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LONDON, SATURDAY, FEBRUARY 26, 1870.

MASONIC INSUBORDINATION IN CANADA.

The organisation of the so-called Grand Lodge of Quebec, has met with very determined opposition on the part of the Grand Lodge of Canada, and the better to enable our readers to understand the situation we shall give a short *resumé* of the History of Freemasonry in Canada.

Previous to the year 1855 the Lodges of Freemasons in Canada, as well as those of the other British Provinces in North America, worked under warrants from the Grand Lodges of England, Scotland, and Ireland, respectively, according to the nationality of the brethren who were the founders of the lodges. The great increase in the numbers of the Masonic Fraternity in the North American colonies between the years 1845 and 1855 rendered it necessary that Provincial Grand Lodges should be established for the local government of the Craft. These having been established, with the sanction of the Grand Lodge of England, that body seemed to consider its only duty towards its colonial brethren consisted in drawing a considerable portion of its revenues from them, without conferring any corresponding advantages. This state of things continued for some years, till about the years 1854-5, meetings were held, the subject was fully discussed, and a considerable number of Masons in Canada resolved to throw off their allegiance to the home government, and "the Independent Grand Lodge of Canada" was established, the first meeting of which was held at Hamilton, Canada West, on

the 10th October, 1855, being composed principally however, of representatives from lodges holding under the Irish and Scottish Grand Lodges. At this time 41 lodges still held allegiance to the Grand Lodge of England, under the Provincial Grand Mastership of Sir Allan McNab, but in June, 1857, at the semi-annual meeting, it was resolved, "that with unfeigned grief this Provincial Grand Lodge, in fidelity to the Order within this province, is constrained to declare that separate organisation is necessary for the efficiency and stability of Freemasonry in Canada," which resolution was confirmed at the succeeding semi-annual meeting, and it was resolved to declare the independence of the Provincial Grand Lodge, and that the warrants of the lodges should be returned to the Grand Lodge of England. On this occasion the warrants of 38 lodges were handed to Sir Allan McNab, as representative of the Grand Lodge of England.

The Grand Lodge of Canada having been formed and constituted, Sir Allan McNab was elected as Grand Master, in September 1857, and warrants were issued to those lodges which had returned their original charters.

Some of our Masonic contemporaries in the United States are supporting the action taken by the seceding brethren of Quebec, arguing that their case is identical with the establishment of the Grand Lodge of Canada itself, and that the Quebec brethren are equally justified in seceding from the jurisdiction of the Grand Lodge of Canada that body was in withdrawing from the Grand Lodge of England; but in reality there is no analogy in the case—in the one instance the brethren were governed by rulers at a great distance, and by a body who could not properly understand their requirements. In the present instance, governors and governed are placed precisely in the same circumstances, are located in contiguous districts, and everything seems to favour the necessity of continued union. We can only attribute the attempt of the seceding brethren to establish a second jurisdiction within the dominion of Canada, to a vain desire of personal aggrandisement, an excellent opportunity for which is offered by the paucity in numbers of the adherents of the movement. In fact it seems as if just a sufficient number had banded themselves together, to hold the numerous offices which are tenable in a Grand Lodge.

We append a circular which has been issued by

the self-styled Grand Lodge of Quebec, from which it appears that the "Grand Lodge" starts with *five* subordinate lodges, but that it has confident hopes that the *few other* remaining lodges will voluntarily declare their adherence. The "Grand Lodge" has also the encouraging support of having been acknowledged by "One District Grand Lodge in the United States," that of the district of Columbia, one of 42, and we believe one of the smallest, in numerical strength, of any in that great nation:—

"Grand Lodge of Quebec, Ancient Free and Accepted Masons, Office of the Grand Master, Richmond, Province of Quebec, Dominion of Canada, Jan. 21st, 1870.

"To the Most Worshipful the Grand Lodge of Ancient Free and Accepted Masons of —

"M.W. Grand Master, Officers, and Brethren,—I have the honour to communicate to you the following additional information concerning the Grand Lodge of Quebec:—

"1st.—At the dates affixed, the five lodges mentioned below declared their adherence to this Grand Lodge, viz.:

"The Clarenceville Lodge, Clarenceville, District of Bedford, No. 152, Reg. of Grand Lodge of Canada (still so-called) on Nov. 16.

"The Albion Lodge, City of Quebec, No. 17, Reg. of the United Grand Lodge of England, on the late festival of St. John the Evangelist, at its one hundred and nineteenth anniversary.

"The Harrington Lodge, City of Quebec, No. 49, Reg. of Canada, on the same day as the preceding.

"The Hoyle Lodge, Lacolle, District of Montreal, No. 60, Reg. of Canada, on the 4th January instant.

"The Chateauquay Lodge, Huntingdon, District of Montreal, No. 208, Reg. of Canada on the 6th January instant.

"2nd,—Information has been received by me, that two other lodges of different Grand Registers, are at present, arranging to take the same action as the above.

"3rd.—It is confidently expected that the time is not far distant, when the few remaining lodges will also *voluntarily* declare their adherence to the Grand Lodge of Quebec.

"4th.—It is with profound satisfaction that I have the honour further to report, that at its late communication on the 11th instant, the Most Wor-

shipful, the Grand Lodge of the District of Columbia, extended fraternal recognition to this Grand Lodge as a sister Grand Lodge.

"5th.—It now becomes my painful duty further to inform you, that at an early day, I will cause to be forwarded to your Grand Body, a refutation of the principal part of the published proceedings of the Grand Lodge of Canada, at a special communication held on December 1st, 1869, and an exposure of the conduct of a *few* of its officials, anent the Grand Lodge of Quebec, and those who co-operated in its formation.

"With the best wishes for the prosperity of your Grand Lodge.

"I have the honour to be, M.W. Sir,

"Officers and Brethren,

"Yours fraternally,

"J. H. GRAHAM, G.M. of G.L. of Quebec."

HINDUS AS FREEMASONS.

(From the *Masonic Record of Western India*.)

I have been several times asked my opinion as to the propriety or otherwise of admitting Hindus into Freemasonry.

It is a subject that necessitates consideration, especially in India.

There are, I know, many who deem them eligible, and many who are against their admission into our Order.

Among the former our Grand Master has been classed, because in reply to a letter from one Prosonno Coomar Dutt, in Bengal, he stated that those who "believed in God" were eligible, but our Grand Master does *not* say that Hindus should be made Masons.

My arguments are *against* their admission. They may believe in a God and in a thousand gods, as they do; but they do *not* believe in *our* God, neither in his promises, nor in the record that He gave. I hold that to be qualified for Masonry, the candidate should believe in the record of the Old Testament, and particularly in those promises to which all our rites and ceremonies have undoubted reference.

If we go into this matter we shall see this. To initiate a man and entrust him with our secrets in the first degree, he should believe in the emblems and symbols and the word of that degree. The same is true of the second and third degrees. Can a Hindu do so? Certainly not. He is often obligated on that for which he has no respect; con-

sequently cannot feel bound by it. If he be instructed in the symbols, &c., he neither sees nor believes in their typical references; for, as a Hindu, he cannot do so. But when we come to the R.A. degree, which of course he can take if initiated into Masonry, how totally unfit does he appear!

He believes not in the Eternal Jehovah; he believes not in King, Priest, and Prophet, nor in that bright Morning Star whose rising brings peace and salvation to the whole of the human race. The only thing that is at all within the compass of his ideas is the last word. This he *imperfectly* does understand.

To confer Masonry then on a Hindu appears to me a farce; he does not understand our Order nor its meaning; he cannot join in our social meetings, nor can he connect himself as a brother in any way (beyond the lodge room) with a single member of the Fraternity; and I know of no single instance where Masonry can be said to have bettered or been of advantage to such persons. They are not as yet far enough advanced in civilization, nor sufficiently divested to bigotry, superstition, and idolatry, to be fit for the high honour of Masonry.

Let any Mason ask himself the simple question "Can an idolater be a proper person for Masonry?" And are Hindus idolaters or not?

You cannot obligate them properly, except on their sacred code, to admit which in your lodge is to admit the law of idolaters into a lodge of Christians and Jews, and of others who at any rate believe in the Old Testament as God's law.

The Hindu believes in nothing that is common with us; he has no respect or reverence for our God or the prophets, consequently—for God's law, as a Mason respects it.

That law is ever open in our lodges; it renders the lodge "just." A Hindoo who does not believe in it would therefore be in a lodge which to him is not "just," and so is not bound as the rest of the brethren are: in short there is nothing binding on a Hindu Mason, and we all know that no man should be initiated into our Order unless he can be most solemnly bound, and unless every brother has the utmost confidence in the candidate's respect for religion, and in his ability to keep inviolate our mysteries, and that he implicitly believes in the Moral law. Can this be said of a Hindu? I know of many highly educated Hindus, men who are thorough gentlemen, and who I consider would make really good Masons, but

for those disqualifications; and these disqualifications are most important, and cannot be overcome.

No true Mason can believe an idolater a fit person to be made a Mason, and a Hindu's belief is totally opposed to the tenets and principles of Freemasonry.

The very fact of a belief in the transmigration of souls is, in my opinion, *ipse facto* a cause of his ineligibility.

What can those who agree to their admission urge that shall render such disqualifications nugatory?

There are other reasons that may be advanced with reference to their strict regard to fidelity, but these I will not enter upon. All that I say is, that in my opinion Hindus are altogether ineligible for Freemasonry.—G.

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 148)

For four hundred and seventy years the allegory of Masonic profession rested here. Throughout the whole of that time did darkness, impenetrable as the grave, shroud the sublime, though merely emblematic, comfort which the ineffable secrets of the Order of the Holy Royal Arch communicate to such Masons as attain to the knowledge of what had been originally designed to be the greatest reward bestowed upon the Craftsmen, whose labours and talents contributed to the erection of the first temple, built in honour of the true and living God Most High. The memory of the long night which brooded over these precious secrets, and of the deprivation which, in consequence of the misdeeds of a few of their number, befel our ancient brethren who first worked at Jerusalem, and their descendants, for near five hundred years, is perpetuated by that wise regulation of the Supreme Grand Chapter, which enacts that no Master Mason can be exalted until twelve months shall have elapsed from the day upon which he was raised. With what deep sorrow, brethren, must not he that most things understood, and he that found the stones and wood, have mourned, when overtaken by the last dread summons, that they should be compelled to leave their cherished Craft, which they had moulded into lasting shape,

deprived of the knowledge of those transcendent syllables which comprehend in one sublime utterance, the past, the present, and the future! How fervently must not those two devout rulers of the second or Sacred Lodge have prayed that the Most High would, of His unbounded goodness and mercy, be pleased, in the fulness of His time, to accord once more the revelation of the awful sounds, and their re-devotion to their original purpose! If it was so besought (and who need doubt such exercise of our Grand Master's piety?) that the name of the Actual, Future, and All-sufficient Master and Creator, who alone has His existence in and of Himself, and who gives to all others their being, so that He was what He is, and He is what He was, and shall be both what He was and what He is from everlasting to everlasting, all creation depending upon His mighty will,—if it was so besought that His name should be restored to His children, the supplication was mercifully heard, and at length complied with. At the close of the Babylonish captivity there was Divinely permitted that priceless discovery, which has ever since remained both a symbol and a pledge to the faithful and pious companion that the new Jerusalem shall surely descend from Heaven, and that of Him who overcometh the name shall not be blotted out of the Book of Life, but that of Him shall be made a pillar in the Temple of his God, and on him shall be written the name of his God!

Brethren, my allegorical exposition is completed. I trust that I have exemplified to you that Freemasonry directly symbolises the birth, life, death of Man, and his Exaltation to the knowledge of things eternal; and I am fain to admit my hopes of success to be the stronger, inasmuch that, as every well-instructed brother will have discerned, the most part of my language and illustrations has been drawn from that sublime fount, the sacred pages of the First Great Light, from the ancient charges, and from our hallowed ritual and lectures.

Brethren, let us hear the conclusion of the whole matter, which is to fear God and keep His commandments, for such is the whole duty of man. Brethren, may we prove true and faithful, and may we live and die in love; may we always profess that which is good, and may we always act agreeably to our profession; may the Lord bless us, and prosper us, and may all our good intentions be crowned with success. May glory to God on high, and on earth peace and goodwill towards men, ever be the objects of our strenuous attainment!

SO NOTE IT BE.

THE STUARTS AND FREEMASONRY.

(Continued from page 151).

As everything that makes against Mr. Buchan's view is represented by him to be a fraud and a forgery, and every adverse fact and statement a delusion and a mistake, it is impossible to argue with him; and as the correspondence seems to be degenerating into a war of personalities, I send you the last remarks that I have to make upon the subject.

As "Adopted or Accepted Masonry" in England was, prior to 1717, a very tame association, so we are also assured by Aubrey that in 1691, their adoption is very formal, and with the administration of an Oath of Secrecy,* therefore we know but little, except by comparison, as to its nature and object. It is quite certain that the English Masons have no documents or minutes of lodges, such as they have in Scotland, to connect them about this time with the operative Guilds of Stonemasons, though Aubrey asserted their derivation from the latter*; the absence of such documentary evidence being a proof, to my mind, that the association had changed its character, which is still further confirmed by the following regulations of A.D. 1663, the italics being mine. (Harleian MS. 1942, f. 1):—

"No. 26. Noe person (of what degree soever) bee accepted a free Mason unless hee shalle have a lodge of *five free Masons* at least, whereof *one* to bee a Master or Warden, of that limitt, or deviation, wherein such lodge shal bee kept, and *another* of the trade of Freemasonry."—"No. 30. That for the future the sayd Society, Company, and Fraternity of Freemasons, shall be regulated and governed by *one Master and assembly*, and Wardens, as ye said Company shall think fit to chose, at *every yearly assembly*."

A little later non-operatives were taking the most active part in continuing the association, as the following shows. Elias Ashmole, under date of March 10, 1682, says:—

"About 5 Hor. post merid. I received a summons to appear at a Lodge to be held next day at Mason's Hall in London." 11th. "Accordingly I went, and about noon were admitted into the Fellowship of Freemasons, by Sir Wm. Wilson, Knight—Captain Richard Borthwick, Mr. Wm. Woodman, Mr. Wm. Grey, Mr. Samuel Taylour, and Mr. Wm. Wise. I was the Senior Fellow among them (it being 35 years since I was admitted); there was present besides myself the Fellows above-named, Mr. Thomas Wise, Master of the Masons' Company this present year, Mr. Thos. Shorthose, Mr. Thomas Shadbolt—Waldsford, Esq., Mr. Nicholas Young, Mr. John Shorthose, Mr. Wm. Hamar, Mr. John Thompson, and Mr. Wm. Stanton. We all dined at the Half Moon Tavern, in Cheapside, at a noble dinner prepared at the charge of the New Accepted Masons."

