

LONDON, SATURDAY, JANUARY 11, 1868.

FREEMASONRY AND CHRISTIANITY.

By Bro. ✠ H. B. White 18°, P.M. and Z. 148,
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(Continued from No. 414, p. 445.)

I have previously declared my conviction that no man can become a *true* Mason unless he is a *Christian*, and the more I reflect, the more I study, the more I reason, I am the more convinced that in making such a declaration I am incontrovertibly right. It may be urged what then becomes of the much boasted Universality of Freemasonry? I answer, the religion of Freemasonry is the only religion that can ever be universal, viz., "the knowledge of the Lord which shall cover the earth as the waters cover the sea," or, in other words, Christianity. It may also be objected, How then can Jews or Mahommedans become Masons? I answer, they are so only in name, for to us is accorded the inestimable privilege "of knowing the mysteries but to them it is not given," because they "seeing see not; and hearing they hear not, neither do they understand:" in short, the light for them shineth in darkness, and they, being in darkness, comprehend it not.

It is only since our ceremonial and formulas were revised (?) by Bro. Preston that the Blessed name of Jesus Christ has been omitted from our Masonic prayers, see Oliver's "Revelations of a Square," ed. 1855 p. 267, where, in reply to a question from a Bro. Macintosh "Bro. Inwood replied without hesitation: 'It is true, R.W. Sir, that the actual name of Jesus Christ is not mentioned in our present formulas, as they have been revised by Bro. Preston, but why he should have omitted the primitive invocation in his *new* prayer I am at a loss to conjecture, as it was *always* used by our *Ancient Brethren*,'" see also the remainder of the chapter from which I have quoted.

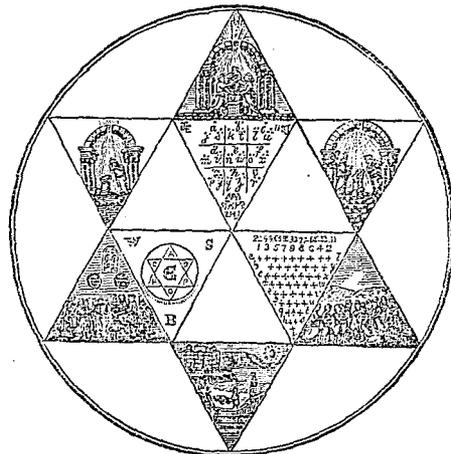
Our late lamented Bro., Dr. Oliver, after considerably upwards of half a century's Masonic study and experience, says, in the preface to the last work which, as a new edition, emanated from his pen (and it is a glorious corroboration of my own limited experience), "I turn to another subject which I consider of still greater importance, embracing the present opportunity, because it is scarcely probable, at my advanced age, that

another will occur, of repeating my firm and unshaken conviction that Freemasonry is a Christian institution, established by Christian men, and embracing Christian principles; my faith in this respect commenced at my initiation, when I was only eighteen years of age, and has remained unshaken through a long and eventful life, and I rejoice in the opportunity of publicly professing the same faith at the age of eighty-five years." I had written the former part of my article before the foregoing emphatic declaration came under my notice, or probably I had not thought it necessary to add my weak testimony to the glorious truth.

If Christianity is not the object and end of Masonry, how can Ministers of the Gospel add the weight of their sacred calling in testifying that one of the three leading principles of Masonry is Truth?

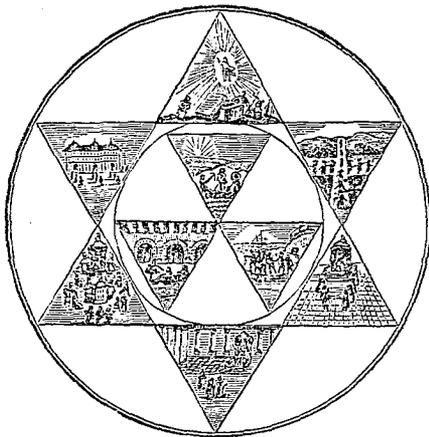
If Masonry is but another name for Lux or Light, and the light of Masonry is not "the true light which lighteth every man that cometh into the world," must not the light that is in us be darkness, and when a newly made brother comes to us for bread, do we not give him a stone?

That Christianity was recognised in the old Masonic ceremonial and lectures as the corner stone of Masonry, I purpose proving by some few of many extracts from the old lectures, and from some of the early Masonic writers; but first I would draw the attention of your readers to the subjoined engravings of two old pictures or tracing



boards, illustrative of the 3rd degree (as formerly given) and the Royal Arch, they are illustrations well known to all brethren who have studied the Masonry of the last century, and the chief reason why I attach value to them is that they confirm

the authenticity of the old lecture from which I quote, and because, from the representation of the resurrection of our Blessed Saviour contained in the upper triangle of one of them it is evident that our ancient brethren looked upon Christianity as the "ne plus ultra" and "summum bonum" of craft Masonry; this is also evidenced by the old floor-cloth now or formerly in the possession of a Chester Lodge (of which an engraving appears in "the Revelations of a Square") whereon the portrait of our Saviour is depicted as the cape-stone of the Masonic Arch.



The second degree of Masonry, being devoted mainly to the study of the hidden mysteries of nature and science, contains but little reference to Christianity, but even in this degree, on turning to the old lecture I find, in allusion to the science of Geometry: "It is no wonder that the *first institutors of this society*, who had their eye on the revelation of the Deity, from the earliest ages of the world *unto the days of its perfection under the ministry of the Son of God*, should hold that science hallowed amongst them, whereby such lights were obtained by man, in the discovery of the great wisdom of the Creator in the beginning;" also in reply to the query, Q. "There is likewise a 3rd reason why 5 hold a L.?" The answer is, "The Birth, Life, Death, Resurrection, and Ascension of our Saviour," (see also Revelations of a Square, ed. 1855, p. 270); and again, "Q. What do we learn by his birth? A. He being the day star of mercy hath risen to conduct our feet in the paths of health and peace. Q. What by his life? A. All virtues requisite for us to follow, He being the Way, the Truth, and the Life. Q. What by his Death? A. That our debt of nature is fully paid, and the rigour of the

law fully satisfied wherein standeth our redemption. Q. What by his Resurrection? A. A firm conquest over sin, death, the devil, and hell, wherein standeth our justification. Q. What by his glorious Ascension? A. That He is gone before us to open the gates of Paradise, that have long been shut against us, for he said, 'In my father's house there are many mansions; if there were not I would have told you, but I go to prepare a place for you, for where I am there shall my servants be also.'"

How much must not he have to answer for, who eliminated such beautiful matter from our Lectures with a view to the promotion of a false universality at the expense of Gospel Truth!

Again, in the second Lecture we have: "Q. What is the F.C. degree? A. It is emblematic of that period from God's covenant with Abraham, and the establishment of the Jewish economy to the era of the last, full, and perfect revelation from Heaven to mankind made by our great redeemer. Q. Explain it! A. As the darkness of *heathenism*, OR NATURAL RELIGION, preceded the Divine revelation vouchsafed to the favourite people of God; so by our initiation into the second degree we advance still further into the dawn figured out by the Mosaic dispensation, which preceded the more perfect Christian day, &c., &c."

To the observant Mason, the third degree, in itself, unexplained by lectures, or otherwise contains unmistakeable proof of a Christian origin, "The Lord of Life," "the Bright morning Star," &c., can have but one signification placed upon them: Bro. the Rev. Jonathan Ashe, D.D., in his "Masonic Manual" ed. 1825, p. 145, says: "The ceremonies of Masons prove that the testimonials and insignia of the Master's order, in the present state of Masonry were devised within the ages of Christianity, &c.—(see also Hutchinson's Spirit of Masonry ed. 1797, p. 106.)—but in this degree also the lectures have been deprived of their original beauty through the same mistaken notion of contributing to the universality of Masonry. Would that the learned and zealous brethren, who are so anxious to insure a uniform system of working, would also turn their attention to the propriety of restoring to the ritual the Christian element which has been so ruthlessly torn from it!

The old Lecture of the third degree is full of Christian references, many of them I am precluded from publishing, but I subjoin the following as

sufficient to support my argument. "Q. Why were you deprived of m..... when raised a M.M.?" A. As Judas betrayed Christ for 30 pieces of silver, so I was divested of m....., that I might not have the price of blood about me. Q. Who was H.B. a type of? A. He was a type of Jesus Christ, the only begotten of God, by whom man was raised from the death of sin unto the life of righteousness; from the tomb of corruption, unto the chambers of hope;—from the darkness of despair, to the celestial beams of faith, and not only working for us this redemption, but making with us the covenant of regeneration; whence we are become the children of the Divinity and inheritors of the realms of heaven. Q. What does a M.M. represent? A. A M.M. represents a man under the Christian doctrine saved from the grave of iniquity, and raised to the faith of Salvation." (See also Hutchinson's Spirit of Masonry ed. 1797, p.p. 101, 102, and Ashe's Manual, ed. 1825, p. 141, where both authors add: "As the great testimonial that we are risen from the state of corruption, we bear the emblem of the Holy Trinity, as the insignia of our vows of the origin of the Master's order.") The old lecture proceeds: Q. What does the M.M.'s order represent? A. It represents the glorious interval of the Christian dispensation down to the consummation of all things. It brings the Masonic enquirer into a state representing the meridian light of the last and fullest revelation from Heaven to man upon earth by the eternal Son of God; through whose resurrection and ascension he is raised from darkness and death to the certainty of life and immortality. Q. What does the M.M.'s order imply? It implies that we have discovered the knowledge of God and his salvation, and have been redeemed from the death of sin and the sepulchre of unrighteousness. The gracious Divinity perceiving the ruin which was overwhelming mankind, was pleased to send his only Son to redeem us. Piety, which had planned the Temple of Jerusalem, was expunged, the reverence and adoration due to the Divinity were buried in the filth and rubbish of the world; persecution had dispersed the few who had retained their obedience, and the name of the true God was almost totally forgotten among men. Religion sat mourning in Israel in sackcloth and ashes, and morality was scattered as it were by the four winds of the air. In this situation it might well be said, that the guide to Heaven was lost and the

Master of the works of righteousness was smitten. The nations had given themselves up to the grossest idolatry; Solomon had fallen, and the service of the true God was effaced from the memory of those who had yielded themselves to the dominion of sin—true religion was fled,—those who sought her by the wisdom of the ancients were not able to raise her, she eluded their grasp and their polluted hands were stretched forth in vain forth for her restoration. Those who sought her by the old Law were frustrated, for Death had stepped between and corruption defiled the embrace;—her tomb was in the rubbish and filth cast forth of the Temple, and Acacia wove its branches over her monument."—(See also Spirit of Masonry, p. 98, et seq., and Ashe's Manual, p. 139 et seq.) Again, at the end of the fourth section of the old Lecture we find: "Q. Where do you hold your Lodges? A. In an upper chamber. Q. Why so? A. In an upper chamber our blessed Redeemer, Jesus Christ, ate the last passover with his twelve disciples, instituting at the same time the Sacrament of Bread and Wine, the supper of our Lord." The old Lecture goes on to describe the symbolism of King Solomon's Temple, showing at considerable length how the Tabernacle and Temple, and the gold and brass therein, also the Ark of the Covenant, the Cherubim, the Veil, and other accessories were emblems of Christ, but time and space will not admit of my setting out this most instructive portion of the Lecture at length.

Smith, in his "Use and Abuse of Freemasonry," ed. 1783. p. 33, says, "The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians: the veil of the temple is rent; the builder is smitten, and we are raised from the tomb of transgression. Hence, how Mahometans, Jews, &c., can prevail on themselves to be initiated into this society, is to me a surprise."

Two more extracts from the old writers and I have done. Hutchinson, in his "Spirit of Masonry," p. 110, says: "Assuredly the secrets revealed to us were for other uses than what relate to labouring up masses of stone; and our society, as it now stands, is an association on religious and charitable principles; which principles were instituted and arose upon the knowledge of God, and in the Christian revelation," (see also "Ashe's Manual" p. 148.), and at p. 140. Hutchinson says, "The M.M.'s order,

under its present principles, is adapted to every sect of Christians. *It originated from the earliest era of Christianity*, in honour to, or in compassion of, the religion and faith of Christians, before the poison of sectaries was diffused over the church," —(see also "Ashe's Manual, p. 164.)

I cannot conclude without admitting that, on looking back upon what I have written upon this important and inexhaustible subject, I find how poorly and inadequately I have fulfilled the task I set myself to perform; however, I shall be more than repaid if, through my feeble efforts any doubting brother is brought to see that the true mission of Freemasonry is to aid in bringing about the fulfilment of that glorious message so prominently brought to our notice at this festive season of the year; "Glory to God on high, on earth Peace, Goodwill towards men."

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 5.)

CHAPTER XII.—continued.

The Sultan now marched against Gabala, which, after a slight resistance, fell into his hands, and he advanced upon Laodicea. This town possessed a noble harbour, and was composed of exceedingly handsome houses. It was surrounded by elegant villas, full of the rarest marbles. These villas were attached to the most luxuriant gardens and groves. The inhabitants, upon the approach of Saladin, were filled with terror, and lost all courage. They refused to defend the town, and forsook the battlements, in spite of the earnest entreaties of the Templars to strike one blow in their defence. It was the misfortune of the Templars, during the whole existence of the Order, to be associated, in moments of difficulty, with fools, cowards, or traitors. Finding the citizens resolute in their intention to surrender to Saladin, the Templars retired with their followers to the citadel, which they successfully defended against the attacks of the infidel. After a gallant defence, they were forced to capitulate, and much to the annoyance of Saladin, the terms of surrender placed them beyond his power. With colours advanced, and in complete armour, they marched forth with the honours of war. The Mussulmen destroyed all the gardens and villas, smashed the

rare sculptures, and broke the other works of art in pieces. Sohirun, Bakas, Berzyeh, and other towns fell into the hands of Saladin, who then advanced upon Derbazac, a strong and important castle belonging to the Templars. On the 8th Regeb he commenced the attack. He used the greatest precautions in commencing the siege. He surrounded the place with a numerous body of troops, and caused to be constructed several enormous machines, which were to be used in the attack. Round the walls, at certain distances, he placed wooden towers, from which his most skilful bowmen discharged flights of arrows that swept the battlements. Under cover of these towers, he ran forward huge battering rams, which speedily made an immense breach in the wall. Saladin ordered an immediate assault when the breach was practicable. His own body-guard headed the stormers, supported on either flank by crowds of archers. The Templars, however, hastened to man the breach, and instead of stone, presented a wall of glittering steel to the attackers. After a bloody and prolonged contest, the Mussulmen were driven back, leaving the ground covered with heaps of their slain. This retreat was seized upon by the Templars to repair the wall, and Saladin, on his part, shifted his attack to another quarter. He now caused certain hurdles, covered with raw hides, to be constructed, which were run close to the walls, and an expert party of miners employed, under their cover, to undermine the principal tower, which was considered the key of the fortifications. The tower was built of the strongest masonry, and resisted for a long time all the efforts of the workmen to undermine it. The greater part of the foundation was dug away, till the tower appeared at last as if suspended in the air. At length it fell, and carried away with it a huge part of the wall on either side, presenting a large breach. Upon this, with loud cries, the Mussulmen rushed to the attack, and again the Templars formed an impassable wall. Again and again the assault was renewed, Saladin pouring on upon the devoted Templars fresh troops, while his bowmen shot their arrows, till they flashed in clouds upon the armour of the Knights. The din of battle was terrific. "Allah," shouted the Mussulmen, as they vainly attempted to pierce through the front ranks of the Knights. "Beauseant! ha, Beauseant!" was the shout of the Templars as at every blow, an enemy bit the dust. The stones of the fallen tower were covered with

the bodies of the slain, while their blood formed large pools in the ditch. Never was there so stubborn a defence. When a Templar fell, another stepped into his place, and the Knights kept the breach, immovable as mountains. Saladin at length put an end to the assault by sounding a retreat. It was finally agreed between him and the Templars, that should the Prince of Antioch, not by a certain day come to the relief of the Knights, they should surrender the fortress, and be permitted to march forth with the honours of war. No relief was sent, and in terms of the treaty, the fortress was abandoned to Saladin.

