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LONDON, SATURDAY, FEBRUARY 19, 1870.

OUR BRETHREN THE JEWS.

By PICTUS.

In the MAGAZINE for February 5th, I perceive it stated that Jews "are refused by the Prussian Grand Lodges," I am both astonished and ashamed at this. To other nations we may owe our knowledge of the art of building and other arts and sciences, but to the Jews we owe our theology, the oldest and noblest of all the sciences. The bible is a Jewish book and was written by Jews; Christ was a Jew; His mother and brethren were all Jews. A great portion of our Masonic rituals refer to Jewish works, yet withal, although Freemasons owe so much to the Jews, we find those bearing the name drinking deep of the waters, but absolutely refusing to acknowledge the fountain! What a specimen of Freemasonry!

In the second commandment (Ex. xx. 5), we read of God "visiting the iniquity of the fathers upon the children unto the third and fourth generation." Aye! says Prussian Masonry, but we can improve upon that, for we will persecute the children until the fifth and sixth thousand generation. Although we have beams in our own eyes, we still can cast stones at the notes in our neighbours. What care we although the landmarks of our Order state that all "good men and true" are, irrespective of their particular creed or nationality, to be admitted; we only take up as much as suits ourselves, we reject the grand idea of universal fraternity, we

are too young for that, our minds are not ripe for such an idea. Poor Prussia! I am afraid that Freemasonry has been but a hothouse plant within thy borders. With such narrow and sectarian views what can we do but pity thee?

We can do more however, we can hope that more light, and better and more charitable thoughts will enable thee to cut out this blot upon thy fair fame. Of all ancient nations the Jews ought to excite our interest; instead of persecuting them with the instinct of the savage we ought to love and respect them with the charity of the Mason and of the Christian. Is there no sympathy in the breast of Prussian Masonry for that scattered people who have been so often passed through the fire, whose temple is cast down, and its site degraded, while they are strangers in the land of their fathers? Surely it is only thoughtlessness that makes them so act, we hope they will think over their mistaken and un-Masonic course and alter it.

At pages 63-65 for Jan. 22nd, we also read about more unmasonic conduct, this time in America and in New York. The Jewish brethren there ask for bread, and "James Gibson, Grand Master of Masons in New York," gives them a stone, with a long sermon, or rather "grace," appended! We wonder if Bro. Gibson ever read the 2nd chap. of James? In case not, we quote from it the following for his careful consideration:—"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit! Even so faith, if it hath not works, is dead, being alone." Therefore Bro. Gibson had you given your suppliants a little less of sophistry and a little more of what was needful for the supply of their wants, it would have been more to your own honour, as well as to their benefit. The Jews did not in this case seek to set up a sectarian lodge (and if such were done the said lodge could be suspended); "they only desire to start a lodge wherein all who may apply at the door shall receive proper Masonic treatment; a lodge which shall judge of candidates by their moral character, and in which religious faith or sect shall be no bar to admission."

It is right that such unmasonic practices as the above should be shown up; they sap the foundation of all true Freemasonry, being in direct opposition to its principles.

ILLUSTRATIONS OF THE HISTORY OF
THE CRAFT.—No. 1.

By A MASONIC STUDENT.

The object of this and the following papers is, to illustrate if possible the history of the Craft, and to induce a more careful study of its archaeology.

They have been written in no controversial spirit, but simply with a desire after truth, that we may accustom ourselves, as Freemasons, more than has hitherto been our wont, to patient study of our evidences, and historical accuracy in our assertions.

Our Masonic writers seem to have accepted far too readily, as regards the records of our Order, the good old adage "*quieta non movere*," as they have all more or less adopted, without hesitation and without enquiry, unaccredited statements and dubious assertions, for no other reason seemingly, than because these statements and assertions had been once given forth to the world.

Not that in so doing, they ever meant to impose on the initiated or the profane, to put forward an untrue narrative or a fictitious claim, but that they accepted without doubt or demur, statements repeated so often, that they came at last to be accepted as true!

Hence there has arisen among modern writers, a grave distrust of Masonic history, as generally received, and critical doubts have been expressed as to the validity of our Masonic claims to antiquity; many of our traditional statements are openly assailed, and the accuracy of the dates we give under authority, relating to persons and occurrences in the past, is questioned and challenged as we know from day to day.

Mr. Hallam, for instance, has asserted, that "Masonic calumniators and Masonic panegygerists are all equally mendacious," while De Quincy has said, "I affirm as a fact, established upon historical research, that before the beginning of the 17th century, no traces are to be met with of the Masonic Order, and I challenge any antiquary to contradict me."

Mr. Gilbert Scott talks of the "fables of the Freemasons," and we have lately heard much harsher words used, such as "imposture," and the like.

Now it is, in order to lead others even more qualified, to remove this unfair and, as I believe, unjust reproach on the Craft, that these papers have been put together.

If we are enabled gradually by historical evidence and accurate assertions, to remove doubts, to clear away difficulties, to harmonise anachronisms, and to stimulate enquiry, we shall best prepare the way, ere long, for a more authoritative and reliable history of our Order than we at present possess.

My anxiety has been, and still is simply in the cause of Masonic truth, to lay before my brethren the humble results of earnest study and reflection, to give, what is so difficult, "novelty to what is old, and authority to what is new, value to what is obsolete, and light to what is obscure, favour to what is despised, and trust to what is doubtful."*

May then, these illustrations of our Craft history, be received by my brethren in the spirit in which they have been drawn up, viz., a sincere love for our useful and valuable Order, and a humble but firm belief, in the essential truth of its ancient legends and time-honoured traditions.

To trace the early history of any ancient and useful institution, is in almost every case a matter of deep interest to the archaeologist, but how much more must it be so to the Masonic student, since the early annals of Freemasonry seem lost in the dimness of ages, and though it is a subject about which much has been written, yet after all how very little is really known about it?

And if then, we may have ourselves, with the world at large, a not unnatural curiosity, in respect of the origin and progress of a society, of which so much has been said, whether for good or evil, yet it also seems to be our imperative duty, to try and give a straightforward and intelligible account of this world-wide Order, to trace carefully the laws which have controlled its progress, to unfold the causes which have led to its success or failure among men, and to submit to all intelligent readers, the evidence and the facts, the historical proofs and the undoubted statements, on which we base the conclusion to which we have legitimately arrived.

What then is the true history of Freemasonry? What is Freemasonry itself? are questions which are often asked, and repeated to this day, with an unmistakeable expression of complacent scepticism.

As we know, those of us who have studied the

* "*Res ardua vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem.*"—Plin. Nat. Hist.

question, the most contradictory and the most absurd theories have been hazarded relative to its origin and progress.

To recapitulate all the different solutions, of what still to some appears an inexplicable enigma, would be almost a hopeless task, and certainly an unprofitable waste of time.

We can only notice some of the leading explanations of the rise and continuance of our Order, whether from friendly or hostile writers, and which seem to demand our attention and deserve our notice. There are those who seem willing to trace Freemasonry to the loyal adherents of the Stuarts, as preparatory to the restoration of King Charles II., while others, equally sagacious, would connect it with the hopes and aspirations of the exiled family of King James II.

There are a few who see in Freemasonry a Jesuit Order; there are some who regard it as a purely political body—the School of Illuminés, the centre of revolution.

Probably it is not too much to say, that by far the larger number of writers, it is looked upon as a benevolent and convivial club.

In former times it was the wont of many writers, Masonic and otherwise, to connect Freemasonry with the Druids, with the Culdees, and, above all, with the Eleusinian mysteries!

No doubt Freemasonry is connected, and has ever been, with the history of secret initiation and personal probation, the great characteristic of all the early mysteries.

It may be perfectly true moreover, that Freemasonry possesses in its carefully preserved ritual and traditions some traces of the oral teaching of those early mysteries, but it is not safe, it has always appeared to me, to rely simply on an esoteric connection, when we are asked, and naturally asked, to give a reasonable account of our outward organisation, the channel by which the secrets and mysteries of Freemasonry have been handed down to ourselves.

There are three other theories of Masonic life and history which we must briefly notice.

There is the view which links our Freemasonry to some early Christian body, whether as successors of the Essenes, or some development of the "disciplina arcani," which seems to be the suggestion of Dr. Leeson. A modification of this view is to be found in those who connect Freemasonry with Rosicrucian adepts, with the followers of "Rosenkruitz," if that were really his name.

But it is almost unnecessary to add that there is not the slightest valid or historical evidence to be adduced in behalf of such a theory. It is purely imaginative—the "baseless fabric of a dream."

Neither can I speak more hopefully or encouragingly of that claim, propounded with such confidence, to consider our Freemasonry of to-day as derived from the Knights Templar.

To say nothing of the intense difficulty, historically, of the transmission or preservation of any real Templar secrets, one thing is plain, though I am sorry to say it, as it may hurt the feelings of many excellent brethren of mine, the Masonic Knights Templar never had, and have not now, the slightest real connection with the old Knights Templar.

The history of the dispersion and ultimate fate of the majority of the Templars is pretty well known. The accounts we hear of Templars holding meetings at York, or Scotland, and elsewhere, to perpetuate the hidden mysteries of their secret chapters, are so opposed to the real facts of history, as fairly come within the reproach of being "fables of the Freemasons."

Up to the present time not the slightest historical evidence is forthcoming of any prior existence of Masonic Knights Templar before 1740. As I propose to treat in a subsequent chapter of the connection existing between the Knights Templar and Freemasonry, I need not allude further to the subject now than to say, that the Knights Templar borrowed, if they did borrow, their secrets from Freemasonry—not Freemasonry from the Knights Templar.

There is a third view, which has of late been advocated with more zeal than discretion—namely that which would limit Speculative Freemasonry to 1717, and would seek to contend that at that epoch the phraseology and working tools of the operative guilds were adapted and adopted for the purposes of a philanthropic and benevolent association; but that there was no further bond of union or continuity of purpose.

So far back as 1733, in the *Gentlemen's Magazine* for February, an anonymous writer, untruly calling himself a brother, says we may as well call ourselves "carpenters or ratcatchers as Freemasons," and he further asserts that the present Order is a "gallimawfy of the restorer of the society."

This is the view, practically, which has been pressed upon us in such a variety of ways, and

under such different forms of correspondence, for some time past—a view, I do not hesitate to say, most mistaken, utterly unsupported by the evidence we already possess, and most opposed to the evidence we shall gradually obtain. This I hope convincingly to show in the progress of these illustrations.

Having thus pointed out what I believe is *not* and *cannot* be the true history of Freemasonry, I propose in the next chapter to develop what I believe that true history is, and where it is to be found.

(To be continued.)

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

“Haughfoot, Decr. 27th, 1726.

“List of 38 Masons given, in which list 24 are marked absent, of whom ten are marked excused.

“The which day William Henderson was chosen preses till next St. John’s day, and John Donaldson chosen clerk.

“The sd. day Robert Frier was chosen Box Master till next St. John’s day, and ordered that upon the first Friday of February next there shall meet at this place, in order to take account of the deficient in payment to the last Treasurer, and the Treasurer’s accounts, and filling up of the book, and disposing yrof, and to determine what is to be payed to the clerk for filling up of the minutes since 1717, and the Treasurer to attend that day, and appoints William Murray to have a box ready that day for keeping the book.

“The Laird of Torwoodlie, Torsonce, Andrew Thomson, Willm. Craig, John Donaldson, William and George Cairncross, John Young, William Henderson, John Clapperton, Walter Scott, and William Murray, or any five of them with the Clerk, as a comittie for the forsd. effect, and report throf to be given next St. John’s day, and if there be not five of the forsd. members present, any in the lodge not named are hereby empowered to assist any of the fornamed, not being under the number of five.

“The meeting continues the commission to five for entrants for a year to come.

“The meeting orders the preses to get in the money from Archibald Hamilton, Jeames Rae, and Alexr. Hardie, that they owe to the lodge, or their bills payable here upon the first Friday of February next, and fines each of absents in one pound Scots.”

“Haughfoot, February 3rd, 1727.

“This day being appointed for the meeting of a certain number of the members of the lodge, and in case that number did not attend, that any five of the lodge, with the Clerk, might take in George Cairncross, late Box Master’s, accounts, and to take in the register and minutes from George Kirkwood, and lodge it in a chest* appointed to made for that use by the last meeting.

“The which day William Henderson, preses, Walter Scott, John Young, William Murray, Robert Frier, having met, but George Cairncross not attending, nor any for him, have therefore ordered that the sd. George do give in what money he has in his hand to Robert Frier, present Treasurer, betwixt and the fifteen day of May next, or documents therfor that the lodge shall allow of, the sd. Robert Frier giving receipts for what he recieves from the sd. George, and likewise order the preses to write to George Kirkwood to send the papers and register, well sealed up, with an fit hand directed to the preses against the foresd. day, and ordains Robert Frier, present Treasurer, to pay to William Murray one pound ten shillings Scots money for the chest forsd., as also to the sd. William four pounds four shillings Scots as the price of the iron work belonging to the sd. chest, and allows Robert Frier intrest of that money so payed away, and while it be repayed to him, and likeways orders when the Register and papers come to his hand that he presently lodge them in the sd. chest, and give the inner kye to Walter Scott, and to keep the outer kye himself during the lodge’s pleasure.

