

LONDON, SATURDAY, MARCH 20, 1869.

MYSTICS AND MYSTICISM.

No. IV.

One of the most extraordinary men of the seventeenth century was Emanuel Swedenborg, and one who has left his stamp behind him in the Church of the New Jerusalem. We have tried in vain to verify the statement of Dumas that Swedenborg actually was a member of the Craft, but there can be very little doubt, that if he was not, his works played a considerable part in the formation of several of our degrees. The Masonic quack, *par excellence*, Joseph Balsamo, derived no small portion of his machinery for swindling from Swedenborg but where Swedenborg was all heart and imagination, Balsamo was all stomach and *erib*. Swedenborg, however far he has wandered away from the truth, went in the way which he expected would lead to the truth. Balsamo, or Cagliostro, as he styled himself, was an incarnate lie.

Swedenborg was born at Stockholm in the year 1689, his father being Jasper Swedborg, Bishop of West Gothland. Educated by his father in the worst school of Lutheranism, his highly imaginative mind became rapidly imbued with most preposterous views. His studies embraced theology, philosophy, mathematics, and the natural sciences. He first appeared in print as a poet in 1710, his book being printed at Skara, under the title of *Carmina Miscellanca*. The four subsequent years he spent in travelling through England, Germany, Holland, and France. Returning to Upsal, he published his "Dædalus Hyperboreas," which contained experiments and observations in mathematics and philosophy. Charles the Twelfth had his attention strongly attracted towards him, and appears to have taken considerable interest in his labours, for in 1716 he appointed him assessor in the College of Mines. He invented a rolling machine, by means of which a shallop, two galleys, and four large boats, were transported by Charles to the siege of Frederickshall, with cannon, over five leagues of mountain and valley, from Strömstadt to Idelfjal. In 1719, Queen Ulrica enobled him, and changed his name from Swedborg to Swedenborg.

In his capacity of Mining Assessor he spent much of his time in foreign countries, and has given information valuable to the world. In 1743,

his views changed, and a religious mania seized upon him. "Whatever of worldly honour and advantage," he writes with regard to the high position he held in the Academies of Upsal, Stockholm, and Petersburg, and the consequent desire of eminent foreign scholars to correspond with him, "may be in these things, I hold them as matters of low estimation, compared with the honour of that holy office to which I have been called by the Lord Himself, who was graciously pleased to manifest Himself to me, His unworthy servant, in a personal appearance; to open to me a sight of the spiritual world, and to enable me to hold converse with spirits and angels; and this privilege has continued with me to this day. From that time I began to print and publish various unknown arcana, which have been either seen by me or revealed to me, concerning Heaven and Hell, the state of men after death, the true worship of God, the spiritual sense of the Scriptures, and many other important truths, tending to salvation and true wisdom."

His ideas of the spiritual world are what might be expected from an inoffensive visionary, overcome by the wanderings of a disordered imagination. "I have conversed," he said, "with defunct apostles, popes, emperors, kings; with the late church reformers, Luther, Calvin and Melancthon." In his opinion the hereafter is little different from the present. His doctrine is sensual entirely, and man when he dies continues to eat, drink, and be merry. The next world is full of houses and palaces, gardens in which to take delight; gold, jewels and books play no mean part, and this earth is only left behind to be superseded by another, so close alike, that Jack Falstaff could not grumble at the absence of "that poor creature small beer." His zeal for the propagation of his novel views led him to vast expense in printing and travelling. He was a pure visionary, without the ambition of rank or even riches. In the domestic circle he was free and sociable; abroad, the heavy-browed recluse. He died in London in March 1772, and his remains, after lying in state, were deposited in the Swedish Church, Wellclose-square.

Swedenborg has many followers in the present day, but it is almost impossible to give a vidimus of the creed of this sect, mixed up as it is with so much sound sense, and such utter folly. They maintain the Unity of God, but this Unity is Christ, who they suppose always existed in a

human form, but who did not possess a human soul. The effect of Swedenborg upon Mysticism is strongly marked, and if we are correctly informed, not less upon Swedish Freemasonry, and that school, which may be called the successor of Ramsay, Hunde, and Cagliostro.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 167.)

BOOK IV.—CHAPTER XV.

Death of the Archbishop of Sens—The Pope retains the nomination—The King orders him to appoint Philip de Marigny to the vacant seat—The new Archbishop resolves to destroy the Templars—Alarm of the Procurators—Demand the protection of the Commissioners and the Pope—They are sent back to their prisons in the provinces—The Archbishop passes sentence—A.D. 1310.

The Commissioners were examining the thirteenth witness, when the most terrible and cruel event in the history of this infamous persecution occurred—an event concerted by the Ministers of the Altar and of the Crown. The scruples of the Pope had now vanished. The Church and State went hand and hand; and Clement longed to grasp the riches of the Templars, while Imbert and his fellow-priests panted for the abolition of an Order which absorbed so much wealth. The King, too, desired the end of the process, that he might also share in the plunder. The Papal Commission was looked upon by all as a mere farce, and only meant to serve as an appearance of justice to the illegal process. Even the Council at Vienne was viewed in the light of a formality. The Order was, in the people's eyes, condemned; that Council had simply to record the sentence. The King could not brook the delays which took place, not only in the proceedings of the Papal Commission, but in those of the Provincial Councils, although these were presided over by men devoted to his interests. He manifested by a terrible act—by an act alike barbarous and illegal—his intention of annihilating the Templars without further delay.

The Archbishop of Sens, of whom the Bishop of Paris was suffragan, died about Easter, 1309, and the Pope wrote from Avignon to the Chapter, on the 9th of the Kalends of May, prohibiting the members from electing a successor, and, for important reasons, reserved to himself the nomination. Philip had, however, fixed upon a person

to fill the vacant seat; and he wrote to the Pope demanding that he should nominate Philip de Marigny, Bishop of Cambray, the brother of his minister, Enquerrand. The Pope was not pleased at such a nomination, De Marigny being but a young man, and unfitted for such an important charge; but the King wrote:—"When I desire that you should nominate a successor to the Archbishop of Sens, it is because the Provincial Council's proceedings are retarded. In this Council will be passed many things to the glory of God, the stability of the Faith, and of the Holy Church. Let not the youth of the prelate make you think that he lacks capacity. He is of a suitable age, and, with the help of God, his actions will prove to you how much he is in advance of his years." We will subsequently learn how the King's prognostication was fulfilled. The Pope reluctantly yielded; and, in April 1310, Marigny was installed Archbishop of Sens. Scarcely had he been installed than he signalled his succession by entirely devoting himself to the King's service. On Sunday the 10th of May, the Defenders of the Order learned, to their amazement and fear, that the Provincial Council of Sens was convoked at Paris, when the Templars were to be proceeded against individually. They took alarm, and demanded an audience of the Papal Commissioners. Although the Commission did not sit on Sunday, the Fathers, on account of the emergency, assembled, and the Defenders were introduced, when De Boulogne spoke in these terms:—

"You are commissioned by the Pope to examine the Order of the Temple. One citation that you have published, in the name of the Pope, has invited the Templars who desire to defend the Order to appear before you. You have had before you a great number of Templars, and they not only have offered themselves, but have sworn to devote themselves, to the defence of the Order. After proceedings have been commenced before you, we now have reason to fear that the Archbishop of Sens and his suffragans, in a Council which is summoned for to-morrow, intend to proceed against those Templars who have undertaken the defence, and by this means to compel them to desist from their courageous resolution."

The Commissioners replied, that they could not occupy themselves with such an appeal, which did not come within their jurisdiction, nor concern the discharge of their proper functions. If the defenders had ought to propose relative to the

defence, they were ready to receive it. De Boulogne then produced the following manifesto:—

“We know that the Archbishop of Sens and his suffragans intend to proceed against us. By right, he cannot do so, while the information lasts which you have been charged to take against us, and by reason of which we have been admitted to the defence of the Order. Thus we are under your protection, and are come to demand from you that the proceedings on the part of the Council against us be at once put a stop to. These proceedings are irregular and unjust, and will hinder you yourselves from fulfilling your commission. They are against all form and law, since you are actually taking judicial proceedings against us; and it is absurd to expect us to appear at two bars, and plead before two judges, at the same time. We are come, therefore, to declare our appeal to the Pope and the Holy See. We place our persons, and those of all who have undertaken the defence of the Order, under the protection of the Pontiff. We demand at once a notary to arrange our defence, if it requires it. We demand to be conducted without delay before the Pope, that we may follow up this our appeal, and before him we summon our accusers, and to him we refer the whole question. Since we are not to be set at liberty, nor put in possession of our wealth, we should at least be furnished with the necessary means to appear decently before his Holiness, as well as the protection of a guard, that before him we may prosecute our appeal. Either intimate to the Archbishop our appeal, or bring us before him that we may notify it to him, and compel him to suspend his proceeding; for, being fettered by one case, we cannot reply to another. Permit us the assistance of one or two of your notaries to assist in preparing our defence, as we cannot find a notary courageous enough to lend us his assistance.”

The Commissioners after long deliberation, replied:—

“The matter which engages the Archbishop of Sens and his suffragans in Council, is totally different and distinct from that, with which we are charged. We are ignorant of what is done in the Council. We are authorised by the Holy See to fulfill our functions, and the Archbishop of Sens and his suffragans are also to discharge their duties within their own assembly. At the first glance, it does not appear to be part of our duty, Commis-

sioners of the Pope, to have anything to order the Archbishop of Sens, and the other prelates, relative to the proceeding against individuals belonging to the Order; yet we will deliberate more maturely. We will, therefore, order our notaries to register your appeal in the Register of the depositions of Witnesses.”

The Templars, accordingly, retired somewhat satisfied; but the King was on the watch, and interfered in time to stop any efforts of the Commissioners to see justice done. In the afternoon, the defenders were recalled to the presence of the Commissioners, when a communication was made to them which filled them with indignation and alarm. The Commissioners informed them that this was the last occasion granted them for defending the Order, and that Peter de Verrac, clerk of their guard, had orders to convey them back to their prisons in the provinces. This information amazed the defenders. Boulogne entered an indignant protest against such a palpable attempt to crush the defence. He renewed his demand to be brought before the Pope, made all the necessary protests which the perilous situation of the Templars required, persisted in asking that, since they were ordered back to their prisons in the provinces, they should be permitted to employ a counsel to conduct their defence, and pursue their appeal.* He again demanded funds, to permit of the Templars appearing in suitable apparel before the Pope, under whose protection he placed the Order. He asked that an Act to that effect should be granted that day. The Commissioners replied, that, in the matter of the Archbishop of Sens, they had no power over him; that his Council was held by the consent and order of the Pope. It was for the Templars themselves to take the necessary measures to pursue the appeal, of which De Boulogne had given notice that day, and which had been inserted in the record of the proceedings. The defenders were then removed, and the defence crushed.

On the day following, Monday the 11th of May, the Commissioners met for the hearing of witnesses. Humbert de Puy, the fourteenth witness, appeared. While alarm spread among the accused, and the Inquisitors were marking down their

* It is to be noticed, that the defenders prayed the Commissioners on this occasion, as they had done on their previous interviews, to nominate a notary to conduct the defence, because they could not find one who would act with them, so great was the fear of the King's displeasure.

victims for a grand *auto-da-fé*, this gallant Templar scorned to yield to menaces, and boldly denied the crimes imputed to the Order. He had been tortured three times, in the most brutal manner, thrown into a loathsome dungeon, where he was kept for thirty-three weeks, and fed on bread and water, by the order of John de Jainville. The following day (Tuesday the 12th), John Bortaldi, the fifteenth witness, was examined, and declared that, by the order of John de Jainville, he had undergone the first proof of the torture.

(*To be continued.*)

ADDRESS.

Delivered to the Pleiades Lodge of Mark Masters, (No. 26), by V.W. Bro. Dr. HOPKINS, G.J.W., P.M. 74 &c., on retiring from the Mastership, on March 11th, 1869.

Brethren,—The time has now arrived when I have to resign into your hands the trust you reposed in me fifteen months ago, previous to which act, in pursuance of my custom at such periods, it is desirable that I should render an account of my stewardship, and at the same time offer a few hints founded on the experience I have gained. Soon after I became a resident among you, towards the close of 1867, you determined to re-establish a Lodge of Mark Masters in Totnes, and commissioned me, though comparatively unknown to you, to take the necessary steps for carrying out your desire. Clearly the task was not an easy one to a person unacquainted with the Craft in the district; still, knowing the principles of Masonry to be the same all over the world, and in full reliance on the good faith and co-operation of the brethren here, I hesitated not to make the effort. Negotiations with the London authorities were at once entered into, and all preliminaries having been arranged, you were pleased to nominate me as your first W.M. Hence my name appears as such in your charter, and I was duly installed on January 23rd, 1868, by my excellent friend Bro. V. Bird, P.M., who came from Devonport for the purpose. Long may it be handed down in this honourable position, from year to year, and from generation to generation, as the first of a distinguished list of Masters in Mark Masonry, though probably soon to be forgotten in any other capacity, and without such a memento.

The first difficulty I encountered was the

appointment of Officers, with the exception of the Wardens, upon whom I believed that I could rely, and the result has proved that I was justified in my confidence. True, our number was so limited, that I could not fill up every post among us, and thus each original member had a place assigned to him. Where then was the difficulty? It was twofold. First, some offices remained long vacant, and secondly, I did not know how far I could reckon on the zealous aid and regular attendance of those who had accepted office. The former of these obstacles was of course gradually surmounted as our numbers increased, and I was thus enabled to fill up vacancies; the other has been sometimes a source of much anxiety and disappointment to me, inasmuch as some of the officers have been conspicuous by their absence, notably so at the last meeting in December, when only five out of thirteen made their appearance, and thus the ceremonies have not been worked in so creditable a manner as I could wish. An examination of the attendance book will show who have been neglectful of their duty, and beyond pointing this out, it would be ungenerous and invidious in me to enter into closer particulars; at the same time, I should be wanting in moral courage were I to leave the matter unnoticed. Let me add that my successor will probably be more fortunate in this respect than I have been, since he has better opportunities for selection, owing to the increase in our number, and so thoroughly commands your respect. One more remark on this subject. I have always made it a rule, even as a private member of a lodge or chapter, whenever illness (almost the only valid excuse) has prevented my attendance, to send a note to the W.M., stating the cause of absence; much more is such a course incumbent on those who hold office, since the W.M. can then make the necessary provision for the performance of the duties. Let me urge you, one and all, to adopt this plan as a rule, in courtesy and even justice to him whom you have now appointed to be your head.