Upon the surrender of *Derbazac*, Saladin marched his army upon Antioch. He did not attack it, as it was full of warlike and valiant defenders, and strongly fortified. The population was estimated at 150,000 persons. Prince Bohemond was residing there at the head of a well-appointed army. Gerard de Ridefort also had stationed himself in the city, with the Templars of the principality. After some days spent in reconnoitring, a truce was concluded between Saladin and the Christians. It was to take effect from the first of November, and to last eight months. Saladin then returned to Damascus, his troops becoming clamorous for a dismissal to their homes for the winter. Saladin, however, persuaded them to remain some time longer with him, as he had determined to renew the siege of *Safet*, and at all hazards to capture it. Night and day the Templars were harassed by the most furious attacks, and during a windy and tempestuous night, Saladin, in person, superintended the erection of five besieging engines. His personal exertions were superhuman. To every soldier he allotted a certain duty, and, turning to his secretary, he would say, "Let us not go to rest till we see these operations completed." Messengers were constantly sent to inform him of the advance of the works, and he spent most of the exciting time in easy and cheerful conversation with his secretary, Bohadin. Bohadin, on account of the tempestuousness of the night, implored his royal master to retire and take some repose, but Saladin replied, "The fire of hell shall not prevail against the eye that is wakeful and watchful in the service of God, and the eye that weeps through fear of God." The Templars defended themselves right valiantly, and slaughtered an immense number of the Mussulmen. On the news being carried to Tyre, of the renewal of the siege, two hundred

of the bravest Knights and soldiers marched forth the city to their relief. By concealing themselves during the day in caverns and solitary places, they eluded the vigilance of the enemy, and reached the neighbourhood of *Safet* in safety. They lurked for sometime there in concealment, waiting a favourable opportunity for throwing themselves into the castle. One day, however, they were unfortunately discovered by a Mussulman Emir, who, surrounding them with a vast host of infidels, took them all prisoners. They were marched into the presence of Saladin, who condemned them to death; but the Templars, hearing of their situation, sent messengers to Saladin to negotiate for the surrender of *Safet*, upon the condition that the lives of these prisoners should be spared. Saladin was delighted with the message, and countermanded the order for the execution of the Christians. The Templars had other reasons for negotiating for a surrender. They had run short of provisions, and all hope of assistance from their brethren was abandoned. It is doubtful, however, if they would, even under these circumstances, have surrendered the place, except when the last of the garrison had fallen, but for the lucky capture by Saladin. They agreed to surrender the castle, upon being permitted to retire to Tyre with the honours of war, and accompanied by the captives whom the Sultan had taken. These terms were acceded to by Saladin. *Safet* was delivered into his hands, and immediately destroyed. It will be observed from these sieges, that the Templars defended themselves till the last extremity, and only surrendered their fortresses when permitted the honours of war. If these were refused, they continued the defence until they were all slain. Had the other Christians possessed the smallest share of the unbending courage of the Templars, Saladin would never have taken Jerusalem.

Guy de Lusignan, who had somewhat recovered from the crushing influences of his defeat and imprisonment by Saladin, now sought to erect a throne from the wreck of his kingdom, and to renew the war with Saladin. The Grand Master of the Templars gave him the support of the Order, while numbers of Christians from the West duly arrived to take part in the war. The European Templars, upon the receipt of the pressing letters sent them by John Terricus, hastened to send both men and money to the assistance of their brethren in the East. Many of the chiefs and most valiant of the Order left their

peaceful Preceptories of Scotland, England, and Ireland to take part in the war, and brought with them vast quantities of armour, clothing, and munitions of war. Henry II. of England also sent with them thirty thousand ducats, for the defence of Tyre. This sum the Templars delivered over to Gerard de Ridefort, from whom it was demanded by Conrad de Montferrat. The Grand Master, however, would not recognise the claim of Conrad, and declined giving it up to him, as he had seized upon Tyre, and refused to yield it up to King Guy, to whom the city of right belonged. Conrad was mortified at this refusal, and finding Gerard was neither to be bullied nor cajoled into giving up the money, he wrote grievous letters to England complaining to Henry of the conduct of the Grand Master. His letters appear to have been as ineffectual with Henry as his remonstrances with Gerard, the monarch wisely considering that the Grand Master was the best party to judge in what manner the money should be disposed.

Guy and Gerrard de Ridefort now advanced with the Christian army against Acre, and laid siege to it. This town was built at the western extremity of a vast plain, and the Mediterranean protected it on one side. It possessed a large and commodious port, which drew to it a great quantity of the European and Asiatic commerce. Deep ditches surrounded the walls on the land side, and, at equal distances, formidable towers had been built; the most conspicuous of these being *Maledicta*, or the "Accursed Tower," which commanded both the city and the plain. A dyke, built of stone, closed the part towards the south, terminating in a fortress, erected upon an isolated rock in the midst of the sea. The plain of Acre is bounded on the north by Mount Saron; on the east by the Galilean mountains; and on the south by Mount Carmel, which runs into the sea. Two hills intersect the plain—Turon, or the Mountain of the Worshipper, and the Mahameria, or Hill of the Prophet.

The army of the Christians which marched to the siege of Acre numbered nine thousand men, but, from the arrivals from the west, it speedily increased till it became of great magnitude. Saladin now began to feel alarm at the tremendous preparations of the Christians, and the great numbers of Knights who surrounded the standard of the Cross. Assembling an army at Damascus, he hastened across Anti-Lebanon, and pitched his camp at a short distance from Acre. He seized

possession of all the passes through which the Christians could retire, strongly garrisoned them, and thus the besiegers became in turn the besieged. The Christians fortified their camp by ditches and towers, so as to repel attacks both from Acre and the army of Saladin. Several battles ensued, in which the Templars distinguished themselves by their fiery valour. In one of these engagements, Saladin cut his way through the Christian army and entered Acre, taking with him large reinforcements and provisions for the town. After stirring up the valour of the inhabitants, and leaving with them some of his most experienced generals, he returned to his camp to renew the combats with the Christians.

A fleet soon arrived to the assistance of the Christians, bringing a number of warriors from Germany, Friesland, and Denmark. Conrad de Montferrat, who could not hear of the tidings of battle without taking part in it, raised a body of troops, and set sail from Tyre to Acre. These reinforcements cheered the drooping spirits of the Christians, while they proportionally damped the courage of the Mussulmen. The Christian Knights, according to an Arabian historian, covered with their long cuirasses of steel, looked from a distance like serpents spread over the plain; when they flew to arms, they resembled birds of prey, and, in the *melee*, they were as indomitable as lions. So great was the panic produced among the Mussulmen by the fresh arrivals, that, in their councils, several Emirs proposed to Saladin to retire before an enemy as numerous as the sands of the sea, more violent than tempests, and more impetuous than torrents. Saladin, however, would not listen to such pusillanimous councils, and resolved to fight the Christians to the last.

The army of the Christians being thus augmented, the soldiers impatiently cried to be led against the infidel. The leaders were equally impatient to advance against Saladin, and to drive him from out among the mountain fastnesses. The more experienced in the tactics of the Sultan, opposed this proposal; but, as usual, in the councils of war, where all are nearly on an equal footing, and jealousy exists, hot blood and inexperience carried the day. They accordingly marched forth from their entrenchments, and drew up in battle order. They were commanded by several of the most celebrated Christian generals of the age; while to encourage them in the coming conflict, the Archbishops of Ravenna, Pisa, Canterbury,

Bezonon, Nazareth, and Mont Royal, with the Bishops of Beavais, Salisbury, Cambrai, Acre, and Bethlechem, assumed the helmet and cuirass, and led on bodies of warriors bravely to the field. So redoubtable an appearance did the army present that a Knight, in a moment of excitement, exclaimed, "Let God remain neuter, and the victory is ours!" An impious and detestable sentiment, says Vinisaut, for it placed the issue of the battle in man, and not in the Deity; when man can do nothing without God, as the issue of affairs sadly proved.

(To be continued.)

MASONIC NOTES AND QUERIES

FREEMASONS' MAGAZINE.

In compliance with the request of "H. B.," all the material part of the letter written by me on the occasion of the project of the *Freemasons' Magazine* Company is here subjoined:—"Masonic increase and amelioration would, in my judgment, suffer much delay and injury by the discontinuance of the *Freemasons' Magazine*. The Craft in the metropolis ought to know what is done by the brethren in the provinces, and the Craft in the provinces what is done by the brethren in the metropolis. This is effected at present entirely by that journal. Besides, it is only by it that the Masons of England become acquainted with the proceedings of Masons of other countries. Take, for instance, France and Germany. There are probably not half-a-dozen English Masons to whom the *Monde Maçonnique* or the *Bauhütte* is sent. See the *Freemasons' Magazine*, No. 194, March 21st, 1863.—C. P. COOPER.

MASONS' MARKS (3rd S. xii. 431).

Very little that is reliable seems to have been written on this interesting subject. The Rev. Mr. Woodford, Swillington, Leeds, published a collection of marks in the *Freemasons' Magazine* of 1862. I notice that many of the most ancient marks are identical with letters of the old Teutonic or Runic alphabet; and the system may possibly have originated in initial letters of that alphabet, which Rask says was used late in Christian times in stone carving on account of its greater adaptability. I hope to see some one follow out an inquiry in this direction.—JOHN YARKER, JUN.

SOURCE FROM WHICH A STATEMENT IN SOME MASONIC MEMORABILIA IS DERIVED.

"I. G.," you say that in some Masonic Memorabilia, which have lately come in your way, there is a statement that, after Inigo Jones had been appointed Grand Master by James I., our lodges took the form of "seminaries of instruction on the sciences and the polite arts, after the model of the Italian schools." Well, make it an early point in your Craft studies to find from what source this statement is derived.—C. P. COOPER.

CAGLIOSTRO.

The address of this impostor, inviting Masons to meet him at Reilly's Tavern, Great Queen-street, on the 3rd of November, 1786, at nine p.m., is said to have been inserted in the *Morning Herald* of Thursday, Nov. 2nd, 1786.—R. Y.

BRO. FINDEL'S LETTER.

Bro. Findel's letter, respecting which a correspondent inquires, is dated July 13th, 1864. He will find it in the *Freemasons' Magazine*, vol. xi., page 72. The legends mentioned are those of King Solomon's temple and the third degree.—C. P. COOPER.

MASONIC BIBLIOGRAPHY.

In the library of the late Bro. Comte de Falkenberg, 33°, was a volume, 16mo., "Reglement Particulier de la T. R. L. de St. Jean d'Ecosse des Frères Réunis," published at Tournay, in Belgium, in 5818. This is rather larger than lodge by-laws generally—containing 327 articles. The lodge was founded in 5770, and was one of the old Scotch lodges. From such an origin it has some peculiarities as compared with Continental regulations. Thus the tenth chapter is devoted to the very venerable, that is the P.M. He has the same place as in English lodges—replaces the W.M., and is a member of all committees. He was charged with the special mission of investigating all complaints. This book is preceded by a charge. It does not appear under what Grand Orient the lodge was placed. It had a regular chapter, professing several rites, and a sovereign tribunal of Grand Inspectors of the 31st degree.—R. Y.

A PROPOSAL RESPECTING THE HIGH GRADES.

"J. W.," the proposal to which allusion is made in the first of my communications entitled "The High Grades," page 49, vol xvii, of the *Magazine*, is designed to injure, probably to destroy. It is silly to call it "inefficient." This word is a misprint, occasioned, doubtlessly, by illegibility of handwriting. The epithet employed was "inexpedient." I proceed to say it is "injudicious," and I then add "perhaps something worse." That the proposal is something worse than inexpedient and injudicious would, I am persuaded, were its nature fully disclosed, be the opinion of thousands of Freemasons in every part of the globe.—C. P. COOPER.

PORTUGAL.

In 1860 it appears there was in Portugal a Grand Lodge or Grand Orient, presided over by the Ill. Senhor Dom Egas Moniz, gentleman of the Prince Regent's household, knight of the Order of Christ, member of the Supreme Civil and Criminal Tribunal of Lisbon. He is called G.M. de la Maç. L. du C. du P.R. This will be Grand Master of Lusitanian Masonry of the C. of the Prince Regent. What C. means is a query. It is a question whether we preserved the Rite of Memphis, as a book was dedicated to him by Bro. Chereau.—R. Y.

INTOLERANCE.

Monsieur X., if there be intolerance in the refusal to receive a *Prudhom* into the lodge, then charge our modern English Freemasonry with intolerance. A ribald scoffer of the Great Architect of the Universe can never become one of us.—C. P. COOPER.

CORRESPONDENCE.

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

MASONIC LIFEBOAT.

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

Dear Sir and Brother,—I hope that the brethren of the south, who were loud in advocating the Masonic lifeboat fund, are sending to you their subscriptions. I should like, if it would not be out of place, to see the list of subscriptions sent each week to your valuable paper. I have great pleasure in saying that I have pounds sterling in my possession; and, when the rest of the lodges of this province send in theirs, I will let you know the amount.

Yours fraternally,

ARTHUR WOODHOUSE, P.G.S.
Treasurer to the Lifeboat Fund.

PALESTINE EXPLORATION FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—In a recent number of your magazine it was announced that a distinguished American brother was about to undertake a Masonic pilgrimage in the Holy Land. May I express a hope that you, or others who may have influence with that brother, will dissuade him from making the pilgrimage too much of a demonstration, especially in visiting the Holy Places.

The Committee of the Palestine Exploration Fund have obtained special privileges for carrying on investigations which have already borne good fruits, and which, if properly supported, and not interfered with, will doubtless result in discoveries of the greatest interest to the historian, to the religious of more faiths than one, and last, but not least, to the Freemason.

Any demonstrative visits of examination might arouse jealousy, and cause a withdrawal of the special facilities now enjoyed by a practical body, seriously engaged in the great work of discovery; and while we must all respect the spirit in which the pilgrimage has been proposed by our brother, it is not only morally true that the great secrets of the Holy Land lie beneath the surface, but it is specially the case materially, where the accumulations of past ages have deeply covered the ancient sites, and where well-organised excavations may bring to light the landmarks and ruins of the old City, and many precious relics, which, if not recovered now, may remain unknown, at least for our generation. The Palestine Exploration Committee have, indeed, commenced a new crusade, confined to no sect or class, to win back the Holy Places, peacefully, not only for Christendom but for the whole world. They have appealed to the world for the needful funds to carry out the great work, and, as an old Mason, I add my appeal to you and your readers to support the work, not only by funds but by influence.

I believe that the question is likely to be brought before Grand Lodge under high and honourable auspices, but I trust that any grant from Grand Lodge will not be the limit of the assistance given by English Masons, and that we shall not wait for the

action of Grand Lodge; and I venture to suggest that private subscriptions be organised in our lodges, and that each lodge should send its collective subscription to the Honorary Secretary, Mr. George Grove, Crystal Palace, Sydenham, as soon as possible, as a lodge donation to the fund.

If we modern Freemasons cannot leave upon the earth such monuments as the works of our brethren of the Middle Ages, or of still more remote antiquity, we may have the satisfaction of helping to throw new light upon our traditions and our mysteries, and showing to others that our aspirations are not limited to sociality or even to charity.

