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LONDON, SATURDAY, OCTOBER 9, 1869.

THE RITUAL QUESTION.

By Bro. HYDE CLARKE.

No one can peruse the remarks in your MAGAZINE on the Ritual question, or take part in the private discussions now so common, without feeling an interest in the subject. Some very able observations at page 244, under the signature of Crux, are well deserving of consideration, as they represent much of the case in its bearings on the brethren at large. We there find laid bare two difficulties that have to be dealt with,—the want of scope for educated men, the necessity of providing words for ill-educated or uneducated, and then of being subjected to the consequences of their want of education in the clipping and mutilation of what is set down for them.

If some surprise is felt that the ruling influences are not incited to obtain uniformity of Ritual, it is lessened when we consider what is the real aspect of the question as presented to our leading men in the present day. In the first place we have not yet arrived at any absolute conclusion as to what is the period of our Ritual, and consequently as to its mode of treatment. This is to a great extent a literary question. If the Ritual be a mere imitation of mediæval forms concocted at the constitution of Grand Lodge, then there can be no tenderness in dealing with it in any way. If, however, the Ritual rests on a mediæval basis, then good taste suggests that it should be restored rather on this model than on a modern model.

There are scholars who admit this view, and to such those pieces of declamation, which most interest the celebrant, are precisely those which jar most on his ear.

There is, however, another difficulty, which was not felt a generation or two generations ago, and that arises from the fact of the literary treatment of our language being in transition. For a long time there has been a growing feeling among our writers to throw off as much as may be the Latinised clothing, and to get back to our old English shape. This feeling is now stronger since the teaching of our own tongue has been made the work of our Universities and better schools. There is not, nevertheless, any full agreement among the general public on this head, and looking to the body of Masons their leaning is towards the Latinised types of the Ritual, while men of education are on the other side. It is therefore, imposing a hard task on any committee that may be named to undertake such a task.

All these things have their weight with our leading men, and hinder them from dealing hastily or rashly: but there is this further, that we have no literary men taking a foremost part among us whom we can ask to undertake such a duty, for the days when such men as Anderson and William Preston would be allowed to lay down a literary law for us are, it is to be hoped, passing away. We need men of literary standing, and we need a better knowledge of the the *men* comprising great body of Masonry.

It is, therefore, to be wished that no rude step may be taken to bring about a forced settlement of the Ritual, but that we may content ourselves with the growing agitation, which will bring about a better understanding of what is truly needful to be done, and will put us in a better way to undertake it. These very discussions show that there is a growing interest in our forms, our ceremonies, and our history; and if we are successful in establishing a higher and safer antiquity for the Craft, it must needs follow that we can deal with the Ritual more safely, and we may then bring it to a state conformable to a true antiquity and the reasonable requirements of the present day, so as to insure it greater stability hereafter.

LODGE MINUTES, ETC.—No. 7.

By Bro. W. P. BUCHAN.

(Continued from page 125).

The following extracts, &c., are a continuation of those from Glasgow St. Mungo's Lodge, No. 27.

"Lodge room, Mr. Heron's Hall (Black Bull Inn), Glasgow, 27th Dec. 1786."—"The meeting was held, being St. John's day, when deputations of three brethren each were received from the following lodges:—Argyle Lodge, St. Mark Lodge, Union and Crown, St. David's, and Rutherford." "In consequence of a deputation having been sent to St. Mark's Lodge by Bro. Ebenezer Watson, and W. Robertson and John Thomson, and the lodge not receiving them on account of some misunderstanding, which they knew no reason for, have agreed that no deputation shall be received from them—St. Mark's—in future, till they can give the full reason for so doing, and come under proper subjection for their conduct."

"Glasgow, 13th January, 1787.—This being St. Mungo's day, the lodge have met to solemnize the anniversary of their titular saint. It being likewise the day appointed for the general election of master and office bearers, when the brethren were unanimous in their opinion that the present Right Worshipful Master, Bro. Buchanan, should continue in the chair for another year, he having so nobly supported it for these two last years.—It was also found necessary to elect three new office bearers, viz., a Depute Master, and two Guardian Stewarts, which Depute Master and Guardian Stewarts is to be annually elected along with the other office bearers, and as the Past Master, Bro. Hunter, has seldom or never attended our monthly meetings, it was agreed by a majority of the lodge to appoint one in his place, for which purpose they elected Bro. John McLaughlan," &c. The list of officers are R.W.M., D.M., P.M., S.W., J.W., Treas., Sec., S.G.S., J.G.S., S.S., J.S.

"Glasgow, 3rd October, 1787.—The office of Senior Guardian Stewart being vacant by the death of Bro. Robert Watson, an election took place, when Bro. John Thomson was elected by a great majority."

"Glasgow, 13 Jany. 1788. . . . This being the night of annual election, the following brethren were elected into office . . . a great number of the brethren being present, the election was very peaceable, and the lodge was shut in due time with usual ceremonies."

"Feby. 6th, 1788 . . . there was a very full meeting and all was very happy, when the brethren for the first time were served with provision, viz., bread and cheese. There was a deputation from the Argile Lodge." . . . "A petition was presented from Bro. John Colchoun, once R.W.M. of the Argile Lodge, but now in reduced circumstances, the brethren heard the petition, when they collected for him twelve shillings and sixpence farthing."

"The Lodge Room, Fraser's Hall, King-street, Glasgow, March 5th, 1788. . . . A number of brethren were present, and all seemd. to be very happy, when the ammunition and provision were provided accordingly."

"Wednesday, May 7th, 1781. . . . A number of members being present, also visiting brethren, and seemd. to be happy, when ammunition and provision were served as usual . . . it was this night, by a general vote of the lodge, that all office bearers for the time being shall not absent themselves from the monthly meetings of this lodge, and it was further voted that if any office bearer, as aforesaid, shall absent himself for three monthly meetings running, and does not send a plausible excuse, that immediately he shall be sett aside, and another chosen in his place.

(To be continued.)

MASONIC REPORTING.

By CRESCENT.

We now purpose considering, 1st, the advisability or otherwise of reporting the proceedings of Masonic bodies; and, 2ndly., what should be published, and what concealed. We are led to write on this subject from having observed some reports, which, in our opinion, were highly improper, and the result of which has been that several lodges have forbidden their members to publish any account whatever of their proceedings; this we consider to be going equally far wrong in the other direction.

We know of nothing more gratifying than, when at a distance from our former lodge, to see in the pages of the MAGAZINE an account of a happy and prosperous meeting; similarly, brethren who remain see their exiled brother's name in the account of some meeting in a distant colony, where this chip of the Old Ashlar is very likely founding a new lodge, resuscitating dormant old ones, and generally trying to carry out the principles taught him in his mother lodge at home.

At such meetings also, old and experienced brethren often address the assembly, and the Craft generally derive both pleasure, and profit from perusing the reported speech. Thus, also, do brethren hear of lodges which they would like to visit or join. In short the advantage of this portion of the MAGAZINE is universally acknowledged, and, I am sure, Burns himself would have felt a thrill of pleasure, could he, when an exile, have read an account of

"The round, *he asked with a sigh*
To him the Bard that's far awa'."

being drunk with three times three, and Masonic honours! In sending these reports, however, it is very necessary that a wise discretion be used, both not to mention things with which it is not desirable that the unenlightened should become acquainted, and not to import into such communications private matters, only concerning and interesting the members of the particular lodge, and in no way affecting the Craft at large. What can be more incorrect than to publish the fact of a candidate being black-balled? If a charge be brought against any brother, or he be excluded, our lodges are not public criminal courts, and such matters should be kept strictly private. If any disagreement, or discussion take place among the members are garbled, and contradictory reports to appear in print, that the whole Craft be invited to join in the petty squabble? Thank heaven, such occurrences are rare amongst Masons, but it is not long since an account was published of a very stormy meeting in the bleak North, when the business was the election of W.M. and the partisans of the disappointed candidate for that office published a detailed account of all the un-Masonic observations made, attributing the basest motives to their opponents; an animated

correspondence ensued, in which brethren from all parts of the kingdom took part on either side. Now, surely the members of the lodge were the best qualified to decide which was the most suitable candidate, and, if they elected an unqualified brother, their own Grand Lodge would disallow the appointment; but how does this interest the whole Craft? What would any non-Mason, or young brother think of it all? Why, that in lieu of being abodes of friendship, and fraternal unity, our lodges were hotbeds of jealousy and dissension. We know for a fact that several lodges discontinued sending reports, and some even gave up taking the MAGAZINE, in consequence of such ill-advised communications. There is an old adage about where dirty linen should be washed, and these brethren would have done well to have thought of it.

On the other hand, let us urge brethren to encourage the sending of decorous, and fraternal communications. We are convinced that much good is thereby effected, and we much regret the rarity of recent Colonial news about Freemasonry and its progress. One likes to hear of the spread of Masonry throughout the civilized world. In our opinion no report should be sent without the knowledge, and sanction of the W.M., or under the supervision of a P.M. The same remarks apply to other communications to the MAGAZINE, in which we would strongly deprecate the personal, and un-Masonic tone which we have occasionally seen of late. The prohibition of religious and political discussion, which exists in lodge should equally apply to such communications. In our opinion nothing can be in worse taste than letters abusing Roman Catholicism, or other form of religion; we have many excellent brethren who hold those views, and should respect their feelings. Equally out of place are attempted dogmatical definitions of "The religion of Freemasonry." As well talk of the religion of the Old Bailey, or the Divorce Court! The same rules apply in both. Neither will administer an oath to a person who does not believe in a future state, but both admit a person who believes in a God, and in a future state; both will swear a Jew, Chinese, or Mohammedan; neither interfere in any way with the particular belief of the witness, or candidate. It is absurd to talk of the religion of a law court, or a club, and it is equally absurd, in our opinion, to talk of the religion of Freemasonry as being a Theism, Deism, etc. Each Mason

has his own religion, but Freemasonry is a science, and a science cannot have a religion though we see additional proofs of our religion in Freemasonry, just as we also do in geology and astronomy. In this way has Freemasonry been most correctly said to be the handmaid of religion.

Let us also suggest to brethren, that, having joined an ancient and honourable society, they might find more profitable employment than that of attacking its antiquity, and trying to throw doubts on our most honoured traditions. Personally we are quite content to take Masonry as it is, a great, powerful, and wide-spread society by which great good is effected. Actually existing as such, we do not lay great stress upon the precise time at which it was originated, though we consider that a most interesting question ; but we treat the traditions of the Craft, and the opinions of those who believe in them, with respect, and cannot sympathise with those who are anxious to prove Masonry an imposture, and only 150 years old ! Their conduct is like that of a man, who, having married into an old country family, openly derides the idea of their having "come over with the Conqueror," and makes the most elaborate researches in the hopes of proving some ancestor illegitimate, or of discovering some fatal flaw in the family tree !!

ENGLISH MARK LODGES.

By CRESCENT.

So much misapprehension prevails on this subject, and so many incorrect statements have been put forward by those who oppose that lawful and Constitutional body, "the G. L. of Mark Masters of England and Wales, and the Colonies, and possessions of the British Crown," that we think a few words on it may not be out of place.

The Grand Lodge of England recognises three degrees only as belonging to "pure Antient Masonry," viz., those of E.A., F.C., and M.M., including the R.A. degree as the completion of the M.M. degree. The R.A. Chapters, however, are governed by their own representative body, and the Grand Principals and Grand Lodge in no way interfere the one with the other.

Now, there are several other Masonic bodies whose practices, though not acknowledged by G.L. as part of "pure Antient Masonry," are not at all forbidden by her ; in fact, all members of these higher degrees must have first taken the three Craft degrees ; and the most distinguished members of Grand Lodge are the leading members in these degrees which have their own governing bodies and rulers ; such are the Knights Templar, the Knights of Malta, the Mark Masters, and the members of the R.X degree.

The Masonic Knights Templar are not acknowledged by the G.L. of England as working a degree of "pure Antient Masonry" (how could they when their's is a purely Christian order, dating only from the time of the Crusades,) but as K.T.'s they are acknowledged by all other K.T.'s and their G.M. is received as such.

Let us now see what is the position of the Mark degree in England, and whether it be acknowledged, and if not, why not ?

Till about ten years ago there was no governing body of Mark Masters in England ; many lodges, however, worked the degree independently as a side degree, and had done so from time immemorial ; many lodges under the English Constitution in the Colonies also worked the degree at special meetings, and gave their own certificates. Of course it was highly desirable that, as the G.L. assumed no jurisdiction over this degree, it should be brought under a regular government. All degrees, Craft and others, were once worked thus independently before the Grand Lodges in Great Britain and other countries were formed.

The Scotch Grand Chapter also granted about a dozen warrants to work the degree in England, which were to be withdrawn as soon as they had a governing body of their own. About ten years ago a number of Mark Lodges thus working in England agreed to form themselves into a Grand Mark Lodge. Some of the Scotch Mark lodges refused to join them, and, I believe, still work under their Scotch warrants.

In this irregular course the Scotch Chapter has supported them by refusing to acknowledge the English G. Mark Lodge, or brethren made by its authority.

Now, what can be their reason for such a course? Can it be that they are so loath to give up the trifling fees which found their way from the twelve lodges in England, that to retain them they would prevent the spread of Mark Masonry throughout England and Wales? Oh! no! They say that, as in England the Craft G.L. does not acknowledge the degree, they cannot recognise any other body that does. Absurd. Let us ask, are the Knights Templar acknowledged in Scotland and Ireland, or not? Are, and how long have been, Scotch Royal Arch Masons received as such, in England and Ireland? and, as the G.L. of Scotland does not, or, at all events, not long ago, did not acknowledge the Grand Chapter, would they think it right that we or the Irish should establish R.A. Chapters in Scotland, and refuse to recognise their chapters, because not recognised by their own G.L. We quote the regulation.

"All lodges holding of the G.L. of Scotland are strictly prohibited and discharged from holding any other meetings than those of the three orders of A., F.C., and M.M., and from giving countenance, as a body, to any other order of Masonry, either by paying or receiving visits, or by walking in the same procession, or otherwise; under certification that such lodges as shall act on the contrary, shall be struck from the rolls of the G.L. and their charter recalled."