“Haughfoot, May 18th, 1727.

“The which day met at this place John Clapperton, John Young, Jeames Frier, Robert Frier, with the preses, and admitted William Brown, servt to Jeames Frier, in common form as member of this lodge.

(To be continued.)

* An old chest made of oak, of not very large dimensions, but very heavy and strong, said to be the one above mentioned is in the possession of a Past Master of Stew Lodge, No. 216, which the writer has seen.

MASONIC JOTTINGS.—No. 8.

BY A PAST PROVINCIAL GRAND MASTER.

FACTS.—OPINIONS.

A brother, member of a distinguished metropolitan lodge, writes a somewhat enigmatical letter; the ensuing is an extract:—"Since a certain laboured announcement that facts only would be brought to us, we see of facts a strange paucity, but of opinions a number inconveniently large—a number that joined with the diversity and the total deficiency of dialectic, appals the most diligent reader."

BEFORE AND AFTER THE REFORMATION.

A Brother thinks that the Speculative element in the Masonry of the lodge was more abundant, although less enlightened and liberal, before the Reformation, than it was after the Reformation.

THE GRANDIDIER THEORY.

The Grandidier theory was adopted first, by Vogel, "Letters upon Freemasonry," 1737; next, by Albrecht, "Materials for a Critical History of Freemasonry," 1792.

LODGES SUBSEQUENTLY TO THE MIDDLE AGES.

In the lodges subsequently to the Middle Ages, as the old Masonic Science receded, the science now called Speculative Masonry advanced.

SOLOMON WITH A SPRIG OF ACACIA IN HIS HAND.

Solomon, with a sprig of acacia in his hand, may have presided in a lodge of Masons; but we now know that the Masonry of the lodge could not have been true Freemasonry. It was not until after the Babylonish captivity that the immortality of the soul formed part of the theological creed of a section of the Jews.

THE TYRIANS.

The Tyrians were Phœnicians, and the religion of the Phœnicians was a Pantheistic Naturalism. The Masonry of the Tyrians could not, therefore, have been true Freemasonry.

PHILOSOPHY.—MASONRY.

Philosophy perishes not by the demolition of the edifice in which it is taught; and Masonry perishes not by the dissolution of the lodge.

MASONRY.

Call Masonry the science by which the mind subdues matter.—*Old MS.*

METROPOLITAN FREE HOSPITAL.—Lord George F. Hamilton, M.P. for Middlesex, has kindly consented to preside at the Anniversary Festival of this Charity, on Wednesday, the 18th May.

THE GRAND MASONIC ALLEGORY.

An Address delivered to the Brethren of the Victoria Lodge, (No. 1026), Hong Kong.

By Bro. HENRY MURRAY, Dist G.M., China.

(Continued from Page 123)

Brethren, my preliminary observations are concluded, and we can at last proceed to the examination of that grand allegory, which, step by step, as they toiled onwards, fulfilling the occupations of the Lodge and Craft, was revealed to our devout and ancient brethren. Let us look back six hundred years, my brothers, and contemplate a lodge of Freemasons engaged in the erection of some stately and superb edifice, dedicated to the glory of God and the good of man. Under the guidance of a skilled Master, one to whom the Grand Lodge has imparted its most precious and cherished secrets; and of Wardens, selected for their real worth and personal merit only, see the brethren repairing at the sun-rising to their respective stations, and yielding obedience to due direction with all humility, reverence, alacrity, and love. How good and how pleasant it is for brethren to dwell together in unity! As the work of the twenty-four inch gauge, hammer, and chisel; of the square, level, and plumb-rule, proceeds, the glorious luminary of nature attains his zenith in the heavens; straightway the watchful Junior Warden, at the command of the Master, proclaims high twelve, and calls the brethren from labour to refreshment, that pleasure and profit may be the result, at the same time charging them to keep within hail, so as to return to their duties when called upon. An hour slips away in innocent mirth and easy and free conversation; the Junior Warden's summons is again heard, and labour is forthwith resumed, until the Senior Warden, marking the setting sun, fulfils his peculiar duty, and closes the lodge by command of the Worshipful Master. Night falls, and upon fitting and proper occasions, the Master and his Wardens, always zealous for the due propagation of their art, and the instruction and improvement of the brethren, once more call their fellow labourers together, either to initiate candidates and investigate the principles of moral truth and virtue, or to pass apprentices, and extend their researches in the more hidden mysteries of nature and science. No more! for be it remembered that in those ancient days craftsmen were raised only in the Grand Lodge. Brethren, have we no lessons.

to learn from our forefathers' proceedings? It is true that few of us now labour in their manner, but we should still all be prompt to commence work at the call of our Master, Duty; all be obedient to the limit assigned to indulgence by the Junior Warden, Temperance; and all be assiduous to earn that reward which the Senior Warden, Conscience, will never withhold, if justly and properly our due. Thus far the practical part of our forefathers' profession; symbolically we can follow them more closely. Let us now investigate the allegory which is exemplified by, and the moral lessons which are to be derived from, the first degree. Our admission amongst Masons, in a state of helpless indigence, was emblematical of the entrance of all men upon their earthly existence; it inculcated the useful lessons of natural equality and mutual dependence; it taught us to seek the solace of our own distress in the extension of relief and consolation to our fellow-creatures in the hour of their affliction; but, above all, it instructed us to bend with humility and resignation to the will of the Great Architect of the Universe, and to dedicate our hearts, so purified from every baneful and malignant passion, and fitted only for the reception of truth and wisdom, as well to His glory, as to the welfare of our fellow-creatures. To such of you, my brethren, as are Masters of your Craft, these words will be familiar. When they first fell upon your ears, you doubtless recalled to mind your entrance into the lodge, helpless, dependent upon others for support and guidance, and ignorant that the floor on which you trod emblematically represented the uncertain incidents and strange contrarieties of life, the flowery meads of prosperity, and the treacherous paths of weakness, temptation, and adversity, which chequer and diversify human existence. Even so comes into the world the innocent babe, and although, as he grows familiarised with his guardians and conductors, he gains strength and confidence, it is not until his mind has been enlightend by the dawn of education, *not until he has been brought to the light, that he begins to acquire any true knowledge of what is passing around him!* And here, brethren, let me point out to you that, as in the earlier part of our initiation we were by the nature of our situation compelled to place implicit credence in the utterances of the Worshipful Master, so were we thereby reminded how sacred is the duty which we owe to the young. Ignorant and inexperienced, they must rely for truthful information upon those

to whose care they may be committed; and, therefore, brethren, whenever infancy may appeal to our superior knowledge, we should remember those peculiar moments when, groping after light and hanging upon the words dictated to us, we found amply redeemed their enunciator's averment of their foundation on the purest principles of piety and virtae. As in youth, the serious business of life commences with education, so does the Entered Apprentice Freemason discover that the practice of his profession begins with the disclosure to him of the three great lights which are to rule and govern his faith, regulate his actions, and keep him within due bounds with all mankind. The zealous and pious Master, anxious to do his whole duty by the Apprentice whom he has just accepted, then devotes himself to that Apprentice's instruction, as well in the elements of his Craft, as in those sacred doctrines of morality and virtue, which best fit a young man to enter upon the duties of, and encounter the trials of, a labourious career. In particular does the Master charge his Apprentice by symbols drawn from the Masonic art, ever to continue steadfast in justice and uprightness of life and actions, and impress upon him that though he understand all mysteries and knowledge, and yet have not charity, he is nothing. Yea, though he should bestow all his goods to feed the poor, and still possess not charity, it would profit him nothing. Faith, the evidence of those things unseen which are expounded to us in the Volume of the Sacred Law, and Hope, which creates in us a lively expectation of becoming partakers of some of the blessed promises therein contained, are, the Apprentice is taught, two ascents sure to conduct him towards that celestial canopy of divers colours, even the Heavens, which is the summit of his profession; but greater than either of these is the third, divine Charity, which comprehending the whole, is one of the brightest gems that adorn Masonry, and the best test and proof of our sincerity. Happy is the man who, cherishing in his breast the seeds of benevolence, envies not his neighbour, believes no tale prompted by slander, allows neither malice or revenge a place in his heart, forgives all injuries, and endeavours to forget them. Proceeding onwards the judicious Master then instructs the attentive Apprentice how to so apply his time that he may at once glorify the Great Architect of the Universe, and promote as well as his own eternal welfare as the earthly benefit of himself and others. The im³

portant duty of cultivating a lively conscience, that unerring guide to rectitude, is likewise set forth; and the Master does not fail to remind his hearer that by education alone can he be rendered a fit member of regularly organised society. Nor does he omit to exhort his pupil to the practice of prudence, teaching us to regulate our lives by the dictates of right reason; of temperance, inculcating the due restraint of our passions and affections; of fortitude, exemplifying these noble and steady purposes of the soul which are as equally distinct from rashness as from cowardice; and of justice, that station and boundary of right by which we are taught to render to all men their just dues without distinction. Even at this advanced stage the conscientious Master feels that his duties towards the Apprentice whom he had accepted are not completed, and does not start him on the career of manhood, free to carry his instructed skill and labour wheresoever he will until his soul has become still further refined by an accurate perception of the scorn of evil and of vice demanded by honour; and of the compassion, tenderness, and pity urged on us by mercy—that chief attribute of the Deity upon whom the best and wisest of us all are the most prompt to rest their hopes and their dependence.

Brethren, the illustration of our allegory marches apace. We may now suppose that seven years have slipped away, during which time the Entered Apprentice has served his Master freely, fervently, zealously, and has made such progress as, he hopes, will entitle him to be passed to that position in the Craft in which he can earn wages, and devote himself, for his own improvement and that of his fellows, to the elucidation of the hidden paths of nature and science. The Apprentice has reached manhood; his desire is therefore, after careful examination, granted; but ere as Craftsman he quits his Master's ken, accredited in the use of a Fellowcraft's working tools, he is taught by a beautiful allusion to their properties that all good men are equal, and that the assiduous practice of morality will fit him for the fellowship as well of princes as of peasants, if Masons and found worthy. He likewise learns that his endeavours to arrive at those immortal mansions whence all goodness emanates, must be made by level and equal steps, and that diligent progress upon one day will not excuse sloth nor back-sliding upon another. As a Craftsman, too, he is charged to magnify and adore without ceasing, for His goodness to the

children of men, the Holy name of that Divine Being who created this beautiful system of the Universe. The attention of the Craftsman, moreover, is forcibly directed to the study of the liberal arts and sciences, amongst which geometry is chief, and he is reminded of the important benefits bestowed through its means upon the Egyptians by our antient brethren at Alexandria. He is recommended to follow the example of his forefathers, who travelled eastward and westward to obtain and disseminate knowledge; and, finally, he is taught by convincing symbols that work is worship, and that he must thoroughly earn the wages he may agree to labour for; because if he hopes to receive them without diffidence, he must first be able to do so without scruple. Thus are the secrets of nature and the principles of intellectual truth unveiled to the young Craftsman's view, and thus is he led to contemplate the intellectual faculties, and to trace them from their development through the paths of Heavenly science, even to the throne of God Himself. Thus are impressed upon him, ere he is launched upon the ever-shifting sea of human life, those utterances of our most wise Grand Master, which tell us that a good name is better than precious ointment, and wisdom better than inheritance, for by wisdom is profit to them that see the sun, and life to them that possess her.

