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LONDON, SATURDAY, DECEMBER 4, 1869.

BRO. H.R.H. THE PRINCE OF WALES.

His Royal Highness the Prince of Wales, at the meeting of Grand Lodge on Wednesday last, was invested with the insignia of the rank of Past Grand Master, which was conferred upon him by unanimous decision at the previous meeting of Grand Lodge, although there was some little discussion whether the honour intended to be conferred on him should take the form, in words, of Past Grand Master or Grand Patron of the Order.

In former days Masons looked up with loyal pride to a member of the Royal House as the head or Patron of their Order, a position which had been occupied successively by His Majesty King George IV., H.R.H. the Duke of Kent, and H.R.H. the Duke of Sussex, ancestors of our illustrious Past Grand Master; and, although it cannot be said that Masonry has languished in the absence of Royal connections, we may reasonably look forward to prosperous times in store for Freemasonry in consequence of the Royal House being once more connected with it by the ties of brotherhood.

In all loyalty and sincerity we trust that our Royal Brother's connexion with the Craft may long continue; for every act of a Prince that brings him in closer contact with his people must tend to increase their loyalty and strengthen his position as a ruler amongst them.

THE GRAND MASTERSHIP.

According to his intention (announced in our pages), the M.W.G.M., the Earl of Zetland, personally signified that, on account of increasing age, it was not his desire to be nominated for re-

election to the office which he has held, with signal credit to himself and advantage to the Order over which he has presided for upwards of a quarter of a century.

Although Masonry has progressed under the rule of a leader at once firm and decisive, yet withal conducting its affairs with such tact and discretion as to win the admiration and respect of every brother who has come in contact with him, we cannot but regret that such a system of re-election should exist, as it shuts out from the exalted position of Grand Master many brethren who might have held the position with dignity, and in whose case it would have been a graceful recognition of services rendered to the Craft.

It is evident that such opinions are held by many brethren of high rank, as is shown by the fact that no less than four distinct propositions were made (limiting the duration of the Grand Mastership to terms of seven, five, four and three years respectively), by such eminent Masons as Bros. J. Rankine Stebbing, Æneas J. McIntyre, Joseph Smith, and Raynham Stewart, and it is with sincere regret we see the discussion of so important a matter shelved, even though the propositions were "negatived by a large majority."

THE UNIFORMITY OF RITUAL.

It is with gratification we observe that action has been taken at last upon the subject of Uniformity of Ritual, and that a committee is to be appointed to carry into effect the resolution proposed by Bro. James Stevens, "with a view of securing greater uniformity in working and observance of the same usages and customs throughout the several lodges held under the authority of the Grand Lodge of England." We have lately advocated in these pages the arrangement of a perfect ritual which should receive the sanction of Grand Lodge, so that the absurdity of witnessing, as a correspondent recently remarked, a different form used in two lodges in adjoining towns—in the same town—or even the same lodge room. No doubt the committee to be appointed will have a task before them in which their path will not be strewn with roses. They will have to examine into the merits of the systems of the various "Instructors," each of whom have their adherents, who fondly imagine their system to be *the* perfect one, and will not admit of any innovations from it, totally unmindful of the fact that the whole affair may be an in-

novation in itself. We imagine that the committee should include amongst its number those of our "instructors" who are known and esteemed for their correct rendering of our beautiful ceremonies. If these should agree to waive their prejudices in favour of their own crochets, and, while endeavouring to maintain the ancient form of working, preserve all that is good and reject all that is worthless, we may hope to secure a form of ritual which will be worthy the sanction of so influential and important a body as the Grand Lodge of England, and which our American and foreign brethren may be induced to adopt, a proceeding which, more than any other, would tend to make "Masonry universal."

THE MASTER COURT AND THE MASTER DEGREE.

By Bro. W. P. BUCHAN.

In looking over the minutes as recorded in the oldest extant "Minute Book of the Glasgow Free-men Operative St. John's Lodge," I came upon one dated 29th April, 1842, and from it we perceive that the chairman of the meeting there alluded to, "Deacon York," was not then a Freemason (or speculative mason) at all; but occupies the chair because he was then the "deacon" of the incorporation of masons; further, amongst a number of gentlemen proposed for future initiation the name of the deacon occurs as one of them. The occasion of the meeting was to increase the membership of St. John's Lodge for the forthcoming ceremony of laying the foundation stone of a new lunatic asylum at Glasgow. *Inter alia* the minute says, "The deacon, collector, a number of masters, and members of the incorporation of masons were present. Deacon York in the chair."

The word "masters" here, of course, means operative master builders, or members of the incorporation who were members of the "Master Court," not speculative masons who had received the master degree, for, as I observed above, even the chairman himself, although a master builder and deacon of the incorporation, had not as yet got the length of being even an apprentice Freemason. The meeting therefore was composed of the friends and members of the lodge, not of its members simply. This reminds me of the notion that the Laird of Auchinleck in 1600, and General

Moray in 1641 received the Master Mason degree in Mary's Chapel Lodge (No. 1), but they no more received that degree then than I did; and as for the master builders or master masons of the Lodge of Edinburgh in the 17th century, they knew no more of our master degree than they did of the style of the architecture of the residence of the Man in the Moon. The similarity in the nomenclature adopted by Messrs. Desaguliers, Anderson, and Co. has tended to encourage the current confusion of ideas, but when we come to examine things critically and closely, we perceive that a man's being a master mason or master builder of the 17th century was somewhat different from his being merely a recipient of the master degree of the 18th century, and had Bro. Findel seen the records of the Lodge of Edinburgh personally he would not, in all likelihood, have written as he does at page 120 of his History, and had Bro. W. A. Laurie been more careful in his examination of said records he might have avoided the mistakes recorded at page 52 of his History of Freemasonry. Even had he given us, *verbatim et literatim*, copies of the minutes alluded to they would have kept us right. However, our Masonic historian, Bro. D. M. Lyon, will likely shortly favour us with something in that way. Were we once in possession of *verbatim et literatim* copies of the extant minutes of the British lodges before 1717, we could soon settle a great many points which are at present unnecessarily dark and obscure. I say "unnecessarily," because I consider that the Grand Lodges of England and Scotland ought to take action—yea, immediate action—in this matter, and see whether the bodies of which they are the heads are or are not in reality what they are said to be. The Grand Lodge of England is especially at fault in this matter. Although the Mother Grand Lodge of the World, and governing one of the richest Masonic bodies in the world, it stands idly by while others are trying to elucidate its history. I ask is this honourable? Is it honest, or is it fair? We are forced to ask, does the Grand Lodge of England consider it pays best to keep its own members, and the public as well, in darkness regarding its origin and history? Or does it consider that the adoption of the *non possumus* idea is most in consonance with the English character? Surely not; the "lion in the way" can hardly be such a terrible monster as to prevent his being looked in the face by English pluck; in fact, I am inclined to consider

him a mere creature of the imagination, which only appears formidable when viewed through London fog. But be that as it may, the Grand Lodge of England, as a body, and the members of the Grand Lodge of England, as individuals, are in great measure answerable for the vast amount of Masonic ignorance which exists both in their own body as well as elsewhere. Great part of what was done during last century tended to support and spread Masonic *imposition*, not to give true Masonic light, e.g., Dr. Anderson's paltry "Defence of Masonry," &c. As a Freemason—or speculative mason—I consider that we have all a hold upon England, for she was the mother of our speculative masonry, and she is therefore entitled to give her children light. To come to the point, she ought to appoint some able and honest man to give us the light we stand in need of, and at her expense there should be taken *verbatim et literatim* copies of such extant Masonic documents as existed before 1717, said copies to be published in the manner judged best, especially the minutes of old lodges before 1717. Such being done, the true history of the Order would soon be properly elucidated, and, supposing it was proved that our speculative masonry was no older than about 1717, and that it was then manufactured by Desaguliers, Anderson, and Co., what about it? The Order can stand upon its inherent *merits* apart from all antiquity, and if it originated in England then, so much more honour to England for being the land of its birth. And with its history once set satisfactorily before us, our minds would be relieved from the duty at present incumbent of searching for the true in order to set aside the false.

The stonemasons have given out that they were the great, even the only, custodiers of "secrets," words, and grips, &c.; but such an idea is a great mistake, for while they built *stone* edifices, the wrights built *wooden* ones. Then, who contributed to the pomp and military glory of mediæval chivalry? who made the sword and the lance, the shield and the helmet, the coat of mail, and all other such warlike appurtenances? Was it not the smiths? Consequently when other branches of the military service used their signs and countersigns, can we suppose that under the then circumstances, the smiths had none? The thing is absurd, and contrary both to fact and evidence. Therefore in any full history of Masonry we must not only have a history of it *per se*, but also of its relation and constitution in juxtaposition with

other co-existent trades. The time is ripe for such a work, and all honour will be due to whoever does it.

In the heading of my article the "Master Court," is mentioned. This is merely another name for the office-bearers, it being the duty of this court to look after the affairs of the Incorporation; there being of course "Master Courts" in other corporations as well as the Masons. The office-bearers of the Glasgow Incorporation of Masons for this year are: Deacon, James Grant, junr.; Collector, James Manwell; Master Court, Peter Shannan, James Gilfillan, Robert McCord, James Watson, Robert Taylor, David Manwell, James Cruickshank, John McIntyre, Robert Craig, John Rennie, Gavin Park; Key Keepers, Peter Shannan and Jas. Gilfillan. Representative in Trades' House, Robert Taylor. Representative in building committee of Trades' House, James Grant, junr., Deacon. Delegate in Gorbals' lands, James Watson. Delegate in the Trades' School, James Cruickshank. Clerk, Alexander Young, Writer. The majority of the above are members of the Lodge of Glasgow St. John, and several of them P.M.'s thereof; three, however, of the number are not Freemasons, as we now understand the term, at all. In next weeks' MAGAZINE, I intend to begin a history of "the Lodge of Glasgow St. John, which will be in two parts, which I may call ancient and modern, and I intend to begin with the second part first, in which shall be given some interesting information, which, although a member of the lodge for years, never came to my knowledge until a few days ago.

HOW I SPENT MY FIVE WEEKS' LEAVE.

Being a Journal kept during an Excursion to Syria and Palestine in the month of May, 1868.

(Continued from page 429).

LEAVE MALTA—UPPER BETHORON TO JERUSALEM.

Emerging from the orchards, we ride for miles across this noble plain, extending to right and left, as far as the eye can reach, one boundless sea of waving corn, dotted here and there with olive trees. In front we see the rocky hills of Judah, over which lies our route. Leaving Ramleh on our right, we soon see the Minaret of Lydda or Lind, where Peter healed the paralytic. Lydda is prettily embowered in verdure, the orchards contain peach, lemon, orange and pome-

granate trees, while palms and cacti give an oriental appearance. Here are the ruins of the fine church built by King Richard, in honour of Englands' patron saint, who is said to have been born here. Thinking of Peter healing the paralytic, we cannot help wishing that he could visit Lydda now, as everyone there appears to be suffering from some horrible disease. Hardly one man did I see there, who had the sight of both eyes. After leaving Lydda, we soon enter the hill country, where the riding is less pleasant, as after a mile or so, we get into a steep mountain track, so rocky and torn up by the winter torrents that we can only proceed at the slowest part, and none but these capital Barb ponies could get over it at all.

We do not arrive here, at Upper Beth-horon, where we are to encamp, till long after the moon is up. Here we find a picturesque spot, and the Arabs busy pitching the tents. We are glad to creep into the first camp to escape the heavy dew. We look out anxiously for the arrival of the baggage, as it is very cold and we want our overcoats. They arrive at last, and we sit down to a capital dinner at 9.30. Next morning we are up at 5 a.m., and ascend the Sheik's house close by to get the view, wondering on which of the rocky crags overlooking the Adjalon it was, were Joshua stood, while the Amorites were driven down this declivity; after which we make a hasty breakfast, and are in the saddle by 6 o'clock. A ride of an hour or more, and a good clamber, bring us to Neby Samil, supposed to be the ancient Mizpeh, whence we get our first view of Jerusalem, from the top of a ruined Mosque, although an intervening ridge prevents our seeing more than the tops of the principal minarets and domes; one thinks of King Richard standing on this spot and uttering his celebrated exclamation, "Oh, Lord God! I pray that I may never see Thy Holy City, if I may not rescue it from the hands of thine enemies; and again of Tasso's description of the first view of it by the Crusaders."

"Lo, towered Jerusalem salutes the eye!
A thousand pointing fingers tell the tale:
"Jerusalem" a thousand voices cry,
"All hail Jerusalem." Hill, down and dale
Catch the glad sound and shout, "Jerusalem, all hail!"

. A splendid view is obtained in all directions from this point; the blue hills of Moab stand out like a wall on the other side the Jordan valley; all the hill country of Judah lies round

about us, with the strongholds of Gibeon, Bethel, Beth-horon, Gibeah and Kirjath-Jearim. Looking back on the way we have come, we see the Mediterranean, the dark groves and sandhills of Joppa, the wide plains of Sharon, and Philistia with Ramleh and Lydda embosomed in their orchards. Leaving Neby Samib, we ride on to the tomb of the Judges, which is about a mile from Jerusalem; the rocks hereabouts are all honey-combed with tombs, but this is the most conspicuous, having an open vestibule, with the sides and architecture ornamented with mouldings, flowers, tracery, and carved imitations of torches. Here we make an excellent luncheon on cold fowl, tongue and hard boiled eggs. Our luncheon is carried with us, by a servant who brings up the rear of the column of march, which is led by the dragman Hang, who is as much offended if one of us rides before him, as a huntsman would be at such a liberty being taken by some cockney intent on hound killing. After this we mount, and ride on to Jerusalem, where we meet the consul just outside while our camp is being pitched he takes us to the consulate, and regales us with lemonade, coffee and narghilies. We then go to see the Church of the Holy Sepulchre, which has been so often described that it may suffice to say, that I do not suppose there is any other building in the world which contains so many gross impostures under its single roof. Here you may see amongst many other things the three holes in which the crosses were stuck, at the crucifixion, the crown of thorns, the split where the rock was rent asunder, the spot whence the earth was taken to make Adam, his grave, and the centre of the earth!! Odd, that all these, and numbers more, should all be close together, and very fortunate, as it is most convenient for collecting the fees for showing the same! Sawney, one of our party, who renders himself conspicuous in more ways than one, denounces as a "bigoted Protestant" the man, who cannot believe all this. I fear he will find most Englishmen equally "bigoted." The Holy Sepulchre itself, instead of being a tomb hewn in the rock, is only a box of marble, which is supposed to cover the sepulchral couch; a small chapel is built over this, and the chapel stands in the centre of the church, right under the dome. The chapel of the sepulchre is filled with tasteless, tawdry ornaments, hideous pictures, lamps, candles, and incense.