Then, that is the position of the Grand Chapter of Scotland, unacknowledged by its own G.L., and yet granting warrants for Mark Lodges in England, where there is a special governing body for Mark Masons on the ground that they cannot recognise such body, because it is unacknowledged by the G.L., or Grand Chapter of England.

Meanwhile this persecuted body flourishes, it has more than one hundred lodges on its rolls, and the number is rapidly increasing both at home and abroad. Let us ask our Scottish brethren to hasten to remove this barrier to friendship and good feeling; let us urge the Scottish Mark Lodges in England, if any such still exist, to hasten to change their warrants before it is too late, and they find themselves left out in the cold; and finally let us have no rivalry, but that of who can best work and best agree.

If the regulation quoted from the laws of the G.L. of Scotland is not intended to exclude the Grand Chapter, though it would appear to be so meant, there is still no reason why English Masons should not work Craft and Mark degrees under two separate heads if they please, and both be acknowledged.

MASONIC NOTES AND QUERIES.

THE ANTIQUITY OF FREEMASONRY (p. 251).

I am afraid that "F.I.W." is rather mistaken in the inference he draws from the word "speculatif" occurring in the paragraph which he quotes; said word could then have had no connexion with our speculative Masonry, for it was not in existence until long after the 15th century. I take the meaning to be simply,—"and learned the practise of that science to his knowledge. For of learning he was a master," &c. Symbolism was greatly in vogue before this time (15th century), but was not confined to Masons. The era of the Building Fraternities was the 12th and 13th centuries; the date of the imaginary Charter of Edwin is 926; while the idea of "a union of operative and speculative Masons at the date of the *York Constitutions* in the reign of Athelstan!" is simply a dream; further this MS. of Bro. Matthew Cooke is not "evidence that at the time it was written—towards the end of the 15th century—there was a distinction drawn between operative and speculative Masonry," and the latter did not "then exist."

First prove the existence of the doctrines, rituals, ceremonies, degrees, &c., of speculative Freemasonry in the 17th century before you begin to speculate about its existence in the hoary depths of antiquity. Our pseudo Masonic historians have been pegging away at this for the last century and a half—more especially since the issue of "Masonry Dissected" in 1730—but their progress has been nil!

Dr. Anderson, who was living both before and after A.D. 1717 wrote "A Defence of Masonry, published A.D. 1730, occasioned by a pamphlet called *Masonry Dissected*," but he tells us nothing; he quotes largely from the Classics, and refers to the Egyptians, Jews, Greeks, Romans, and the Druids, but that is all the length he gets; not a word has he to say about our Building Fraternities, or the building of our cathedrals, monasteries, &c., from the 11th century to the 16th. In short, read "Masonry Dissected" (the historical part I refer to), and then peruse Dr. Anderson's "Defence," full of quibbling and sophistry, and the idea will be forced upon you that speculative Freemasonry cannot be more than about a century and a half old. And no one knew that better than Dr. Anderson himself.—W. P. BUCHAN.

GORMAGONS.

"M.D." in *Notes and Queries* (6th S. IV., Sept. 25, p. 253), inquires as to a handsome decoration of which he has casts. The obverse is a bust of a prince or chief with a high cap, legend,—"+ C. R. KY. PO. OECUM. VOL. GORD. CÖR.—GO," with the date "AN. REG. XXI." The reverse has the sun, with the legend, "UNIVERSUS SPLENDOR. UVIVERSA. BENEVOLENTIA," and a date, "AN. INST. 8799."

Does not this refer to the famous opponents of the Freemasons, the Gormagons? Does the last date represent 1799, the period of the approaching extinction of the Society?—NOTA.

TRADES UNIONS.

Does not Bro. J.A.H. go beyond the mark in stating that trades unions have no grips and signs, for no one has suggested they have?—S.S.

BURGH RECORDS.

"A Masonic Student" might get the book either through his bookseller or by writing James D. Marwick, Esq., Edinburgh, Secretary of the Burgh Records Society.—W.P.B.

BRO. J.A.H. AND HIS "LOOSENESS AS TO DATES."

Bro. J.A.H., at p. 271, says he is "not aware of his 'looseness as to dates.'" I am sorry to hear that, for if he be no more correct with his other data than with his statements in first paragraph of page 203, he is not a very reliable historian. Why said paragraph is almost all a mistake, viz.,—he saw the hall of the St. Mark's Lodge, whose colour is red, while St. John's is blue; then the date on the old chest is 1684, not "1600." Had Bro. J.A.H. sent the beautiful photo of it (which I gave him), as he promised, to the Magazine to be engraved, it would have kept things right; then, the old sash is dated 1600, not "last century." The St. John's Lodge is only tenant, along with other lodges, of St. Mark's hall.—W. P. BUCHAN.

GRAND ORIENT OF SPAIN.

A paragraph in the last number of the *Freemasons' Magazine* requires a separate notice and chronicle in Notes and Queries, as it registers the existence of a Grand Orient in Spain. It is well known that for a long time many attempts were secretly made amongst the members of the Fraternity to form a Grand Orient.

It appears that No. 1 is the Mantuana Lodge.—NOTA.

BROS. HUGHAN, BUCHAN, AND J.A.H.

I have no objection to 1717 being called the "pet date" of Bro. Hughan and I, because it is a substantial date; we can anchor safely by it, while others are wildly tossing about in the abyss of uncertainty and absurdity. Bro. J.A.H.'s "Prince-Bishop" joining the Masons' Society before last century was as much a speculative Mason thereby as his joining the weavers' society would have made him a speculative weaver—perhaps less.

Since Bro. J.A.H. asserts that speculative Masonry was in existence before 1717, it is his place to prove the affirmative, not mine to prove the negative, more especially as it has been always given out that there was *plenty of evidence* to prove the former; but how curious it is that whenever said evidence is looked for it cannot be got! There are many lodge minutes and other Masonic documents older than 1717; yet, withal, ask for proof of speculative Masonry being practised before 1717 and it cannot be got! Ask for it *after* 1717 and you get plenty. I leave the inference to your readers.—W.P.B.

TRADESMEN IN LODGES.

We are indebted to your indefatigable correspondent, J.A.H., for a notable discovery, or suggestion, that, in the beginning of the last century, tradesmen were practically excluded from lodges, for that is what this allusion comes to, if it means anything. The division between Hanoverian and Jacobite had nothing to do with division of gentlemen and tradesmen. The majority of the population of England was Hanoverian, and embraced the greater part of the gentry, while the Jacobite ranks enrolled many

tradesmen among their partizans. Most of the old London lodges of both jurisdictions were evidently public-house lodges, not held in the best or more aristocratic taverns, but in ordinary public-houses.—T.R.

THE ANTIQUITY OF FREEMASONRY (p. 272).

I am glad to see "A Masonic Student" again appearing on the scene, and trust that he is now in good health. Our Masonic believers will be glad to hear about the "mass of evidence, direct and indirect, which we are gradually accumulating on the subject." Suppose "A Masonic Student" favours us with a portion of this "mass of evidence" as to the pretended antiquity of *speculative Freemasonry*? I challenge him to do so—if he can—but I am afraid he cannot.

Halliwell's poem was *not* written in "the 14th century," but as I showed at page 29, in the "middle of the 15th century;" its internal evidence shows it was not of the 14th; however, neither it nor Cooke's *shows any evidence of the existence of Speculative Masonry among their writers*.—W. P. BUCHAN.

FREEBORN (p. 270).

As this time of Masonic archaeological discussion it is desirable to point out particularly Act xv. in Bro. Buchan's valuable publication of the *Leges Burgorum*. It says distinctly that a "servus," or "thrall," if he abide for a twelvemonth shall become free of the burgh.—NOTE.

THE MASONS OF A.D. 1729.

Many of the Masons of 1729 knew well enough—although they choose to conceal it—that speculative Masonry was then only about 12 years old; but with them, as with the upholders of Malcolm Canmore's forged charter in A.D. 1869, although they may admit in *private* that they know or consider it to be a forgery, yet still upon all their public documents the statement is still issued as a fact! as to proof of which I enclose the last issued.* More, a perusal of last century productions convinces me that there was then a regular system gradually established in order to uphold the pretended antiquity of Freemasonry. In fact, a great part of our Masonic fabric—*higher* degrees included—has been an imposition, not only by Masons upon the public, but by Masons upon their brethren. For our own honour, then, I trust that all *honest* Freemasons will assist at elucidating the truth.—W.P.B.

REVELATIONS.

If "A Foreigner" will be kind enough to point out any mischief likely to arise from the information I published, his remarks may then be comprehensible. But surely, after recent correspondence, there was no harm in showing the classes of persons expressly shut out from Scottish Masonry. "A Foreigner" will do well to turn his attention to his own lodge, and see that the 6th class are there excluded.—J.A.H.

KISSING (p. 273).

I am aware that Frenchmen have a partiality to kissing; but I prefer to kiss ladies, not men.—W.P.B.

* It is to be hoped, however, that they will shortly—in a formal and manly manner—throw off this mistaken idea. Doing so would be a credit to the lodge and a good example to others.

SPECULATIVE FREEMASONRY.

I mean by *speculative* Masonry our present system with its degrees and ceremonies, doctrines and principles, which system was instituted about A.D. 1717 and then—and not until then—grafted into the old operative lodges so as to give it a start.—W. P. BUCHAN.

MASONIC LITERATURE.

As a Masonic reader and supportor of the *Freemasons' Magazine*, I crave permission to notice the very different state of the *Magazine* at present and what it used to be formerly. Although very ably conducted, it found difficulty in obtaining Masonic matter, except reports of meetings, and its pages required to be filled with literary articles. Now we have got to a stage when, even by diminishing the reports of lodge meetings, and the accounts of the banquets, and of the "worthy host," the entire number is filled with Masonic matter. I attribute this to the spirit of inquiry fostered by the *Magazine*, and which has led to a great development of Masonic literature. I look with confidence to the future.—P.M.

NOTES ON THE TEMPLE AND HOSPITAL OF ST. JOHN.

I have had the pleasure of reading Bro. Yarker's useful work upon the above subject, and consider that he deserves great credit for the trouble he has taken in collecting together so many of the current legends and traditions, &c., anent the origin of the Masonic chivalric degrees. I at first imagined that he believed some of these traditions, or manufactured notions, to be Gospel, but was informed by a brother—who is a friend of his—that such was not the case. So far as I am aware, all the chivalric Masonic degrees or orders now in existence are all less than a century and a half old.

After the institution of speculative Masonry in 1717, it is easy to understand how, in process of time, legions of Masonic chivalric, and pretended Royal, degrees sprang up and spread abroad. What with pretended charters of transmission, cooked up histories, &c., and other such usual and legitimate means of inaugurating such matters (ancient landmarks!) chivalric degrees or orders sometimes sprang up in a single night, with a pedigree, too, as long as the distance from York to Jerusalem. The idea of being turned into a Sir Knight McDignito at the expense of a few shillings proved a wonderful attraction! However, "it's an ill win' that blows naebody good," as the manufacturers of Masonic clothing, jewels, &c., know.—W.P.B.

OLD FREEMASONRY.

Drowning men catch at a straw, so does J.A.H. at Bro. Hyde Clarke's old MS., but I am afraid that a MS. written between "1720 and 1740" will prove only a straw after all.—W.P.B.

MASONIC TRADITIONS.

Had we really any traditions anent speculative Masonry worthy of the name, it would be worth while examining into their origin, but our pretended traditions have been manufactured since the beginning of last century; further, read the really old Burgh Records which I have been publishing lately, and it will be seen that our pretended *secrets*, &c., were then many of them public property.—W.P.B.

SCOTUS.

My extract as to the "Rite of Mizraim" was made in consequence of information given to me in the Rue Coulet by the principal officers of the Grand Orient during a recent visit to Paris.

I shall be glad to know on what part of the continent it is usual to confer the three degrees in one evening as in Scotland? After frequent Masonic visits in Germany, Holland, Belgium, France, and Scandinavia, I am ignorant of a single instance of the kind.

"Scotus" is welcome to criticise my articles according to the rules of controversy common among gentlemen—to say nothing of Freemasons—but when he charges me with revealing my "personal gastronomic feats," I appeal to your readers whether he is not guilty of gross libel? Considering that my health has for some years been such as demands the most careful regimen, I have been utterly incapable, even if I had so desired, of accomplishing any "feats" of the kind; and, moreover, however "good, bad, or indifferent" my articles may have been, my references to "gastronomy" have been very infrequent. If we may assume that "Scotus" is himself a Scotchman, he is well aware that, as a rule, Scotch lodges offer no opportunities for "feats of gastronomy."

I have several times been accused of revealing too much of the working of the Craft (though I deny the justice of the charge), but "Scotus" is the first correspondent who has considered that I have "revealed chiefly my own opinions." However, it is sufficient to say that the man who has no opinions ought to cast aside his pen at once and for ever. Why should men write at all except to record the opinions and observations they have accumulated by experiences in the study of men, books, and things in general? "Scotus" may depend upon it that neither my opinions nor his own are worth anything unless they are correct, and, if correct, they will hold their own in the long run.—J.A.H.

SYMBOLISM IN BOHEMIA; OR, THE BOOK AND THE CUP.

"The first object that attracts the eye of the Protestant traveller in Bohemia is the religious symbol that meets him everywhere—not the cross or the crucifix, but the Cup of salvation, the communion emblem of the Redeemer's blood, and the Bohemian symbol of the Protestant faith. If you enter a church, whether in the heart of the picturesque capital or in the outskirts of a remote village, you see the Cup cut in stone on the centre of its principal wall; and the Bible and the Cup, carved in wood, form the most conspicuous ornament of the pulpit. If you visit a school, you are assured of its character afar off by the symbol of the Cup in the centre of the wall over the door. The resting-place of the dead is covered with cups of stone; the Cup surmounts each pillar of the gateway, and nearly every tombstone has the Cup for its chief device, either carved on the surface, or more commonly, in its full round form, as the crowning ornament of the tomb. Even spots not sacred occasionally bear the beloved emblem. The old gateway of the peaceful farm-steading may be seen with a massive cup planted on the keystone of the arch. The ancient battle-field discloses among its buried treasures, not the mere imitative form, but the Communion Cup itself, that had been consecrated at the table of the Lord. In the civil wars for the

preservation of the faith once delivered to the saints, the Cup was the Hussite ensign of battle; but the Cup itself also, with the bread and the wine, was carried into the field, and before the battle the minister rode through the ranks and administered the sacrament in both kinds to every soldier—‘a table prepared in the presence of their enemies.’ In an old battlefield, where the Bohemians fought and died two hundred years before our Covenanters, they dug up, a few years ago, nine feet below the surface, the silver spurs of a soldier of rank, and beside them a silver cup, with the fragments of a glass flask for the sacramental wine. The Cup in Bohemia is for ever associated with John Huss, whose name fills a larger place in the heart of that country than the name of John Knox does in Scotland.”