Brethren, let us again suppose that years have rolled away, and that the faithful Craftsman, whether Speculative or operative, has been ever mindful of the lessons of his Apprenticeship, and has expanded his intellect by studies which the better enabled him to discharge his duty as a Mason, and rightly estimate the wonderful works of the Almighty Creator. Throughout that chequered career which awaits all humanity he has given heed to his steps, and though at times he may, perchance, have tottered upon the uneven paths of weakness, temptation, and adversity, he has, nevertheless, regained, under guidance from above, the flowery meads of prosperity. He has remembered that those who fear God shall come forth of all, and whatever his hand has found to do he has done with all his might. He has not forgotten that no man knows what evil shall be upon the earth, nor that he who observes the winds shall not sow, nor that who regards the clouds shall not reap. In the morning our Craftsman has sown, and in the evening he has not withheld his hand. When he has been chosen

Warden of the work under the Master, he has been true both to Master and Fellows, has carefully overseen the work in the Master's absence to the Lord's profit, and his brethren have obeyed him. At length, being proved the most expert of the Fellow Craftsmen, he has been himself appointed the Master of the Lord's work, and, knowing himself to be able of cunning, he seeks at the hands of the rulers of the Craft permission to participate in those mysterious secrets which on earth will empower him to authoritatively direct the labours of his brethren, and hereafter will enable him to rise from the tomb of transgression, and shine as the stars for ever and ever. His mind having become fairly and roundly modelled by virtue and science, he is found worthy, and is raised to the sublime degree of Master Mason. And not too soon; for age is now creeping upon our brother, and he finds more congenial to his condition the practice of the pencil, the skirrett, and the compasses, than the use of those tools which only had he previously been entitled to wield. Recognising his Eternal Master's warning, our brother prepares himself by contemplation for the closing hour of his existence, and delights to trace that straight and undeviating line of conduct marked out for our pursuit in the Volume of the Sacred Law, remembering that our words and actions are recorded by the Most High, and blessing Him for having of His unerring and impartial justice defined for our instruction the limits of good and evil; for by this time the Master Mason has learned to feel that there is an appointed period to man upon earth, and that in the hand of God is every living thing, and the breath of all mankind, which in a moment go down to the grave. But notwithstanding that that the years draw nigh which have no pleasure in them, the Master Mason finds that so long as he may live, the bonds of duty will not be relaxed; and that there is still incumbent upon him, in its highest significance, that distinguishing characteristic of the Masonic heart, which was impressively set forth at his initiation. Let but the Master Mason's hand touch that of a brother, and the latter's necessities receives instant assistance; the Master Mason is ever swift on foot to help, aid, and execute benevolence to a fellow creature; when he offers up prayer to the Throne of Grace he does not forget that our supplications are reciprocally required for each other's welfare; lawful confidence entrusted to his care, he honour-

ably preserves; and the characters of others he does not wrongfully revile. Mindful that his profession is founded upon the purest principles of piety and virtue, the zealous Master strives to measure his actions by the rule of rectitude, to square his conduct by morality, and to guide his conversation and his very thoughts, within the compass of propriety. Thus does he hope to discharge his duties with honour and with reputation, and to lay up for himself a crown of joy and rejoicing which shall never fade away, but which shall continue when time shall be no more. Meek, humble, and resigned, he patiently awaits the arrival of that awful moment when the soul shall take wing to the boundless and unexplored expanse above. The Master Masson has learned, from bright and glorious example, that to the just and virtuous man death has few terrors. Fears of the festering corruption of the grave, or of the loathsome banquet of the worm, cannot disturb his constancy; for when gazing upon that mysterious veil of darkness which rests upon the prospects of futurity, he has felt and recognised within himself a vital and immortal principle, inspiring a holy confidence that the Lord of Life will enable him to trample the king of terrors underneath his feet, and will raise his eyes to that bright Morning-star, whose coming brings peace and tranquility to the faithful and obedient of the human race. Brethren, the Master Mason, who rightly understands his art, is by it instructed how to die; and, therefore, when the dread mandate that the dust shall return to the earth as it was, is issued forth, he can peacefully surrender his soul unto God who gave it, and in whose presence dwell the spirits of just men made perfect.

(To be continued.)

THE STUARTS AND FREEMASONRY.

(Continued from page 110).

Notwithstanding Bro. John Yarker's remarks, I believe Mr. Pinkerton to be perfectly correct in stating that Freemasonry only dates from 1717. It was then manufactured by Drs. Desaguliers, Anderson, and Co., and I am not aware of any of the passwords and signs which we now have being used by the operative Masons before that date. We have many words: the old Masons, as well as the other crafts, had a word, but what it was I cannot say, and I have had no proof that Bro. Yarker knows. The Stuarts, therefore, before 1717, could not use what did not exist. As to the remark, "the proofs unfortunately are not susceptible of introduction to your pages," that, in my eyes, is a paltry dodge; although I can easily under-

stand that "proofs" which only exist in a heated imagination are rather difficult of introduction to any pages. Bro. Yarker has already made so many mistakes that I could place no reliance upon what he says, unless it was otherwise supported. Mr. Pinkerton no doubt hits hard, but Masonic pretensions require it—like the cats, they seem to have nine lives.

W. P. BUCHAN.

Having incontestably, as I think, proved that the Stuarts knew nothing about Freemasonry, I leave their name out of the heading to this article, and direct my reply, in the first place, to Mr. Clarke. He, while acknowledging "the numerous literary and historical forgeries to be found in the ordinary books on Freemasonry," suggests "that it does not necessarily follow that the body of Freemasons is to be charged with the authorship of these lies, but rather to be set down as dupes." From the above premises Mr. Clarke may set them down as he pleases, but he cannot term them either truthful or sagacious men; and it is not very clear to me in what sense he uses the word "ordinary." If by that term he speaks critically of Freemasons' books, I quite agree with him—they certainly are of a very ordinary nature indeed. Nevertheless, four editions of Anderson's "Constitutions" have the approbation of the Grand Lodge, and Preston's "Illustrations of Masonry" was sanctioned as a guide by the opposing party of the Lodge of Antiquity, of which he was Master, and has since been adopted in nearly all the English lodges as an indispensable Masonic compendium. Hutchinson, in his "Spirit of Masonry," 1764, also has the sanction of the Grand Lodge, and his work was lately reprinted in 1843, with the King Henry VI. fraud, and the calumny upon Mr. Locke, by the Rev. Bro. G. Oliver, a great luminary among the Freemasons.

I differ, however, from Mr. Clarke respecting his idea that Masonic societies were founded by the Jacobites in opposition to the Hanoverians. Indeed, I am afraid he is not an orthodox Freemason, for they have always disclaimed any connection with politics. Preston, in his "Illustrations," in giving the charge at the first degree, thus addresses the newly-made brother:—

"In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; never to countenance disloyalty or rebellion, but patiently submit to magisterial authority, and conform with cheerfulness to the government of the kingdom in which you live.

That the Gregorians were not Jacobites is proved by the following MS. invitation to dinner by them, now in my possession:—

The Committee appointed by a Chapter of the ancient and honourable society of Gregorians request the honour of your company to celebrate the festival of the Glorious Revolution in 1688, at the Swan Inn, on Wednesday, the 5th day of November, 1787. Dinner at three o'clock. Tickets, seven and sixpence each, wine included.

Mr. Stephen Jackson astutely thinks that the Gormagons, or African Masons, will yet be discovered by Dr. Livingston; and it was most probably by a similar mode of thinking that the M.W.G.M. of the Grand Lodge of Masons in Ohio stated, in his annual communication, that the cause of insurrection in China was the cruel order of the Emperor for the suppression of the Triads, a Masonic fraternity in the Celestial Empire. This was duly mentioned in *Notes and Queries* (first series, xi. 280), in a note headed "Chi-

nese Revolution and Masonry." As soon as an answer could arrive from Hong Kong, it was replied to by the D.P.G.M. of British Masonry in China, who proved, as it might be supposed by any rational man, that the Triad Society had nothing to do with Masonry, as it was entirely political in origin and offensive in character, while Masonry was, of course, purely sociable, charitable, and innocuous. "As to the word revolution," continues our D.P.G.M. "it is sufficient to remark that the Masonic system strictly prohibits the disturbance of the peace and good order of society."

In 1864 the Marquis of Donegall was at the town of Belfast; as he was Provincial Grand Master of the district, the Freemasons there gave him a grand dinner. After dinner, the Marquis—who was, I believe, in the chair—made a speech impugning the well-known incapacity of the magistrates for allowing the Belfast riots of that year to proceed to such a fatal length. He was immediately cried down by a storm of groans and hisses from his brethren sitting round the table; and I was subsequently informed that the Marquis was severely rebuked by the Grand Master of Ireland for presuming to introduce a subject ever so distantly relating to politics at a Masonic meeting. I am sure that I could easily give Mr. Clarke a hundred such instances of the Freemasons' utter disinclination to discuss political subjects, which, if it did not go the whole distance, would go far to prove that the Jacobites and Freemasons never were connected.

With respect to Mr. Yarker, he condescends to abuse me: of that I feel proud. I am not a Roman Catholic; they are well able to take care of themselves, and no doubt will well chastise Mr. Yarker for the calumny he has dared to insinuate respecting their prelates. I will leave the *crux* of the Lord Athol (*sic*) to further puzzle him. Surely, as he knows so many great secrets, he cannot want information on that point; and I will refer to a subject that all may comprehend.

How dare he to speak, in *N. and Q.* of an Order of Freemasons? It is no order. Orders Military are companies of knights instituted by kings or princes. Orders Religious are societies of monastics, founded by the Pope. There are even orders Religious Military, privileged by the Pope to say mass and prohibited from marriage like the Knights of the Temple; but Freemasons are none of these. In 1751, when the Freemasons petitioned Parliament for a charter of incorporation, it was merely as a society, but their petition was most contemptuously refused. In the Act of 39 George III. entitled "An Act for the more effectual suppression of Societies established for Seditious and Treasonable Purposes, and for better Preventing Treasonable and Seditious Practices," they are merely termed "certain societies under the name of lodges of Freemasons. A barrister tells me that that Act has never been repealed, and consequently assemblies of Freemasons are illegal to this day.

But Mr. Yarker shelters himself under the assumed secrets of Freemasonry; I say there are no secrets whatever belonging to it. The legend upon which the degree of Master Masonry was founded, the murder of Hiram in the Temple of Jerusalem, was told by Sam. Pritchard, in his "Masonry Dissected," in 1730. It was also published in the *Daily Journal* of Aug. 15, 1730, and many of the preceding and fol-

lowing numbers. In volume 8 of the *Gentleman's Magazine* it will also be found; and besides the many editions of Prichard's work since published, there have been countless editions of works such as "Jachin and Boaz," "Three Distinct Knocks," "Solomon all in his Glory," all telling the same stupid tale; while in America the works of Allyn, Bernard, Morgan, and others disclose to all the world the mummeries of Freemasonry.

Clavel in his "*Histoire Pittoresque de la Franc-Maçonnerie*," published at Paris in 1843, tells us the same story, with this slight difference. In the English lodges, at the making of a Master Mason, the three murderers of Hiram—Jubela, Jubelo, and Jubelum—are heard groaning and lamenting that ever they were born. The French, with more taste, do not introduce these ruffians, but instead a *frère terrible*, who they say is Typhon, the wicked brother of Osiris. For publishing this work the Grand Orient complained that Clavel had divulged the ceremonials of the society. Clavel replied that it was a special matter of surprise to him that the society should object to the spreading of light everywhere, and that they should strive to repress freedom of thought by interdicting his book; he disavowed the competency of the Grand Orient to pass a vote of censure on him, and he justified his proceeding in a public appeal to all Masons possessed of understanding and feeling.

Moreover, there is the great uncontradictable fact that in America during the anti-Masonic excitement, which lasted there from 1826 to 1835, some thousands of Freemasons left the society, after publicly disclosing all they knew about it. At all the principal cities in the United States were held anti-Masonic conventions, and the published report of the proceedings of the convention at Philadelphia, held in 1830, is before me as I write. Every degree, every rule of Freemasonry was disclosed at it to all the world. They reported on the obligation of Masonic oaths, the pretensions of Masonry, the early history of Masonry, and the seceding Masons gave a summary of the society, which concluded in the following words:—

"By this summary of the society, we wish to rescue others from the same state into which we inconsiderately fell. We refuse, however humble we may be, to act as decoy ducks to entice the young men of our country into the net of Freemasonry. We cannot consent to hover and flutter, in attempting to escape from Masonic thralldom, and we turn for ever from the tow-line of this mystery of abominations. We break away, we burst our ties, not unmindful of holiness, but with an upward flight, and an eye fixed on heaven. We honestly received Freemasonry, but we have found it out to be a counterfeit. We submit to the loss—we neither retain nor pass it; but having fully detected it, we check it on the face, we stamp it on the wall, and we nail it to the counter, for even now it cheats many. We were deceived by false promises, reiterated in volumes, and supported by great names. Our names are yet our own, and we herewith erase them from the roll of Freemasonry."

The honest republicans who signed this summary, glory in such titles as Princes, Elects, Perfects, and Sublimes, and well show that the reason why Masonry has such charms for vulgar minds is the extravagance of its titles. Some years ago I saw at Paris a list of a French lodge formerly held there. They styled themselves the Council of the Emperors of the East and West, Sovereign Princes Freemasons; and almost the very first names on the list were Lacorme, *maître de danse*; and Pirlet, *tailleur de habits*.

The seceding Masons went farther; they actually,

in some States, prevented the Freemasons from walking in procession as was their wont. And in all the large towns of the Union they gave public exhibitions of Freemasonry, at the price of 25 cents, or one shilling. I saw one of these performances at Boston in 1828, and I never laughed so much in my life. They held a lodge, initiated a Fellow Apprentice, passed him to be a Fellow Craftsmen, and raised him to the sublime degree of a Master Mason. Then the curtain fell for about ten minutes, and on its rising again, a chapter of Royal Arch Masons was displayed. The spectators then saw the destruction of Jerusalem, the living arch, the descent into the cave, and the discovery of the ark of the covenant. Another time the curtain fell, and again rose on an encampment of Knights Templar. There we saw the aspirant in the chamber of reflection—then we saw him setting out on his pilgrimage; we saw also the skull of Simon Magus, the blasphemous parody on the Holy Sacrament, always performed in Knights Templar encampments, and at last the novice was dubbed a valiant and magnanimous knight. A fluent, if not an eloquent, lecturer further explained the whole process as it proceeded.