Forty-two lamps of gold and silver are kept

burning continually. A Greek priest stands on guard inside, and receives the offerings of pilgrims in a metal plate. I did not envy him his place, as there is no ventilation, and, what with the lamps, incense, candles, and the ceaseless stream of pilgrims from all parts of the world, crawling in, to kiss the marble covering of the tomb, offer their candles, and deposit their offerings, the place was so insufferably close, that I was glad to get out of it. If, indeed, this were the true sepulchre, one would feel—

Oh! if the lichen now were free to twine
O'er the dark entrance of that rock-hewn cell,
Say, should we miss the gold-encrusted shrine,
Or incense fumes' intoxicating spell?
Would not the whispering breeze, as evening fell,
Make deeper music in the palm trees' shade
Than choral prayer or chanted ritual's swell?
Can the proud shafts of Hel'na's colonnade
Match thy time-honour'd stems, Gethsem'ne's holy
glade?"

We buy a few of the olive wood rosaries and mother o' pearl crosses, which are sold to the pilgrims just outside the building. These are principally made and sold by the people of Bethlehem.

We now return to the consulate, where we left our horses, and go for a ride round the city walls, thus seeing the different gates, the town of Hippicus, the tomb of David, the Valleys of Jehoshaphat and Hinnom, thus getting a good idea of the geography of the place, the situations of Zion and Moriah, the Tyropœan Valley, the Mount of Olives, &c. Looking down the Valley of Jehoshaphat, following the course of the Kidron, a green patch marks the banks of the pool of Siloam. We leave the city walls at the south-east corner, where we are struck by the massive masonry in the lower tiers of the wall, and crossing the Valley of Jehoshaphat we visit the tomb of Absalom, and a huge monolith called the tomb of Zacharias. The whole valley here is crowded with tombs of all sorts, as the Jews wish to be buried as near this tomb as possible, so there is not an inch of ground unoccupied. We next visit the tomb of the Virgin—a curious underground chapel, which appears to be in a cave, partly natural, partly excavated. After entering it, we have to descend a broad flight of about sixty steps. We then visit the Garden of Gethsemane, which is close by, and which contains some very fine old olive trees and some neat flower borders, which, however, are painfully modern,

with their little stiff paths, box edging, and bright green trellis railings. The fat old monk in charge is very civil and proud of his flowers. On the walls around are some excrable brilliant-coloured tiles, representing the events which took place in Gethsememe, and on each an advertisement states the maker's place of business, also that they were put up by Donna of Valencia.

We now return to camp for dinner, after which I take a stroll to the top of the Mount of Olives to see the city by moonlight. As the Mount of Olives is about 300 feet higher than Mount Moriah, and it is only about half a mile across, one gets a commanding view of the city and its environs. It is a fine night, and the peaceful solitude and quiet of the Mount strikes one forcibly in contrast to the busy hum and lamp-lit houses of the city opposite. One can imagine Our Lord, wearied with teaching all day in the city, coming with His disciples in the evening to this secluded spot. Here did He pray that "if possible this cup might pass from Him;" here did He lament over the doomed city, whose destruction He foretold; and hence, after leading His disciples out "as far as Bethany" (which is on the south side of Olives) did He, with a parting blessing, ascend to Heaven. I sit here for some time, and think of these things and the lines:—

Here may we sit and dream
Over the Heavenly theme
Till to our soul the former days return.

* * * * *

Or choose thee out a cell
In Kidron's storied dell,
Beside the springs of love that never die;
Among the olives kneel
The chill night blast to feel,
And watch the moon that saw thy Master's agony."

But it is getting late, and we have had a long day's work, so I stroll back to our camp, which is pitched among a number of olive trees, just outside the walls at the north-east corner of the city.

(To be continued.)

THE members of the Tower Hamlets' Rifle Brigade Cricket Club gave an amateur dramatic entertainment at the Town Hall, Shoreditch, on Wednesday last, under the management of Mr. W. H. Leslie. Douglas Jerrold's comedy of *Time Works Wonders* and *Whitebait at Greenwich* were performed. The performance was very satisfactory.

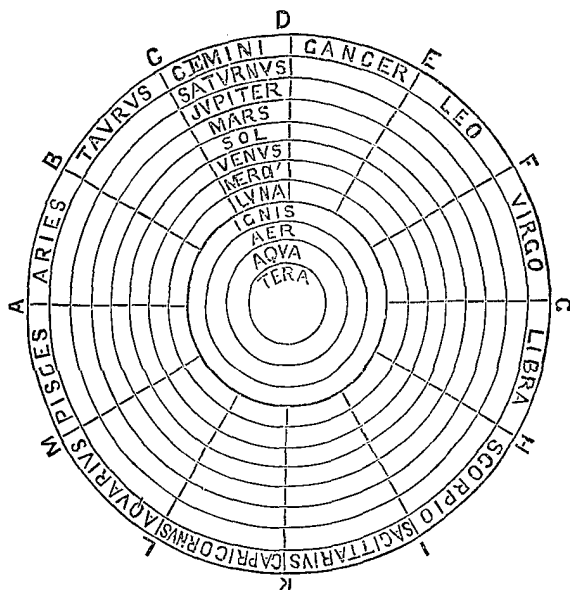
MASONIC CELESTIAL MYSTERIES.

By BRO. HENRY MELVILLE.

LABOR OMNIA VINCIT.

PAPER VI.

The following figure of CL. PTOLOMAI. *Coloniae Agrippinae* MDXXXVII is well worthy of consideration.



The twelve signs of the zodiac are definitely named, and the letter A implies the astronomical commencement of the yearly cycle as at present in Aries. In the Gemini are the sun and planets, and to all appearances in a very confused order requiring explanation. In the centre are the four elements, earth, water, air, and fire, these constitute our globe, next thereto is the attendant Luna, the moon. According to the figure, Venus and Mars are the planets nearest the sun, the next distant to Venus is Mercury, and as regards the earth and moon the nearest planet is Mercury. Thus the whole planetary system is deranged. From time immemorial, astronomers have known that the nearest planet to the sun is Mercury, and they also knew that the earth revolved round the sun. They were aware that custom had rendered it expedient for astronomical purposes to depict the apparent motion of the sun rather than the actual motion of the earth. The sun therefore is intentionally wrongly placed in the figure, and should as regards truth, be made to change places with the earth and moon. Astronomers in

former ages, always wrote in the classic languages and the esoteric knowledge, so well understood by themselves, was exoteric confusion to the multitude, and so it remains to the uninitiated in celestial Masonry.

The zodiac is so called from the living creatures it contains. Ezekiel, meaning "the strength of God or strong God," is, astronomically, Hercules or Hiram. He writes "the noise of the wings of the living creatures that touched one another.*" The signs do touch one another, and the wheels or circles or orbits of the planets are wheels within wheels. Then at the opening of the year is *Memra*, the word,† the whirlwind,‡ and there is the Cherub Antinou's head and shoulders rising above the equator with the great wings of the eagle (Aquila)§ As regards Ptolemy's figure it should be remembered that if the sun is in the Gemini, the earth and moon must be in the opposite sign, Sagittarius. The figure bears date 1537, and about a hundred years afterwards one Galelei Galeleo endeavoured to correct the system of placing the earth in the sun's position, but, as might be expected, he failed in endeavouring to establish the alteration. This Galeleo affair is mere astronomical fable, and the names Galelei Galeleo are probably rooted in the Hebrew, *Gol*, "the wheel," or *Gilgal*, "revolution of the wheel," but this enquiry must be left for others. The astronomical name being a synonyme, the period of the death of Galeleo may also be fiction, and 1642 are celebrated celestial numerals indicating the termination of the year, or revolution of *al Gol*.

The sun rises in the east and sets in the west, this is an admitted fact; but *this admitted* fact is sheer falsehood, for the sun never rises in the east and never sets in the west. That the sun appears from our earth to rise in the eastern horizon, and set in the western, is certainly true, and at the equinoxes the sun appears to rise due east and set due west. Modern astronomers persist in making the sun revolve annually round the earth. Ask any astronomer when it is the vernal equinox, and he will tell you it is when the sun *enters* Aries.* Ask him when it is summer, and the answer will

* Ezek. 3, 13.

† John 1, 1.

‡ Psalm 18, 13.

§ Psalm 103, 5.

* From forty years experience I can certify that where I resided, the sun entering Aries gives the autumnal and not the vernal equinox, and consequently the sun entering libra gives the vernal equinox.

be it is when the sun *enters* Cancer, that the sun entering libra is the autumnal equinox, and that it is mid-winter when the sun enters Capricornus. Certainly this is making the sun to perform the circle, and not the earth. Tell an astronomer that the vernal equinox is when the earth enters libra, or that it is autumnal equinox when the earth enters Aries, and he will laugh at your heterodoxical ideas, and at the same time will admit what you say is correct. Let any one now attempt to follow up Galeleo's proposed reformation, and what will be the result. There is now no existing Grand "chief of enlightened men," no power that could compel a recantation, so he would be allowed to promulgate his doctrine unmolested. So an English map maker might take it into his head to place a locomotive engine in the place of Aries, and a steamboat instead of old fashioned Argo Navis, but such ridiculous innovations, such laughable conceits would probably not be sanctioned even by any modern European astronomer, certainly not by any Asiatic.

There is a passage in the book of Joshua considered as recording a wondrous miracle, when in fact, astronomically, it refers to nothing more than the ordinary course of nature interpretable by means of the Masonic laws—the passage is that in which Joshua, meaning "the Lord the Saviour," commands the sun to stand still on Gibeon, and the moon in the valley of Ajalon*. Daily does the sun momentarily stand still, that is, neither rising nor falling in the midst of heaven, and that is at high noon—this is well known to all mariners! At the annual high noon at the solstice of summer, the sun actually stands still, or is silent in its motion, during about a whole day, and this any nautical almanack will prove.

Reading the statement of Joshua, it becomes questionable whether the writer could have pointed out the position of Ajalon on the earth, it certainly could not be in the Holy Land, because every portion thereof is north of the equator; so when the sun stood still in the midst of heaven in the north during the day, the queen of heaven, the moon, must have stood still, if in Ajalon, during a whole night in the southern hemisphere under the equator. There can be no doubt about the command of the man Joshua, or Hercules, or Hiram, being for the sun to stand still upon Gibeon, which means a hill or cup or that which is lifted up."

* Joshua 10, 13 and 14.

The peak of Mont Mænalus, and the cup of *Centaurus* denote the autumnal equinox, and these are in the astronomical libra which sign is apportioned to the "rebels" or Amorites. These are by the Masonic laws delivered up before the children of Israel the gemini at 106—thus uniting the autumnal equinox with the summer solstice.

It is mere matter of opinion as to whether the command was that the moon should stand still in Ajalon, certain it is that the next verse tells us the moon only "stayed." In that same verse it is reasserted about the sun standing still, and hastening not to go down about a whole day. The sun standing still in the midst of heaven, or at high noon if it remained so about a whole day would be motionless for (say) twelve hours. It would require eight hours of summer from sunrise to the high noon, and eight hours more to sun set, so this extraordinary day would be of 40 hours duration. As explained astronomically the sun stands still about a whole day at the solstice, and hasteneth not to go down the descent for a time from the colure being almost imperceptible. Sir William Drummond, says, "Ajalon signifies a ram, the allusion to Aries in the zodiac, he says, can hardly be mistaken. But wherefore did Joshua command the sun to stand still in the vault of heaven, and the moon in the sign Aries. Ought he not to have commanded the earth to stand still rather than the sun,"* Sir William little thought how such a question would puzzle astronomers; he little dreamt he was upholding the Galeleo reformation. Astronomers can see precisely where the sun is, but they cannot see where they are themselves, and that is the reason why the apparent motion of the sun was adopted for all astronomical purposes.

Cruden differs from Sir William Drummond as to the interpretation of Ajalon, which, Cruden says, means, "a chain, otherwise strength, or stag." The strength and stag imply Hercules, and the stag or deer, Capricornus, opposite Cancer. The moon never stands still, but at both the equinoxes the moon does stay, or apparently is retarded on her course* on rising. And this is owing to her orbit being nearly parallel with the horizon. When the sun is in Libra, and the earth in Aries, then the moon at her full, or in her virgin state, would, as regards the sun, be in Aries. The word Ajalon means "chain, &c."

* *Ædæpus Judiacus* p. 236.

In Aries is in Andromeda, who personates, under various appellations, the moon. Andromeda in the Phœneecian language means "a long chain;"* and here is Ptolemy's Andromeda with her long chain, as pictured in his plates of Anno Domini



138. The brilliant, without discretion, or *mirach*, is covered with her girdle or zone, and had Andromeda retained her zone, her character would not have suffered as it has done in more modern times.† Aries is equinoxical and Andromeda the equinoxical moon.