Yours fraternally,

C. H. G.

The Athenæum,

New Year's Day, 1868.

THE ROYAL ARCH.

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

Dear Sir and Brother,—I have read Bro. Hughan's remarks in your number of the 4th inst., and trouble you with a short reply.

Bro. Hughan seems not to have understood aright my allusion to Bro. Dr. Oliver. That learned writer had in the edition of 1847 distinctly stated that the Royal Arch was of English fabrication, if you will, and "not included in any other system which was ever practised on the Continent of Europe," yet he mentions no less than nine grades, of which he sought to commemorate the events contained in their legends—grades all of them of very questionable antiquity. But in his last work he seems to refer the Royal Arch to an ancient rite—De Bouillon, equally, I venture to say, very dubious, and I therefore mentioned this great contradiction in order to strengthen my own position. Indeed, Dr. Oliver gave the clue to the real history of the degree, where he alludes to the division of the third degree. That is the whole point of my humble argument—that the Royal Arch, as we have it, is identical in substance with the second part of the Master's degree, though, no doubt, Dermott, for his own purposes, adopted the name of Royal Arch, and may have incorporated with his rendering some of the fancies of Ramsay. Bro. Hughan says that not only does he question the antiquity of the Royal Arch, but he has been unable to trace as well as Dr. Findel the third degree before 1717. If he will look at the MS. presented by Dr. Findel marked "L," in his appendix, and which is certainly as old as the middle of the seventeenth century, he will, I think, see cause to change his opinion.

With respect to the immediate evidence, I have written to a friend and brother, who either has it in his possession or knows where it is to be found, and, when I have heard from him, I will write again.

I can only add that, despite Bro. Hughan's strong expression of opinion, I venture to express my firm belief, on very many grounds of evidence, that the Royal Arch degree is far more ancient than 1740, and is really what it professes to be, the completion of the third.

Yours fraternally,

A MASONIC STUDENT.

A MASONIC PILGRIMAGE.

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

Dear Sir and Brother,—I have perused in your pages the letter from my esteemed friend and brother, Dr. Findel, with that attention and interest which he always has a right to claim from Freemasons. But I confess that I deeply regret the expression of his opinions against Bro. R. Morris' pilgrimage, and that he can see no possible good from his "researches in the Orient."

Our German brethren have ever been so foremost in all Masonic studies, and we here have been so encouraged by their good example, that, coming from my learned brother, such expressions sound strange and unsympathising. But, my learned brother, from his "staid precept," no doubt is quite consistent in his observations, and no one has more right to be heard, from his long and laborious researches. But, though ill health for a time has compelled me to forego my long-cherished plan of publishing the collections I have now long been making, I venture to-day to make a few remarks on my learned brother's statement that there is amidst scientific Masons no doubt that the third degree is an invention of modern time, not earlier than 1717. I respectfully venture to differ from him, even at the risk of being classed amongst the unscientific, and to observe that even among German writers there is not such an absolute agreement, and certainly not amongst English writers. On the contrary, there is, as it appears to me, plenty of evidence of an exactly contrary nature.

When my learned brother, Dr. Findel, was in England, I had the pleasure of showing him for the first time, and giving him a copy which I had procured, through the kindness of Mr. Jones, of the MS. department, British Museum, of that most important and interesting document which he had published in his Appendix, page 69, marked C.

In Dr. Findel's most striking account of his journey to England, he alludes to this valuable document as making the third degree much older than he thought; and if Dr. Findel is right, as I think he is, that Dr. West drew from this MS. his remarks, we may safely say that that MS. dates from about the middle of the seventeenth century, and refers to a much older ritual. I confess I cannot see the use or the tendency to strip our old traditions of their value and importance.

It must ever be an open question whether Dr. Findel's theory or Krause's is the correct one. Much may be said on both sides; but do not let us condemn all who differ from us, as Masonry is surely wide enough for us all. I venture, therefore, in your pages to express my thanks to Bro. Morris for his proposed pilgrimage, as anything which tends to throw light on the traditions, antiquities, and archaeology of our Order, deserves to be gratefully appreciated by the Fraternity at large.

Since I saw Bro. Dr. Findel in England I have become possessed of a MS. copy of the Constitutions, edited by Bro. M. Cooke, and which had belonged, first to Mr. Cowper, and afterwards to the learned Sir F. Palgrave, and on the fly sheet of which these words are written in an old handwriting:—

"This is a very ancient record of Masonry which was copied for me by Wm. Reid, Secretary to the

Grand Lodge 1728. Lord Coleraine, Grand Master; Al. Choche, Depy. (?); Nat. Blackerly and Jo. Highmore, Grand Wardens.

Yours fraternally,

A. F. A. WOODFORD, P.G.C.

THE FIRE AT HER MAJESTY'S THEATRE.

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

Dear Sir and Brother,—The enclosed circular has been used extensively, but I shall feel obliged by your giving it a place in your columns, as it may meet the eye of some friend whose name has been omitted from the list, and whose presence at the meeting may be of service—it being understood that the attendance of any gentlemen desirous of aiding in the good work will be highly esteemed.

The circular will at the same serve as a reply to enquiries and suggestions in recent numbers of the *Freemasons' Magazine*.

Earnestly soliciting co-operation.

Yours fraternally,

London,

FREDERICK BINCKES.

5th Jan., 1868.

"Her Majesty's Theatre and Bro. S. May.

"6, Freemasons' Hall, W.C.,

"6th January, 1868.

"Dear Sir and Brother,—The severe and unfortunate loss sustained by Bro. S. May, from the recent disastrous fire, is considered by that gentleman's Masonic and theatrical friends, as affording a legitimate opportunity for presenting to Bro. May, a testimonial worthy his acceptance, as evidencing the estimation in which he is held, and to which his services in connection with all works of Charity so justly entitle him.

"Your attendance at a meeting to be held at Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Monday, 13th January, at eight o'clock p.m., will be esteemed a favour.

"If unable to be present, will you kindly inform me if you are willing to serve on a committee proposed to be formed for carrying out the above object, or to further its accomplishment in any other effectual manner.

"I am, dear Sir and Brother,

"Yours very faithfully,

"FREDERICK BINCKES.

"Secretary, Royal Masonic Institution for Boys
"(Acting pro. tem.)"

[We are glad to find that some active steps are being taken, and we trust that the amount of subscription will demonstrate that so worthy a brother has not failed to ensure the good will of the Craft, after so many years' loving labour for the benefit of it.—ED. F. M.]

In the worst ages of licentiousness, the social ties of Masonry have withstood the storm, and if some poor, miserable, cowardly wretch may, here or there, have been carried away beyond the safe moorings of his character as a Master Mason, the execrations and swift punishment of the brotherhood only proved the crime's exceptions to our noble principles.

THE MASONIC MIRROR.

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

MASONIC MEMS.

WE were glad to perceive, during a recent visit to Birmingham, that the Masonic Hall and Club House, projected some three years ago, and for the building of which a company was formed, is at last progressing; the external walls are fast rising, and, from the information we were able to glean on the spot, there is every reason to believe that the completion of the building will be pushed on vigorously.

THE *élite* of the province of Warwickshire are about to be assembled at a grand Masonic ball, to be held at the Warwick Town Hall, on Monday next, the 13th inst., under the patronage of the Provincial Grand Master (Lord Leigh), and the Deputy Provincial Grand Master; and we can safely bespeak for it the greatest success. It may be said to be *the* county ball of the season.

METROPOLITAN.

BELGRAVE LODGE (No. 749).—The regular meeting of this lodge was held at *Anderton's Hotel, Fleet-street, on the 8th inst.* Bro. J. Slade took the chair of K.S. at five o'clock, assisted by his officers, Bros. W. Bourne, S.W.; W. Pierce, J.W.; H. Watkinson, S.D.; G. Pymm, J.D.; W. Hester, I.G.; P. Parsons, S.; J. G. Froud, P.M., Treas.; R. F. Potter, P.M.; H. Garrod, P.M., Sec.; W. Ough, P.M., Assist. G. Purst.; W. Runting, P.M.; E. N. Grogan, P.M.; R. H. Temple, P.M.; T. Strip, A. Lefebvre, E. Harper, W. E. Mackrill, W. Wickham, and about thirty more of the brethren. The following visitors were present, Bros. W. Godfrey and J. Everson, 511; E. Lowther, 162; and R. Baker, 177. The lodge was opened in the first degree, and Bro. Rayner having answered the questions satisfactorily, was entrusted and retired. The lodge was then opened in the second degree, and Bro. Rayner was passed to the degree of F.C. in a very creditable manner. This being all the business of the evening, as several of the candidates for initiation, passing, &c., were absent, Bro. Froud, P.M., then rose and said, that as the funds were in such a flourishing condition, and Bro. Grogan was going to stand as Steward for the Belgrave Lodge at the Royal Benevolent Fund festival, he proposed that the sum of fifty pounds should be voted from the lodge funds to that institution. Bro. Potter, P.M., seconded the proposition, and in the course of his address he spoke of the proud position the lodge had taken in the Masonic world, and he hoped that it would yet stand higher if possible. It is needless to say that this resolution was carried unanimously. Bro. Garrod then rose and said, that as the lodge had completed the first ten years of its existence, and had flourished in a way that he believed no other lodge had done, he should propose that Bros. Froud, Runting, and Grogan should be made honorary members for their exertions in the formation, and carrying it so successfully through the first ten years of its existence. Bro. Pymm said there was one more brother whose name was on the warrant, that he should like to see made an honorary member likewise—that was Bro. Woodstock. He knew that he had left the lodge some years, but he thought that it would only be a graceful act to elect him to the same position as the other worthy brothers who acted with him. Bro. Pymm's proposition was carried by a large majority. The lodge was then closed in due form with solemn prayer, and the brethren adjourned to the banquet table, after which, the usual loyal and Masonic toasts having been disposed of, Bro. Grogan made an appeal to the brethren individually to do the best they could to supplement the lodge gift, by sending him to the festival with a list of names equal to that which Bro. Ough had had the honour of taking up before him. Bro. Ough likewise called the attention of the members to the fact that the Royal Benevolent Fund was really in want of all the

subscriptions that could possibly be got together; and he hoped that every member would give something between ten shillings and ten pounds. A handsome list was the result of this appeal to the feelings of the brethren. The Tyler's toast brought the evening to an end, and the lodge was closed in harmony.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 721).—The regular monthly meeting of this lodge was held on Tuesday, the 31st ult., at the Bars Hotel. The lodge was opened by Bro. Williams, when the following brethren were present:—Bros. W. R. Bainbridge, I.P.M.; J. Gerrard, P.M., Treas. and P.G.J.D.; W. B. A. Bainbridge, S.W., and P.G. Steward; H. Allsop, J.W., and P.G. Steward; E. Tibbatts, Sec. and P.G.S.; Dr. T. Davies, S.D.; J. Smith, J.D.; R. Worrall, I.G.; Richmond, Org.; and the following brethren, T. Kellet, Tasker, Brisland, Thomas, B. Mason, W. Ellis, Sergt.-Major Barrett, T. Williams, Capt. Davies, R. Smith, J. McEvoy, Capt. Jones, J. Dennis. Visitor: Bro. Walker, S.D. 1075, Isle of Man. The minutes of the last lodge being read and confirmed, Bro. R. Barrett, 723, Aldershot, was unanimously elected a joining member. Mr. H. Hobgen was duly initiated into Freemasonry, and Bro. Capt. W. Jones having proved his proficiency in the former degree, was passed to the F.C. degree by the W.M., assisted by Bro. Bainbridge, P.M. The next business was to ballot for the W.M. for the ensuing year, which proved in favour of the S.W., Bro. W. B. A. Bainbridge. Bro. Gerrard being re-elected Treas. The lodge was then closed and the brethren adjourned to refreshment.

CORNWALL.

HAYLE.—*Cornubian Lodge* (No. 450).—The members of this flourishing lodge held their annual banquet of St. John's at Bro. Crotch's Hotel, on the 3rd inst, for the purpose of installing the W.M. and officers for the year ensuing. The lodge was closed tyled at one o'clock p.m. Bro. George Eustace having been unanimously elected at the preceding meeting, was duly installed in the chair, the ceremony of installation being admirably performed by Bro. Dr. Mudge, P.M., P.G.S., after which the following officers were appointed:—Bros. John Coombe I.P.M.; Nicholas J. West, S.W.; James Pool, J.W.; Frank Harvey, Treas.; Captain F. H. Pool, Sec.; William W. Mildren, S.D.; Martin Dunn, J.D.; William Thomas, I.G.; George Richards and Thomas Frost, Stewards; Christopher Trather, Tyler. The ceremony being over, the brethren were called from labour to refreshment. About fifty brethren adjourned to the banquet-room, where they partook of an excellent dinner of the most choice description. The Cornubian Lodge for the last twelve months has flourished in a remarkable degree. During the Mastership of Bro. John Coombes, the retiring W.M., there have been sixteen initiations, fourteen passings, twelve raisings, and five joining members. The able manner in which Bro. Coombe has conducted the ceremonies during the past twelve months reflects great credit upon himself. During the last two years there have been thirty-one initiations. There now stand over five initiations for Bro. Eustace to commence on, and there is every reason to believe that the ensuing year will meet with similar success. It was proposed that the sum of £10 should be given as a donation to the Cornwall Masonic Annuity Fund. The financial fund being also in a flourishing condition, the sum of £100 will now be lent out on interest. Again, the Members are in a position to build a new Masonic Hall. The usual loyal and patriotic toasts were very happily given from the chair and from other members of the Craft, and were pleasantly responded to, and a most comfortable evening was spent, which will be long remembered by the brethren of the Cornubian Lodge.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—An emergency meeting of this flourishing lodge was held on Monday evening, the 30th ult. Bro. G. G. Hayward, I.P.M., Prov. G.S.B., presided, assisted by Bros. W. Johnston, S.W.; George Somerville, J.W.; Thomas Cockburn, as S.D.; J. Gibson, I.D.; George Murchie, Sec.; W. Court, Treas.; J. Atkinson, I.G.; A. Woodhouse,

W.M. elect 412, P.G.S., Steward; John Barnes, Tyler; J. Iredale, P.M., P.D. Prov. G.M.; F. W. Hayward, P.M., Dir. of Cers., P. Prov. S.G.W.; G. Turnbull, G. Armstrong, W. Ford, and J. Slack, W.M. The visitors were Bros. Samuel Maxwell, and Jessie Banning, J.D. 343, Preston. The lodge was opened in the first degree, for the purpose of initiating Mr. Richard Martin, Carlisle. He not arriving at the time stated, the lodge was closed for refreshment. The candidate made his appearance at nine o'clock, and the lodge was resumed. Mr. Martin was prepared, duly admitted, and initiated by Bro. G. G. Hayward, I.P.M. (in the absence of Bro. Slack, W.M.), in his usual style. The lodge was then closed, and the brethren assembled in the ante room, where Bro. Banning gave the lecture on the first tracing board. Bro. Iredale also gave the lecture on the use of metals at the building of the Holy Temple. A vote of thanks was proposed to Bros. Banning and Iredale for their instructive lectures, which was duly responded to. The W.M. requested the attention of the brethren whilst the S.W. put round the test question for the candidate. Bro. Iredale proposed the health of Bro. Martin, the initiate, with musical honours. Bro. Martin returned thanks in a short and modest speech. After some other toasts had been given and responded to, the brethren parted in harmony.

DEVONSHIRE.