That the mummeries thus practised by the Royal Arch Chapter and the Knights Templar are the real process used by Freemasons I know, by a very rare printed trial in my possession. Two men, one a shoemaker, named Andrew, and the other a cartwright, named Ramsay, were tried for sedition before the Lord Justice Clerk at the Ayr Circuit Court, Sept. 17th, 1800. They were charged with forming "themselves into an illegal club or association, styling itself the assembly of Knights Templar." Freemasons of the Grand Lodge of Scotland were the sole witnesses against them, and they, on their solemn oaths, publicly disclosed all their mummeries in the open court, both those of the Royal Arch and the Knights Templar. And what those witnesses told was just the same as I had seen in the above described performances at Boston. Of the Royal Arch, they swore that a shrub in a jug with a candle represented the Burning Bush of Scripture, and they were then told to put off their shoes as they stood upon holy ground; the password was the sacred saying of "I am that I am." It was proved that the Knight Templars drank out of a skull, that they had thirteen lighted candles, to represent Christ and his apostles; one of them, typifying the traitor Judas, was blown out, while another named Peter burned dim. I am sick of these blasphemous mummeries, and I must leave them to the empirics who still practise them; but these are the knights of the Scotch order of the Temple, described by Mr. Yarker as assembling at Holyrood House, in 1745; when it is well known that the degree of Knights Templar was introduced into Scotland by the sergeant tailor of a regiment of Nottingham militia in 1796.

The few Masons in America who still adhered to the "Mystic tie" met the change in the public opinion as they best could. Their lodges were overwhelmed with visitors who had learned their Masonry at these exhibitions. "If they steal our keys," said they, "we must put on new locks;" and accordingly the Grand Lodge of New York, in 1828, invented a test degree, with a lecture, a sign, a grip, a word, and an oath. A secret held by two persons, now-a-days, as *The Times* says, belongs to the whole world; so the reader will

not be surprised to learn that the word was *los*, that is, *sol* reversed. But the English Freemasons having, at the establishment of Freemasonry in 1717, declared in their slang terms "that the old landmarks should be carefully preserved," did not invent any test; and I positively knew a young American who was received as a Mason, and as such sat in a lodge at Liverpool, his knowledge of Masonry only being derived from the above described performances, he never having submitted to the gross personal indignity of having been *made* in a Mason's lodge.

I must apologise, for I really am sorry at having taken up so much space in this journal with such a trumpery subject. As Carlyle, the historian, says of Freemasonry in his "Life of Frederick the Great," it is a bog-meteor of phosphorated hydrogen, conspicuous in the murk of things. Bog-meteor, foolish, putrescent, will o' the wisp. Harmless fire, but too fatuous; mere flame circles cut in the air, for infants, we know how! "Secrets of Freemasonry! there is nothing of the kind. When Lessing, the German philosopher, was initiated into Masonry at Hamburg, the master of the lodge observed, "Well, do you find that there is anything against Church or State in our institution?" "Would to Heaven there were!" quoth the philosopher; "then there would be something in it."

WILLIAM PINKERTON.

(To be Continued.)

MASONIC NOTES AND QUERIES.

THE GRAND MASONIC ALLEGORY (p. 124).

It is a great pity to find a brother so well-meaning as Bro. Henry Murray evidently is, making so very many mistakes in his remarks. He should get the *Magazine* for the last three years, which, though it might rather astonish him, would, we trust, in the end enlighten him.—PICTUS.

CRAFT EMBLEMS.

In Wither's "Book of Emblems," A.D. 1634, under the figure of a Craftsman standing with a square in one hand and a plumb line in the other, the author says—

"We more should thrive, and erre the seldomer,
If we were like this honest *Carpenter*,
Whose Emblem, in reproofe of those, is made,
That love to meddle, farther than their Trade," &c.

We have no mention of *Mason* here; but further on, the author apologises for interfering with Craftsmen's tools, on the plea of being a *poet*—

"For the Myces are in all things free,
Fit subject of their Verse, all Creatures be," &c.

In another place a woman appears with a square and a bridle, signifying Law and Discipline.—W. P. B.

"LUPUS" AND "PICTUS."

I most cordially endorse the thanks expressed by Bro "Pictus" to Bro. "Lupus" for his excellent articles on the Knights Templar, &c. Having the honour of corresponding with the gifted author, it is but natural for me to wish that his readers had the same advantages as myself, in accepting his statement and opinions as authoritative and of value, from *actual knowledge* of his high standing in Great Britain as a zealous, learned, and most intelligent Knight Templar. Were I permitted to mention the name of Bro.

"Lupus," I am sure every Mason would readily admit his opportunities and capabilities to be exactly suitable for the right understanding of the subject, and therefore I hope his readers will accept the articles as the result of many years' application and careful study of the records of the Order.—WILLIAM JAMES HUGHAN.

DEPUTY GRAND MASTER MANNINGHAM'S LETTER.¹

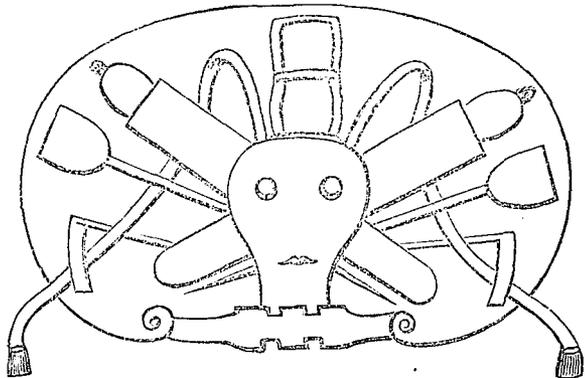
This letter is useful in two respects. It shows, on the one hand, that the high grades did not exist until after 1740; and it shows, on the other hand, that Speculative Masonry existed before 1717.—CHARLES PURTON COOPER.

GLASGOW CATHEDRAL.

Against the wall on the south side of the nave of Glasgow Cathedral there stands an old monument with the following inscription, upon a metal plate thereon, viz. :—

"Heir ar byreit S^r Waltir S^r Thomas
S^r Ihone S^r Robert S^r Ihone and S^r Mathiev
By lineal descent to vtheris Baron's and
Knichis of the hovs of Mynto w^t thair
Vyffis, bairnis and bretherein."

and carved out of the stone above are a skull, two torches crossed, two mattocks ditto, two spades ditto, with an hourglass resting on the skull, and a ribbon entwined. The following rather rough and hurried sketch may give some idea of their position, as they appear from inside a large shell. Near the top of the monument the date, 1605, is cut into the stone.



The Stewarts, or Stuarts, of Minto were, in several of their generations, Provosts of Glasgow, especially during the fifteenth and sixteenth centuries. The style of the composition and grouping of the above emblems, also of those on Archbishop Law's tomb, and on our old 1684 box, are rather different from those mere stone scratchings depicted at page 505 of the *Magazine* for December 25th.—W. P. BUCHAN.

ROSSLYN CHAPEL (p. 128).

See pages 252 and 271 ante. It was founded in 1446, and therefore belongs to the *fifteenth* century. As to the square alluded to, "Henry Jeffs" appears to me to be making rather too much of it at page 129. I dislike to see Freemasons attempting to make the public believe that they possess an infallible "royal road to learning."—W. P. BUCHAN.

THE ORDER OF THE TEMPLE.

With reference to the proposed amalgamation of the various branches of the modern Order of the Temple, might I suggest that the Grand Masters of England, Scotland, and Ireland should assume the title of Grand Prior of each country, and that H.R.H. the Prince of Wales should be elected the M.E. and Supreme Grand Master of the cosmopolitan Order in the three kingdoms. The Chapter General could be held in London, Edinburgh, and Dublin in rotation, once in every year—say, on the 11th March, the anniversary of the immolation of Jacques de Molay. This would bring about a triennial visitation of each Grand Priory by the Chapter General. I do not think any Knight could object to an arrangement of this sort, from whatever langue he might hail, and however impressed with the importance of his own national claims. Above everything, we must abolish the absurd Masonic element, and eliminate all the nonsense of Encampments, Conclaves, First and Second Captains, Prelates, Captains of Lines, &c., none of which titles have the ghost of a claim to historical accuracy. Instead of the pompous and senseless title of "Royal, Exalted, Religious, and Military Order of Masonic Knights Templar," let us be simply called "The Religious and Military Order of the Temple." The Grand Conclave will then be the Grand Priory of the Langue of England, a Provincial Grand Conclave will be a Priory, and the Prov. Grand Commander, the Noble and Venerable Prior; while subordinate Encampments will be transformed to Preceptories, and the Eminent Commander will assume the style of Noble Preceptor. The officers under him would be Sub or Vice Preceptor, Mareschal, Chaplain (not *Prelate*, which is ridiculous), two Aides-de-Camp, Registrar, Treasurer, Almoner, and Hospitaller, with a Man-at-Arms to guard the outposts of the Preceptory. The grades of the Order as now practised in Scotland should also be adopted. The first is Knight, created by Preceptories, the second, Knight Companion, who receives a patent from the Grand Master, and the third grade is Knight Commander, with a commission from the same eminent authority. With respect to the costume and the forms of reception, I do not think it possible to improve on those now in use in Scotland, and which are recognised by and may be found in the statutes of the Chapter General of the Order in that country. I believe both are as nearly in accordance with the ancient customs of the Knights Templar as the modifications of the present age will permit. The jewel of the Order is but of secondary importance, and the choice will, in all probability, lie between the badges of the French *Ordre du Temple*, the Portuguese Order of Christ, and the Cross of the Order, as now used in Scotland. I myself incline to the last. It is a black cross with a white orle, charged with a red cross, thus representing both the Beauscant and the Vexillum Belli. I must, however, distinctly state that in all this I do not make the slightest claim to a direct descent from Hugo de Payens and his worthy and honourable successors, nor do I believe we possess it. We are simply their descendants by adoption; we bear the same name, and wear the same habit, and, let us hope, still pursue the object of the ever glorious founders; constantly keeping before our eyes and hearts the Cross and the Crucified One, and so acting before the world and the brethren, that when a man

is said to be a Knight of the Temple, *that* may be a guarantee for his purity of life and uprightness of conduct and behaviour. We cannot be too eclectic in our Order, or too careful about the character, both moral and social, of our aspirants, who should be, each and all, *integer vitæ, scelerisque purus*.—EQUES TEMPLI.

WOODEN CHURCHES IN 12TH CENTURY (pp. 69 & 130).

"A Masonic Student" must for himself turn up the *Magazine* for Sept. 12th, 1868, page 210, and find what "first-class authority" is there mentioned. However, I may also add that Mr. James Fergusson, the celebrated writer upon architecture, mentions the former Glasgow Cathedral being of *wood*. Then Tytler, in his "History of Scotland," alludes to the "large and magnificent buildings in *timber* frame work," built "during the 10th, 11th, and 12th centuries." Further, I could give other good authority if necessary. There are no *remnants* of stonework about Glasgow Cathedral yet seen so old as the third decade of the 12th century. Lastly, I am upon the ground, and speak from what I know and see personally. In England in the 11th century, many wooden churches were erected, and magnificently decorated, and I believe they were not altogether superseded by stone in the 12th: while we know that wooden houses were generally used in the 17th century.—W. P. B.

GLASGOW ST. JOHN (p. 130.)

"A Masonic Student" would be partly checkmated by my remarks at page 131. The laws of 1598 were for general use, and the portion or "item" referred to was not for "a particular occasion" but for all occasions of a similar nature. I am not as yet quite satisfied about the status of the "Fellow-of-Craft" but I considered it to mean an operative who was a *freeman of his Craft*, that is one who after having served 7 years as an Apprentice, and also worked other 7 years as a Journeyman, was admitted as a brother of the guild whether he desired to be a Master or not. A Master again was one who was in business for himself. From the foregoing we see that a Journeyman was not necessarily a "fellow" indeed he could not be so, generally speaking, until after working as a Journeyman for 7 years. We therefore seem to have 4 classes here, viz., Apprentices, Journeymen, Fellows-of-Craft, and Masters. Foremen, who had the oversight of Apprentices and Journeymen, would be probably "Fellows-of-Craft." However, these are only suggestions thrown out partly from reading the Constitutions of the German Masons in Bro. Findel's "History of Freemasonry." And there might be local differences in working. But be all that as it may, seeing Apprentices were bound to be present at the reception of *all* Masters or Fellows-of-Craft, there could be no "degree" in the case, as the Apprentices saw all that was done when the new Master was admitted. Sir F. Palgrave did not possess the knowledge we now have, for the division of the Order into three "degrees" is a production of the 18th century. Then again, if Master and Fellow were equivalent,* we would in order to get three classes, have to say—Fellow, Journeyman, Ap-

* As the last "item" on page 442 of "Laurie's History of Freemasonry," would tend to imply. Perhaps our Bro. D. M. Lyon will give his attention to this point.

prentice. Altogether the notion of the old, pre-eighteenth century, operative Masons working our three "degrees" is utterly unsupported and purely imaginary.—W. P. B.