When I assumed this chair at the beginning of last year, I gave you an introductory address, in which, as my able and efficient S.W., now your W.M. elect, observed in his remarks upon it, it was my object "to place before the brethren the character of Mark Masonry and their duties in regard to it." I am now more restricted in my scope, inasmuch as it is unnecessary to do

more than to take a retrospective review of the progress we have made, and to elicit therefrom that which in my judgment may be beneficial for our guidance in the future. Exclusive of our assembly to-day, we have during my Mastership held five meetings, in the course of which, with the assistance of my officers, I have had the pleasure of advancing eight regular members to the degree, besides two who have been admitted as serving brethren. Two other Mark Masons have been received as joining members since our commencement. In Craft Masonry, as is well-known, we are enjoined not to solicit gentlemen to join our Fraternity, for obvious reasons, and when Candidates do voluntarily present themselves, it should be "from a favourable opinion preconceived of the Institution, a general desire of knowledge, and a sincere wish to render themselves more extensively serviceable to their fellow creatures." When once however any one has completed his reception into the Order by taking the three Craft degrees, while the two motives last named held good as incentives to farther progress, the first should have been rendered a certainty in the mind from the Masonic experience which has been gained. The character and purposes of a candidate having been necessarily thoroughly scrutinized before initiation, we as Mark Masons are to that extent relieved from a responsibility, having a guarantee that he has been found worthy, and thus the same amount of caution is not needful in future steps, nor are there the same reasons for avoiding solicitations to brethren to join this or any other department. Though my limited knowledge of the province has prevented great success in increasing our numbers, I have done what I could, and this leads me to the remark, that I have not found the same efforts made by my brethren to obtain accessions to our body; indeed I think there has been scarcely an instance of a candidate for Mark Masonry in our lodge having been obtained by any one than myself. Allow me to urge attention to this point, not only for the sake of the prosperity of the lodge, but out of the respect you have for your new W.M., who is eminently entitled to your most cordial assistance and support, on account of his talents, his sacred profession, his zeal and regularity in the performance of his duties, his attachment to our Order, his kind and courteous demeanour to all of us. Let each one make up his mind to bring two candidates during the next year, and you will

soon have a strong lodge, and money to spare for Masonic or charitable purposes; nor is such a course difficult, since several neighbouring towns have Craft Lodges, whose members have no opportunity of obtaining the Mark degree nearer than Totnes.

The next point to which I desire to allude is the provision of the requisite furniture and other appliances conducive to the satisfactory working of the lodge. The cost of the warrant was, as you are aware, defrayed by the W.M. and Wardens. By the kindness of the Craft lodge we are permitted the use of the pedestals, with other fixtures. The working tools we purchased at the commencement of our operations. Your W.M. provided pedestals for the Overseers, and the necessary books for the records, but there yet remains the most important article to mention, namely, the wicket, which I may say, is superior to any I have seen elsewhere, and which is the generous gift of Bro. Stafford, J.D. The only things now required are the collars and the jewels for the officers. I did hope that our surplus this year would enable us to purchase these, and that thus I should have the pleasure of handing over the management to my successor without any deficiency. I confess that in this respect I am disappointed, and I trust that the present formal notice of it will lead to measures for speedily making the requisite provision referred to in the report of the audit committee. The W.M. elect will perhaps excuse me if I add, that as he finds so much prepared in the first year, I trust that he will feel it incumbent upon him to spare no efforts to continue the work and to bring it to a happy conclusion in this respect.

Brethren, you have heard the balance sheet read, and thus it is unnecessary for me to enlarge on our financial position, which, considering our limited number and the low rate of subscription, will, I presume, be deemed satisfactory, for out of an income of £15 11s., including a donation of 21s. from Bro. Stafford, we have nearly £2 in hand. We owe nothing, and the subscriptions for the second year are all due. Permit me to call attention to the fact, that more than one-half of the income of the past year has been paid in fees to Grand Lodge and Provincial Grand Lodge. This seems a very large proportion, and it is but right to state that at a meeting of the latter body, held last year, I gave my vote in favour of the abolition of dues to it for each member of the

private lodges in the province, considering that the fees for advancements and joinings in addition to the fees of honour of the officers were ample to meet the expenses, and that in the present state of Mark Masonry it is desirable to offer as many encouragements as possible, and to remove all obstacles to its extension and prosperity. The Right Worshipful the Provincial Grand Master did not concur in the proposed step, and its advocates were unsuccessful.

I have to announce that the annual returns required by the Book of Constitutions have been presented, and as a consequence the certificates of those advanced in the Pleiades Mark Lodge are in the hands of the secretary ready for distribution among the brethren. Nor must I omit to point out that in this respect we have been treated with great liberality, since among these documents are included certificates for the members now attached to us who were advanced in the Dart Lodge, which existed but a few months before the destruction of its property by fire in 1861, and then ceased.

I wish to embrace this opportunity, the last I shall have of addressing you with any degree of authority, to mention a circumstance which I think militates against the success and efficiency of all departments of Masonry except the three Craft Degrees. My own experience in this respect will probably be corroborated by some here and by members of our Order in other places, though whether a change is desirable may be a question from other considerations. The meetings of Craft lodges are held monthly, and in some cases, as at Torquay, with even greater frequency. Hence the brethren, regarding it as a standing engagement, make their private arrangements, accordingly, and there is little danger that forgetfulness will be a cause of irregularity of attendance; moreover, the ceremonies, being repeated more often, become more familiar, more impressed on the memory, the officers are more correct in the manipulation of the work, and greater interest is generally displayed. In the Royal Arch and Mark Degrees, it has always appeared to me that the intervals of three months are too long, and that this is a great cause of apathy, neglect and inefficiency. I should much like to see an alteration in our By-laws, arranging for us to meet in alternate months, and though there may not always be candidates for advancement, the time may be profitably employed in rehearsing the ceremony, in which the officers are by no means

sufficiently perfect. I throw out the suggestion, with my reasons for it, and leave the matter for your consideration.

As you are all aware, Mark Masonry is under great disadvantages, from the fact that it is not recognized by the Grand Craft Lodge of England. I do hope that some day this will not be the case, and it appears to me, that if matters remain as they are in this respect, the fault will lie with ourselves, for as every W.M. of a Mark Lodge must previously have been W.M. of a Craft Lodge, and thereby have a seat and a vote in the Grand Craft Lodge of England, in proportion as the number of Mark Lodges increases, so we ought to be able to command a majority of votes in that body, and to exercise them in establishing our claim to be considered an authorized branch of the Masonic Order, though under a separate jurisdiction, just as is the case with the Royal Arch. In pursuance of this subject, I may state that at a meeting of the Provincial Grand Mark Lodge held some months ago, our respected Provincial Grand Master referred to the defect in the status of the Mark Degree, and expressed his opinion that the surest way to remedy it would be to prove the genuineness of our pretensions to the true spirit of Masonry, and to make our influence felt, by contributions to the charities. At present the expenses attendant on the commencement of our lodge do not allow of grants from the general fund. You are aware that my labours with my pen have produced a considerable sum, nearly £60, for this object, and I intend the next amount I can raise in this way to go towards a Masonic Life-boat, for which subscriptions are being collected. I need not recommend this to your favourable consideration by any arguments. I trust that the bare mention of the need for assistance in a county on whose coasts so many wrecks occur will suffice to excite the sympathies of Freemasons, and induce you this day to make a special contribution, small in amount from each one, so that, in the name of the Pleiades Lodge of Mark Masters, No. 26, I may be able to forward a pound or two for the purpose, as one of the last of my official acts as your W.M., and that thus my year may not pass without one act of charity and mercy.

You know that some months ago Bro. Johnson of Leicester and I jointly presented to the proprietor of the FREEMASONS' MAGAZINE musical accompaniments to the three Craft Degrees,

which were published in that journal, and afterwards in book form. I have now done the same for the Mark Degree and have placed a copy in the hands of the Grand Secretary in London, who has expressed his approval and encouraged me to hope for the sanction and authority of the Board of General Purposes, before publication. I now announce that I have also given a manuscript copy to your Organist for immediate use.

(To be continued.)

ORATION.

Delivered by BRO. L. P. METHAM on the occasion of the Consecration of the St. John's and Dundas Lodges, at Plymouth, on the 16th inst.

The beautiful ceremony prescribed to be used at the consecration of every new lodge, includes, as a prominent feature, an Oration on the merits of Freemasonry. We should be doing the wisdom of our ancient brethren who devised this ceremony, a great injustice if we supposed that this was meant to be confined to an eulogium on the system or on those who possess it. The former is unnecessary, for the science of Freemasonry speaks for itself; neither would the latter be congenial to its spirit, for the practice of Freemasonry carries with it its own reward to those who practice it aright, and they value not the praise or flattery of men. The purpose of an Oration has a higher and a nobler aim, for as every human institution is liable to be deteriorated and corrupted by the wear and tear of ages, it is intended to carry the mind back to the first principles of the Order, to trace the stream of Freemasonry through the quicksands which beset its course, to clear away the rocks and shoals which time has accumulated, until we reach the clear pellucid fountain from which flow the pure and crystal waters of charity, morality, and justice. It is intended to enforce on the brethren of every new lodge that they are to labour with ourselves to keep the broad channel clear from all impediments and pollution, that they are to guard its landmarks with jealous care, and to extend its principles with unflagging, self-denying zeal.

Such is, I believe, the object of this prescribed Oration, and I could only wish that I had power of language sufficient to enforce upon the officers and brethren of the new lodges the importance of exercising this care and jealousy. I pray them to remember that on them is thrown the responsibility of showing to the Craft at large that the confidence placed in them by their Grand Master has not been misplaced; that they will not be content with found-

ing another lodge, but that they will strive and determine to make a daily advance in Masonic knowledge. I trust they will never forget the pledge they have given that these lodges shall be conducted so as to improve the quality of Freemasonry, rather than to increase the number of professing Freemasons; to promote the cause of temperance, rather than a means of self-indulgence. Above all that, they may be great centres for the diffusion of brotherly love, relief, and truth; brotherly love, as shown in mutual forbearance and forgiveness, mutual aid and sympathy; joy in a brother's joy, and grief in a brother's grief; relief of a brother's wants, freely and ungrudgingly given, relief not only to his bodily but to his mental wants, relief not only to himself, but to those who are nearest and dearest to him, in the persons of his widow and his orphans. And above all this, that the hand of a brother given to a brother Mason should be the sure pledge of brotherhood, aye, and when given to any of the outer world, should be received as an obligation binding as any the law of man could devise, because given by a Mason.

Above all let charity and benevolence be your motto, words tending to the same end, but by different means; charity, to give, when you have the power, to everyone of your fellow-creatures in the hour of their need, and her handmaid benevolence to wish well to and to strive well for every good cause, even when, as in the Apostle's case, "silver and gold we have none" to give. Remember that the noblest instinct of man, his noblest attribute is labour, to work through the morn, to work through the noon, to work through the evening of life, until "the night cometh when no man can work." And what man is in muscular life, he should be in the higher domain of spiritual life. The highest and most complete state of man, which his nature most longs for, and in which it fulfils its most sublime instinct, is work, bodily and intellectual, leading up to moral and religious work. For, as the race began with an outward Paradise, which being lost, may yet offer the type of a higher Paradise to be gained, so each individual life begins with muscular life, that passing through the hard struggles of work, in which body, mind, and soul are alike engaged, it may carry its ideal with it, and emerge at last into a state of inspired liberty and spontaneous beauty. If then of Masonry we can truly say:—

Its roots run under every sea,
It blooms on every shore.

It rests with those who have accepted its solemn obligations so to cultivate its growth, so to guard its noble fruit, that to every country and to every people it may carry blessings unlimited and unspeakable.

It may be a gigantic task that which has been sketched out for us by the wisdom and self denial of our fore-

fathers in the Order, but, if any of the objects of human activity are worth living for at all, if on the whole it is not the highest wisdom to say, "Let us eat and drink, for to-morrow we die," it is impossible to imagine a nobler or more stirring object of ambition—a cause to which a man could, with more complete satisfaction, or in which he would be sure to meet with a fuller or purer reward, and to which he could devote all the energies of his life as a Mason—than carry out to their limit the principles inculcated by Masonry. Let each in his own sphere, each according to the talents with which God has endowed him, take up his share of the work which lies at his door waiting to be done—to one the pulpit, to another the school, to another the Sunday class, to another the Blind Institution, to another the hospital, to another the evening or the ragged school, to another the institute, to another the helpless and the destitute and the aged, the widow and the orphan. There is work for all, and if Masons would but do the work which Masons should do, then would there be fulfilling indeed what they had undertaken and bound themselves, in the first and second degree, to perform. Then of them it would be said, and if deserved how sweet would it be to hear it said, "When the ear heard me then it blessed me; and when the eye saw me then it gave witness to me; because I relieved the poor that cried, and the fatherless, and him that had none to help him; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." God imposes on us serious duties, we must struggle in the interests of humanity against the strong when they abuse their strength, and against the powerful when they abuse their power. From time to time the struggle is interrupted to contemplate its fruits; the oppressed delivered from the tyrant; the poverty or disease stricken man snatched from the abyss of want, and sent forward rejoicing on a new career of life; the widow encouraged, protected, and supported, when she believed that she was forsaken by all the world; the orphan, once wan and emaciated, now lighted up and rosy in the splendid dawn of its young life. Thus do we pass from indignation to tenderness, and we understand the aim of life. Then may we thank God, who giving us the task to combat the powerful and the wicked, gives us also to succour the innocent and the feeble—and who, side by side with the grave duties of life, has placed the cheerful ones, the latter to uphold the former.