BRIXHAM.—*Lodge True Love and Unity* (No. 248).—The brethren met on the evening of St. John's Day, for the purpose of installing the W.M., Bro. the Rev. J. R. Nankivell, for the ensuing year. The lodge was closed tyled at half-past six, when the W.M. took the chair. After the lodge had been opened in the first and second degrees, the ceremony of installation was performed in a very impressive manner by Bro. Joseph Johnson. The new W.M. then appointed his officers as follows:—Bros. Johnson, S.W.; Dunn, J.W.; Howard, Treas.; Stevens, Sec.; Berry, S.D.; Munday, J.D.; Clarke, I.G.; Matthews, Tyler. The business of the evening being ended, the brethren were called from labour to refreshment, where an excellent repast had been provided for them, under the careful management of Bro. Johnson, and to which all the brethren appeared to do justice. The cloth having been removed, the usual loyal and Masonic toasts were given and drunk with Masonic honours, when the meeting became convivial, and the brethren separated after a well-spent and most agreeable evening.

EXETER.—*Lodge of St. John the Baptist* (No. 39).—On the 3rd inst. the brethren of this lodge assembled in the Masonic Hall, Exeter, to witness the installation of the W.M., Bro. S. S. P. Blight, P.P.G.O. At three o'clock the hall was comfortably filled, and the ceremony of installation was admirably conducted by the V.W., P.M. Bro. Cann, P.P.G. Treas. The W.M. invested the following brethren as his officers:—Bros. J. C. Yelland, I.P.M.; W. H. Geachias, P.G.S., S.W.; John Way, J.W.; Rev. J. B. Strother, P.P.G.D.C. Oxon, Chap.; H. L. Brewster, P.G. Registrar, Treas.; W. F. Quick, Sec.; A. Bodley, S.D.; T. Dand, J.D.; E. Stafford, Organist; A. Baily, I.G.; C. Adams and G. Spink, Stewards; J. Gregory, P.G. Tyler, Tyler; P. L. Blanchard, Assistant Tyler. The duties of the lodge having been concluded according to ancient custom, the brethren adjourned for refreshment to the Half Moon Hotel, where Bro. Poole had prepared a banquet of the most *recherché* character. The W.M., Bro. Blight, presided, and was supported on his right by the R.W.P.G.M. of Devon, Rev. John Huyshe, M.A., P.G. Chaplain of England; V.M. Bro. Cann, P.M., P.P.G.T., V.W. Bro. Appleton, P.P.G., Superintendent of Works; V.W. Bro. Brewster, P.M., P.G. Registrar; V.W. Bro. Bellerby, P.M., P.P.G., Treas., and many others. More than forty brethren honoured the banquet with their presence, and, it will be most gratifying to all Freemasons in the provinces to be informed that the R.W.P.G.M. Bro. Huyshe, in responding to one of the Masonic toasts, stated that his medical attendant had given him great hopes for believing that as the spring of the year advanced it is probable that his health would improve. It was a source of much pleasure to the brethren then assembled to see the P.G.M. so far restored to health as to enable him to be present at the banquet. The usual royal and Masonic toasts having been proposed and duly acknowledged, the brethren retired at an early hour of the evening, all well pleased with the proceedings of the day.

PLYMOUTH.—*Lodge Brunswick* (No. 159).—The annual meeting of this lodge was held at the Masonic Rooms, Union-street, for the purpose of installing the W.M. elect, Bro. Carter.

There was a large attendance of the brethren, amongst whom were the following P.M.'s:—Bros. Chapple, Lose, May, Warren, Thomas Stephens, Beall, Millar, James, Popham, and Austin. The ceremony of installation was performed in a most impressive manner by P.M.'s Chapple and Lose; after which the W.M. invested the following officers for the ensuing year:—Bros. Ammery, S.W.; Tretheway, J.W.; May, Treas.; Lose, Sec.; W. B. Thomas, S.D.; Radford, J.D.; Trevena, I.G.; Miller, Dir. of Cers.; Bartlett and Massey, Stewards; Radmore, Tyler. The brethren afterwards adjourned to the Duke of Cornwall Hotel, to partake of the annual banquet, at which the usual loyal and Masonic toasts were duly proposed and enthusiastically responded to.

CALLINGTON.—*Victoria Lodge* (No. 557).—The brethren of this lodge held their annual meeting on the 30th ult., at the Bull's Head Inn, for the purpose of installing the W.M. elect, Bro. N. A. Coward. There was a very good attendance of the brethren, amongst whom were the following P.M.'s:—Bros. Mason, P. Prov. S.G.W.; Peter, P. Prov. G. Reg.; Pearce P. Prov. G.J.D.; Kempthorne, P. Prov. G.S.B.; Taylor, F. Harper, Treweek, Venning, Trenaman, and Spear. The ceremony of installation was ably performed by Bro. Pearce, P.M., after which the W.M. invested the following brethren as his officers:—Bros. Peter, I.P.M.; Crabb, S.W.; Steele, J.W.; Pearce, Treas.; S. Harpur, Sec.; Langford, S.D.; Harris, J.D.; Bate, I.G.; Henwood, Tyler. Bro. Mason was reappointed Steward of the Cornwall Masonic Annuity Fund. The brethren were then called from labour to refreshment, and sat down to an excellent repast provided for them by their worthy host, Mr. John Brown. The cloth having been removed, the usual loyal and Masonic toasts were duly given and responded to. The brethren were then recalled from refreshment to labour, and the remaining business having been transacted, the lodge was finally closed, and the brethren returned at an early hour of the evening highly gratified with the day's proceedings.

TAVERSTOCK.—*Bedford Lodge* (No. 232).—The brethren belonging to this flourishing lodge assembled on the 31st ult., for the purpose of transacting their annual business and celebrating the festival of St. John the Evangelist. There was a large attendance of the brethren, and the ceremony of installation having been performed in ancient and solemn form, Bro. Beck, the W.M. for the ensuing year, proceeded to invest his officers, as follows:—Bros. George Merrifield, I.P.M.; W. R. Northway, S.W.; E. Brooming, J.W.; Parris, Chap.; J. C. Wills, Treas.; R. Webb, P. Prov. G.P. Sec.; Schwer, S.D.; F. Tomes, J.D.; T. Chapman, P. Prov. Dir. of Cers., Dir. of Cers.; Walker, I.G.; Andrews, P.M., Tyler. The lodge was shown to be in a most satisfactory condition, both as regards its finances and the number of its members. The brethren afterwards sat down to their annual banquet, which was served up at the Bedford Hotel, with Bro. Northway's usual excellence, and, having spent a most pleasant evening, parted at an early hour.

LANCASHIRE (EAST).

BLACKBURN.—*Lodge of Perseverance* (No. 315).—The usual annual festival of St. John the Evangelist was celebrated at the Old Bull Hotel, on Friday, the 27th ult. There was a very large assembly of brethren present, and also of visiting brethren from neighbouring lodges at Manchester, Preston, Over Darwen, Accrington, Clitheroe, Burnly, Clayton-le-dale, and of Lodge Fidelity, 269, Blackburn. The lodge met promptly at three o'clock, p.m., under the presidency of Bro. Thomas Robinson, W.M. It would be a waste of space to particularly name all who were present; let it suffice to state they comprised nearly all the P.M.'s of the lodge, and about seventy brethren and visitors, in all eighty-two persons. The lodge having been duly opened in the F.C. degree, the W.M. requested Bro. Thomas, P.M., to undertake the ceremony of installation, which that brother cheerfully acceded to and conducted the whole business in a very impressive and truly Masonic style. Bro. Richard Radcliffe, P.M., then presented, on behalf of the lodge, Bro. Edwin Eastwood, to be installed, and Bro. Charles Tiplady by request of the Installing Master, read the ancient charges and regulations, to which the W.M. elect gave his solemn adhesion. The brethren not having passed the chair were then required to withdraw temporarily, and immediately a board of P.M.'s was constituted, when the usual obligations of W.M. were given, and the signs communicated. He was then in due form installed in the seat of K.S., and saluted by the P.M.'s present and afterwards in the three degrees of M.M., F.C., and E.A.,

the rest of the brethren were admitted into the lodge. The W.M. having thanked the brethren for the honour unanimously conferred upon him, then proceeded to elect and invest with the collars and jewels, the officers for the ensuing year, viz., Bros. Joseph Brierley, S.W.; John Rigby, J.W.; Denis Towers, S.D.; William Thirst, J.D.; Denis Baron, Sec.; T. Copeland, Org.; Robert C. Duckworth, I.G.; Jno. Banister, Tyler; R. Radcliffe, P.M., Dir. of Cers.; C. Tiplady, P.M., Treas. Bros. J. Stafford, and Geo. Duerden, Stewards. The lodge was then called from labour to refreshment, when the brethren sat down to a sumptuous banquet, provided by Bro. Thos. Evans in splendid style, the manager of the hotel. Ample justice having been done to the fare so liberally served, the W.M. proceeded to give the usual loyal toasts which were well received, as also the principal Masonic toasts of the Grand Officers and P.G. Officers. The memory of the late lamented Bro. L. Newall, D. Prov. G.M. of East Lancashire, was given in solemn silence, the toast being prefaced by Bro. Tiplady with a short memento of the excellencies, as a Mason, of that deceased brother. "The Visiting Brethren" was also proposed by Bro. Tiplady, P.M., who, in a speech replete with Masonic feeling, energetic expression, and enlarged benevolence, gave a hearty welcome to the large assembly of brethren from the sister lodges in the vicinity. The toast having been most vociferously received, about ten brethren rose to respond, one each from the lodges represented. We cannot enter into detail of all the apposite speeches made, perhaps the whole may be summed up in the judicious and sensible remarks of Bro. Holgate, Lodge of Virtue, Manchester, who giving a passing tribute to the enlarged hospitality of Lodge 345, said he already found himself quite at home in Blackburn, because he thought they were, as they ought to be, careful to admit none without close inquiry, and so maintained a state of respectability, usefulness, and harmony, that he trusted might never be lessened. The healths of the W.M., P.M.'s, &c., were respectively given and suitably responded to. Bro. Clough in responding to the toast of P. Prov. G.M., regretted the lodge had not a single Provincial Officer. On the toast of our "Absent Brethren" being given, Bro. Tiplady, P.M., took occasion to make a touching appeal on behalf of a sick brother, which we rejoice to say was most liberally met by the brethren, and a voluntary collection of £4 placed in the hands of the W.M. for his benefit. The remaining toasts were quickly disposed of, and the lodge closed in due form at eleven o'clock. The entertainment was specially enhanced by the capital musical performances of the Volunteer Artillery Band, under the able leadership of Bro. George Ellis. Several of the brethren also contributed vocal harmony to the enjoyment of the evening, the whole passing off with great eclat and perfect satisfaction of the brethren and the visitors who honoured the lodge with their company.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The annual festival of this lodge was celebrated at the Freemason's Hall, on St. John's Day, and was well attended. There were present Bros. L. A. Clarke, Prov. S.G.D., W.M.; W. Kelly, P.M., and D.P.G.M., W.M. elect; Pettifor, P. Prov. S.G.W., and P.M.; Weare, P. Prov. S.G.D. and P.M., Treas.; J. Adlard, S.W.; Stretton, P. Prov. G. Reg., Sec.; John Buck, P. Prov. S.G.W., and P.M.; Thorpe, I.G.; J. Langham jun., H. Gamble, W. E. S. Stanley, Rev. R. W. Bunnaby, G. E. Checkland, O. Burton. Visitors: Bros. John Denton, P.M. 837, and 1001, and P. Prov. G.P., West Yorkshire; Dr. Leslie, Org. 1010, Yorkshire; W. Robotham, 1607; Francis Kemp, 469; James H. White, Sec., 469; L. L. Atwood, Chicago, U.S.A., and George H. Hodges, P.S.G.W., W.M.; John E. Hodges, P.J.G.D.; George Toller, P.G. Steward, and J.W.; J. C. Clarke, P.G. Steward, and S.D.; Charles Johnson (P.M., and P. Prov. S.G.W., Jersey). Org.; A. Sergeant, I.G.; M. Hack, F. J. Baines, and S. S. Partridge, John of Gaunt Lodge 523. Letters of apology for absence were received from Bros. Earl Howe, P.G. Master; the Hon. and Rev. Augustus Byron, Rev. W. Langley, Rev. I. G. Packer, E. Gosling, and others. The lodge having been opened in the first degree, the minutes of the last meeting were read and confirmed. A ballot was then taken for Bro. Robotham of Lodge 1007 who was unanimously elected a joining member. The report on the auditor's accounts was made by Bro. Pettifor, P.M., for his services as Treasurer during the past year, and a ballot being taken he was unanimously re-elected to office. Bro. Bembridge was re-elected Tyler of the lodge. The lodge having been opened in the second degree, Bro. Kelly (Deputy Pro-

vincial Grand Master), who had been unanimously elected as W.M. for the ensuing year, was presented for installation—and so much of that ceremony as was necessary was then performed—he giving his assent to the ancient charges and taking the O.B. as regards the government of the lodge, after which he took the chair in the third degree, and was afterwards proclaimed and saluted in the several degrees; the ceremony being ably conducted by Bro. Pettifor, P.M. Bro. Kelly thanked the brethren for the compliment they had paid him in unanimously electing him to the office, but which was an honour he had very reluctantly accepted, and which he should have declined had he not felt that under the circumstances in which the lodge was placed, it was his duty again to occupy that chair, which he had had held twenty-six years ago, and which he certainly never expected to occupy again. He now took it on the full understanding that the officers of the year would be regular in their attendance, and that he should receive the best support of the brethren generally. On the motion of the W.M., seconded by Bro. Pettifor, a cordial vote of thanks was given to the I.P.M., Bro. S. A. Clarke, for his services, and which that brother acknowledged. The officers were then appointed and invested as follows:—Bros. E. Gosling (by deputy), S.W.; Stanley, J.W.; Stretton, Sec.; Weare, P.M., Treas.; T. Thorpe, S.D.; G. E. Checkland, J.D.; Dr. Henry Leslie, Hon. Org.; O. Buxton, I.G.; C. Bembridge, Tyler. The office of Chaplain was reserved for the Rev. Bro. Packer. Bros. Clarke, I.P.M.; and Weare, P.M.; undertook the office of Stewards or Purveyors for the ensuing year; a vote of thanks having been passed to their predecessors, Bros. Adlard and Ride, the late Wardens. After the lodge was closed the brethren adjourned to the banquet, and spent a few hours very pleasantly; the usual loyal and Masonic toasts alternating with numerous songs. Dr. Leslie presiding at the piano.

LINCOLNSHIRE.