From our globe the solstices (or the sun on the meridian of the equator) are the equinoxes of the northern and southern hemispheres, and thus is it that Libra or Tishree of autumn, is united to the northern summer solstice: and Aries of the vernal equinox united to the winter solstice. So there is the authority for the sun standing still in the midst of heaven at the solstice in the tropic sign Cancer on the Gemini at 106, with the autumnal sign Libra or Tishree *lifted up* with Gibeon, &c., to 106: and opposite the winter solstice of the south, with the moon of equinoxical Aries, brought down to 286. Joshua does not say it was the full moon that stayed; indeed it could not possibly be so, because Easter is always the full moon (see Common Prayer Book), and the Easter full moon would be in Libra, or say Gibeon, whereas

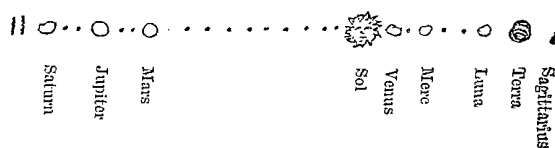
* History of the Heavens (Pluche) vol. i., p. 214. In Aratus, of Soli, Andromeda is thus described:—

"Still in heaven her captive form retains,
And on her wrists still hang the galling chains."

Aratus is said to have been born 260 B.C. Modern charts all picture Andromeda with chains on her wrists, as does Ptolemy.

† Isaiah 47, 1 to 5.

Joshua's moon is described as being in Ajalon or Aries. Here is Ptolemy's plate rendered more intelligible.



From the earth, the sun and all the planets are in conjunction in the Gemini, and as *de facto* the sun is in the Gemini, the moon and earth are in Sagittarius (Ajalon as explained). It is generally considered that the moon was at her full when she stayed, but if so, she would be between the earth and the sign Sagittarius and in that case the planets would not be in conjunction. It is very unusual to represent the new moon at the autumnal equinox, and the writer says, "There was no day like that before or after it." Perhaps some of our learned contributors, — Bro. Buchan, for instance, for he knows everything and can instruct everybody—perhaps he (W.P.B.) will so far oblige as to tell your readers when the next conjunction of the planets will take place. To save trouble, if he will make the calculations to a minute of a degree, it will be sufficiently satisfactory. After W.P.B. so favours the world, with his opinions relative to astronomical matters, will indeed deserve attention, but not until then.

MASONIC NOTES AND QUERIES.

ITALIAN SECRET SOCIETIES.

A new work published at Milan, by G. de Castro, under the title of *Il Mondo Segreto*, gives an account of the modern secret societies engrafted on Masonry. —NOTA.

NE SUTOR ULTRA CREPIDAM (p. 430).

Under this title "Argive" seeks to evade the facts as to Rhodocanakis, or Rhodocanacki.

The marriage of Queen Victoria to Prince Albert has nothing to do with the matter. Queen Maud, Queen Mary I., Mary Queen of Scots, Queen Mary II., Queen Anne, the Princess Sophia of Hanover, and Queen Victoria transmit the Crown of England, because it is what is called a "female fief," capable of transmission by females.

The case of France, for instance, is the reverse, as it has always been a male fief.

Bro. Yarker will therefore have the kindness yet to explain how the marriage of Theodora Palæologina, so long unheard of, can convey the title and prerogatives of the Emperors of Constantinople.

I repeat the whole of the questions. As Bro.

Yarker is the historian of Bro. Rhodocanakis, he ought to be in the position to answer these simple questions, and he is a man of too much sincerity and ability to be misrepresented by "Argive."

It is a very dangerous thing, under such circumstances, to impute ignorance to adversaries. "Argive" has attempted to delude your readers by two impositions; the one is the citation of the English succession, when it is the question of succession which is challenged, and the other is the quotation of Greek philo'ogical points, which have nothing to do with the matter. This may puzzle your readers, or some sutor who cobbles up such concoctions as those in question; but it will not satisfy scholars that in the Byzantine period the present people called Rhodocanacki had their names transmitted from Rhodes.—ANAX, as having been Emperors of Rhodes.—HISTORICUS.

MASONIC CREDULITY.

Our learned writer, Bro. John Yarker, P.M., has landed himself and us in a controversy in the pages of Notes and Queries, which is not proceeding satisfactorily or complementarily for the Craft. Mr. W. Pinkerton, after handling the Queen Elizabeth story and other matters, including the famous MS. of Henry VI., observes,—“I have conducted many antiquarian researches, but I candidly must say that I never have met with such disgusting frauds as have been practised during the last one hundred and fifty years by the Freemasons.” Mr. Pinkerton promises in his next communication, “a complete exposure of the fabulous assertions respecting Freemasonry and the Stuarts.”

These subjects are now likely to undergo a fiery ordeal, from which it is to be expected they will not escape, nor will ridicule be spared on those who have propagated these fables and those who have believed them.—S.R.

THE YORK MASONS—ADOPTED MASONS.

Mr. W. Pinkerton, who attacks a number of Masonic fabrications in Notes and Queries, states his belief that, besides the Free and Accepted Masons founded in 1717, there was an older society in England, generally called the Adopted Masons. He says the Adopted Masons immediately assumed the legend [Query. In what meaning does he use the word. Is it simply the legend or title, Free and Accepted Masons?] invented by the Free and Accepted Masons, but presuming on their antiquity did not join their lodges. He evidently believes these Adopted Masons were the York Masons.

These questions arise:—What authority is there for the title and pre-existence of Adopted Masons in the 17th century? Is it true that the independent lodges constituted the York rite or organization? It appears almost certain that there were before 1717 lodges besides the four in London, as the Warrington Lodge, for instance. What became of these lodges? It is possible that some of them enrolled themselves under Drake's concoction of the York Grand Lodge.—S.R.

MR. KAVANAGH, M.P.

I observed Bro. Hughan stating that Mr. Kavanagh, “the extraordinary M.P.,” had been initiated in some Irish lodge. I am very glad to hear of this, and should like to know when, and where, and in what lodge he was made?—W.P.B.

MYSTERIES AND MYSTERIES (p. 421).

While I am obliged to Bro. “Reitam” for his able assistance in disposing of these wonderful “Masonic Celestial Mysteries,” I dissent from the remark that “We find the Sun worship to be the primal basis of all the worships and mysteries of antiquity,” for with the Jews and other Semitic races such was not the case; they worshipped the Great Architect of the Universe, *i.e.*, the Creator Himself, not the thing created. Their idea was—there is no God but Jehovah. Again, I think it to be a lowering of our Master Mason degree to make H.A. a mere representation of the Sun or of any other portion of these so-called ancient mysteries; although it has received a partially antique dress, yet the spirit in it, as I have always seen it worked, seems to me to point to something different, which something enables it to merit the title of “sublime.”—W.P.B.

FREEMASONRY AMONG THE RED INDIANS (p. 409).

Nothing is easier; the Indians were mixed up in the American War of Independence at the end of last century; consequently, what was to hinder them getting it from either the French, Americans, or the English, and, having once got it about that time, what should prevent them retaining it? There were also other ways by which they may have got it.—W.P.B.

TRADE PROCESSIONS.

In the 16th century processions we see the Masons mixed up with, and simply marching *among*, the other trades; and 1554, second to the smiths, as per page 428, May 29th *ante*; whereas, in the 18th century, *speculative* Masonry gave the Masons a lift, and, as per page 404, we find them now by themselves and at the head of the poll. Of course among them at the latter date are now all sorts of men, classes, professions, and trades, under the name of “Freemasons.” This admixture may perhaps partly account for Hiram, a brassfounder or *metal* worker, being raised to the dignity of an architect, and even called *the Architect of the Temple*; whereas, as per 1st Chron., xxviii., 11th to 19th, King David left the plans to Solomon. Again, we find another *metal*-worker, *viz.*, Tubal-Cain, a “smith,” holding one of the highest positions among the *Masons*! which starts the query. Was this done on purpose by the 18th century manufacturers of speculative Masonry, so as to please certain of the other trades and thereby disarm their opposition?—W. P. BUCHAN.

HISTORY OF FREEMASONRY.

How is it that we have so little reliable of Masonic history from A.D. 1603 to 1717? while this was the period of Inigo Jones, of the great fire of London, and of Sir Christopher Wren, and when, *as is said*, Kings Charles II. and William III. were initiated, only we do not know where! Then how did the Masons with their *secret light* fall into the mistake of calling the Composite—which is only a variety of the Corinthian—a separate order of architecture? and so on. Perhaps when Bro. Hughan writes his articles, which he alludes to at page 322, on “Operative and speculative Freemasonry before A.D. 1716,” he may kindly throw a ray of light, if possible, upon these and other points in this hitherto dark *Masonic* period.—W.P.B.

THE TEMPLARS AND FREEMASONRY.

Despite the very able remarks of "Historicus," I yet think there can be little doubt but that there really did exist some link between the Knights Templar and the operative Order of Freemasons. If you turn to Rymer's *Fœdera*, and carefully read the account there given, and the acts relating to the seizure and suppression of the Templar Order, you cannot fail to be struck with the uniform witness borne to the "secret reception" into the Order, at which none but the Knights could be present, and which always took place at night.

In the depositions before the Commission at Paris, some facts seem to come out very plainly. First, that there was a "secreta receptio;" secondly, that there were certain trials of courage and constancy introduced which gradually became the subject of abuse and were the ground of those exaggerated charges which were made against the Order and led to its downfall.

More than one witness attributes to the Grand Master, William of Beaujeu, the introduction of these innovations. Hugo de Narsac, for instance, the 205th witness, declares as follows.—"Un abus ajouté à un cérémonial innocent, à donné lieu à l'interpellation de renier Dieu faite au nouveau frère, c'était une épreuve de l'obéissance illimitée."

The 35th witness relates his reception "avec des circonstances," says the editor of the "Procès des Templiers," "qui ressemblent à celles de la Franc Maçonnerie."

"Instances répétées pour l'admission exhortation à réfléchir, avertissement sur les fatigues les privations les dangers, Renvoi itératif à la reflexion solitaire appel par trois fois," &c.

It is no doubt very difficult now, owing to the lapse of time, to prove what was really the "secreta receptio" of the Knights Templar, but there is a great deal in the theory, and not to be determined by any mere general disclaimer, that it was based on the secret ritual of the operative Order, which there is evidence to prove was known to, and more or less directed by the Monastic Orders. In Notes and Queries, some years back, there appeared a remarkable communication from the American Consul, who had had access to the archives of the Knights of St. John of Jerusalem at Malta, in which he said, no one but a Freemason could understand the archives.—A MASONIC STUDENT.

TRADES' SECRETS (pp. 384, 362, 348, & 388).

Bro. Thomas Cameron, born in 1796, who is at present the Tyler of the St. Mungo Lodge, No. 27, informs me that he served his apprenticeship to the shoemaking in Glasgow, but at that time he heard nothing of any trade secrets among the Glasgow shoemakers, though he did hear of such in other trades, such as the blacksmiths (his brother was a smith). Yet, no sooner had he gone to Rothesay, than he had to get himself made a St. Crispin, or "brothered," as he expresses it; he was a journeyman then, and about 24 years old; there was another shoemaker "brothered" with him. The attendance of brethren upon the occasion was large; and they not only "punished" all the funds, but even something extra, in fact, many of them got "glorious fou," and carried on the "spree" for a day or two after.

Bro. Cameron took an obligation and received a word, grip, and sign; he tells me that after the apprentices in Rothesay were bound they had to be soon thereafter "brothered," said brothering being an old custom.

I have other information to get, which I shall give so soon as I can spare the necessary time to look after it.—W. P. BUCHAN.

HOPE'S ESSAY ON ARCHITECTURE.

I can quite understand that my good Brother Buchan finds Hope too old-fashioned in his ideas for him, the more so as Mr. Hope's theory—he being a non-Mason, is utterly destructive of that very remarkable one, to say the least of it, which Bro. Buchan is so zealously advocating just now. I have read, I suspect, more works on the subject than Bro. Buchan, though I am greatly obliged to him for his fraternal advice.—A MASONIC STUDENT.

MARK JEWELS IN CRAFT LODGES.

A junior brother of this lodge, who has somewhere obtained the Mark degree, maintains that he is entitled to wear a Mark jewel in a Craft Lodge. I maintain that, looking at the Book of Constitutions, he has no such right. Please to favour with your reply as to which is correct in your next.—AN OLD P.M.

[The Grand Lodge of England does not recognise the Mark degree; consequently it is not legal to wear the jewels of that degree in a Craft lodge. In Scotland (and in Ireland, we believe) the Mark degree is recognised, forming part of the Royal Arch. There it is right and proper to wear the jewels in Craft lodges.—Ed. F.M.]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE POPE AND THE 1717 THEORY.