The certificates and traditions of Masonry allege that in 1686 a revival, revision, and addition to the higher degrees took place. May 18, 1691, we are informed by Aubrey, that Sir Christopher Wren was

* I take the references to Aubrey from an independent source, but it is quite sufficient to refer inquirers to Mr. J. O. Halliwell's "History and Articles of Masonry," in the notes to which these extracts will be found.

adopted a brother at St. Paul's "and Sir Henry Gooderic of the Tower, and divers others."

Sir Richard Steele has an article in *The Tatler* upon a class of men called Pretty Fellows, No. 26 for Thursday, June 9, 1709, in which appears the following passage:—

"You see them accost each other with effeminate airs; they have their signs and tokens like Freemasons; they rail at womankind," &c.

To this Mr. Matthew Cooke, 30^d, adds in the *Freemason's Magazine*—

"Sir Richard Steele was a Freemason of the York rite, or Ancient Masons. In a list of the ancient lodges, inserted in Picart's *Ceremonies et Costumes religieuses de tous les peuples du monde* (7 vols. folio. Amsterdam, 1723-37), Sir Richard Steele's portrait is given at the head of the sheet depicting the names and places of the ancient Masons' lodgings and meetings."

One word on a subject upon which Mr. Buchan is indiscreet enough to call upon me for people. In the British Museum are preserved the signs of the old English Operative Masons. These have nothing in common with those now used, or which could answer the description of Sir Richard Steele,—the very words that would be used at Mr. Buchan's own reception. Even Mr. Buchan's pet protégés, Anderson and Desaguliers, were not Operative Masons, and yet admitted prior to 1717.

Though I am unaware what reliance may be placed upon the following, which I find (in reply to one of Mr. Buchan's tedious weekly *ipse dixit* assertions) in the pages of the *Freemason* for January 22, 1870, signed by Horace Swete, M.D., yet it is so much in accordance with what I should expect, that I have little doubt as to the genuineness of the article.

"As a refutation of this statement I have now on my table a tobacco-box of evident antique manufacture, and engraving, dated 1670, on the lid of which is engraved the Masonic working tools of the three degrees, the jewels of the Lodge, and many other Masonic devices, being nearly a copy of the tracing boards of the three degrees, with other signs I, as a Craft Master Mason, cannot read, but which a brother who is Mark Master and Royal Arch Mason, easily understands. This design is certainly not that of a merely operative body, but involves the knowledge of much deep speculative thought in our Masonic Mysteries."

After fifteen years' study of the Rosicrucian works and the various degrees of English Masonry, I state my belief unhesitatingly that the "Adopted Masons" existing in 1691 held Rosicrucian opinions, and that the "Free and Accepted Masons" of 1717 were a reformed branch of the "Adopted Masons," and so far I am in entire accord with your learned correspondent Mr. Pinkerton. A very superficial acquaintance with the works of the Rosicrucians and Freemasons is sufficient to show the resemblance. One of two things seems clear from the before-mentioned regulations of 1663—either the pure operative guild of Masonry had then ceased, and attempts were made to bring the association into harmony, or it ceased from that time by the enactment that for the future only one or at most two operatives were necessary in a lodge of five members or upwards. Of these two views the former seems most probable in the absence

of documents, or the law would have been worded to *abolish* in place of *enforcing* a restriction as to the presence of so many operatives. The policy of Scottish Masons seems to be to persuade the ignorant that they are the only legal depositaries of Masonry in every degree, and last century all sorts of romantic fictions were propagated; but when searchers after truth began to publish their lodge minutes, it became evident that whilst some lodges included a much larger speculative element than others, yet that the modern system of 1717 was introduced by English Masons in 1721; the old lodges being operative benefit associations, without the power of self-government as in England—that, having been surrendered to an *Hereditary* Grand Master. The English lodges, it is stated, were used as schools of science during the reign of the Stuarts.

The mere denials of Mr. Buchan are not of that weight to counterbalance the universal testimony of English Masonic traditions, supported by the writings of James Anderson and others. He cannot certainly be considered an infallible authority in an order which has many rites and degrees of which he is not a member, nor, in my opinion, is he an authority in the degrees of which he is a member. Although, in common with other literary men, I am equally liable to make mistakes, yet so far as I am aware, none of mine have yet been shown. If Mr. Buchan will point the same out to me, I shall be grateful to him, and on *his showing proper grounds* for his correction, delighted to make the same. By inquiring in the proper Masonic quarters he will find the Stuart evidence of which he is in search. Your learned correspondent Mr. Pinkerton, is evidently under misapprehension as to the absence abroad of Lord Atholl in 1745, through my using the title of Duke. That nobleman was rightful heir to the old earldom and recent dukedom of Athol; but Sir Bernard Burke states in his *Peerage*, that owing to his active participation in the troubles of 1715 and 1745, his titles and family honours were settled by the Hanoverian Government upon his younger brother.

JOHN YARKER.

MASONIC NOTES AND QUERIES.

JEWISH GRATITUDE.

"At Worms, on the Rhine, there are about 1,000 Jews. Their synagogue is very ancient; it was built 800 years ago. A constantly-burning lamp hangs before the ark, with this inscription:—"Everlasting Lamp for the Two Wanderers." Seven hundred years ago a violent persecution of the Jewish residents took place in this city. It happened just at that time two Christian travellers were staying there, who endeavoured to protect them from the fury of the populace, and in so doing lost their lives. Their names were never known, but the Jews of Worms have kept them in grateful remembrance to the present day by a perpetually burning lamp."—PICTUS.

ORIGIN OF SPECULATIVE FREEMASONRY.

What led to the institution of our Speculative Freemasonry? It did not come from within the lodge of operative masons, but from without.—W. P. B.

DEPUTY GRAND MASTER MANNINGHAM'S LETTER
(page 151).

As a masonic student, I feel bound to say that until this pretended letter has been passed as *genuine* by some well-known English experts, we can really place *no* reliance upon it. It was published in the *Magazine* for August 15th, 1868, yet here we still are, in 1870, with pretty much the same amount of knowledge as we then had as to its personality and history. Something suspicious-looking about that. In the *Magazine* for August 29th, 1868, page 172, will be found some remarks by "R. Y." anent it, which are worthy of perusal. However, even supposing it was genuine, there is not a word or sentence in it which really proves that our Speculative Freemasonry existed before 1717; in fact, it really proves the opposite, and shows that Masonic imposture and credulity existed in writing as well as in print in the year 1757. Had Speculative Freemasonry really existed before 1717, Bro. Manningham ought to have been able to give many proofs, instead of showing his weakness by alluding to "one old brother of ninety" with whom he *conversed*. In short, Bro. Manningham, in 1757, seems to have been about as hard up for any written or substantial evidence to prove the 1717 theory to be wrong, as was his predecessor, Dr. Anderson, in 1730. Lastly, Royal Arch Masons might be disappointed at so little notice being taken of them, especially keeping in view Bro. Hughan's article in the *Magazine* for December 12th, 1868, p. 461.—W. P. BUCHAN.

CHRISTIANITY, MOHAMMEDANISM, FREEMASONRY,
AND MORMONISM.

As Christianity was instituted in the 1st Century, A.D., Mohammedanism in the 7th, and Mormonism in the 19th, so was our Freemasonry or Speculative Masonry instituted in the 18th Century, A.D.—W. P. B.

DEGREE OF INSTALLED MASTER.

I cannot understand the dictum by Bro. H. Murray, District G.M. China, respecting the so-called degree of Installed Master. The whole sentence is not very intelligible. Its meaning not only requires illustration, but confirmation, by its author, who should have supported his statements by facts. He cannot be ignorant of the fact that the "Book of Constitutions" does not acknowledge the "degree" of Installed Master. Believing his assertion to be an unintentional error, I do not urge the outrage offered by it to Masonic government, nor the indiscretion of a District Grand Master contradicting one of the most important principles of the constitution, but I certainly do think that his position entitles the Craft to the fullest explanation. P. M.

THE CONSTELLATIONS OF CELESTIAL MYSTERIES.

The constellations of *celestial* mysteries, now appearing in the Masonic horizon of the *Magazine* are well calculated to astonish the Craft, and are none the less poetical for being founded on fiction. Does Bro. Murray intend the "Grand Masonic Allegory" to be understood as a satire upon the constitution? If so, he has succeeded to admiration, and his production deserves to be transmitted to posterity along with another "Tale of a Tub;" otherwise, I cannot see what *profound wisdom* he discovers in announcing four

degrees as three, and in practising five with authority for four only; why he institutes an invidious comparison with other constitutions in points where such comparison only tends to make us ridiculous; and why he tells the world that Craft Masonry is incomplete, and requires to complete it Lawrence Dermott's Holy Royal Arch, which he styles the "universally recognised perfection," well knowing at the same time that in no constitution except ours, and its descendants, is the Royal Arch so recognised. Had he not ridiculed Craft Masonry, his effusions would have been unexceptionable, and highly characteristic of the country which give them birth, seeing that they aptly illustrate the poetic imagery of the East. His sarcastic appeals on behalf of the Ancient and Accepted Rite are irresistible, especially that portion which informs us that the "Rose Croix is simply an emendation from the Royal Order of Scotland, *well known* to have been founded by King Robert Bruce" (?). Hurrah for the thistle! Down with the three pillars and the cubic stone! Next week I hope he will fire a parting shot at the "high degrees," by exhibiting the Red Cross of Rome and Constantine as "lineally descended from the original." In the meantime the "Allegory" will afford a suitable theme for ingenious illustration, when conjecture is exhausted.—FIAT LUX.

RISE AND PROGRESS OF SPECULATIVE MASONRY.

Will Bro. Murray kindly favour the readers of the *Magazine* with a lucid explanation of the assertion (p. 61) that in those days the degrees of M.M. and of Installed Master, together with the Order of the Holy Royal Arch, were, *to a certain extent*, one, &c.; also, with any historical proofs or other sufficient evidence in support of the above.—R. A. M.

SOCIAL MASONRY v. SPECULATIVE MASONRY.

Speculative Freemasonry was not practised in the sixteenth and seventeenth century operative lodges, but was manufactured by non-operatives in the eighteenth. For *social* purposes, however, and for the purpose of attending at their social gatherings, non-operatives were admitted into the Craft societies in the seventeenth century.—W. P. B.

CORRESPONDENCE.

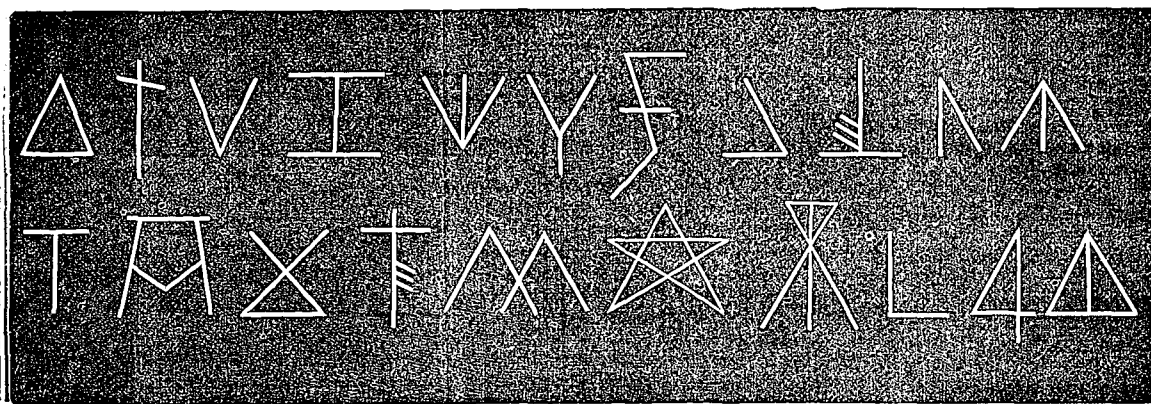
The Editor is not responsible for the opinions expressed by Correspondents.

ANCIENT MARKS.

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

Dear Sir and Brother,—At Knaresborough, near Harrogate, Yorkshire, the winding waters of the Nidd traverse a valley almost unequalled for beauty and romantic scenery, and, about a mile from the ancient and historic borough, pass the site of an edifice once famous for its extent and architectural finish. This was a Priory of the Order of the Trinity for the Redemption of Captives, founded by Richard Plantagenet, Earl of Cornwall and King of the Romans (brother of Henry III.), by a charter from the King, dated 1227, which was subsequently confirmed by one from Edward II. The property, realising rents now worth about £700 per annum, was, in 1554, sold to Francis, Earl of Shrewsbury,

and was afterwards purchased by the Slingsby family, who are its present possessors. At the dissolution of the religious houses, this building was so effectually demolished that scarcely one stone was left upon another above the surface. Some of the foundations of one corner were laid bare a few years since, and attracted considerable attention. Most of the stones which composed the walls have been appropriated for the fences, outbuildings, &c., of two farms adjoining. It will doubtless interest my brother Mark Masters to know that upon every cleansed or dressed stone examined (in nearly all cases upon more than one face of it), there was a mark, evidently made by the mason who wrought the stone. A few of these marks I carefully copied, and subjoin some of them for inspection:—



The marks are very numerous, and vary in size from four to eight inches long, and from three to five inches broad. I shall, in common with many readers to whom the subject of marks is very interesting, be glad to receive any information hereon through the medium of your pages.

Yours fraternally,
ANTIQUARIAN.

CURIOUS OLD DOCUMENT. (See page 153).

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

Dear Sir and Brother,—Bro. Thos. Harper, D.G.M. of the ancient Masons, in his seventh edition of the *Ahiman Rezon*, 8vo., 1807, p. 152, gives this article under the head of "An Address delivered by a Noble Brother to his Son on 'his first initiation into Freemasonry.'"

Bro. Stephen Jones in his *Masonic Miscellanies*, 12mo., 1811, page 254, entitles it "The Speech of a Foreign Nobleman on receiving *his own son* into Freemasonry."

