie, S.M.; Lindsay Mackersy, W.S., Edinburgh, Proxy Master (the Earl of Rosslyn and D. Murray Lyon being the Proxy Wardens); J. Robertson, S.W.; W. Slanks of Auchenmade, J.W.; John Whinton, Treas.; Robert Wylie, Sec.; Revs. Dr. Campbell, W. Lee Ker, J. Sims, and A. Inglis, Chaps.; W. Watson, S.D.; J. Crawford, J.D.; J. Wylie, S.S.; T. Donaldson, J.S.; J. Allan, I.G.; R. Allison, T. After the election the committee, of which Bro. Provost Barr was convener, submitted a report in regard to the proposal to enlarge the present lodge room or to build a new Masonic Hall. The report, which recommended the erection of a new building, was approved of; the committee was re-appointed, and Bro. Colonel Mure was requested to confer with the Earl of Eglinton on the subject of a new site, in lieu of that on which the present lodge-room stands, and which is held on a long lease granted gratuitously in 1778 by the 11th Earl. The brethren then adjourned to the Eglinton Arms Hotel, where a most substantial dinner was served up by Bro. Sudden. The P.G.M. presided. About sixty sat down to dinner, and amongst those present were, of the Prov. Grand officers, Bros. H. Conn; Robt. Wylie; John Steven, solicitor; J. G. Halket, banker; D. Murray Lyon; Rev. Alex. Inglis; J. Whinton; R. Armour, Mauchline. Of Mother Kilwinning, the office bearers and Bros. Provost Barr, Ardrossan; Captain Neil, of Swinridgemuir; Roger Montgomerie, Annick Lodge; Rev. W. Lee Ker; P. Burns, banker; Dr. Andrew, &c.; and, of other lodges, Bro. James Mure, advocate; Provost Brown, Irvine; Provost Barrowman, Cumnock; Wm. Lockhart, of Mayfield, Ardrossan; James Dickie, Pro-Fiscal, Irvine; William McJannet, jun., solicitor, Irvine; J. Emslie, writer, and Wm. McJannet, Ardrossan; H. Reid, Kilmarnock; Snodgrass, Beith; W. D. Chambers and Archd. Guthrie, Ayr; James Robertson, Ardrossan; John Mackay, Kilmarnock; D. Brown, Dalry, &c. Dinner over, and after a short adjournment, the lodge was opened in the Eglinton Arms Hall, for the reception of visitors and deputations from daughter lodges. The lodges which assisted the Mother Lodge on this occasion were—St. John Kilwinning, Kilmarnock, No. 22; Navigation Troon, 86; St. Marnock, Kilmarnock, 109; Kilwinning, Ayr, 124; St. Andrew, Kilmarnock, 126; St. Andrew, Irvine, 149; St. John, Beith, 157; Thistle and Rose, Stevenston, 169; St. Mungo, Mauchline, 179; St. Clement, Riccarton, 202; St. Paul, Ayr, 204; St. Barnabas, Old Cumnock, 230; Blair, Dalry, 290; Royal Blues, Kilbirnie, 399; Dalnellington, Kilwinning, 433; and Neptune Kilwinning, Ardrossan, 442. The festivities of the evening were gracefully presided over by Bro. Colonel Mure, who, in his opening remarks, spoke at some length on the desirability of establishing a charitable fund in the province, which suggestion was very favourably received. The toast of the evening, "The Mother Lodge, Kilwinning," coupled with the gallant Colonel's name, was proposed in eloquent terms by Bro. Mackay, the R.W.M. of St. John's, Kilmarnock. Colonel Mure made a thoroughly Masonic reply. "The Chaplains of Kilwinning" was acknowledged by Rev. L. Ker in a happy and instructive speech, showing what Freemasonry truly is. Deputations were proposed in one toast—each Master replying for his own lodge. "The Visiting Brethren" was replied to by Bro. Provost Brown, of Irvine, in very suitable terms. "The Youngest Member of Mother Kilwinning" was acknowledged by Bro. Roger Montgomerie, in terms which received the warm encomiums of the brethren. "The Memory of the late Dr. Gray" was proposed by the P.G. Chap., Bro. Inglis, of Kilmarnock, in a few eloquent and touching remarks. Several other toasts were given and many excellent songs were sung. The orchestra was efficiently filled by the old Kilwinning Band; and altogether the night was spent in a harmonious and enjoyable manner.

BEITH.—*St. John's Lodge*, (No. 157).—The brethren of this lodge held their annual meeting for the election of office-bearers in their own hall upon the evening of the 3rd ult. The

following are the names of office-bearers for the ensuing year :—  
W. H. Young, R.W.M.; W. Cochrane, P.M.; R. Snodgrass, S.W.; J. Jack, J.W.; J. Miller, S.D.; W. Guy, J.D.; J. Kennedy, jun., I.G.; W. Baxter, Sec.; T. Thorburn, Treas.; W. Hondry and W. Wilson, sen., Stewds.; J. Livingstone, Tyler.