FRENCH BUILDING FRATERNITIES.

Seeing the pointed Gothic was introduced into Germany by French workmen, (see p. 385, Nov., 13th, 1869), it would be well to know how much of French customs the Germans then *borrowed*. Ergo—what was the Constitution, &c., of the *French* building fraternities and operative Crafts in the 13th century?—W. P. B.

CORRESPONDENCE.

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

THE MASONS' SQUARE IN GLOUCESTER CATHEDRAL.

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

Dear Sir and Brother,—The legend of the Master Mason who killed his apprentice in a fit of jealousy (alluded to in your extract from the *Gloucester Chronicle*, referring to the Mason's Square in the Cathedral), seems to be found everywhere. All who have visited Rouen are well acquainted with the beautiful window in the northern transept of St. Ouen, and of which the "five-pointed star" forms so distinguished an ornament. The legend is thus related in Murray:—

"The Master Mason under and by whom this noble church was reared, is buried in St. Agnes' Chapel, the second on the left in the north choir aisle. His name was Alexander Berneval, and, according to tradition, he murdered his apprentice through envy, because the youth had surpassed, in the execution of the rose window in the north transept, into the tracery of which the pentalpha is introduced, that which his master had constructed in the south transept. Though the mason paid the penalty of his crime, the monks, out of gratitude for his skill, interred his body within the church which he had contributed so much to ornament."

Whether architects adopted the "five-pointed star" because it was a Masonic emblem, or Freemasons the "pentalpha" because it was an ancient symbol, I leave to be determined by the eminent antiquaries who are now debating in your columns the antiquity of Masonry.

Yours fraternally,
JOHN SYMONDS.

"MASONIC REFORM" BY "FIAT LUX."

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

Dear Sir and Brother,—I have again perused a letter from "Fiat Lux" respecting Masonic Reform, and whilst disagreeing entirely with many of his remarks, I at the same time admit that there is much truth in his statement that "We have now Companions, Sublime Princes, Sovereigns," &c., but frequently "A Mason is but too often measured by the number of jewels he wears, and the amount of money he possesses; and while the wealth of the wealthy is wasted in tinsel and man-millinery, the real jewels of charity and brotherly love are neglected or forgotten."

It is no uncommon sight to find a Mason of twelve

to eighteen months standing in possession of no end of degrees, and at Masonic meetings his breast is seen covered with medals, and quite dazzling. Now all this is perfectly true; and, so far, I agree with "Fiat Lux," and consider that *what* we want *now* is "to realise the lofty, impressive simplicity of our beautiful *three-step* Masonry." Yet I cannot agree with his strong opposition to Royal Arch Masonry in the present state of the Craft.

With respect to "Res non Verba," I have nothing to say, excepting that it surely rests with "Fiat Lux" to prove the truth of the sweeping assertions he has made.

Yours fraternally,
WILLIAM JAMES HUGHAN.
Truro, Cornwall, Feb. 12, 1870.

THE 1717 THEORY.

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

Dear Sir and Brother,—According to a memorandum made by me when reading the *Freemasons' Magazine*, the 1717 theory was thus described in its columns about four years ago:—"The existence of Freemasonry can be reckoned only from the period when it assumed its modern character; and thus, as Pallas sprang, clad and armed, out of the very head of Jupiter—or, to use a more modern simile, as the science of political economy was created by Adam Smith—thus Freemasonry must have been originated by the heads of the English school, Anderson, Desaguliers, and others."

Yours fraternally,
CHARLES PURTON COOPER.

RED CROSS OF ROME AND CONSTANTINE.

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

Dear Sir and Brother,—I trust "Alpha's" letter, in your last impression will not be allowed to be quietly shelved. It is high time the Grand Lodge exercised a little judicious authority over the paid officials of the Craft, who could surely find some better employment than that of manufacturing and foisting a spurious degree on the Masonic public. Such absurd and ridiculous nonsense ought to have been nipped in the bud, but it will be "better late than never."

Yours fraternally,
BETA.

CURIOUS OLD DOCUMENT.

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

Sir,—I enclose a copy of a curious old document which has just fallen into my hands, the original of which (printed in 1786, where and by whom obliterated), was sent by my grandfather (then Vicar of Deddington), in the year 1821, to a brother Mason at Oxford.

If you think it would be interesting to your numerous readers, you can publish it in your columns with this authority for its genuineness.

Yours fraternally,
C. DUFFELL FAULKNER,
P. Prov. J.G.D. Oxon; de la Loge Espérance et
Cordialité à l'Or .: de Lausanne, Suisse; No.
599, and J.W. No. 1037.

[For Document see next page.]

A CHARGE GIVEN BY A FATHER TO HIS SON AT HIS INITIATION INTO MASONRY, DELIVERED IN A LODGE AT BRUNSWICK.

"Dear Son,

"I congratulate you on your admission into the most ancient and, perhaps, the most respectable society in the Universe. To you the mysteries of Masonry are about to be revealed, and so bright a sun never shewed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue. These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a Mason, who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour. You are now, as a member of this illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first Brutus and Mamlus to sacrifice their children to the love of their country are not more sacred than those which bind me to support the honour and reputation of this venerable Order. This moment, my son, you owe to me a second birth: should your conduct in life correspond

with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great examples of our ancient Masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilised of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on earth have laid the foundation of their most admirable qualities in Masonry. The wisest of princes—Solomon—planned our institution, as raising a temple to the Eternal and Supreme Ruler of the Universe. Swear, my son, that you will be a true and faithful Mason; know from this moment, that I center the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and ever forget the ties which bind you to honour and to justice. View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your King and country, and deem the knowledge you have this day attained, the happiest acquisition of your life. Recall to memory the ceremony of your initiation; learn to bridle your tongue, and to govern your passions; and ere long you will have occasion to say, "In becoming a Mason I truly became the man; and while I breathe will never disgrace a jewel that kings may prize." If I live, my son, to reap the fruits of this day's labour, my happiness will be complete; I will meet death without terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and a worthy Free-Mason!"



THE
FREE-MASONS'
MEMENTO.



- M Magnitude, Moderation, Magnanimity.
- A Affability, Affection, Attention.
- S Silence, Secrecy, Security.
- O Obedience, Order, Oeconomy.
- N Noble, Natural, Neighbourly.
- R Rational, Reciprocativ, Receptiv.
- Y Yielding, Ypight, Yare.

EXPLANATION.

SIT LUX ET LUX FUIT.

Masonry, of things teacheth how to attain their just	Magnitude;
to inordinate affections, the art of	Moderation;
It inspires the soul with true	Magnanimity.
It also teaches us	Affability;
to love each other with true	Affection;
and to pay to things sacred a just	Attention.
It instructeth us how to keep	Silence;
to maintain	Secrecy;
and preserve	Security.
Also, to whom it is due,	Obedience;
to observe good	Order;
and a commendable	Oeconomy.
It likewise teaches us how to be worthily	Noble;
truly	Natural;
and, without reserve,	Neighbourly.
It instilleth principles indisputably	Rational;
and formeth in us a disposition	Reciprocativ;
and	Receptiv.
It maketh us to things indifferent	Yielding;
to what is absolutely necessary	Ypight;*
and to all that is most truly good	Yare.†

AMOR, HONOR, ET JUSTITIA.

VIRTUTI ET SILENTIÆ:

(Year of Masonry 5790).

(Anno Dom. 1786).

* Fixed. † Ready. Vide "Johnson's Dictionary."

THE MASONIC MIRROR.

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

MASONIC MEMS.

MARK LODGE MUSIC.—The first portion of the music for the Mark degree, published with the authority of the Grand Lodge of Mark Masters, announced to be given in the present number of the FREEMASONS' MAGAZINE is unavoidably deferred till our next.

PEMBROKE LODGE (No. 1,299), will be consecrated on Thursday, the 24th inst., at West Derby, near Liverpool, by W. Bro. Thos. Wylie, Prov. G. Reg., P. Prov. G. Sec., &c., West Lancashire. Bro. William Crane, P.M. 249 and 1,094, will be the first W.M.

BRO. THEODORE MANSEL TALBOT, of Morgan Park, Glamorganshire, has accepted the appointment of Provincial Grand Master of Mark Masters in South Wales.

H.I.H. THE PRINCE DEMETRIUS RHODOCANAKIS was affiliated on Thursday, the 3rd inst., as Knight Kadosh, at the head quarters of the Supreme Council, by Sir Michael Costa, 33°; Capt. Phillips, 33°; and Hyde Pullen, 33°.

The new chapter to be attached to the Pythagorean Lodge No. 79, will be consecrated at the Ship Hotel, Greenwich, on Thursday, March 1st.

A WARRANT has been granted for a new chapter to be attached to the Hervey Lodge, No. 1,260—Comp. Geo. King to be the first M.E.Z.; G. King, sen., H.; E. A. Baker, J.; to be held at the George Hotel, Walham-green.

At the Quarterly Communication of Grand Lodge to be held at Freemason's Hall, on Wednesday, the 2nd of March, amongst other important matters to be brought forward, will be the election of the M.W.G. Master. The only name proposed being that of the Earl de Grey and Ripon, we should like to see his election carried by acclamation; at the same time we hope the opportunity will not be allowed to pass without some action being taken upon the subject of limiting the tenure of the office of Grand Master.

A BALL in aid of the Annuity Fund of the Province of Warwickshire, was held at the Court House, Warwick, on Wednesday, the 2nd inst. The Stewards being: Bros. the Right Hon. Lord Leigh, Prov. G.M.; Lieut. Col. Macliam, D. Prov. G.M.; S. W. Cooke, P. Prov. S.G.W.; E. Greaves, M.P., Prov. S.G.W.; George Wise.

We call the attention of our readers to the first of a very interesting series of articles by an esteemed correspondent, A MASONIC STUDENT, entitled "Illustrations of the History of the Craft.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

GENERAL COMMITTEE OF GRAND LODGE.

The usual meeting prior to the Quarterly Communication of Grand Lodge, took place on Wednesday last, in the Board Room, the W. Bro. John Clabon, in the chair, supported by a numerous assemblage of brethren. Several Notices of Motion were presented, amongst which, one relating to New Brunswick, another

in reference to Powers of District Provincial Grand Masters, that certain words be expunged from article 4, at page 46 in the Book of Constitutions. Bro. Steven's list of 39 members proposed as a committee for the revision of the Ritual was submitted. The usual reports of the different Boards were presented.

A petition from the Provincial Grand Lodge of East Lancashire, against certain proposed alterations in the rules of the Fund of Benevolence was presented.

A notice of motion of W. Bro. Joshua Nunn as before given.

Several notices of motion by W. Bros. J. R. Stebbing, Raynam W. Stewart, and John Savage, as to the future tenure of the office of Grand Master.

A motion by Bro. Udall, that two thousand pounds be voted from the Fund of Benevolence for the Boys' School Festival, to be held in March next.

There are also two appeals against suspension to be brought forward.

The usual formal business having been completed, the committee was dissolved.

LODGE OF BENEVOLENCE.

The Lodge of Benevolence was then formed, and the business brought before it consisted of 16 applications for relief. 11 petitioners were relieved, 4 petitions deferred, and one was dismissed. The total amount voted was £183.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The regular meeting of this lodge was held at Freemason's Hall, on Friday, the 11th inst. There were present: Bros. F. W. Shields, W.M.; A. J. Church, S.W.; James Glaisher, J.W.; R. A. Chubb, Sec.; Magnus Ohren, S.D.; G. England, M.C.; L. Crombie, Treas.; James Glegg, I.P.M.; John Sampson Pierce, P.M.; John Strapp, P.M.; Thos. B. Sparks, Chas. Fennell, Francis Pendred, Fred. G. Finch, Geo. Seward, Wm. Gammon, Charles Pawley, Henry E. Rowland, E. B. Saunders, Jabez Church, John Chynoweth, John Davis, D. H. Young, S. Lloyd Foster, Ricardo Cope, J. D. Parker, Geo. Rawlinson, Thos. Spencer, D. Hodge, C. A. Ferguson, jun., R. Eastwood, John E. Sharp, W. G. Craig, W. Clouston, E. Burke, James Ricks, J. Dixon, Fred. A. Paget, William Sugg, J. Kincaid, W. Webb, R. Clark. Messrs. T. G. Fletcher and John Urlwin were initiated. Bro. G. W. Stevenson was passed to the second degree. Visitors:—Bros. John Hervey, G. Sec.; R. P. Spice, 21; H. G. Buss, 27; R. Hunting, 42 U.S.A.; A. Williams, 49; H. Puckle, 176 and 1,216; J. Yalder, 181; George Rabone, 186; E. C. Hammond, 605; F. C. Danvers, 753; M. C. Hallows, 709; E. Parkins, 820. The business of the evening, in addition to the usual routine, consisted of the initiation of Messrs. J. G. Fletcher and John Welwin, and the passing of Bro. G. W. Stevenson to the degree of Fellow Craft. The business concluded, the brethren adjourned to the banquet. On the cloth being cleared, the usual loyal and Masonic toasts were given and responded to, and the evening's enjoyment was greatly enhanced by a choice selection of glees, madrigals, &c., by Bros. Lawler, Dawson, Jekyll, and Carter.