Bro. Donnes, in his third edition of the *Ahiman Rezon*, 8vo., 1817, page 81, heads it, "The following discourse (translated from the French) was pronounced at Brunswick, Lower Saxony, when Prince Ferdinand was Grand Master, by the Comte T——, at the initiation of his son."

All the articles are perfectly alike.

The triple anagram is also given by Bro. Thos. Harper in his seventh edition of the *Ahiman Rezon*, p. 135, as "The Freemasons' Memento, by Bro. T. M. of Southton."

Yours fraternally,
F. H., P.M. 8.

THE ROYAL ARCH DEGREE.

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

Dear Sir and Brother,—It appears to me that "Fiat Lux," in attacking the Royal Arch Degree, falls into the very error against which, in others, he so vigorously protests, viz., that of giving words only in place of facts. He says, "All the so-called high degrees, including the Royal Arch, are subversive of the principles of Masonry."

As an admirer of the Royal Arch, I should be glad to know what there is in its principles or ritual at all subversive of the genuine principles of Masonry? I know of nothing myself, and must really ask for some further proof than his *ipse dixit*.

Of the other high degrees I know nothing, as they are not worked in my neighbourhood. However, I

agree with "Fiat Lux" so far, that being Christian degrees they are contrary to the spirit of universal Masonry; indeed, I consider the Rose Croix apron in shape altogether unmasonic.

I agree with "Fiat Lux" on one point more fully—that too much attention is now paid to jewels and man-millinery, to the neglect of the real jewels of charity and brotherly love. I think if we endeavoured more earnestly to carry out these great principles, we should be the less ready to engage in somewhat acrimonious discussion as to the relative merits of our pet theories.

Yours fraternally,
R. A. M.

JEWISH LAW AND LEGEND.

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

Dear Sir and Brother,—A very interesting lecture upon the above subject having been delivered here by Emanuel Deutsch, I beg to append report of it, as it appeared in the *Glasgow Herald* of the 17th inst. As to the Talmud I say nothing about it; but his other remarks ought to be highly valuable to all students of Masonry, both Operative and Speculative. He shows what we have already stated, that the Jews were not a race of builders; they excelled, however, in music and poetry, also in their knowledge of natural history, and, above all, in their theological ideas.

Yours fraternally,
W. P. BUCHAN.

Last night Emanuel Deutsch, of the British Museum, delivered a lecture, under the auspices of

the Trinity Literary Institute, on "Jewish Law and Legend," in the Queen's Rooms. The chair was occupied by the Rev. Principal Fairbairn, who briefly introduced the lecturer.

Mr. Deutsch said he desired to speak of the development and the work of the most important representative of that branch of the family of nations which was comprised under the name of Shemites. By common consent, the Assyrians, Chaldeans, Babylonians, Syrians, Phœnicians, Arabs, and Ethiopians were all called Shemites. It was to them that our spiritual conception of the Deity was due. Pantheism in the Greek sense was utterly unknown to the Shemites. Nature to them was nothing but that which had been begotten and was ruled absolutely by the one great Power, and only in the more or less abstract conception of this one Power were found what differences there did exist in the Semitic creeds. As all the personal characteristics of the Semitic race appeared in their fullest and strongest intensity in the Hebrew branch, so it was in that branch alone that the monotheistic idea had come to full and clear consciousness. Abraham at first, in contemplating the sun, might have said, "Thus must be God;" and in gazing at the moon and stars he might have said, "This must be God, and these his servants and messengers." But at length, on seeing all these again pale before the return of day, he might say, "Neither you nor you are God, but there is One above who has created both." Mr. Deutsch went on to trace the descendants of Abraham into Egypt from a pastoral existence to a life of slavery, and remarked that in Egypt at that period the supreme unity of the God-head was taught to the initiated, while the uninitiated were, by a cloud of mystery and ceremony and symbol, kept from seeing it. With regard to the history of the chosen people after their deliverance from bondage, he said that in the desert they developed, in spite of all tokens and visions, all terrors and promises, their very worst slave qualities. Accordingly, that generation, for which the air of liberty was too keen, was doomed. Their bones lay bleaching in the desert, and a young, wild, valiant race, hardened and inured to danger and independence, went forth, and, with the partial conquest of the Land of Promise, commenced a stirring and heroic age—an age of high and romantic episode. With Samuel a new phase was entered on, the salient points of which were, first, the exaltation of the priestly order and the spread of education, and, finally, the building up of a kingdom in spite of the warning laid down in the fundamental code. The form of government, as laid down in the Pentateuch was that of a theocratical republic, or rather number of republics—over them all being the invisible ruler, Jehovah, represented visibly by the priests. With the settlement of the nation into a properly-regulated commonwealth, one looked for the growth among them of the arts and sciences, but the result was far from satisfactory. He did not think they invented or even developed to any considerable extent any single branch. Their weaving, their mining, their knowledge of perfumes, their art of engraving precious stones, had most probably grown on foreign soil, and when the time came that Solomon built his temple they whose fathers made bricks for strangers had to send for the Phœnicians to erect their sanctuary. One occupation alone, the tilling of the soil, seemed to

have been after their heart. It was not before the time of the later kings of Judah that handicrafts began to be developed at all. After the exile it became every man's duty to teach his son a trade, in order, as the Talmud had it, to keep him free from sin. With Solomon came the acmé of the nation's political existence, and the beginning of the end. By and by came the two removals of the tribes, with the latter of which—that of the people of Judah—began the emphatically Jewish period, the period not yet ended. The story of the exile remained to be written, and he feared it would not be written for a good while to come. It was one of the most momentous, most problematic, of all times. Glimpses were revealed of the state of culture in Persia and Babylon at that period, but only a full explanation of the contemporary literature, if ever it should be explained, would disclose the whole mystery. The treatment of the Jews during the captivity was so mild, and they seemed so fully to have identified themselves with the people among whom they dwelt, that when Cyrus gave them their liberty only from 30,000 to 50,000 returned to their own land. The great bulk of the nation—"purified, as it were, like unto pure flour," as the Talmud had it—remained scattered over the wide Persian empire, preferring the new homes, in which they enjoyed all the liberty of free-born subjects, and had acquired wealth and honours, to the dangers and difficulties of a re-colonisation of their former country. While the smaller number went forth to found on the ruins of Zion, not only the temple but the still grander edifice of the Jewish law and Jewish culture, it was the task of those who remained behind, and who gradually diffused themselves over the whole of the then known world, to enter eagerly and intensely into the intellectual life, and to further the progress of civilisation among all the nations with whom their lot was cast. Counting from the destruction of Jerusalem, the Babylonian exile lasted exactly fifty-two years, but its influence had been more lasting and more vital than any number of centuries before and after. For to it must be traced some of the most important institutions of the synagogue in its widest sense—nay, the synagogue itself. Not merely did common meetings for prayer and readings from the law and the prophets then begin to be enforced, but the fact of the existence of the law seemed first to have become fully and strikingly clear to the popular mind at that period. In that same period also those fierce yearnings for a deliverer, an Anointed, a Messiah, one of the highest and most ideal conceptions of humanity, found their most glowing and their loudest utterance. Then also it was that the great basis of all further development of Judaism, the oral law, began to spread silently at first—the oral law which, under the guise of heaping ordinance upon ordinance, in reality, perhaps unconsciously, aimed at the highest mental liberty. The Jews who returned to Canaan rallied yearningly round their new leaders, who, instead of grasping a power within their reach, pointed to the one palladium and sign, their national records which remained saved out of a vast multitude of writings that had perished. These writings were then first collected under the auspices of the men of the so-called "Great Synagogue," the Talmud being written with a view to their explanation. The Talmud was intended in the first instance as a public oral translation in the synagogue for the people. Of the Talmud Mr. Deutsch remarked that whatever extraneous ad-

mixture might be found in it, owing to want of redaction, it was essentially and emphatically a legal code, its law, civil and criminal, national and international, human and divine, forming a kind of supplement to the Pentateuch—such a supplement as a thousand years of a nation's life would produce. There were in it two principal divisions—one text, and the other commentary. The first treated of all possible relations of life, of duty towards God and man, of the mine and thine, of vows and sacrifice, of the rights and duties of royalty from a most constitutional point of view, of the tribunals and the judges. The second part explained and expounded the text; but it set forth that there was a realm not to be touched by any legislation, that there were ethical duties of the heart which, if fulfilled by all, would make all legislation superfluous. In this part the Talmud became poetical, and between the rugged boulders of the law there appeared the blue flower of romance. Mr. Deutsch proceeded, in conclusion, to give several interesting extracts from the Talmud, for only one of which we have space. "The Talmud," he said, "does not enlarge upon the duty of sobriety, but it tells a story of the planting of the vine by Noah. While he was engaged in this work, Satan came to him and offered his services, which Noah gladly accepted. He brought first a lamb and slaughtered it over the young plant; next a lion; finally a pig. Behold here the three stages of drunkenness—first, soft, mild, loving; next, fierce, savage, ferocious; finally, wallowing in the mire."

On the motion of the Chairman, a cordial vote of thanks was awarded to Mr. Deutsch for his interesting and instructive lecture, and the meeting separated.

THE LATE BRO. CAPTAIN BARBER.

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

Dear Sir and Brother,—The brief notice of the decease of the above brother, in your Obituary of last week, is incorrect in one or two particulars. His name was not Harley (probably an error of the press) but Harby, and he was *not* initiated in India, as stated. Bro. Barber was the eldest son of the Rev. William Barber, vicar of St. John's, in this town, and he was initiated here on the 3rd November, 1856, as a minor, by dispensation, in the John-o'-Gaunt Lodge, now No. 523, then 766, and in which lodge he was also passed and raised before going out to India.

Whilst on foreign service he was stationed for some time at Thayetmyo, and there, in conjunction with Bro. Capt. Colville, then of the 29th Regiment, but now of Bodmin (who had also been initiated in No. 766, during his residence in England, whilst invalided after going through the campaign under Lord Gough), he had made all the arrangements for the establishment of a Masonic lodge, to be called the John of Gaunt in the East, but which was nipped in the bud by the outbreak of the Indian mutiny.

The mother lodge here sent out a handsome copy of the volume of the Sacred Law for the use of the proposed new lodge, and this, I believe, is now used by the District Grand Lodge of the province. After his return from India, Bro. Barber was also advanced to the Mark degree in the Fowke Lodge in this town, on the 29th September, 1859. He may probably have taken the R.A. degree in India.

Bro. Barber, who had for some time past been suffering from a very painful and dangerous, and, as the result proved, fatal disease, was only in his 31st year.

His remains were removed here for interment on the 10th instant.

Yours fraternally,

WILLIAM KELLY,

Senior P.M. No. 523, and Prov. G.M.

Leicester, Feb. 21, 1870.

BRO. ANTOINE DE KONTSKI.

We are pleased to notice the immense success Bro. Antoine de Kontski (pianist to H.M. the King of Prussia) has met with since we heard him play last July at the Hanover-square Rooms.

On Thursday, the 17th inst., at Bro. Catalani's residence, Bro. de Kontski played Beethoven's Andante with variations, and a fantasia of his own on "Sonambula." Both pieces were admirably performed. The vocal music was intrusted to Mr. Charles Stanton and Mdle. Luigia Leali; the former sang Virginia Gabriel's "Only" in a very pleasing manner, and joined Mdle. Leali in Arditi's duo, "Una Notte a Venezia," a charming duet, and admirably sung. Mdle. L. Leali sang a most effective melody, "How softly day is dawning," composed by Bro. Catalani. We admire the composition, and also the manner in which it was sung. We must not forget to mention a valse composed expressly for her by Bro. de Kontski. It was beautifully rendered, and, judging from the applause she received, it will no doubt become a favourite.

The same evening Bro. de Kontski was present at Madame Puzzi's concert, given at the Marquis of Downshire's, when he played his fantasia on "Faust," and his "Reveil du Lion." It is not necessary to go into the particulars of this concert, as the name of Madame Puzzi is always sufficient to ensure a great musical treat. Her programme consisted of the choicest vocal and instrumental music, and the artists all first rate, as only such are ever chosen by this lady.

The concert was brilliantly attended. Bro. de Kontski met with great applause, which he well merited. His performance of the pieces above-mentioned was perfect.

The second of a series of ballad concerts took place at St. James's Hall on Saturday last, when we again had the pleasure of hearing Bro. de Kontski play his arrangement of "Faust" also "Le Reveil du Lion," his own composition. His brilliant performance of these pieces won him a hearty encore. We congratulate him on his immense success.

Of this remarkable artist the *Era*, in noticing the Saturday Ballad Concerts at St. James's Hall, says:—

"The chief novelty of the evening consisted of the first appearance of the Chevalier Antoine de Kontski, pianist to the King of Prussia. M. de Kontski's style is essentially didactic and Germanesque, but at the same time he is not above creating very fine effects with very simple means. Amazingly startling and original, the effect produced in the undulating melody is very remarkable. M. de Kontski's style of playing is essentially severe and learned. The music is never trifled with, never cut up. This gentleman possesses something better than mere musical execution—he owns the power of breadth, of true expression, accompanied at the same time by pathos. This was especially noticeable, not in the first display or the second, a superb *pas redouble*, but in the piece which he played as the result of the enthusiastic encore which he received. The power with which this air was rendered, under all conditions to which the piano can be subjected, elicited reiterated applause."

MUSIC AND WORDS

FOR USE IN A

Lodge of Mark Master Masons,

SELECTED AND ARRANGED BY

BROTHER DR. HENRY HOPKINS,

PAST G. J. W. AND P. M. IN MARK MASONRY, P. P. G. S. W. AND P. M. IN CRAFT MASONRY, PAST Z. IN
ROYAL ARCH DEGREE, &c. &c.

[Published under the Authority of the Grand Lodge of Mark Masters in England and Wales.]

No. 1.

So mote it be.

[By permission from H. A. and M.]

No. 2.