## KNIGHTS TEMPLAR.

### GRAND CONCLAVE.

The Grand Conclave was held on Friday, the 11th ult., 1868, at the Hall, No. 14, Bedford-row, at three o'clock. There were present:—Sir Knts. William Stuart, G. Master; the Rev. J. Huyshe, D.G. Master; Colonel G. A. Vernon, Past D.G. Master, and the following Provincial Grand Commanders:—Sir Knts. C. J. Vigne, Dorsetshire; H. C. Vernon, Worcestershire; G. Francis, Hertfordshire; Henry Murray, China; Capt. N. G. Phillips, Suffolk; S. Rawson, P.P.G.C., China. Deputy Prov. Grand Commanders:—Sir Knts. W. H. Wright, Lancashire; T. Thompson, N. & E. Yorkshire; W. Blenkin, Surrey; William Smith, C.E., Kent; Rev. R. N. Sanderson, Suffolk; R. Cope, Cheshire; M. H. Shuttleworth, G.V.C., Stafford and Warwick.

Grand Officers.—Sir Knts. the Rt. Hon. Earl of Limerick, G. Prior; J. Tepper, 1st G. Capt.; Sir P. Colquhoun, G. Chancellor; M. H. Shuttleworth, G.V. Chancellor; J. Lavender, G. Reg.; C. Goolden, G. Treas.; W. F. Harrison, G. Chamberlain; Capt. Lamert, G. Dir. of Cers.; J. E. D. Jameson, Assist. G. Dir. of Cers.; P. W. Mitchell, G. Provost; Rev. C. W. Spencer Stanhope, G. Almoner; G. Lambert, G.W. of Regalia; C. Fendelow, 1st G. Expert; H. Thomas, 1st G. S. Bearer; J. Woodcock, 2nd G. S. Bearer; Rev. A. Bruce Frazer, 3rd G. S. Bearer; Major General Doherty, 1st G. Aide-de-camp; Rev. Charles J. Martyn, 2nd G. Aide-de-camp; T. J. Cottle, 1st G. Capt. of Lines; W. R. Mabey, 1st G. Herald; J. R. Poulter, 2nd G. Herald; Wilhelm Ganz, G. Org.; Capt. J. G. Shanks, G. Sword Bearer; W. Tinkler, G.M.'s Banner Bearer, and several Past Grand Officers and Commanders and Companions of private encampments, in all about 100. There was also present Sir Knt. Anthony Oneal Haye, of the Priory of the Lothians.

The G. Master, having taken his seat upon the throne, opened the Grand Conclave in ample form.

The G. Registrar called the muster roll.

The minutes of the last Grand Conclave were read and confirmed.

The G. Chancellor read the report of the Committee, as follows:—

"The Committee of the Grand Conclave has the honour to report, that the total number of Encampments on the Roll has not varied since May last, no new warrants having been issued, and no Encampments having been withdrawn from the Roll, a fact which demonstrates the wholesome state of the Order, and that zeal has not outstripped discretion.

"The total number of its members is 2,302, being an increase of 211 since the last Report.

"Your Committee considers an increase in the members of existing Encampments, a far greater sign of prosperity than the numerical augmentation of Encampments, which is often a sign of weakness.

"Your Committee congratulates the Order on the improvement effected by the new system introduced into the management of the Chancery.

"The principle of imposing local responsibility, while it tends to infuse new life and activity into the provinces, will diminish the expense of management at Head Quarters. The old system of absolute centralization has become embarrassing, as well by reason of the vast area over which the Order is spread, as by its rapid numerical increase.

"The Certificate ordered to be prepared for the Commanders of private Encampments or Preceptories, is now ready for issue, and can be obtained, on proper application, by those entitled to receive it.

"Your Committee regrets to record the decease of Sir Knt. Burchell Herne, one of the oldest and most attentive members of its body.

"The convention with the Sister Kingdom of Ireland has been signed by the Plenipotentiary appointed for this purpose, and will shortly come into operation.

"The Grand Treasurer reports, that the gross balance on the General Account amounts to £187 10s. 4d., less £119 17s. 6d. to the credit of the Almoners' fund.

"Two motions for benevolences from this fund, in favour of Sir Knights H. and T., of respectively £20 and £25, will be formally moved, pursuant to notice regularly given."

The report was received, adopted, and ordered to be entered on the minutes.

The Prov. G. C. for China, Sir Knt. Henry Murray, attended, and did homage and was duly installed.

A benevolence of £20 was granted to Sir Knt. J. H., on the motion of the Grand Treas., seconded by the Grand Registrar.

A benevolence of £25 was also granted to Sir Knt. T. on the motion P.G.C. for Dorset, seconded by the P.G.C. for Suffolk.

The Grand Almoner collected the alms, and the Grand Conclave was then closed in ample form.