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

Dear Sir and Brother,—Amongst one of the earliest promulgators of the 1717 theory, I find his Holiness Pope Clement XII. (Cardinal Lorenzo Corsini). He is described by Professor Arnold, B.A., of the Dublin R.C. University, as "a dilettante in the fine arts and a lover of show and magnificence, his personal bearing being gentle and noble. He died in 1740, aged 88." In A.D. 1738 this pontiff issued a bull against the then lately-formed society of Freemasons. In this bull the Pope says:—

"We have learned, and public rumour does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted." If the above be a fair translation of the Pope's words, it evidently means that this "certain society" had been recently formed, and with a lot of other data all pointing to the same idea, I am bound to assert that, however I may differ from his Holiness upon some points, I yet unhesitatingly affirm that regarding the period of the institution of speculative Freemasonry, Pope Clement XII., for the last 131 years, has all along been telling the truth, while the great mass of pseudo-Masonic historians have been retailing falsehoods, or something similar. In fact, this Papal bull of 1738

has all along been a standing protest against the unhistorical notions and foolish dreams of our would-be Masonic teachers, and the fact of the above quotation being recorded by Bro. Dr. Mackey in his *Lexicon* affords a curious instance of "seeing and not perceiving." Gentlemen were admitted into the old operative Masonic societies before 1717; but the question is—What were they admitted into? To which, of course, the answer is—They were admitted into an *operative* Mason's society. Then another question arises—Did they then and there receive the doctrines and degrees of *speculative* Freemasonry? To which the answer is—They did *not* receive any such doctrines and degrees before 1717, for until 1717 Freemasonry did not exist as an exponent of the doctrines and ideas of speculative Masonry. Consequently, operative Masonry, with its practices and ideas, was something different from speculative Freemasonry and its practices and ideas. Judaism existed before the time of Christ, and Christ was a Jew. However, Christ instituted Christianity; consequently, although there are ideas common to both Judaism and Christianity, yet Christianity is not so old as Judaism. Again, Mahomedanism has ideas common to both Christianity and Judaism, yet it was not instituted until the time of Mahomet. So with speculative Freemasonry, although there are some ideas in it common to both it and operative Masonry, yet it is not therefore so old as operative Masonry. No, for just as Christ instituted Christianity, or Mahomet originated Mahomedanism, so did Messrs. Desaguliers & Co. originate and institute speculative Freemasonry about A.D. 1717.

Yours fraternally,
W. P. BUCHAN.

CONSTANTINIAN ORDER.

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

Dear Sir and Brother,—So obvious are the replies to the questions put to me by "Historicus," that it is with considerable hesitation that I venture to occupy your space. The modern custom of Royal Houses is so well known, that, by way of reply to the first question propounded, it may be as well to adduce a more ancient example, and that taken from the Conquest of Constantinople by the Crusaders.

When Philip I. de Courtenay, the first Titular French Emperor of Constantinople (R. 1272—85) [who was only child of Baldwin II. de Courtenay (R. 1237—1272), the sixth and last French Emperor of Constantinople] died in the year A.D. 1285, his only child, Catherine de Courtenay, was recognised as Titular Empress, and on her marriage in 1301 with Charles of France, Count de Valois, third son of Philip III. le Hardi, King of France, and of Isabella of Arragon, she transmitted to him, and being his wife shared, the title of Titular Emperor of Constantinople; on her death it passed in, 1308, to their only child, Catherine de Valois, who transmitted it again on her marriage (A.D. 1313) to her husband, Philip II., of Sicily, Prince of Tarentum, whose recognised right to the title was inherited again by her on his death in 1332, and on her death in 1346, by her eldest son Robert II., who prior to this was qualified—"Prince of Achaia and of Tarentum,

Despot of Romania, and Count of Cephalonia and Zante," and who enjoyed the title of Emperor of Constantinople from the year 1346 to 1364, when dying without issue he was succeeded by his younger brother, Philip III. (R. 1364—74), who also dying childless the title passed to his sister Marguerite's son, James des Baux, Duke d'Andrie, sixth and last Titular French Emperor of Constantinople.

In the same way, Theodora Palaeologina being the only child and heiress of Theodorus Palaeologus (by his wife Eudoxia Comnena, see Notes and Queries, 3rd S. VII., p. 403 & 506), sixth Titular Emperor of the Byzantine Empire (of a race expelled by a foreign usurping government, which remains still the worst in the whole world, forced upon a people who have never mingled or ever will), she succeeded to the title and transmitted it to her descendants. Even had she died unmarried, the title of Titular Emperor would have been inherited by the head of the House of Rhodocanaki as the next heir to the dignity after her family; indeed, so peculiarly strong are the rights of that House in this respect, that we might, in an imaginary way, dispose similarly of a score of claims by alliance, and revert to their oldest—that of descent from the Constantinian House of Ducas. "Historicus" might just as appropriately ask me why Queen Victoria, being a female, could inherit the British Throne or transmit it to our newly made brother, Albert Edward Prince of Wales; or, again, why Queen Isabella, of Spain conveyed a few weeks ago the succession of Titular King of Spain, to the Prince of Asturias and his descendants.

In reply to the second question put to me by "Historicus," as to the derivation of the first part of the name of *Rhodocanakis* from *Rhodoc*; I must refer him to Byzantine coins and inscriptions of the period, where he can ascertain for himself that the letter *s* was always written as *c*; and as to the second part, *Anaks*, the Greek letter, α (in Latin and English, X), was written then usually with two letters—*K* and *S*. The same occurs with the letter ψ , which was then written—*P*. and *S*. All this was clearly enough shown in the article. The words *Anaks* ($\alpha\nu\alpha\kappa\varsigma$) and *Vasileus* ($\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$) have both the same meaning, as can be seen by opening any Greek Lexicon. "Historicus" is well aware that the word Emperor is derived from the Latin, Imperator, the Greek equivalent in later times being Autocrator ($\alpha\upsilon\tau\omicron\kappa\rho\alpha\tau\omicron\rho$). In England there are scores of names, whose derivations are well established, which have been spelt in a dozen different ways.

Lastly, there is not any special history of the Kings of Rhodes, of the family of Rhodocanakis, but the various events of their history are scattered over the pages of the Byzantine historians and of those of Western Europe who wrote on that Empire. My brother who gives himself the title of "Historicus," ought surely to be well acquainted with the works of the Byzantine historians (*Corpus Scriptorum Historiæ Byzantinæ*), published in Paris, 1644—1711. 36 vols., in folio: Venice, 1722—33, in folio; and Bohn, 1828—55, in 8vo., together with the rest of the writers of the Middle Ages. If, however, "Historicus" insists upon having the title of every work necessary to a thorough elucidation of the subject, I will even take the trouble to send on to you for publication a list of a couple of hundred books

the collection of which will occupy him some time, and form a very valuable library.

Yours fraternally,

JOHN YARKER.

Nov. 29, 1869.

THE ISLE OF WIGHT AND THE M.W.G.M.

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

Dear Sir and Brother,—Will you allow me to trespass on your columns in reference to a paragraph in your last week's *Magazine*, in which you say you are informed that the lodges in the Isle of Wight do not intend to recognise the junction of the Isle of Wight with Hampshire, but intend to appeal against it at Grand Lodge, on the ground that the M.W.G. Master had not the authority to join the two Prov. Grand Lodges without the sanction of the Grand Lodge. I fear, indeed, that this is what we are now driven to, and I trust that herein we may have the support of all those brethren who believe that justice should always have the foremost place among us. Constituted as a separate Masonic province by Grand Lodge in 1813, when there were but two lodges in working order, the Isle of Wight has ever since continued to progress in the business and practice of *Masonry*, and now possesses five lodges instead of two. So far back as 1787, although at that time Hampshire and the Isle of Wight would seem to have been governed by one Provincial Grand Master, yet the Isle of Wight had a separate Deputy and a separate and distinct Grand Lodge with its complete roll of officers—as I am in a position to prove. Yet we are now to be deprived of our position as a province and annexed to Hampshire without a word being said to us about it, beyond the barren official notification of the Grand Secretary that Bro. Beach had been appointed Prov. G.M. for Hampshire and the Isle of Wight. This is the pill we are directed to swallow. We have several times, with all due respect and deference, memorialized the M.W.G.M. to continue us our ancient privileges, but have been met with a curt refusal, without a word of explanation as to the reasons which are thought to make a change desirable, if there be any such, and without the slightest excuse for the absence of any previous intimation of what was in store for us.

If we are to be dealt with in this way, what becomes of our boasted freedom? Where is the justice which I was told at my initiation should always be considered in *Masonry*? Echo answers, where! You, Sir, can have but a very faint conception of the feelings of sorrow and indignation which we entertain in connection with this ill-advised course of action on the part of the Grand Master. If persisted in, it will be a death-blow to *Masonry* in the Isle of Wight, and Hampshire will attain a very barren honour in the shape of the discords and heartburnings to which such an un-called for proceeding as the union will give rise. As an individual—much as I have loved and cherished *Masonry*, heartily and earnestly though I have laboured for the prosperity of my mother lodge here—yet would I far rather cease my connection with the Craft now and for ever than I would continue membership of an institution which, under the cloak of prerogative, permits the perpetration of such gross injustice. Look at our geographical position, and the disadvantages under

which we must labour by the union with Hampshire. The latter is a large county, containing many lodges, all of which would have their claims to be considered as regards the holding of Prov. G. Lodges; from such meetings we should be absolutely cut off, except when they were held in Portsmouth or Southampton in the very height of summer. Perhaps when the various towns and lodges on the mainland have had their turn, it may suit the convenience of the Prov. G.M. to hold his Grand Lodge in the Isle of Wight once in ten or twelve years, and how can *Masonry* do other than languish under such a system. As an instance of the correctness of what I say on this point, take the Installation at Southampton on the 30th instant! The banquet is fixed for four o'clock, and the last steamer leaves Southampton for Cowes at twenty minutes past four, and as we have not among us many brethren who could remain at Southampton all night, we must perforce lose the pleasure of the banquet. In effect, we are as completely cut off from opportunities of attending the Provincial Grand Lodges on the mainland as if none such took place.

I have already exceeded the limits which I had assigned myself when I commenced this letter, and I will only add that I trust the whole matter will come before Grand Lodge at no distant period, and that you may see your way to help us with your powerful advocacy to obtain a remedy for the evils with which we are threatened, and I remain—

Yours fraternally,

T. W. FAULKNER,

P. PROV. G.J.W. ISLE OF WIGHT.

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

Dear Sir and Brother,—Owing to the amalgamation of the two provinces of Hampshire and the Isle of Wight, a question has arisen as to the precedence of the lodges in Prov. G. Lodge.

At our Prov. G. Lodge, held this day at Southampton, the Dir. of Cers. (Bro. Forbes, an old and distinguished Mason) placed an Isle of Wight lodge, the Medina, No. 35, on the right of the chair, and my lodge, No. 76, Economy, Winchester (which has always prided itself on being the premier lodge in the province) on the left, thereby giving the precedence to No. 35. To this I demurred, and previous to the opening of the lodge I stated my objection to the Dir. of Cers., who insisted that the order adopted by him was correct, and I, not willing to disturb or delay the proceedings, reluctantly acquiesced.

I now refer to the Book of Constitutions. Subject—Country Lodges, sec. 4:—"Every country lodge shall have a local as well as a general rank, so that if any lodge be removed from one province to another, although it is to retain the original number in the Grand Lodge Books, and preserve the same rank in the United Grand Lodge, and in all public meetings out of the province into which it may have been removed, yet within such province, it is to rank immediately after the lowest numbered lodge previously existing, as well as the Prov. G. Lodge as at public ceremonies within the province, unless the Grand Master, Pro. G. Master, or Deputy G. Master preside. The seniority of country lodges in their particular district is to be determined by the date of their registry in the books of the Provincial Grand Lodge."

I submit that the Isle of Wight lodges are in the position contemplated by the above law of lodges removing from one province to another, and that the old Lodge of Economy should stand No. 1 on the Books of the Prov. G. Lodge. I ask the judgment of your experienced readers on this subject.

Yours fraternally,

JAMES HARRIS, W.M. 76.

THE MASONIC MIRROR.

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

MASONIC MEMS.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

A NEW Rose Croix chapter was consecrated at Weston-super-Mare, principally by the brethren belonging to the St. Kew Lodge, No. 1,222. The ceremony of consecration took place at the Carnarvon Hall, Regent-street. There were present many brethren connected with the higher degrees of the Order. We shall give a detailed account thereof in our next.

BRO. JOSEPH STARKIE, of 23, Conduit-street, who was entrusted with the Order for the new clothing for Grand Lodge in April last, and who holds the appointment of costumier to the S.G.C., 33°, was honoured with commands to prepare the suit of regalia with which Bro. H.R.H. the Prince of Wales was invested as Past Grand Master.

GRAND LODGE.

The quarterly communication of Grand Lodge was held in the Freemasons' Hall on Wednesday evening last, and in consequence of the intended resignation of the M.W. Grand Master, the Earl of Zetland, there was an assemblage of brethren such as seldom, if ever, had been witnessed. Additional interest attached to the meeting, it having become known that H.R.H. Bro. the Prince of Wales, Hon. Past Grand Master, had signified his intention of being present.

Shortly after seven o'clock the M.W.G.M., preceded by his officers, entered in due order of procession, and took his place on the throne, and the Grand Officers occupied their respective positions as follows:—

The Earl de Grey and Ripon, R.W. Deputy Grand Master; Algernon Perkins, as Senior Grand Warden; J. G. Dodson, Junior Grand Warden; Rev. Thomas F. T. Ravenshaw and Rev. Charles J. Martyn, Grand Chaplains; S. Tomkins, Grand Treas.; Æneas J. McIntyre, Grand Registrar; J. C. A. Powell and Leith Tomkins, Senior Grand Deacon; J. Cooper Forster, Junior Grand Deacon; F. P. Cockerell, Grand Superintendent of Works; Sir Albert W. Woods, Grand Director of Ceremonies; Conrad G. Dumas, Assistant Grand Director of Ceremonies; James Brett, Assistant Grand Pursuivant; J. Llewellyn Evans, President of the Board of General Purposes; and John Hervey, Grand Secretary.

There were also present:—

Bros. Colonel Burdett, P.G.W., England, representative of the Grand Lodge of Ireland; John Havers, Viktor Williamson, and Colonel Cole, P.G.W.'s; the Revs. Sir J. W. Hayes, R. Simpson, Dr. Senior, and C. R. Davy, P.G. Chaps.; J. Roxburgh and J. Adams, P.G. Regs.; G. W. R. Potter, G. Cox, J. Newton Tomkins, John Savage, H. Grissell, Benjamin Head, H. Browse, John Udall, J. M. Clayton, C. H. Gregory, Dr. Hogg, and J. R. Stebbing, P.G.D.'s; Joseph Smith, P.G. Purst.; Thomas Fenn, P. Assist. G. Dir. of Cers.; E. H. Patten, Secretary of Benevolent Institution; W. Farnfield, Secretary of Girls' School; F.