LOUTH.—*Lindsey Lodge* (No. 712).—On Friday, the 3rd inst., this lodge celebrated the festival of St. John, and installed the Worshipful Master "for the ensuing year, or until a successor shall be appointed and installed in his stead." Bro. William Griffin S.W., and D. Prov. G. Dir. of Cers., of Lincolnshire had, at a lodge of emergency, held in December last, been unanimously appointed to fill the chair of K.S., and was placed therein as above by Bro. Frank, who acted as installing master on that occasion. The following brethren were appointed officers:—Capt. E. Looock I.P.M.; W. Seaton S.W.; W. L. Mason J.W.; Rev. G. Nash Chap.; R. Robinson Treas.; J. F. Waite P.M. Sec.; George Brikett S.D.; Henry Andrews J.D.; G. H. Porter Inner Guard; W. Simons Dir. of Cers.; W. England Steward. The Secretary's report was most satisfactory, showing a balance in favour of the lodge, in spite of a large expenditure of money in providing new lodge accommodation which is now inferior to none in the country. The newly formed benevolent fund is progressing most favourably, and shows a balance of near £60 on the credit side of the balance-sheet. On the termination of business the brethren adjourned to the banquet, which was beautifully served in the old lodge room (which is now used as a refreshment room) and was most tastefully placed upon the table, reflecting great credit on the stewards, Messrs. Simons and England. The brethren have reason to congratulate themselves on the accommodation they have recently obtained, which enables them to enjoy much more privacy and comfort than can be obtained in an hotel. To Bro. C. E. Lucas the thanks of the lodge are due for providing such comfortable quarters, and to Bro. Fowler for his gratuitous services as architect in rendering the lodge one of the handsomest in the province.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Bute Lodge* (No. 960).—On Monday, the 30th ult., the brethren of this prosperous and flourishing lodge assembled at the Masonic Hall, Bute Docks, for the installation of their W.M. elect, Bro. Philip Bird. Owing to the very high estimation in which this brother is held in the province, a very numerous and influential gathering took place. The ceremony of installation was most ably and impressively performed by the R.W. Prov. G.M., Bro. T. Mansell Talbot, assisted by his Deputy, Bro. E. J. Morris. The Board of Installed Masters consisted of Bros. Thorp, Martin, Willans, and Bell, P.M.'s of this lodge; Olver and Williams, W.M.'s Silarian and Isca Lodges, Newport; D. Williams, W.M. Indefatigable Lodge,

Swansea; and Hodge and Thomas, P.M.'s Glamorgan Lodge (No. 36). The W.M. having been saluted and proclaimed by the R.W. Prov. G.M. in his inimitable style, proceeded to appoint and invest with the insignia of office the following brethren, viz., Bro. the Rev. E. Jones, Prov. G. Chap., S.W.; W. Willaus, J.W.; W. H. Martin, P.M., P. Prov. S.G.D., Treas.; Frederick Ware, Sec.; S. Weitchert, Dir. of Cers.; S. Daniels, S.D.; R. Evans, J.D.; W. Coleman, I.G.; W. Davies, O.G.; and W. E. Vaughan and W. Davis, Stewards. The addresses to the various officers and the concluding address having been eloquently rendered by the R.W. Prov. G.M., on the termination of the ceremony a unanimous vote of thanks was carried with enthusiastic acclamation to that distinguished brother for the honour which he had conferred upon the lodge. A very cordial vote of thanks was also ordered to be recorded on the minutes to the retiring Master, Bro. Bell, Prov. S.G.D., for the very efficient manner in which he had conducted the business of the lodge during his year of office. Some idea of the extraordinary progress made by this talented brother may be formed when we mention that, although when this lodge was constituted some four years ago, Bro. Bell was not a Mason, such has been his assiduity, added to natural ability, that no brother ever passed through the chair with greater *éclat*. The lodge having been closed, the brethren proceeded to the Royal Hotel, St. Mary-street, where a sumptuous banquet had been provided by Bro. Bacon. The W.M. was supported by Bros. the R.W. Prov. G.M., the D. Prov. G.M., Dr. Bryant, P. Prov. S.G.W. Bristol, Prov. G. Com. K.F., &c. (an honorary member of this lodge); and about sixty of the brethren of the province. The mother lodge (Glamorgan) although not numerous, was very respectably represented by Bros. Samuel Nash, S.W.; Thomas Hodge, P.M., P. Prov. S.G.W.; E. J. Thomas, P.M., Prov. G. Dir. of Cers.; J. P. James, P.M.; Josh. Elliott, S. Weitchert, and a few of the other leading members. The usual loyal and Masonic toasts were given and ably responded to, that of the visitors, not included in former toasts, being coupled with the name of Bro. W. H. Walleit, P.M. of the Humber Lodge, Hull. One of the most interesting features of the evening's proceedings was the presentation of an elegant Past Master's jewel, the gift of the lodge, to Bro. J. C. Thorp, and bearing the following inscription:—"Presented to Bro. Jno. C. Thorp, P.M. 340 and 960, P. Prov. S.G.D. Oxon, by the brethren of the Bute Lodge, No. 960, Cardiff, as an affectionate memorial of their friendship and esteem, and for his unwearied and disinterested labours on behalf of their lodge, of which he was the founder and first installed Master, 30th December, 1871." The presentation was made in most suitable terms by the W.M., and responded to with much characteristic feeling by Bro. Thorp.

SUFFOLK.

IPSWICH.—*St. Luke's Lodge* (No. 225).—The anniversary festival of St. John the Evangelist was celebrated on Friday, the 27th ult., at the Coach and Horses Inn. The lodge was opened at half-past five p.m., and the brethren adjourned to the banquet at six, presided over by the W.M., Bro. C. Davy, ably assisted by the other officers of the lodge. Due justice having been done to the good things provided by Bro. Charles W. Godball, the usual loyal and Masonic toasts were given from the chair, and the evening passed with harmony, toast, and sentiment, the greatest fellowship characterising the proceedings. Reciprocal deputations attended between lodges No. 225 and 376, Lodge of Perfect Friendship.

IPSWICH.—*Perfect Friendship Lodge* (No. 376).—The brethren of this lodge celebrated the anniversary St. John the Evangelist on Friday, the 27th ult. About thirty brethren sat down to an excellent banquet, presided over by their newly-installed Master, Bro. W. A. Elliston, *M.D.*, in a most able and dignified manner. After the cloth had been removed, the usual loyal and Masonic toasts were given and enthusiastically responded to. Complimentary toasts to the various officers of the lodge were afterwards introduced which elicited some very able and sensible remarks from various brethren, and after a delightful evening the brethren separated highly pleased with the entertainment.

WORCESTERSHIRE.

MALVERN.

Consecration of the Royd's Lodge.

It affords us much pleasure to have to record the establishment of a new lodge in this favoured locality, particularly as

the want of such an institution has long been felt by numbers of visitors to the place, as well by those in the neighbourhood who already belong to the craft. This want is at last, however, supplied; thanks, we believe, to the Masonic zeal and activity of Bro. Albert Brown, P.G.J.W., of Worcestershire, who has recently become a resident here, and who as W.M. for two years of the Semper Fidelis Lodge, Worcester, well earned the esteem and respect of his brethren generally. The new lodge has been named after the R.W. Prov. Grand Master, and the interesting ceremony of constitution and consecration took place on the 30th ult., when a large number of the officers of Provincial Grand Lodge, and brethren from this and the neighbouring provinces, assembled to take part in the celebration. The beautiful ceremony of consecration was solemnly and impressively performed by the D. Prov. G.M., Bro. Barber, assisted by the officers of the Prov. Grand Lodge.

Bro. Albert Brown having been duly installed W.M., nominated the following brethren as his officers:—Bros. Ward-Jackson, Prov. G.S.W. of Durham, S.W.; E. A. N. Royds, J.W.; Rev. George Fisk, Chap.; T. Cox, Jun. Sec.; J. M. Evans, S.D.; T. E. Lucy, J.D.; H. Cross, D.C.; W. Underwood, I.G.; R. Woods, Steward; Santley, Tyler.

The W.M., in thanking the brethren for their kind support on the occasion, said he deeply regretted the absence of the Prov. Grand Master, caused, as all would be sorry to hear, by domestic affliction; but he had to thank his worthy deputy, Bro. Barber, for the able and impressive manner in which he had performed the duties of consecrating officer, the Prov. Grand Lodge for mustering so strongly on that occasion, many other brethren and personal friends, who had come from a distance to take part in the ceremonies of the day, and the brethren of that lodge for having honoured him by nominating him their first master. He hoped to prove by his acts, rather than by his words, that he tried to deserve the confidence reposed in him, and that confidence it would be his earnest endeavour to Merit.

The vote of thanks to the D. Prov. G.M. having been duly passed, he, after referring to the unfortunate absence of the Prov. G.M., congratulated them upon the establishment of a lodge at Malvern, and said there was no place better adapted for the growth of Masonry than that. He, with the Prov. G.M., wished the Royds Lodge hearty success, and said he should long remember the day he had the honour to consecrate it. In moving a vote of thanks to Bro. the Rev. George Fisk, he said that the reverend brother had shown them there was nothing antagonistic between Masonry and Christianity, for all that was required of Masons as Masons was required of Christians as Christians. He also supplemented Bro. Fisk's exhortation to study the Craft with a view to becoming masters of it. There was no necessity for a brother to neglect his usual avocation, but every one ought to make himself skilful in the Craft. He characterised the oration as dignified, eloquent, and forcible, and moved a vote of thanks to its author.

Bro. Griffiths, Prov. S.G.W., seconded the proposition. He said he had been many years a Mason, and had had some considerable experience, and he could say that the language which had fallen from Bro. Fisk—although forty years had elapsed since he took an active part in Masonry—showed he had not forgotten the lessons which had been taught him, and which he had reproduced for their benefit that day. The vote having been duly carried,

Bro. the Rev. G. Fisk said he could not be but deeply impressed by a sense of the kindness with which his words had been received. He had spoken with a full sense of his responsibility with reference to his position as vicar, and his office in that newly-consecrated lodge. Connected with the fulfilment of duty, it was always a gratification when it was entered upon as a matter of principle, and he felt that gratification now; he had spoken with fidelity and earnestness, and trusted that the principles he had inculcated would be acted upon fully by them all; the approbation with which his observations had been received was a guarantee that those with whom he should be associated would regard those words as a governing principle, and would endeavour to act up to it; thus would they be united by the kindest feelings, and Masonry would flourish amongst them. Let them accept his cordial, hearty thanks for the recognition they had given his poor services, and accept his wish that, under the guidance of their W.M., the Royds Lodge would prosper and strengthen, and that their borders might be extended, and Masonry in general advanced.

Bro. Sir E. A. H. Lechmere, *Bart*, M.P., P.D. Prov. G.M., proposed a vote of thanks to Dr. Grindrod, who had kindly placed at the disposal of the lodge nearly the whole of his house. Although accustomed to hospitality, they had never had a more cordial welcome than when they entered that house. Everything had been done for their personal comfort, and creature comforts had been plentifully provided. The room was most suitable for the occasion—a model lodge-room—and they must all feel a deep debt of gratitude to Dr. Grindrod, and a hope that at some future day he might become a member of that lodge, for his attainments, his kindness, and his readiness to help in every good work, would make him a very good brother.

The D. Prov. G.M. seconded the vote, reiterating the remarks of Bro. Sir E. Lechmere, and the hope that Dr. Grindrod would before long become “one of us,” for he would do honour to Masonry, as to every other walk of life in which he engaged.

The vote having been unanimously carried and some other business transacted, the brethren marched in procession to divine worship in the Priory Church.

The service, which was of a special order, was conducted by the Rev. George Maxwell. Bro. the Rev. H. Richardson, Halesowen, read the first lesson, and Bro. the Rev. J. Hordern Jukes read the second lesson; and Mr. Haynes presided at the organ.

Bro. the Rev. G. Fisk, L.L.B., then delivered the sermon; after which the brethren adjourned to the Belle Vue Hotel, where about seventy sat down to a sumptuous banquet, under the presidency of the W.M. of the Lodge, Bro. Albert Brown. The banquet was of the most *recherché* description, prepared by experienced *chefs de cuisine*, sent down from London specially by the enterprising proprietor of the Hotel, Bro. Browning, who was ably represented by his manager here, Bro. Hunt.

In proposing the first toast of the evening “The Queen and the Craft” the W.M. said that loyalty was a distinguishing characteristic of Freemasons. When Queen Elizabeth ascended the throne there were many societies which were looked upon by Her Majesty with great suspicion, and many were forbidden, and accordingly ceased to exist. Amongst the rest the Masonic body was doubted, and Her Majesty directed Matthew Parker, the then Archbishop of Canterbury, and others to be made Masons, and tell her whether she might properly acknowledge them. The archbishop and others became Masons accordingly. The reply was, “Your Majesty asks me what Masons are? The most loyal subjects your Majesty has, are Masons; the best citizens this land boasts, are Masons; there are none more God fearing people in the realm than are Masons.” Loyal then, they are loyal now, and would continue so as long as Masonry lasted. Englishmen were not particularly demonstrative perhaps in their loyalty, but the germ existed in good ground, and it would spring forth and fructify the moment activity was needed. He felt a pleasure in having the privilege of proposing “The health of the Queen and prosperity to the Craft” for the first time in that lodge. A verse of the National Anthem was sung, and another having reference to “the craft.”

The W.M. next gave, with some appropriate observations, “The Prince and Princess of Wales and the rest of the Royal Family,” and sang, “God bless the Prince of Wales,” the brethren joining very heartily in the chorus.

The D.P.G.M. then proposed the health of “The Right Hon. the Earl of Zetland, M.W.G.M.; the Right Hon. the Earl de Grey and Ripon, R.W.D.G.M.; the R.W. and W., the officers of Grand Lodge.”

The W.M. proposed the health of “The R.W. Bro. A. H. Royds, Provincial Grand Master.” In a body consisting so largely of Worcestershire Masons it was needless for him to say anything to recommend the toast for their acceptance. The Provincial Grand Master had come among them some ten or twelve years ago from Lancashire with a high reputation as a Mason, and he had since proved to be in Worcestershire, as in Lancashire, a most active and zealous one. His absence that day caused him and all the deepest regret. The toast was drunk with much enthusiasm.

Bro. the Rev. G. Fisk proposed “The Health of Bro. Barber, Deputy Provincial Grand Master.” In doing so he regretted the absence of the P.G.M., and lamented the cause, which lay in the hands of the Great Architect of the Universe, who ordereth all things with infinite wisdom and mercy. He was thankful they had had their ceremonies graced by one who, although second in office, in power and worth might be equal to the brother he had spoken of. His great urbanity, kindness, facility of address, cordiality and tenderness to every

brother, made him one whom he would hold to his own heart and commend to the love and affection of every brother and of all the brethren. They had all seen how gracefully, kindly, gently, he had fulfilled the high duties, and met the lofty responsibilities of the day. He (Bro. Fisk) rejoiced to recognise in their proceedings the entrance amongst them of Masonry in a distinct and definite form: he had told them of his initiation nearly half a century since: for nearly forty years he had not pursued Masonry: he had sought how loving and kind men could be on Christian grounds, but now his love of Masonry seemed to bud afresh, and if his budding indeed helped the cause of Masonry in that place, he should be gratified. He had said in lodge and in pulpit that which was on his conscience to say, and he now desired to propose for cordial, hearty, loving, brotherly acceptance, “The Health and Happiness of Bro. Barber, Deputy Provincial Grand Master.”

The D.P.G.M. responded. He looked upon to-day as one of the proudest in his Masonic career; he had long wondered why they had no lodge in Malvern, but their hearts' desire was now accomplished. He wished them every success.

Bro. Walter Cobley, P.M., then proposed the “Prov. Grand Wardens and the officers of the Prov. Grand Lodge; to which Bro. Griffiths and Masefield replied.

The D.P.G.M. proposed the “Worshipful Master of the Royds Lodge Bro. Albert Brown,” who was too eminent a Mason and too well known to require any encomiums from him. He had done all he could for the advancement of Masonry, and especially for lodges and brethren around him. He (the D.P.G.M.) congratulated him upon the establishment of that lodge, and the high basis upon which it was founded. When he (the D.P.G.M.) became a Mason twenty-five years ago, lodges were badly filled, and Masonry was not active; now it was very different. Two new lodges had been consecrated in this province since he had his chief had held office, and one ancient lodge had been resuscitated, and he had been very much astonished to read in that which was supposed to be a respectable paper, the *Birmingham Daily Post*, “Freemasonry and Fenianism” linked together. He indignantly repudiated the connection or even association of the two names. The things themselves had nothing in common. Fenianism was a horrible crime—an outrage against all laws, human and divine, while Masonry was loyalty and devotion to the powers that be, and in fact to all in authority. He concluded by proposing the health of the W.M. and prosperity to the lodge.