After those Knights who were not members of the Order of Malta had withdrawn, the hall was arranged and

A Priory of the Order of Malta, under the banner of the Mount Calvary Priory was opened by the Grand Prior of the Order, Rev. John Huyshe. The following officers were present:—

Sir Knts. the Hon. and Rev. C. W. Spencer Stanhope, Grand Prelate; Captain N. G. Phillips, Captain General; the Earl of Limerick, Lieut-General; Rev. R. N. Sanderson, 1st Lieut.; R. Spencer, 2nd Lieut.; Rev. J. T. Hardy, Marechal; F. W. Mitchell, Hospitaller; C. F. Roe, Bailie; C. Fendelow, Turcopolier; Rev. A. B. Frazer, Treas.; R. J. Spiers, Chancellor; C. E. Mitchell, Conservator; A. B. Cook, Admiral; G. Lambert, Guard of the banner of B; R. Robinthass, ditto of L.; J. Ward, ditto of D.; W. E. Gumbleton, ditto of R.; Rev. C. J. Martyn, A.; M. H. Shuttleworth, G.V.C., Captain of Outposts; W. R. Mabey and J. R. Poulter, Heralds; W. Ganz, Org.; Captain Lamert, G. Dir. of Cers.; J. E. D. Jameson, Assist. G. Dir. of Cers.

The following Knights were then admitted into the Order of Malta:—Knights Henry Murray, Prov. G. Commander, China; J. Astley and G. S. Phillips, Holy Rood Encampment; W. E. Mountcastle, P.G. 2nd Aide-de-camp, Cheshire; Samuel Jones, Rougemont Encampment; L. Lindsay, Prov. Capt. Lines, Lancashire; J. Hampson, Prov. G. Treas., Cheshire; Thomas Hurst, De Tabley Encampment; S. B. Webb, C. F. Henry, and N. Roebuck, Mount Calvary Encampment; George Harrison, Prov. G. Herald, Surrey; M. C. Meaby, Star of the West Encampment; R. Cope, D.P.G. Commander, Cheshire; P. Davis, United Encampment; Samuel White, Jacques de Molay Encampment, Lancashire.

At the conclusion of the ceremony the Mount Calvary Priory was closed.

A Grand Priory of the Order of Malta was then opened by the G. Master in ample form, and the minutes of the last G. Priory were read and confirmed.

The G. Chancellor read the report of the Committee, as follows:—

"Your Committee has to report that the Order of Malta has increased more rapidly in proportion than that of the Temple, 35 Pories being now worked in connexion with Encampments.

"The total number of Knights on the Roll amounts to 673, being an increase of 117 since May last.

"An error in the Rubric of the Ritual, which had led to some confusion, has been altered by the Committee, and the office of Eminent Commander of the Temple and Prior will now run *pari passu*."

The Report was received and adopted.

The Grand Priory was then closed in ample form.

The G. Master, supported by the Deputy G. Master and his principal Officers and other Knights presided at a banquet at the Freemasons' Tavern.

## Obituary.

### DEATH OF BRO. CAPTAIN ARCHIBALD ALEXANDER SPEIRS, PROV. G.M. OF GLASGOW.

Profound sorrow and regret must have been felt throughout the Masonic body in England and Scotland at the tidings of the sudden demise of Bro. Captain Speirs, better known in England as a Past Grand Warden, and in Scotland as the talented and deeply respected Prov. G.M. of Glasgow. At so early an age

when life was but opening to him a career of distinguished success and usefulness, we mourn the loss which has befallen both the Craft and the country, and while in humble obedience to the dictates of the Great I Am, we bow to the stroke, we have the hope remaining that our brother is removed to another and a better world. We feel the utmost commiseration for his young widow, a feeling which will be common to all who knew her amiable husband, and we trust that He who has promised to be a Father to the fatherless and a Husband to the widow will, in His own good time and way, bring comfort to the sorrowing heart, and prove a stay in this hour of her dark tribulation.

It was known for the space of a fortnight previous to his death, that our lamented brother had been labouring under an attack of gastric fever; but, considering his youth and the eminent medical skill brought to bear upon his case, the hope was ardently entertained that he would be enabled to conquer the disease. A vain hope, and our brother succumbed to the dread enemy at the early age of twenty-eight.

Archibald Alexander Speirs was born in 1810, and four years thereafter succeeded to the extensive family estates in Renfrewshire, upon the death of his father, Alexander Speirs, Esq., of Elderslie, a leading and consistent Whig, who was at once the Lord Lieutenant and Member of Parliament for the County. The lamented deceased was educated at Eton; in 1835 he entered the army, and obtained in 1832 the rank of Captain in the Scots Fusilier Guards, from which, however, in 1865 he retired, on being elected, by a large majority, representative of Renfrewshire in the liberal interest, after a keen contest with Sir Michael Shaw Stewart, Bart, the conservative candidate, former Member of Parliament, and the Provincial Grand Master for Renfrewshire West. In 1867, Captain Speirs married the Honourable Anne Pleydel—Bouverie, eldest daughter of Viscount Folkestone, and grand-daughter of the Earl of Radnor. In the event of no issue resulting from this marriage, his only sister, married to Lieut. Col. Claud Alexander, of Ballochmyle, will succeed to the estates, the rental of which amounts we understand, to fully £25,000 a year. Mrs. Alexander has issue, one son, born in 1867. The dowager Mrs. Speirs, who was a daughter of Thomas C. Hagart, Esq., of Bantaskine, was married, it will be remembered, soon after the auspicious nuptials of her son, to Edward Ellice, Esq., M.P. for St. Andrews.