Binckes, Secretary of Boys' School; and many other Grand and Past Grand Officers.

Amongst the Prov. Grand officers we noticed—Bros. J. Fawcett, Prov. G. Master for Durham; the Duke of St. Alban's, Prov. G.M. for Lincolnshire; R. T. Bagshaw, Prov. G.M. for Essex; the Rev. J. Huyshe, Prov. Grand Master for Devonshire; T. H. Hall, Prov. G.M. for Cambridgeshire; Sir D. Gooch, Prov. G. Matter Berks and Bucks; G. Rawson, P. Dist. G. Master China; Colonel De Carteret, Prov. G.M. Jersey; A. McDonald Ritchie, Dist. G.M. Madras. Besides the above and numerous other Prov. Grand officers, there were present Masters, Past Masters, and Wardens of lodges in every part of the kingdom, to the number of upwards of 500, exclusive of the Grand and Past Grand officers—indeed, so many that the large Hall proved insufficient to accommodate the great number, and many were unable to gain admission.

Grand Lodge having been opened in ample form and with solemn prayer, the minutes of the previous Quarterly Communication were read and confirmed.

The Grand Master rose and said—Brethren, I have to inform Grand Lodge that his Royal Highness the Prince of Wales is waiting to be admitted to this Grand Lodge. (Loud and continued cheering.) The minutes being confirmed, his Royal Highness is now a member of this Grand Lodge, and is entitled to enjoy the rank and privileges of Past Grand Master. (Renewed cheering.) I am sure that there can be but one feeling of gratification at the admission of such an illustrious member amongst us. The two Grand Wardens, the Grand Deacons, the Grand Director of Ceremonies, and twelve Grand Stewards will now conduct his Royal Highness into the Grand Lodge.

The officers named having retired, they soon returned, escorting the Prince of Wales into Grand Lodge, and he was received with the utmost enthusiasm. As his Royal Highness passed to the dais, the cheering was resumed again and again, and he seemed deeply impressed with the warmth of his reception, and bowed frequently in acknowledgment of it. He was plainly habited as a Master Mason, and took his seat on the left of the Grand Master, the chair being surmounted by a large plume of feathers. The applause having at length subsided,

The Grand Master (addressing his Royal Highness) said—It is my duty to congratulate your Royal Highness upon your presence amongst us in Grand Lodge, and I can assure your Royal Highness that this is an event which has been long wished for and expected by the craft of England. I can also assure your Royal Highness that your entry into Masonry will be welcomed by every brother in England, and when we know how deeply they have been indebted to the patronage of your Royal house, we cannot but be desirous of showing how cordially they express their good wishes to your Royal Highness, and how delighted they are to receive you amongst them as a brother Mason. It is hardly necessary for me to enumerate how many of the predecessors of your Royal Highness have been patrons of Freemasonry and members of the Craft. Your Royal Highness has but to look round these walls to see amongst the portraits George IV., the Duke of York, and your more immediate ancestor, the late Duke of Kent, showing the great advantages we have derived from such illustrious patronage. Therefore, I can say that great has been the delight that your Royal Highness's accession to Masonry has caused throughout this country. There is one more subject which I wish especially to refer to, and that is to say that the late Duke of Kent was Grand Master of the Athol Lodge, and very materially assisted his Royal brother the late Duke of Sussex, in 1813, at the time of

the union between the Grand Lodge of England and the Athol Grand Lodge, and which has been attended with so much advantage to the Craft. I ask your Royal Highness to allow me the honour of investing you with the clothing of a Past Grand Master, and I also invite you to take your seat according to your rank.

The clothing and regalia of a Past Grand Master, which was designed and supplied by Bro. Joseph Starkey, were then handed to the Grand Master on a blue velvet cushion, and on the completion of the investment of his Royal Highness there was loud and continued cheering.

Sir Albert Woods, Grand Dir. of Cers., then proclaimed his Royal Highness Albert Edward Prince of Wales, Duke of Cornwall, &c., Knight of the Garter, Knight of the Thistle, Knight Commander of the Bath, Knight of the Order of St. Patrick, and Knight Grand Commander of the Star of India, as P.G.M. of Freemasons.

His Royal Highness was then saluted in the usual manner.

Bro. the Prince of Wales said: Most Worshipful Grand Master, Deputy Grand Master, officers, and brethren, will you allow me to tender to you my warm and sincere thanks for the great honour you have conferred upon me this evening? For a long time past it has been my wish to become a Freemason; and although I was initiated in a foreign country, you will agree with me that Freemasonry is one and the same in all countries. We are all brothers in the Craft; and I must say that I feel it to be a great honour to be here to-day, and to be admitted to the Grand Lodge of England. I thank you, M.W.G.M., for the kind words, and for the equally kind manner in which you, brethren, have received me.

The Grand Master said:—Brethren, I have now a communication to make to Grand Lodge, and I can assure you it is most painful to me: nevertheless I feel confidence in believing that you will agree with me that I am too old to continue as Grand Master. I regret myself to have to come to that conclusion, but I hope you will think, from the long time I have been in your service, and the attention I have paid to the duties of my office, that I have proved myself a zealous mason. But still, after a period of 26 years I have served as Grand Master, and two years as Pro Grand Master to the Duke of Sussex, I have at least earned my retirement. Therefore I must beg you not again to put me in nomination. After having succeeded in carrying out the great work which we inaugurated last summer in building our new hall, and all our charities being in a flourishing condition, I think I could not select a happier opportunity to give in my resignation, and that a younger mason should be selected to take my place. Although I shall not fill the office of Grand Master, yet as long as the Almighty spares my life, I shall always take the deepest interest in anything which affects your welfare. I cannot conclude without expressing my gratitude for the kind support you have given me, and the confidence you have placed in me by re-electing me twenty-five times to the highest office in the Craft. I wish to retire from the office of Grand Master, but I shall still continue to take the deepest interest in everything that concerns Freemasonry as long as life shall last. I now ask you not to be put in nomination as Grand Master.

Bro. Earl de Grey and Ripon: I give notice of my intention at the next Grand Lodge in March next, to move a resolution expressive of our regret at the retirement of the Earl of Zetland from the office of G.M., and of the high services he has rendered to the Craft.

Bro. R. Stewart, after alluding to the eminent services of Earl de Grey and Ripon as a Minister of the Crown, as well as

the time he had spent in Freemasonry, nominated him as G.M. for the year ensuing.

The Grand Master: I wish for a moment to interrupt the business of Grand Lodge. His Royal Highness the Prince of Wales is anxious to retire, and he has stated to me the reason for doing so. This is the birthday of her Royal Highness the Princess of Wales. I perceive it is not necessary for me to say more than this, that his Royal Highness is anxious to be present at his own table, and celebrate there the birthday of his illustrious consort.

His Royal Highness then retired, escorted as on his entrance, the members of Grand Lodge all standing and cheering loudly as he departed.

The election of twelve Past Masters to serve on the Board of Benevolence for the year ensuing then took place.

The Report of the Board of Benevolence for the last quarter was presented, and the relief recommended was granted in each case, with one exception, which was referred back to the Board for further investigation.

The following motion, of which notice had been previously given were then brought forward:—

By Bro. John H. Wynne, P.M. 101., "That those brethren, who were candidates at the last election, and did not succeed to be elected on the Annuity Fund, shall receive £15 per annum from the Benevolent Fund, until they shall be elected on the Annuity Fund."

After some consideration the motion was ordered to stand over.

Bro. John Udall, P.G.D., proposed "That the sum of £50 be given from the Fund for General Purposes; that the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Institution for Aged Freemasons and Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season."—Carried.

Bro. J. Stevens, P.M. No. 720, proposed.—"That with a view to securing greater uniformity of working and observance of the 'same usages and customs' throughout the several lodges held under the authority of the Grand Lodge of England, a committee of Past Masters be appointed to inquire into the merits of the respective systems of working now in practice, and to report to Grand Lodge thereon, with such recommendations as they may think necessary to prevent deviation from the established mode, such deviations being, according to the Constitutions of Freemasonry, improper and not to be justified or countenanced."

This resolution, after much discussion, was carried, and it was resolved that a committee be appointed to carry the resolution into effect.

The resolutions limiting the duration of the office of Grand Master were next considered. They were as follows:—

By Bro. J. Rankin Stebbing, P.G.D.—"That in the opinion of this Grand Lodge no future Grand Master should hold that office for more than three years in succession, unless in the case of a Royal Prince, when the restriction should apply to the Pro Grand Master."

By Bro. Raynham W. Stewart, W.M. Nos. 12 and 453.—"That no brother (except a Prince of the Blood Royal) shall be eligible as Grand Master for a longer period in succession than five years."

By Bro. Joseph Smith, P.G. Pursuivant.—"That the office of Grand Master shall not be held by any brother for a longer

period in succession than seven years, except in the case of a Prince of the Blood."

By Bro. John Savage, P.G.D.—"That the office of M.W. Grand Master shall not be held by any brother for a longer period than four years in succession. This law shall not extend to a Prince of the Blood Royal, but it shall extend to any brother whom he may appoint as the M.W. Pro-Grand Master."

The several propositions, after a long and animated discussion, were all negatived.

The remainder of the business in the agenda was put off for further consideration to the next Quarterly Communication. Grand Lodge was then closed in ample form and with solemn prayer.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

UNIVERSAL LODGE (No. 181).—This lodge, held at the Freemasons' Tavern, held its regular meeting on the 29th ult. The Rev. W. T. Jones, M.A., W.M., occupied the chair, supported by Bros. W. T. Jones, jun., S.W.; A. T. Layton, J.W., &c.; J. E. Wilkinson, M.D., I.P.M.; M. Beale, P.M. and Sec.; and the following P.M.'s: R. G. Glover, Robert White, 26, G. J. Kain, 776, Paul Reid, 135, and W.H. Fairfax, 43. The election of W.M. took place, and the choice of the brethren fell upon Bro. W. F. Jones, jun., S.W. Bros. W. B. Roberts, P.M., Treasurer, and Beckett, Tyler, were re-elected. Mr. Henry W. Rowell was initiated, Bros. White and Grundy were passed, and Bros. Heawood and H. E. Norfolk were raised to the rank of M.M. The brethren adjourned to the banquet, at which about thirty brethren sat down, the Rev. W. F. Jones, W.M., occupying the chair.

ROYAL OAK LODGE (No. 871).—On Wednesday, the 24th ult., this lodge was held punctually at five o'clock. The lodge was opened by the W.M., Bro. F. Walters. The minutes of the previous meeting were unanimously confirmed. Ballots were unanimous in favour of the admission of all the candidates for initiation. Bro. Dave was duly initiated by the W.M., and Bro. W. Andrews, P.M., initiated his friends, Bros. Harman and Simmons. A letter of condolence was ordered to be sent to the widow of the late Bro. H. Whittle, S.W., and for whom the lodge was draped in mourning. Five guineas were voted from the charity fund to the widow of a deceased member. A five-guinea P.M.'s jewel was voted from the lodge funds to the W.M. Five guineas were voted from the lodge funds to the Girls' School, and £5 to the Male Annuity Fund. Several notices of motion were given, and two gentlemen were proposed for initiation at the next lodge meeting. The lodge was closed, and banquet followed. The usual loyal toasts were given and received. There were present besides those named Bros. E. Harris, P.M. and Treas. 73; W. Endors, 73; J. W. Dudley, 73; G. Chapman, P.M. 147; J. Patte, 147; C. G. Dilley, Dir. of Cers. 147; J. D. Woodland, W.M. 169; E. J. B. Bumstead, P.M. and Sec. 548; J. A. Smith, 548; T. Whiffen, 548; H. Muggeridge, P.M. 715; J. Terry, W.M. 1,278; and others.

SOUTHERN STAR LODGE (No. 1,158).—The usual meeting of this lodge was held on Tuesday, 23rd ult., at the Montpellier Tavern, Walworth, Bro. R. E. Clarke, W.M. presided; Bayfield, S.W.; Page, (acting) J.W.; Henry Thompson, P.M. and Treas.; Potter, P.M.; Pulsford, P.M. and Sec., and a very full attendance of members. The lodge was opened soon after four o'clock, in due form and with solemn prayer, and the minutes of the last lodge were read and confirmed. Bros. Monchton, Mansell, Hunt, Beck, Walker, Joyce, Walter, Wright and Dean, were raised to the sublime degree, Bros. H. Thompson and Pulsford, assisting in the ceremony. The lodge was then resumed to the first degree, and Mr. William Rippin, Mr. William Allan, and Mr. William Lippard, who were candidates regularly approved, were initiated into the mysteries and privileges of ancient Free-

masonry. By the permission of the W.M., Bro. Henry Thompson, P.M. and Treasurer, took the chair, and in an impressive manner initiated Mr. Christopher Redford into the Order. The lodge was resumed to the second degree, and Bros. Seares, Quincey and Rose were passed to the degree of a F.C. The lodge was again resumed to the first degree, and several propositions for initiation were made. Bro. Thompson, P.M. then brought under the notice of the lodge the handsome donation of £10 10s. given by Bro. Alfred Taylor, a member of the lodge, to be applied to the Masonic Institutions, and he moved that five guineas be applied to the fund for Aged Freemasons, and five guineas to the Girls' School, both propositions being unanimously agreed to. Some other business having been disposed of the lodge was closed in due form and with solemn prayer. The brethren then adjourned for refreshment, and a bountiful banquet was supplied by Bro. Allatt, the worthy host, and it gave general satisfaction. On the removal of the cloth, the W.M. in succession gave the usual loyal and Masonic toasts, which were all well responded to. The W.M. then in a few well-selected sentences, gave "The health of their newly-initiated brethren," for which Bro. Allan returned thanks. Bro. Jones returned thanks for himself, he being the only visitor. The W.M. then gave "The health of the P.M.'s of the lodge," and said the members were deeply indebted to them for their services, as they were always present and ready to perform any duty. The toast was enthusiastically received. Bro. Thompson returned thanks for the manner in which the health of the P.M.'s had been received. His difficulty was increased from the fact that he had so many times before to acknowledge their kindness, that he found it utterly impossible to use appropriate words in acknowledgment of the renewed favours they receive from the brethren. He had nothing now to say to them in reply to this toast, but there was one theme upon which he could descant for a long period had he not regard for their time, and the rather late hour in the evening to which their proceedings had extended, and that was on the gigantic propositions to which in so short a time their lodge had extended in the splendid meeting he then saw before him. It was as it were only the other day that they were ushered into existence, and indeed although in that respect, they had not long since cast off their swaddling clothes, yet blessed with a good constitution they were able to walk very firmly in the broad sunlight of Freemasonry, and had to the utmost of their ability endeavoured to cultivate some of its greatest virtues. They had gone on with prudence, they possessed no small share of fortitude, whilst the great principle and distinguishing characteristic of Charity had not been forgotten. So long as they pursued that line of conduct, so long would the Southern Star Lodge prosper, and when they saw such an assemblage of its members as they did that evening, there being but one who was not a member of it, he thought they had just reason to be proud of it as one of the most numerous as well as the best worked lodges in the Craft. Some other toasts were given. The pleasures of the evening were much enhanced by songs and recitations by Bro. Joyce and other brethren.