DOMATIC LODGE (No. 177).—A meeting of this lodge was held on Friday, the 11th inst., at Anderton's Hotel, Bro. Foulger, W.M., presiding, supported by Bros. Walford, S.W.; Ferguson, J.W.; Timms, S.D.; Kent, J.D.; Gooderham, I.G. There were also present Bros. Brett, Thompson, 1,158; Haydon, Carpenter, J. Smith (P.G. Purst.), Tanner, P.M.'s; Pulsford, P.M. 1,158; Bird, H. Potter, 1,158, P.M. of several lodges; Field, Plummer, Richards, Hassell, Thorne, Ancombe, Silverton, Dyer, Navielski, Newhill, and Chas. E. Thompson, J.W. Southern Star, 1,158, &c. The minutes of the former meeting were read and confirmed. The W.M. then raised Bro. Newhill, passed Bros Navielski and Dyer, and initiated four gentlemen into the myste-

ries of Freemasonry. The brethren then adjourned to an excellent banquet, well served and superintended by Bro. Smith, the manager of the hotel, after which several toasts and speeches were made.

UNIVERSAL LODGE (No. 181).—The brethren of this lodge assembled at Freemasons' Tavern, on Monday, the 31st ult. There were present, Bros. the Rev. W. T. Jones, W.M.; Rev. W. T. Jones, jun., S.W.; Layton, J.W.; Donne, S.D.; Reed, J.D.; Stanton, I.G.; Beale, P.M. and Sec. The visitors present were:—Bros. White, Emulation; Hennell, 606; Watson, 755; Dibdin, La Concorde; Low, P.M. 8; Sinclair, S.D. 255; Sharp, Wilkinson, Tilley, Duffitt. Bro. H. Watson Powell was passed to the second degree, and Bros. White and Grundy were raised to the sublime degree of Master Mason. Bro. Rev. W. T. Jones, sen., installed his son, the Rev. W. T. Jones, jun., as the W.M. for the ensuing year.

LODGE OF FRIENDSHIP (No. 206).—The members of this lodge met at the Ship and Turtle Hotel, Leadenhall-street, on Thursday, the 10th inst., Bro. G. Brow Barnard, W.M., in the chair, supported by Bros. G. Collier, S.W.; A. Harris, J.W.; H. Earles, S.D.; W. Coubro, J.D.; W. Rumsey, P.M., Treas.; J. Rumsey, P.M., Hon. Sec.; J. Gaywood, I.G.; H. M. Collier, the I.P.M., and twenty others. Bros. W. Blackburn, Geo. Mustoph, Warters, and Pidgeon, were present as visitors. The W.M. initiated Mr. Allan Richard Rumsey, son of the esteemed Treasurer, and raised Bro. Thomas Scaborn to the degree of M.M. A beautiful P.M.'s jewel, suitably inscribed, was presented to Bro. H. M. Collier.

CANONBURY LODGE (No. 657).—*Installation Meeting.*—The installation meeting of this lodge was held at Bro. Haxell's, in the Strand, on the 10th inst., and was numerously attended. Present, Bros. Roberts, W.M.; Price, J.W.; Filer, Treas.; Crick, J.D.; W. C. Crick, S.D.; H. G. Buss, Sec.; and Cox, Turner, Chancellor, and Wm. P.M.'s. Visitors:—Bros. R. Gray, Lewis Lodge, 1,185; Hardy, 1,158; Foster, Commercial, 562; R. Lee, W.M. Confidence, 193; Roebuck, 463; Wilkinson, J.W. 12; and Chas. E. Thompson, J.W. Southern Star, 1,158, and 177. The minutes were confirmed, and Bro. Challis Chatwin raised to the sublime degree of a M.M. Bro. Pearee, P.M., then impressively installed Bro. H. Price, who appointed his officers, and after the reading of some communications from brethren, the lodge was closed, and the brethren adjourned to refreshment. After the cloth was withdrawn, the usual loyal and Masonic toasts were given, and the company broke up at an early hour.

DALHOUSIE LODGE (No. 860).—The regular meeting of this well-known lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 10th inst., Bro. W. Bristo, P.M. and Treas., (in the unavoidable absence of the W.M.), occupied the chair. There being present: Bros. Williams, S.W.; Hardy, J.W.; H. St. John Ingram, Sec.; Thomson, S.D.; Dalwood, I.G.; Wallington, W.S.; Barn, Kynaston, Roots, Bristo, Penny, Taylor, S. D. Warren, Wm. Bristo, Sen., King and others. Amongst a large number of visitors we noticed: Bros. Warren, 14 (I.C.); Dalton, 15; C. R. Sloman, 25; Vink, P.M. 66; Wright, P.M. 504; F. Walters, W.M. 871; Humphries, 1056; B. Thomas, 1196, and others whose names we were unable to ascertain. The first work done was separately passing Bros. Taylor, Skinner, Hermann, Simpson and France to the second degree. Each candidate being admitted separately this ceremony was most beautifully and impressively given. Bro. Littell, W.M. took the chair on his arrival. He, in a solemn and most impressive manner, initiated first Mr. Thomas Parker, afterwards Mr. Knox. That ceremony was given in a correct, painstaking, and excellent way. Every officer was well up in his work and the beauties of the ceremonies were greatly increased by the admirable manner in which Bro. Seymour Smith, Org., gave the music. All tended to increase the beauties of the ceremonies. After so many hours of hard work, the brethren adjourned to the banquet which was served up in an admirable manner, and fully carried out the well-known celebrity of this first-class establishment. The usual speeches were given. Bro. Warren responded for the Irish lodges. Bro. F. Walters for the English lodges and the rest of the visitors. Bro. Bristo, P.M. and Treas., responded for the P.M.'s of the lodge. Bro. Williams, S.W. for the officers. The Tylers' toast brought a very pleasant evening to a close. The pleasures of the evening were greatly increased by the songs of Bro. Charles Sloman, (who also accompanied all the singers on the piano), W. Bristo, P.M., B. Thomas, Hermann, Wellington Littell, and others,

PROVINCIAL. CORNWALL.

TRURO.—*Fortitude Lodge (No. 131).*—The regular monthly of this lodge was held at the Masonic Rooms, Quay-street, on Tuesday, the 8th inst., Bro. Richard John, W.M., Prov. G. Dir. of Cers. for Cornwall, in the chair. The W.M. was well supported by his officers, and all endeavoured to work according to the best of their abilities. Bro. John after examining two brethren as to their proficiency in the first degree, in an effective manner, passed them to the degree of a Fellow Craft; and Bro. Thomas Chirgwin, P.M., P. Prov. G.W. of Cornwall, raised Bro. Griffin to the sublime degree of a Master Mason. Bro. W. J. Hughan, P.M., Prov. G. Sec. Cornwall, by request, delivered the lecture on the tracing board. Bro. William Lake, the I.P.M., was elected the Steward for the Cornwall Masonic Annuity Fund. We have been pleased in thus visiting the lodge, and glad to find so much good has resulted from the institution of a lodge of instruction, which meets on the fourth Thursday in each month. The W.M. of the Fortitude Lodge is the Secretary, and several of the Past Masters take a very active part in its management.

DEVONSHIRE.

TEIGNMOUTH.—*Benevolent Lodge (No. 303).*—At the monthly meeting, held on Monday, Feb. 7th, the lodge was opened soon after the appointed hour by Bro. Burden, W.M., assisted by Bros. H. M. Bartlett, I.P.M.; Hallett, S.W.; Coles, J.W.; Tomos, Sec.; Taylor, S.D.; Mortimore, as J.D.; Westley, I.G.; and Haggerty, Tyler. There were also present Bros. Captain Walrond, P.M. and P. Prov. G.J.W.; Short, Ferris, Dr. Hopkins, P.M., &c., as a visitor, and others. The minutes having been read and confirmed, a ballot was taken for Mr. Willis as a candidate for initiation, which was unanimous in his favour. Bros. Short and Ferris were examined as to their knowledge of the first degree, entrusted, and dismissed for preparation. The lodge having been opened in the second degree, the candidates were separately admitted, and passed as F.C.'s by the W.M., who also gave them the lecture on the tracing board, and considering that it was his first occupation of the chair since his initiation, did his work very creditably. The lodge was closed in the second degree, and after the proposition of another candidate, finally closed at a quarter to nine.

TEIGNMOUTH.—*Pleiades Lodge (No. 710).*—The monthly meeting of this lodge was held at the Masonic Rooms on Thursday, when the attendance was very limited, consisting of Bros. J. Heath, acting as W.M.; Dr. Hopkins, acting as I.P.M.; Cuning, S.W.; Niner, J.W.; Stafford, S.D.; Dr. F. Hains, J.D.; Captain Fowle, acting as I.G.; Crocker, Tyler; Dyer, Woolridge, Colden, Waddington; and as visitors: Bros. O. Suffield, P.M. 925, Birmingham; and Goodridge, 579, Newfoundland. The lodge having been opened by Bro. J. Heath, letters of apology for unavoidable absence were read from the W.M. and Secretary, the minutes were read and confirmed. The lodge was opened in the second degree, and Bro. Waddington was examined, entrusted, and dismissed for preparation. The lodge having been opened in the third degree, on the return of the candidates, they were duly raised to the sublime degree of M.M. separately, the one by Bro. Heath, the other by Bro. Dr. Hopkins. They afterwards unitedly heard the traditional history and the charge from the two P.M.'s, and received from the J.W. the explanation of the working tools. The lodge was closed down to the first degree. In the absence of the W.M. the proposed discussion on the formation of a lodge of instruction was, on the motion of the acting I.P.M., seconded by Bro. Niner, deferred. A letter from the D. Prov. G.M. was read, announcing that he had undertaken the office of Steward at the next festival of the Masonic Girls' School, and requesting pecuniary support. Dr. Hopkins spoke at some length on the past neglect of the charities by this lodge, owing to the state of the finance, great expenses having been incurred for furnishing and decorating during some years, since the destruction of all the Masonic property by fire, and urging greater liberality, now that the internal arrangements are nearly complete. Bro. Heath also took up the subject, and gave notice of his intention at the next meeting to propose an annual subscription to each of the four charities. Hearty good wishes for the prosperity of the Pleiades Lodge were expressed by the two visitors on behalf of their respective lodges, and the business of the evening terminated at eight o'clock.

LANCASHIRE (EAST).

MANCHESTER.—*Blair Lodge* (No. 815).—On the 11th inst., the brethren met at the Hulme Town Hall. And after the more serious duties of the lodge, received their lady friends and Masonic visitors, and entertained them at a *soirée* held in the large and excellent room of the Town Hall. The arrangements had been admirably carried out by a committee consisting of Bros. Jas. Redford the W.M.; W. F. Towle, I.P.M.; W. P. Norris, Treas.; W. J. Towle, Sec., and John R. Royle. About one hundred and fifty brethren and ladies enjoyed themselves by dancing to the music of an excellent band, and during the interval sat down to a choice refreshment, provided by the Misses May and Deakin of Chorlton-road. Bro. John R. Royle contributed to the delightfulness of the evening by discharging the duties of M.C. in an efficient manner, and Bros. W. F. Towle, I.P.M., Rocca, Paterson, and Knight were indefatigable as Stewards.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.

Installation of the Provincial Grand Master.

One the most numerously attended meetings of the brethren which has ever taken place in this province was held at the Freemasons' Hall, Leicester, on Thursday the 10th inst., when nearly 100 brethren were present, the chief purpose of the meeting being the installation of the newly-appointed Prov. Grand Master, Bro. William Kelly.

That estimable nobleman, Earl Howe, P.D.G.M. of England, having been induced to resign his office as Prov. Grand Master, on account of advancing years and failing health, strongly recommended as his successor Bro. Kelly, who during the whole of lordship's rule of nearly fourteen years had acted as his deputy, as he had previously done under his lordship's predecessor, the late Sir F. G. Fowke, *Bart.* This recommendation was supported by unanimous resolution of the Prov. Grand Lodge, and acting in accordance with their desire, the M.W. the Grand Master was pleased to confer this distinguished office upon Bro. Kelly.