Captain Speirs was a keen craftsman, and from the date of his initiation till the hour of his death took a warm interest in everything relating to Freemasonry. He was initiated in the Prince of Wales Lodge, No. 259, on 24th May, passed 1st July, and raised 29th July, 1864. He was Junior Grand Warden and Grand Assistant Sojourner of England for 1867-1868.

In 1868 he contested the chair of Provincial Grand Mastership of Renfrewshire East, against Lieut. Col. Archibald Douglas Campbell, of Blytheswood, but in which he was successful. In 1867, however, upon the death of Sir Archibald Alison, he was elected Provincial Grand Master of Glasgow, by an overwhelming majority over Sheriff Strathearn.

In appearance Captain Speirs was distinguished by manly beauty, while his mind did not belie his appearance. He had an easy copious flow of oratory, and gave indications, had he been spared, of taking at a later period, a high position as a public speaker. His death will be a sad blow to the Glasgow brethren, who had entire confidence in him, and looked forward to his assistance in certain matters of reform and improvement, at present occupying their attention. We condole with them in the loss which has befallen them in the death of their chief.

## REVIEWS.

PUBLICATIONS OF THE MASONIC PUBLISHING COMPANY, 432, BROOME STREET, NEW YORK.

### CONCLUDING PAPER.

The Ancient and Accepted Rite is one of the greatest importance in all countries, and while Fessler's may be of a more philosophic character, we give it the preference. There is a unity and a purpose, from the first to the thirty-third, transparent to the merest tyro, and these are abundantly shown in Bro. Charles T. M'Clenachan's work upon the Rite. He has very properly omitted the

first three degrees, and the Chapter Degrees, commencing with the fourth. Thus a brother with the three other works previously reviewed in Nos. 494 and 495 of the *Magazine*, and the present one, obtains a bird's-eye view of the whole Rite, can understand the intentions of its originators, and discover the goal to which its teachings desire to lead the aspirant. We have seldom seen so complete a *vidimus* of the Rite; and, while Bro. M'Clenachan has carefully avoided placing the esoteric doctrines in the hands of the profane, he has given abundance of extracts to aid the different office-bearers in fulfilling their duties.

The Ancient and Accepted Rite may be easily divided into three great classes, upon the axiom that Freemasonry is a progressive science. The first three degrees can easily be taken by all who believe in a Supreme Being and the Immortality of the Soul. The fourth to the eighteenth embrace all believers in the Jewish Dispensation, the seventeenth ending it with the preaching of John the Baptist, and the eighteenth commencing what may be called—although such a term is susceptible of various constructions, Abdel Kedar, and many eminent Jews and Arabs having taken the Rose Croix and other high degrees—the Christian. Thus every brother—whatever his religious faith may be—has some degree upon which he can meet with other brethren holding different creeds. This constitutes the utility and glory of Freemasonry, where brethren can proceed so far hand in hand, and, as each reaches the limit of his belief, he drops out in goodwill and friendship with his fellows who proceed beyond him. Only such a society holding such principles as the Freemason, could bring under its banner brethren of so conflicting characters, natures, and creeds, without jarring and without enmity, but uniting in deeds of benevolence and of friendship.

Many of the degrees above the third supplement the Craft, and by their legends deepen the effect of the sublime teachings of the three first. The Ancient and Accepted Rite is composed of seven series, the first three known as the symbolic degrees, are given in a symbolic lodge. The fourth to the fourteenth degree compose the second series, are called the ineffable and are conferred in a perfection lodge. The third series, consisting of the fifteenth and sixteenth, are historical degrees, and are conferred in a Council of Princes. The seventeenth, in Scotland conferred in a Royal Arch Chapter, and eighteenth form the fourth series, are philosophical degrees, and are given in a Rose Croix Chapter. The fifth series, consisting of the nineteenth to the twenty-ninth, are historical and philosophical degrees, and are conferred in the Arcopagus. The sixth series, consisting of the thirtieth, thirty-first, and thirty-second, are chivalric degrees, and are conferred in a Consistory; while the thirty-third is an Official and Executive Council.