INSTRUCTION.

ST. LUKE'S LODGE (No. 144).—The fifteen sections were worked in the above Lodge of Instruction on Friday evening, the 26th ult. Bro. George King, jun., W.M. 1,260, J.W. 1,238, I.G. 452, &c., occupied the chair of W.M., and the other officers were as follows:—Bros. Bley, S.W.; Morrin, J.W.; Little, S.D.; Cadwell, J.D.; Rippin, I.G.; Baker, P.M.; W. Birch, Treas.; G. King, Dottridge, Dickinson, Gale, 382, and several others were also present. The lodge was opened in the third degree at seven o'clock, and after the minutes had been read and confirmed, the fifteen sections were worked by several worthy Masons in a faultless manner. The lodge was then resumed to the first degree, when some brethren were elected as joining members. Bro. W. Birch proposed, and Bro. Haskins seconded, that a vote of thanks be recorded in the minutes of the lodge to the W.M. and Secretary of the lodge for the very correct and admirable way in which he had worked the sections, adding that during his experience he had never heard so young a Mason do them so perfectly. It was carried unanimously. The W.M. returned thanks. Bro. Baker was then unanimously elected an honorary member for his services to the Craft at all times, and after a vote of thanks had been given to those visiting brethren who had come from a distance. The lodge was closed, every member expressing his gratification.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.

Centenary of Lodge Sincerity (No. 189).

The members of this lodge met on Thursday, the 25th ult., at the Royal Hotel, to hold their annual banquet, and to commemorate the hundredth anniversary of their existence. All the members of the lodge that could attend were present, and the brethren of Lodge Sincerity had, with that liberality which influences the brethren of other lodges, sent out a number of invitations, including one to each of the Masters of the other lodges in the Three Towns. The Earl of Mount Edgcumbe and Lord Eliot, who are members of the lodge, sent letters expressive of their regret at not being able to be present, as did also Bros. Capt Tanner Davy, Prov. S.G.W.; Col. Elliott, P. Prov. G.S.W.; Williams, M.P., Prov. S.G.W. Cornwall; Rogers, Prov. G. Sec.; Bol. Peard, who is a P.M. of the lodge; General Staveley, Capt. Shanks, R.M., and others. There was a good attendance. Amongst those present were the following:—Bros. F. P. Balkwill, W.M., on his right, R.W. Bro. the Rev. J. Huyshe, M.A., Prov. G.M., and Prov. G. Chap.; R.W. Bro. Metham, D. Prov. G.M.; Rev. Bro. Carwithen, P. Prov. G. Chap.; Bros. Dr. Dowse, P.M., P. Prov. S.G.D., Treas.; Rae, P.M., P. Prov. G. Sec., 189; on the left, the R.W. Bro. A. Smith, Prov. G.M. of Cornwall; Bro. Bayley, I.P.M., Prov. G. Treas.; W. Bro. Yates, Prov. J.G.W. of Devon; Rev. J. E. Risk, P. Prov. G. Chap.; Bate, P.M., P. Prov. G. Reg.; Latimer, P. Prov. G.S.; J. J. Clase, P. Prov. G. Dir. of Cers.; R. R. Rodd, P.M., P. Prov. S.G.W. of Cornwall, as S.W. 189; Foster, J.W. 189; J. Saw, S.D. 189; S. B. Rawling, J.D.; J. W. Coffin, Dir. of Cers.; G. F. Laity, and E. Bisset, Stewards; J. C. Radford, P.M., P. Prov. G.D.; J. Sadler, P.M., P. Prov. G.S.B.; T. Wade, J. Lewis, J. Dampney, R. J. Laity, W. Roberts, S. Hutchings, R. B. Oram, C. G. Gibson, P.M.; A. N. Innes, M. Coates, G. Jackson, J. Mc. W. Graham, A. R. Mulley, P. J. Pilditch, R. M. Clay, M.D.; B. Browning, R. G. Callaway, Langdon Morcom. The following W. Masters of the sister lodges were also present:—Bros. J. Richards, St. John Baptist, 70; G. Hilson, Fortitude, 105; R. B. Triplett, Harmony, 156; —Amery, Brunswick, 159; J. M. Hiley, Charity, 223; J. Hawton, Prov. G. Dir. of Cers., St. Aubyn, 954; J. Brown, Huyshe, 1,079; T. B. Hervey, P. Prov. G. Dir. of Cers., Dundas, 1,255; S. Chapple, P.M., P. Prov. G. Dir. of Cers.; Thomas, Fewens, H. Head, of Metham Lodge, and Bro. Windeatt, who kindly presided at the piano.

The dinner was an excellent one, and was well attended. The W.M. (Bro. Balkwill) proved a most excellent chairman. Grace before dinner was said by Bro. Risk, and after by Bro. Carwithen. After the dinner the lodge was close tiled. The chairman then read letters of apology from absentees who were unable to attend. In the letter from Bro. Shanks, S.W., he enforced the importance of supporting the Masonic Charities, which he said he should do himself.

The W. Master, in an appropriate and admirable speech, proposed "Her Majesty the Queen," which, with all the other toasts, was drunk with due Masonic honours.

The Rev. Bro. Risk next proposed the "Prince of Wales and the Craft," and, at some length, eulogised the Prince for walking in the steps of his Royal father, Albert the Good, mentioning several instances of late in which, by his public services, he had evinced a conduct gratifying to the country.

The next toast was that of the "Right Hon. the Earl of Zetland, G.M.," which was drunk with enthusiasm, regret being expressed that this would be the last year in which he would preside over the Masonic body.

In responding to the toast of the R.W. the Prov. G.M. of Devon, the Rev. J. Huyshe expressed his gratification at being present at the centenary of the lodge. He had come down at considerable inconvenience, having to leave on the following morning by 6.45 in order to be at his public duties at 11 o'clock. After some observations on the pleasure he always felt in being amongst them, the R.W. brother proceeded to speak on matters of a practical character. He said that their province had been charged—not quite fairly he thought—with not giving a proper support to their Masonic charities. There was some truth in the charges, but not so much as had been stated, for they had a Benevolent Fund which no other province could show. There were in the province 37 lodges, and 1,600 subscribing members. If they made their contribution from all these lodges 1s. more from each member to the Grand Lodge, that would give them

1,600 shillings more than was at present subscribed. This would be twice as much as at present, and would give them £160 a year. This might be divided into four parts: One part should go to the Fortescue Annuity Fund, which stood out prominently before the Masonic world. That was a fund of their own. They took care of their own poor brethren. They had £1,300 or £1,400 invested. If they would add to the proceeds from this fund £40 more, they would be able to put on another annuitant, if not two. Then they would have for the other charities £80 a year—one half of which might be given to the general Masonic charity of the kingdom. They should give £20 to the Grand Lodges, and £20 more to the schools. He thought that they should have a meeting of the Prov. G. Lodge purposely to consider this subject. He did not think that any brother in the province would object to an extra farthing a week—one shilling a year—being so appropriated; and he asked the Masters of the lodges then present to bring this matter before their lodges, and let him know what the brethren thought of it. The R.W. brother then proposed, in warm terms of eulogy, the next toast, that of "The Right Worshipful the Provincial Grand Master of Cornwall," whom he described as almost one of themselves, so warmly so, cordially did he enter into all Masonic matters, which were interesting to them. The toast was most enthusiastically received.

The R.W. Bro. Augustus Smith responded in a speech marked by his accustomed pleasantness of manner. He expressed his gratification at being present at the centenary meeting of Lodge Sincerity, and said that the year in which it was founded was a year memorable in the history of Europe, for it was the year in which Napoleon, not memorable for "sincerity" was born: it was also the year in which a man greater than he—Wellington, who excelled in the virtue of sincerity—also first saw the light—(cheers). He also spoke of its being the year of the foundation of the Royal Society, with which the fame of a near townsman of theirs, Sir Joshua Reynolds, was linked. He hoped that the lodge would live to celebrate a second centenary, and that its members might be able to look back with pleasure on that which had passed—(cheers).

Bro. Spence Bate, P.M., then proposed "The R.W. D. Prov. G. Master and Officers of the Prov. G. Lodge of Devon, Present and Past," to which the R.W. Bro. Metham and Bro. Major Yates, on behalf of the officers, briefly responded, Bro. Metham reserving some further observations to a later hour.

Bro. R. R. Rodd, P.M., and one of the P. Prov. G. officers of Cornwall, responded to a similar toast for that province.

Bro. L. P. Metham, the D. Prov. G. Master, next rose and said: As the one link which still connects the past history of our mother lodge with its present energetic life—as the single remaining member who has walked and talked with brethren who in their youth had walked and talked with the still older brethren who founded Lodge Sincerity, and who, on this day one hundred years ago, and probably at this very hour, held high festival in honour of its birth and consecration, I know you will hold me excused if, individually, I regard this, our centenary celebration, with feelings of more than usual interest, and if I dwell on the event at greater length than the toast entrusted to me, "The Worshipful Master and Officers of Lodge Sincerity," would at any other festival warrant. Of our Worshipful Master I will only say that he bids fair to rival that long array of Masters who, for a century, have filled the chair before him. He belongs to a sect which peculiarly professes peace, and he has a strong and deep-seated religious feeling. Not only in the Master's chair but in every relation of life I believe that all his thoughts and actions will be directed by prudence, chastened by temperance, supported by fortitude, and guided by justice. But he and the other officers will excuse me if I again pass back to the subject of our festival to-day. The names of the brethren who founded the lodge are, doubtless, recorded in the books of Grand Lodge, but to us they are unknown; their doings and their sayings, their outer life in the world, their inner life in the lodge, are to us as if they had never been. Their position in life, their talents, their virtues, their joys and sorrows, failures or successes, are all a sealed book to us. In the charity of our Craft we must believe that they banded themselves together in the hope of doing good in their generation, of erecting a column of mutual defence and safety, and of pursuing in moral and upright lives, and in the daily exercise of brotherly love, relief, and truth—the noble precepts of our Order. Of the decadence of the lodge in the town of Devonport, then Plymouth Dock, where it was first planted, close to the house in which I was myself born, we can learn nothing. Most probably it but partook of that general

decline of Masonry which took place about the close of the last century. Be that as it may, about fifty years ago the warrant was transferred to Plymouth, and after a brief sojourn in the Masonic Hall and in Westwell-street, it found a home for some years in the Royal Hotel, where we are now assembled. In this town Lodge Sincerity rose, almost at a bound, like a phoenix, from the ashes of neglect and decay to which it had been so long condemned. On its books of that date are entered the names of the foremost men of Plymouth and the neighbourhood. Philanthropists, professional men, merchants, magistrates, country gentlemen, officers in the army and navy, and literary men, of whom Plymouth possessed a perfect galaxy in that day, were initiated in rapid succession. Again a period of considerable depression occurred, and when I was initiated, more than a quarter of a century ago, the meetings were infrequent and the numbers very greatly reduced, although those who still subscribed to the funds, without attending the meetings, were men of influence, position, and elevated Masonic rank. I was initiated in a room within ten yards of this in which we are assembled, and the ceremony was performed by the then Acting Master, Bro. Major Symons, who had achieved for himself the proud position of Grand Warden of England, by his Masonic diligence, erudition, and perfect oratory. Of the six or seven brethren, one was a Grand Lodge officer, the others held high office in the province. When I took my place as the newly-initiated brother, it may easily be imagined that I drew a very dispiriting comparison between my own lowly apron, no longer of pure and unsullied lambkin, but worn and soiled by repeated use, and the gorgeous array of gold and purple by which I was surrounded. But I was not discouraged for long; the desire to achieve equal honours grew upon me, with a strong belief that if I deserved them, they would come in their own good time. I bore with equanimity preference given to those whom I had myself initiated into Masonry, my own brother being in the number. Honours came at last, and when they came unsought, as our chief who sits by my side can testify, they were the more prized because unsought. The low numbers on the books at the period of my initiation were a type of Masonry throughout the kingdom at the time, but Lodge Sincerity, long before the period of general revival, which came some years after, started forward on a career of prosperous success, which rivalled, even if it did not exceed, the period to which I have alluded. That I aided in that success by unflinching, unflagging devotion to its interests, will always be a subject of pleasant retrospection. The young who live for what the years to come may bring, and who find their greatest delight in ambitious dreams and struggles which are to crown their future with happiness, think that the old have no pleasures that can equal theirs, but that is a great mistake, for if memory carries with it no sting of an ill-spent and useless life, but if, on the contrary, there are green spots on memory's waste on which the mind can dwell with satisfaction, advanced life must possess many pleasures unknown to those who have realised no hope, and who are yet struggling forward to the goal which we have reached. As, in my private world, I live again in my children and my children's children, so in my Masonic world, I live over again many a happy hour spent, and many a firm friendship formed within the lodge, some now, alas! broken by death, but hallowed by memory still, others lasting to this hour, defying time and distance alike. Our lodge, carried to St. George's Hall, where it is now located, the *prestige* of its fame, and very few private lodges have enrolled so many members whose position in life and whose mental and social qualities are so well calculated to sustain the reputation of their mother lodge. That Old Sincerity may long prosper, and that the brethren who meet to celebrate the close of the second century, which, as I speak, is already some hours old, may find her happy in her sons, and united in the bonds of brotherly love, relief, and truth, as we are who to-day place a footstep on either century, is my earnest prayer, and no effort of mine will ever be wanting to ensure the fulfilment of my hope and prayer. The event we celebrate to-day, and on which I still linger as if cling to the past, of which I have been myself a part, and in which I have found so much delight, like knell which tells of the dying, and the joy bells which tell of the new born year, will, I hope awaken in each of us the enquiry, how have I fulfilled the mission I so solemnly took upon myself at my initiation, and how can I best redeem misspent time and misused talents in the time to come? For myself, Masonry has brought to me much pleasure and much advantage; it has softened asperities which otherwise would have been active; it has awakened sympathies which otherwise