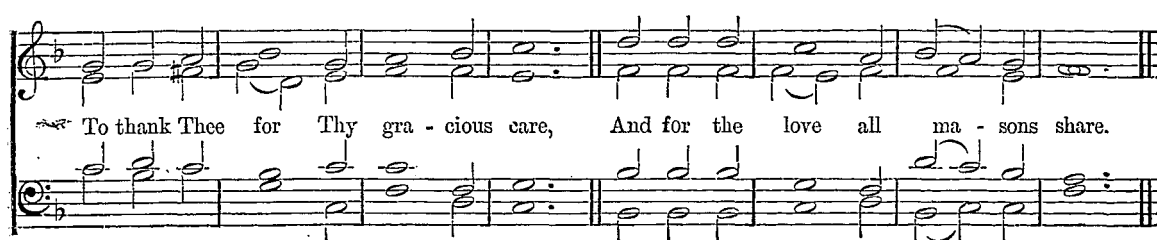
Praise the Lord! ye heav'ns a - dore Him; Praise Him, an - gels, in the height;

Sun and moon, re - joice be - fore Him; Praise Him, all ye stars and light.

Duet Trebles, or Treble and Alto.

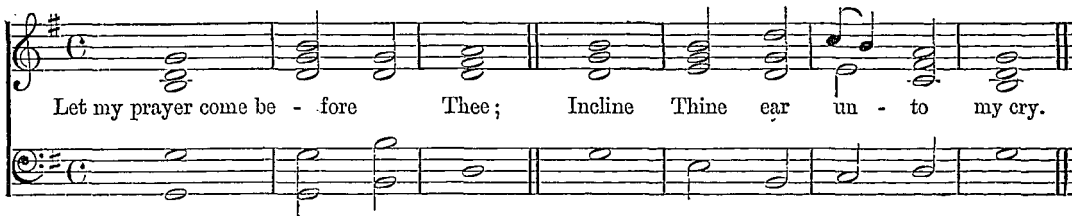
No. 2.
A.

Great ar - chi - tect, re - ceive our praise, And hear when we our voi - ces raise;



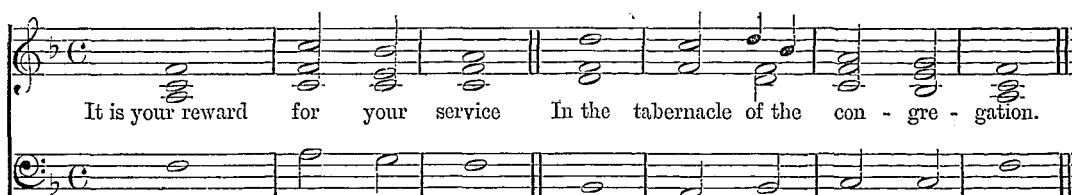
To thank Thee for Thy gra - cious care, And for the love all ma - sons share.

No. 3.



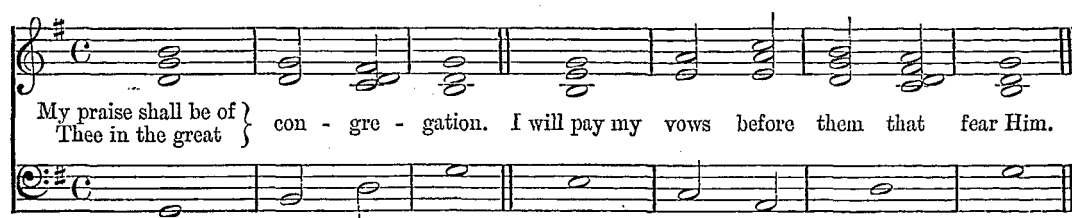
Let my prayer come be - fore Thee; Incline Thine ear un - to my cry.

No. 4.



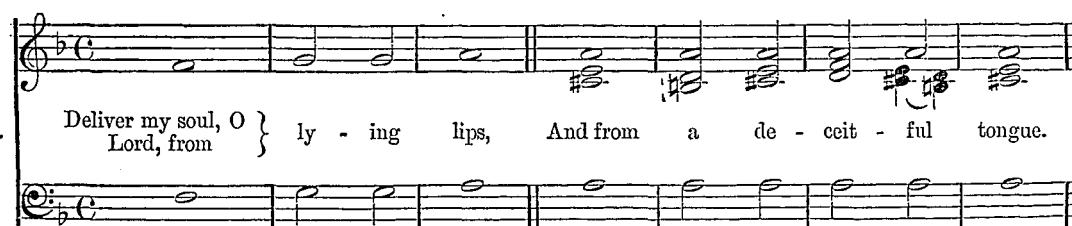
It is your reward for your service In the tabernacle of the con - gre - gation.

No. 5.



My praise shall be of } con - gre - gation. I will pay my vows before them that fear Him.
Thee in the great }

No. 6.



Deliver my soul, O } ly - ing lips, And from a de - ceit - ful tongue.
Lord, from }

No. 7.



Have mercy upon me, O Lord, For I am in trou - ble.

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.—As previously announced, we give on the preceding pages the first portion of the Music for use in a Lodge of Mark Masters. The second portion will be given next week.

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.

THE meetings of the Hervey Lodge of Instruction, hitherto held on Tuesday evenings, at the George Hotel, Walham-green, have been altered to Friday evenings, at the same place. Brethren who wish to witness Masonic work in first-class style will do well to pay this lodge a visit.

THE British Oak Lodge of Instruction, formerly held at the Silver Lion Tavern, Poplar, is now held at the Bank of Friendship Tavern, Mile End, on Monday evenings, at 7 for 8 o'clock.

FIDELITY LODGE OF INSTRUCTION (No. 3).—It has been proposed that the above lodge be removed from the Yorkshire Grey to the Goat and Compasses, Easton-road. The discussion is adjourned till the second Thursday in March, when it is hoped as many members as can make it convenient will attend. Bro. Edward Moody, 193, S.W. 1, 287, is the Secretary.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st inst. at the Old Bailey, on the first of several counts, in an indictment—*Regina v. Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf, and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

UNITED GRAND LODGE.

The following circular letter has been addressed to the W.M.'s of lodges:—

"W. Master,—Your attendance is required, together with your Wardens and Past Masters, at a Grand Lodge, or Quarterly Communication, to be held at this place on Wednesday, the 2nd of March next, at six o'clock in the evening.

"The Grand Lodge will be opened at seven o'clock precisely.

"By command of the M.W. Grand Master,

"Freemasons' Hall, W.C.,

"John Hervey, G.S.

"London, 19th Feb., 1870."

The following is the agenda paper of business to be transacted in Grand Lodge at the next Quarterly Communication to be holden on Wednesday next, the 2nd March:—

1. The regulations for the government of Grand Lodge during the time of public business will be read.

2. The minutes of the Quarterly Communication of the 1st December, 1869, will be read and put for confirmation.

3. The election of a M.W. Grand Master. Upon which the Deputy Grand Master will move, pursuant to notice given at the last Quarterly Communication, a resolution expressive of the regret of Grand Lodge at the retirement of the Earl of Zetland from the office of Most Worshipful Grand Master.

4. Election of a Grand Treasurer.

5. The M.W. Grand Master will make a communication to Grand Lodge in reference to the formation of a Grand Lodge of New Brunswick, and will move a resolution to acknowledge it.

6. The M.W. Grand Master will move—"That the Book of Constitutions, page 46, article 4, be altered by expunging the words 'until the next meeting of the Grand Lodge.'"

7. Election of the committee of Past Masters, upon the motion of Bro. James Stevens, P.M. No. 720, respecting the uniformity of working.

8. Report of the Board of Benevolence for the last quarter, in which is the following report:—"That Bro. R. D. W., of the Union Waterloo Lodge, No. 13, Woolwich, having been recommended to Grand Lodge in December by the Lodge of Benevolence for a grant of £30, and his petition having been referred back for further consideration, it was resolved, after a careful re-investigation of all the facts, that the petition of Bro. R. D. W. be dismissed;" also recommendations for the following grants, viz.:

The widow of the late Bro. H.W., of the Royal Oak Lodge, No. 871, Deptford	£50	0	0
The widow of the late Bro. E.C., of the Lodge of Fidelity, No. 269, Blackburn	40	0	0
The widow of the late Bro. W. J. N., of the Robert Burns Lodge, No. 25, London	30	0	0
Bro. R. L., of the Lodge of Australia Felix, No. 474, Melbourne, Victoria	50	0	0
The six orphans of the late Bro. E. H., of the Union Lodge, No. 129, Kendal	30	0	0
The widow of the late Bro. T. H. W., of the St. Andrew's Lodge, No. 222, London	50	0	0

9. REPORT OF THE BOARD OF GENERAL PURPOSES,

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

1. The Board of General Purposes beg to report that they have received a complaint from the Lodge of Benevolence against two brethren, viz., the W. Master and a Past Master of a lodge for having been both present at the same time at the meeting or the Lodge of Benevolence on the 17th November last, in contravention of the Constitutions. The brethren being in attendance admitted the truth of the complaint, but the Past Master pleaded that he was not aware of the law, and expressed his regret at having violated it. Both brethren having expressed their contrition were reprimanded, and cautioned to be more careful in future.

2. The M.W. Grand Master having asked the opinion of the Board relative to the case of a brother who, without having obtained the necessary dispensation, had been installed in the chair of one lodge, he being at the time the actual Master of another lodge, and having two more meetings to preside over in the latter, a memorial from the lodge had been subsequently addressed to the M.W. Grand Master praying him to grant a dispensation and condone the offence.

The Board, after considerable discussion, resolved, under all the circumstances of the case, to advise the M.W. Grand Master to grant the dispensation; at the same time recommended that the gravity of the offence against the Constitutions of the Order should be pointed out to the lodge, that it should be admonished to be more careful in future, and that the letter conveying the admonition as well as the dispensation should be read in open lodge, and recorded on its minutes.

(Signed) J. LLEWELLYN EVANS, President.
Freemasons' Hall,

16th February, 1870.

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 11th February, 1870, showing a balance in the hands of the Grand Treasurer of £2,628 9s. 4d., and in the hands of the Grand Secretary, for petty cash, £75.

10. A report of the Special Meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, on the 22nd July, 1869, will be laid before Grand Lodge, including alterations in the laws.

N.B.—This report, with the proposed alterations in the laws, can be seen at the office of the Grand Secretary, and at the office of the Secretary of the Institution.

11. REPORT OF THE COMMITTEE ON THE FUND OF BENEVOLENCE,

The further consideration of which was deferred from the last Quarterly Communication.

12. Report of Bro. R. P. Harding, Auditor of Grand Lodge accounts, of receipts and disbursements during the year 1868.

13. Memorial from the Provincial Grand Lodge of East Lancashire against certain proposed alterations in the rules of the "Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons."

14. PROPOSED MOTIONS.

1. By Bro. Joshua Nunn, G.S.B.:—"That provided the resolution, proposed by the Committee on the Fund of Benevolence, to replace the last paragraph of No. 6 Fund of Benevolence (in the Book of Constitutions), be passed by Grand Lodge," to move—"That the form of the certificate required to be sent to Lodge of Benevolence with all petitions (and to be signed by the visitor, a member of the lodge, or some other brother) be referred back to the said committee on the Fund of Benevolence for details and adjustment."

2. By Bro. J. Rankin Stebbin, P.G.D.:—"That in the opinion of this Grand Lodge, no future Grand Master should hold that office for more than five years in succession, unless in the case of a Royal Prince."

3. By Bro. Raynham W. Stewart, W.M. No. 453:—"That no brother shall hold the office of Grand Master (unless he be a Prince of the Blood Royal) for a longer period than five years, at the end of which time he shall retire from office for at least one year."

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

5. By Bro. John Udall, P.G.D.:—"That the sum of £2,000 be given from the Fund of General Purposes at the Festival of the Boys' School on Wednesday, the 30th March, His Royal Highness the Prince of Wales, M.W.P. Grand Master, in the chair."

15. APPEALS.

1. Appeal of Bro. George Bease against his expulsion from the Order by the District Grand Lodge of Bombay.

2. Appeal of Bro. George Smithers against the decision of the District Grand Lodge of South Africa, annulling his assumed position as a Past Master in the Craft.

N.B.—The papers relating to these appeals will be in the Grand Secretary's office till the meeting of Grand Lodge, and open for the inspection of the brethren during office hours.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

FIDELITY LODGE (No. 3).—The brethren of this old lodge met at Freemasons' Hall on Wednesday, the 9th inst., the chair being occupied by Bro. Cordwell, W.M., who initiated Mr. George Honey and Mr. Phillips, raised Bro. Frodsbam in a most perfect manner, and installed Bro. Charles Terry as Master of the lodge for the ensuing year. The newly-appointed W.M. invested his officers, as follows: Bros. Kaylor, S.W.; M'Dougal, J.W.; Dearsley, P.M. and Treas.; Squire, P.M. and Sec.; Pottinger, S.D.; Green, J.D.; Manning, I.G.; and Potts, Tyler. An excellent banquet followed. The W.M. bestowed some well-earned compliments on Bro. Cordwell for the installation ceremony, and Bro. Phillips responded for the initiates. Bro. Avery, P.M. 619, replied for the visitors, amongst whom were Bros. T. Beard, P.M. 101; Webb, 172; Forsyth, 369; Button, 72; Woodman, 157; Smith, 907; and Corfield, 252. There was some excellent singing by Bros. Donald King, George Honey, Phillips, and Dearsley.

ALBION LODGE (No. 9).—A regular meeting of this lodge took place on Tuesday, the 2nd inst., at the Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields. Bro. R. Butler, the W.M., took the chair, supported by Bro. Willey, P.M., as S.W., in the absence of Bro. Baylis; H. Albert, J.W., and P.M.'s E. Coste, I.P.M., S. Coste Vallentine, Moring, Stevens. &c. The lodge was opened and the minutes of the previous lodge read and confirmed; a ballot was taken for the admission of Mr. P. Grant, which resulted in his favour, and was followed by his initiation into the order. Bro. Merton was passed to the 2nd degree. There being no further business before the lodge, it was closed in due form with solemn prayer, and the brethren sat down to a sumptuous banquet, at which the usual loyal and Masonic toasts were given responded to.