John Huss, or Hus, was born in 1369, or, as some say, in 1373, at Husinec, in Bohemia; he studied theology, etc., at the University of Prague; he was one of the Pioneers of the Reformation, and was burnt at the stake for his opinions in 1415. His memory is dear to the Bohemians; the name of Huss acts like a spark of electricity upon them, they almost idolize him.

Although the Cup is such a favourite emblem with them, yet they do not use or view it with aught of superstitious feelings; it is merely a remembrancer, or memento, of the love of Christ. Just as we treasure the lock of hair, the ring, or, mayhap, the tiny slipper of our loved one—who is not lost, but gone before!—PICTUS.

THE ROYAL ORDER.

Bro. J.A.H. has woven a net about himself in regard to the pretended antiquity of Freemasonry and Masonic Orders which I have no intention of cutting for him—who would be free himself must strike the blow—so he must just free himself. I have private information regarding the antiquity of the Royal Order, which I cannot give at present, any further than that it goes to show that said Royal Order was in existence about the middle of last century, but not in the reign of George I., 1714 to 1727. However, a brother I know intends to tell us something about it shortly; but I can hold out no hope of it being so much as a century and a half old, whatever less; yet I am quite open to be convinced by Bro. J.A.H., or any other party, that it is older whenever they produce the necessary data. Like the Malcolm Camorites, the Royal Orderites may talk in a pompous and self-satisfied manner about their pretended antiquity; but we believe it none the more upon that account; in fact there is a suspicious look about such conduct which is not in conformity with real honesty or the doctrine of the square.—PICTUS.

Mr. MURRAY has in the press a volume of essays, to be entitled *The Church and the Age*, under the editorship of the Rev. W. D. MacLagan and the Rev. Archibald Weir. In the list of writers appear the names of the Bishop of Gloucester, the Dean of Chichester, Sir Bartle Frere, Dr. Barry, Dr. Irons, Rev. Charles Pritchard, F.R.S., Professor Burrowa, and others. Among the subjects occur the following:—“The Progress and Direction of Modern Thought,” “Science and Faith,” “Liturgies and Ritual,” “The Place of the Laity in Church Government,” “The Church and Education.”

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ARBITRARY CONDUCT OF THOSE IN POWER.

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

Dear Sir and Brother,—I read the remarks of “*Justitia*” at p. 273, the remark that “it was not necessary to give any reason,” shows a spirit of arrogance altogether opposed to the Order. The brethren of the Isle of Wight ought to draw out a respectful petition to the Grand Master stating their position, &c., and get it signed by all the brethren of the province; a copy of this requisition should also be published in the Magazine. Let said requisition be presented to the Grand Master, and it will, it is to be hoped, render any further proceedings unnecessary. Possibly the M.W.G.M. is unaware of the facts of the case.

Yours fraternally,
PICTUS.

J. A. H.

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

Dear Sir and Brother,—I have read with interest most of J.A.H.’s articles in your valuable Magazine, and had not a little faith in the general accuracy of his statements. But, upon reading his assertion at the foot of page 249, confidence is now considerably shaken. He says,—“In Scotland a *profane* is ordinarily put through the three degrees, and turned into a full-fledged Master Mason in one evening!” Although I have been a Mason for several years, regularly attended lodge meetings, occupied successively the J.W. and S.W. chairs, and now that of K.S., I never yet witnessed (except in cases of emergency) any candidate put through more than *two* degrees, but usually *one degree* on one evening; and, although I have visited several Scotch lodges, I never saw what J.A.H. designates “the ordinary plan” worked; but I have heard of Englishmen sometimes getting their eyes opened and occasionally seeing double after crossing the Tweed. There are other things, such as swearing a *profane*, to exclude from the Order lame men, &c.; but, as I have not yet visited the Glasgow St. Clair, I cannot dispute it at present.

Yours fraternally,
R. W. M.

BRO. HUGHAN AND FREEMASONRY.

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

Dear Sir and Brother,—I suppose we must expect to be misunderstood sometimes, and of late my remarks have been, very much so, by several brethren. From my premises have been deduced statements alike unwarrantable and unhistorical. My writings are before the Fraternity, and have been more or less for some seven years, none of which favour the absurd notion that there was no speculative Masonry before 1717, but, on the contrary, they have often specially alluded to the fact of gentlemen having been initiated, and held office in operative Masonic lodges some centuries ago.

I have contended that the *present system* of speculative Freemasonry, consisting of a Grand Master, Grand Officers, and Provincial and Grand Lodges, had its origin in the second decade of the last century, that it arose out of the mediæval and early operative guilds or fraternities when the latter were languishing after a long existence of many centuries; that these in turn were but a copy of still earlier secret organizations; and thus I have maintained the belief clearly expressed by "A Masonic Student," that no one can really and carefully study the history of our Order without being forcibly struck with its entire operative basis, and without recognizing its perpetual dependence upon and connexion with the "guilds" and "assemblies of earlier generations." (*Freemasons' Magazine*, April 3, 1869.)

I have certainly endeavoured to draw attention to several differences between Masonry *before* and *since* the Revival, as witnessed in the alterations of the "Constitutions" anterior and posterior to A.D. 1723. One has only to examine the rare constitutions of A.D. 1722, possessed by the well-known Masonic publisher, Bro. Spencer, which are operative, with the *speculative* of one year later date, to be aware of the changes then made. Long before the Grand Lodge of England was established (the first Grand Lodge in the world) Masonry was practised as a secret society, and on a different basis to any other trade incorporations or guilds.

The "Constitutions" from the 15th century to the 17th abundantly confirm this fact, and allude to the non-operative element being accepted by the Fraternity.

Even after the Revival many lodges did not cease their operative character for years, while others changed at once, and sank their operative in the predominant speculative tendencies of the Revivalists. The Grand Lodge of England was, as we all know, the offspring of four old lodges, which had been worked previously on a similar basis to that of the old lodges at York, Kilwinning, Edinburgh, and elsewhere. A marked difference is noticed in the records of these lodges soon after the Revival, and the "President" of York becomes the "Grand Master," the "meeting" is called the "Grand Lodge," and the other modern titles are gradually observed to the consequent eliminators of the operative terms. I most cordially agree with "A Masonic Student" that recent attempts to sever the "operative lodges from the revival of 1717 are most unwise, and entirely opposed to a mass of evidence, direct and indirect, which we are gradually accumulating on the subject."

From Bro. J.A.H.'s remarks one would naturally think I had been doing so; but, as he does not quote any remarks of mine that justify his linking my name with such an error, and I distinctly deny having said so, I hope not to have my cognomen associated with such a mistaken notion. What is more, I do not remember anyone who has done so of late in the Magazine. Bro. Lyon and myself have advocated the connexion of speculative with operative Masonry for a long time, and, what is more, have produced facts to confirm our opinions on Freemasonry. I reserve my opinions on holding offices in operative and speculative lodges before and since the Revival, until Bro. Lyon has made known the character of the

St. Mary's Chapel Records, of Edinburgh, on which he is now engaged, and until the History of Mother Kilwinning, Ayrshire, is published. With these two forthcoming works to guide us, and with such extracts from old lodges as Bros. Sanderson and Buchan are now so kindly affording us weekly in the *Freemasons' Magazine*, we shall surely have a good foundation to build upon. In my "Analysis of Ancient and Modern Freemasonry" will be found my general views on the history of the Craft, which is contained in the *Freemasons' Magazine* of October 12th, 1867, and many subsequent numbers.

Yours fraternally,

WILLIAM JAMES HUGHAN.

P.S.—I have used the terms "operative" and "speculative" to describe the ancient and modern systems of Masonry respectively, and sometimes call the former Masonry and the latter Freemasonry.

BRO. "J.A.H." ON BELGIUM.

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

Dear Sir and Brother,—The following remarks may perhaps be useful in connexion with Bro. J.A.H.'s Belgian "Chips," at page 267.

Up to 1830 Belgium formed one kingdom with Holland; the Dutch, however, not content with ruling Belgium, attempted to *Hollandize* it, and the result was revolt. When the spirit of revolution was abroad, at any rate in France, it was easy to kindle a fire in Brussels. But the way in which the change was actually effected was singular and significant. It was by an alliance between the Jesuits and the Free-thinkers. Neither of these could have done the work alone. So they coalesced, and the marks of the coalition appeared subsequently in the constitution. A free press and freedom of worship were decreed on the one side; and to the Church, on the other, was committed the education of the people. No doubt the Church expected to be the gainer by this, but she may possibly have been disappointed.

There are two tides running with great force through Belgium—Romanism and Infidelity. In the rural districts, and among the Flemish-speaking people, Popery is supreme, and at the elections there the priests are accustomed to drive the householders like a flock of sheep to the poll. But in the towns, and where French is spoken, Free-thinking prevails; and from the fact that the ministry is liberal, it is presumed that for the present Popery has not the best of it. It is not, therefore, because Belgium is a "Catholic country" that she is "thoroughly free," as J.A.H. says; but (if she be so) *in spite of it*, and because of *other influences*.

Yours fraternally,

MORE LIGHT.

THE *Athenaeum* says:—There is being privately circulated the prospectus of another forthcoming weekly periodical for Freemasons. Among the matter promised is "The true History of Freemasonry, tracing its Foundation to the Shepherd Kings." Considering that other Masonic inquirers can barely grope their way among the guilds of the Middle Ages—and that, as to the Shepherd Kings, Dr. Beke and other correspondents are seeking through our columns to find out who they were—the attempt is ambitious. It is only lately a worthy brother connected Freemasonry with the Cuneiform inscriptions; but as the said inscriptions obstinately refused to be read by him, and nobody who could read them would give the interpretation wished, this discovery has collapsed. In the last century, Joseph Balsamo, as Count Cagliostro, found no difficulty in persuading the ignorant among the Freemasons in France that he possessed Egyptian records of Freemasonry: and this before the hieroglyphics had been interpreted! It is an instructive comment on the vitality of imposters and dupes among the semi-educated that another Egyptian Freemasonry was started in France in this century, and is not yet extinct.

THE MASONIC MIRROR.

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

MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appear to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

Your votes and interest are earnestly solicited on behalf of Henry Charles Bush, an orphan, aged eleven years. The candidate is the son of our late Bro. Henry Stibbs Bush, C.E., who held the appointment of chief engineer to the Cornwall and West Cornwall Railway Companies up to the 24th January, 1869; when he was cut off in the prime of life, after a very painful illness of six days duration; leaving to fight the battles of this world five little orphans, the eldest of whom is only fourteen years. The children, three girls, aged fourteen, thirteen, and seven; and two boys, eleven and nine years respectively are left without adequate means of support or education, and without relatives capable of rendering assistance. The case is strongly recommended by Bro. the Right Hon. Lord Eliot, M.P., P.S.G.W. of E., and P.M. of Eliot Lodge (No. 1,163); Bro. Sir Daniel Gooch, Bart., M.P., P.S.G.B., and D. Prov. G.M. Wilts, Warwick-road, Maid-hill West; and several other influential brethren. Proxies will be thankfully received by Bros. H. Bridges, Bridgewater; G. O. Budd, Great Winchester-buildings; R. Sharpe, 17n, Great George-street, Westminster; and W. Wright, Lostwithiel, Cornwall.

Votes are earnestly solicited for the boy Cottrell, whose father for twenty-four years was a member of the Royal York Lodge, Brighton. They will be thankfully received by Messrs. C. Wren, Duke-street; Challen, King's-road; Saunders, North-street; and W. Curtis, *Gazette* Office, Brighton. This is the sixth application, and the case is a distressing one.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION, 1869.—Your votes and interest are solicited on behalf of Amelia Charlotte Titus, aged 9½ years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge, No. 503, late 741, on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. This case is strongly recommended by the W.M., officers, and brethren of the Belvidere Lodge. Proxies will be thankfully received by Bro. Kite, W.M., or Bro. Pearson, Sec. 503, Maidstone. This is the second application.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, K.T., G.C.B., M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

ROYAL MASONIC INSTITUTION FOR THE DAUGHTERS OF FREEMASONS.—We beg particularly to draw the attention of the brethren to the ease of Jane Pertwee Pattison, No. 19 on the list of candidates for the approaching election for the Girls' School. This is a really a most deserving ease, for independently of the indigent state of the widow, who has four children dependent entirely on friends, the deceased father for years occupied a responsible position in a bank at Colchester, was a subscribing member for thirty-three years up to the time of his decease, and was several times W.M. of the Lodge No. 51; was P.Z. of the chapter attached to it, and respectively filled the offices of Prov. S.G.W., Prov. G. Treas., and Prov. G. Sec., and was at all times a worthy member of the Craft. Therefore it is to be hoped that the brethren will do all they can to help the widow in her hour of affliction.

BRO. DR. B. W. RICHARDSON, whose eminence as a chemist and philosopher, and the discoverer of numerous processes and treatments so useful to the human species, is a P.M. of the St. Andrew's Lodge (No. 231). Bro. Richardson is a F.R.S., and obtained the Astley Cooper prize in 1856, for his scientific essay. It is upon such men as him, Bro. Hyde Clarke, and many others that might be named, amongst the contributors to the *FREEMASON'S MAGAZINE*, of the same calibre and scientific attainments, that Grand Lodge distinction should be conferred. Surely, as the days of pothouse Masonry have, to a great extent, passed away, so, it is to be hoped, advancement in the Order will cease to be conferred upon mere tuffhunters, toadies, and the hangers-on to the skirts of the M.W.G.M. and his *alter ego*.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREEMASONS.—A meeting of the Committee of Management will take place on Wednesday, the 13th inst., at the Freemasons' Hall, at 3 p.m., punctually, to consider the notice of motion by Bro. John Udall, to increase the Secretary's salary, deferred from the meeting in August last, and on general business.