The man who so understands and practices Freemasonry, even if he has not progressed beyond the fourth degree, and even if he does not care to display one single jewel, is a better Mason and better acquainted with its symbolical teaching than he who, having taken every degree under the sun, and covered his breast with every jewel which can be crowded upon it, has never carried into everyday life, the principles and teaching which Masonry has perpetually enjoined upon him. He is a Mason who can, and he is not a Mason who cannot

Grasp the whole world of reason, life, and sense,
In one close system of benevolence,
Happier, as feeling in whate'er degree,
The height of bliss in height of charity.

MASONIC NOTES AND QUERIES.

FREEMASONRY ABOUT TWO HUNDRED YEARS OLD.

I do not believe the old operative Masons of our towns, &c., had the means of working or keeping alive any elaborate ritual; their numbers were few, and their Freemasonry, or its ritual, consisted chiefly of an obligation taken, to keep secret the word and grip. The lodge was often merely a sort of appendage, or sanctum sanctorum of the corporation. The operative Masons—after its establishment—taking more interest in their corporation than in the lodge, for as members of the corporation they were enabled to ply their business, and with many—the masters, perhaps, especially—the lodge meeting would be often in a great measure another name for the annual dinner. In the 13th and 14th centuries, when the "building fraternities" (not corporations) were in their hey-day, their Masonry developed itself in their works—in the beautiful structures which they raised—not in an elaborate Masonic ritualism such as we now have. Our ritual of the Master Mason degree is a new creation, about perhaps the beginning of last century. While the ritual of the first and second degrees can hardly date further back than the 17th century; and while saying so I admit that the ritual of to-day is probably much improved and made more elaborate since then. Although I know many first class operative Masons, both masters and men, I do not remember of ever having seen one (although there must be many) working any of our ceremonies; a Hugh Miller is not an everyday occurrence. Our Freemasonry, "such as it now exists," therefore, dates from the time about two centuries ago, when gentlemen of education—literary men—who were not practical Masons, were "made Masons."

Freemasonry, or speculative Masonry, as an universal fraternity, with its elaborate systematic ritualism and its grand doctrine of the universal brotherhood of man, is, therefore, of quite modern date; but Masons or Freemasons as common operative Masons, possessing merely a certain word and grip by which they could know each other, and also a certain freedom of travelling and working throughout the country, may have existed since the rise of the mediæval building fraternities at the end of the 12th or beginning of the 13th centuries, who at that time assisted in introducing a new style of architecture. But to imagine for a moment that our ritual is ancient, or that it has any real connexion with the ancient mysteries, or that Solomon was or could have been a Freemason, or that Athelstan granted a charter to Prince Edwin to form a Grand Lodge of Freemasons at York in 926, or that Freemasonry is known to have existed in Scotland about 1140, or that our present Freemasonry is older than within the last two centuries, is simply pure, childish, wilful, ignorant, or unthinking credulity. The archaisms of our rituals have a modern sort of look about them; about as ancient, when examined with an unprejudiced mind, as our pretended ancient charters, proving the modern date of their get up. But there is this difference between them: a forged charter, when shown up, is simply thereafter a dirty bit of waste parchment; but the ritualism of Freemasonry, though modern, is merely the shell surrounding and containing the precious fruit of reciprocal faith, brotherly

love, and charity. Freemasonry, therefore, does not possess great antiquity, but what of that? On the other hand, its principles (or the principles which it has adopted) are so good, so noble and humanizing, that they have only to be known to be appreciated, and they may largely play their part in bringing in that good time which our worthy brother, who has long since gone—

“To the land o’ the Ical,”

so nobly sang when—

—“Man to man, the world o’er,
Shall brothers be for a’ that.”

—PICTUS.

THE ORDER OF ST. JOHN OF JERUSALEM.

The branch of this Order referred to by the colonial brother, “J,” is not in any manner allied to the Masonic Order called by the same title. If the brother will address a letter to me, at the office of this *Magazine*, stating what are the details he requires, I have no doubt the Editor will do me the favour to have it forwarded to my address, which is known to him, and I will reply direct.—LUPUS.

PRIORITY OF BUILT STRUCTURES TO ROCK-CUT EXAMPLES. BY PICTUS.

In the *Magazine* for December 12th, 1868, page 471, Bro. A. O. Haye says,—“Pictus has rather startled me out of my propriety in saying that the rock-cut dwellings came up after the built-up edifices. I always thought the contrary, and that the steps were cave, rock-cut, and built-up.” This idea of Bro. Haye’s I consider a mistake, and I may observe *en passant* that most ancient rock-cut examples were either tombs or temples, not “dwellings” (the houses being generally of a more temporary character); but, be that as it may, the question is—does the priority belong to “built-up” or “rock-cut?” and I most decidedly say that I believe in the existence of built structures long before any rock-cut examples could, or would, be executed; for, before men could hew rock, they would require suitable tools, &c., and the amount of knowledge and experience necessary to cut out a rock-cut tomb, temple, or dwelling, would show that considerable progress had already been made in the arts. But, if rock-cut examples were the earliest, where have they all gone to? And, as for early rock-cut “dwellings,” where are they? They would not be liable, like wood, mud, or brick houses to quick decay. If there had been rock-cut “dwellings” before built structures, some of them would surely be extant to speak for themselves, but I know of none. The fact is, rock-cut examples would be, at one time, a new-fangled notion, introduced by somebody long after built structures had been in use. There is then the question of time, for, while the rock-cutting was going on, the men would have to be sheltered; but sheltered where? unless in wooden houses, or ones with earthen walls and wooden roofs, or bricks, or something similar, erected conveniently. As for caves, they would have to be discovered, and there would be considerable difficulty in finding them when and where they were required. However, let us see what history says about man’s dwellings. The first is Gen. chap. 2, v. 8,—“And the Lord God planted a garden.” This gives the idea of an enclosed place. After the fall they had coats of skins; from “coats” of skins the transition to “houses” of skins would be

quite simple; a few branches of trees set up and covered with skins, and a house was formed, which would soon be improved upon. I reject the idea of Adam dwelling in a cave for any length of time (even suppose he had discovered one) for caves and dens of the earth were for animals; but Adam was a man—not such as can be found among the *debased* tribes of the earth—but a man who, although fallen, could yet remember the time when he held communion with the Great Creator of all. He would not therefore burrow in the earth like the beasts; but, as the Lord of the Earth, his dwelling would be above it. Caves, as the habitations of man, are only fit for, and would be only used by savages, men who have become debased, or by those seeking shelter from their own fellows. However, it is remarkable how soon after the fall we read of “building,” for Gen. chap. 4, v. 17,—“And Cain knew his wife; and she conceived, and bare Enoch; and he *builded* a city, and called the name of the city after the name of his son, Enoch.” Then several generations after, verse 20,—“Jabal; he was the father of such as dwell in tents.” This would show that they were now (some of them, at least) beginning to roam about. Then, verse 22,—“Tubal-Cain, an instructor of every artificer in brass and iron.” This shows a settled life, and advancement in the arts. Cain, as a husbandman, would have to settle down in a locality favourable for husbandry, and would naturally build houses, as also barns, &c., for his produce and animals. The next “building” I would mention is that of Noah, just before the flood, who erected a large wooden house capable of floating on the water. This erection we commonly know as the Ark—Noah’s Ark. Then, the first thing Noah did on leaving the Ark, was,—“And Noah builded an altar unto the Lord.” Shortly after we read of the *building* of the celebrated Tower of Babel, made of burned bricks “and slime (or bitumen) had they for mortar.”

I now come to *extant* stone structures, and the first of these—the oldest stone monuments in existence made by man—is (as almost all authorities coincide in saying) the Pyramids of Egypt. I have imagined some of the oldest of them may have existed even before the flood; but, if not, they come pretty close to its date. Mr. James Ferguson says,—“Turning, then, to the Pyramids—the oldest, largest, and most mysterious of all the monuments of man’s art now existing.” He also says regarding them,—“With these evidencies of extreme antiquity we are startled to find Egyptian art nearly as perfect in the oldest pyramids as in any of the later, or, as it became afterwards, when all the refinement and all the science of the Greeks had been applied to its elaboration;” and I may add another remark, interesting perhaps to some of the brethren. In Lower Egypt “all the pyramids—with one exception (the pyramids of Saccara)—face exactly *north*, and have their entrances on that side.”

Mr. Philip Smith says,—“The great temples, tombs, and statues of Upper Egypt (from which we gain our chief knowledge of the people) were erected under the Theban Kings, who probably reached the acmé of their power after the Exodus. But the Pyramids of Lower Egypt were seen by Abraham far across the valley of the Nile, as he approached the royal city of Memphis, with the same general outline

for the first sight of which the traveller still strains his gaze."

It is a curious circumstance that even on the walls of rock-cut tombs at Thebes, containing representations of funeral processions, the tomb is often figured as a *built* monument. The oldest temples of the Egyptians were small and were built. They are known as "Sanctuary Temples."

Mr. Wilkinson tells us that "the early houses of Egypt were of mud; and the masses of that material used in constructing their walls soon led to the simple invention of sun-baked bricks, at once for durable and convenient. The flat roof was of palm beams, covered with the branches of the same tree; and a thick coating of mud laid upon them completed the whole; as in the houses of the poor class of Egyptians to the present day. But it was not till luxury had been introduced that the column performed a part in an Egyptian mansion; and the temple of early Egypt was a simple quadrangular cella."

In ancient Assyria, however, wood was more used than in Egypt, the houses having wooden pillars and roofs, the roofs covered externally with earth to keep out rain and heat. We are also perfectly convinced of the large amount of wood used in the Canaanitish houses of Jericho and Ai, for example, which were burned down B.C. 1451, more especially from the short time it took to set the whole city on fire. As in Joshua, chap. 8, we read that the men of Ai had just left the city, when, on looking back, verse 20, "they saw and beheld the smoke of the city ascended to heaven." And I need hardly mention the wood of the forests of Lebanon.

So much for "built-up," now for "rock-cut." Among the oldest examples I know of is that of Beni-Hassan, about 2000 B.C., which, though a rock-cut tomb, like all other early stone architecture of whatever date, shows, as Mr. Ferguson says, "evident symptoms of having been borrowed from a wooden original." Elsewhere he says, "Like all rock-cut examples all over the world, these Nubian temples are copies of structural buildings." Sir Gardiner Wilkinson says,—"And when in after times large tombs and temples were excavated in the rock they borrowed from constructed monuments." He also says,—"It has often been supposed that these (rock-temples) gave rise to constructed Egyptian temples; from the idea that the Egyptians first began to make their places of worship in the rock; but I have already explained that the presence of architraves, over the columns within them, show that they, on the contrary, were taken from built monuments; those members being evident imitations of the beam, from column to column, required to support the roof, and quite unnecessary in an excavation. Besides, it may be doubted whether their first sanctuaries were in the rock; and it is probable that they never cut stone, nor made use of any, till it was wanted for *building* a sanctuary. The pillar, or column, however, did probably originate in the quarry; as it was wanted to support the roof long before columns were used in temples, which is shown by the early sanctuaries having no portico, and, consequently, no columns; but the quarry pillar has not the architrave given to columns in the rock-temples. I may also observe that, though some of the quarries are very old, no rock temple dates as early as built monuments in

Egypt, and in excavated temples and tombs the imitation of architrave is always found. The opinion, therefore, that the temples of Egypt were derived from excavated monuments is totally unfounded; and, though the temple borrowed the column from the quarry, as the excavated derived the architrave, plinth, abacus, and many other accessories, from the constructed temple, there is abundant evidence to show that the Egyptian sacred edifices did not owe their plans or mode of building to rock temples."

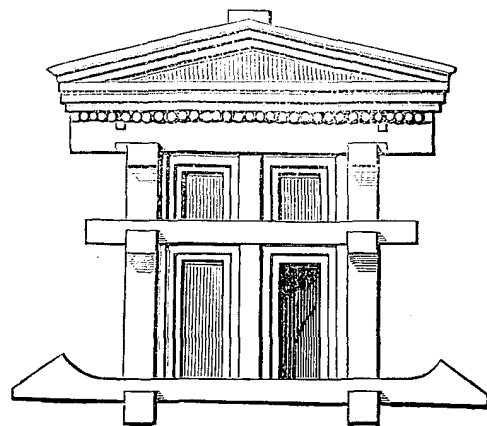
I mentioned above about the Pyramids of Lower Egypt facing north; but, as for the position of their temples, Mr. Wilkinson says:—"There was no fixed rule for placing Egyptian temples, nor was it considered right, if possible that the statue in the cella should look towards the west, so that a person approaching the altar to perform a sacrifice should bow to the east," as Vitruvius directs in regulating the position of a Greek or Roman temple; and, notwithstanding all their superstition, the Egyptians did not confine the presence of the Deity to any practical point of the compass; the various sacred buildings in the same city being found to face in whatever direction the locality or convenience might suggest. This, indeed, was permitted in Greek and Roman temples; the front being towards the road, or in any other situation, when the prescribed westerly position could not be managed; and Vitruvius is wrong when he states that the Egyptians 'thought it right to make their temples face towards the Nile.'"

The above quotation suggests the query—Did the framers of certain portions of our rituals study Vitruvius?

I say nothing further at present, believing Bro. Haye will either admit his mistake, or show some reasonable foundation for his opinion anent rock-cut examples.

Apart from Egypt, we have many Indian, Greek, and Roman rock-cut examples executed within a few centuries of the Christian era, and there are also many that have been excavated long after.