The history of this Rite, and the date of origin of the various degrees, have been points of much dispute, some supposing that Ramsay was the founder. We rather suppose that Ramsay brought together certain degrees in existence long previous to his birth, which he classified and put into the present Rite, and which form its originals. The same idea runs through the various series, from the murder of the builder, through the Crucifixion of Christ, to the martyrdom of Jacques de Molai. In all the degrees the sense of sacrifice being necessary to perfection is prominent, but Ramsay, a keen Jacobite, may have sought to identify the slaughtered with King Charles I., the Jewish Captivity with the dethronement of James II. and exile of his adherents. We know that the Jacobites and the Royalist *émigrés* in the French Revolution after the guillotining of Louis XVI., both had fanciful modes of commemorating the fates of their monarchs. A tree torn up by the roots was a favourite symbol of the Jacobites, whose hopes of the Stewarts returning to the throne were indicated by a strong sap-

ling growing out of the parent tree's root. The same custom prevailed among the adherents of the First Napoleon; and, while at Elba, drawings of a bunch of lilies, in the outlines of which the portraits of the Emperor, Empress, and King of Rome are seen in profile, were sent broadcast over France. In fact, as history runs in one perpetual groove, it is not to be wondered at that Ramsay seized the resemblance to further the schemes which he had so deeply at heart, and to gain adherents to the Stewart cause. We know from the Books of the Canongate Kilwinning of Edinburgh that in Scotland the Jacobites did employ Masonry in their intrigues; and Murray of Broughton, the Secretary to Prince Charles, and who in 1745 is suspected of having betrayed the cause, wherever his name appears in the minutes it is carefully scored out and marked against it the words "expunged by the unanimous voice of the lodge."

However, whether the Rite was consolidated for political or religious purposes or not, it has no connexion now with intrigue against the State, and the names and rank of the members is a sufficient guarantee for their loyalty and good disposition. Moreover, the age of secret societies exercising a political power is past, and in the increasing strength of free institutions, even the grounds for such political societies existing by the despotism of Church and State will cease. But Masonry is founded not on political, but intellectual and moral bases, having for its aim the improvement of the mind, the reformation of vice, and the encouragement of virtue; over all the heaven adorning charity. Justice, however, holds the scales, that the erring may not be encouraged in this wickedness, but by wholesome correction be brought back to the paths from which he has strayed.

In addition to the historical and ritual notices of the various grades, Bro. M'Clenachan appends a series of Regulations and Ceremonials. Among these is a Ceremony of Baptism in the Ancient and Accepted Rite, which he states is frequently performed in Europe, but has not been generally adopted in the United States. We fear that he has been misinformed, as we never heard of such a baptism in Europe. The ceremony is performed in the Apprentice Degree, but, although very beautiful, we confess to clinging to the baptismal service of the Church. The explanations, however, and account of the ceremony of the degree will be found instructive and interesting. While we can see some justification in holding a Lodge of Sorrow for a deceased brother, we confess we cannot see the necessity for a Rite of Baptism for one who is not a Mason, and who in the case of a girl cannot become one.

Another point we never could see the use of, although deemed of much importance in the Ladies Order of France. This is at Refection calling a decanter a barrel; coffee, black powder; a napkin, a banner; a cup, a cannon; beer, fulminating power; this, we should say, would better apply to champagne. Such frippery may do very well for frivolous minds who think such trifling to be the essence of Masonry, but the Anglo Saxon's mind, like his stomach, requires the meat of man, not of babes, facts not fancies, eternal truth, not ephemeral fiction. However, it is not our province to condemn such ideas. If they please a few, they cannot hurt the many, and their simplicity will prevent their becoming dangerous.

Having now briefly noticed these four valuable works, precursors, we trust, of others of equal worth, the reflective student would desire to form a library, which would contain books by our leading authors upon the various subjects referred to in the degrees, so that while actively engaged in the duties of the lodge, he may in the privacy of his home study the sublime truths which raise man above his fellows, which purify his nature and make him fitter for that after life when what is dark and strange here will be revealed by the light of eternal truth.

*Fragments of a Journal saved from Shipwreck.* By an OLD KENSINGTONIAN. London: Trübner & Co. 1868.

This interesting work, although the bare memoranda of a journal, will well repay perusal. It possesses features often wanting in more pretentious and costly volumes. It claims to be neither more nor less than a log-book; but two shipwrecks and a journey to and from Australia, although not so uncommon in our day, yet are not of constant occurrence; and, even if the narrative in itself was not exciting, the fact of its having been written by the W.M. of Lodge No. 904, would recommend it to our fraternal attention.

The journey was made by the route starting from Southampton and proceeding by Malta to Alexandria. Our brother did not find his Desert passage agreeable, and the best he has to say of Aden is that it is "a den." His sketches of Australia are well drawn, and not without humour. The stranding of the *Nelson* at Taranaki, the treatment of the crew and passengers by the Maoris, and the native manners, rise from grave to gay, and sometimes sink from the comic to the tragic. The Maori's hammering in the lids of jam-pots, and then squatting down in the saloon to discuss the contents would form a good subject for a *Punch* cartoon, with others helping themselves to sardines, olives, cheese, and beer, and wildly dancing the war-dance. One, so dancing opposite a mirror, dashed it in pieces with his tomahawk. The wrecked at first even feared for the safety of their lives, but the ship given up to the natives, they succeeded in freeing themselves and reaching New Plymouth.