Among the brethren present were: Bros. the Revs. John Spittal, John Denton, F. Goodyer, H. Etherington Smith, J.P.; J. Buck, George Brown (Cottesmore Hall), S. Davis, G. F. Brown, Major Brewin, G. H. Hodges, E. Clepham, and W. B. Smith, Past Grand Wardens; and the Revs. F. Orme (Rector of Lyndon, and P. Prov. G.S.W. Herts), and C. G. Anderson, P. Prov. G. Chaps.; N. Harcroft, John Halford (Wiston), W. Sargett Fry, George Toller, jun., C. Stretton, and H. Deane, P. Prov. G. Regs.; L. A. Clarke, E. Houlston, W. Johnson, W. Rowbotham, S. Love, and A. M. Duff, P. Prov. G.D.'s; James Harris, P. Prov. G. Treas.; J. J. Fast, P. Prov. G. Supt. of Works; H. Douglas and T. Thorpe, P. Prov. G. Dir. of Cers.; E. Johnson (P. Prov. G.S.W. Jersey) and E. J. Crow (Fellow of College of Organists), P. Prov. G. Org.; J. Wilson and T. H. Buzzard, P. Prov. G. Purst; Captain John Bailey, J. Hart, L. L. Atwood, and J. E. Bright, P. Prov. G. Stewards; Captains Goodchild and Dobell, F. Peru Newcome (Long Clawson), P.M. 1130, and P. Prov. G.J.W. Lincolnshire; Chester Newcome (Little Easterton), W. Sculthorpe, J.W. 523; J. J. Fairfax Scott (Monntsorrel), and many other members of private lodges in the province.

Among the visiting brethren were: Bros. S. Inns, D. Prov. G.M. Northants and Hunts; F. Binckes and J. P. Klein, P.G. Steward; J. Daniel Moore, P.G. Supt. of Works West Lancashire; Alexander Brown, P.M. Coldstream Lodge, N.B.; Thomas White, 776, Ballymena; H. Lazarus, 689, Auckland, New Zealand; G. H. Dann, 47; Joseph W. Taverner, 50; J. W. Taverner, P.M. 432; J. E. Duncomb, 466; and C. H. Mackney, 89.

The Prov. Grand Lodge was opened at one o'clock by the Rev. Bro. Spittal, P.M. 523, P. Prov. G. Chap. and P. Prov. G.S.W., who said he was authorised to request the immediate P. Prov. G. Officers to resume their places. The Prov. G. Sec., Bro. Toller, then announced that the R.W. Bro. Kelly, Prov. G.M. nominate, was in attendance for the purpose of being installed; he was requested to obtain and read the patent of appointment, which having been done, the Grand Wardens, Dir. of Cers., and Stewards, retired and escorted Bro. Kelly into the lodge, and to the Installing Master in the East. The Rev. Bro. in the chair then addressed the Prov. G.M. on the duties of his exalted office, required his assent to the Ancient Charges, and administered to him the O.B. of Prov. Grand Master; after which he invested

him with the clothing, collar and jewel of office, and duly installed him on the throne of the province. He was then proclaimed and saluted, and received the hearty applause of the assembled brethren.

The Prov. G.M. then addressed the brethren at some length, expressing the deep sense he entertained of the great honour which had been conferred upon him by the M.W. Grand Master, but that he felt even greater pride and gratification in possessing the confidence and esteem of Lord Howe and the brethren of the province, at whose desire he had been elevated to his proud position as their chief. He then proceeded to explain the principles which would actuate him in the rule of the province, and in the appointments to office, and after appealing to the brethren for the continuance of that confidence which he had received from them in his subordinate position as Deputy, and for that active support without which, he said, all his exertions for the good of Masonry in the province must be in vain, he concluded by again thanking the brethren for their spontaneous exertions in placing him in his present distinguished position.

The address was received with considerable applause by the brethren. Bro. the Rev. John Denton, M.A., P.M. 779, and P. Prov. G.S.W., then rose and read the following resolution passed at the last meeting of his Lodge, as he said, "unanimously and enthusiastically," on the proposition of the W.M., seconded by himself: "Whilst deeply deploring the retirement of so honoured a man and so excellent a Mason as Lord Howe, yet mindful of the many and great kindnesses they have both personally, and as a lodge received from Bro. Kelly whilst Dep. Prov. Grand Master of the province, admiring his Masonic research and acquirements, and thankfully acknowledging his zeal and labour in the cause of Masonry, the W.M., P.M.'s, Wardens, Officers, and members of the Ferrers and Ivanhoe Lodge of Freemasons, No. 779, held at Ashby-de-la-Zouch, beg to offer to Bro. Kelly their sincere congratulations and fraternal good wishes on his succeeding Lord Howe as Grand Master of the united Province of Leicestershire and Rutland."

The Prov. G.M. having made a suitable reply, requested the Prov. G. Sec. to read the minutes of the last Provincial Grand Lodge at Oakham in September last, and of a subsequent Provincial Grand Lodge of Emergency, which were unanimously confirmed, including the revised by-laws of the province.

It was announced that letters of congratulation to the Prov. G.M. on his appointment, and of regret that they were unable to attend the meeting, had been received from Lord Leigh, Prov. G.M. Warwickshire, his present and late D. Prov. G.M.'s, Bros. Colonel Machen and C. W. Elkington, the Right Rev. Bro. the Bishop of Peterborough; the Rev. Bro. Huyshe, Prov. G.M. Devonshire; Bro. John Hervey, G. Sec., Major Smyth, D. Prov. G.M., and C. E. Lucas, Prov. G. Sec., Lincolnshire; W. J. Hugham, Prov. G. Sec., Cornwall; John Symonds, P.G.D. and other brethren.

Bro. W. B. Smith, P.M. 523, and P. Prov. G.J.W., was unanimously re-elected Prov. G. Treas.

The Prov. G.M. then appointed the following brethren as the officers of the Provincial Grand Lodge, and invested those who were present:—Leonard A. Clarke, P.M. 279, S.G.W.; E. Pillaminatt, W.M. 779, J.G.W.; Rev. John Spittal, M.A., P.M. 523, and P. Prov. G.S.W., and Rev. N. Hayeroff, D.D., S.D. 523, G. Chaps.; W. Beaumont Smith, P.M. 523, and P. Prov. G.J.W., G. Treas.; Fred. Peru Newcome, P.M. 1130, and P. Prov. G.J.W. Lincoln, G. Reg.; George Tolles, jun., W.M. 523, G. Sec.; the Right Hon. Earl Ferrers, S.W. 779, G.S.D.; Henry Douglas, W.M. 1130, G.J.D.; James Shannard, 279, G. Supt. of Works; John Wilson, W.M. 1,007, G. Dir. of Cers.; T. H. Buzzard, S.W. 523, G. Assist. Dir. of Cers.; Captain Dobell, 1,007, G. Swordbearer; E. J. Crow, J.W. 279, G. Org.; J. H. Garnar, J.W. 779, G. Purst.; Thomas Markham, J.W. 1,265, Assist. G. Purst.; Captain John Bailoy, 1,265, G. Standardbearer; Dr. Pearce, Sec. 279, W. Sculthorpe, J.W. 523, E. Faulkner, S.W. 779, E. H. Eapp, J.W. 1,007, J. B. Leadbeater, 1,130, T. G. Bennett, Sec. 1,265, G. Stewards; C. Bombridge, 279, G. Tyler.

The P.G.M. then said that the Provincial Grand Lodge being again duly constituted, he was sure the brethren would concur with him in thinking that their first duty would be to endeavour to evince the love and esteem they had for Lord Howe, and their regret at his retirement. After some further introductory remarks expressive of his obligations to Lord Howe personally for the condescension, the kindness, and he might indeed say the truly fraternal feeling which his lordship had ever displayed towards him, throughout their long and

close official connection of nearly fourteen years, moved that the following address be presented to Lord Howe:—

"To the Right Honourable Richard William Penn, Earl Howe, Viscount and Baron Curzon of Penn, and Baron Howe of Langar, G.C.H. and D.C.L., &c., P. Prov. Grand Master of Leicestershire and Rutland, and Past Dep. Grand Master of England. We, the Grand Officers, Past Grand Officers and members of the Prov. Grand Lodge of Ancient Free and Accepted Masons of Leicestershire and Rutland, in open lodge assembled, beg to approach your lordship with the expression of our sincere and deep regret at the severance of the tie which for nearly fourteen years has bound your lordship to us as our chief, a regret the more poignant that failing health is the cause of your retirement from the Grand Mastership of the Province. During your Lordship's long connection of nearly half a century with the Craft in Leicestershire, you have ever been, both by precept and example, its zealous promoter, from the time when as Worshipful Master of St. John's Lodge, in the year 1823, you laid, with Masonic honours, the foundation-stone of St. George's Church in this town; but it is more especially since your Lordship's accession to the more important office of Grand Master of the Province that your beneficial influence has been felt. Under your Lordship's rule Masonry has flourished greatly, and the number of lodges in Leicestershire has been doubled; whilst, as the sun—"that glorious emblem of God's goodness"—often shines the brightest at its setting, at the last Grand Lodge held under your Lordship's authority the crowning-point of success was attained by the consecration, for the first time, of a Masonic lodge in the county of Rutland, and the annexation of that county by the M.W.G.M. to the rule of this province. Nor has it been through your Lordship's direct influence alone that Masonry has prospered. The many virtues which have ennobled your private life, no less than your illustrious name and high rank—and especially that truly Masonic virtue, charity, which you have so munificently displayed—have shed a reflected lustre on our Order, which from your position as our head, has tended to raise it in the estimation of the popular world. In now regretfully taking our farewell of your Lordship as our chief with the deepest feelings of love and reverence for your Lordship personally, and of gratitude for your long and valuable services to Masonry, we fervently trust that you may be spared for years to come in better health; and that when, in the course of time, you shall be summoned from this sublunary abode, you may receive a bright and everlasting crown in the Grand Lodge above, where the world's Great Architect lives and reigns for ever. Done in open lodge this tenth day of February, A.L. 5870, A.D. 1870."

The address was carried by acclamation, ordered to be entered on the minutes, and a copy of it to be at once signed by the principal officers, and transmitted to Lord Howe.

In the earlier part of the proceedings letters had been read from several brethren apologising for their absence, and among others from the Rev. Bro. Langley, I.P.M. 2130, the late Prov. G.S.W., and Bro. Mammatt, W.M. 779, the newly-appointed G.J.W.—the former on account of the recent death of his sister, and the latter of his uncle.

On the motion of the Prov. Grand Master, votes of condolence with those brethren were passed, and a vote of thanks was accorded to Bro. Charles Morris, P.M. of 279, and P. Prov. G.S.W., for his valuable services as Prov. G. Secretary during the last ten years.

After some further business of a routine character, the Provincial Grand Lodge was closed in due form and with prayer.

At four o'clock about seventy brethren sat down to the banquet, the Prov. G.M. being supported on the right by Bros. Innes, D. Prov. G.M., Northampton and Hunts, F. Binckes, Dr. Moore, George Brown (Cottesmore Hall), Major Brewin, Capt. Bailey (Hambleton), and others; and on the left by the Revs. J. Spittal, Dr. Hayercroft, F. Orme, and John Denton, H. Etherington Smith, Dr. Buck, E. Clapham, &c. Want of space prevents our reporting the addresses which were delivered. The brethren separated at an early hour to meet shortly afterwards at the Masonic ball at the Assembly Rooms, under very distinguished patronage, for the benefit of the Leicester Infirmary and the Asylum for Aged and Decayed Freemasons and their widows. The ball-room presented a brilliant scene. Dancing commenced at half-past nine o'clock, and was kept up with unflagging vigour until five o'clock in the morning. The whole of the proceedings were most successful, and we trust there will be a handsome surplus from the ball to be divided between the two excellent charities.

SCOTTISH CONSTITUTION.

GLASGOW.

PARTICK.—*St. Mary's Lodge* (No. 117).—The meeting of this lodge was held on the 11th inst., Bro. T. Granger, R.W.M., in the chair. Bro. Boreland, S.W., and Bro. Milne acting J.W. *Inter alia*, the R.W.M. referred to the untimely death of their late Sec, Bro. M'Donald, whose funeral he had that day attended, and feelingly referred to the distressing circumstances of his poor widow and family. Bro. Campbell, P.M., proposed that five pounds be given from the funds of the lodge; the S.W. seconded the proposition, which was unanimously agreed to. Thereafter a subscription was also opened by the individual members. While living Bro. M'Donald received about £8 from the lodge, so that as this is only a specimen of their good deeds, No. 117 is an honour to the province; it not only inculcates the principles of beneficence and charity, but, what is better, strives to practise them. Thereafter two brethren were raised by Bro. J. B. Walker, P.M., No. 8 bis, in his usual able and impressive manner. It having been settled that the annual festival of the lodge was to be held next month, and a committee appointed, the lodge was afterwards closed in due and ancient form.