I add a sketch of a rock-cut tomb in Asia Minor as given at page 211 of Vol. I. of the "Illustrated Handbook of Architecture," by James Ferguson, Esq., M.R.I.B.A. The said tomb would be cut perhaps about 500 B.C. The carpentary structure from which it is copied is so evident that explanation is unnecessary.



ROCK-CUT LYCIAN TOMB.

CORRESPONDENCE.

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

MASONIC DISCIPLINE. BY CRUX.

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

Dear Sir and Brother,—In the "Gentleman's Magazine" for March, I find the following quotation in an article about the new House of Commons:—"Nor are these friendships confined to the men who sit on the same side of the House. Many of the men opposite, whose cheers you fling back and whose taunts you retort, are your very good neighbours and intimate boon companions. With them you lend and borrow, shoot and hunt, sit in judgment on poachers, highway roads, and county bridges, and with their families you marry and intermarry. There is usually a certain flavour of formality or punctiliousness in the intercourse of the men who sit opposite to each other; but with a score of them you would trust your life, and to serve these you would go to Nova Zembla." The above seems to me to have a fine chivalrous ring about it; and, in the spirit therein described, would I cross swords, or differ in opinion, with "Crux" or any other worthy contributor to the *Magazine*.

To the point then. "Crux" is not to get off so easily as he would give out. The words which I quoted at page 169, and which "Crux" used at page 144, are,—the rites and ceremonies belonging to a fraternity coeval with the creation of the firmament." But now, at page 208, "Crux" alters his story to,—*"The principles of our ancient and honourable institution were coeval with the creation of the firmament,"* which is rather different—"rites and ceremonies" are one thing, "principles" * another—so I need say nothing further about that *faux pas*; but I would refer to a remark in that repertoire of facts and fancies, "A Lexicon † of Freemasonry," by an esteemed brother, A. G. Mackay, M.D.:—"Freemasonry is in its principles undoubtedly coeval with the creation, but in its organization, as a peculiar institution, such as it now exists, we dare not trace it further back than to the building of King Solomon's Temple." I would be inclined to put that as follows:—"The principles of Freemasonry—or, rather, the principles which Freemasonry has adopted, copied, or assumed—are undoubtedly coeval with the creation; but the origin of its organization as a peculiar insti-

* Principles such as love and truth are eternal; for God is love, and God is truth; but Freemasonry, with its *rites and ceremonies*, is a modern, though honourable institution.

† The edition I have is of 1867, "Revised by Donal Campbell." There is a great deal of interesting matter in it, although I consider it contains many mistakes. A glaring one being under the heading "Kilwinning," where it says, "but now not a vestige of the building is to be found, nor can its exact site be ascertained with any precision." Compare that with the description of the extant ruins as given in the *Magazine* for June 20, 1868, page 492, and before that, at page 304, of date April 20, 1867, where a sketch is given of the gable of the south transept with its three lancet windows, which seems to be as early as the 13th century. The above raises the following query: Since I find a number of mistakes in it, how many may there be I know not of? And how will it stand with "believing" or simple brethren who read it? With "A Middlesex Mason," page 185, I would desire to see, "the History (not fabulous) of Freemasonry," but we shall have to wait some time yet; meanwhile, the *Magazine* of the last two years especially is a good mine to dig in.

tution dates only a few centuries back, at the most with the building fraternities of the middle ages; but, 'such as it now exists,' its rise dates at most about the 17th century. Any pretended historical or real connexion with Solomon's Temple is unfounded."

I need not ask "Crux" to give any sensibly historic authority for the words he used at page 144, or for many at page 208. When he says,—*"I decline all controversy respecting the antiquity of the Order,"* it is about as much as to say, better leave that alone—the Greek warning says it is dangerous ground. "Crux," however, tells us that, on the "Supreme authority of his Grand Lodge certificate," he is justified in saying that Freemasonry is about 6,000 years old, but in saying so it "is simply the corroboration of a printed fact" A.L. 5873. Oh! Crux, Crux! what special pleading! because a statement is "printed" by the Grand Lodge does that constitute it a "fact?"

I know of no "supreme authority" I would stand up for in a question of historic fact, if I knew that supreme authority to be mistaken—as it might be. Because the French are a *nation* and the Jews were a *nation*, does that prove that the French nation is descended from, or ever had any connexion with, the Jewish nation? Certainly not. Because the Freemasons *have* secrets and ceremonies and the ancient mystics *had* secrets and ceremonies, does that prove that the Freemasons are descended from, or ever had any connexion with, the ancient mystics? Certainly not.

"Crux" then tries to pass off his idea of "our Masonic predecessors getting into the saddle" by telling us about the builders of the Second Temple; but I would ask, what had they to do with Freemasonry? And there is no account of their having been horse-soldiers, they were simply footmen. However, the picture of the old Jewish builders at their work, sword in hand, would make a good simile if properly brought in.*

I object to the common and popular mode of writing and speaking about Freemasonry so largely in vogue, because it is so highly calculated to mislead many worthy brethren who have not the education and time to examine things properly for themselves; and the fact is, many who indulge in doing so, come ultimately to mystify even themselves, until they become much more *believing* than they ever intended.

There is any quantity of room for Masonic rhetorical flights in dealing with the "principles" of our Order, if only one takes the proper plan; plenty of room, too, with us for any amount of "intellectuality," and "capital feeds" and they are not to be despised either, both are good in their own places. Freemasonry knows that the body requires food as well as the mind, and the mind requires food as well as the body; therefore, the intellectual and material wants must both be seen to,—only do not allow the one to encroach or usurp the place of the other; and, as it is his intellect that raises man above the brute, let the "intellectual," have the greater honour.

In conclusion, in regard to the subject of "Masonic Discipline," I can assure "Crux" most sincerely that I highly esteem his very valuable articles

* In Deuteronomy we learn that Cavalry was not to be used by the Jews; but we find Solomon neglecting that, and his successors made little by it.

thereon, and, wishing him good speed, I expect to have great pleasure in the perusal of them all.

Yours fraternally, PICTUS.

ST. PETER TO THE SLAUGHTER.

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

Dear Sir and Brother,—The thunderbolts of the Vatican being rather exploded, on account of Vulcan having a confirmed fit of the gout, the Pope intends at the great general Council of 1869, to employ all the Titans, Gorgons, Sylphs, Gnomes, and Sprites to forge new ones to annihilate that pest to Popery and civilization, the Freemasons. The whole Corso is in a tremble, and there is much destruction of sheep-skin and parchment. Nothing less will serve the Pope than that our lodges be converted into chapels, our charities into monasteries and convents, our scarves and collars into stoles, and our funds put at the disposal and for the furtherance of the schemes of the Holy Roman Catholic Church. I write this in haste, having just received the news, so that the brethren may be prepared to abandon their bad habits, and hand over all their goods, chattels, and persons to the Pope, and I hope he may get them.

Yours in consternation,

AN ENGLISHMAN IN ROME.

Palazzo Borghesi, 6 March, 1869.

TEMPLAR UNIFORMITY OF RITUAL.

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

Dear Sir and Brother,—Now that our ancient and noble Order of the Templars of St. John are about to amalgamate throughout Britain—the desirability of which I was the first to impress upon our brothers—there is an excellent opportunity, such as will never again occur, of accomplishing uniformity of ritual, by getting rid of the false and spurious Grand Offices from the the list, together with the still more absurd ritual of 1851. I am persuaded that none but a Grand Master in his dotage would ever have allowed such an abortion to be brought before Grand Conclave; nor, had the compiler been possessed of the slightest knowledge of Ancient Chivalry and its ceremonies, would such a list and such a ritual ever have been proposed. Though I would by no means recommend either the Scotch or Irish rituals in their entirety, yet either are better and more ancient than ours, and the former have a very excellent ritual which they have accomplished by adhering to the ancient side of the English ritual of 1686 and 1791, and our own Grand Conclave would do well to follow the example set them north, if they wish the educated portion of our Order to stand by them. Uniformity must now come, and it would be suicidal for us to attempt to cram our own folly down the throats of the Scotch and Irish. The mistakes we have made arise through our constant habit of pushing men into the *highest* offices, who, beyond parrot-like repetition of Masonic ceremonies—which is the very worst qualification in a Chivalric Order—are utterly incapable, from want of knowledge, to fill the *lowest* offices in the Order. There are one or two able men amongst the present ritualistic commissioners, and it is to be hoped that they will not allow any ignorant clamour to stand in the way of their *reforming it altogether*.

Yours fraternally, Δ

ZETLAND COMMEMORATION FUND.

The following circular containing the M.W. Grand Master's decision as to the application of this fund has been issued:—

"FREEMASONS' HALL, LONDON, W.C.

"16 March, 1869.

"Dear Sir and Brother,

"Many inquiries having been made as to the destination of this fund, we have the pleasure to inform you that the M.W. the Grand Master (having consulted the General Committee) has been pleased to state that he is willing to accept the fund for the following purpose, viz.,—

"To invest it in the names of trustees, and devote the interest to the relief of distinguished brethren who may become distressed, their widows or relations depending upon them. The fund to be called the "Zetland Fund." The disposal of it to rest with Lord Zetland for his life, and after him with the Grand Master for the time being. The Grand Master will fix hereafter such regulations as he may think proper for the administration of the fund.

"We have good reason to hope that this will meet with general approbation. We request that you will communicate it to the members of your lodge or chapter, and if their subscriptions have not been already sent in, we shall be glad if you will remit them without delay.

"We remain,

"Dear Sir and brother,

"Yours fraternally,

"R. J. SIMPSON,

"JOHN MCCLABON,

"Hon. Secs.

"JAS. TERRY,

"Secretary

MASONIC AND GENERAL FIRE AND LIFE ASSURANCE.

We are happy to announce that our Masonic Insurance Company, in New Bridge-street, is making steady progress, although up to the present time only a small portion of England has been under the cultivation of an agency inspector.

The directors have now decided on the division of England into three districts, and they have been fortunate in securing for the southern division Bro. Dr. Muir, M.A., F.R.A.S., who has been for some years connected with the Royal Insurance Company, and who was lately manager and actuary of the trades department of the Albert. Bro. Muir, after rejecting a very tempting offer from another company, allies himself to the Masonic, in the conviction that the *great cause* which it represents must ensure ultimate success, and reflect honour on those who have persistently advocated its claims to support.

PROGRESS SLOW, BUT SURE.—When I sit upon some lofty mountain brow, and see the mighty train winding, like a huge fiery serpent, through the valley below, I love to look back in a reverie on the various modes of travelling that from time to time have prevailed in the land of my fathers. "In my mind's eye, Horatio," I can see the ancient Brigantes (many of whose grave-hills I have assisted to open for antiquarian researches), not wholly without some rude roads, as it is too much the fashion to represent them, but learning much from their indomitable conquerors, the Romans—who were not mere oppressors, but in some measure the civilizers of all lands where they planted the standard of "the eternal city." Between the making of the Roman roads in Britain, and the laying down of the first passenger railway, how tardy was the progress of the means of transit. When I think on it, I take fresh hopes for the cause of progress, and feel certain that the amelioration of human suffering will gradually come.—George Markham Tweedell, F.S.A. Scot. and Newc.

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.—A second edition of this useful and comprehensive publication has been just 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.

MASONIC LIFE BOAT FUND.—We are requested to mention that a committee is about to be formed for carrying out the purposes of the fund, and the Secretary (Bro. Anthony Oneal Haye) will be glad to receive the names of brethren willing to serve upon it. When the committee is formed, a list of subscriptions received will be published.

GIRLS' SCHOOL.—We desire to bring before the notice of our numerous readers as worthy of their support, the case of Alice Ritson Molineux, aged eight years, a candidate for admission at the ensuing Election for the Royal Masonic Institution for Girls. Her father was for twenty-one years Assistant Locomotive Engineer to the London, Brighton, and South Coast Railway Company. He died very suddenly in November 1867, leaving a Widow and seven children. The Widow has since been confined of a posthumous child, making eight in all, and as six of these are wholly, and the two eldest nearly dependent upon her, we need hardly say it is a case particularly deserving the interest of all Freemasons, and more especially, perhaps that portion of them belonging to or in any way connected with railways. Bro. Molineux was a very rising man in his profession, but unfortunately was unable to leave his widow and large family provided for. He belonged to the Royal York Lodge at Brighton, No. 315, of which he had been a member four years. Bro. George Hawkins of the London Brighton and South Coast Railway, Brighton, will be happy to receive proxies.

The daughter of Mrs. S. Palmer is a candidate for admission. We understand this to be a truly deserving case for fraternal sympathy. We are requested to mention that Clara Mercedes Wicks, who has been three times a candidate for election, comes up again in April. She has the support of the Norfolk Provincial Lodges, and the case is a very deserving one. Also the case of Theresa Mary Claisen, which is warmly recommended and which is peculiarly distressing.

PROVINCIAL GRAND LODGE OF WILTSHIRE.—A Lodge of Emergency will be held at the New Hall, Chippenham, on Wednesday, the 31st inst. Amongst other business to be transacted, a presentation of regalia will be made to the much esteemed Prov. G. M. of Berks and Bucks. Bro. Sir Daniel Gooch, *Bart., M.P.* A large muster of brethren is expected. Our readers are referred to our advertising columns for the list of brethren from whom tickets for the banquet can be obtained.

Bro. JAMES TERRY, P.M. 228, will work the ceremonies of consecration and installation at the Sincerity Lodge of Instruction, Cheshire Cheese Tavern, Crutched Friars, on Monday next, March 22, at 7 p.m. Musical arrangements by Bro. Seddon.

JOPPA LODGE OF INSTRUCTION (No. 188).—This lodge meets now at Bro. Davis's, Rose and Crown, Fort-street, Union-street, Bishopsgate, on Sundays, at seven p.m. Bro. Littan, P.M. 205, Preceptor.

THE Most Worshipful Grand Master has fixed the 14th of April, for the inauguration of the new buildings, in Great Queen-street, and has sanctioned the striking of a jewel to commemorate the occasion, which will be worn by the Stewards only. The probable cost to each Steward is estimated at about £6 6s.