Our brother at Galle took passage in the *Colombo*, but ill-fortune still sailed with him, the unfortunate vessel being wrecked on a coral reef off Minicoy Island and went to pieces. His treatment here seems to have been a vast improvement upon his former, and the Rajah of the island behaved with great kindness to all the unfortunates, although the mosquitoes seemed to have been lively company. However, a vessel arriving, our brother soon was once more homeward bound, and, reaching London, felt himself again a Briton.

We can recommend this interesting little work to our readers, who we think will agree with us that, had our brother not had so modest an opinion of himself, he might have produced a larger volume, which would not have lost in comparison with many a pompous traveller's heavy tome.

#### LAYING THE FOUNDATION-STONE OF A NEW FREEMASONS' HALL IN DURHAM.

An imposing ceremony, and one which rarely occurs in any town, of laying the foundation-stone of a new hall for the Freemasons of Durham, was performed in this city, on the 22nd ult. in the presence of a large number of ladies and gentlemen, for whose comfort and convenience a large raised platform was specially improvised within the building, and from which a good view could be obtained of the interesting proceedings. The brethren of the Marquis of Granby Lodge, No. 124, assembled at the Freemasons' Hall, Chapel Passage, Old Elvet, in this city, at two o'clock, in masonic craft costume and white kid gloves. After the elapse of an hour, during which the patience of the outside company was sorely tried, the members emerged from their lodge-room, and walked in the following order of procession up Old Elvet to the site of the new hall:—

Police.

Band of the Second, or North Durham Militia.

Tyler with Sword.

Brethren not Members of the Province, two and two.  
Brethren of Lodges in the Province, according to Seniority or Numbers, Juniors walking first.

Rough Ashlar, borne by the Junior E.A.

Brethren of the Granby Lodge, two and two.  
 Architect with Plans.  
 Cornucopia with Corn.  
 Ewer with Wine.  
 Ewer with oil.  
 Inner Guard with Mallet and Trowel.  
 Director of Ceremonies.  
 Junior and Senior Deacons.  
 Secretary, with Constitutions on Cushion and Plate, with Inscription.  
 Treasurer with Phial and Coins.  
 The Corinthian Light.  
 Junior Warden with the Plumb Rule.  
 The Doric Light.  
 Senior Warden with the Level.  
 The Perfect Ashlar by a Master Mason.  
 The Chaplain bearing the Sacred Law on a Cushion.  
 The Ionic Light.  
 Bro. W. A. Malcolm, W.M. Steward.  
 Officers of Provincial Grand Lodge  
 Past and Present, in Provincial Clothing according to Rank.

On arriving at the site the procession halted and divided to the right and left, thus forming an avenue through which the Worshipful Master (Bro. W. A. Malcolm) passed, the officers and brethren following in succession from the rear, so that the order of the procession was inverted. The respective parties then took their allotted stations, the vessels containing corn, wine, and oil being deposited on a pedestal placed for their reception. Bro. Lotinga, of North Shields (W.M. of the Borough Lodge, Gateshead), then presented a silver trowel to the W.M. This silver instrument, which was from the establishment of Bro. Oswald, of this city, bore the following inscription:—"This trowel was used by Bro. W. A. Malcolm, W.M. of the Marquis of Granby Lodge No. 124, in laying the Foundation-stone of the New Masonic Hall, Old Elvet, Durham, 22nd December, 1868. A.L. 5868." Whilst preparations were being made for properly adjusting the large stone, Dr. Boyes' beautiful anthem—"I have built Thee a house to dwell in"—was sung by Mr. Price, Bro. J. Walker (Prov. Grand Organist), and Bro. D. Lambert, of the Cathedral Choir. The following sublime prayer was then offered by Bro. W. Brignall P.M., P. Prov. G.R. in the absence of the chaplain.

"Glorious Architect of the Universe, in whom we live and move and have our being, without whom nothing is strong, nothing is holy, vouchsafe Thine especial blessing upon this our undertaking. Prosper, O Lord, the work of our hands upon us, and crown it with success as shall tend to Thine honor and the welfare and happiness of Thy people. Defend, we pray Thee, the craftsmen and all others employed in the erection of this building from peril and misfortune; and from the foundation now laid may there rise a superstructure, perfect in its parts, and an honor to the builders. Bless the Queen and all the Royal Family, and all that are put in authority under her; likewise pray we for the Worshipful the Mayor, and all who have office in this borough; may its inhabitants be blessed with all the necessaries, conveniences, and comforts of this life; and finally, extend to us Thy fatherly blessing and protection. Guide us, O thou great Jehovah, through the feuds and dangers of this life, and at last, raise us to that grand lodge above, where Thou reignest in everlasting joy and blessedness."

So mote it be.