A P.M. WRITES to the Editor inquiring what the "Charity Jewel" is, and what are the qualifications for wearing it? We cannot do better, in answer to the second part of the question, than quote a foot-note by Bro. W. Farnfield, P. Assist. G. Sec., appended to the circular just issued by him in the capacity of Secretary of the Royal Masonic Benevolent Institution for Aged Freemasons and widows of Freemasons:—"In accordance with a recent communication made by the M.W.G. Master, any brother serving the office of Steward to *this Institution*, and giving a donation of not less than Ten Pounds is entitled to wear the Charity Jewel provided he has served the office of Steward to either of the two Masonic Schools, and duly qualified as a Life Governor." And, in reply to the first question: The jewels are silver gilt, about 1½ in. diameter, enclosed between two convex glasses, and surrounded with a gold band bearing an inscription with the name of the Steward who is authorized to wear it; on the one side are three emblematic figures; above the central figure, "Charity," is the sacred triangle, with rays, and beneath "MDCCXXX." On the reverse is the inscription, "Honorable Testimonial of Masonic Charity and Benevolence, instituted by H.R.H. Augustus Frederick, Duke of Sussex, M.W. Grand Master." The ribbon by which it is suspended is vertically striped with three of blue and two stripes of white. The wearer is permitted to mount bars or clasps having the date of Stewardship and the name of the Institution enameled thereon.

EASTERN STAR LODGE OF INSTRUCTION (No. 95).—This lodge meets every Monday at the Royal Hotel, Mile-end-road, corner of Burdett-road, at 7:30 p.m. Bro. E. Gottheil, P.M., Preceptor.

We have much pleasure in mentioning that, in answer to a very influential and numerously-signed requisition, the Earl of Dalhousie, G.M. of Scotland, has cordially agreed to allow himself to be again nominated as G.M. of Scotland. His Lordship's reply contains some valuable remarks as to the principles which should regulate the Craft in the election of Grand Masters; and we trust these remarks will be published for the members of Grand Lodge of England and generally for the information of the members of the Craft.

METROPOLITAN.

ROBERT BURNS' LODGE (No. 25).—This old and highly-reputed lodge held a meeting on the 4th inst., at the Freemasons' Hall, Great Queen-street, under the presidency of Bro. H. Dicketts. The lodge was summoned for 5 o'clock, and met punctually, Bro. H. Dicketts, the W.M., being supported by Bros. Long, S.W.; Adams, J.W.; and the rest of the officers, there being a good attendance of the members, amongst whom were Bros. J. W. Lyon, Sec.; Thomas Arnold; T. Wenyham, T. A. G. Power; W. Watson, P.M.; J. Dyte, P.M.; J. Hartley, P.M.; Blay, P.M., and some 20 others. There were also three visitors: Bros. Allender, W.M. 145; P. Thompson, 453; and Walter Hubbard. The lodge was then opened, the minutes were read, approved, and signed as correct. The lodge was then opened in the second degree, when the usual examination was undergone by Bro. Froggatt, and, on his retiring, the lodge was opened in the third degree, and thereupon Bro. Froggatt was re-admitted and raised to the degree of Master Mason in a very correct and impressive manner by the W.M. The lodge was then resumed to the first degree, when Bro. Sayward was admitted and examined, and on his retiring the lodge was opened in the second degree, and on his being re-admitted, he was passed to the degree of Fellow Craft. The lodge was then resumed to the first degree, and a notice of motion that the lodge do in future meet in the "De Grey and Ripon Room," was then put and carried; other business was then transacted, and the lodge was closed in peace and harmony, and the brethren adjourned to banquet shortly after 7 o'clock.

PROSPERITY LODGE (No. 65).—This lodge resumed its meetings on the 23rd ult., at the Guildhall Tavern, Gresham-street. The W.M. Bro. J. L. Mather, having opened the lodge in form, the minutes of the former lodge were read and confirmed. A ballot was then taken for the admission of Mr. Leighton Henry Hall, proposed by Bro. Bowyer, and seconded by Bro. Cook, S.W., and on its being unanimously in his favour, he was duly initiated. Bro. J. G. Daniels and Bro. Jenkins having answered the usual questions in a satisfactory manner, were passed to the second degree, and Bros. Bowen and Hunter were raised to the sublime degree of M.M. The various ceremonies were admirably and perfectly rendered by the W.M. Bro. Goddard, P.M., having tendered his resignation (on account of ill health), the W.M. invested Bro. Goodwin, P.M., with the collar of I.P.M. The W.M. called the attention of the brethren to a very deserving case, and hoped they would use their influence at the forthcoming election for the girls' school on behalf of the daughter of the late Bro. Tyler, P.M. The lodge was then closed, and the brethren sat down to a very *recherche* banquet, provided in Bro. Crawford's best style. On the removal of the cloth, the usual toasts were given. Bro. Goodwin, I.P.M., then rose to propose the health of the W.M., and in the course of a very excellent speech, complimented him on his perfect working, and alluded to the excellent manner he had conducted the duties of the chair. The W.M. briefly returned thanks, and he said his great pleasure in attaining that proud position was to render himself perfect, and to see to the welfare and prosperity of the lodge. Bros. E. C. Mather, Bellesby, and Cook severally returned thanks for the officers. The visitors were Bros. Sequerra, Jenkins, &c. Some very excellent singing by Bro. Sandham, and several other brethren terminated a very pleasant evening.

ST. LUKE'S LODGE (No. 144).—The first meeting of this excellent lodge was held on Monday evening last at Bro. Golding's, the Pier Hotel, Chelsea, and was most numerously attended. Bro. John W. Dawson, W.M., presiding, supported by his officers. Amongst the brethren present were Bros. Kirke, Berry, Waite, J. Maples, Burch, Todd, and Warland, P.M.'s; Bros. Golding, Buer, Pullen, Morton Edwards, H. H. Kirke, Patient, Walbaucke, Cadwell, Roberts, &c. The visitors were—Bros. Joshua Nunn, G.S.B.; P. Laird, P.M. 13; J. Wright, 22; W. Travers, P.M. 63; Thomas Twyford, 98; W. Carter, P.M. 141; Hart, 145; David Saunders, 172; T. Mortlock, 186; J. E. Wyttie, 186; James Cook, P.M. 507; Ashton Godwin, 558 (S. Middlesex); G. S. Symonds, 1,017; E. Hickey, 534; W. Winn, 1,158; and Charles E. Thompson, J.W. 1,158. The lodge having been opened in due form, and with solemn prayer, the minutes of the former meeting were read and confirmed. The ballot was then taken, which, proving unanimously in favour of their admission, Messrs. W. Hyde, Carr Roberts, M.D., and E. Wiits, were regularly initiated into the mysteries and privileges of Masonry by the W.M., who performed the ceremony with very fair accuracy. The gentlemen, as they afterwards declared, being very much impressed with the solemnity of the occasion. The next business was the installation of a W.M. for the ensuing year, and the choice of the brethren having unanimously fallen upon the S.W., Bro. David Pullen, he was presented to receive from the hands of the W.M. the degree of a W.M. elect. He having signified his assent in the usual manner to the conditions as laid down in the Book of Constitutions, a Board of Installed Masters was formed and the ceremony, together with the subsequent beautiful addresses, was rendered in a perfect manner by Bro. Dawson, who was much applauded at the close. The newly-installed W.M. then proceeded to appoint and invest his officers as follows:—Bros. Wallbaucke, S.W.; Cadwell, J.W.; W. Burchall, Treas.; John Todd, P.M., Sec.; Kirke, sen., Dir. of Cers.; Patient, J.D.; H. Kirke, I.G.; Morton Edwards, Wine Steward; Longstaff, Tyler. The office of S.D., intended for Bro. Mann, was left open on account of his absence in Ireland. The W.M. then performed a very agreeable duty, and he said it was as well to state that the lodge had an intimation a short time back from P.M. Waite that he was leaving London to go into the country to reside there permanently. He was the father of the lodge, having been connected with it for thirty-three years, and they felt they could not part with him in that cool manner which other societies sometimes did with their old friends, but had resolved to do something in the shape of giving him some little memento of the respect and fraternal regard they held him in. At a meeting of the members of the lodge it was resolved to present him with the handsome testimonial exhibited that evening, consisting of an engrossing in vellum, which he might hang up in his parlour where it might be observed by his family and friends, who would see by that how much he was esteemed and respected amongst those with whom he had been associated so long. He could have wished that the duty had devolved upon some one else more able to do justice to it than he was. If he should neglect to say anything which the subject deserved they knew Bro. Waite too well to let that militate in any way against the honour they all desired to confer upon him. Addressing Bro. Waite, he said he was deputed by the lodge, St. Luke's, No. 144, to present to him a little souvenir of the great respect and esteem in which he was held by all the members of the lodge during his service, not only as treasurer of the lodge, but for his general amiable and kind conduct, and willingness at all times to oblige. He was not only a valuable member of the lodge, but also of the Lodge of Instruction attached to it, where he was an able instructor. He never heard his name mentioned but with the greatest possible respect and friendship. He would please accept it, not for its intrinsic value, for if they were to give him some of equivalent value he would receive something very valuable indeed. Bro. Waite returned thanks in a few brief but appropriate remarks. The W.M. said he had another equally pleasing duty to perform, and that was to present Bro. Dawson, the retiring Master, with a handsome P.M.'s jewel, and expressed a hope that he might long live to wear it and be amongst them. He thanked him cordially for what Masonic knowledge he had taught him (the W.M.), and assured him that the brethren were well satisfied with the manner in which he had performed his duties during the past year. Whenever he should look upon that jewel, he hoped he would think of the brethren of the St. Luke's Lodge. Bro. Dawson, I.P.M., thanked the lodge most heartily for the honour conferred upon him, and said he should always endeavour

to do his duty to the best of his poor ability. Some other lodge business having been disposed of, the brethren sat down to an excellent repast, which, with the wines, was of first-class quality, and gave universal satisfaction. The usual toasts were given and responded to, and the brethren separated at not a very early hour.

LODGE OF TEMPERANCE-IN-THE-EAST (No. 998).—A meeting of this lodge took place at the Assembly Rooms, Newby-place, Poplar, on the 29th ult.; Bro. James Thomas Cannon, in the chair of K.S. The minutes of the previous meeting having been read and confirmed, Bros. Collier, Fawcis, and Sanders, candidates for promotion, were examined as to proficiency. The result proving satisfactory, they were entrusted and retired. The lodge then opened in the first degree. These brethren, after due presentation, were passed to the second degree. The lodge was closed down to the second degree, when a successful ballot took place for the two candidates for initiation—Mr. Frederick William Mackay and Mr. William Warren, on the staff of the *Northampton Mercury*. Both these gentlemen were accordingly admitted to the mysteries and privileges of ancient Freemasonry. "Hearty good wishes" being the general response to the usual questions for the good of the Craft, Bro. Smith, P.M., stated that the petitioner for whom he had pleaded on the previous Wednesday at the Board of Benevolence, was relieved with the sum of £15. Notice of motion was given by Bro. Marfleet, S.W., and advocated by Bro. Deveson, P.M., Treas., that the sum of five guineas be presented to the Royal Masonic Benevolent Fund at its next anniversary festival. Other matters having been disposed of, the lodge was closed in due form, and the meeting adjourned until the last Wednesday in October.

SOUTHERN STAR LODGE, No. 1,158.—This lodge held its regular meeting on the 28th ult., at Bro. Allatt's, the Montpelier Tavern, Walworth. Bro. R. E. Clarke, the W.M., was in the chair, the duties of which throughout the whole of the evening, except for a short period, during which it was occupied by Bro. H. Thompson, founder, first W.M., and treasurer of the lodge, he discharged in the same zealous, able, and urbane manner which has gained for him the golden opinions on the previous occasions the lodge has met under his mastership. The W.M. was well supported by his officers, few of whom were absent, and there was a very full attendance of the members of the lodge, which, having been opened and the minutes of the previous regular and emergency meetings having been read, discussed, and confirmed, then proceeded to ballot for a number of candidates for the mysteries of Masonry. The ballot proving favourable and the candidates being present, Messrs. Norden, Dean, Sears, and Quincey received the benefit of initiation, and Bro. W. Hunt was afterwards passed to the second degree. The lodge having been opened in the third degree, Bro. P.M. Thompson assumed the chair, and most impressively raised Bro. Captain Fowler to the sublime degree. The lodge having been closed, about fifty brethren sat down to a magnificent banquet, admirably served, the evening's enjoyment being greatly enhanced by the vocalisation of Bro. Decring, J.W. 619, who was one of the numerous visitors, and Bro. Walter, who was only admitted to Masonry at the previous lodge meeting. Bro. Chas. Sloman, who is an hon. member of the lodge, did good suit and service during the ceremonies and also at the banquet table.

INSTRUCTION.

DOMATIC LODGE OF INSTRUCTION, No. 177.—A numerous meeting of the members of this lodge was held on Tuesday evening last at the Palmerston Arms Tavern, Palmerston-street, Grosvenor-park, the occasion being for the performance of two important ceremonies, viz., consecration of a new lodge, and installation of the W.M. Bro. Little, P.M. of the Ross of Denmark and several other lodges, occupied the chair; Bro. Shaughnessy, S.W., and Bro. McCree, J.W., some of the most distinguished working members of the craft, among whom were Bros. Pulsford, P.M., 1,158; Morris, P.M., Vitruvian; Robards, S.W., United Strength; Stevens, P.M., Panmure, &c. Bro. Little, in a most impressive and admirable manner, performed the ceremony of consecration, and gave the invocation in a style that gave the highest delight to many veterans in the craft who were present, all admitting that beautiful rite had never been more effectively rendered. At the conclusion of it he resigned the chair to Bro. Thompson, P.M., 177 and 1,158, and hon. sec. of the lodge, who was appointed to work the ceremony of installation. This he did in his usual careful manner, although

perhaps not so effectively as he has done it on former occasions, as he was suffering from the effects of a recent indisposition. He installed Bro. Stevens into the chair of K.S., and the new W.M. invested his officers, with appropriate observations to each. Bro. Thompson then delivered the usual addresses, and the ceremony of installation was brought to a close. The fourth section of the lecture was then worked. Bro. Thompson proposed the thanks of the lodge to Bro. Little for the readiness he had displayed to work the ceremony of consecration, and for the very able and painstaking manner in which he had performed it, which was carried almost by acclamation. Bro. Little made a very warm reply. On the motion of Bro. Pulsford, a similar compliment was passed to Bro. Thompson for the way in which he had worked the ceremony of installation. It was then agreed that the fifteen sections should be worked in this lodge on Tuesday, the 26th of October, on which occasion Bro. Pulsford, P.M. of the Southern Star Lodge, will take the chair. The lodge was then closed after spending a truly intellectual evening in Freemasonry.