OLIVER TESTIMONIAL.—We beg to refer to our advertising columns ancient this testimonial, which deserves universal Masonic support.

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.

MASONIC ARCHÆOLOGICAL INSTITUTE.—The third meeting of the Institute will be held on Tuesday, the 23rd inst., when Bro. Besant will read a paper upon the recent discoveries in connection with the Palestine Exploration Fund.

GRAND LODGE OF IRELAND ORGAN FUND.—A subscription list for this fund is opened at Freemasons' Hall, Dublin. Bros Francis Quin, Davenport, Crosthwaite, and Humphrey Minchin will be happy to receive subscriptions. His Grace the Duke of Leinster, G.M., has headed the list with the magnificent donation of £100. £100 is the amount required.

A GRAND MASONIC BALL will take place at the Exhibition Palace, Dublin, under the patronage of the Duke of Leinster, G.M., upon Friday, the 9th of April. It is expected that H.R.H. Prince Arthur will be present.

THE Royal Arch Masons of Smyrna have petitioned the Grand Chapter of Scotland for a warrant to open a chapter in that city.

THE "Freemasons' Calendar for the Province of Durham" is now published, and may be obtained on application to Bro. William Brignall, jun., or Bro. R. Cooke, S, Silver-street, Durham.

MASONIC LIFEBOAT FUND.—What individual members of the Craft can do towards this great object is best told by Bro. Walter Reynolds, of the Minerva Lodge of Mark Masters, collecting in shillings, the handsome sum of six guineas. Collection cards may be had from the Secretary, Bro. Anthony Oneal Haye, at the office, 19, Salisbury-street, Strand, London W.C.

METROPOLITAN.

ALBION LODGE (No. 9).—This lodge held the usual meeting at Freemason's Hall, on Tuesday, the 3rd inst., Bro. E. Coste, W.M., presiding. The minutes of the last meeting were read and confirmed, after which Bro. Fouchard was raised to M.M., and Mr. C. A. Bayly initiated. A notice of motion was then given by Bros. Abbot and Burton, P.M.'s, that Bro. C. Lee should be elected as a country member, as was also Bro. Collingwood. Bro. Stevens, P.M., proposed that a P.M.'s jewel be presented to their late respected W.M., Bro. S. Coste, which was acquiesced in. Lodge was then closed in due form, and the brethren adjourned to the banqueting room, when an excellent dinner was provided by Bro. Charles Gosden, the indefatigable manager of the Freemasons' Tavern. The W.M. was supported by Bros. Buller, S.W.; Baylis, J.W.; S. Coste, I.P.M.; and the following P.M.'s, Bros. Willey, Valentine, Moring, Abbott, Stevens, James Burton, &c., also by Bros. Rippin and Bartlemann, visitors. The usual loyal and Masonic toasts were given. During the evening some excellent music emanated from Bros. Stevens, S. Coste, H. Pallant, Willey, Bartlemann, and Sloman.

BRITANNIC (No. 33).—A meeting of this lodge was held at the Freemasons' Hall on Friday, the 12th inst. There was a numerous attendance of members and visitors. Of the former there were present Bros. Gregg, W.M.; Shields, S.W.; Church, J.W.; P.M. and Treas.; Chuibb, P.M. and Sec.; Glaisher,



S.D.; Ohren, J.D.; Ferguson, I.G.; Strapp, I.P.M.; Bridges, Sen. P.M.; W. Smith, C.E. P.M.; Pierce, P.M.; Clouston, Voile, Rowland, Finlay, Muriel, Hodge, Robertson, C. Horsley, Brown- ing, W. G. Craig, Palmer, Young, Eastwood, Gale, Hicks, Nor- man, Snow, Wood, Stent, Pawley, Forster, Dr. Beaman, Perry, Banister, Wallis, Cope, Turner, Dixon, Sugg, Leslie, R. Clarke, E. Burke, F. W. Truscott. Visitors:—Bros. Browne, Florence Nightingale, 706; Rabone, and W. Dawson, Industry, 186; Williams, and Stephenson, Gihon, 49; Hyde Pullen, P.G.S.B.; Angell, 309; Walters, P.M., 73; Dixon, Salutation; Dr. Wood- man, P.M., Grenadiers, 66; Montem Smith, Manchester, 179; Ralph Wickman, Union, 236. Lodge having been opened, and the minutes of the previous meeting read and confirmed, Bro. Pendered was raised to the sublime degree of M.M., and Bros. Wright and Gammon having proved their proficiency were passed as F.C. This was the night for election of W.M. for the ensuing year, and the S.W. Bro. Shields was unanimously chosen to fill the chair. Bro. Crombie, P.M., was re-elected Treasurer. The lodge was eventually closed, and the brethren adjourned to the banquet.

DOMATIC LODGE (No. 177).—A meeting of the members of this lodge was held at Auderton's Hotel, on the 12th inst. The brethren having assembled, the lodge was opened in due form by Bro. Tanner, the W.M., assisted by Bros. J. R. Foulger, S.W., T. Walford, J.W., and the rest of his officers. The lodge was then opened to the second degree, and Bros. Tompkins, Blount, and Warren, having given proofs of their proficiency in this degree, retired. Those brethren being admitted were then raised to the sublime degree of M.M. The lodge was then resumed in the first degree, and the minutes of the last meeting read and confirmed, Bros. Wright, Lewin, and Upham answering the usual questions in this degree retired. The lodge was then opened in the second degree, and these brethren passed to the degree of F.C. The lodge having been resumed to the first degree, two gentlemen having been already approved of, were regularly initiated into Freemasonry. In accordance with a notice of motion by Bro. J. Brett, P.M., altering the installation meeting from December to January, the same having been put to the lodge, was carried in due form. Bro. Brett then informed the brethren that the M.W. the G.M. Earl Zetland had honoured this lodge by selecting Bro. J. Smith, P.M. and P.G.P., as one of the Stewards for the inauguration festival. This announcement gave the greatest satisfaction to all the brethren. A vote was then carried that the expenses of Bro. J. Smith attending such Steward- ship should be defrayed out of the lodge funds. A motion was then brought before the lodge that a summer banquet be held on the 3rd Thursday in the month of July now next ensuing, at the Crystal Palace. Such motion was also carried. A brother then moved that ladies should be permitted to attend such ban- quet, and the feelings of the lodge being decidedly in favour of such a proposition the same was carried unanimously. There being no other business, the lodge was then closed in due form with solemn prayer, and the brethren adjourned to an excellent banquet provided by Bros. F. and W. Clemow. The brethren of this lodge have cause to be proud of the number of distinguished P.M.'s and members of this lodge who were present, and on the breasts of each with one exception was that mark of merit and esteem, (the P.M.'s jewel) so highly prized amongst the members of the fraternity at large. Conspicuous by the absence of the reward of merit was the breast of the I.P.M. clearly demonstrat- ing the brethren of this lodge appreciate the true principles of Masonry "and that all preferments among Masons is grounded upon real worth and personal merit only." The members of this lodge may congratulate themselves upon being presided over by so able a representative of the K.S. chair, whose study is to promote the harmony of his lodge, and give support to our most noble charities. Some excellent harmony having been rendered by several of the brethren, an evening well spent was thus brought to a happy and fraternal close.

MONTEFFIORE LODGE (No. 1,017).—The above lodge met at the Freemasons' Hall, Great Queen-street, on Wednesday, the 10th inst. The chair was taken by Bro. S. V. Abrahams, P.M., in the unavoidable absence of the W.M., who passed Bros. Hyman, Wenkheim, and H. Regnard; and raised Bro. C. H. Regnard. A ballot being taken for the admission of Mr. G. Millas, which was unanimous, he was duly initiated into the Order. All the above ceremonies were ably performed. Bros. J. Maurice and Funkenstein being proposed as joining members, were unanimously accepted. The lodge being closed, the brethren sat down to a very excellent banquet provided by Bro. Gosden. The usual

toasts given on such occasions being responded to, more particu- larly the of the acting W.M., for his able working, not only at the banquet table, but for the interests of the lodge on every occasion. Bro. S. V. Abrahams, in a very excellent manner returned thanks. There were several visitors. Bro. S. P. Reece, P.M., from New Zealand, returned thanks in a very appropriate manner. Bro. Henri de Solla sang some very excellent songs, and a most delightful evening was spent.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—The installation meeting of this lodge took place on Monday, the 15th. The lodge having been opened, the minutes of the last meeting were read and confirmed. Upon such confirmation, the installation of the W.M. elect (Bro. Fehrenbach) was then proceeded with, the ceremony being well and ably performed by Bro. Glaisher. After the appointment of officers the W.M. initiated Messrs. W. Short, Knoweldon, and Capt. R. M. Freeman, passed Bros. Halli- day and Mashall, and raised Bros. James, Woodward, and Glenie. All the ceremonies were most creditably performed. The lodge was then closed, and the brethren adjourned to the banquet. Upon the withdrawal of the cloth toast, song, and sentiment fol- lowed, the brethren separating at an early hour.

PROVINCIAL.

BERKS AND BUCKS.

ABINGDON.—*Abbey Lodge* (No. 945).—On Thursday, the 11th inst., the members of this lodge held their monthly meeting. There were present,—Bros. John T. Morland, W.M.; William Hedges, S.W.; E. Morland, J.W.; H. D'Almaine, P.M., Sec.; and other brethren. Bro. Walter Ballard was passed to the second degree, and Bro. J. H. Clarke raised to the sublime degree of M.M. The election of a W.M. for the ensuing year was declared in favour of Bro. John Blandly Jenkins, P. Prov. J.G.W. Berks and Bucks; for Treas., Bro. Richard Badcock. The annual festival was fixed to take place on the 30th April. The W.M. informed the brethren that he had been present at the festival of the Boys' School, and that he had great pleasure in stating that the amount on his subscription list was £46.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—On Tuesday evening, the 23rd ult., the above lodge held its usual monthly meeting under the presidency of Bro. J. Slack, I.P.M., Prov. S.G.D., in the unavoidable absence of Bro. W. Johnston, W.M., assisted by Bros. G. Sommerville, S.W.; J. Iredale, J.W. The follow- ing brethren were also present, viz., Bros. A. Woodhouse, Sec.; W. Court, Treas.; A. Taylor, S.D.; J. Gibson, J.D.; G. G. Hayward, P.M., as Steward; F. W. Hayward, W.M. 1,220; R. Metcalf, Sergt. Major G. Murray, Sergt. G. Roberts, Sergt. R. Jackson, Sergt. M. Kyle, Sergt. J. H. Burne, and Corpl. G. J. Weatherall, all of the 40th Reg.; J. Henderson, and J. Barnes, Tyler. Visitors, Bros. G. J. Belew, 388 S.C.; J. Porter, S.W. 343, Preston; J. Thorpe, Org. 1,120. The lodge was opened, the minutes read and confirmed, Bros. Jackson and Roberts were raised to the sublime degree of M.M., and Bros. Kyle and J. H. Burne were passed F.C.'s. The lodge being opened in the first degree, the Zetland Commemoration Fund was broached, and entertained favourably. After some other business, the lodge was closed.—A lodge of emergency was held on Thursday, the 4th inst., when Bro. W. Johnston, W.M., assisted by his officers, opened the lodge. Bros. Henderson and Milbourne were passed F.C.'s., by Bro. Slack, I.P.M., who also illustrated the working tools.

DEVONSHIRE.

PLYMOUTH.—*Metham Lodge*.—(No. 1,205).

This Lodge met on the 15th inst for the purpose of electing the officers for the ensuing year. The following were the appoint- ments:—Bros. Rev. R. Measham, Prov. G. Chap., W.M.; Col. Elliott, Prov. S.G.W., I.P.M.; C. Leigh, S.W.; Capt. Dalby, J.W.; Capt. Shanks, P. Prov. G.S.B., Hon. Sec.; W. B. Ken- nedy, Treas.; J. Montgomery, S.D.; W. Glover, J.D.; J. S. Masom, I.G.; H. J. Bailey, Dir. of Cer.; and W. Powell and W. H. Taylor, Stewards. At half-past seven o'clock the instal-

lation banquet took place at the Duke of Cornwall Hotel, when a large number of the brethren of the lodge and many visiting brethren sat down to an excellent dinner. The W.M., the Rev. R. Measham, R.N. Prov. G. Chap., presided; C. Leigh, S.W., and Capt. Dalby, J.W., filled the vice-chairs. On the right and left of the W.M. were the R.W. the Rev. John Huyshe, M.A. Past G.M.; the R.W. L.P. Metham, D.P.G.M.; Lieut.-Col. Elliott, P.G.S.W., I.P.M.; Walter G. Rogers, P.G. Reg.; Major Ramsey, P.G.S.W. Bc. of Scotland; I Latimea, P.G. Sec.; Capt Shanks, R.M., &c., &c.

After the withdrawal of the cloth, the W.M. gave the usual loyal toasts from the chair in brief and appropriate speeches, and they were received with the customary masonic honours. In addition, "the management," as the phrase of the day is, has arranged musical responses to each of the toasts, all of which were ably sung by the choir who took part in the musical services in the morning. On the toast of the "Queen and the Craft" being drunk, and after a verse of the National Anthem had been sung by the brethren, Br. Sergeant Longshaw, P.M., of the Royal Marines, who is an excellent singer, sang the following beautiful song:—

Oh! "three times three" is a mystery,
That none but a Mason's allow'd to see;
But "three times three" hath a mighty thrall,
That an echo finds in the hearts of all.
Then fill the cup, and I'll give the test
Of a Mason's craft—you know the rest;
Here's a health to our Queen where'er she may be,
With a loud huzza! and a "three times three!"
Let the toast go free, come join with me,
Here's a health to our Queen where'er she may be;
Let the toast go free, come join with me,
With a loud huzza! and a "three times three!"
"Three times three!" is there one who would shrink
From a temperate glass to his Queen to drink?
May her mind be as pure, and her soul be as blest,
As the tenets enshrined in a Mason's breast;
May the One who rules even Queens above,
Endue her with virtue, peace, and love;
For a Mason's prayer and his toast shall be,
A health to our Queen with a "three times three!"
Let the toast go free, &c., &c.