At its conclusion, Bro. Walker, who acted as Treasurer, deposited in a cavity of the lower stone a phial, containing a copy of the *Durham Advertiser*, *Durham Chronicle*, Walker's "Durham Directory for 1868," and a parchment scroll, on which was written the following:—

On the twenty-second day of December,  
 in the Thirty-second year of the reign of Her Most Gracious Majesty, Queen Victoria,

In the year of our Lord 1868, and of Masonry 5668,  
 The Foundation Stone of this Building,

The Freemason's Hall,  
 was laid by  
 William Alexander Malcolm,  
 W.M. of the Marquis of Granby Lodge, No. 124,  
 Of the Ancient and Honourable Fraternity of Free and Accepted Masons of England,  
 Assisted by the Officers of his Lodge, as follows:  
 Bros. Christopher Rowlandson, S.W.; T. Sarsfield, J.W.; Rev. Francis Thompson, M.A., P. Prov. G.C. Chap; James Raine, Treas.; William Carr, Sec.; William Brignall, jun, S.D.; William Sarsfield, J.D.; Robert Cooke, I.G.; George Greenwell, Stewards;  
 George Bails, Prov. G. Steward; John Carter, Tyler; and a numerous assemblage of brethren of the lodge, and of the lodges in the provinces.

Architect—Bro. T. C. Ebdy, P. Prov. Supt. of Works.  
 Names of contractors, and the sums for which the contracts were let:—

Masonry, Thomas Punshon, £973; joiner and carpenter's work, Thomas Hutton, £310; slater's work, Roger Rule, £40 4s.; plasterer's work, Roger Mole, £125; plumber and smith's work, Robert Robson Almond, £135; painting and glazing, Bro. John T. Meggison £51; total £1,682 4s.

Also various coins of the realm, and Messrs Andrews and Co.'s Tabular Almanack for 1868. Bro. Goudry, the Acting Secretary, read aloud the following inscription on a brass plate:—

This, the Foundation-Stone  
 of the

City of Durham Freemasons' Hall,  
 was laid by

Bro. W. A. Malcolm, Worshipful Master,

Assisted by the Officers and Brethren of the Marquis of Granby Lodge, No. 124,

On Tuesday, the 22nd December,

In the 32nd year of the reign of Her Majesty Queen Victoria,  
 A.D. 1868. A.L. 5868.

W. Stoker, P.M., P. Prov. S.G.W., Chairman of the Building Committee.

T. C. Ebdy, P. Prov. G. Supt. of Works, Architect.

Whilst the upper stone was slowly descending to its destined place, the band played "Rule Britannia." The W.M. then proved the just position and form of the stone by the plumb, rule, level, and square, and then gave it three knocks, declaring the stone duly laid, and then requested the architect (Bro. T. C. Ebdy), to proceed with the building of the hall with all possible dispatch. The Cornucopia containing corn was next handed to the W.M., and, in strewing it over the stone, said, "I pour this corn upon this stone as an emblem of plenty, and may an all-bounteous heaven shower down his blessings upon us, and may we have abundance and plenty in this country." In pouring the wine over the same stone, he said, "I pour this wine as an emblem of joy and gladness, and may the blessings of Divine truth enlighten our minds, and may virtue flourish as the wine." And in pouring the oil, he said, "I pour this oil as an emblem of peace, and may peace and happiness, brotherly love and affection prevail with us always." The following prayer was then offered by Bro. W. Brignall, P.M., P. Prov. G.R.—

As we have now laid the foundation-stone, may the Grand Architect of the Universe, of his kind providence, enable us to carry on and finish the work which we have now begun; may he be a guard to this place and the city in general; and may he preserve it from decay and ruin to the latest posterity.

So mote it be.

And at its close he said it might be well to ask upon that interesting occasion, for the information of those brethren who had come from a distance, and for strangers, why it was necessary that that lodge, which was then in course of erection, should be built? Before he could answer that question, it was necessary to take a retrospective glance at the past history of the Marquis of Granby Lodge. That lodge, he might state, was brought into existence about 105 years ago. At that time the brethren had no place of their own in which to perform their rights and ceremonies; but about fifty years ago