CONFIDENCE LODGE OF INSTRUCTION.—A numerous meeting of the members of this lodge met in their new home, on the 6th inst., at Bro. J. Foster, Railway Tavern, Fenchurch-street. The ceremonies of consecration and installation were worked by Bro. J. Brett, Assist. G. Purst., in his usual correct and pleasing manner, and it was listened to with profound attention. Bro. Sharp was installed W.M., Latriel, S.W., Ashby, J.W., Gotthiel, Sec. We also noticed present: Bros. Baker, Armstrong, C. Hosgood and R. Jones. We have much pleasure in congratulating the brethren of this lodge in selecting our trustworthy Bro. J. Foster's hotel; as his wish is to form friendships founded on the solid basis of a rational and laudable spirit, using the indissolubility of pure and disinterested regard, to unite the kindest hearts, and the best of minds in the unerring centre of that charity which perfects the character of man. To those young Masons we can augur for them a rapid advancement in knowledge, if they will place themselves under the able tuition of the preceptor of this Lodge of Instruction. They will there learn to avoid the follies and vices of youth in Masonry, as the wary mariner did the rocks of Scylla and Charybdis of old, and thus become a more harmonious element in the structure of human society. The meetings of this lodge will be held every Wednesday evening, at 7 o'clock.

PROVINCIAL.

DURHAM.

CHESTER-LE-STREET.—*Earl of Durham Lodge* (No. 1,274).—On Wednesday evening, the 28th ult., the first lodge since the consecration was held at the Lambton Arms Hotel. The lodge was opened shortly after seven o'clock by the W.M., Bro. W. Brignall, jun., assisted by Bro. S. R. Linton, S.W.; T. Robson, J.W.; W. Brignall, sen., P.M. 124, Treas.; T. W. Hearon, as Sec.; J. Gray, S.D.; R. Cooke, J.D.; W. Coxon, I.G.; J. Burnip, Tyler. Amongst the visitors present was Bro. W. C. Blackett, 124. The circular summoning the lodge having been read, code of by-laws was adopted, and ordered to be transmitted to the R.W. Prov. G.M. for his approval. The ballot was then taken for Mr. Thomas Hunter Murray and Mr. Joseph Arthur Jackson, both of whom were declared to be duly elected. These gentlemen being in attendance, were separately introduced and regularly admitted into the E.A. degree. Several propositions for joining members and initiations having been made, the lodge was duly closed until Wednesday, the 14th inst. We are glad to learn that the visiting brethren expressed themselves as being highly satisfied with the working of the various officers.

LEICESTERSHIRE AND RUTLAND.

PROVINCIAL GRAND LODGE.

Thursday, the 30th ultimo, will long be a memorable day in the annals of Freemasonry in Leicestershire—a new province having been added to the rule of its estimable Provincial Grand Master, the Earl Howe, by the M.W. the Grand Master. On that day the annual meeting of the Prov. Grand Lodge was held at the Agricultural Hall, Oakham, when the county of Rutland, which has not hitherto possessed any Masonic lodge, became, *de facto*, united to the province of Leicestershire by the consecration of the Vale of Catmose Lodge, No. 1,265, and

the installation of its first W.M., George Browne, Esq., of Cottesmore Hall.

The attendance, as might be expected on so interesting an occasion, was unusually large, and the Prov. G. Lodge was honoured by the visit of a deputation of members of the Province of Northampton and Herts, headed by the D. Prov. G.M., Bro. S. Inns, and the Prov. G.S.W., Bro. Orford.

In the absence of the Earl Howe, owing to his infirm state of health, the D. Prov. G.M., Bro. Kelly, discharged the duties of the day as acting Prov. G.M.

Among the brethren of the Prov. G. Lodge present were—Bros. F. Goodyer, P. Prov. S.G.W., acting as D. Prov. G.M.; the Revs. Dr. Pyemont, Prov. G.S.W., W. K. Robinson, *B.A.*, and John Spittal, *M.A.*, Prov. G. Chaps., and W. Langley, *M.A.*, P. Prov. G. Chap. and W.M. 1,130; S. Davis, P.M. 50, Prov. G.J.W.; C. Stretton, P. Prov. G. Reg. (as Prov. G. Sec.); A. M. Duff, P.M. 523, Prov. G. S.D.; Henry Douglas, S.W. 1,130, and Thomas Thorpe, S.D. 279, Prov. G. Dirs. of Cers.; W. Adcock, Sec. 1,130, Prov. G.S.B.; Charles Johnson, P.M. 491, Prov. G. Org., and T. H. Buzzard, S.W. 522, Thomas Markham, J.W. 1,265, and John Hunt, *M.R.C.S.*, 523, Prov. Grand Stewards.

Among the members of private lodges in the province were—Bros. Toller, W.M.; Rev. Dr. Haycroft, S.D.; S. S. Partridge, J.D.; M. H. Lewin, I.G.; M. Hack, &c., of the John o' Gaunt Lodge, Leicester; E. J. Crow, Sec. & Org.; John Hart, I.G.; L. L. Atwood, R. W. Widdowson, J. Wright, Smith, and others from St. John's Lodge; J. J. Fast, J.W.; S. Weaver, Sec.; J. E. Bright, S.D.; J. Selby, F. S. Petty, W. Rew, W. A. Leadbetter, W. Hardy, J. Snodin, J. E. W. Clarke, and W. Maim, of the Rutland Lodge, No. 1,130, Melton; whilst of the new lodge the following members were present:—Bros. George Brown, W.M. designate; G. M. Ashforth, *M.D.*, S.W. Thomas Markham, J.W.; W. Berridge, J. M. Kew, J. E. Bennett, W. E. Crowson, Capt. Bailey, and A. Brown, P.M. (father of the W.M.) The Chaplain of the new lodge, the Rev. Bro. Fred. Orme, rector of Lyndon, P. Prov. G.S.W., Herts, was prevented being present owing to a family bereavement.

Among the visiting brethren were—Bros. S. Inns (Towcester), D. Prov. G.M.; E. J. Orford, P.M. 466, Prov. S.G.W.; J. M. Heward, W.M.; H. Wright, J. B. Corby, W. R. Dalton, M. Ward, W. Oldham, H. Duncombe, W. Brown, T. Hassan, A. Coulson, G. Catmell, H. Michelson, and H. Whinecup (all of Lodge No. 466, Stamford), from the province of Northampton and Hunts; Frederick Binckes, P.G.S. and Sec. to the Royal Masonic Institution for Boys; Rev. F. Hawley, Pelham Lodge, Newark; C. W. Ovitt, S.W. 831; W. Crowson, 142; and others.

A letter was read from the R.W. Prov. G. Master, Bro. Earl Howe, expressing his deep sorrow that the state of his health, which confined him to his room, forbade his having the pleasure of meeting his brethren on the occasion; his trust that all would go off satisfactorily, and that his absence would injure no one but himself. He further expressed his anxious desire that arrangements should be made as early as practicable for his retirement from office.

Letters of apology for absence were also read from Bro. the Duke of Manchester, Prov. G.M. Northampton and Hunts, Bros. the Earl of Shrewsbury, Earl Ferrers, S.W. of the Ferrers and Ivanhoe Lodge, Ashby-de-la-Zouch; Rev. F. Orme; Hervey, G. Sec.; J. Symonds, P.G.D.; and other brethren. Several present and past Prov. G. Officers were unable to be in their places, either owing to family bereavements, illness, or absence from the county.

A letter was also read from the Rt. Hon. the Lord Bishop of Peterborough, "regretting very much that his numerous engagements already made must prevent his compliance with the request of the Provincial Grand Lodge of Leicester," that he would preach the sermon on the occasion.

The preliminary business having been completed, the ceremonies of consecration and installation were most effectively and impressively carried out according to a printed programme supplied to every brother on entering the lodge.

The oration, which was delivered by the Junior Prov. G. Chap. Bro. the Rev. John Spittal, *M.A.*, vicar of St. Andrew's, Leicester, P.M. 523, and P. Prov. S.G.W., was an appropriate and eloquent disquisition on the leading principles of the Order, and a *résumé* of the progress and extension of the Order in the province under the fostering care of the Prov. G. Master and his Deputy, and which was greatly applauded by the brethren. During the ceremony the various musical chants and hymns, ably conducted by Bros. Johnston and Crow, and joined in by

seventy or eighty voices, coupled with the mystic rites of the Order, had a highly impressive effect, far exceeding any similar ceremony in this province. The Lodge having been declared duly constituted, the acting Prov. G.M. proceeded to install Bro. G. Brown into the chair of the Vale of Catmos Lodge (No. 1,265), who having been duly saluted invested his Wardens, and received propositions of new candidates or joining members, &c., after which the Craft lodge was duly closed.

The acting Prov. G. Master then appointed and invested the following brethren as the officers of the Provincial Grand Lodge for the ensuing year:—Bros. W. Langley, P. Prov. G. Chap., W.M. 1,130, Prov. S.G.W.; G. Brown, W.M. 1,265, Prov. J.G.W.; Rev. John Spittal, P.M. 523, P. Prov. S.G.W., and F. Orme, P.M. 1,265, Prov. G. Chaps.; W. Beaumont Smith, P.M. 523, P. Prov. J.G.W. (elected), Prov. G. Treas.; G. Toller, jun., W.M. 523, Prov. G. Reg.; C. Morris, P.M. 279, and P. Prov. S.G.W., Prov. G. Sec.; Right Hon. Earl Ferrers, S.W. 779, Prov. S.G.D.; W. E. S. Stanley, S.W. 279, Prov. J.G.D.; J. J. Fash, J.W. 1,130, Prov. G. Supt. of Works; H. Douglas, S.W. 1,130, Prov. G. Dir. of Cers.; J. Hunt, 523, Prov. G. Assist. Dir. of Cers.; G. M. Ashforth, *M.D.*, S.W. 1,265, Prov. G. Sword Bearer; E. J. Crow (Fellow of the College of Organists) Prov. G. Org.; T. H. Buzzard, S.W. 523, Prov. G. Purst.; and Bros. J. Hart, I.G. 279; L. L. Atwood, 279; Rev. N. Haycroft, D.D., S.D. 523; J. H. Garnar, J.W. 779; J. E. Bright, S.D. 1,130; and Capt. J. Bailey, 1265, Prov. G. Stewards; Charles Bembridge, 276, Prov. G. Tyler.

At two o'clock the brethren went in procession to the beautiful parish church, numerous spectators lined the road, and the church was filled by a large and highly respectable congregation among whom were many ladies.

At the western entrance to the churchyard, the brethren were received by the clergy and churchwardens of the parish and conducted to the seats reserved for them. Prayers were said by the curates, the first lesson was read by the Rev. Bro. Spittal, *M.A.*, Vicar of St. Andrew's Leicester, and the second lesson by the Rev. Bro. Pyemont, *D.D.*, Vicar of Whitwick. The sermon was preached by the Senior Purst. G. Chapman, the Rev. W. Kay Robinson, *B.A.*, Master of the Grammar School, Wymondham and P.M. No. 1130. He took for his text the word of our Lord "When ye pray, say Our Father which art in Heaven." The chief line of argument in the Rev. brothers' able and learned discourse was that Freemasonry not claiming to be a system of religion, but rather one of morality, "veiled in allegory and illustrated by symbols," and men of various nationalities and religious creeds, the Jew, the Mohammedan, the Parsee, the Roman Catholic, the Greek, as well as Protestant Christians of various denominations being ranged under its banners, the prayers of the three degrees were so framed that men of all nationalities and creeds could unite together in offering up their prayers to the One Eternal Being, the "Great Architect of the Universe," and that, consequently, no direct reference could be made in them to the second person in the ever-blessing Trinity, and that in so doing, we were not acting contrary to the practice of the early christian church, in which prayers were offered up direct to the Father without the intervention of the Son, or in the name of the Saviour, (both modes being in use) thus proving that our prayers being addressed to the Father direct, did not justly lay the Order open to the charge of being anti-christian, as was sometimes urged against it by persons who were ignorant of its true principles, and which was a great mistake.

At the conclusion of the sermon a collection, amounting to about £15, was made in aid of the National Schools of the parish and of the Royal Masonic Institution for Boys.

The procession having returned to the Agricultural Hall, votes of thanks were passed to the preacher for his sermon, to the Rev. Bro. Spittal for his oration, and to the Vicar of Oakham for the use of his church.

The business was concluded by an address from the Acting Prov. G. Master, on the chief events of the day, and especially a discovery he had accidentally made of the very curious fact, that although there was no record of the county of Rutland ever having had a Masonic lodge, it had formerly had two Provincial Grand Masters, one of whom was a Portuguese Doctor of Philosophy, named Da Costa, who had previously been imprisoned in the dungeon of the Inquisition at Lisbon during three years, for the pretended crime of Freemasonry, and who had managed to escape to London, where he had this honorary dignity conferred upon him.

The Prov. G. Lodge was then closed in form, with solemn prayer.

The banquet, to which about 70 brethren sat down, and to which, as usual, a plentiful supply of venison, game, and dessert was contributed by the Prov. G. Master, took place at the Crown Hotel, at four o'clock.

The D. Prov. G.M., Bro. Kelly, who, of course, presided, was supported on the right by the acting D. Prov. G.M., Bro. Goodyer, the D. Prov. G.M. of Northamptonshire and Hunts; Bro. Binckes, P.G. Steward; the Rev. E. Hawley (vicar of Newarke); and on the left by the Revs. Dr. Pyemont, P. Prov. S.G.W., and Robinson, P. Prov. G. Chap.; the Prov. G.S.W. for Northampton and Hunts; Bros. Davis, P. Prov. J.G.W.; Capt. Bailey, and others. The vice-chairs were filled by the Prov. G. Wardens, the Rev. Bro. Langley, W.M. 1130, and Bro. Brown, W.M. 1265. Grace was said by the Rev. Bro. Robinson, and thanks returned by Bro. Dr. Pyemont.