The W.M. then proposed "The Grand Master and other Grand Past and Present Grand Officers."—The R.W.P.G. MASTER next "The Earl of Dalhousie, the Grand Master Mason of Scotland," whom he highly eulogised as one of the foremost Masons of England, as well as the supreme officer of Scotland.—Bro. Major Ramsey (Town Major of Devonport) responded in appropriate brotherly terms on behalf of the sister lodges of Scotland, and expressed his regret that, on account of his wife's delicate health, he should shortly have to leave this neighbourhood.—The W. MASTER then proposed "The health of the R.W. Master, the Rev. John Huyshe," and spoke most truly of the great esteem in which he is held, not only by the brethren, but by every one by whom he is known.

The R.W. Bro. the Rev. John Huyshe acknowledged the compliment so heartily bestowed upon him by a graphic eulogy of the principles and tenets of Freemasonry. He said that he had nearly attained to the age allotted by Providence to man, and that during the long period that he had been a Freemason he had never once regretted for a minute that he had joined the Order; on the contrary, his connection with it and with the brethren generally had afforded him unmingled pleasure. He always visited this part of the province with satisfaction, for here he found that Freemasonry had not only a vital principle in it, but its members, as a body, acted up to its principles. This was evidenced by their liberal contributions to all the charitable and benevolent objects of the fraternity. The lodges in this part of the province had only last week sent up £200 to the Boys' School, nearly the whole having been contributed by the lodges of the three towns and the neighbourhood, very little indeed having been sent from other parts of the provinces. He adverted further to a question which he said he was sorry to see raised in the only magazine which was regularly dedicated to Freemasonry, and that was whether it was based on religious principles. He commented upon this at some length, showing that while there was an equality for all men in Freemasonry, yet its principles were founded upon the immutable truths of the Bible. This speech, of which we have given but an imperfect outline, was very much applauded.

Bro. E. W. Cole, P.M., then proposed "The Deputy-Grand Master of Devon, and the Provincial Grand Officers, past and present." He eulogised Bro. Metham for his practical works of charity, and remarked that but for his efforts that noble institution, the Royal British Female Orphan Asylum at Stoke, would not be in existence.

The D. Prov. G. Master, in returning thanks, adverted to the satisfaction which he felt in attending the great meeting in London last week, held in behalf of the Boys' Masonic School, when he took up from this part of the province £200 as their contribution. All that money, excepting two guineas, was contributed by the lodges, inclusive of the Erme Lodge, at Ivy-bridge, and the lodge at Tavistock, by the lodges in the Three Towns, for the other lodges in other parts of the province had contributed absolutely nothing. He regarded the subscription of the Grand Master's ten guineas as much theirs as any part of the province. He was one of two hundred stewards, and so highly was their subscription regarded, after all the great sums that had been sent up from the rich provinces in the North, that he was called upon to speak on behalf of the stewards.

Bro. Metham next proposed "The Health of the Worshipful Master." Bro. the Rev. R. Measham returned thanks, and then proposed his predecessor, Col. Elliott, the immediate Past Master. The toast was received with enthusiastic applause.

Bro. Elliott in reply gave some details of the history of the lodge. They had initiated in the year twenty-seven candidates, and conferred nearly 100 degrees. They had had a great many heavy expenses, and their present position had not been arrived at without a great deal of trouble. He had been assisted in everything with great zeal by the brethren of the lodge. It would be invidious to speak of individuals, but he must mention Capt. Shanks and Sergeant Longshaw. Then, as to the masonic charities: they had subscribed £25 from the lodge towards the charities, and nine guineas from the brethren individually. This was a large amount for a young lodge. The time would come when those who thought suspiciously of their secrets would come to know that the greatest good of Masonry was the noble acts of charity and benevolence with which it was associated.

Other toasts were proposed and duly responded to, and after a most agreeable evening had been passed, the brethren separated at eleven o'clock.

CONSECRATION OF TWO NEW LODGES.

On the 16th inst., a large gathering of the Craft took place in the Huyshe Masonic Temple, in Princess-place, Plymouth, for the Constitution and Consecration of "The St. John's Lodge, No. 1,247," and "Dundas Lodge, No. 1,255." The former of these is an offshoot from the St. John's Lodge, No. 70; one of the oldest of our local lodges, its warrant dating in 1759. The Dundas springs from Lodge Harmony, No. 156, whose warrant is dated April 6th, 1778. The pressure of members upon both these old lodges rendered it and desirable that there should be new lodges, and the necessary warrants for their constitution were readily granted.

There were present, Bros. the R.W. the Rev. J. Huyshe, M.P., P.G.M.; L. P. Metham, D.P.G.M.; Lieut.-Col. Elliott, R.M., S.G.W.; Isaac Latimer, P.G., Sec.; W. Browning, P.M., No. 223, G. Dir. C.; C. Elphinstone, P.M. 202, J.G.D.; J. Willoughby, W.M. 1,099; J. M. Hiley, W.M. 223; J. Fox, P.M. 202; S. Jew, P.M. 105, P.P.G.T.; J. B. Gover, P.M., P.P.G.A., D.C.; J. Briggs, P.M., P.P.G.S.B.; J. Chase, P.G.D.C.; J. Ferris, P.M. 70; W. Bell, P.M. 156; J. Richards, W.M. 70; S. Kessell, P.M.; L. D. Westcott, S.W. 70; J. Willoughby, J.W. 156; F. P. Balkwill, S.W. 189; G. J. Bignell, J.W. 105; J. Montgomery, J.W. 223; F. R. Tomes, J.W. 1,255; R. P. Culley, J.W. 1,247; E. A. Davies, J.W. 1,099; Lieut. Quinn, R.N., &c.

The Prov. Grand Master and his officers entered the Temple in procession, and the lodge was duly opened in the first degree by the R.W. Master, after which the Prov. G. Sec. announced to the Prov. G. Master that the two lodges desired to be duly constituted and consecrated in ancient form.

The Secretary then read the warrants from the M.W. the Grand Master, after which the Prov. G. Master called on the brethren of the new lodges to signify their assent to the officers named in the warrants.

The D. Prov. G.M. Bro. Metham, then delivered an oration in honour of Masonry, which we give in another part of this issue.

The Prov. G. Master then pledged the W.M.'s and Officers to

obey the Constitutions, &c., and declared each of the new lodges to be regularly and duly constituted

The Consecration was then duly proceeded with, and was conducted with all that solemnity which always marks, in this province, this important ceremony. In the absence of the Prov. G. Chap. Bro. Elliott read the opening invocation and a portion of Holy Scripture. The whole of the work was beautifully performed by the Rev. the Prov. Grand Master. After the final benediction the Prov. Grand Lodge was closed in due form. The Prov. G. Master, after partaking of refreshment, left amidst the heartiest greetings of all the brethren.

Immediately after the Prov. Grand Lodge was closed, the Lodge of St. John's 1,247, met for the purpose of installing the W.M. and his officers. The whole working was admirably done by Bro. Gover, P.M. who never seems to be at a loss in any of the work that devolves upon him. Bro. S. Head was elected W.M., and made the following appointments:—Bros. James Bennett, S.W.; R. P. Culley, J.W.; J. H. Keets, Treas.; J. B. Gover, P.M., Sec.; C. Selden, S.D.; J. Goad, J.D.; P. T. Skelton, I.G.; W. H. Browning and J. H. Davy, Stewards; Smith, Tyler.

Unfortunately the W.M. elect of Dundas Lodge, Bro. T. B. Harvey, P.M. 156, who was to have been installed as the Master of the Lodge, was, on his arrival, taken very unwell—we hope only temporarily—and was obliged to go home. He could not consequently be installed, and the appointment of the officers had to be deferred. The following are to be the officers:—Bros. T. B. Harvey, W.M.; W. J. Ball, S.W.; F. R. Tomes, J.W.; W. Bell, P.M. 156, Treas.; J. Willoughby, J.W. 156, Sec.; M. Patterson, S.D.; W. Triplett, J.D.; James Hicks, I.G.; Smith, Tyler.

The brethren then adjourned from labour to refreshment, and separated at an early hour in the evening.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1,051).—The regular meeting of the lodge was held on Monday, the 1st March, at the Masonic Rooms. Present, Bro. T. Mason, W.M.; Hall, S.W.; Dr. Mercer, J.W.; Bagnall, P.M.; J. Hatch, S.W. 281, as S.D.; E. Storey, W.M. 281, as J.D.; J. Banning; Dr. Armistead, Taylor, and Watson. The usual business of the lodge was transacted, and Bro. J. Barlow Simpson, of the Greaves House, Lancaster, was admitted as a joining member. The sum of three guineas was voted from the lodge funds towards the Zetland Commemoration Fund. Bro. Armistead was raised to the third degree. Bro. Jesse Banning addressed the lodge in favour of the Masonic Lifeboat, which is to be taken up at next meeting.

ULVERSTON.—*Lodge of Furness* (No. 995).—A meeting of this lodge was held on Tuesday, the 2nd inst., under the presidency of Bro. Roper, W.M., assisted by the other officers of the lodge, Bros. Dodgson, S.W.; Pearson, J.W.; Thompson, S.D.; Paxton, I.G.; also Bros. Butcher, Treas.; James, Sec.; Wilson, S.S.; Podmoor, J.S.; Casson, Org.; Proctor, Chap.; Kemiington, L.P.M.; and Bro. Barlow, P.M., and upwards of forty other brethren. The minutes having been read and confirmed, Bro. Cook, P.M. 119, delivered the lectures on the first and second tracing boards. Bro. Pearson, J.W., was unanimously elected Steward to represent the lodge at the inauguration festival on the 14th April next; he very generously offering to pay all expenses attending it. The lodge was then closed.

LEICESTERSHIRE.

ASIBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 779).—This lodge, established in the year 1859, owed its existence in a great degree to the zeal and personal exertions of the late Right Hon. Washington Sewallis Shirley, ninth Earl Ferrers whose name forms part of its title, coupled with the valuable aid of the late Edward Mammatt, Esq., and other brethren. The Earl was nominated in the warrant as the first W.M., but, unfortunately died, after a short illness, before the lodge was consecrated, when Bro. Mammatt, the S.W., succeeded to that office, but who did not long survive his year of rule as W.M. The Earls Ferrers have been members of the Craft for several generations, and the present Earl, Sewallis Edward, who attained his majority last year, determined to follow the example of his predecessors, and chose the lodge founded under the auspices of his father in which to see the light. Having, accordingly, been previously proposed and balloted for, a lodge of emergency was

held at the Town Hall on Monday, the 8th inst., when the D. Prov. G.M., accompanied by several Prov. G. officers, paid an official visit to the lodge, and was received with the usual honours. There were present, Bros. W. Kelly, D. Prov. G.M.; Rev. S. Pyemart, D.D., Prov. S.G.W., and W.M.; Rev. John Denton, M.A., P. Prov. S.G.W.; H. E. Smith, J.P., as J.D.; S. Love, P.M. and Treas.; G. E. Browne, P. Prov. J.G.W.; E. F. Mammatt, Prov. G. Reg.; E. Ison, J.W.; J. H. Garnar, S.D.; H. Blood, I.G.; W. Canner, Tyler; together with other members of the lodge. Visitors, Bros. F. Goodyer, P. Prov. G. Sec.; W. Weare, P. Prov. G.D.; A. M. Duff, Prov. J.G.D.; W. S. Bithrey, P. Prov. G. Org.; Rev. Francis Stewart, Apollo University Lodge, Oxford; Albert O. Worthington, J.W. Royal Sussex Lodge (No. 353); Major, W.M. Abbey Lodge (No. 624); John Upton, 624; W. J. Gothard, P.M. 624; R. R. Bellamy, S.W. 624; and J. F. Baldock, Arboretum Lodge (No. 731), Derby. The lodge having been opened by the W.M., Earl Ferrers was initiated, the D. Prov. G.M. delivering the charge, the explanation of the working tools, and, subsequently, the lecture on the tracing board. The W.M. delivered the charge on the conclusion of the ceremony, after which the lodge was closed, and the brethren adjourned to the Queen's Head Hotel to an elegant banquet, the W.M. being supported on his right by the D. Prov. G.M., and by the Earl Ferrers on his left. The ceremony of the day appeared to have made a deep impression upon the mind of the youthful Earl, whose modest, pleasing manners, and amiability of disposition augur well for his future popularity in the province.

WEST INDIES.