EGYPTIAN LODGE (No. 27).—The brethren of this lodge met on Thursday, 3rd inst., at Anderton's Hotel, Fleet-street. The W.M., Bro. W. H. Libbis, in the chair, supported by Bros. Poole, S.W., Shepherd, J.W., and P.M.'s, Hoare, B. P. Todd, Treas., H. G. Buss, Sec., J. Coutts, D. H. Jacobs. The lodge having been opened in due form and solemn prayer, the minutes of the former lodge were read and confirmed. The report of the audit was then read. Bros. Rolfe and Frankford were passed to the second degree. A ballot was taken for the admission of Messrs. W. Richards and J. Green, and being in their favour, they were duly initiated. Bro. Poole, S.W. and W.M. elect, was then presented to the lodge for installation, and that ceremony was most impressively performed by Bro. John Savage, P.G.D. There were twenty-four W.M.'s and P.M.'s present to witness the ceremony. The newly-installed W.M. then invested his officers as follows:—Bros. W. H. Libbis, I.P.M.; Shepherd, S.W.; Palmer, J.W.; B. P. Todd, P.M., Treas.; H. G. Buss, P.M., Sec.; Harrison, S.D.; Atkins, J.W.; Lambie, I.G.; Macree, Dir. of Cers.; Riley, Tyler. The W.M. announced his intention to become a Steward for the Boys' School on the next anniversary festival, and solicited the support of the brethren. The lodge was then closed in due form and with solemn prayer, and the brethren adjourned to the banquet.

VITRUVIAN LODGE (No. 87).—The regular meeting of this lodge took place at the White Hart Tavern, College-street, Lambeth, on Wednesday, the 9th inst. The W.M. Bro. Henry Cary, presided, supported by Bros. Vorley, P.M., S.W.; Bauham, J.W.; Hopkins, S.D.; Hull, J.D.; and Thurkle, I.G.; Wade, Morris, and Fisher, P.M.'s; Noke, P.M. and Treas.; Hill, P.M.; Whiting, P.M. and Sec.; Stuart, P.M. Lodge of Faith; and Hyde, P.M. Lodge of Faith. The lodge having been opened, the W.M. passed a brother to the second degree and initiated two gentle-

men. The election of W.M. for the ensuing term succeeded, resulting in favour of Bro. Vorley, P.M. and S.W., who for the second time is called upon to fulfil the duties of that office in the lodge. Bro. Noke, P.M., was re-elected Treas. and Bro. Ellis Tyler. The business of the evening being concluded, the lodge was closed in due form. An excellent banquet followed, at which the usual toasts were proposed and responded to. The visitors were Bros. Littlewood, W.M. Royal Alfred; Reed, J.W. 1,287; Dory, 290; and Opperman, 25.

EASTERN STAR LODGE (No. 95).—A regular meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall-street, on Tuesday, the 15th inst. Present: Bros. E. W. Davis, Marriott, W. W. Davies, G. Cosner, Sharp, S. Clay, and Bateman, P.M.'s. The visitors present were Bros. Batt, P.M. 147; Anderson, S.W. 924; Hartnoll, Layton, Wood, Westwood, Lissan, Abbott, Surr, Brandon, Meredith, and Surr. Bro. G. S. Ayres was installed as W.M., and appointed as his officers Bros. R. T. Hill, S.W.; T. Lucas, J.W.; Wicks, S.D.; Clay, J.D.; M. Ayres, I.G.; E. W. Davis, P.M., Treas.; P. Edinger, Sec.; and Speight, Tyler. Bro. S. J. Barnett, of the Australian Lodge of Harmony, was unanimously elected as a joining member. At the conclusion of the business the brethren adjourned to the banquet, and spent a very pleasant evening.

LODGE OF HONOUR AND GENEROSITY (No. 165).—A regular meeting of this lodge was held at the London Tavern, Bishopsgate-street, on Tuesday, the 15th inst. Present: Bros. John Kendal, W.M.; Henry Thorn, S.W. and W.M. elect; E. S. Earle, J.W.; R. Ramsay, S.D.; W. B. Church, J.D. and Chap.; W. G. Lemon, I.G.; R. C. Driver, P.M. and Sec.; W. M. Westall, P.M. and Treas.; and W. W. Aldridge, C. G. Pricieux, J. L. Lyons, and H. T. Cole, P.M.'s. Visitors present: Bros. G. T. Treherne, Windsor Lodge; J. Tepper, J.W. Grand Stewards' Lodge; Franklin, S.W.; Kynaston, P.M., 58; Humphreys, 96, Burlington; F. Richardson, P.M., and Hillyer, J.W., 14; W. Richardson, P.M. 14; Gleadall, P.M., P.G. Chap.; Lloyd, 129; G. G. V. Treherne, Castle Lodge; Gregory, 173; Champion, 4, Scotland; Ransford, 14, P. G. Org.; Gover, S.W. 1; Lavies, Celtic; Dunne, S.W. 39; and Stohwasser, P.M. Grand Stewards' Lodge. Bro. Thomas Hamilton was passed to the degree of F.C. Bro. Henry Thorn was installed as W.M., and appointed his officers, as follows: Bros. Earle, S.W.; Ramsay, J.W.; Westall, Treas.; Driver, Sec.; Church, S.D. and Chap.; Lemon, J.D.; Drake, I.G.; and Grant, Tyler. It was resolved that application be made to Grand Lodge for permission to wear a centenary jewel, the lodge having been established more than 100 years.

LODGE OF SINCERITY (No. 174).—A regular meeting of this lodge was held at the Guildhall Hotel, Gresham-street, City, on Wednesday, the 16th inst. The chair of K.S. was occupied by Bro. Gee, W.M., who was supported by his officers as follows:—Bros. Adkins, S.W.; Savage, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G.; Rawley, P.M., Treas.; Newton, P.M., Sec.; Lacey, I.P.M.; Barlow, P.M. Bros. Levy, Allen and Bright were present as visitors. Bro. Deering and Wood were passed to the degree of F.C., and Bros. Dellow, Paddon, Farrow, and Burnell, were raised to the sublime degree of M.M. Bro. Geo. Thomas was elected as a joining member. Two proposals were received for initiation on next regular lodge meeting. The sum of five guineas was voted to the widow of a deceased member, and the sum of two guineas towards the fund now being raised for the purpose of purchasing a Life Boat. A highly interesting letter was read from Bro. Guedalla, member of Lodge Sincerity, who is now in Paris, relating his several visits to Lodges of Freemasons in that capital. One lodge (L'Etoile Polaire), wishing to cultivate a friendly feeling with English Masons, delegated Bro. Guedalla to represent to the Lodge of Sincerity, their desire of an exchange of fraternal sentiments. This instance of the Brotherhood of Freemasons was particularly pleasing to the junior members of Sincerity, and all agreed that such desire on the part of the members of "L'Etoile Polaire" should be entertained and cultivated by the members of "Sincerity."

LODGE OF TRANQUILITY (No. 185).—An emergency meeting of this lodge was held on Monday, the 14th inst., at Radley's Hotel, Blackfriars. Bros. Holbrook, W.M., Dr. Biegel, S.W., L. Barnett, J.W. A ballot was taken for the admission of Messrs. F. Beck and John King, who were duly initiated into the Order. Bro. W. A. Knappe was elected a joining member, and afterwards raised to the third degree. There being no further business the lodge was closed and the brethren separated.

LODGE OF JOFFA (No. 108).—The brethren of this lodge met at the Albion Tavern, Aldersgate-street, on Monday, the 7th inst. The chair was taken by Bro. L. Alexander, P.M. in the absence through illness of the W.M. The lodge being opened the ballot was taken for the admission of Messrs. A. G. Dodson and J. J. Dervoy, which proving favourable they were duly initiated. Bros. Gibson Nathan, and Lyons were passed to the degree of F.C. and Bro. H. D. Halliday was raised to the sublime degree of a M.M. A brother in distressed circumstances was relieved with the sum of three guineas. Bro. J. Abrahams, P.M., announced his intention to become a steward for the festival for the Royal Masonic Institution for Girls in May next. The lodge was then closed, and the brethren adjourned to a slight repast, at which the usual loyal and Masonic toasts were given and responded to.

ST. PAUL'S LODGE (No. 194).—The brethren of this lodge met at Cannon-street Terminus Hotel on Tuesday, the 15th inst. There were present Bros. E. G. Eves, W.M.; W. Aldridge, J.W.; R. M. Veal, P.M. and Treas.; Robert Fowler, P.M. and Sec.; Stanley Fowler, S.D.; S. Weston, J.D.; F. Gordon Brown, I.G.; Ed. Randell, Charles Wilson, John Harper, F. Renshaw, H. Renshaw, P.M.'s; The visitors present were Bros. Henry Garrod, P.M. 177, 507, 749; and Henry Parker, 437.

LODGE OF UNITED STRENGTH (No. 228).—The installation meeting of this lodge was held on Tuesday, the 8th inst., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. The lodge being opened, and the minutes having been read and confirmed, and some routine business disposed of, the W.M. elect, Bro. Morten, was presented, and in due and ancient form installed into the chair of K.S. by Bro. Vivian, whose excellent rendering of the ceremony was greatly appreciated. Four gentlemen were then balloted for, and the result being favourable, they were initiated by the newly-installed W.M. Bro. Vivian was rewarded for his services to the lodge during the past year by being presented with an elegant Past Master's jewel, in gold, and a handsome collar and Past Master's jewel in silver, accompanied with a valuable diamond ring, the collar, jewel, and ring being the private subscription of the members of the lodge.

LODGE OF UNIONS (No. 256).—The installation meeting of this lodge took place on Monday, the 7th inst., at Freemasons' Hall, Bro. Thomas Green, W.M., in the chair. The lodge was opened in the first degree, the minutes read and confirmed, and other business transacted, when the Grand Secretary, Bro. John Hervey, proceeded to instal the W.M. elect, Bro. Captain Ryan, into the chair of K.S. No further business being offered, the lodge was closed, and the brethren adjourned to the banquet.

WELLINGTON LODGE (No. 548).—The regular meeting of this lodge took place on the 8th inst., at the White Swan, Deptford, under the Mastership of Bro. W. P. T. Saegert, who was well supported by his officers and a good attendance of brethren. Two brethren were raised to the third degree by the W.M. There was a candidate for initiation, who, being favourably balloted for, was initiated into Masonry by the W.M. Several brethren were received as joining members, and the lodge was then closed.

BELGRAVE LODGE (No. 749).—The brethren of this lodge met on Wednesday, the 16th inst., at Anderton's Hotel, Fleet-street, when Bro. G. Pym, W.M., initiated one gentleman, and raised a brother. An excellent banquet followed. Three visitors were present. The ceremonies were well rendered by both W.M. and officers.

MERCHANT NAVY LODGE (No. 781).—The regular monthly meeting of this lodge was held at the Silver Tavern, Burdett-road, Limehouse, on Wednesday, the 9th inst. Bro. E. T. Read, W.M., opened the lodge at five o'clock precisely, supported by his officers. Bro. Roberts was raised to the sublime degree of M.M., and Bros. Wiskin, Paco, and Viney passed to the degree of F.C., both these ceremonies being rendered in a very creditable manner by Bro. Read, W.M. This being the night for the election of W.M., Bro. M. J. Helps, S.W., was unanimously elected, and received the congratulations of the brethren. Bro. J. Wright was re-elected as Treas., and Bro. Hoare, Tyler, and Bros. Rugg, Sheerboon, and Hayward auditors. Bro. Killick, P.M., then proposed, and Bro. Daniel, P.M., seconded, that a suitable jewel be presented to their W.M., Bro. Read, on his retirement from the chair, for the able services he had rendered to the lodge, as well as a tribute of respect from the brethren. The Proposition was put and carried unanimously. The lodge having been closed, the brethren adjourned to banquet; and it is only

just to Bro. Holt, the caterer, to say that the brethren duly appreciated his exertions to please them. The usual loyal and Masonic toasts followed. Bro. J. Wright, the Treasurer, in giving the toast of the Masonic Charities, intimated his intention of collecting subscriptions that evening for the Aged Freemasons and their Widows, when a goodly sum was contributed. The brethren separated at an early hour, having spent a very pleasant evening.

NEW CONCORD LODGE (No. 813).—The members of this flourishing lodge held their usual monthly meeting at the Rosemary Branch Tavern, Hoxton, on Friday evening, the 18th inst. Bro. J. Hart, W.M., opened his lodge, assisted by the following officers and brethren:—Bros. Bartlett, S.W.; M. J. Atkins, J.W.; J. J. Wilson, Prov. G.D. Middlesex, and I.P.M.; J. Bertram, P.M.; W. H. Main, P.M., and Hon. Sec.; Salisbury, S.D.; Blyth, J.D.; McDavitt, O. Phillips, Cusworth, Gain, Hofbauer, Fauquig, Gabb, Hill, Taylor, Townsend, Wassertrudinger, Cain, Spratt, Whaley, Crabb, E. Walker, Gallant, Denny, Shellard, Mountford, and Brüstlu. The visitors were, Bros. Terry, P.M. 228; T. Beard, P.M. 101; Harper, J.D. 765; Cook, S.W. 65. The minutes of the previous lodge having been read and confirmed, the ballot was taken for Bro. Cusworth to become a joining member, and was unanimously in his favour. The lodge was then opened in the second degree, and Bros. Taylor and Phillips being candidates for the third degree, both answered, were intrusted, and retired, and the lodge being opened in the third degree, both brethren were raised to the sublime degree of M.M. The lodge was then resumed to the first degree, and Bros. Wassertrudinger, Shellard, and Gallant being candidates for the second degree, answered and retired, and the lodge being resumed to the second degree, they were severally passed to the degree of F.C. The lodge was again resumed to the first degree, and Mr. Carl Rhein (who had been previously balloted for) being in attendance, was initiated into the mysteries, &c., of ancient Freemasonry. This being the night the election of W.M. for the year ensuing, the W.M. reported that in accordance with the by-laws, Bro. Bartlett, S.W., had been examined at a Board of Installed Masters, and had most ably worked the several ceremonies. He was balloted for and unanimously approved by the lodge, and declared W.M. elect. Bro. J. S. Wilson was elected Treas., and Bro. Speight, Tyler. Bros. Spratt and Mountford were elected auditors. It was resolved that a P.M. jewel be presented to Bro. Hart, W.M., upon his retirement, for his very excellent working and attention to the interests of the lodge during the past year. Bro. Bertram, P.M., called the attention of the members to the fact of his having undertaken the duties of Steward for the Boys' School at the ensuing festival, and having headed his list with the munificent donation of fifty guineas, was voted five guineas from the lodge funds, and promised the support of many of the brethren. Bro. Main, P.M. and Hon. Sec., solicited the assistance of the Benevolent Fund on behalf of the widow of a P.M. of this lodge, who, he regretted to say, was in very distressed circumstances, through her late husband having been for time deprived of reason, and recently dying in a lunatic asylum. The lodge awarded £5, and recommended an application to Grand Lodge. Several gentlemen were proposed for initiation next meeting, and the lodge was closed in due form. The brethren then sat down to an excellent supper, provided by the worthy host, Bro. Gabb, to which the brethren did ample justice. After the usual loyal and Masonic toasts, Bros. Terry and Bertram replied for the Charities, and congratulated the W.M. for the arduous task he had so efficiently performed, having worked the whole of the ceremonies. He, in reply, thanked the officers and expressed his entire satisfaction for their assistance. After some excellent harmony from Bros. McDavitt, Blyth, Hubbard, and others, and a vote of thanks to the worthy host, the brethren separated.