"The Queen and the Craft," "Bro. H.R.H. the Prince of Wales, P.G.M., the Princess of Wales and the rest of the Royal Family," "The Right Rev. Bro. the Lord Bishop of the Diocese and the Ministers of Religion within the Province," "The Most Worshipful the Grand Master," "The R.W. the D.G. Master and the Officers of the Grand Lodge," having been duly honoured, Bro. Kelly rose to propose the toast of the evening, "The better health of the R.W. Prov. G. Master, Earl Howe." He expatiated on the warm attachment which Lord Howe had evinced for Masonry during his long connexion of nearly half a century with St. John's Lodge, Leicester, the great prosperity which had been the result of his rule over the province, there having been two lodges only in active work in the province thirteen years ago on his appointment, where now there were eight, and the crowning point, as it were, which was now put to that state of prosperity by the addition of the County of Rutland to this Provincial Grand Lodge, and which event shed a lustre on his contemplated retirement (which all must deeply regret) owing, as it was, to his advancing years and infirm state of health; and he also referred to Lord Howe's munificent charities (he had lately presented a third donation of £1,000 to one local charity), and his many private virtues, which ennobled him not less than his high rank and illustrious name.

The toast was received with the greatest enthusiasm and with musical honours.

Dr. Pyemont, in highly eulogistic terms, proposed "The health of the D. Prov. G. Master, Bro. Kelly, which also met with a very cordial reception from the brethren, and to which Bro. Kelly responded, thanking the brethren for the manner in which on this, as on all occasions, his name was received by them; and announced that he might be said to be now taking his farewell of the brethren in his official capacity, because, as they all knew, this, in all probability, would be the last annual meeting of the Grand Lodge of the province held under the authority of Lord Howe as Prov. G.M., and (as he had once or twice before told them) it was his intention—having now had the honour to hold the distinguished office of D. Prov. G. Master for some fourteen or fifteen years—to withdraw from it whenever Lord Howe retired, the noble earl having paid him the greatest compliment, when he asked permission to retire ten years ago, to request him to continue as his deputy so long as he might remain. This alone had induced him to hold the office for so long a period, and now, having actively laboured in Masonry in the province during thirty years—half that time as D. Prov. G. Master—he felt he had earned his retirement, leaving the work to younger hands.

The health of "The visiting brethren" was responded to by Bro. Inns, D. Prov. G. Master (Northampton and Hunts).

The toast of "The present and past Prov. G. Officers" was responded to by the Rev. W. Langley, the incoming, and the Rev. Dr. Pyemont, the outgoing Prov. S.G.W.

In proposing "The Masonic charities," the D. Prov. G. M. stated that when three years ago the eloquence of their worthy Bro. Binckes had induced him to accept the office of steward on behalf of this province for the festival of the Boys' School, by the kindness and liberality of the brethren he had been privileged to send in the largest list of any individual steward—upwards of £200—that the Rev. Bro. Langley, who had recently served the office, when the munificent sum of £12,000 was contributed by the fraternity, had increased the contributions of this province by about £80, and that Bro. Brown, the W.M. of the new lodge, had undertaken the office for the next festival, whilst their ever-energetic Bro. Langley would serve as a steward for the Girls' School.

Bro. Binckes, being called upon to respond, pleaded the cause of the charities with that eloquence for which he is so distinguished, but his remarks were necessarily somewhat curtailed by the near approach of the time for the departure of the 8.50 train for Leicester, by which the great majority of the brethren had to leave.

After their departure the list of toasts was concluded, and the brethren finally separated, able to congratulate themselves on the highly successful completion of a double event—the introduction for the first time of Freemasonry into the County of Rutland, and its union with the Province of Leicestershire. *Esto perpetua!*

MALTA.

ISOLA.—*Leinster Lodge* (No. 387, I.C.)—A meeting of this lodge was held at the Masonic Hall, on Tuesday, the 7th ult., the W.M., Bro. Stewart, presiding, when three candidates were initiated in a most efficient manner. At the request of the W.M., Bro. Gorham, P.M., delivered a lecture on the Masonic Charitable institutions, which was heartily responded to by the brethren. The lodge being then closed, a short time was devoted to refreshment and music, after which the brethren separated, having passed a pleasant and instructive evening.

VALETTA.—*Union Lodge* (No. 407, E.C.)—A meeting of this lodge was held at the Masonic Hall, Strada Forni, on the 17th ult., when Mr. Hargood was duly initiated into the mysteries of the Order, the ceremony being most impressively performed by Bro. Ravenbusch. A most complete explanation of the tracing board was given by Bro. Dogherty, P.M., S.W., and the charge was given by Bro. Gorham, P.M., who was present as a visitor. The lodge being closed, the brethren sat down to slight refreshment, when, after the usual loyal and Masonic toasts, "The Health of the newly-initiated Brother" was acknowledged by Bro. Hargood, who expressed his delight at becoming a Mason. The E.A. song was then given by Bro. Gorham, who also responded for the visiting brethren, and expressed a hope that, at the next meeting, he should be elected a joining member. Bro. Connell sang "The ould leather breeches," in his usual Hibernian style, and the Tyler's toast then closed a very cheerful evening.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER (No. 1,056).—A convocation of this flourishing chapter was held at the George Hotel, Aldermanbury, on the 4th inst., for the purpose of installing the principals and officers for the ensuing twelve months. The following officers were then installed:—Comps. G. H. Oliver, M.E.Z.; Clark, H.; Long, J.; C. Hosgood, I.P.Z.; Brett, Treas.; Pendlebury, S.E.; Gothiel, N.; Forsyth, P.S.; Harris, 1st Assist. S.; Neohmer, 2nd Assist. S. The following members were present, viz., Comps. Bright, Baker, Ashby, Forge, Smith, Taylor, Musto, Einhiens, and one visitor, our much respected Comp., J. Boyd. The splendid furniture manufactured by Bro. J. J. Coney, of 44, Cheapside, was the admiration of all the Comps. present. A jewel was voted to Comp. C. Hasgood, I.P.Z., every Comp. having subscribed thereto. Bro. J. Caney has intimated that he intends to furnish a jewel for the above-named Comp. of an entirely new design, consisting of diamonds and rubies suitably arranged. He will have the same on view by the 20th of this month. The chapter was closed in ancient form, and the brethren adjourned to an excellent repast served by the proprietor of this hotel. The meeting was one continued scene of rational enjoyment, heightened by the advancement of Royal Arch Masonry generally. The harmony of the evening was greatly promoted by Comps. Brett, Bright, and Ashby, and an evening spent in fraternal union was brought to a happy close.

THE Musical Standard says that Mr. Sullivan's "Prodigal Son," lately heard at Worcester, is to be performed shortly at the Crystal Palace.

MARK MASONRY.

EAST LANCASHIRE.

MANCHESTER.—*St. Andrew's*, (22 S.C.)—The quarterly meeting of this lodge was held on Thursday, the 30th ult., at the Bush Hotel. The lodge was opened at six o'clock by Bro. C. Fitzgerald Matier, R.W.M., assisted by the following brethren:—Bros. W. Wayne, S.W.; Whyatt, J.W.; Turner, M.O.; Hopkins, J.C.; John Parker, D.C.; Edwin Simpson, and about twenty other brethren, among whom we noticed Bro. Entwhistle, P.M. for St. John's Lodge, No. 2, S.C., Bolton. Owing to the fact that several craft lodges in Manchester and the neighbourhood held meetings on the same evening, only four out of the eighteen candidates on the circular presented themselves for advancement. The ceremony was rendered with the customary solemnity by the R.W.M., Bro. Matier, assisted by the officers, and the congratulatory charge was given by Bro. Entwhistle, P.M. According to the laws of the S.G.R.A. Chapter of Scotland, the election of R.W.M. must take place immediately after the autumnal equinox, and this having just passed, the brethren proceeded to elect a Master for the ensuing twelve months. It was proposed by Bro. E. Simpson, and seconded by Bro. W. Wayne, S.W., that Bro. C. Fitzgerald Matier should be re-elected to that position. This was carried by unanimous acclamation, and Bro. Matier returned thanks for the honour in suitable terms. He then requested the present office-bearers to occupy their positions for another year, which they unanimously agreed to do. The routine business being then disposed of, the lodge was closed with solemn prayer at eight o'clock, and the brethren proceeded to refreshment. After a sumptuous banquet, served by Bro. Harvey, of the Bush Hotel, the usual loyal and Masonic toasts were duly honoured by the brethren, as also "The health of Bro. Entwhistle and prosperity to St. John's Lodge of Bolton." After a very agreeable evening, enlivened by songs from Bros. Robberds, Whyatt, Bibby, and others, the brethren separated at 10.30 p.m. in peace and harmony. The following were among those present:—Bros. C. Fitzgerald Matier, Wm. Wayne, J. A. Whyatt, W. G. Turner, W. H. Hopkins, Edwin Simpson, John Parker, Wm. Parker, S. J. Phillipson, Wm. Abbey, E. Nathan, C. Henry, J. Swalwell, Dethick, Henry Turner, H. T. Robberds, Bibby, Gillman, Burns, Dodgson, &c. We believe there is a possibility of some sort of union between the conflicting jurisdictions in the Mark degree, and for our part we shall be only too pleased when the happy day shall arrive.

REVIEWS.

Notes on the Order of the Temple and St. John, and on the Jerusalem Encampment, Manchester. Collected by Bro. JOHN YARKER, jun., P.M.; P.M. Mark; P.Z.; P.E.C.; T.P.; R.; &c., &c. Manchester. 1869.

It is well known that Bro. Yarker has devoted much time and attention to the careful investigation of old Masonic and other records, and in looking into the constitutions of the different bodies—in what are known as the higher grades in Freemasonry; and he has brought together in the work before us a mass of very interesting matter relating to the chivalric Order of the Temple—the different *languages* thereof, and to the Knights of Malta, and the Grand Priors, Masters or Commanders in England who presided over the members of those Orders. Bro. Yarker has given a very interesting sketch of the connection which is supposed to exist between the Ancient and True Chivalric Order of the Temple and the present body of "Masonic Knights' Templar," together with a number of very interesting notes and extracts from certain Masonic Knight Templars' proceedings, which merit the most attentive perusal.

We propose to give, from time to time, extracts from Bro. Yarker's work, as opportunities offer. The following is from the first portion of the book:—

"The origin of the ceremonials of the early military fraternities is lost in the mist of antiquity; analogous rites may, however, be traced amongst the ancient

Teutonic, Celtic, Persian, and other allied races, but what is now known as Christian Knighthood, in its present form, is not of older date than the period when Christianity became the dominant religion.

"The term Knight is of Anglo-Saxon origin, and signified servant or soldier of the king; but the equivalent French term—Chevalier—is derived from *cheval*, equestrian accomplishments being more strictly insisted upon in France than in the land of the Angles. In Saxon times the ceremonials of Knighthood were in a great measure in the hands of the abbots and priests, and were therefore of an eminently religious character in England; but not so in France, where the rites still retained their old warlike character; regardless, however, of these differences in terms, usages, and ceremonials, the laws of chivalry strictly enjoined the virtues and courtesies of the order, which are at present thoroughly embodied in Ancient Free and Accepted Masonry, and required their strict observance amongst the Knights of all nations. It was common also for Knights to form brotherhoods-in-arms, in which they bound themselves by oath to share each others good or bad fortune in common.

"It is, however, more particularly to the Crusades, in which whole nations fastened to their cloaks the Red Cross of the Crucified one, that we are to look for the development of this our Order. These wars placed Godfrey de Bouillon upon the throne of Jerusalem. At this time was found to exist in the Holy City the small and pious hospital foundation, which subsequently gave birth to the noble Order of St. John. In the reign of Baldwin II., nine French Knights in 1118 formed a fraternity in arms for the safe escort of pilgrims, and in a few years became known as the Order of Knighthood of the Temple of Solomon, and poor fellow-soldiers of Jesus Christ. About the same period the hospital fraternity before referred to, having grown in favour as well as in riches, assumed the profession of arms, in addition to their former duties of providing for the sick and needy, and became known as the Order of Knights Hospitallers of St. John of Jerusalem, of Palestine, &c. The constitutions of the two orders were very similar; the names of their officers are found in our present Malta degree; but the Templars styled their rulers and houses Preceptors and Preceptories; the Knights of St. John Commanders and Commanderies. They were divided into two principal orders or classes, and a fixed ceremonial of reception was drawn up by their first Grand Masters, and nearly identical in both Orders; the ritual, however, being varied to suit the duties of the two classes. First, the brothers of noble descent, who had received knightly honours; second, the lower class of men-at-arms, who from want of the advantages of birth were ineligible for knighthood. Taking rank between these was also a class of priests, or chaplains, who conducted their religious ceremonies. But the Templars refused admission to any one who had not already received the honour of knighthood, whilst the Knights of St. John conferred the dignity upon the noble novitiate, and even allowed him to enter the lower class of serving brothers and men-at-arms, until such time as he was prepared to take upon himself the vows of knighthood. These two great Orders, for such they became, of the Temple and St. John, with some others, fought and bled side by side in the East, until in A.D. 1291 they were expelled by the Saracens, and took refuge in Cyprus. Soon after this, Raymond Lulli, the pioneer of the Rosicrucians, advocated the union of all orders of knighthood, but Jacques de Molay, the Grand Master of the Templars, refused his consent before Pope Clement V.; and at length the large estates of the Templars caught the rapacious eye of Philip le Bel, of France, and the no less infamous Clement V., and the doom of the Order of the Temple was fixed. These monarchs suborned witnesses, who brought the most unfounded and damnable accusations against the valiant

soldiers of the Cross, and at last the Order was perpetually dissolved by the Pope, and its estates conferred on the Knights of St. John of Jerusalem, Palestine, &c., who had conquered Rhodes in 1310. That venerable martyr, Jacques de Molay, the last Grand Master of the whole Order of the Temple, perished in the flames, March 11th, 1313. In England and Scotland their estates passed to the Knights of St. John between 1313-24, with whom many of the Templars, especially in the latter country, united themselves; others married and returned to lay occupations. The Order of the Temple was thus annihilated, but in Britain it seems to have been remembered in connection with its estates then appertaining to the Order of Knights Hospitallers of St. John, which thus came to represent St. John and the Temple. Under the name of the Order of Christ, however, the Priory of Portugal retained its property and constitution, and charged its Red Cross with a White one. But in 1552, the Crown fearing the power of the Knights, assumed the Grand Mastership, and in 1789 the Order was made to consist of six Grand Crosses, 450 Commanders, and an unlimited number of Noble Knights; even at the present day the dark cloak of its lower Militia is worn by all ranks in Portugal.