ANTIGUA.—*St. John's Lodge* (No. 492).—The brethren of this lodge celebrated St. John's day on December 28th, 1868, by the observance of the usual formalities. The brethren proceeded to the Cathedral, where a discourse was delivered by Bro. the Rev. W. J. Read. The preacher announced as his text, Gen. 1 c. 3 v., "And God said let there be light, and there was light." After remarking that these words were not the creation of light, but only its revelation to the world, he gave a passing vindication of the first part of the Mosaic record of creation, pointing out how while the earth was in a state of fusion, life was impossible, and the waters could only exist as clouds and vapours, dense enough to shut out all light from beyond. As the rocks cooled and the waters condensed, the clouds would thin, and light might steal through them before the sun and moon themselves became visible. Then he turned to his immediate subject—Light and its Revelation. He spoke first of natural light, shewing more fully than we can report here, how light is in itself a Trinity in Unity, embodying and expressing in its nature the mystery of the Triune nature of God. He spoke also of the beauty and glory of light in its usefulness to man, and of the tidings it has brought us, according to recent discoveries of the constitution of many of the heavenly bodies. Then he passed on to light in its figurative meanings, dwelling upon the light of truth, and the light of love. In speaking of the light of rational truth, he illustrated the process of learning, as light from outside stealing through mists and clouds of ignorance, and found God's word of this—"let there be light"—in man's enquiring nature, in the help of teachers and books—and even in suggestive coincidence of natural things with minds fitted to evolve their principles—instancing Newton's great discoveries. From this he passed on to the light of spiritual truth, asserting in a forcible and striking manner the possibility of spiritual communications from God to man, their necessity and their reality. Of this light God speaks, he said, in His word, the evidences of which as being the word of God, both internal and external, he sketched briefly but distinctly. Of spiritual truth, God speaks especially in the teaching of his word. He then passed on to the light of love—drawing an ingenious, but daring analogy between the visual ray of natural light, and the light of reason, the active or formative ray, and the light of faith, the calorific heating ray, and the light of love, the three, reason, faith, and love, being bound together in the true unity of personal consciousness. To this light of love he traced all the joys of social and domestic life, and described God as speaking of this in the kindly actions of men, and especially in the human life and example of our Lord Jesus Christ. He then extolled Masonry as a witness for the light of spiritual truth, and a help in the diffusion of the light of love, omitting

strangely enough, any such direct reference to St. John as Masons expected to hear. He concluded by pointing out the possibility of men calling up darkness instead of light in obstinate ignorance, in mutual distrust, and in personal infidelity, his peroration being a reference to the future light of the conflagration of the world, after which "the glory of God shall lighten the world and the lamb shall be the light thereof." Thereafter Bro. A. G. duCloux was installed W.M. for the ensuing year, who addressed the officers and brethren as follows:—You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate, and what in them may have appeared defective, you should in yourselves amend; for you should be examples of good order and regularity, and by a due regard to the laws, in your conduct afford the best example for the behaviour of your less instructed brethren. As you wear the jewels of our Order, not as dead leaves from a withered tree—not as glittering but cold emblems on the outer heart, but as living waters welling up from pure principles within, and carrying fertility and gladness wherever they flow; as you act on the square, and keep within compass, not only with your brethren but with all mankind, in the practice of the great principles of Masonry, which emanate from the volume of the sacred law—purposely never closed in our lodges—so will you, individually and collectively, add additional lustre to those jewels, and to the stability of our order. The world regards with justifiable suspicion the lives and conduct of those who court its scrutiny by professing more than ordinary piety and morality. If we make as we do a public profession of charity, that most excellent of the cardinal virtues, the world has a right to ask if Masons act up to their profession, and if Masonry has borne such fruits as to warrant its continued existence? But, brethren, the world will go further, and with unjust verdict will condemn the whole body if it detect the least falling off in any individual member. Brethren, such is the nature of our constitution that as some must of necessity rule and teach, so others must of course learn to submit and obey; humility in both is an essential duty. The officers who are appointed to govern your lodge let us hope are sufficiently conversant with the rules of propriety, and the laws of our institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust you will have but one aim, to please each other and unite in the grand design of being happy and communicating happiness. I would remind you that you have vowed around this sacred altar to assist your brother in his need, to comfort him in his affliction, to defend him when unjustly assailed, to warn him of impending danger, and to wean him, if possible from his errors. You also have solemnly vowed to look beyond the narrow limits of particular institutions, whether civil or religious, and to behold in every child of Adam a brother of the dust to whom in the hour of his need you are pledged to carry relief and consolation. You have pledged yourselves to cultivate the moral and social virtues, to promote science, to encourage industry, and reward merit, and to aid in every good work, and whenever there is want, or ignorance, or sorrow, or suffering, there is a good work to do. When the G.A.O.T.U. launched this beautiful world of ours into mighty space, he made men and nations dependent on each other, that they might learn the great lesson of universal brotherhood, mutual dependence and mutual forbearance. Charity in thought, charity in action, let these be in the daily life and conversation of every Mason, so far as the imperfections of his nature will permit, and the doubt and wonder the world entertains towards our Order will be changed into the regard and admiration it really merits.—In the evening the brethren dined together at the lodge rooms, and at an early hour the brethren separated, one and all pleasingly impressed with the occurrences of the day. The following is a list of the officers for the year 1869:—A. G. du Cloux, W.M.; W. E. P. Mann, S.W.; Chas. Hannay, J.W.; Rev. W. J. Read, J.L.A., Chap.; Saml. McDonald, Treas.; D. W. Scarville, Sec.; James Goodwin, Rec.; James Rock, S.D.; David Robinson, J.D.; Thos. Buckley, D.C.; Wm. Geddes and Christ. Cole, Stewards; Alex. Brown, I.G.

THE Emperor of the French has instituted a prize of 100,000 francs, to be voted by the Academy of the Beaux Arts, to the artist who shall have produced a work of the greatest excellence during the preceding five years.

ROYAL ARCH.

DEVONSHIRE.

PLYMOUTH.

Consecration of the Elliott Chapter.

The solemn ceremony of the consecration of the Elliott Chapter took place on the 15th inst. The Chapter takes its name from Col. Elliott, who is a right loyal earnest Mason, and one to whom it delighteth the hearts of his brethren to do honour.

Amongst the worshipful companions present were the Rev. J. Huyshe, J.L.A., P.G. Super.; L. P. Metham, P.G.H.; I. C. Radford, P.G.J.; W. J. Rogers, P.G.S.E.; C. Elphinstone, P.G.S.N.; V. Bird, P.G.P.S.; Capt. Sadler, P.G.S.S.; J. M. H. Hiffley, P.G.J.S.; S. Jew, P.Z., P.P.G.T.; J. Matthews, P.Z., P.P.G.T. The following were installed the officers of the new Chapter: Lieut.-Col. Elliott, Z.; W. Browning, P.Z. as H.; Rathbone Longshaw, P.Z., 358 J.; — Leigh, Scribe E.; — Blake, Scribe N.; Capt. Shanks, P.S.; Capt. Carlyon, S.A.S.; — Kennedy, J.A.S. There were also present:—G. Warren, H. 159, P.P.G.B.; T. S. Bayly, J. 189; J. Fox, P.H. 1,202, P.P.G.O.; H. Miller, P.P.S.B.; Dr. Dowse, P.P.G.H.; W. D. Thomas, Scribe E., 159; I. I. Humbly, P.G.T.; G. Hilsen, P.P.G.T.; S. Willoughby, P.S., 159; R. P. Culley, S.S. 70; W. Amery, Scribe N., 159; J. Brown, Reg. 954; F. P. Balkwill, P.P.G. Reg. J. J. Clase was the director of ceremonies. Bro. L. P. Metham delivered a suitable address. The Chapter was eventually closed.

LANCASHIRE (WEST).

WARRINGTON.—*Chapter of Elias Ashmole* (No. 148).—The annual convocation of this chapter was held on the 8th inst. The business was to instal the Principals and invest the officers. Comp. Bowes, who had been re-elected to the chair of M.E.Z., was present, supported by Comps. Stevenson, D. W. Finney, Mossop, A. H. Beckett, R. Knight, W. Woods, W. Savage, W. Richardson, T. Donville, H. Belshaw, and by Comps. Horne, P.Z. 241; A. Mackintosh, 758; J. W. Baker, P.S. 241; A. E. Ackerley, 758, visitors. The chapter being opened a Board of Installed Principals was at once formed, when the following companions were installed: Comps. Bowes, Z.; Stevenson, H.; D. W. Finney, J. The ceremony of installation was performed in a most efficient manner by Comp. Herne, P.Z. 241, to whom a vote of thanks was accorded. Chapter being closed, the companions adjourned to the Lion Hotel, and spent a pleasant evening.

MARK MASONRY.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 26).—The quarterly meeting was held at the Masonic-rooms, on Thursday, the 11th inst. The lodge was opened soon after four p.m., by the R.W. Bro. Dr. Hopkins, G.J.W. and W.M., assisted by Bros. Rev. R. Bowden, S.W.; J. Heath, J.W.; V.W. V. Bird, P.G., M.O., and P.M., No. 64, acting as I.P.M. There were also present as visitors, Bros. H. Bartlett and Hart. After the minutes of the previous meeting had been read and confirmed, in the name of the lodge, the W.M. presented to Bro. Stafford, J.D., a copy on vellum of a resolution expressive of gratitude for his valuable present of a handsome wicket, accompanying it with appropriate remarks. Bro. Stafford briefly replied, stating his satisfaction at having gained the approval of the brethren, and at the possession of such a document. The report of the audit committee was read by the secretary, and on the proposition of the W.M., seconded by the S.W., approved, adopted, and ordered to be incorporated in the minutes. A ballot was taken for Bro. F. Seecombe as a candidate for advancement, which proved unanimous in his favour. He was then admitted, and received the benefit of the degree at the hands of the W.M., who also delivered to him the lecture in explanation of it. These, and other minor matters, having been satisfactorily disposed of, the W.M., in pursuance of his usual custom on such occasions, at the close of his term of office, delivered an address (which will be found on another page), which was listened to with close attention. The W.M. then called on V.W. Bro. V. Bird to present the Rev. Bro. Bowden, W.M.

elect, for the benefit of installation, which he did in complimentary terms, well merited by his attention to his duties as S.W. during the past year. The R.W. Bro. Dr. Hopkins, after having completed the preliminary portion of the ceremony, called on all below the chair to retire, and in their absence a board of installed Masters was formed, and Bro. Bowden was legally placed in the chair of Adoniram. The board having been closed, the brethren were re-admitted, and in the usual forms saluted and greeted their new W.M. The remainder of the ceremony was then proceeded with, at the close of which the following officers were appointed, and such of them as were present were invested:—R.W. Bro. Dr. Hopkins, G.J.W., I.P.M.; Bros. the Rev. S. Cole, Chap.; John Heath, S.W.; A. B. Niner, J.W.; R. H. Watson, Sec.; A. S. Distin, Treas.; J. Marks, Reg.; Adams, M.O.; Stafford, S.O.; G. H. Poulton, J.O.; G. Heath, S.D.; G. Glanfield, J.D.; F. Seccombe, I.G.; and Crocker, Tyler. The installing Master concluded by successively giving special addresses to the W.M., the Wardens, the Overseers, and the brethren, which elicited marks of approval by the acclamations of those present. The W.M. expressed the pleasure he felt in thus occupying so honourable a position as that of the second W.M. of the Pleiades Lodge of Mark Masters, not only from the great interest he felt in the degree, but also because it marked the estimation in which he was held by the brethren, and the confidence reposed in him. He was not yet perfectly conversant with the details of the ceremony, but gave a pledge to make himself thoroughly acquainted with it, by the help of his predecessor, on whose support and co-operation he felt that he could confidently rely, and, indeed, without which he should have shrunk from the responsibility now devolving upon him. He concluded by allusions to the interesting address which had been delivered by the I.P.M., and by proposing a vote of thanks to him for it, and his past services in the chair; also that a copy of it be entered in the minutes. This was seconded by Bro. J. Heath, S.W., and carried unanimously. The R.W. Bro. Dr. Hopkins made a suitable reply, and expressed his desire and intention still to render all the assistance in his power. On the proposition of the I.P.M., seconded by the W.M., a vote of thanks was passed to V.W. Bro. Bird for his kindness in coming from Devonport to render assistance, and for his efficient services, who afterwards acknowledged the compliment thus paid to him. The lodge was closed by the new W.M. and officers, at about half-past seven.

KNIGHTS TEMPLAR.

LANCASHIRE (WEST).

LIVERPOOL.—*Jaques de Molay Encampment*.—A conclave was held on the 12th inst., when Sir Knt. Thomas Berry was installed E.C. by the V.E.D. Prov. G.C. Sir Knt. W. H. Wright. There was a numerous muster of Knts., and amongst the visitors there were Sir Knts. Duffield, P.G.C. of Lancashire; De St. Albans, of Ceylon, and Bennett, of Liverpool.

REVIEWS

Proceedings of the Grand Lodge of Iowa, at its several Grand Annual Communications from June, 1864, to June, 1868. By Bro. THEODORE SUTTON PARVIN, 33^d, Grand Secretary.

We have already drawn the notice of our readers to this flourishing and important Grand Lodge, whose proceedings for four years have just come to hand. This Grand Lodge has held twenty-five Sessions, the reports of the ten first form the first volume of the proceedings; the next five form the second volume; the proceedings of 1859-63 from the third; and the last four years form the present. The present volume is a very handsome book of 847 pp. and 336 pp. of Appendix. It contains very interesting accounts of Masonic proceedings in addition to those of Grand Lodge, of Grand Consistory, Grand Chapter, Grand Council, and Grand Commandery of the State of Iowa.

The introduction contains the journals of proceedings

for 1864-68, and returns of lodges for the same period Tables I.—VIII. contain synopsis of returns of lodges, summary of returns, and memoranda of lodge changes for 1864-68. We think, however, a very grave mistake has been made in introducing the names of brethren who fell in the late war upon the northern side, as of "The Patriotic Dead." We are of opinion that war, politics, and religious disputes should be kept without the limits of the lodge, more especially as the Southern looked upon themselves as patriots too. The Illustrious Dead come next in order, followed by the Death List of 1864-68. The names of brethren suspended for non-payment of dues, and for unmasonic conducted, expelled and reinstated, complete the first part.

The second part deals with the internal economy of the Grand Lodge; the third part with the other Grand Bodies in the State; the fourth part with other American Grand Lodges; while the Appendix embraces Report on Foreign Correspondence; the Addresses of the Grand Orators Fuller, Sandford, Watson, and Kendig; and the Grand Master Guilbert's Decisions.

The manner in which the work is arranged reflects the greatest credit upon Bro. Parvin, even as the proceedings chronicled therein reflect the greatest credit upon the Grand Lodge of Iowa.

PROVINCIAL FUNERAL GRAND LODGE IN MEMORIAM OF THE LATE BRO. CAPTAIN SPEIRS, M.P., PROV. G. MASTER OF GLASGOW.