DORIC LODGE (No. 933).—The installation meeting of this lodge took place at Anderton's on Tuesday, 8th inst. Bro. Wainwright was installed as W.M. for the ensuing year. The W.M. appointed Bros. Yetten, S.W.; J. Griffin, J.W.; Scurr, P.M., Treas.; and J. Stevens (554), Secretary. At the banquet which followed the attendance of visitors was numerous, amongst whom we noticed Bro. Eyre, Prov. Grand Chaplain, West Yorkshire.

MONTEFIORE LODGE (No. 1,017).—The brethren of the above lodge met on Wednesday, the 9th inst., at the Freemasons' Hall, Great Queen-street, the chair being occupied by Bro. S. Pollitzer, W.M., supported by Bros. F. D. Philips, S.W.;

Braham, J.W.; Blum, S.D.; S. D. Rosenthal, J.D.; L. Jacobs, Treas.; E. P. Albart, P.M., Sec. Lodge being opened in due form, the W.M. raised Bros. Julius Spier Knight and Zwiessler to the third degree, and Messrs. E. G. Dalton and Alfred Kino were initiated. Bro. G. S. Simmonds announced his intention to represent the lodge as Steward at the next anniversary festival for the Boys' School. The lodge was then closed, and the brethren adjourned to a very excellent banquet. The usual loyal and complimentary toasts and speeches followed. The visitors were: Bros. F. Walters, P.M. 73; H. M. Levy, P.M. 188; M. Emanuel, 205; Joel Emanuel, 205, and Lacroix, 511.

NEW WANDSWORTH LODGE (No. 1044).—The regular meeting of the above lodge took place on Wednesday, the 2nd inst., at the Freemasons' Hotel, Wandsworth, Bro. J. S. Oswin, S.W., occupying the chair of W.M. (in consequence of the death of Bro. R. Daly, the W.M.) Bros. Wilson, P.M. as S.W.; Parrett, J.W.; R. Ord, P.M., Sec. The lodge being opened and the minutes read and confirmed, a motion of which notice had been given at a former meeting, that the days of meeting be changed from the first to the third Wednesday of the month, was carried unanimously. Notice of motion was also given that the lodge be removed to the Spread Eagle Hotel, Wandsworth. The business of the evening being concluded, the brethren then sat down to a substantial dinner, provided by Bro. Hare. The usual loyal and Masonic toasts were given, including that of His Royal Highness the Prince of Wales, P.G.M. Bro. Ord, I.P.M., then proposed the S.W., Bro. Oswin, who had officiated that evening. He was in every sense fully qualified to fill any office he might be elected to. Bro. Ord, I.P.M., returned thanks for the P.M.s; Bro. H. M. Levy for the visitors, and the toast of the officers was responded to by Bro. Barrett, J.W. During the evening the S.W. Bro. Oswin and Barrett contributed to the harmony. The brethren then separated.

FINSBURY PARK LODGE (No. 1,288).—The brethren of this lodge met for the first time after the consecration on the 10th inst., at the Finsbury Park Tavern, and was well attended. Three gentlemen were initiated into the Order. An excellent banquet was provided.

PROVINCIAL.

LANCASHIRE (EAST).

OPENSIAW.—Lodge of Faith (No. 581).—The members of this lodge, held at the New Inn, met on Wednesday, the 16th inst. The W.M., Bro. W. B. Pritchard in the chair, supported by Bros. Joseph T. Richardson, P.M.; John Tipping, P.M.; Thomas Tyers, P.M. The visitors present represented lodges 993 and 1,083, there were two raisings, viz.: Bros. Edward Levick and Charles Clarkson, the ceremony being ably performed by Bro. J. T. Richardson, P.M.

TODMORDEN.—Lodge Harmony (No. 288).—The regular meeting of this prosperous lodge was held on Wednesday, the 16th inst., at the Masonic Hall. The W.M., Bro. John Watson, opened the lodge about 3.30 p.m., and in consequence of this being the night of installation, the lodge was well attended by both members and visitors. The members present were Bros. W. Pilling, P.M., Prov. G. Supt. of Works, East Lancashire; J. Copley, J. Lord, T. Schofield, W. Shackleton, M. Helliwell, J. Blomley, and J. Jackson, P.M.s; J. Hamer, Sec.; T. Lord, S.W.; W. Barker, J.W.; B. Stephenson, I.G.; W. Sutcliffe, Tyler; C. Buckley, S.D.; T. Greenleas, J.D.; T. Schofield, E. Lord, and others. Visitors: Lodge Prince Edward, 308, West Yorkshire; C. F. Binks, W.M.; J. Lord, S.W.; Handley and Siddall, Lodge Prudence, 219; S. Barnes, W.M.; E. Hartley, S.W.; John Barker, W.M. elect; J. Hallowell, P.M.; J. Sutcliffe, P.M.; J. Cropper, J. Elsworth, Sec.; and T. Law, P.M. The minutes of the last meeting having been read and confirmed, several candidates were balloted for—viz., Messrs. W. E. Thorley, W. Riley, S. Wilson, T. Priestley, M. G. Whiteley, was initiated into Freemasonry by P.M.s Copley and Law, after which P.M. Pilling gave the charge, &c., in a very impressive manner. After the above business Bro. E. Lord was installed in the Master's chair for the ensuing year. The brethren having been admitted, the W.M. was proclaimed and saluted in the usual form. The W.M. then appointed his officers as follows:—Bros. Buckley, S.W.; J. Hamer, J.W.; J. Watson, I.P.M.; Thomas Lord, Sec.; J. Lord, Treas.; B. Stephenson, S.D.; J. Greenleas, J.D.; T. Schofield, I.G.; W. Sutcliffe, Tyler. After the regular business was disposed of,

the lodge was closed in due form and with solemn prayer. The brethren then retired to refreshments, which were presided over by the W.M., and attended by a considerable number of brethren. After the table was cleared the W.M. proposed the "Queen and the Craft," which was duly honoured. Bro. T. Law, Prov. G. Org., presided at the pianoforte. The next toast "His Royal Highness Bro. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," was drunk with Masonic honours. The Master then gave the "M.W. the G.M. of England, the Earl of Zetland, and the rest of the Grand Officers," which was drunk with the usual honours. The Master then gave the "R.W. the Prov. G.M. of East Lancashire, Stephen Blair," which was drunk with "Prosper the Art." The Master then gave the "R.W.D.G.M., W. R. Callender, and the rest of the Provincial Officers," drunk with honour, and responded to by Bro. Copley, Prov. G. Supt. of Works, East Lancashire, in very appropriate terms. The next toast was proposed by Bro. T. Schofield, P.M., "The I.P.M., John Watson," and drunk in the usual manner with honours, and responded to by the I.P.M., who expressed his thanks to the brethren, and was pleased to think he had given the members satisfaction with his stewardship for the past year, and wishing the lodge prosperity the next year. Bro. W. Shackleton, P.M., proposed "the newly installed Master and the rest of his officers," which was responded to by the Master and officers in appropriate terms. Bro. Copley, the P.M., proposed the health of the Installing Master, W. Pilling, P.M. The toast was drunk with many fraternal expressions of esteem for his never-faltering zeal in the cause of Masonry, and his readiness at all times to take part in the practical working of the lodge. (This toast had to be drunk in the absence of the brother, in consequence of his being unwell). Several other toasts were drunk and responded to—"viz., "Visiting Members," "Lodge Prudence, 219," "Lodge Prince Edward, 308," "Masonic Charities," "To all poor and distressed Masons," and "The Entered Apprentices." The proceedings were enlivened by some excellent vocal and instrumental music, and the brethren separated at a seasonable hour, all pleased with the evening's entertainment.

LANCASHIRE (WEST).

PRESTON.—*Lodge Concord* (No. 343).—The usual monthly meeting of this flourishing lodge was held at the King's Arms Hotel on Thursday, the 17th inst., Bro. James Porter, W.M., in the chair, supported by the following brethren:—P.M. Quayle as S.W.; Heaps, J.W.; Rev. J. Taylor, Sec. and Chap.; Cockshott, S.D.; Farmer, J.D.; P.M. Robinson, Treas.; Wilson, I.G.; Robinson, Tyler; Galloway, P.M. 350; H. P. Watson, P.M.; Steib, P.M.; Don, P.M. 333; Smith, M.D., W.M. 314; Nevett, J.W. 113; T. A. Smith, P.M.; R. B. Pearson, 654, G. W. Dawson, Hall, Tunnicliffe, Penrice, Bilsborough, 1,035; Bee, E. Myers, 314; Elton, Clark, Clegg, Snape, Dewhurst, J. H. Miles, Ashton, Harkness, Johnson, Nettlefold, &c. The lodge was opened in due form at 6.30; and after the confirmation of the minutes of the previous lodge, the ballot was taken for Bro. R. B. Pearson, of Lodge Peveril of the Peak, 654, as a joining member, which proved unanimous. The lodge was then opened in the second degree, when Bros. Penrice and Nettlefold were duly passed to the degree of Fellow Craft. The lodge was then opened in the third degree, when Bros. Hall and Elton were raised to the sublime degree of M.M. in a very admirable manner by the W.M., assisted by Bro. P.M. Galloway. The lodge was then resumed to the first degree, when three brethren were proposed for joining members, and three gentlemen for initiation. Hearty good wishes having been tendered by the visiting brethren, the lodge was duly closed with solemn prayer at ten p.m. The brethren then adjourned to refreshment, when the usual loyal and Masonic toasts having been given, Bro. P.M. Galloway, in proposing the health of the W.M., expressed his great and sincere gratification at the very kind and truly fraternal manner in which he had been received as a visitor, also at the very able manner in which the W.M. and his officers conducted the business of the lodge. Altogether a most agreeable and pleasant evening was spent, the brethren separating at half-past eleven in peace and harmony.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—This lodge held its usual monthly meeting at the Freemasons' Hall, on Thursday, the 17th inst., under the presidency of the W.M., Bro. Toller,

the other officers present being Bros. Duff, P.M.; Smith, P.M., Treas.; Rev. J. Spittall, P.M., Chap.; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Dr. Hayeroff, S.D.; Partridge, J.D.; Johnson, P.M., Org.; and Lewin, I.G. Bro. Kelley, Prov. G.M., was also present, and there was also a good attendance of members and visitors. The lodge having been opened, and the minutes of the last regular meeting and of a lodge of emergency read and confirmed, the lodge was opened in the second degree, and Bro. the Rev. W. Targett Fry, having passed an examination, retired, and the lodge having been opened in the third degree, he was duly raised as a Master Mason by the W.M. in a very impressive manner. The whole of the officers were also well-up in their respective duties, which they discharged throughout the evening in a most satisfactory manner. On the conclusion of the ceremony of raising, the W.M. called the attention of the brethren to the presence, for the first time since his installation, of the Provincial Grand Master, Bro. Kelley, and called upon them to salute him with the honours, which was accordingly done. Bro. Kelly thanked the brethren for their cordial reception, but said that, while he did not wish the dignity of the office to suffer in his hands, and therefore by all means on state occasions let the honours be paid to office which he held; it would on all other occasions be more consonant with his feelings if the brethren would consider that he attended the meetings of the lodges in the town in his private capacity as one of their Past Masters. The lodge was then lowered to the first degree, and Bro. the Rev. John Frederick Halford was examined as to his proficiency in that degree, after which he was passed to the degree of Fellow Craft, and had the tracing board explained to him. On the lodge being closed in the second degree, a ballot was taken for Mr. R. J. Lulham and Mr. W. P. Cox, both of whom were unanimously elected, but were not present for initiation. Bro. C. Whittaker was also due for the third degree, but was absent from the town. Three gentlemen were proposed for initiation. It was announced that the Masonic hall, after the meeting of the Provincial Grand Lodge on the 10th inst., was very successful, and that about £60 would be available for division between the Leicester Infirmary and the Royal Masonic Benevolent Institution. A vote of thanks having been passed to Bro. Buzzard for his very efficient services as hon. secretary of the Ball Committee, the lodge was closed, and the brethren adjourned to refreshment.

NORFOLK.

KING'S LYNN.—*Philanthropic Lodge* (No. 107).—The annual meeting of this lodge took place on Monday, the 7th inst., in the lodge room, Globe Hotel, for the purpose of installing Bro. W. J. Pole. The ceremony was most admirably and impressively performed by Bro. Whitwell, P.M., assisted by Bro. Dunsford, P.M., as Dir. of Cers. The following officers were invested for the ensuing year: Bros. Thomas R. Mills, S.W.; Woodwark, J.D.; Puttock, S.D.; Chadwick, J.D.; the Rev. Lake Onslow, Chap.; Cruso, Treas.; Green, Sec.; Wells and Miller, Stewards; Ware, I.G.; and Woolsey, Tyler. The banquet was served up by Bro. Marshall in his usual splendid style at 6.30 p.m., when about forty of the brethren partook of the same. Bro. Pole, the newly installed W.M., presided, and was supported by Bros. Banks, I.P.M.; Sadler, Ives, Household, Onslow, Whitwell, Dunsford, Braham, Palmer, P.M.'s; and other visiting brethren. The W.M. gave the following toasts, which were acknowledged in the usual manner:—"The Queen and the Craft;" "Bro. His Royal Highness the Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family;" "The M.W. Grand Master of England, the Earl of Zetland;" "The R.W. D. Grand Master, the Earl De Grey and Ripon." Bro. Household proposed "The R.W. Prov. Grand Master of Norfolk, Bro. Cabbell." Bro. Pridgon proposed "The V.W. D. Prov. Grand Master of Norfolk, Bro. the Honourable F. Walpole, and the rest of the Prov. Grand Officers." The Rev. Bro. Onslow, Prov. Grand Chap., responded. Bro. Banks proposed "The W.M.," who responded. The W.M. proposed "The Installing Master;" Bro. Whitwell responded. Bro. Woodwark proposed "The Dir. of Cers.;" Bro. Dunsford responded. Bro. Mills proposed "The I.P.M.," to which Bro. Banks responded. Bro. Ives proposed "The Chaplain," which was responded to by the Rev. Bro. Onslow. Bro. Sadler proposed "The Visiting Brethren;" responded to by Bro. Palmer. The W.M. proposed "The Officers of the Lodge," and Bro. Mills responded. Bro. Puttock proposed "The Masonic Charities." Other toasts were given, when "The Tyler's Toast" brought the

evening to a close. Some good songs and music were rendered by Bros. Reed, Crnsoe, Green, &c., and speeches by the several brethren accompanying the foregoing toasts. A most enjoyable evening was spent.