would have been dormant; it has taught me duties which otherwise might never have been acknowledged; it has given me influence which, I trust, I have exercised for good, which otherwise I should never have possessed. My regret is that I have done so little, and so much of that little wrong. My hope and prayer are that in the brief space of life still permitted to me I may do more, and do it better.

There were several other toasts, including those of "The Worshipful Masters and Sister Lodges of the Three Towns;" "The W. Master and Officers of Lodge Sincerity;" "Our Visiting Brethren," and "All Poor and Distressed Masons."

HAMPSHIRE AND ISLE OF WIGHT.

Provincial Grand Lodge.

The installation of Bro. W. W. B. Beach, *M.P.*, as Provincial Grand Master of Hampshire and the Isle of Wight, took place at Southampton, on Tuesday, the 30th ult., about 250 brethren were present. The ceremony was performed by the R.W. Bro. the Earl of Carnarvon, Prov. G.M. for Somerset, and at the conclusion the Prov. G.M. appointed his officers as follows:—Bros. C. E. Deacon, 394, P.G.D. of England, D. Prov. G.M.; W. Hickman, 130, Prov. S.G.W.; J. Douglas, 487, Prov. J.G.W.; Rev. — Pettat, 694, Prov. G. Chap.; Dew, 694, Prov. G. Reg.; Frost, 487, Prov. G. Treas.; Le Fenve, 130, Prov. G. Sec.; Woollens, 342, Prov. S.G.D.; Wilkinson, 359, Prov. J.G.D.; Lemon, 348, Prov. G. Supt. of Works; Main, 903, Prov. G. Dir. of Cers.; Bettesworth, Assist. G. Dir. of Cers.; Caffé, 35, Prov. G. Sword Bearer; Rebbeck, 185, Purst.; Bradbear, 804, Prov. G. Org. Prov. G. Stewards:—Bros. Snelling, 76; Jones, 130; De Fraine, 257; Green, 309; Harle, 359; Hine, 394; Dawkins, 304, and Biggs, 130, Prov. G. Tylers.

In the course of Provincial Grand Lodge business it was referred to the Charity Committee to report on a better mode of ensuring a more efficient election of Hampshire candidates to the various Masonic Charities than now exists; and a proposition by Bro. J. R. Stebbing, expressive of opinion that no future Grand Master of England should hold that office more than three successive years, was carried by a large majority.

The banquet was served in the Victoria Rooms, by Bro. Dartnell, and drew together upwards of 200 brethren. The R.W. the Prov. G. Master presided, and was supported by Bro. the Earl of Carnarvon, Prov. G.M.; Windham Portal, P.G.W. of England; C. E. Deacon, D. Prov. G.M., and P.G.D. of England; J. R. Stebbing, P.G.D. of England; John Hervey, G. Sec.; Patten, Sec. of Girls' School; Spiers, D. Prov. G.M. of Oxfordshire, &c.

In proposing the toast of "The Queen and the Craft," the Prov. G.M. expressed gratification that the Prince of Wales had lately been admitted into the fraternity, and hoped that his appreciation of what he learned on the threshold of Masonry would lead to his taking every means for being admitted into the inner precincts.

By the choir—"God save the Queen."

The Prov. G. Master next gave "The Most Worshipful Grand Master, the Earl of Zetland," whose signal efforts in behalf of Masonry, he eulogised; and the toast having been drunk, thanks were cordially tendered to the Earl of Carnarvon—who had to leave by an early train—for the proficiency he had shown, and the kindness evinced in acting as Installing Master.

The noble Earl in reply, made an admirable speech, assuring the brethren that at all times he experienced great pleasure, as a Hampshire man, in meeting Hampshire men, but this feeling was greatly enhanced when he found himself amongst Hampshire Masons. It had been a real personal satisfaction to him to be allowed to take part in the proceedings of that day. Interesting at all times is such a ceremony was, it was doubly interesting because the friendship existing between their Prov. G.M. and himself dated back many years, and he hoped and believed had grown with each year. It was a friendship inaugurated, he might say, under the shadow of Masonry, because it was under the counsel and tutelage of his right Worshipful friend that he was induced, to his own satisfaction and comfort and never ceasing gratification to be enrolled in the ranks of Masonry. He rejoiced, therefore, if it was in his power in however feeble a degree to return to obligation to the Prov. G.M. imposed upon him in early life. Allow him without ceremony and without exaggeration, to congratulate them upon having as Prov. G.M. a brother who would devote his time, energy, best thoughts, and attention to the office without stint

and without fear of trouble to himself. More than this, he held there was no man in England more truly devoted to the best interests of the Craft, more familiar with its working, or more fitted in every way to be its exponent. His thought also he might congratulate his right Worshipful friend upon entering on the rule of a province second to none in this country whether as regarded its prosperity, its wealth, the intelligence of its members, or the position which some of them took in the field of Masonry. Without for one moment desiring to speak in disparagement of small provinces, he thought there were many advantages connected with large provinces like this one, and he owned he should deeply regret if ever the province of Hants abandoned the advantages which he thought its present size gave it in the Craft, as he desired to see it not only worthily represented by its Prov. G.M., but also by the number and strength of its lodges securing the weight and importance, to credit and dignity that was always due to a large and influential province, and he hoped that when his right Worshipful friend had to surrender the charge he had taken up that day the prosperity of the Craft would be still larger in in the province than it now is. The great and imposing ceremony which had taken place that day ought not, he thought, lightly to pass from their recollection. To his mind it had spoken various morals. In the first place it pointed a distinct contradiction to those calumnies and misrepresentations which Masonry sometimes experienced. Those who followed the course of their proceedings—who carefully weighed all that was said and done—who look in the sense of the obligations, the promises, the professions, and the charges, must have felt that Freemasonry in England, at least, can never be accused, as it has been accused and vilified sometimes abroad, as the friend of anarchy and disorder, but rather that it is the sure, the loyal friend of order, of good government, of social harmony—in a word, of everything that tends to raise, to improve, and even to ennoble man; that it is loyal to the great and sacred institutions of this country, and that it is intimately bound up with those great foundations upon which all the peace, the happiness, and the prosperity of society depends. In the next place I think it must have suggested itself to every brother's mind who attended to the proceedings this day that the fundamental principle was the admission of the worthiest to the highest position in the province. That was the principle they desired to recognise, and upon which he hoped they proceeded, and it was one which should be kept steadily in view, because in the administration of a large province it was right that none should be selected but those really competent and worthy to bear rule. And in the administration and management of their individual lodges they should, he thought, diligently and carefully keep in mind that none should be admitted to the Craft unless they are likely, in every sense of the word, to become good Masons. He cheerfully recognised the right of every lodge to admit those who might be agreeable companions, who from social habits and intercourse were eligible as members of a society constituted in a great degree upon social considerations; but he also hoped and believed that they would keep steadily before them that there are certain qualities requisite in their opinion—certain principles with which they would not dispense when they admitted any to the fellowship and membership of a lodge. They laboured under the difficulty that the principles of Freemasonry were in a great degree secret—they were not at liberty to publish them on the housetops, nor to make them the subject of itinerant lecturing; but, on the other hand, they might at least refute the calumnies from time to time thrown out against them by showing that in their daily practice, in their constant habitual life, they not only put forward a claim to certain great qualities and principles, but were prepared to exercise them at any cost of personal trouble and at any sacrifice, no matter what the sacrifice might be, and that they would act not so much in the letter as the spirit of their laws. Those who thus endeavoured to make Masonry a living reality would have an easy conscience; they would feel that in their own sphere, be it humble or be it high, that they have at least, according to their lights, done their best for the promotion of that great Order to which they belong, to the welfare of which they are pledged, and, as he held, the interests of which they all had most dearly at heart.

For the "Deputy Grand Master, Earl de Grey and Ripon, and Grand Officers," Bros. Hervey, G. Sec.; Portal, P.G.W. of England, and Stebbing, P.G.D. of England returned thanks, and the latter proposed the health of the R.W. the Prov. G.M. of Hampshire, and took the opportunity of explaining, in reference to some annoyance which the Isle of Wight brethren felt at

their province having been annexed to Hants—that so far from his having advocated the union, as had been misrepresented concerning him in some of the public papers, he had never ceased to oppose it; and as to the Hampshire Masons having exerted themselves to the same end, he ventured to say that they knew nothing about it and had nothing to do with it, and that they only desired, with himself, that nothing should disturb the kindly feeling which had ever existed between the Masons of Hampshire and the Isle of Wight.

The R.W. Prov. G. Master, in acknowledgement of the toast, made reference to the same subject, and said that he himself pointed out to the Grand Master certain objections which suggested themselves to him, in reference to the amalgamation of the two provinces, but the Grand Master having overruled them, he considered he should have been guilty of a grave dereliction of duty had he not at once given way. He was anxious to give the island brethren every facility for exercising the privileges of Freemasonry within the Isle of Wight, and if the end would be attained by holding an additional Grand Lodge yearly, or by a half-yearly meeting, he should be found heartily co-operating and doing all that he could to give the island brethren every possible facility. From what he had seen that day, he was not sure that the interests of so important a province was efficiently served by meeting only once a year. If it met with the concurrence of the brethren, it would be his duty to ask them to meet oftener, and as he knew it would be inconvenient to many to come long distances, he should ask advice upon the subject.

Several other toasts were given and drunk before the company separated.

LANCASHIRE (EAST).

BOLTON.—*St. John's Lodge* (No. 221).—This lodge met at Commercial Hotel, Market-square, on the 17th ult. The brethren present included Bros. Ellis Crompton, W.M.; E. C. Gilbert, S.W.; and the following: Bros. J. W. Taylor, Entwistle, G. P. Brockbank, T. Mitchell, William Dawson, J. FitzNewton, and Joseph Howorth. Bro. James Martin Rutter was passed to the degree of F.C., and Bro. Thomas Kay raised to the sublime degree of Master Mason.

LANCASHIRE (WEST).

ASHTON-IN-MAKERFIELD.—*Lodge of Faith* (No. 484).—A regular meeting of this lodge was held at the Gerard's Arms Inn on Wednesday, the 18th ult. Bro. E. C. Cooper, P.M., acted as W.M., supported by his officers, W. Yates, S.W.; F. E. Tetley, J.W.; W. Cross, S.D.; R. Cross, J.D.; G. Hill, I.G.; Pennington, Treas.; and H. Wood, Tyler. There were also present Bros. S. Samin, P.M.; S. Simpkin, S. Eatock, B. Blundell, E. Leigh, A. Lewis, and S. Howell. Bro. James Hamer, Prov. G. Treas., West Lancashire, was present as a visitor. The lecture in the first degree in the seven sections was given by Bro. Hamer, assisted by the W.M., Bro. Cooper, and was listened to with very great attention and interest by the whole of the brethren present, who afterwards passed a resolution that a vote of thanks be recorded on the lodge books to Bro. Hamer for his uniform kindness for coming so great a distance to give them this beautiful lecture. The nomination of the W.M. then took place, when Bro. Yates was proposed. The election will take place in December. Bro. Pennington expressed his deep regret at having to lose so efficient a W.M. as Bro. Cooper had been, but hoped Bro. Cooper would still lend them his valuable aid and assistance.

SCOTTISH CONSTITUTION.

METROPOLITAN.

GRAND LODGE OF SCOTLAND.

The Grand Lodge of Scotland assembled in the Freemasons' Hall, Edinburgh, on Tuesday evening, the 30th ult., to elect the office-bearers for the ensuing year, and to celebrate the festival of St. Andrew. The Right Hon. the Earl of Dalhousie, K.T., G.C.B., the Most Worshipful Grand Master, was on the throne, and amongst the visiting brethren were Dr. McCowan, Representative of the Grand Orient of France; A. Robinow, Representative of the Grand Lodge of Hamburg; C. W. Millar, Representative of the Grand Lodge of Saxony; the Prince Rhodocanakis, of Greece. After dinner, the usual loyal and masonic toasts were given by the Grand Master, who remarked that he hoped it

would not be long till the Prince of Wales would be installed in his position as patron of the Freemasons in Scotland. The Earl of Rosslyn, in his reply to the toast of his health, said that it afforded him much pleasure to state, referring to his ancestors, the St. Clairs of Rosslyn, that that ancient relic of Masonic art, Rosslyn Chapel, was now entirely finished, and he hoped, in the course of the ensuing summer, to have a large gathering of the Freemasons at the venerable pile.