"The Order of the Temple and of St. John had established themselves in Britain as early as the commencement of the 12th century, though we know but little of their history in England, owing to the destruction of their records by Wat Tyler's mob; however, the Order of St. John maintained its position, strengthened by the forced union of the property of the two Orders, and in Scotland James IV. in 1488 confirmed by deed the property granted by his predecessors to the Knights of "St. John and the Temple" (*Sancto Hospitali de Jerusalem et fratribus eiusdem Militiae Salomonis*), and their acquisition of Malta in 1530 added an additional title to this illustrious and exalted Order. In England, however, their power was waning. Henry VIII. seized their estates in 1534, and Sir William Weston, the Lord Prior of England, died of grief at the destruction of his Order. We are informed that in 1500 Freemasonry in its operative state was under the patronage of these Knights, and that Henry VII. was the Patron and Protector of both associations, but not until after the reformation and suppression must we look for any close connection, and owing to the jealousy of the Ancient Accepted Masons, who burnt their few records in 1721, little can now be ascertained. Queen Mary attempted a restoration of the Order of St. John in 1557, but the accession of Queen Elizabeth caused a second suppression in 1559. An attempt was also made in 1561 to break up the General Assembly of Freemasons at York under Sir Thomas Sackville, a namesake, or relative, of the last Prioress of Clerkenwell. In Scotland the Order of St. John and the Temple had been continued by the election of David Seton as Grand Prior, and intriguers endeavoured to wrest Ireland from the British Crown and there establish the Order of St. John, and though in Scotland the Order continued itself as Templars, yet Seton retired to Germany in 1573, with a portion of his Scottish brethren, and died at Ratisbonne in 1591. On the accession of James I. in 1603, the English Masonic Lodges were frequented by men of letters and position, and the policy of attracting such initiates was followed by Charles I. and Charles II., both of whom patronised the Order. Laws were passed to bring all lodges of operative and speculative Masonry under the Grand Master, and those brothers of the Rosy Cross, Protestant Knights Templar, and others, meeting in the Masonic General Assemblies of York and London may have contributed considerably to the development of Johanite Masonry. Stirling claims to have founded a chapter of Templars on the death of David Seton, under the patronage of James VI., but it is more particular to 1686, under the sanction

of the Scottish Chivalric Order,* that our traditions point for the revival, revision, and recognition of their Order of the Holy Royal Arch and the Craft Noviciate as in character with their own lower Militia. This revival is a key to all the rituals of Knights Templar, or Knights of St. John, who adopt the Masonic degree, and ceremonially conveyed an allusion to the foundation of the Order in Palestine—1st. A pilgrimage to the head chapter at Jerusalem. 2nd. Application and reception as an armed novice, or esquire. 3rd. Reception as a Knight of St. John and for the defence of Temple and Sepulchre. On this was added Knight of the Tabernacle or Templar priest, a degree of 1686, and Knight Rosae-Crucis, which may have been adopted as a knightly version of the degree of Master Mason, thus completing a chivalric constitution similar to Craft Masonry and the augmented Arch degrees. Soon after the date already mentioned, the followers of the Stuart family established a system of high grade Masonry in France—and a Rose Croix warrant granted therefrom to certain London Knights in 1721 by James III.,† or the Pretender, is said to be in existence—but the Order of Templars was not included therein, and it is scarcely to be expected that our exiled Kings would venture to do this, as the French *Ordre du Temple* had been revived in 1705 by Philip of Orleans, at Versailles, the successor of the Duke de Duras, under a "Charter of transmission" from John Mark Larmerius, who had been appointed as his successor by Jacques de Molay ‡. In this order the *Superior Militia* was made to consist of the three grades of Companion, Commander, and Grand Cross, and comprised all consecrated Knights with their Esquires; and the *Inferior Militia*, the brethren admitted *propter artem*, and postulants for the honours of Chivalry. The candidate must be a gentleman of liberal education, and strict scrutiny takes place unless he be a Knight of Christ, a Teutonic Knight, or descendant of a Templar: for the rank of Novice Esquire, which precedes Knighthood, he must produce proofs of nobility in the fourth generation.

"In Scotland, John Graham, Viscount Dundee, was succeeded in the Grand Mastership of the Order of St. John and the Temple by the Earl of Mar, but the Order fell into abeyance, through the troubles of 1715, on the demission of the G.M.; but a small muster of ten Knights were assembled in September, 1745, under the Regency of the Duke of Athol at Holyrood House, when Prince Charles Edward was installed a Templar, elected Grand Master, and vowed he would restore the Temple higher than it was in the days of William the Lion; the terms in which this information is conveyed by the Duke of Perth, in a letter to Lord Ogilvie in the same year, shows the writer's acquaintance with the French revived order. Whilst at Derby, in December, 1745, Prince Charles Edward granted a warrant for the Longnor Lodge of Ancient Freemasons, as Grand Master, and many writers, amongst the rest the learned Bro. Van Lennep, deny any formal connection betwixt the Templars and Free-

* Dom Calmet records that Viscount Dundee was at this period Grand Master of the Order of Templars in Scotland, and states that he had received from the Titular Viscount the Grand Cross his brother wore, when he fell at Killiecrankie in 1689.

† The Rose Croix jewel is well-known—the standard of James III. in 1715 was on green silk with bull fringe; the device, a Pelican feeding her young. Motto—Tantum Valet Amor Regis et Patriæ.

‡ In this charter Larmerius says in 1324: "I place under ban the Scottish Templars for revolting from the Order, and together with their brethren of St. John of Jerusalem, spoilers of the Militia of the Temple (whom God in his mercy pity), exclude them from the circuit of the Temple, now and for ever. Therefore, I have appointed signs unknown to and out of the reach of the false brethren, to be orally delivered by fellow-soldiers, and in the manner that in the Grand Convent it has already been pleased to deliver them."

masons prior to this date*. Further, April 15th 1747, the Prince, to show his gratitude to the Masons of Artois, chartered in the city of Arras a "Primatial Sovereign Chapter of R. X.", under the distinguished title of 'Jacobite Scotland.'

"The history of the Jerusalem Encampment, the oldest in Lancashire, commences in 1786, but many old Freemasons believe that long prior to the issue of warrants the Chivalric Orders were practised under the sanction of the blue lodges. Previously to about 1725, all degrees were conferred in Grand Lodge only, that is, the Grand Lodge was similar to our private lodges, sometimes moveable, and possessing parental authority, hence it was gradually from this time that the modern private lodges obtained the privilege of one degree after another, sometimes even from foreign centres, until the system of the Ancient Masons of last century was in full operation. The late venerable and esteemed Bro. Dr. Oliver states that in 1786 the 'York Brothers' recognised 25°—*Encyclopaedia Metropolitana* states 22°—but this must be understood nominally only, counting the Rose Croix as the 18° of the Continental Masonic rite, and the Templar Ne Plus Ultra as the 25°. They would thus appear liberally to have recognised all degrees, and when they held a Grand Lodge they seem to have opened a Chapter or a Royal Encampment, &c., and to have closed them within a limited period. The ceremonies of the first three degrees presented considerable differences to the present system: they were Christian, and named Johannite Masonry, and meetings were held in the Crypt under York Minster, and their lectures state that 'there are three craft degrees received under different appellations,' i.e., in different countries. It will be observed that in the copy of the petition for the warrant of the Jerusalem Encampment, Lodge No. 39 is mentioned. The minute-book of this lodge is in possession of the Encampment, and the by-laws bear the signature of Laurence Dermott, about 1757, so that it was constituted by the seceding or Ancient Grand Lodge of England.† This body first made their appearance as protesting against the continued innovations of the London Grand Lodge of 1717, and they were recognised by the Grand Lodge of all England at York, as the representatives of what was termed Ancient Masonry in the South.‡ A

* The statement in regard to the Longnor Lodge is made on the authority of Bro. Millward, of Longnor, a member of the Lodge of Reconciliation, in 1813, by Mr. Sleigh, in "Notes and Queries," of July 17th, 1869; and Bro. Van Lennep's paper is translated in the Freemason's Quarterly of 1848. The term "Encampment" seems to point in this direction.

† At the date here mentioned the Grand Lodge of York had been dormant for many years, but was revived by some of its old members, with Bro. Drake as its Grand Master. Preston gives a list of its Grand Masters, from 1705, and Dermott states that at that period, and after its revival, it adhered to the ancient ceremonies without adding or diminishing. Bro. Hughan extracts the following from his copy of Dr. d'Assigny's pamphlet of 1744, quoted by Bro. Dermott in his Constitutions. Speaking of York, page 16, he says:—"I am informed in that city is held an Assembly of Master Masons, under the title of Royal Arch Masons, who as their qualifications and excellencies are superior to others, they receive a larger pay than working masons."

‡ Dr. Oliver gives particulars of three grades of Knights of St. Andrew, which he states Chevalier Ramsay proposed, between 1730 and 1740, to the modern Grand Lodge, as a substitute for the other degrees, the traditions of which they embody. The first degree was an elucidation of the Holy Name; the second, its history from the time of Enoch; and the third taught the establishment of his Order by the Templars. These degrees form a part of the Swedish rite, under which His Royal Highness the Prince of Wales has been admitted. The philosophic Ramsay became a proselyte of the celebrated Fenelon, a member of the *Cordre-du-Temple*. There is no contemporaneous authority for Bro. Oliver's statement, and the whole account coming, about 1757, from the moderns is very unsatisfactory.

few years later Baron Hunde, in 1754, established Templar Encampments in Germany, claiming to have originated with the Scottish Templars, who, he asserted, under the Bruce, had connected themselves with the Freemasons' Lodges, in 1314.*

(To be continued.)

"Constitutions of the Freemasons." By WILLIAM JAMES HUGHAN, Prov. G. Sec., Cornwall, &c. London: R. Spencer, Great Queen-street. Truro: William Lake 1869.

(Continued from page 258.)

WE have noticed at pp. 238 & 258 this very interesting book, and are glad to learn that a very large and important section of the members of the Masonic Fraternity have expressed to Bro. Hughan their sense of the obligation under which he has placed them by undertaking, and performing so well, a task which, it appears, has been specially reserved for so able and laborious a Masonic student as Bro. Hughan.

The following is a further extract from this interesting work:—

APPENDIX D.

Harleian MSS., vol. 1942, page 288 Free. Mas. Q. Review, 1836.

THE NEW ARTICLES.

"26th.—Noe person (of what degree soever) be accepted a Freemason, unless he shall have a lodge of 5 free-masons, at least, whereof one to bee a Master, or Warden of that limit or division wherein such Lodge shall bee kept, and another of the trade of Freemasonry.

"27th.—That noe person shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and observers of the Laws of the Land.

"28th.—That noe person hereafter be accepted a Freemason, nor shall be admitted into any Lodge or assembly until he hath brought a Certificate of the time of acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division where such Lodge was kept; which sayd Master shall enroll the same in parchment, in a roll to bee kept for that purpose, to give an account of all such acceptances at every general Assembly.

"29.—That every person who now is Freemason shall bring to the Master a note of the time of his acceptation, to the end the same may be enrolled in such priority of

* English Freemasonry was a speculative system before Scottish Freemasonry. Elias Ashmole, the Rosicrucian, was initiated in 1646, and attended a lodge at London in 1682, when many non-operatives were initiated; Aubrey alludes to there being several lodges in several counties, and says that in 1691 Sir C. Wren was adopted at St. Paul's. Sir Richard Steele mentions Freemasonry in 1709, and afterwards became a member of the "Ancient" body. But the establishment of the G.L. of 1717 brought Masonry into notice, and led Bro. Anderson to inaugurate his view in Edinburgh in 1722, up to which time Scottish Freemasonry maintained its exclusively operative character, though they admitted gentlemen or "Geometrical Masons," and the minutes show that but two degrees were conferred by private lodges—the entering Apprentices and passing Fellows-of-Craft—who received a mark. A Master Mason, under the old system, seems to have been one who employed Fellows-of-Craft, and if these Masters and the Chair Masters of lodges had ceremonies, they must (as stated in the G.L. Constitutions of 1717) have been conferred in the ancient General Assemblies. The Royal Order of Scotland, H.R.M. and R.S.Y.C.S., was founded, 1736, when the craft established a Grand Lodge on the English Modern system. It may have been identical with the French rite, whilst York and Stirling adopted St. John and the Temple, and then superadded the Rosy Cross; but the true reason of the difference can only be solved by future research.

place as the person shall deserve, and to this end the whole company and fellows may the better know each other.

"30th.—That for the future, the sayd Society, Company and Fraternity of Freemasons shall be regulated and governed by one Master, and Assembly and Wardens, as the said Companys shall think fit to choose at every yearly general Assembly.

"31.—That noe person shall be accepted a Freemason, or know the secrets of the sayd Society, until he hath first taken the oath of secrecy hereafter following:—'I. A. B. Doe, in the presence of Almighty God, and my fellows and Brethren here present promise and declare, that I will not at any time hereafter, by any Art, or Circumstance whatsoever, directly or indirectly publish, discover, reveal, or make knowne any of the Secrets, priviledges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; so helpe mee God and the holy contents of this book.'

"The concluding paragraph was inserted by the late Rev. Dr. Geo. Oliver, in Hutchinson's *Spirit of Masonry*, A.D. 1843, p. 201."

The book is full of interest, and we hope that Bro. Hughan will be amply repaid for his labour and the great expense of getting up the book.

LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Bro. E. B. Eastwick has returned from his brief financial mission to Venezuela. Notwithstanding his short stay the literary world may get some notes from him.