MASONIC FESTIVITIES.

STOW.

MASONIC BALL.—The brethren of Stow Lodge, No. 216, held their annual ball in the Hall here, on the evening of Friday last, the 11th inst. The hall was very tastefully decorated with evergreens, &c., by Bro. Gerrard, of Torsnoce. Nearly forty couples were present, and the ball was opened a little after nine o'clock by Bro. H. Ingles, P.G.M. of the province. The music was by the Messrs. Crosby, Hawick. Deputations from Dalkeith, Lauder, &c., were present, and dancing was kept up till an advanced hour in the morning. Bro. Kerr, R.W.M., was absent through indisposition, and his place was filled by Bro. Hossack, S.M. The greatest order and harmony characterised the entire proceedings.

Obituary.

THE LATE BRO. CAPT. HARLEY BARBER.

We regret to announce the death, on the 6th inst., of W. Bro. Capt. Harley Barber, W.M. of the Marquess of Dalhousie Lodge, and Secretary of the East India Association. Capt. Barber belonged to the Madras service, and was initiated in India. He was one of the founders of the Marquess of Dalhousie Lodge, as a lodge for Indians in London. Having served J.W., he was this year elected W.M. Bro. Barber was a zealous Mason, and attended to the duties of his lodge, even down to a recent occasion, when already prostrate by illness. He was greatly esteemed by a large circle of friends.

A LECTURE

Delivered by Bro. JAMES FREDERICK SPURR, P.M., at the Old Globe Lodge, Scarborough.

(Continued from page 139.)

About the time of our Saviour's nativity, the eastern schools used a set form of discipline, the scholar was first termed disciple, in respect of his learning, a junior in respect of his minority, bachur, (*i.e.* one chosen or elected) in respect of his qualification or election into the number of disciples; and after he proved himself a proficient in their studies, and was thought worthy of some degree, by imposition of hands, he was made a graduate.

At the east end of every school or synagogue, the Jews had a chest called Aron, or Ark, in which was locked up the pentateuch in manuscript written on

vellum, in square characters which by express command was to be delivered to such only as were found to be wise among them.

This method of proceeding was also observed at the building of Solomons' Temple, when it is known the Craftsmen were not to be made Masters, until that glorious edifice should be completed, that so they might acquire competent skill, and be able to give ample proof of their qualifications.

Pythagoras, who flourished about 500 years before Christ, never permitted a pupil to speak in his school till he had undergone a probation of five years' silence.

The Essenes among the Jews (a sort of Pythagoreans) had the following customs:—

When a person desired admittance into their society, he was to pass through proper degrees of probation before he could be master of their mysteries. When he was received into the class of novices he was presented with a white garment, and when he had been long enough to give some competent proof of his secrecy and virtue, he was admitted to further knowledge. Yet still he went on with the trial of his integrity and good morals; and at length being found worthy in every respect, was fully admitted into their mysteries. But before he was received as an established member, he was to bind himself by solemn obligations and professions to do justice, to do no wrong, to keep faith with all men, to embrace the truth, to keep his hand clear from fraudulent dealings, not to conceal from his fellow-professors any of the mysteries, nor to communicate them to the profane, to deliver nothing but what he received, as well as to endeavour to preserve the principles that he professed. Every member ate and drank at one common table, and any brethren of the same fraternity who came from places ever so remote were sure to be received at their meetings.

The above proceeding is so far from being novel that it is practised in our own nation even at this day in the learned societies of every denomination. For instance, in academical degrees, there are bachelor, master, doctor; in the church, the several orders of deacon, priest, and bishop; in the municipal law, those of student, barrister, and serjeant; in the civil law and physic, student, bachelor, and doctor. In each of these the disciple or scholar undergoes proper examinations, and is necessarily to be found well qualified prior to his admission to any superior rank.

And as Freemasonry is in like manner a progressive science, not to be perfectly attained but by time, patience, and application, it is necessary that testimonials of proper qualifications should be required for the respective degrees before the candidate can attain them, both in regard to science and morality, as the honour of the institution should always be a principal object in view to every free and accepted Mason, who ought to be well instructed in the scientific knowledge and moral and social virtues peculiar to an inferior before he can be admitted to the more sublime truths of the perfect and well qualified Mason.

The nature of the design leads in the next place to the consideration of the name which has been adopted by the institution from its first establishment, and to inform the late initiated brother that this did not arise merely from the skill in architecture or the principles of building, but from a more comprehensive acquaintance and knowledge of the sublimest principles of philosophy and moral virtue, which, however excellent they may be in the opinion of the learned and judicious part of mankind, cannot be indiscriminately revealed to every one; lest instead of that respect which they require for want of right understanding and a sound mind, they might not produce their just and necessary consequences; as even the purest morality and wisest systems have been too often ridiculed by the folly and perverseness of the ignorant and weak, so little relish have they for things excellent in themselves, so inattentive are they to the

force of the clearest reasoning, and so enveloped in ignorance and prejudice that nothing is sufficient to convince them. It is not meant that ignorance which implies a want of knowledge, but that effected folly which despises it. For the natural and proper effect of a bare want of knowledge should be that men forbear to pass any judgment upon what they understand not; that they neither contend for nor against anything, before they have some reason to determine them so to do, tending to promote the true happiness of mankind in general, and peace and satisfaction of every individual in particular. Had the institution contained nothing commendable or valuable in it, it is impossible it should have existed and been patronised by the wise, the good, and the great, in all ages of the world. For it cannot be supposed that men, distinguished by every accomplishment that can adorn human nature, would embrace or continue in principles which they found to be erroneous or contemptible, they may assure themselves that if there was no more in the institution than has been too often suggested it would have fallen to the ground many years ago, but the contrary being the case, they may safely conclude that it will continue to exist for ages to come.

The name of Mason is not to be considered in the contracted sense of a builder of habitations, but figuratively, and agreeable to the method of the ancient society on which this institution is founded; and taken is this meaning a Mason is one who by gradual advances in the sublime truths and the various arts and sciences, which the principles and precepts of Freemasonry tend to inculcate and establish, is raised by regular steps to such a degree of perfection as to be replete with happiness in himself and extensively beneficial to others.

As to the epithet "free," that evidently owed its rise to the practice of the ancients, who never suffered the liberal arts and sciences to be taught to any but the free-born.

Having traced back to the earliest ages the use and meaning of symbols and hieroglyphics, and likewise demonstrated the original intention and use of allegorical figures and ceremonies, and the reasonableness and necessity of progressive degrees to the pursuit of every art and science, no unprejudiced person will think it extraordinary that these customs and ceremonies established and connected with the institution have been most sacredly and inviolably preserved and adhered to by Masons to this day. But what such customs and ceremonies are, and for what ends and purposes used, never can be known except by true and lawful brethren.

Therefore, however anxious the busy and uninitiated may be to discover the mysteries of the order, all their endeavours must prove ineffectual. They may be assured that the only means to attain to the knowledge of them are abilities, integrity, firmness, and a due and constant perseverance in the great duties of moral and social life in principles of religion and virtue, and whatever is commendable and praiseworthy. These are the steps and this the clue that will lead and direct the practisers of such excellencies to the heights of Freemasonry, and while they adhere to them, will effectually secure to them the favour and esteem of every able and faithful brother, and the warmest approbation and satisfaction of their own hearts.

SCIENTIFIC MEETINGS FOR THE WEEK.

- Monday, Feb. 21st.—Victoria Institute, at 8; London Institution, at 4; Medical Society, at 8; Entomological Society, at 7; Royal Asiatic Society, at 3.
 Tuesday, Feb. 22nd.—Ethnological Society, at 8; Institution of Civil Engineers, at 8; Royal Medical and Chirurgical Society, at 8.30; Royal Institution, at 3.
 Wednesday, Feb. 23rd.—Archæological Association, at 8; Geological Society, at 8; Society of Arts, at 8.
 Thursday, Feb. 24th.—Zoological Society, at 8.30.
 Friday, Feb. 25th.—Royal Institution, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK
ENDING 26TH FEBRUARY, 1870.

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

METROPOLITAN LODGES AND CHAPTERS.

Monday, Feb. 21st.

LODGES.—Grand Master's, F.M.H.; British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tav., Bishopsgate-st.; Tranquillity, Radley's Ho., Bridge-st., Blackfriars; Pamure, Balham Ho., Balham; Whittington, Anderson's Ho., Fleet-st.; City of London, Guildhall Coffee House, Gresham-st.; Royal Albert, F.M.H.; Eclectic, F.M.H.

Tuesday, Feb. 22nd.

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Faith, Anderson's Ho., Fleet-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Ho., Bridge-st., Blackfriars; Prince of Wales, Willis's Rooms, St. James's; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell.—CHAPTERS.—Royal York Chapter of Perseverance, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; St. James's Union, F.M.H.

Wednesday, Feb. 23rd.

LODGES.—Antiquity, F.M.H.; United Pilgrims, Horns Tav. Kennington; High Cross, White Hart Tav., Tottenham Station; Royal Oak, Royal Oak Tav., High-st., Deptford; Temperance in the East, Pri. Ass. Rooms, 6, Newby-pl., Poplar.—CHAPTERS.—Union Waterloo, F.M.H., William-street, Woolwich; Lily Chapter of Richmond, Greyhound Hotel, Richmond.

Thursday, Feb. 24th.

Gen. Com. Girls' School, at F.M.H., at 4.—LODGES.—Neptune, Radley's Ho., Bridge-st., Blackfriars; Mount Moriah, F.M.H.; Prosperity, Guildhall Coffee House, Gresham-st.; Grenadiers, F.M.H.; Shakespeare, Albion Tav., Aldersgate-st.; South Middlesex, Beaufort House, North-end, Fulham.—CHAPTER.—Canonbury, George Ho., Aldermanbury.

Friday, Feb. 25th.

LODGES.—Fitz Roy, Head Qrs. of the Hon. Artil. Co., London; Finsbury, Jolly Anglers, Bath-st., St. Luke's; Belgrave, Anderson's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

Monday, Feb. 21st.

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, Railway Tav., London-st.; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-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 Tav., Haverstock Hill.

Tuesday, Feb. 22nd.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., 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; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Zion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, Feb. 23rd.

Confidence, Railway Tav., London-street; United Strength, Bell and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinburgh Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Pros-

perity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Feb. 24th.

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; 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, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, Feb. 25th.

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.; Unions (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; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

Saturday, Feb. 26th.

CHAPTERS.—Mount Sinai, Union Tav., Air-st., Regent-st.; Domatic, the Horns, Kennington.

PROVINCIAL.

Monday, Feb. 21st.

LODGES.—Borough, M.H., Gateshead; Trinity, Castle Inn, Coventry; Bedford, Ma. Ro., Newhall-st., Birmingham; St. Cutlberga, Crown Ho., Wimborne, Dorsetshire.

Tuesday, Feb. 22nd.

LODGES.—Hesketh, Grapes Inn, Croston, near Ormskirk; St. Helen's Lodge of Loyalty, Fleece Inn, St. Helen's, Lancashire; St. Paul's, M.H., Birmingham; Elkington, Ma. Ro., Newhall-st., Birmingham; Athole, 213, Buchanan-st., Glasgow.—CHAPTER.—Euclid, Red Lion Ho., Cambridge.

Wednesday, Feb. 23rd.

LODGES.—Townley Parker, Grey Mare, Bradford, near Manchester; Prince Edwin's, White Hart, Hythe, Kent; Royal Lancashire, Swan Inn, Colne; Lime Rock, Swan, Castle-st., Clitheroe; Apollo, Swan Ho., Alcester, Warwickshire; Leigh, Lodge of Rifle Volunteers, Ma. Ro., Birmingham; St. Bede, Mechanics' Hall, Jarrow, Durham; Apollo University, Ma. Ha., Oxford.

Thursday, Feb. 24th.

LODGES.—Minerva, Pitt and Nelson Ho., Ashton-under-Lyne; St. John's, Three Tuns, Moor-lane, Bolton, Lancashire; United Brethren, Royal Oak Inn, Chayton-le-Dale, near Blackburn; Restoration, Ma. Ha., Northgate, Darlington.

Friday, Feb. 25th.

LODGES.—Partick St. Mary's, F.M.H., Partick, Glasgow; Star, F.M.H., 213, Buchanan-st., Glasgow; Prudence, Ma. Ha., Todmorden, Lancashire.

Saturday, Feb. 26th.

LODGE.—De Moulham, Mowlem Institute, Swanage, Dorset.

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

TO CORRESPONDENTS.

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

SEVERAL communications stand over till our next.

ERRATUM.—Page 132, col. 2 line 11th, for "excuse" read "accuse."