The W. Master who was warmly greeted, said that after the eloquence of the Chaplain and the D.P.G.M. he feared the few words he should use would fall very tamely on their ears. He thanked them very much for the cordial reception they had given to the toast, so kindly proposed by the D.P.G.M. In founding and taking upon himself the position of Master of the new lodge, he felt how great was his responsibility, and how utterly inefficient he was to discharge the duties of his important office as they ought to be discharged, for the more he knew of Masonry, the more he was convinced how little he knew: he felt much might be wanting on his part, as W.M. of the lodge, but it would be his earnest endeavour to promote its interests, and he hoped it would extend itself and flourish, and that his children's children might rejoice hereafter, that he had been instrumental in establishing so noble an institution in that place. It was a source of much gratification to him, that with the exception of his Wardens and the Chaplain, the brethren he had nominated as his officers that day, were all brethren to whom he had had the privilege of first showing the light of Masonry, and he hoped and believed they would prove themselves to be obedient and efficient officers of that lodge. He trusted that they, and all the brethren, who would see the light of Masonry there, would endeavour to become shining lights in the midst of a dark world, that their light might so shine before men, that they might see their good works, and glorify the Great Architect of the Universe, whom they all humbly adored. He trusted that that lodge would become as firm as the hill on which they were then standing, which bared its breast with dignified composure to every tempest, and fearlessly presented its bosom to the midnight storms; so might that lodge prove superior to all opposition, become instrumental in diffusing the light of wisdom, in dispensing the beauties of virtue, and in promoting the happiness of mankind.

Bro. Griffiths proposed “The health of Bro. Fisk,” the Chaplain of the lodge. Although they had heard of his absence from Masonry for forty years, still he had continued to preach and

act upon the principles of Masonry without wearing its outward symbols.

Bro. Fisk, in responding, said he felt like a Mason buried a great many years ago and dug up again. When he was just of age he was initiated in a lodge over which the celebrated Dr. Jenner, of Vaccine notoriety, was Master, and that not very reputable person, Col. Berkely, was S.W. He was raised to the degree of Master Mason, and when to-day he heard the mysteries of Installed Masters talked about he began to think what would be the next step he might attain to. That had been to him an exceedingly gratifying day. As a free and accepted Master Mason, and as Vicar of that parish, he was proud to have been nominated by the W.M. to be their Chaplain. He felt that it involved responsibilities which would be heard of in another day, but God grant that he might fulfil them. He was not a man to flinch from or to overlook duty, and he hoped they would always find him what he professed to be. He felt that Masonry was a great reality, and hoped it would ever be regarded as such, and if his principles as a Christian man and a Mason were worth one straw, they involved the sacred respect of all those who were members of the Craft, and he who forgot his responsibilities deserved the pity, if not the contempt of every one. All that he had said had been said with that singleness of purpose which should characterise a Christian man, a minister, and a true Mason. To be a true Mason was to be the highest order of man. He had spoken frankly and freely and was thankful for their response. As he was at the beginning they would find him at the ending, and he trusted that if he laid his bones among them, the brethren would be able to say of him "He was an earnest Vicar, a true Mason, and a faithful Brother."

Among the toasts were, "the W.M. and brethren of Lodge Semper Fidelis, No. 529; the Visitors; the Wardens and Officers of the Roysd Lodge, &c.

The vocal abilities of the W.M., Bros. William Archer, J. M. Evans, Cox, and others, accompanied by Bro. Broad, added very much to the enjoyment of the evening; and the vocal and instrumental arrangements of the consecration ceremony carried out by the P.G. Organist, Bro. Bruton, assisted by Bro. Broad, increased largely the beauty and solemnity of the service

SCOTLAND.

AYRSHIRE.

MOTHER KILWINNING.—The annual communication of the members of this most ancient lodge of Freemasons was held in their hall on the 23rd December, for the election and installation of office-bearers, when the following were unanimously elected—Bro. Wylie having, at a previously-convened meeting, nominated his successor: Bros. Colonel Mure of Caldwell, R.W.M., and as such Provincial Grand Master of Ayrshire; Hugh Conn, to rank as immediate P.M., in consequence of the Past Master's acceptance of another office; Neil Robson, Bourtree Hill, D.M.; Patrick Burns, S.M.; L. Mackersy, W.S., Edinburgh Proxy Master; Dr. H. Andrew, S.W.; John Robertson, J.W.; John Whinton, Treasurer; Robert Wylie, Secretary; the Revs. Dr. Campbell, W. Lee Ker, John Sime, and Alexander Inglis, Chaplains; W. Watson, S.D.; J. Crawford, J.D.; J. Wylie, S.S.; R. Kerr, J.S.; James Salter, I.G. Robert Allison, T. The following brethren are associated with Bro. Mackersy in the representation of Mother Kilwinning in the Grand Lodge of Scotland; D. Murray Lyon, P.S.W., and the Earl of Rosslyn, P.J.W.—Bro. Wylie having installed the new Master, the Lodge added to its roll of members Bros. Captain Spiers, of Elderslie, P.G.M. of Glasgow; Captain W.S. Neill, of Swinridgemuir; Captain J. Eglinton Montgomerie, of Annick Lodge; W. R. Patrick, of Trearne; W. R. Cochrane Patrick, of Woodside; and W. D. Chambers, R.W.M., of Ayr St. Paul. In the evening the lodge was opened in ample form in the Hall of the Eglinton Arms Hotel, for the celebration of the festival of St. Thomas, and was presided over by the P.G.M., the Rt. Wor. Bro. Colonel Mure. In the course of the evening large and respectable deputations were received from the following lodges in the province, headed by their respective Masters:—St. John Kilwinning, Kilmarnock, No. 22; Navigation, Troon, 86; St. Marnock, Kilmarnock, 103; St. Andrew, Kilmarnock, 126; St. Andrew, Irvine, 149; St. John, Beith, 167; Thistle and Rose, Stevenston, 169; St. Mungo, Mauchline 179 Blair, Dalry, 290;

St. John Royal Arch, Saltcoats and Ardrossan, 320; Royal Blues, Kilbirnie, 399; Neptune Kilwinning, Ardrossan, 442. Among the brethren present from a distance were—J. Burr, Provost of Ardrossan; Captain Forrester, of Ardeer; William M'Jaunet and Alexander Hepburn, Ardrossan; R. H. Smith, Ayr, &c.

In his address to the brethren, Bro. Colonel Mure began by expressing his personal gratification on his installation, as having assumed the office of R.W.M. of the mother lodge of Scotland, and in that capacity Prov. G.M. of Ayrshire. It was at all times a serious matter for any man to be elevated to a seat so honourable and so onerous, but his sense of responsibility was enhanced in having to succeed so able a Prov. G.M. as Bro. Wylie, whose tact and judgment had been conspicuously displayed during his occupancy of the chair. At the initiation of the brethren who had been admitted to the mysteries of the Craft that afternoon, he had seldom been impressed with greater feelings of solemnity; and his view of the duties now devolving upon him was such as to awaken apprehensions of his inability to discharge them properly; but, although he was conscious of many shortcomings, he had at least the determination, if possible, to carry them out in such a manner as he hoped would in some measure justify the selection they had that day made in conferring upon him such an enviable Masonic distinction. The gallant colonel then proceeded to refer to the antiquity of Kilwinning, describing how the name "mother" had been given her from the fact of foreign Masons having found an asylum in the old village from the persecution of the Pope in the twelfth century; and complimenting her upon the prudence of accepting the place only second to the Grand Lodge of Scotland, because she believed and acted upon the necessity of that harmony which should ever characterise the brotherhood, and without which the Fraternity could never prosper. By taking this step, so far from losing her position and influence, she had raised herself in the estimation of all true Masons. The Order to which they belonged had often been taunted with the onium of being a secret society. Unhappily, even in these days, they had to mourn the existence of a most unprincipled and pernicious combination, marked equally by disloyalty to the Crown and by bloodshed in endeavouring to accomplish its nefarious purposes; but he was glad to say that Freemasons in this country had never been sullied by even the breath of suspicion. Passing on to treat of material Masonry, the Prov. G.M. alluded to the circumstance that operative Masons, and no other trade, could be found among themselves a society in ancient times. The reasons for this were not very far to seek beyond the importance of their vocation, the sanctity of the great buildings they erected, and the lasting nature of their work. As instances of the latter, he gave a graphic description of the vast platform at Baalbec, in Syria, which he had visited personally, and the foundation stones of which he had measured, each extending from 50ft. to 69ft. in length, and 13 cube. Considering that the wedge was the only machinery then known, this effort, without the advantage of steam power, must have been really stupendous, and could only have been accomplished by sheer manual labour. Referring to Solomon's Temple, the speaker said that, throughout his travels in the four quarters of the globe, he had never witnessed more touching scenes than at Jerusalem on Fridays, when a wretched remnant of God's ancient people came to weep over the foundation stones of that great edifice—grand even in its ruins—and imploring the restoration to divine favour of the despised race. In a highly-interesting sketch of mystic Masonry, the Prov. G.M. drew a fine parallel, in which he showed, in its various stages, the construction of a glorious edifice of civilisation, well-being, and eventual salvation—man being the material, and God the architect. As the stone must be quarried and dressed, though beautiful when in stratum; as the cedar must be felled and its branches lopped off before being adapted to practical purposes, though lovely but comparatively useless when growing; as the metal must be roughly torn from the earth, calcined, smelted, refined, and polished before being fit for the builder, so man, though in a natural state, both physically and mentally a marvellous and beautiful creation, must be civilised, humbled, and tried in the fire of sorrow and temptation before being ready for the great Architect above. All men, whether high or low in influence and position, may be through grace the true metal, for, as our great national poet says:—

The rank is but the guinea stamp,
The man's the gold for a' that.

Having alluded to the beautiful allegories so often used in Scripture, where the symbols of building figured so prominently, as the corner-stone, the tower of strength, &c., Col. Mure concluded an able address, amidst great applause, by saying that if one word that he had spoken had done good to the Craft, or might be instrumental in making any of the brethren present better men or better Masons, he should have every reason to bless the day that he became the P.G.M. of Ayrshire.

At low twelve the lodge was closed according to ancient form. In retiring from the Mastership of Mother Kilwinning, an office which he has held for two consecutive years, Bro. Wylie does so amid the regrets not only of the brethren of his own lodge and of the Ayrshire Craftsmen in general, but of several of the leading members of the Grand Lodge of Scotland, and the Provincial Grand Masters in the adjoining provinces. He has on several public occasions, in this and in other counties, amply sustained the dignity of his Masonic position; and as showing the estimation in which he is held in Masonic circles in Edinburgh, it need only be mentioned that in September last year he was specially commissioned by the Grand Lodge to proceed to Hamilton and preside at the installation of James Merry, Esq., M.P., as P.G.M. of the Middle Ward of Lanarkshire. By Bro. Wylie's return to his old post of Secretary to Mother Kilwinning, the gallant brother now at the head of this province will, in the discharge of his official duties, have the benefit of the services of an experienced and faithful counsellor. It may be interesting to the members of this lodge to know—and the mention of it redounds to the credit of the retiring Master—that the number of intrants in the year just closed exceeds that of every previous year during the last two centuries and a half; and also, that the last instalment of debt upon the Lodge Hall, built some eighty years ago, has been paid off under Bro. Wylie's reign in the Provincial Grand East.

ARDROSSAN.—*Neptune Kilwinning* (No. 442).—This lodge held its annual meeting for the election of officebearers, in Baird's Temperance Hotel, on Thursday, when the following appointments were made amid manifestations of the greatest unanimity:—Master, the R.V. Bro. James Robertson; Hon. P.M., Bro. Hugh Boyd; Depute Master, Bro. David Goodwin; Substitute Master, Bro. Robert Dinwoodie; Proxy Master, Bro. Henry R. Kay, Edinburgh; S.W., Bro. William Ross; J.W., Bro. James Norrie; S.D., Bro. Charles Adair; Chap., William Wylie; Treas., Frank Goodwin; Sec., John Robertson; Stewards, John Craig and Robert Ritchie; I.G., Hugh Hamilton; Tyler, James M'Kay. In the re-election of Bro. Robertson to the Mastership of the lodge of which he is the acknowledged founder, the brethren have given renewed expression to the feelings of regard in which they hold him; and a similar compliment has been paid to the other officials who, with one exception, have also been reinstated in their respective offices—that in which a change has occurred having been declined from inability on the part of the brother holding it, to give the attendance necessary to the proper discharge of its duties. Those officebearers in Grand Lodge and brethren in this province who, three years ago, were instrumental in having a charter granted to "*Neptune Kilwinning, Ardrossan*," will feel no little gratification in knowing that No. 442 has during the past year increased its membership by eighty-two entrants. This state of matters, taken in connection with its previous prosperity, would justify "*Neptune Kilwinning*" in placing upon its escutcheon a bee-hive, as emblematic of the unity of purpose and industry by which its operations have hitherto been characterised.

DUMFRIESSHIRE.

THORNHILL.

St. John's Lodge (No. 252).

The Lodge of St. John's, Thornhill, having, since its institution in 1814, at all times occupied a distinguished position in the Masonic temple of the province of Dumfriesshire, resolved about a year ago to do themselves the honour of presenting Bro. A. C. Hislop, P.M., with an acknowledgment of their appreciation of his services as R.W.M. of their lodge for three consecutive years, in which time he highly distinguished his Mastership of the lodge by the initiation of a larger number of the neutral world to the light from the east, than had been done by any Master in No. 252 sitting under the canopy of the Grand Orient. A committee, organised from the brethren of St. John's, set to work to get up subscriptions for the purpose of presenting Bro. Hislop with a testimonial, which took the

shape of a silver tea and coffee service, and a salver, bearing the following inscription:—"Presented, with a tea and coffee service and kettle, to Brother Adam C. Hislop, P.M. of St. John's Lodge, Thornhill, No. 252, by the brethren of that lodge, and by several members of lodges in the neighbouring provinces, in appreciation of the valuable services rendered by him to Freemasonry during his three consecutive terms of the office of R.W.M. of that lodge from St. John's Day, 1863, to 1866." Mrs. Hislop was also presented with a handsome suitably-inscribed silver bread-basket, and the correspondence with regard to the testimonial. The plate, which was most artistically got up, reflected great credit upon the taste of the committee. It comprised salver, with inscription, kettle and stand, coffee-pot, tea-pot, sugar-basin, cream-jug, also bread-basket to Mrs. Hislop. We may also mention that, on the visit of the Provincial Grand Lodge to St. John's Lodge a short time since, Bro. J. L. D. Stewart, son of the late Prov. G.M. for Dumfriesshire, presented Bro. Hislop with his late father's Royal Arch jewel, another proof, if wanted, of the estimation in which Bro. Hislop is held, and the lodge of which he was Master.

Bro. James Milligan, S.W. of the lodge, discharged the duties of R.W.M.; Bro. W. Sibbald as S.W.; and Bro. P. K. Brown J.W. Between fifty and sixty brethren sat down at the liberally supplied festive board. The acting R.W.M. opened the lodge in due Masonic form, after which he proposed in suitable terms the usual loyal and Masonic toasts.

Bro. Sibbald proposed "The Provincial Lodge of Dumfriesshire."

Bro. J. M'Caig, in proposing "The Historian of the Lodge, Bro. David Murray Lyon," referred to the "History of the Lodge of St. John's," from the able pen of Brother Lyon, stating in forcible language the good that had resulted from the "Recollections," in the work having found its way to America, Australia, New Zealand, and other colonies in which absent brethren were located. The number of editions it had gone through was sufficient proof of the way it had been appreciated.

Bro. Brown proposed "The Health of the Laureate of St. John's, Francis Bennoch, of London."