Dr. Norman Macleod resigns the editorship of *Good Words for the Young*, and is succeeded therein by Mr. George Macdonald.

A German adaptation of Sheridan's "School for Scandal" has been produced with great applause at the Berlin Theatre Royal.

Mr. and Mrs. Howard Paul have settled a ten weeks' engagement in Boston and New York, commencing November 23rd, for which they are to receive £1,000.

Prince Poniatowski, responding to the request of the Viceroy of Egypt, has composed the score of a hymn which will be executed at the inauguration of the Suez Canal.

Sir Charles Trevelyan's letters on "The Devonshire Labourer," which appeared in the *Pall Mall Gazette*, have been published in a separate shape by Messrs. Bell and Daldy.

Mrs. Stowe's reply to her numerous critics on the Byron question will not appear in the November number of *Macmillan's Magazine*, as anticipated. It is reserved for the present.

The *Belgravian Annual*, under the editorship of Miss Braddon, will contain stories by Miss Braddon, Percy Fitzgerald, Miss Annie Thomas, Dutton Cook, Walter Thornbury, Joseph Hatton, Charles Carlos Clarke &c.

Mdlle. Schneider has signed an engagement with Mr. Raphael Felix for a series of 97 performances next season in London, Liverpool, Manchester, Glasgow, Edinburgh, and Dublin, for which she is to receive £7,000.

The *English Independent* says that Congregationalists have no interest in taking the part of Mrs. Stowe in the Byron controversy, as some people suppose, inasmuch as that lady has left their communion and joined the Episcopal Church.

M. Bagier has acquired the right to produce in Paris "Maria Stuarda," an unpublished opera of Donizetti's, written in 1783 for the theatre San Carlo of Naples, but placed under an interdict by the Government of the day on account of the legend.

Mrs. Minns, who was in her younger days a confidential servant of Lady Byron's, denies Mrs. Stowe's story, but hints at other misconduct of Lord Byron, which she positively refuses to divulge, having solemnly promised Lady Byron never to do so.

The Theatre Argentina at Rome has given a performance of Meyerbeer's "Robert le Diable." The Romish censors, however, objected to the name of the great enemy of the human race being in the title, and so the opera was re-christened "Roberto di Picardia."

The *Orchestra* understands that the Byron controversy will in a few days be enriched by a "Defence of Lord Byron," in a pamphlet form, comprising a satire upon Mrs. Stowe and her adherents in pure Byronic formula. The author is said to be a practised press writer—an experienced hand at this form of pasquin.

The name of the person now in custody on the charge of having forged the documents which took in M. Chasles, of the French Institute, is Vrain Lucas. He is a native of Chateaudun, but has resided for many years in Paris, where he found means to lead a luxurious life, lodging in the Rue Lafitte, and dining habitually in the most expensive cafés of the Boulevards.

THE NEW WEEKLY JOURNAL "THE PERIOD."—Our ever entertaining and frequently brilliant contemporary, the London "Echoes" (originally published as "Echoes from the Clubs"), announces the transfer of copyright to the proprietors of a newly-projected weekly journal, to be profusely illustrated, and which will bear the significant title of "the Period." Much of the popular literary and artistic talent displayed in the pages of "Echoes" during the last three years will be transferred to the columns of this new candidate for public favour. In a prospectus, which is quite a "Curiosity of Literature," by reason of its remarkable alliterative construction, "the Period" announces the publication of its first number on October 16th. We understand that this new literary enterprise will be conducted by Mr. Vizetelly, whose able reputation in connection with illustrated literature some quarter of a century ago was pledged to and accepted by the public as a guarantee of the feasibility of producing week by week the *Illustrated London News*. Some time prior to the appearance of this now world-famed journal, Mr. Vizetelly had conceived and successfully carried out the idea of enabling the proprietors of the leading provincial newspapers throughout the United Kingdom to present to their readers, by means of polatype and stereotype casts taken from specially-engraved woodcuts, a series of graphic illustrations depicting some of the most important historical events of our age; as, for instance, the Coronation and Marriage of Her Majesty Queen Victoria, and, at a later date, of the funeral of the great Duke of Wellington. Many proprietors of newspapers, in whose columns, published more than a quarter of a century ago, are still to be found irrevocable testimony of the position to which Mr. Vizetelly may justly lay claim as an able pioneer of illustrated journalism, will heartily wish that gentleman good speed in his new undertaking.—*Cosmopolitan*.

Poetry.

FAITH.

HEB., xi.; EPH. vi., 16; I JOHN, v., 4.

Faith is the bridge that spans the space between
The Heaven we hope for and this earthly scene;
Faith strips the bandage off our mortal eyes,
Gives shadow substance, and the Unseen deserves!

Faith is the shield that guards believing hearts,
And turns aside the foe's malicious darts.
Faith arms the weak, and makes them strong to win
The prize that crowns our victory over sin.

J. C. C.

THE THISTLE, EIGHTY-SEVEN.

Dedicated to the R.W.M. and Brethren of the Glasgow Thistle Lodge (No. 87). By W. L.

TUNE—*British Grenadiers.*

Come now ye loyal sons of Light,
In Brotherhood combined,
And usher forth the Grand Acclaim—
“Good-will to all Mankind.”
For where are hearts more leal and true,
To whom the Light’s been given,
Than those who wear the royal blue—
In the Thistle Eighty-Seven!
For where, &c.

By art sublime and truth divine,
Let slumbering conscience wake;
Men’s better nature we’ll incline
To virtue, for its sake.
May Faith, and Hope, and Charity,
Life’s journey through illumun
The feet which tread the chequered way
Of Lodge Thistle Eighty-Seven.
For where, &c.

While on their breast their jewels rest,
The outer man t’ adorn,
May’t be each officer’s behest
To spare his lodge from scorn.
For he the trust in secret holds,
A bond ‘twixt earth and heaven,
The key of mystery unfolds—
In Thistle Eighty-Seven.
For where, &c.

Should wisdom guide our ardent plan
And strong resolves appeal,
Mind’s beauty lends its charms to man,
Then all shall work for weal.
Words, forms, and deeds in unity
Shall prove a glorious leaven,
And raise in love and harmony
The Thistle Eighty-Seven,
For where, &c.

Thus wo should keep our apron white,
Pure as the falling snow
May’t mind us of the heart’s pure light
Which dries the tear of woe:
And may it be the world around,
Where sorrow may be driven,
That Masons shall as good be found
As in Thistle Eighty-Seven.
For where, &c.

MASON.

There’s not a name a man can bear
Through all the land or sea,
Surname, or Christian, can compare
With that of Mason free.
Though earthquakes heave and torrents storm,
He roves the world assured,
Wherever just a lodge they form,
His summons will be heard.

CHORUS.

Then sound the note of freedom’s call,
Swelling your bosoms free;
Echo the noblest craft of all,
The Craft of Masonry!

By river still, or mountain steep,
Equator, pole, or zone.
On housetop tiled, in valley deep,
Perfect may be his home,
In native land in regions far,
Masons a welcome greet,
So that the lodge be *regular*,
He knock, and brethren meet.
Chorus.—Then sound the note of friendship’s call.

The soldier grips his shot-torn rag
And hugs it to the last;
The sailor desperate saves his flag
By nailing to the mast.
The tender mother grasps her babe,
As o’er them billows burst,
And thus as firm in faith arrayed
The Master holds his trust.
Chorus.—Then sound the note of duty’s call.

THE MOTHER’S DEATH-BED.

By Mrs. L. A. CZARNECKI.

Enveloped in clouds was the dreary night—
The pale moon hid her face of light;
Not even a star illuminated the gloom—
All was dark as the silent tomb,
The roar of the ocean on the startled ear
Filled the mind with awe and fear.
The wind passed on with a wailing moan,
Like a mourner mourning joy that is gone.
A tempest of darkness reigned around,
Shrouding the soul with awe profound.
That night to the heart spoke language rare,
It showed that the power of God was there.

* * * * *

In a lonely cottage, all hope in vain,
Lay a patient sufferer on a couch of pain.
On her brow was the clammy damp of death—
Thick and heavy came the parting breath.
No shade of doubt was on that sweet face,
No sting of remorse could a gazer trace.
‘Twas a widowed mother lay dying there;
Her child—her only one—knelt in prayer.

* * * * *

My son, she fondly breathed; my son,
I die! The sands of life are nearly run.
The angels of heaven I behold them near.
Soon before the Judge I shall appear.
I trust in the mercy of his pardoning love
To be numbered among the bright host above,
And join thy father in that blissful land,
Before the throne for ever to stand.
Ah! still in this hour of peace and joy,
My heart weeps for thee, my lonely boy.
But the heavenly Hand for thee will provide,
In the happy path will thy footsteps guide.
Trust in Him, my child, He will not deceive,
He will guard from danger who in Him believe.
The God who remembers the ravens with food
Shall watch o’er thy earthly and spiritual good.
Promise, my son, thou wilt keep from sin
While yet I hear thee—ere my soul take wing
To that holy land of glad, eternal rest,
Where peace is prepared for the lone—oppressed.
I promise thee, my treasured mother dear;
I will pray to our Father, and He will hear;
Thy presence shall ever be before me be—
I cannot work sin when I think of thee,
I shall strive to walk in humble faith,
Like thee I may meet the pangs of death.
A sweet smile crept o’er the mother’s face,
As she listened to those soft words of grace.
She turned her uplifted eyes to his,
And tried to speak last words of bliss;
Speech could not come—his mother was gone!
And that boy stood there with death alone.

* * * * *

Years came and fled. ‘Twas the genial summertime,
When the flowers were in their glowing prime,
And the glorious sun shot forth his burning rays,
Rip’ning the waving corn with his sunny blaze,
While birds, from every bush and shady tree,
Trilled forth their joyous notes of gladness free;
Earth smiled with sunshine and with mirth,
And seemed as if rejoicing in new birth;
Happy, gladsome voices sounded sweet and clear,
With a witching beauty to the heart so dear.
In a lone churchyard on that bright day,
Far, far from the busy world away,
Stood a noble form, with thought intent,
And eyes upon the ground down bent.

'Twas he who left on that night of gloom,
Who stood now by his mother's tomb.
Years they had flown, but he had won
The meed that springs from deeds well done.
Many souls he had gathered to the Master's fold,
Had strengthened the slave when bought and sold,
Prayed him to look to that powerful hand,
Who in time would lighten his galling band;
He had preached in the desert's far-off wild,
Turning the savage to a being mild;
Through the mighty truths of heavenly love
He taught them to know their God above:
And now he had come again at last
To revisit the scenes of the lonely past.
He thought, as he knelt in that still place,
Her prayers had been heard at the throne of grace.
He had kept his promise well and true,
Had ever held eternal truth in view;
His heart was chastened with grateful love—
He felt he would join her in realms above.
In that great hour his heart was all joy,
He knew no fear from pain or alloy;
Calmly he turned to his peaceful home,
Happier than the dweller in a stately dome.

LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 9TH OCTOBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, Oct. 11th.

LODGES.—Royal Naval, F.M.H.; Confidence, Anderton's Hotel Fleet-st.; Peckham, Edinboro' Castle, Peckham-rye; Leigh F.M.H.—**CHAPTER.**—Mount Sion, Radley's Ho., Bridge-st., Blackfriars.

Tuesday, Oct. 12th.

LODGES.—St. James's Union, F.M.H.; Percy, Ship and Turtle Tav., Leadenhall-st.; St. Michael, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Renelagh, Windsor Castle Ho., Hammersmith; Doric, Anderton's Ho., Fleet-st.—**CHAPTER.**—Jerusalem, F.M.H.

Wednesday, Oct. 13th.

Com. R.M.B. Inst., at 3.—**LODGES.**—Royal York Lodge of Perseverance, F.M.H.; Union Waterloo, Ma. Ha., William-st., Woolwich; Kent, Three Tuns Tav., Southwark; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tav., Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tavern, Burdett-st., Limehouse; Montefiore, F.M.H.; Beacontree, Private Ro., Leytonstone; Villiers, Northumberland Ho., Isleworth; Hervey, George Ho., Walham-green.

Thursday, Oct. 14th.

Quar. Gen. Court Fem. School, at F.M.H., at 12.—**LODGES.**—Royal Athelstan, City Terminus Ho., Cannon-st.; Friendship, Ship and Turtle, Leadenhall-st.; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Hotel, Victoria Dock, West Ham.—**CHAPTER.**—Mount Lebanon, Bridge House Hotel, Southwark; Hope, Globe Tav., Royal Hill, Greenwich.

Friday, Oct. 14th.

LODGES.—Middlesex, Albion Tav., Aldersgate-st.; New Concord, Rosemary Branch Tav., Hoxton; Rose of Denmark, White Hart, Barnes.—**ROSE.**—**CHAPTER.**—Invicta, M.H., William-st., Woolwich.

Saturday, Oct. 15th.

Audit Com. Boys' School.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Oct. 11th.

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New

Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheeso, Crutched Friars; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlet's Engineers, Duke of Clarence, Commercial-nd. East; Eastern Star, Royal Ho., Mile-end-nd.

Tuesday, Oct. 12th.

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Rose of Denmark, Metropolitan Chap. of Instruction, George Hotel, Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, Oct. 13th.

Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-nd.; Limehouse; United Strength, Bull and Gate, Kentish Town; 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-street, Poplar; Pythagorean, Prince of Orange Ho., Greenwich.—**CHAPTER OF INSTRUCTION.**—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Oct. 14th.

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-nd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-nd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.—**CHAPTER OF INSTRUCTION.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, Oct. 15th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-nd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims Horns' Tavern, Kensington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-nd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

Saturday, Oct. 16th.

Mount Sinai, Union Tav., Air-st., Regent-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

SEVERAL communications stand over until our next.

D. C. L.—Yes; the Lodge *Moralidad y Filantropia* (Morality and Philanthropy), still meets in Cadiz. It is under the English Constitution. There are several other Masonic lodges in Spain, which used formerly to hold occasional meetings.

P. C. (Old S.).—In Vienna, Pesth, and Prague.

Z. (Devon).—The "Book of Constitutions" points out the course to be pursued.

A. P.M.—In our Masonic Mem. you will find an answer to your inquiry.