NORTH WALES AND SHROPSHIRE.

DENBIGH.—*Royal Denbigh Lodge* (No. 1,143).

The members of this distinguished lodge met at the Town-hall, Denbigh, on Friday, the 11th inst. The business of the evening, including the presentation of a testimonial to Bro. John Preece, who has lately removed to the city of Lichfield. The occasion being of a gala nature, the lodge room was adorned with appropriate banners, and Masonic crests, artistically executed by Mr. R. Maurice Roberts. On entering, the eye was gratified by the appearance of a very handsome and chaste collection of solid silver plate, comprising the testimonial, arranged on a table covered with crimson cloth, at the east end of the lodge, and which was inspected by a number of ladies and gentlemen prior to the meeting, by whom, also, the various articles of plate were much admired for the good taste and skill with which they had been manufactured. The testimonial, it should be stated, was in two parts—the one from the Masonic brethren, consisting of a richly-embossed salver and dinner service, and the other by the public, of a tea and coffee service, the whole supplied by the ancient firm of Elkington and Co., at a cost of nearly £100, almost equally subscribed, the public testimonial fund (of which, R. C. B. Clough, Esq., surveyor, was the worthy hon. secretary) being a little over the other in amount.

The lodge was opened in due form at four o'clock, and a happier and more delightful party never assembled in the good old town under the banner of the compass, the square, and the level. There were present:—Bros. John Ormiston, Wigfair, Flintshire, W.M.; J. Copner Wynne Edwards, I.P.M.; R. Vaughan Williams, P.M.; John Preece, P.M., P. Prov. S.G.W.; R. Lloyd Williams, S.W.; Rev. J. H. Roberts, J.W.; Martin Underwood, J. R. Hughes, W. P. Beecham, Rev. Henry Parry; J. Parry Jones, Treas.; R. Harrison, T. Sleight, Francis Wynne, Llewellyn Lodge, St. Asaph, Augustus Henry Reid, John Davies, &c. Bro. George Osborne Morgan, M.P., forwarded a kind note regretting not being present, and Bro. R. J. Sisson, Talardy, Flintshire, also sent an expression of his regret for the same through the W.M.

After the regular business of the lodge had been performed, including the various phases of the beautiful ceremonies of passing and raising in order, by four of the junior brethren, the W.M., in appropriate and eloquent terms, presented the lodge's testimonial to Bro. Preece, whom he complimented for having always been very anxious and cordial in affording any assistance he possibly could, not only to himself but to every brother of the lodge. As long as Bro. Preece had been amongst them he had been always ready to afford them all assistance and instruction, had put them well forward in their duties, and he (the W.M.) hoped and believed they all felt as much as he did how greatly they were indebted to Bro. Preece for the gratifying position in which the lodge now stands. Bro. Preece, in the course of events, they had been all happy to hear, had met with that promotion which he richly deserved from the directors of the eminent banking company with which he was connected, and upon which they all congratulated him, although they fully estimated the serious loss of the presence of so valuable a brother to the lodge. But having left them, it was thought by the members it would be becoming on their part to present Bro. Preece with some mark of the respect in which he was held amongst them, and the regret that they felt upon his leaving the neighbourhood. In accordance with that feeling, the testimonial on his right hand had been provided, and in the name of the Royal Denbigh Lodge he begged Bro. Preece's acceptance of those gifts, possessing in themselves a certain degree of intrinsic value, but still more valuable and honourable as conveying with them the expression of the kind will and gratitude entertained towards him by his Masonic brethren. Gifts, he was well aware, might be in themselves but of small value, and yet be most valuable to the receiver, as showing the direction of the current of goodwill and approbation. To Bro. Preece the brethren of the Royal Denbigh Lodge were greatly indebted; him they recognised as their founder and leader, as he had made the lodge what it was, and they were all very happy that the first expression of this lodge's high esteem taking a substantial form should be given to Bro. Preece. He (the W.M.) had little more to say in presenting their testimonial,

and would now read the inscription which appeared upon one portion of it, viz.:—

"To Bro. John Preece, P. Prov. G.S.W.,
This Salver and Service,
Tokens of fraternal regard and gratitude,
For services rendered to the Craft in general,
And the Royal Denbigh Lodge in particular,
Were presented by his Masonic brethren
Upon his departure
From the Province of North Wales and Shropshire.
A.D. 1870. A.L. 5870."

He (the W.M.), in the observations he had addressed to the lodge and to Bro. Preece, refrained from using terms of fulsome praise, or any expression which might be considered over-laudatory, feeling that he best consulted the wishes of the brethren, and that anything more than the plain and honest truth would, so far from being grateful to Bro. Preece's feelings, be annoying to one of his earnest and honourable dispositions; and, in conclusion, he begged to express a hope that, although Bro. Preece had left them, he would occasionally make his appearance amongst them. He was sure Bro. Preece would always be present with them in spirit, and he could assure him they would always be glad to hear of his promotion—might it not be long in coming—and if it only led him a little nearer to them, instead of further off, they would like it all the better. One remark more, and he had done. It had been often said that tokens of gratitude conveyed lively sentiments of thankfulness for favours to come. Now, their testimonial to their worthy brother was unalloyed with any suspicion of that nature, for by his having removed from them, there was no opportunity for the giving or receiving of such, and therefore Bro. Preece could only accept their gifts in the spirit they were given, which he begged him to do, with all hearty good wishes that they as men and Masons could wish him as a man and a Mason.

Bro. Preece, who was at first so overpowered that he could not speak, returned his most grateful thanks in feeling terms. They had really undeservedly made him a most handsome present, and which he much appreciated. He assured all the brethren that as long as he lived he would always remember and appreciate his connection with the Royal Denbigh Lodge, in the formation of which he had been merely an humble instrument. It was to the officers of the lodge and the members of it that the credit of its success belonged. He could see well that they had started upon very good grounds, and by so continuing they could not fail to secure its future prosperity and welfare. He was quite aware that the few words he had uttered fell very far short of what was due from him; and that there had been many observations made by their worthy and esteemed W.M. to which he ought to respond; but he felt himself under the necessity of requesting that they would allow him to conclude by again thanking them for the very tangible and munificent tokens of their regard and esteem they had presented to him. The W.M.'s closing remark had brought to his mind the fact that when men departed from the place where they had been actively engaged, people seemed to find out their good and bad qualities. Fortunately he had been most kindly judged, and had to rejoice in the possession of the beautiful service of plate which they had just presented to him. But apart from that—and while he should ever value it—he assured the brethren how great a pleasure it had been for him to serve them and the Craft generally, and how inestimable was his reward in knowing that he had their approval of his conduct, and their goodwill and best wishes as men and brother Masons, and which by him were most heartily reciprocated to all.

After the labours of the lodge, the brethren adjourned to an excellent banquet, provided by Bro. H. C. Murless, Crown Hotel, and spent a most delightful evening. The usual loyal and Masonic toasts were given by the W.M., and enthusiastically responded to; and Bro. Vaughan Williams, P.M., delivered a most eloquent and appropriate speech, illustrating the true and undying principles of our Order, and showing that the mission of Freemasonry is to make men friends. Everything passed off most agreeably, several good songs, contributed by Bros. M. Underwood and J. Davies, adding much to the general enjoyment.

On the following day the public testimonial was presented at a meeting of influential inhabitants held at the Bull Hotel, the Worshipful the Mayor of Denbigh, Evan Pierce, Esq., M.D., ably discharging the duties of chairman on the occasion.

The inscription upon the teapot was as follows:—"This tea and coffee service was presented to John Preece, Esq., by his Denbigh friends, on his promotion to Lichfield, in testimony of their appreciation of his professional courtesy and his private worth. February, 1870."

OXFORDSHIRE.

BANBURY.—*Cherwell Lodge* (No. 599).—On Monday, the 14th inst., the anniversary festival of this lodge was held at the lodge room, at the Red Lion Hotel. The members present were Bros. Margetts, Pemberton, Wells, Havers, Looker, Dean, Chamberlain, Fowler, Hartley, Rye, Faulkner, Potts, Knight, Page, Oldham, &c. Amongst the visitors were the Deputy Prov. Grand Master, Bro. R. J. Spiers, and Bros. Captain G. Fead Lamert, W.M. of the Apollo University Lodge; S. P. Spiers, W.M. of the Alfred Lodge; D. H. W. Horlock, W.M. of the Bowyer Lodge; Bruton, Juggins, Harrison, Hurford, Midwinter, J. Martin, Houghton, Hobbs, J. T. Foster, Owen, Saunders, and others. After the usual business of the lodge had been transacted, Bro. Clarence Lindon Pemberton, who had been during the past year the Senior Warden of the lodge, was installed as W.M. He immediately invested his officers for the ensuing year as follows:—Bros. J. S. Wells, S.W.; H. Dean, J.W.; Havers, P.M., Treas.; Looker, P.M., Sec.; J. Potts, S.D.; C. F. Knight, J.D.; Griffin, P.M., Dir. of Cers.; J. Innes, I.G.; W. Chamberlain and T. Fowler, Stewards; and T. Moss, Tyler. On the closing of the lodge a procession was formed to the banquet room, where the new host, Bro. C. W. Foster, had catered in a way that must have given every satisfaction. The W.M. presided, supported by the above named brethren. During the evening the following toasts were given and responded to enthusiastically:—"The Queen and the Craft;" "The Grand Master of England, Earl Zetland;" "The Provincial Grand Master of Oxfordshire, Colonel Bowyer;" "Past Grand Master the Prince of Wales;" "Deputy Grand Master Earl de Grey and Ripon and the rest of the Grand Officers;" "The W.M. of the Cherwell Lodge;" "The Sister Lodges of the Province;" "Past Masters of the Cherwell Lodge;" "The Entered Apprentice;" "The Officers of the Lodge;" &c. The Oxford brethren returned by special train provided by the courtesy of the Great Western Railway authorities.

WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—The regular meetings of this lodge was held on Tuesday, the 8th inst., at the Masonic Rooms, High-street. There were present: Bros. Margett, W.M.; Ridley, J.W.; Rev. P. Sydney Harris, Prov. G. Chap., S.D.; Cuttings, J.D.; Pennington, I.G.; Lattey, Steward; S. W. Cooke, P. Prov. S.G.W., Sec.; Haynes, Treas.; Wyatt, Org.; Goodchild, P. Prov. G. Reg., P.M. Bro. W. Hunter, S.W. 755, St. Judas's Lodge, was present as a visitor. Mr. Wm. Dalrymple Strachan was initiated, and Bro. J. F. Palmer, of the Celtic Lodge, Edinburgh, received as a joining member.

SCOTTISH CONSTITUTION.

GLASGOW.

PROVINCIAL GRAND LODGE.—INSTALLATION OF OFFICE-BEARERS.

The installation of Bro. Walter Montgomerie Neilson, of Queenshill, as Prov. G.M. of the Province of Glasgow, and the investiture of the commissioned officers of the Prov. Grand Lodge, took place in the Tontine Hotel, on the 16th inst. The proceedings were conducted by a deputation from the Grand Lodge of Scotland, consisting of Bros. Henry Inglis, of Torsonce, S.G.M., acting as M.W.G.M.; Wm. Mann, S.G.W.; Wm. Officer, J.G.D.; Alex. Hay, G. Jeweller; Alex. J. Stewart, G. Clerk; Rev. T. B. W. Niven, (Glasgow), G. Chap.; Capt. H. W. Ramsay, G. Dir. of Cers.; Murdoch Mackenzie, Chief G. Marshal; W. M. Bryce, G. Tyler; and the following Grand Stewards:—Bros. H. Y. D. Copeland, (R.W.M., No. 44); David Kinnear, John Coghill, James Wallace, F. A. Barrow, W. Smith, Capt. McAusland, Rev. W. E. B. Gunn, Rev. Mr. Stewart, J. M. Rowan, and W. P. Buchan.

The Prov. Grand Lodge of Glasgow was represented by Bros. W. M. Neilson, Prov. G.M.; F. A. Barrow, Dep. Prov. G.M.; James Steele, Sub. Prov. G.M.; D. Kinghorn, Prov. J.G.W.;

James Wallace, S. Prov. G.D.; James Anderson, J. Prov. G.D.; Archd. McTaggart, Prov. G. Sec.; Wm. Smith, P. Prov. G. Sec.; W. Alexander, Prov. G. Jeweller; James Leith, Prov. G. Dir. of Cers.; R. Robb, Prov. G. Marshall; James Gillies, Prov. G. Sword Bearer; James Balfour, Prov. G.I.G.; the Venerable Tyler, James Pollock, and the Masters and Wardens of the various lodges in the province.

The deputation from sister Prov. Grand Lodges consisted of Bro. Hector McLean, Prov. G.M. of the Upper Ward of Lanarkshire; Lauderdale Maitland of Eccles, Prov. G.M. of Dumfriesshire; R. Wyke, P. Prov. G.M. of Ayrshire; James McL. Henderson, Dep. Prov. G.M. of Renfrewshire East; A. Boag, Prov. G. Sec., Renfrewshire West; John Jack, Prov. G. Sec., Renfrewshire East; John Wilson, J.G.W. Lanarkshire (Middle Ward); John Carrie, Prov. G. Sec., Lanarkshire (Upper Ward); R. Sanderson, Prov. G. Sec., Peebles and Selkirk; and S. Bennet, P.M. Dumbartonshire.