they deemed it necessary to build a hall of their own and they did so. That hall was the one they had just left at the bottom of the street. The building answered all purposes for a considerable time, and might have served still longer, had it not been for the immense increase and spread of Freemasonry. That increase so far as it related to this city was due to the benign and beneficent influence of their President and Worshipful Prov. Grand Master, Bro. John Fawcett. He might say that the spread of Masonry had not been confined to the city of Durham alone, but it had increased throughout the whole province. In consequence of the great increase of Masons in this city, it had become absolutely necessary to have a new building in which to perform their ceremonies. The question was mooted some time ago amongst the members of Marquis of Granby Lodge, as to whether it would be advisable to enlarge their old hall or to build a new one. After earnest and mature consideration, it was decided that the old building should be sold, and a new one, with all the requisite arrangements, be erected. A site had now been chosen—an architect appointed—and the plans drawn out. Of course the next important question was the funds. Finding that the subscriptions of the members would not be sufficient to carry out the contemplated scheme, it was proposed to give a Masonic ball in the city. That idea was successfully carried out in January, 1867. He certainly thought it was the bounden duty of the friends of the institution—and he as one of the building committee considered it was his duty—to publicly thank the nobility, gentry, and others, who patronised the entertainment on that memorable occasion. The result of that ball, he believed produced something handsome to the building fund. Another means of raising money was inaugurated by the lady friends of Freemasons, who solely took upon themselves the labour and task of carrying out to a successful issue a bazaar. He was happy to say that owing to the assiduous attention and co-operation of one lady in particular—he hoped she would forgive him if he mentioned her name—he alluded to Mrs. William Henderson, who occupied on that occasion the office of Lady President—that great undertaking was a decided pecuniary advantage to the building fund. At the same time he might say that thanks were also due to other ladies, who worked most energetically and nobly for the cause. Having said thus much about the funds, the speaker then referred to the ceremony of the day—the laying of the corner stone, which he hoped, was destined to remain in its position for years to come; and he fervently trusted that future Freemasons in Durham, for ages and ages to come, would peacefully perform their rights, privileges, and ceremonies within the walls of the hall which was about to be erected for their special use. The Order of Freemasons, he contended, was most universal, because it extended to every part of the known globe. It was known amongst and appreciated by the Indians, the Esquimaux, the Arabs, and even the Turks. He did not mean to exaggerate when he averred that there were two millions of people Freemasons; nor did he mean to treat the matter lightly when he stated that the Order dated its rise and progress from the building of the Temple by King Solomon. Through all these past ages, and amidst the mutability of things, Freemasonry had been handed down, in its pure and simple state, to the present time. Bro. Brignall then invoked the blessing of the Great Architect of the Universe upon all who were engaged in erecting the hall.

Bro. Brignall, jun., Senior Deacon, who discharged the duties of Director of Ceremonies, then announced that it was customary on these occasions to make a collection for the workmen engaged in the building of the hall. Any sum the company chose to give would be thankfully received and faithfully applied. A collection was then made.

The procession was then re-formed, and returned to the Freemasons' Hall.

#### MASONIC LIFEBOAT FUND.

Further subscriptions received:—East Medina Lodge, No. 675, Ryde, £2 2s.; Carnarvon Lodge, No. 804, Havant, £2 2s.; Doric Lodge, No. 1,193, Wymondham, £1 1s. At the last meeting of Prov. G. Lodge of Monmouthshire £5 5s. was voted to the above fund.

#### MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, January 11th.—Royal Geographical Society, at 8½ p.m., at Royal Institution, Albemarle-street; Sir R. J. Murchison, *Bart.*, in the Chair. Papers to be read: Journey in the Caucasus, and Assent of Kasbek and Elbruz. By Douglas W. Freshfield.

TUESDAY, January 12th.—Institution of Civil Engineers at 8.

WEDNESDAY, January 13th.—Geological Society of London, at 8.

#### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 16TH, 1869.

MONDAY, January 11th.—Lodges: St. George's and Cornerstone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle Tavern, Leadenhall-street. St. Alban's, 29, Albion Tavern, Aldersgate-street. Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. Peckham, 879, Edinboro' Castle, Peckham-ryc.

TUESDAY, January 12th.—Old Union, 46, Radley's Hotel, Bridge-street, Blackfriars. Burlington, 96, Albion Tavern, Aldersgate-street. Union, 166, London Tavern, Bishopsgate-street. St. James's Union, 180, Freemasons' Hall, Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. Wellington, 548, White Swan Tavern, Deptford. Doric, 933, Anderton's Hotel, Fleet-street.

WEDNESDAY, January 13th.—Com. R.M.B. Inst. at 3. Royal York Lodge of Perseverance, 7, Freemasons' Hall. Enoch, 11, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart Tavern, College-street, Lambeth. Justice, 147, White Swan Tavern, High-street, Deptford.

THURSDAY, January 14th.—Quar. Gen. Court Female School, at Freemasons' Hall, at 12. Royal Athelstan, 19, City Terminus Hotel, Cannon-street. Regularity, 91, Freemasons' Hall. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, 534, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, West Strand. Dalhousie, 860, Anderton's Hotel, Fleet-street. Capper, 1,076, Marine Hotel, Victoria Dock, West Ham. Chapters: Mount Lebanon, 73, Bridge House Hotel, Southwark. Hope, 206, Globe Tavern, Royal Hill, Greenwich. Yarborough, 554, Green Dragon Tavern, Stepney.

FRIDAY, January 15th.—Friendship, 6, Willis's Rooms, King-street, St. James's. Middlesex, 143, Albion Tavern, Aldersgate-street. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark, 375, White Hart Tavern, Barnes. Chapter: St. George's, 5, Freemason's Hall.

SATURDAY, January 16th.—Audit Com. Boy's School. Panmure, 715, George Hotel, Aldermanbury.

#### TO CORRESPONDENTS.

W. B. A. B. (Chester).—In any case there must be a ballot. See Constitutions.

C. W. L.—We have received your letter; but inasmuch as you have not complied with our rules, which require that the writers of all letters, should enclose real name and address, not necessarily for publication, but as a guarantee of good faith. If you comply with this request, and will forward any further information, we shall be happy to insert it, as the subject is one in which we take a deep interest.