A Provincial Funeral Grand Lodge in memory of the late Captain Archibald A. Speirs, of Elderslie, M.P., Prov. G.M. of Glasgow, was held in the City Hall on the 10th inst. The attendance, which numbered from 1,400 to 1,500, included a deputation from G.L. of Scotland, consisting of Bro. Henry Inglis, of Torsonce, S.G.M., and the following brethren:—Bros. W. Mann, Alex. Hay, C. S. Law, J. Coghill, J. Laurie, W. M. Bryce, Rev. Gavin Mason, William Officer, and the following G. Stewards:—Bros. J. Y. D. Copland, J. Wallace, W. Smith, W. Grant, Alex. Mitchell, D. T. Alexander, W. Robertson, P. T. Hendry, F. L. Law, F. A. Barrow, H. S. Harvey, D. Kinnear, J. W. McCulloch, W. A. Reilly, J. D. Porteous, and W. C. Lade. The Grand Lodge of England was represented by Bro. Edward Busher, P.G. Swordbearer. The Prov. G.L. of Glasgow was represented by Bros. F. A. Barrow, Thomas Baker, James Wallace, James Steel, John Baird, Rev. G. S. Burns, William Smith, James Leith, R. Robb, R. Craig, W. Alexander, R. Donaldson, James Gillies, James Balfour, and James Pollock. Bro. W. M. Gilmour, with eleven others, represented the Prov. G. Lodge Middle Ward of Lanarkshire; Bro. Colonel Campbell, of Blythswood, with eighteen others, the Prov. G.L. of Renfrewshire East; and Bro. J. Ferguson, with 13 others, the Lodge Mother Kilwinning. The following lodges were represented:—St. John's, Glasgow; Kilwinning, Glas.; Kilwinning, Hamilton; Kilwinning, Torphichen; St. John's, Falkirk; Kilwinning, Dumbarton; St. Mungo, Glas.; Union and Crown, Glas.; Cambuslang, Royal Arch; St. Mary, Partick; Thistle St. John, Stewarton; Royal Arch, Rutherglen; St. John, Shettleston; St. Mirren's, Paisley; Royal Arch, Pollokshaws; St. John, Beith; St. John, Greenock; St. John, Leven; Scotia, Glas.; St. John, Cariuke; St. Andrew, Cumbernauld; St. Andrew, Strathaven; Star, Glas.; St. Johnstone, Houston; Shamrock and Thistle, Glas.; St. John, Rothesay; St. John, Woodhall; Union and Crown, Barrhead; St. James's, Old Monkland; St. Andrew's, Alexandria; Union, Glas.; St. George, Glas.; St. John's Operative, Rutherglen; Caledonian Railway, Glas.; Commercial, Glas.; St. Clair, Glas.; Kilwinning, Renfrew; Clyde, Glas.; Athole, Glas.; Neptune, Glas.; Prince of Wales, Renfrew; Govandale, Govan; Glasgow, Glas.; St. John, Busby; St. Andrew, Glas. As usual on such occasions, the brethren were in full Masonic cos-

tume, with craped jewels, and the vacant throne was covered with a pall, on which were laid the late Prov. G.M.'s insignia and rod of office, the latter being broken in two. Shortly after half-past six o'clock, the Prov. G.L. was constituted in due form, under the presidency of Bro. F. A. Barrow, S.P.G.M., acting P.G. Master, assisted by Bro. Thomas Baker as acting D.P.G. Master, Bro. Jas. Steel as P.G. Senior Warden, and Bro. John Baird as P.G. Junior Warden. The lodge having been raised to the sublime degree, the service was opened by the organ performing "The Dead March from Saul," during the playing of which the deputation from G.L. entered the hall and took up its position on the platform. Bro. Barrow then formally resigned the chair to Bro. Inglis, as the representative of G.L., and two hymns having been sung by the whole company, and prayer offered up by the Prov. G. Chap., Rev. G. S. Burns, Bro. Inglis pronounced the funeral oration, as follows:—Within the space of two short years, Death, the great reaper, has been busy amongst us. That distinguished brother, Sir Archibald Alison—an honour to the Craft and an honour to his country—has passed away; and now, alas! we are gathered once more in this solemn funeral hall to sing a funeral dirge, and to speak a lamentation over Bro. Speirs, his successor. To the first there were vouchsafed by a mysterious Providence a ripened age, and a European fame; to the second, a brief career and an untimely grave.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own—O Death!"

To me, brethren, it is unspeakably sad to stand in this place and to deliver this address; for it is little more than a twelvemonth since I attended here and installed our departed brother in the high Masonic office to which he was promoted by the Craft. It is little more than a twelvemonth since he himself, full of health and happiness and Masonic enthusiasm, thanked you with heartfelt thanks beneath this roof, and eloquently described to you his conviction of the arduous duties which he had undertaken, and which he told you that he was honestly determined to perform. His words and his bearing established between us a mutual bond of belief. We believed in the promise of his youth for long life; we believed in the stern and sterling rectitude of his purpose; and we fondly hoped that a new Masonic star had risen in the horizon of the west, which might come in God's good time to rival the splendour of that which had set in glory. I have looked back upon the proceedings at the installation of Bro. Speirs, and was struck by the mournful ring of certain words of my own—mournful not indeed then, but now. The words were these:—"His coat of arms is a ship in full sail, and I wish him a favourable wind, a gallant crew, and a prosperous voyage." Vain and delusive wish!

"He, the young and strong, who cherished
Noble longings for the strife,
By the roadside fell and perished,
Weary with the march of life."

Brethren, when a brother is called away mature in years and of accomplished fame, our regrets are softened by the considerations that he has run the appointed course of man—that he has played his allotted part for the benefit of his fellow-creatures—and that his portrait is hung, as it were, in the gallery of time. "After life's fitful fever he sleeps well." But, brethren, we have no such earthly consolation here. Here we had the bright morning which gave us promise of the glorious day! Here we had the youthful enthusiasm which betokened a wise maturity—we had the kindly heart which bespoke the lasting friend—we had the open hand which is born of charity—we had the clear and beaming eye which was lighted by the inward torch of honour! Others, no doubt, there are who are

gifted with gifts as noble, but whose energies are too often chilled, and whose impulses are too often deadened in the desperate conflict of life—who have no time to regard, even for a moment, the struggles of their fellow-men, lest in that very moment of regard some one of the thousand billows of the ocean of life may take them unawares, and sweep them down into the depths of ruin. It was not so with our departed friend. High in position, richly endowed with worldly gear, he had the power and the will to devote his time and his talents to the service of his country. But it was not to be so; and we can only bow in humble submission to the Heavenly Hand that was stretched forth to remove him in all his early promise to the Grand Lodge on high. We bow in humble submission before the Omniscient God, who has seen fit, for a purpose unknown to us but known to Him, to remove our well-beloved brother and to leave us here for a little while to mourn. We are human, and mourn we must; but we are Christians, and we are Masons too, and the cloud of our mourning is fringed by the rays of the sun of our promise:—

"Earth to earth, and dust to dust,
The solemn priest hath said;
So we lay the turf above thee now,
And we seal thy narrow bed.
But thy spirit, brother, soars away
Among the faithful blest—
Where the wicked cease from troubling,
And the weary are at rest."

The oration was followed by a requiem, by the reading and chanting of passages from the Church of England Funeral Service, by the singing of the noble "Dies Iræ," and several chorales, and by prayer—the whole being interspersed at intervals with the grand honours of Masonry. When the solemn and impressive service had terminated, Bro. Inglis resigned his chair, and the Grand Lodge deputation retired; and thereafter the lodge was closed with the customary formalities. The musical part of the programme was effectively conducted by Bro. Donaldson, assisted by a choir of eleven voices, and Bro. Lambeth as organist. The general arrangements, under the entire management of Bro. Robb, P.G. Marshal, were highly satisfactory.

MASONIC LIFEBOAT FUND.

Further subscriptions received:—Doric Lodge, No. 81, Woodbridge, £1. One shilling collection by Bro. Walter Reynolds, P. Prov. G. Dir. of Cers., P.M. 250; M.E.Z. 250, P.M. of the Minerva Lodge of Mark Masters, No. 12, P.E.C., 18, &c., Hull, £6 6s. Bro. C. J. Paton, £1 1s.

PUBLIC AMUSEMENTS.

THEATRE ROYAL DRURY LANE.

Bro. F. B. Chatterton, the well-known and enterprising lessee of the above establishment, takes his annual benefit to-day.

THEATRE ROYAL HAYMARKET.

Mr. W. T. Robertson's play of *Home* continues to draw such crowded houses that hundreds are nightly turned away. Mr. Sothorn's acting in this play, as well as in every part he undertakes, shows the finished actor. Miss Ada Cavendish acts and looks charmingly. Mr. Compton has very little to do; his make up is excellent. The Misses Dalton and Hill and Mr. Alton also play well. At the conclusion of every act all the characters were called before the curtain and received several well-merited rounds of applause. It was followed by *Rural Felicity*, Bro. Buckstone keeping the house in a continual roar of laughter in his original character of Simon Sly.

Bro. G. F. Turpin, the box-keeper, took his benefit on Wednesday, the 10th inst. The house was crowded in every part to show their respect for that worthy brother.

ROYAL GALLERY OF ILLUSTRATION.

Mr. and Mrs. German Reed have closed their gallery until Easter Monday, in order to prepare an entirely new entertainment, in which will be produced two novelties—one from the pen of W. S. Gilbert, entitled "No Cards;" and the other a new triumphetta, a musical adaptation, entitled "Cox and Box, or the Long Lost Brothers," by F. C. Burnand and Arthur Sullivan. We understand that Mr. German Reed has concluded an engagement with Mr. Arthur Cecil, a gentleman whose abilities both as a vocalist and a performer are of a very high order, and who must be a valuable acquisition to this popular place of amusement.

MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, 22nd March.—Royal Geographical Society, at 8. Papers to be read:—1. "The Swedish North Polar expedition of 1867, and other Arctic projects;" 2. "Ningpo to Hangchow," by C. T. Gardner.

TUESDAY, 23rd March.—Masonic Archaeological Institute, at 7.30. Paper to be read:—"The recent discoveries in connection with the Palestine Exploration Fund."

Institution of Civil Engineers, at 8.

WEDNESDAY, 24th March.—Geological Society of London, at 8.

LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 27TH MARCH, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

METROPOLITAN.

Sunday, March 21th.

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

Monday, March 22nd.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, F.M.H.; Unity, London Tav., Bishopsgate-st.; Tower Hamlets Engineers, George Ho., Aldermanbury. —LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Prosperity, White Hart, Bishopsgate-st.; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East.—CHAPTER.—Robert Burns, No. 25, F.M.H.

Tuesday, March 23rd.

LODGES.—Tusean, F.M.H.; Moira, London Tav., Bishopsgate-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Ho., Bridge-st., Blackfriars; Prince of Wales's, Willis's Rooms, St. James's; Southern Star, Montpelier Tav., Walworth; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell. —LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Albert Arms, Victoria-st., Westminster; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Caonbury; Euphrates, White Hart Tav., Bishopsgate-st.; Yarrowborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; City of London, Shepherd and Flock Tav., Bell Alley, Moorgate-st.; Royal Albert, White Hart Tav., Abchurch-lane; New Wandsworth, F.M. Ho., New Wandsworth.—CHAPTER.—Cyrus, Ship and Turtle, Leaden-hall-st. —CHAPTERS OF INSTRUCTION.—Robert Burns,

Sussex Stores, Upper St. Martin's-lane; Mount Zion, White Hart Tav., Bishopsgate-st.; Metropolitan, George Ho., Aldermanbury.

Wednesday, March 24th.

Lodge of Benevolence, at 7 precisely.—LODGES.—Antiquity, F.M.H.; Mount Moriah, F.M.H.; United Pilgrims, Horns Tav., Kennington-park; Prince Frederick William, Knights of St. John's Hotel, St. John's-wood; High Cross, White Hart Hotel, Tottenham-station.—LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-street, Mile End-rd.; Confidence, Sugar Loaf, Great St. Helens; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar.

Thursday, March 25th.

Gen. Com. Fem. Sch., at F.M.H. at 4.—LODGES.—Neptune, Radley's Ho., Bridge-st., Blackfriars; Peace and Harmony, London Tav., Bishopsgate-st.; Prosperity, Guildhall Coffee Ho., Gresham-st.; Grenadiers, F.M.H.; Shakespeare, Albion Tavern, Aldersgate-street; Victoria, George Hotel, Aldermanbury.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-st., W.; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTER.—Domatic, Andertons' Hotel, Fleet-st.—CHAPTERS OF INSTRUCTION.—Domatic, City Arms, West-sq.; Joppa, Prospect of Whitby Tav., Wapping-wall.

Friday, March 27th.

LODGES.—Universal, F.M.H.; Jerusalem, F.M.H.; Fitz Roy, Hd. Qrs. of the Hon. Art. Co., London; Royal Alfred, Star and Garter, Kew Bridge; Finsbury, Jolly Anglers, Bath-st., St. Luke's.—LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitecomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

TO CORRESPONDENTS.

WE cannot engage to insert any communication which is not legibly written, and on one side of the paper. Numerous complaints have been made with regard to the spelling of names in lodge reports; but for such errors we are not to blame. We do everything in our power to prevent any inaccuracy, and, we think, if a brother considers his communication worthy of being put in print, it is, we consider, at the same time worthy of being plainly written. As brevity is the soul of wit, the same proverb applies to the press. We have already stated our final intention with regard to anonymous communications. No notice will be taken of them.

T. B. H. (G. Sec. Canada).—P.O.O. received with thanks.

T. S. P. (G. Sec. Iowa).—We have forwarded the numbers you requested per Smithsonian Institute. You can remit us per P.O.O., £2 16s. 6d. the amount for two years subscription.

A. C. (Antigua).—We think that where there is a District, without a Provincial Grand Master, there can be little doubt that all processions must first receive the sanction of the *M.W. Grand Master*, otherwise there would be an infraction of the laws. Perhaps, however, an application to Bro. Hervey the Grand Secretary, would set you right in your peculiar case.