Letters of apology were received from the following brethren: Bros. Sir M. S. Stewart, *Bart.*, I.W. Prov. G.M. of Renfrewshire West; Alex. Smollett, Esq., of Bonhill, R.W. Prov. G.M. of Dumbartonshire; Col. Mure, of Caldwell, R.W. Prov. G.M. of Ayrshire; Rev. Geo. S. Burns, G. Chap.; Rev. Dr. J. W. W. Penny, Rev. J. R. Seoular, W. M. Gilmore, Esq., D. Prov. G.M. of Middle Ward of Lanarkshire; D. Murray Lyon, Esq., G. Sec.; William Paterson, Esq., Prov. G. Sec., of Dumbartonshire Prov. G. Lodge.

The ceremony of installing the Prov. Grand Master was gracefully performed by Bro. Inglis, assisted by the other representatives of Grand Lodges, and at the request of the Prov. Master, Bro. Inglis, afterwards invested the commissioned officers with their respective jewels. The brethren were then entertained to dinner by the Prov. Grand Master, who presided, the duties of croupier being discharged by Bro. Barrow. A sumptuous banquet (served in host Nimmo's best style) having been partaken of by the company, the usual loyal and patriotic toasts were given from the chair, Capt. Ramsay replying for the "Army, Navy, and Volunteers."

Bro. Inglis (whose reception was most warm and enthusiastic) in replying to the toast "The Three Grand Lodges of England, Ireland, and Scotland," assured the company that he would take the earliest opportunity of informing the Grand Master Mason of Scotland, the Earl of Dalhousie, of the success which had marked these proceedings.

Bro. Wylie proposed "Freemasonry all over the world—all the world a lodge, and every man a Mason."

The Croupier proposed "The Visiting Provincial Grand Lodges of Scotland," to which Bro. Maitland replied.

Bro. Inglis, in giving "The Prov. G. Lodge of Glasgow," said—"I should like to have had some time to prepare myself for this toast, but really Bro. Neilson is so well known to you all that I shall not require to say much on the subject. He is not a man of yesterday in this great city of Glasgow. His name, and the name of his father, and the name of his firm are as well known in the metropolis of the West as the steeple of any of your churches. He comes of a great hot-blast line, and I believe there is not a country in the civilised world where the name of Neilson is not seen careering through space on a brass plate, and carrying the fame not only of his firm but of this city, to the uttermost ends of the earth. In Australia, at the Cape of Good Hope, in America, and on the snowy Steppes of Russia, the name of Neilson is associated with the triumphs of steam. It is no unknown man, therefore, that you have placed over you as Prov. G.M., and certainly no unworthy man. Whatever may have been the merits of your previous Masters, he will, I am sure, not disgrace them, but will do honour to you and honour to himself. One word more before I sit down. It was my lot to come to Glasgow to install another Prov. G. M.—now, alas! no more; and it was also my lot to come again to your City Hall, and, with grief and sorrow in my heart, and grief and sorrow in your hearts, to pronounce his funeral oration. It is now my pleasing duty to install another G.M. in Glasgow, who, I trust, may survive for many years to do you credit. As in military funerals the mourners proceed to the burial-ground with arms reversed and with muffled drum, so did we carry the character and the remains of Bro. Speirs to his Masonic tomb. But after the last honours given to our departed friend, after the last volley fired over his tomb, we come to this. With all honours we have left him in his last home, and, like a military retinue, we return again from the churchyard playing the lively music which we have played here to night; not forgetting your departed glory, but giving honour and cheerfulness to his successor. I ask you to

drink the health and prosperity of your new Prov. G.M., Bro. Neilson, with all the honours.

The toast was pledged with enthusiasm.

Bro. Neilson, in the course of his reply, said—The honour done me in placing me in this chair was one which I never looked for nor expected, and I cannot account for the choice which the brethren in the province have made. But be that as it may, I accept the position in the spirit in which it has been conferred. I suppose I am expected to do some kind of work in it, and I promise you that whatever my brethren of the Prov. G. Lodge may think necessary to be done in the interests of the order, I shall cheerfully aid them in performing it.

The remaining toasts were "The Clergy," "The Press," "Prov. G. Lodge Benevolent Fund," &c.

ROYAL ARCH.

DORSETSHIRE.

DORCHESTER.—*Chapter of Faith and Unanimity* (No. 417).—The companions of this chapter met at the Masonic Hall on Wednesday, the 16th inst. There were present:—Comps. Thomas Cluck, Z.; William Cluck, H.; George John G. Gregory, J., P.Z.; Joseph Robinson, acting P. Soj.; W. P. Cockeram, A. Soj.; Robert Case, E.; H. Ling, N., P.Z.; T. Combs, Treas.; C. Keats, P.; H. Newnham, I.C.; W. Saunders, P.Z. The business of the evening consisted of the exaltation of Bro. Thomas Garrett Horder, of the Lodge of Hengist, No. 195, Bournemouth, Hants; election of M. E. Comp. Thomas Cluck, P.Z., as Z., on the extraordinary vacancy occasioned by the resignation of the Z. elect. Revision of by-laws and financial affairs were also considered.

MARK MASONRY.

METROPOLITAN.

BON ACCORD LODGE OF MARK MASTERS.—The brethren of this lodge met on Wednesday, the 16th inst., at Freemasons' Tavern, Great Queen-street, and was numerously attended. Three brethren were advanced to this ancient degree, the ceremony being performed by the Grand Secretary, who afterwards installed the Master of a country lodge into the chair of H., it being necessary for him to visit London for that purpose, there being no Installing Master in his locality.

LECTURE ON FREEMASONRY AT DUNFERMLINE.

Recently, in the Union Lodge-room, South Chapel-street, the members of the Craft in Dunfermline were treated to a lecture on Freemasonry by Bro. D. Lamond, the R.W.M. of the Union Lodge. Bro. T. H. Tuckett, the R.W.M. of the St. John's Lodge, occupied the chair, and there was a good attendance of the brethren of both lodges.

The Chairman expressed the pleasure he experienced in being present that evening; and said he took it as a high honour his being called on to preside on such an occasion. He was sure, from what he knew of the R.W.M. of the Union Lodge, that the lecture which he was about to deliver would be an instructive one, and that he would do his best to give them "more light" on the science of Freemasonry. He had great pleasure in introducing the lecturer.

Bro. Lamond then proceeded to deliver a most able and instructive lecture on the sublime principles of Freemasonry. He graphically sketched the rise and progress of the Craft from ancient till modern times, and noticed the change which had taken place from operative to speculative Masonry nearly two centuries ago. He entered at some length into the nature and constitution of a Lodge of Freemasons, and the relation which lodges bore to the Grand Lodge. He explained the nature and design of the obligations which every member of the "Triad Society" entered into when he

joined it; and gave a most lucid explanation of the various signs, symbols, &c., in use among the Craft. This was followed up by the reading of a number of extracts from various learned authorities, confuting the objections that had been brought against Freemasonry as a symbolical institution—a speculative science. The lecturer then entered at some length into the duties of the various office-bearers, and the symbolical character of their offices, and concluded by expressing the hope that what he had said would make them study for themselves the deeper mysteries of Freemasonry.

(The lecturer was loudly applauded at various parts of the lecture.)

The Chairman, in rising to propose a vote of thanks to the R.W.M. for his excellent lecture, said he had listened to the lecture with great pleasure, and though he was a Freemason of thirty years' standing, he had learned something of Freemasonry which he had not known before. The lecturer had given them a great amount of instruction, and he hoped they would all profit by it. He did not think a man was a Freemason who merely qualified himself to wear an apron and sash. He was only a true Freemason who thoroughly understood the principles, and endeavoured to act up to the spirit of Freemasonry. When he came to Dunfermline first, and joined the St. John's Lodge, there was no such instruction given as had been given them that evening. Beyond being qualified to wear the apron and sash, he was not then a Freemason; he knew little about it. It was only by reading up and studying hard that any member of the Craft could become acquainted with the true science of Freemasonry. He would therefore urge on every one to study the science for themselves, for the more they did so the more they would discover its beauties. He would conclude by proposing a hearty vote of thanks to the R.W.M. for his very instructive lecture.

(The vote was responded to in true Masonic style.)

Bro. Lamond returned thanks for the hearty way in which they had responded to the vote, and said they ought to feel highly honoured by the R.W.M. of St. John's Lodge consenting to take the chair that evening, and addressing them as he had done. He was sure they would all join him in a cordial vote of thanks to him for his conduct in the chair.

(The vote was enthusiastically responded to.)

After a few practical remarks by P.M. A. Taylor, commendatory of the lecture, and of the Chairman's excellent advice, the Lodge was duly closed, all highly satisfied with the evening's proceedings.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, Feb. 28th.—Geographical Society, at 8.30; Institution of British Architects, at 8; Institution of Actuaries, at 7; London Institution, at 4.

Tuesday, March 1st.—*Medical and Chirurgical Society*, at 8.30; Anthropological Society, at 8; Institution of Civil Engineers, at 8; Syro-Egyptian Society, at 7.30; Royal Institution, at 8.

Wednesday, March 2nd.—Obstetrical Society, at 8; Horticultural Society, at 1.30; Society of Arts, at 8.

Thursday, March 3rd.—Royal Institution, at 8; Royal Society, at 8; Linnean Society, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 5TH MARCH, 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. 28th.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, F.M.H.; Pythagorean, Ship and Turtle, Royal Hill, Greenwich; Universal, F.M.H.; Unity, London Tav., Bishops-

gate-st.; British Oak, Bank of Friendship Tav., Bancroft-place, Mile End-rd.; Burgoyne, Anderton's Ho., Fleet-st.; De Grey and Ripon, Angel Ho., Great Ilford.—CHAPTER.—Joppa, Albion Tav., Aldersgate-st.

Tuesday, March 1st.

Colonial Board, at 3.—LODGES.—Royal York Lodge of Perseverance, F.M.H.; Albion, F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; Temple, Ship and Turtle, Leadenhall-st.; Old Concord, F.M.H.; Stability, Anderton's Ho., Fleet-st.; St. James's, Leather Market Tav., New Western-street, Bermondsey; Grosvenor, Victoria Station, Metrop. District Railway Station, Pimlico; Duke of Edinburgh, New Globe, Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater; Temperance, White Swan Tav., Deptford.

Wednesday, March 2nd.

Quar. Communication, at 6 for 7 p.m.—LODGES.—Zetland, Anderton's Ho., Fleet-st.; Mac Donald, Hd. Qrs. 1st Surrey Volunteer Corps, Brunswick-rd., Camberwell.

Thursday, March 3rd.

LODGES.—Westminster and Keystone, F.M.H.; Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Good Report, City Terminus Ho., Cannon-st.; Lion and Lamb, City Terminus Ho., Cannon-st.; La Tolerance, F.M.H.; Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sidney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.—CHAPTERS.—St. James's, F.M.H.; Sincerity, Cheshire Cheese Tav., Crutched Friars; Westbourne, New Inn, Edgware-road; Crystal Palace, Crystal Palace, Sydenham.

Friday, March 4th.

LODGES.—Florence Nightingale, Ma. Ha., William-st., Woolwich; Hornsey, Anderton's Ho., Fleet-st.; Star, Marquis of Granby Tav., New Cross-rd.—CHAPTERS.—Fidelity, London Tav., Bishopsgate-st.; British, F.M.H.

Saturday, March 5th.

General Com. Boys' School, at F.M.H., at 4.—LODGE.—St. Thomas's, Radley's Ho., Bridge-st., Blackfriars.—CHAPTER.—Rose of Denmark, Star and Garter Ho., Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Feb. 28th.

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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 1st.

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; 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 Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 2nd.

Confidence, Railway Tav., London-street; United Strength, Bull 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; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, March 3rd.

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, Sugar Loaf 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 Whity Tav., 57, Wapping-wall.

Friday, March 4th.

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; Hervey, George Ho., Walham-green.

Saturday, March 5th.

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

PROVINCIAL.

Monday, Feb. 28th.

LODGES.—Isaac Newton, University, 29½, Green-st., Cambridge; St. Mark's, F.M.H., 213, Buchanan-st., Glasgow; Union and Crown, F.M.H., 170, Buchanan-st., Glasgow; St. Clair, F.M.H., 25, Robertson-st., Glasgow.

Tuesday, March 1st.

LODGES.—Newall, F.M.H., Islington-square, Salford; Merit, Masonic Arms, Whitefield, Lancashire; Furness, Masonic Temple, Ulverston; Antiquity, Royal Ho., Wigan; St. John, F.M.H., 213, Buchanan-st., Glasgow; Thistle and Rose, F.M.H., 170, Buchanan-st., Glasgow; Govaudale, F.M.H., 207, Govan-rd., Glasgow; Marquis of Granby, F.M.H., Durham; Warden, Royal Ho., Sutton Coldfield, Warwickshire; Alfred, Ma. Ha., Oxford.—CHAPTER.—St. John of Jerusalem, Ma. Te., 22, Hope-st., Liverpool.

Wednesday, March 2nd.

LODGES.—Glasgow Kilwinning, F.M.H., 170, Buchanan-street, Glasgow; Thistle, F.M.H., 19, Croy-pl., Glasgow; St. John, Shettleston, Glasgow; Caledonian Railway, F.M.H., 213, Buchanan-st., Glasgow; Duke of Athol, Nottingham Castle Inn, Dutton; Earl Ellesmere, Church Inn, Farnworth, near Bolton; Phoenix, F.M.H., Sunderland; Amity, Ma. Ha., Thames-st., Poole; Athole, Ma. Ha., Severn-st., Birmingham.

Thursday, March 3rd.

LODGES.—St. Mungo, F.M.H., 213, Buchanan-st., Glasgow; Commercial, F.M.H., 19, Croy-place, Glasgow; St. Andrew, F.M.H., 75, Kennedy-st., Glasgow; Tees, Masonic Court, Stockton, Durham; Fidelity, Angel Inn, Blackburn; Prince of Wales, Derby Ho., Bury, Lancashire; Commerce, Commercial Inn, Haslingden; Affability, F.M.H., Cooper-street, Manchester; Probity and Freedom, Bull's Head Inn, Small Bridge, near Rochdale; Mariners, Ma. Te., 22, Hope-street, Liverpool.—CHAPTER.—Perseverance, Old Bull Inn, Blackburn.

Friday, March 4th.

LODGES.—Sefton, Ma. Te., 22, Hope-st., Liverpool; All Soul's Ma. Ha., Weymouth.

[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.