The Chairman then rose to proceed with the main business of the evening. He said: Worshipful Senior and Junior Wardens and Brethren—I now have the pleasure of proposing the toast of the evening, which is the health of our worthy Past Master, Bro. Adam C. Hislop; and, in doing so, I could have wished that this toast, and the high honour of presenting this testimonial to such an esteemed brother had been assigned to one more able to do them that justice which they require. But, believe me, brethren, it could not have fallen into the hands of one more willing. R.W. Past Master—It is only nine years since I filled the orient of this lodge, and had the honour of initiating you into the secret mysteries of our ancient and honourable fraternity; and again I have the honour of presenting you with a testimonial for very able and valuable services rendered by you to this lodge, and to Freemasonry in general. Six of these years have been spent by you in distinguished offices; but above all, for three successive years you ably and efficiently discharged the duties of the grand orient of your mother lodge, and courteously declined to be nominated for the fourth time, preferring to occupy the chair of the Past Master.

The Chairman then in due form presented the articles, and said: May they descend as heirlooms to your family, and tell to your posterity a tale of the popularity and high estimation in which you were held by the brethren of St. John's Lodge, No. 252.

Brother A. C. Hislop replied in the following terms: Right Worshipful Master, Worshipful Wardens, and Brethren—The plaudits with which you have been pleased to greet me with at this time, the speech which has fallen from the lips of your spokesman, and the magnificent gift by which it is accompanied, have called up emotions which no words of mine can embrace or adequately express. It may not be with words of eloquence that I thank you, but the words I employ are the wellings of a grateful heart. Brother Milligan, you have very kindly made allusion to the Masonic relationship that exists between us—that of father and son. I reciprocate the feeling that prompted the remark, and shall always cherish the remembrance that it was your hand that unveiled the mystic beauties to which I was introduced on becoming a member of the fraternity. I trust I shall continue to profit by the sacred injunctions you then imposed upon me; and while endeavouring to fulfil the behests of Freemasonry, I know that I but follow in the foot-

steps of many honourable and devoted sons of St. John's, Thornhill, who have long toiled in the mystic quarries, and whose upright walk and conversation has induced many a *cowan* to think well of Masonry, and to seek to be participants in its privileges. I must confess that in attempting to reply to your remarks I approach a subject of considerable difficulty, inasmuch as my humble labours as Master of my mother lodge have formed the theme upon which you have so eloquently dilated. You, sir, and the brethren here present, will, I feel certain, believe me when I say that in all my exertions, my anxieties, and my success in connection with my discharge of the high office to which by your suffrages I was thrice elected, my constant aim was to promote the prosperity and increase the fame of "Two hundred Two and Fifty." This splendid testimonial which Bro. Milligan, in your names, has just presented to me, is the best exemplification that I have done so. Permit me to say that it is not to me alone that credit is due for the unprecedented success in point of numerical strength and Masonic proficiency with which, during my presidency, this lodge was favoured. My efforts would have been fruitless had they not been warmly seconded and generously supported by the office-bearers and members, with a unanimity of feeling and determination of purpose that it was impossible to withstand. I need not recapitulate what all of us know about the greatest of our local Masonic demonstrations—viz., the celebration in 1864 of our first jubilee. That is now a matter of history, and having, along with the other eventful proceedings of this lodge, been embalmed for preservation in "Recollections" traced by the hands of a distinguished brother, now united to us by the ties of honorary membership, will redound to the praise of St. John's, Thornhill, for many generations to come. Brethren, viewing these beautiful pieces of plate, and looking back upon the past, I feel I have done little to merit them, but I have done what I could. I do assure you, brethren, you could not have presented me with a more acceptable gift—a gift that will be cherished by me to the latest hour of my existence; and when the purposes of the Great Architect of the Universe are finished with me here below, my children will cherish these as the most valuable heirlooms I can leave them, and think that their father in his day and generation had not lived for himself alone. Brethren, I shall not further trespass upon your time than in a single sentence to assure you that this mark of your kindness and approbation is received with a thankfulness and gratification impossible for me to describe—its value being in my eyes greatly enhanced by its having been also contributed to by so many brethren belonging to other lodges. It is enough for me to say that, while religiously preserving these costly mementoes of my Masonic career, I shall never forget the consideration you have all along paid to me, notwithstanding the defects which I am sensible have mixed up with my efforts to advance the interests of my mother lodge, and of the fraternity with which it is connected. Then, brethren, if I have failed inadequately conveying to you my heartfelt thanks, attribute it, I beseech you, to want of ability—not to want of gratitude. Accept them, my imperfectly expressed thanks.

Bro. P. Brown, Sec., in presenting the silver cake-basket and correspondence, said: Bro. Hislop, you have this evening been presented with a handsome and elegant testimonial in appreciation of the valuable services rendered by you to the cause of Freemasonry. Your exertions have been great; and, while the brethren thus show their respect to you, they at the same time have not forgotten your beloved wife. No doubt much of your precious time which ought to have been spent in your family circle has, in your zeal for promoting the principles of our Order, been withdrawn from that quarter; yet it must be very gratifying to Mrs. Hislop and to yourself to know that your exertions have been appreciated, and that your time has not been misspent. I have much pleasure in presenting to Mrs. Hislop, through you, her husband, this silver cake-basket, with the compliments of the brethren, and with it our best wishes; and may she long be spared to be an ornament to your home and to society, and to guard the interests of yourself and family. I have also much pleasure in presenting to you the correspondence which accompanied the contributions to the testimonial fund. Allow me, in conclusion, to repeat to you the wish of a subscriber:—

May the ancient and honourable badge which we wear
Be never dishonoured by thee;
May the *rule* of our faith be the *square* of your life,
The *compass* the bounds of your charity.

May your feet ever haste to the call of distress,
And your thoughts in devotion oft bend;
Keep sacred thy trust, and shed sympathy's tear,
And the right may you ever defend.

May the Great Architect of His goodness vouchsafe
His *wisdom* thy ways to direct,
May His *beauty* encircle thy pathway through life,
And His *strength* ever shield and protect.

May the friends of thy youth be the friends of thy age,
And at last when thou treadest alone
Through the dark vale of death, may thy *faith* and thy *hope*
Be built on the sure corner-stone.

Bro. Hislop replied on behalf of Mrs. Hislop in the following terms:—

Right Worshipful Master Wardens and Brethren: You have, in the exuberance of your fraternal kindness, as exhibited in the very chaste and valuable gift now entrusted to me for presentation to my wife, deepened the obligations under which I have already been placed by your generosity this evening. Permit me to say that Mrs. Hislop has for several years felt interested in the prosperity of 252—particularly so during the period in which I had the honour of holding its chair when the lodges' demands upon my time often drew me from the domestic circle. It cannot be otherwise than gratifying for her to know of the signal proof you have just given of your satisfaction with the way in which I discharged the duties which your partiality imposed upon me—but for herself to be the recipient of a token of esteem from a body of Freemasons is a thing that on her part could never have been expected. In accepting on her behalf this elegant present, I feel justified in saying that she will hold it in high estimation, both as to its intrinsic worth, and in consideration of the circumstances under which it has been given to her; and she will ever entertain pleasant remembrances of her husband's connection with St. John's Thornhill. Right Worshipful Sir and Brethren, bear with me while in a sentence I refer to the letters which have just been read, and which, with the list of contributors to the testimonial, you have most considerately presented to me. The fraternal regard for me breathed through these epistolary messengers to your worthy secretary excites my warmest gratitude, and fills me with astonishment at the extent and value of the friendship that I have been privileged to form within the mystic circle. Some of these letters have been penned by brethren whose Masonic fame is not confined to this country, but whose friendship is prized by the great and the good of this order in many lands: all of them are worthy, and as in my hours of retirement I scan this subscription sheet and peruse these letters, my heart will flow with gratitude to the Great Architect for having helped me with so many kind friends. I thank you, Bro. Peter Brown, for the kind and affectionate manner in which you have proposed Mrs. Hislop's health,—and you, brethren, for the hearty response you have given to his sentiments. I return you all on her behalf my warmest thanks, and beg to assure you that this eventful evening shall long be remembered by me and my beloved wife as one of the happiest of our life.

Bro. W. Brown proposed "The Proxy Master."

Bro. Sibbald gave the next toast, "The Nithsdale Royal Arch Chapter, No. 52. The toast was coupled with the name of Bro. M'Caig, who returned thanks.

Bro. P. R. Brown, S.D., proposed "The Absent Subscribers."

Bro. McFarlane acknowledged the toast.

Bro. T. Kellock gave "The Committee."

Bro. Wilson having replied, and other toasts having followed, the closing toast was given by the Chaplain.

Songs from Bros. Cook, M'Lauchlan, Geddes, W. Brown, Sibbald, and T. Kellock, gave an additional charm to the proceedings.

EDINBURGH.

STOWE.—*St. John's Lodge* (No. 216).—Friday, the 27th ult., being the anniversary of St. John, the brethren of this lodge met in their lodge room at the Town Hall to celebrate the occasion by the annual festival. About fifty of the brethren assembled at noon, when the usual business of making reports, collecting quarterly dues, and the installing of the office-bearers for the ensuing year took place, after which a procession was formed, and headed by the flute band. The brethren, arrayed in full Masonic costume, marched through the village, and

returned to the hall, where, in the interval, dinner had been laid in Bro. Dickson's usual tasteful and substantial style. The Chaplain asked a blessing, after which ample justice was done to the viands. When the cloth was removed the usual loyal and Masonic toasts were given from the chair, which was ably filled by Bro. Brownlee, R.W.M. The remainder of the evening was passed in a very agreeable and happy manner, the brethren with toast, song, and sentiment, vying with each other to make the meeting enjoyable. After the torchlight procession the lodge was closed in ample form, and the brethren separated.

GLASGOW.

810TH ANNIVERSARY OF THE LODGE GLASGOW. ST. JOHN, NO. 3 bis: AND AFFILIATION OF THE R.W. BRO. CAPTAIN SPEIRS, P.J.G.W., ENGLAND, AND PROV. G.M., GLASGOW, AS AN HONORARY MEMBER.

It was with no ordinary interest that we looked forward to the opportunity afforded us of availing ourselves of the card of invitation politely sent us to attend such an important Masonic event as that indicated by the above heading, "Antiquity's pride we have on our side," might appropriately be used as the motto of a Masonic lodge; i.e. a lodge of free and accepted or Speculative Masons,—who can unblushingly and evidently, in sober earnestness, announce that in the year 1867 she held her 810th anniversary! a very simple process of arithmetic thus brings the date of the foundation of this lodge to be A.D. 1057. Doubtless many of our readers, and especially those who, like ourselves, hail from the Grand Lodge of England, would like to know something about the allegations upon which such an extraordinary assertion is based. One of the most reliable and unbiassed of Masonic historians of the present day has very tritely remarked that the history of the world begins with a legend; and so does the history of Masonry; and we are also informed by the same authority that English Masons have their York legend, dating as far back as the year 926; the German *Steinmetzen* (stone cutters) reply to any queries referring to the origin of their art, by pointing to the erection of the Cathedral of Magdeburg (876), and the Scottish Mason is satisfied with transferring it to the year 1140, the date of the building of the Abbey of Kilwinning. How are we then to account for the announcement put forth by the Glasgow St. John's lodge, No. 3 bis? These prefatory remarks formed the subject of our ruminations as we wended our way to that time honoured institution, or what was once the heart and pride of the Tontine Hotel, the place appointed—and most appropriately so—for the festive meeting of such an ancient lodge; feeling assured that doubtless, in the course of the evenings proceedings, some light would be thrown upon what appeared to us then—and as the sequel proved—still appears an inexplicable assertion. However, of this more anon: by the time we had finished our cogitations we were in the room in which the officers and members of the lodge were, with numerous visiting brethren assembled, awaiting the arrival of the Provincial Grand Master, who, upon entering the lodge, accompanied by Bros. F. A. Barrow, Sub. Prov. G.M.; W. Smith, Prov. Sec.; Robb, Prov. Mareschal and others, was received with the cordial greetings of the brethren present.

The R.W. Prov. G.M. was then affiliated as an honorary member of the lodge; the ceremony being very impressively and gracefully performed by Bro. Thomas Ramsay, the R.W.M., who has been recently re-elected to the chair of this ancient lodge. The Prov. G.M. having returned thanks in a few appropriate remarks for the honour just conferred upon him, the several office-bearers of the lodge were installed by Bro. F. A. Barrow, Sub. Prov. G.M.; W. Smith, Prov. G. Sec.; Cruikshanks, P.M. of No. 3 bis and P. Dep. Prov. G.M. On the platform we also noticed as a visiting brother, Bro. Alfred Davis, P. Prov. G.D., Durham.

The duties of the Croupier were discharged by Bro. J. McMillan, S.W., supported by Bros. Gavin Park, Walker, Captain Baird, R. Donaldson, P.M.'s, and others. The J.W.'s chair was efficiently filled by Bro. McAuley, supported by Bro. Buchan,

P.S.W. There was an unusually strong turn out of visiting brethren, including deputations from sister lodges. The Prov. Grand Lodge of Renfrewshire (East) was also represented by a deputation headed by Bro. W. Snodgrass, Prov. G. Treas.

The FREEMASONS' MAGAZINE AND MASONIC MIRROR was represented by Bro. James Stevenson.

After the dinner the chairman, the R.W. Prov. G.M., proposed "The Queen and the Craft," which was drunk with due honour by the brethren. The next toast was "The Army, Navy, and Volunteers, which was responded to in a similar spirit.

Bro. Captain Speirs, P.G.M., proposed "The Grand Lodges of England, Ireland, and Scotland," coupled with the names of Earl of Zeiland, Duke of Leinster, and Earl of Dalhousie.

Bro. William Trimble, replied, amidst some very unseemly and un-Masonic interruption, overruled by the R.W. Prov. G.M., on behalf of the Grand Lodge of Ireland.

The R.W. Prov. G.M., in proposing "The Lord Provost, Magistrates, and Town Council of the City of Glasgow," good-humouredly remarked that he thought it might possibly add to their popularity and influence if they were all Masons.

Ex-Baillie M'Culloch having replied,

The R.W.M., Bro. Ramsay, in proposing "The Provincial Grand Lodge and Bro. Captain Speirs, M.P., Provincial Grand Master," said he had heard Masons remark upon the eloquent speech delivered in the City Hall last Friday night by the gallant brother that through his exertions Masonry in the West of Scotland would be one of the brightest jewels in the Grand Lodge, and he had great pleasure in endorsing that remark.