ROYAL ARCH.

ENGLISH CONSTITUTION,

YORKSHIRE (WEST).

HALIFAX.—*Chapter of Regularity* (No. 448).—The regular monthly meeting of this chapter was held at the new Masonic Temple on Monday, the 29th ult. The acting officers were:—Comps. W. Cooke, P.Z., as Z.; G. Normanto, P.Z., as H.; R. Lord, J.; W. J. Lairdar, as E.; John Bates, as N.; H. N. Bates, P.Z., Treas.; T. M. Dolan, as Prin. Soj.; A. Roberts, Assist. Soj.; N. W. Scholefield, as Assist. Soj.; and J. Greenwood, P.Z., Jan. The usual routine business having been transacted, Bro. Richard Jessop, of the St. James's Lodge, No. 448, was duly balloted for, unanimously elected, and subsequently exalted to the degree of R.A. by Comp. Cooke, the historical portion of this degree being very ably given by Comp. A. Lupton, after which the chapter was closed in harmony and with solemn prayer.

SCOTTISH CONSTITUTION.

METROPOLITAN.

Supreme Grand Chapter.

A special meeting was held in the Freemasons' Hall, Edinburgh, on Nov. 9th, for the installation of the M.E. Grand Principals. The Chapter was opened in due form by Comp. Dr. Somerville, of Ampherlaw, M.E. Depute Grand Z., assisted by the grand officers. All companions not installed principals having retired, a conclave of installed principals was opened, and the degree of third principal was conferred on Comp. Lord Erskine, M.E. Grand J. Comp. the Earl of Dalhousie, M.E. Grand Z. elect, was then presented, and received the three installation degrees of J., H., and Z. The passages of Scripture were read by Comp. the Hon. and Rev. Arthur C. Baillie Hamilton, 3rd G. Soj., and Rector of Woborn, Berks, who had come especially from England for the purpose. The charges were most efficiently delivered by Comp. L. Mackersy, G.S.E., and the Grand Principals were invested by Comp. Somerville. The companions were then admitted, and Comps. the Earl of Dalhousie and Lord Erskine were installed respectively as Grand Z. and J. Comp. the Earl of Haddington, Grand H., was unfortunately unable to be present. The Supreme Chapter was

then closed in ample form, and the companions adjourned to the banquet, which was presided over by Comp. Lord Erskine. Comp. F. A. Barrow, 1st G. Soj., acted as Croupier. Among the companions present we noticed—Comps. Dr. Somerville, 23° D.G.Z.; L. Mackersy, 30° G.S.E.; Wm. Mann, 32° G.S.N., Grand Senior Warden, and representative of the Grand Chapter of South Carolina; Alexander Hay, 32° G. Recorder; Hon. and Rev. A. C. Baillie Hamilton, 3rd G. Soj.; W. A. Laurie, Grand Sec. Grand Lodge; Captain W. H. Ramsay, Grand Registrar of the Chapter General of the Religious and Military Order of the Temple; Dr. McGowan, 30°; D. Bryce, jun., 30°; A. Mitchell, 30°; Dr. Loth, 30°; James Ballantine, Grand Bard of Scotland; P. Cowan, 30°; A. Cockburn, 18°; &c. After a delightful evening, the companions separated at an early hour, in peace and harmony.

MARK MASONRY.

ENGLISH CONSTITUTION.

SUFFOLK.

IPSWICH.—*Albert Victor Lodge.*—This lodge of Mark Masters held its annual meeting on Monday last, at the beautiful Masonic Hall in Brook Street, Ipswich. A goodly number of the brethren were present, amongst them being—Bro. the Rev. R. N. Sanderson, *M.A.*, 30° G. Chaplain of the Mark Grand Lodge of England, W.M.; Bros. C. T. Townsend

P.G.S.D., P.M.M., Secretary; Henry Thomas, S.W.; Emra Holmes, 31° J.W. of Relectic Lodge, West Hartlepool. Acting J.W.; W. Cuckord, Acting S.O.; M. Oliver, Acting J.O., &c. The lodge having been opened by the W.M. in due form, Bro. Cresswell, a candidate for the degree of Mark Master, who had been previously balloted for and unanimously accepted, was admitted and advanced to that honourable degree.

This being the meeting for the installation of the W.M., and Bro. Henry Thomas, Collector of H.M. Customs, Ipswich, having been elected to fill that important position, the installation ceremony was ably performed by Bro. Sanderson, W.M., assisted by Bro. C. T. Townsend, and the worthy and much-respected brother was saluted as W.M. of the Albert Victor Lodge of Mark Masters. He then proceeded to appoint and invest his officers, as follows:—Bro. Rev. R. N. Sanderson, *M.A.*, I.P.M.; W. J. Westgate, S.W.; J. T. Townsend, J.W.; W. Cuckow, M.O.; J. Chinnock, S.O.; M. Oliver, J.O.; G. S. Golding, Treasurer; C. T. Townsend, Secretary; Thomas Holland, D.C.; E. Robertson, S.D.; D. Slimeck, J.D.; T. Taylor, I.G.; G. Spalding, Tyler. One or two of the newly appointed officers were unavoidably absent. The other business of the evening having been completed, the lodge was closed, and the brethren retired to refreshment, a substantial banquet being served in the adjoining room. After the removal of the cloth, the usual loyal and Masonic toasts were given, and responded to in a way characteristic of Masons.

In giving the toast of "The Prince of Wales and the rest of the Royal family, not forgetting Prince Albert Victor," the W.M. took occasion to express a hope, which was cordially received and applauded by the brethren, that his Royal Highness would be elected Grand Master of England, and that the Earl De Grey and Ripon would be appointed Pro. Grand Master. The brethren separated after having spent a very agreeable evening.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—A bi-monthly meeting of this lodge was held immediately after the Provincial Grand Lodge was closed, the same brethren being present; and the W.M. Bro. Brewin in the chair. A ballot was taken for Bro. Frederic Eachen Wilkinson, M.D. of Sydenham, Kent, W.M. of No. 766 and P.M. 181, who was unanimously elected, but was prevented being present on this occasion. Three other candidates were due for advancement, but of these Bro. Crow only was present. On his being advanced, the W.M. appointed and invested him as Organist of the lodge, and also invested Bro. the Rev. Dr. Hayeroff as Chap. Bro. Crow was also invested by the Prov. G.M. as P.G. Organist. Two members were elected on the Freemasons' Hall Committee, and three brethren of the St. John's Lodge No. 279, having been proposed for the Mark Masters' degree, the lodge was closed and the brethren adjourned to refreshment.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 7th Dec.—Institution of Civil Engineers.

Wednesday, 8th Dec.—Geological Society. Society of Arts.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 11TH DECEMBER, 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, Dec. 6th.

LODGES.—Robert Burns, F.M.H.; Unity, London Tav., Bishops-gate-st.; Royal Jubilee, Anderton's Ho., Fleet-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Joppa, Albion Tav., Aldersgate-st.; Unions, F.M.H.

Tuesday, Dec. 7th.

Colonial Board, at 3.—LODGES.—Albion, F.M.H.; Old Dundee, London Tav., Bishops-gate-st.; Temple, Ship and Turtle, Leadenhall-st.; Old Concord, F.M.H.; St. James's, Leather Market Tav., New Weston-st., Bermondsey.—CHAPTER.—Temperance, White Swan Tav., Deptford.

Wednesday, Dec. 8th.

Com. R.M.B., at 3.—**LODGES.**—Fidelity, F.M.H.; Royal York Lodge of Perseverance, F.M.H.; Enoch, 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.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Montefiore, F.M.H.; Beacontree, Pri. Rms., Leytonstone Villiers, Northumberland Arms Ho., Iselworth.

Thursday, Dec. 9th.

LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Polish National, F.M.H.; Canonbury; Haxell's Ho., Strand; Dalhousie, Anderson's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock, West Ham.—**CHAPTER.**—Royal Jubilee, Horns Tav., Kennington.

Friday, Dec. 10th.

LODGES.—Caledonian, Ship and Turtle, Lerdnall-st.; Bedford, F.M.H.; Domatic, Anderson's Ho., Fleet-st.

Saturday, 11th Dec.

LODGE.—London, F.M.H.; Phoenix, F.M.H.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Dec. 6th.

Prosperity, Gladstone Tav., Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Guildhall Hotel, Gresham-street; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, Running Horse, Duke-street, Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide hav., Haverstock Hill.

Tuesday, Dec. 7th.

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District 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; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane.—**CHAPTER OF INSTRUCTION.**—Rose of Denmark, George Ho., Aldermanbury; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Robert Burns, Sussex Stores, Upper St. Martin's-lane; Rose of Denmark, George Ho., Aldermanbury; Mount Zion, White Hart, Bishopsgate-st.

Wednesday, Dec. 8th.

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; 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 Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—**CHAPTER OF INSTRUCTION.**—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Dec. 9th.

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tav., Deptford.—**CHAPTER OF INSTRUCTION.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, Dec. 10th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.),

Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Rancagh, Windsor Castle Hotel, King-st., Hammersmith; 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-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

Saturday, Dec. 11th.

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st. Regent-st.

PROVINCIAL.

DORSET.

Tues., WIMBORNE MINSTER.—Lodge: St. Cuthberga, Crown Inn.—*PORTLAND.*—Lodge: Portland, Breakwater Ho.—*Thurs.*, BOURTON, GILLINGHAM.—Lodge: Science, Red Lion Inn.—*Fri.*, POOLE.—Chapter: Amity, Ma. Ha.

LANCASHIRE (EAST).

Mon., BOLTON.—Lodge: Anchor and Hope, F.M.H., Church Institute.—*ASHTON-UNDER-LYNE.*—Lodge: Milton, Burlington Ho.—*BLACKLEY.*—Lodge: Wilton, Red Lion Inn.—*OVER DARWEN.*—Lodge: Harmony and Industry, Greenway Arms Inn.—*Tues.*, SALFORD.—Lodge: Newall, F.M.H.—*Wed.*, BURY.—Lodge: St. John, Queen's Ho., Market-st.—*BOLTON.*—Lodge: Antiquity, Bull's Head Inn, Bradshawgate.—*MANCHESTER.*—Lodge: Caledonian, F.M.H. Chapter: Social, Queen's Ho.—*NEWCHURCH.*—Chapter: Fidelity, Fidelity, Bull's Head Inn.—*Thurs.*, BURNLEY.—Lodge: Borough, Bull Ho.—*CHEETHAM.*—Lodge: Derby, Waterloo Ho., Waterloo-rd.—*MANCHESTER.*—Lodge: St. David's, F.M.H.—*RUSHOLME.*—Lodge: Callender, Public Hall.—*ROCHDALE.*—Chapter: Hope, Spread Eagle Inn.—*BURNLEY.*—Chapter: Nativity, Cross Keys Inn.—*Fri.*, HULME.—Lodge: Blair, Town Hall, Stretford New-rd.

LANCASHIRE (WEST).

Mon., LANCASTER.—Lodge: Rowley, Ma. Ro., Athenæum.—*PRESTON.*—Lodge: Unanimity, Bull Ho. Ass. Rms., Church-st. *LIVERPOOL.*—Chapter: Liverpool, Ma. Tem.—*SOUTHPORT.*—Chapter: Bridson, Scarisbrick Arms Ho.—*Tues.*, ULVERSTON.—Lodge: Furness, Ma. Tem., Theatre-st.—*LIVERPOOL.*—Chapter: St. John of Jerusalem, Ma. Te.—*Wed.*, LANCASTER.—Lodge: Fortitude, Music Hall, Leonard's-gate.—*PRESTON.*—Chapter: Royal Architect, Bull Ho. Ass. Rms.—*Thurs.*, *LIVERPOOL.*—Lodges: Harmonic, Adelphi Ho.; Croxteth United Service, Ma. Te.—*FLEETWOOD.*—Lodge: Starkie, Royal Ho., Dock-st.—*PATRICROFT.*—Lodge: Bridgewater, Bridge-water Ho.—*KIRKDALE.*—Lodge: Prince of Wales, St. Mary's School-rooms, Everton-valley.—*Fri.*, *LIVERPOOL.*—Lodge: Perseverance, Ma. Te.

OXFORDSHIRE.

Tues., OXFORD.—Lodge: Alfred, Ma. Ha., Alfred-st.—*Thurs.*, ABINGDON.—Lodge: Abbey, Abbey Council Chambers.

WARWICKSHIRE.

Mon., COVENTRY.—Lodge: Trinity, Castle Ho.—*LEAMINGTON.*—Lodge: Guy's, Bath Hotel.—*STRATFORD-ON-AVON.*—Lodge: Board of Avon, Red Horse Inn.—*BIRMINGHAM.*—Lodge: Forward, Ma. Ro., Newhall-st.—*Tues.*, *SUTTON COLDFIELD.*—Lodge: Warden, Moot Hall.—*Wed.*, *BIRMINGHAM.*—Chapter: Fortitude, Union Inn, Union-st.—*KENTWORTH.*—Lodge: Stoneleigh, King's Arms Ho.—*BIRMINGHAM.*—Lodge: Fletcher, Ma. Ro., Newhall-st.—*Thurs.*, *BIRMINGHAM.*—Lodge: Temperance, Ma. Ro., Newhall-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.

OWING to the pressure on our space, the report of the Grand Lodge of Mark Masters, as well as several Metropolitan and Provincial Lodges are deferred.