The R.W. Prov. G.M. in replying to the toast, said that in the name of his colleagues and himself in the Provincial Grand Lodge of Glasgow, he returned his and their most sincere thanks for the kind manner in which the brethren had responded to the toast. He would now proceed with the next toast on the list, which he supposed had fallen into his hands because he was the youngest member of the lodge. The toast was "The Lodge of Glasgow St. John." He felt a certain amount of diffidence in proposing the toast, because it was only last Monday that he thought he had the greatest possible honour conferred upon him in being affiliated in what he believed to be the oldest lodge in Scotland. But since that time, having carefully and with great pleasure perused a small volume that was placed in his hands by the Right Worshipful Master, he came to the conclusion there was a lodge in which he hoped at some future time to be affiliated, and then he might flatter himself to belong to the oldest lodge in Scotland. That object of his ambition it had been their kindness to confer upon him. He hoped they would not find their last and youngest brother was less willing and less able to assist them than any other member. A document, or rather a piece of parchment, had been placed in his hands, which, he was told upon the very best authority, was written and signed by royalty in the year 1057. He regretted that his eyes were not so good that he could read it, else he should have valued it still more; but from the assurances he had received, he felt confident that although their lodge ranked 3½ in the Grand Lodge of Scotland, it was not in its right place. He did hope at some future time—which was not far distant—when the Grand Master came to visit this his largest and most promising child in Scotland, they should be able to demonstrate the rights of their lodge, and have themselves put in their right and proper position.* The oldest lodge in Scotland at present on the roll, or rather the lodge that claimed to be the first, was the lodge of which he should speak with all due respect, St. Mary's Chapel, Edinburgh, which was his mother lodge in Scotland. But still, with all his affection and zeal for that lodge, he could not allow—considering it to be the true spirit of Masonry to be straightforward and true—that she was the oldest lodge—for the oldest title in their possession bore date of 1598. When they came to the next lodge upon the list at present, they found that their records only went back as far

* We trust the R.W. Prov. G.M. will have a skillfully drawn brief put in his hands, before going to plead on behalf of No. 3 bis *versus* the Mother Lodge of Scotland. We are not aware of the existence of any work which has a recognised position in Masonic literature, that can be quoted in aid of the plea of St. John's No. 3 bis, for though in "The British, Irish, and Colonial Masonic Calendar," the date of constitution is given as A.D. 1057, still, it is to be remembered that this is the date filled in by the lodge, on the schedule for information forwarded to every lodge and Masonic body under the Grand Lodge.—Ed. F.M.

as the year 1658, and they referred to a charter dated 1193. Caunogate Kilwinning was another lodge of great age, and naturally of great honour in the Craft; but she had charters of no more distant date than 1736. And as to Mother Lodge Kilwinning, of which he was proud to be a member, she had no chart or ancient records at all to show. She was constituted, they had every reason to believe, at the foundation of the abbey in 1140; and he did hope and trust that as they had at least a hundred years to come and go upon, they would not quarrel about the matter. The only cause of regret that he had was that the Provincial Grand Master, or rather the Masters and Wardens of this lodge, in days gone by, did not, when the Grand Lodge was originally formed—he was not speaking disrespectfully of these who had gone before them—did not assert their rights upon that occasion—they were surely lax, and perhaps to blame in the matter. There were many people who believed—and who believed rightly, he thought, on many occasions—it was not expedient to alter the existing state of things, but still he hoped the present state of things with respect to No. 3 bis might be reversed. He hoped the time was not far off when they would be able to flatter themselves at being placed where they ought to be. The gallant brother coupled the toast with the name of the R.W.M.

Bro. Ramsay, the R.W.M., in returning thanks, expressed the pleasure he felt that Bro. Captain Speirs had already taken so warm an interest in the ancient Lodge of St. John's. He hoped, through the assistance of the gallant officer, she would be put in the position which she ought originally to have occupied. At one period the lodge did not acknowledge the supremacy of the Grand Lodge of Scotland. But by and by a new Master succeeded, and by a majority of voices the lodge applied to be classed with the other lodges of Scotland. The Master at that period was anxious that the lodge should be placed No. 1. But the other lodges which were already classified, objected to this being done, and hence the lodge was crushed in between No. 3 and No. 4. Should the Grand Master of Scotland favour them with a visit, they would be proud to do him honour, and would solicit from him their proper position, and he hoped when they did so they would be assisted by their Prov. G. Master.

The other toasts were:—"The Past Office Bearers," by Bro. Cruickshanks; "The Visiting Brethren—according to seniority;" "Incorporation of Masons," by the Senior Warden.

The Junior Warden, Bro. McAuley, in proposing "The Benevolent Fund" said: "The toast which I have now the honour of proposing is one which I am sure will at once strike home to the heart of every true and worthy brother present, viz., the Benevolent Fund: a toast which I am certain will draw a hearty response from all in a society such as ours, which is founded on brotherly love, respect, and truth. The Benevolent Fund ought ever to hold a first place, the state of that fund showing how the principles of our Order are carried into practice amongst us. Had this toast been given a few years ago to the then J.W., he might well have found a difficulty in handling it, for it was then *nil*. But, thanks to the exertions of the working brethren, with whose name this fund has been associated since its foundation, it has not only been founded, but is rising course upon course, and I trust it will ultimately attain to the high position worthy of the Benevolent Fund of the Glasgow province. Brethren, assist me to honour the Benevolent Fund, and, in the absence of Brother James Thomson, the Treasurer of the Fund, I couple with the toast the name of our esteemed Bro. Robb, who is now present amongst us.

Due honour having been done to the toast, Bro. Mitchell, in very happy terms, proposed "The Ladies," and Bro. W. Smith, the Provincial Grand Secretary, responded to the toast in a very graceful manner.

"The Provincial Grand Lodge of Renfrewshire, East," was proposed by the R.W.M., and responded to by Bro. N. Snodgrass, Prov. G. Treas., who explained that, had it been possible, the Prov. G.M. himself (Bro. Col. Campbell, of Blythswood) would have been present, and requested him, Bro. Snodgrass, to attend and do honour to the R.W. the Prov. G.M. for Glasgow, and to the R.W.M. of St. John's No. 3 bis, upon this interesting occasion.

In the course of the evening Bro. James Lillie, who has just been re-elected to the chair of the Glasgow Kilwinning No. 4 arrived, with a strong deputation from his lodge as soon as they had finished their own meeting, for the purpose—though the evening was getting advanced—of doing honour to Bro. Ramsay and the lodge over which he presides.

The health of Bro. Lillie was proposed by Bro. Ramsay in a neat speech, and responded to very appropriately by the former brother.

Various other toasts, interspersed with some excellent singing, followed; and it has seldom fallen to our lot to be present at a festive Masonic meeting which passed off with such *éclat* as the one under notice, reflecting great credit upon the R.W.M. and all connected with the arrangements so amply provided for the comfort and enjoyment of the brethren.

GOVAN.—*Govandale Lodge* (No. 437).—The brethren of this lodge held a meeting in their hall on Tuesday, the 17th ult., to elect office-bearers for the ensuing year. The election was looked forward to with great interest by the members of the Craft in this rising locality, as a keen contest was anticipated for the various offices. The result of the voting for R.W.M. gave fifty-four votes for the re-election of Bro. David Kinghorn, and twenty-four for Bro. James Thomson, being a majority of thirty in favour of the present highly-esteemed R.W.M. The votes for the other officers were by consent taken by show of hands, and resulted as follow:—Bros. James Merry, P.M.; Bailie John Kinshelwood, D.M.; James McKinnon, S.M.; James Wilson, S.W.; S. B. Jenkins, J.W.; John McFarlane, Sec.; John Gilchrist, Treas.; Thomas Edwards, Chap.; Matthew Wardrop, S.D.; William Ball, J.D.; Thomas Laidlaw, S.S.; James Eglinton, J.S.; John Matthews, I.G.; James Meek, Jeweller; William Wilson, P.G.S.; William Hamilton, Architect; Archibald McLean, Bard; Andrew Blair, Dir. of Music; Thomas Stevenson, Dir. of Cers.; James Strathdee, S.B.; and John McIntyre, Tyler.

IRELAND.

LONDONDERRY.

COLERAINE.—*Vernon Lodge* (No. 127).—This lodge met on Thursday, the 19th ult., to celebrate the Festival of St. John, when the following brethren were present:—"Bros. J. C. Gal, W.M.; R. Knox, acting S.W.; M. Alcock, acting J.W.; A. W. Young, P.M., Sec.; W. N. Rowan, P.M., Treas.; Acheson W. Smyth, acting S.D.; Beers, acting J.D.; A. McNeill, I.G.; Wm. Browne, D. Prov. G.M.; A. Lane, P.M.; Givern, W. F. Hutchison, and Charles A. Smyth, 52. The ceremony of raising was rehearsed, after which the brethren adjourned to the banquet.

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—The regular quarterly convocation of this most prosperous chapter was held at the White Swan Tavern, High-street, Deptford, on Tuesday, 7th inst. Comps. J. T. Tibbals, M.E.Z.; G. Brown, H.; J. Searle, T.; N. Wingfield, S.E.; H. Moor, S.N.; G. Bolton, P.Z, Treas.; F. Walters, P.Z., P.S.; J. Lightfoot, 1st A.S.; Woodland, 2nd A.S.; W. Watson, P.Z.; W. Simmonds, P.Z.; Pulley, Andrews, Mills, Williamson, Tinslow, Shaw, Payne, Tippott, Dussek, and very many others were present. Amongst several visitors we noticed Comps. J. W. Halsey, M.E.Z. 507; J. Denton, 25; L. Mersik, J.; and others. The minutes of the previous convocation were unanimously confirmed. Ballots were unanimous in favour of three candidates being admitted. Bros. Littlecott and Smith being present wore in an able, impressive, and dignified manner exalted into Royal Arch Masonry. The elections by ballots for officers for the ensuing year were unanimous in favour of Comps. G. Brown, M.E.Z.; J. Searle, H.; H. Moore, J.; G. Boulton, P.Z., Treas. (re-elected); N. Wingfield, S.E. (re-elected); F. Walters, P.Z., S.N.; J. Lightfoot, P.S.; B. Holt, Janitor (re-elected). An audit committee was appointed. The chapter convocation was closed until Tuesday, April 6th. The usual good banquet followed.

CHESHIRE.

CHESTER.—*Grosvenor Chapter* (No. 721).—A convocation of this chapter was held on the 17th ult. at the Bars Hotel. The following companions were present:—J. P. Platt, as M.E.Z.; J. B. Hignell, as M.E.H.; W. R. Bainbridge, M.E.J.; W. B. A. Bainbridge, P. Soj.; J. Sellers, Assist. Soj.; and Comps. E. Tasker, H. Allsop, W. G. Sandy, W. Brisland, W. Brown, J. Gerrard, Bros. T. Davies, M.D., and W. M. Richmond, both of Lodge No. 721, were balloted for, accepted, and exalted to the degree of Royal Arch Masons. The chapter being closed in due form the companions retired to refreshment.

Poetry.

TIME'S MEASURES.

[Shortly before his death the late Rev. William Buchanan, Chaplain to the Lodge Ayr St. Paul (No. 204), published a "volume of verses," serious, humorous, and satirical. The pieces are for the most part short—evidently the product of Muse-worship in the leisure hours of many years—the sudden outpouring of a cultivated intellect. In several of the poems, deep reflective thought is stirred with originality and power; while, unlike the style of the modern local poet, who is apt to eke out poverty of ideas by mellifluous language, here we have ideas and similes so crowding as to have forced the author to hit them off at the expense of occasional weak and unharmonious lines. Taking them all in all, however, the bulk of the poems are really good, and have the further recommendation of having all a good aim.—D. MURRAY LYON.]

Reckon not by Sand or Dial,
Or the Clock's dull passing sound;
Life disowns such computation,
Time consists not in their round;
Sun and Moon may keep their courses
With unvarying length of years,
And the Seasons dance their cycle
To the music of the spheres;
Not by such material measures
Is our being counted o'er;
Youth is sometimes old at twenty,
And age youthful at fourscore!

Present pain, it clogs the minutes,
How unwelcomely they stay!
Pain in prospect lends them swiftness,
Rapidly they pass away;
Promised Hope, expected Pleasures,
Loitering, laggard is their pace;
While our fevered pulses thunder,
Like the chariot in the race;
Like the courser, who the nearer
To his goal, the faster flies;
And, like him, as worn and jaded,
Ere we win, and wear the prize.

Worn and jaded, with the sickness
Of Desire so long delayed,
Pleasure palls us with its sweetness,
Hope possessed is hope decayed;
Sated, not with satisfaction,
Sinks the soul in torpor numb,
Every nerve and power grow feeble,
Feeling, Fancy, all are dumb;
Then, indeed, poor senseless Matter
Well enough existence tells;
Minutes are but sixty seconds,
Hours are counted on the bells.

Oh! for something less deceiving,
More ennobling and sublime,
Which shall set our bosoms beating
To a grander march of Time;
Rouse our souls to earnest striving,
Stir our hearts to ceaseless play,
And shall make us, while we're living
In To-morrow, live To-day;
Something whose majestic Future,
Unconceived, unheard, unsung,
Fresh before us ever rising,
Keeps the spirit ever young.

Young, for eager aspiration
Young, for generous lofty aim;
Young, with thrilling thought and effort
Young, with feeling's warmest flame;
Old, in all the unbought wisdom
Sagest counsel can impart;
Old, in all the wary caution
And experience of the heart.
Such a Youth and Age uniting,
Meeting thus in holy strife—
This, Immortals, is the only
Fitting gauge of Mortal life!

Reckon not by Sand or Dial,
Or the Clock's dull passing sound;
Life disowns such computation,
Time consists not in their round;
Sun and Moon may keep their courses
With unvarying length of years,
And the Seasons dance their cycle
To the music of the spheres;
Not by such material measures
Is our being counted o'er;
Youth is sometimes old at twenty,
And Age youthful at fourscore!

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JANUARY 18TH, 1868.

MONDAY, 13th.—Geographical Society, at 8-30.
TUESDAY, 14th.—Institution of Civil Engineers, at 8.
WEDNESDAY, 15th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 18TH, 1868.

MONDAY, January 13th.—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland Lodge, 12, Ship and Turtle, Leadenhall-street. St. Alban's Lodge, 29, Albion Tavern, Aldersgate-street. Royal Naval Lodge, 59, Freemasons' Hall. Confidence Lodge, 193, Anderton's Hotel, Fleet-street. Peckham Lodge, 879, Edinbro' Castle, Peckham Rye. Mount Zion Chapter, 22, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, January 14th.—Old Union Lodge, Radley's Hotel, Bridge-street, Blackfriars. Burlington Lodge, 96, Albion Tavern, Aldersgate-street. Union Lodge, 166, London Tavern, Bishops-gate-street. St. James's Lodge, 180, Freemasons' Hall. Percy Lodge, 193, Ship and Turtle Tavern, Leadenhall-street. St. Michael's Lodge, 211, Albion Tavern, Aldersgate-street. Wellington Lodge, 548, White Swan Tavern, Deptford.

WEDNESDAY, January 15th.—Gen. Committee Grand Chapter, at 3. Grand Stewards' Lodge. Royal York Lodge, 7, Freemasons' Hall. United Mariners' Lodge, 30, George Hotel, Aldermanbury. St. George's Lodge, 140, Lecture Hall, Greenwich. Sincerity Lodge, 174, Cheshire Cheese Tavern, Crutched-friars. Oak Lodge, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson Lodge, 700, Masonic Hall, William-street, Woolwich. Maybury Lodge, 969, Freemasons' Hall. Westminster and Keystone Chapter, 10, Freemasons' Hall.

THURSDAY, January 16th.—Globe Lodge, 23, Freemasons' Hall. Constitutional Lodge, 55, Ship and Turtle Tavern, Leadenhall-street. St. Mary's Lodge, 63, Freemasons' Hall. Temperance Lodge, 169, White Swan, High-street, Deptford. Manchester Lodge, 179, Anderton's Hotel, Fleet-street. South Norwood Lodge, 1, 139, Goat House Hotel, South Norwood.

FRIDAY, January 17th.—Audit Com. Boys' School. Friendship Lodge, 6, Willis's Rooms, King-street, St. James's. Middlesex Lodge, 143, Albion Tavern, Aldersgate-street. Jordan Lodge, 201, Freemasons' Hall. New Concord Lodge, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark Lodge, 975, White Hart Barnes. St. George's Chapter, 5, Freemasons' Hall.

SATURDAY, January 18th.—Panmure Lodge, 715, George Hotel, Aldermanbury.

TO CORRESPONDENTS.

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

D. HERALD.—Thanks for your note. We will with pleasure insert all reports you may be good enough to forward.

T. R. V.—In our next issue we shall publish the whole of the names of subscribers who have up to the present time sent in their names to the Masonic Life Boat Fund.