

LONDON, SATURDAY, FEBRUARY 15, 1868.

MASONIC LIFEBOAT FUND.

An appeal has for some time past been made through our advertising columns for aid to enable the object therein set forth to be speedily carried out. The idea had been ventilated in our pages on several occasions during the last three years. On the occasion of the loss of Bro. G. V. Brooke, numerous suggestions were made to us for purchasing a number of lifeboats by means of funds to be collected exclusively from Freemasons, with the view of placing such lifeboats on the most dangerous parts of the English coast unprovided with such means of saving human life. Several of the communications then received by us upon this subject contained suggestions so crude and undigested, and all involved so large a sum that we felt it would be hopeless to expect any such extensive projects to be carried out by the members of our Fraternity in England alone. It was not considered right or proper for us to appeal to members of the Masonic body holding under sister jurisdictions, unless we preferred to constitute ourselves trustees for a general fund for supplying lifeboats, which we declined to do, as being beyond the limits of our legitimate functions.

Bro. Woodhouse, of Carlisle, who has never failed to urge the subject upon our attention, suggested some months ago that subscriptions to a fund should be commenced for the purpose of "purchasing or having built a lifeboat to be placed on some part of the coast to be decided upon." Several other brethren having shortly afterwards revived the subject, and approving of the more limited proposal, promised subscriptions in aid of the object, and after several letters appearing in our pages a notice was inserted in our advertising columns soliciting subscriptions. We regret however to learn that the subscriptions come but slowly in, and that many of our readers and not a few distinguished members of the Masonic Order, who had signified their approval of the object, and promised donations, have not yet come forward and contributed, although we feel assured that they have only to be reminded to obtain from them that active and zealous co-operation which is generally accorded by them to all really charitable objects, and especially those associated with the Masonic body.

We are induced to call attention to the subject

upon the present occasion in consequence of the appearance of a letter relative to the Masonic Lifeboat Fund which will be found in another column.

We earnestly appeal to the Masters, officers, and members of the various lodges throughout England, to rescue Freemasonry and Freemasons (who have the reputation of being the most charitable body of men in the world) from the charge of being indifferent to the successful carrying out of so humane and important an object as that of providing the means of saving some of those lives annually sacrificed by hundreds on our iron-bound coast for want of more lifeboats. We trust we shall not appeal in vain in so noble a cause, and that the single lifeboat for which we now solicit subscriptions will be but the forerunner of many others provided by funds contributed by the Masonic bodies in Scotland and Ireland; such a good example set by English Freemasons will assuredly be speedily followed.

FREEMASONRY AND CIVIL ENGINEERING.

It is, we believe, pretty generally known that we number amongst us the principal celebrities in science, arts, and manufactures, and, we may add, very many amongst those who rank high in commercial and industrial pursuits,—but amongst the giant intellects that have sprung up within the last half century, and who have, by their genius, created the new condition of things, and entirely changed the character of by far the largest portion of the earth's surface—we refer to the Engineers, who, as a body of scientific men, were unknown sixty years ago. Amongst the Engineers and the highest of those in the present ranks of that profession, ever since its constitution, have ever been known members of our ancient and honourable Order.

It is with unusual satisfaction, therefore, that we record the accession of a distinguished brother to the high and important office of President of the Institution of Civil Engineers—an honour second only to that of President of the Royal Society of Great Britain.

In electing Bro. Charles Hutton Gregory to the presidential chair for the year 1868, the members of the Institution of Civil Engineers have done themselves honour, and have also conferred a well-deserved mark of confidence and respect

upon one whose personal worth as a man and a Mason is not sufficiently known, whilst his professional talents are of the highest order, and his reputation for high and unimpeachable honesty and integrity make him an honour to the noble profession of which he is now *the* actual head and presiding genius.

The inaugural address to the members of the Institution of Civil Engineers, delivered by Bro. Charles Hutton Gregory, upon the occasion of his taking the presidential chair for the *first* time, on the 14th of January, is so full of matters of general interest to our readers that we would fain—were it possible to find space in the narrow limits of our pages, give it *in extenso*,—but as that is not possible, we propose to give such extracts from it, from time to time, as we think will be most useful for the purpose of putting fully upon “Masonic Record” many of the interesting circumstances which are connected with “Freemasonry and Civil Engineering.”

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 106.)

BOOK II.—CHAPTER III.

THE KNIGHTS.

The title of the Code of Laws, drawn up by St. Bernard, and approved of by the Council of Troyes, is “The Rule of the Poor Fellow Soldiers of Christ, and of the Temple of Solomon.”* It is divided into seventy chapters, and is of an exceedingly gloomy and austere character. It is a rule more fitted for misanthropes, than for warriors whose duties led them constantly into the world—to mix in the bustle of court and camp. The prologue is addressed “to all, who disdaining the leadership of their own wills, desire with purity of mind to fight for the most high and true King.” It proceeds to exhort them to put on the armour of obedience, and to associate together in piety and humility of spirit for the defence of the Holy Church; to employ a pure diligence and a steady perseverance in the exercise of their profession, so that they might partake of the delights reserved by Christ for his holy warriors. The rule provided

that the Order should consist of two classes, the Knights and the Serving Brethren, but the members were permitted to affiliate any person whom they should consider worthy of the honour, and a clause was inserted in the rule to that effect. By the Bull, *Omne datum optimum*, priests were allowed to join the Order, and to act as Chaplains to the brethren, and subsequently the Donates and Oblates were attached to the Order. The Order proper, however, consisted only of the Knights, the Chaplains, and the Serving Brethren, who managed its affairs, held its dignities, and formed its chapters.

The founders of the Order having been belted Knights, it was imperative upon all who desired admission to the highest class that they should have received the *accolade*. The great officers were chosen solely from among the Knights. No secular in the battle field was allowed to draw his sword among the Knights, unless he held the same dignity. An exception was however made in the case of a bishop. If the candidate then was not a Knight, but possessed the necessary qualifications for the honour, he was sent to some secular Knight to receive the *accolade*. The Templars never conferred the honour of Knighthood, either in their chapters or in the outer world.

A Templar was not permitted to bestow the *accolade*, for, on entering the Order, he, by his obligations, ceased to exercise the power of conferring that dignity. The Knights of St. John and the Teutonic Knights, on the other hand, conferred the *accolade* upon the candidate, if not already a Knight, at his reception. A noviciate was originally necessary before reception, but this, in course of time, fell into disuse, and the character of the candidate being, in all cases, well known to the brethren, he was received at once. This gave the Order a vast advantage over its military rivals; for the aspirant would more readily enter an Order into which he could be received at once, than into another where he required to serve a long and humiliating noviciate.

The reception of the aspirant took place in one of the chapels of the Order, and was presided over by the Grand Master or the Prior of the country where the chapter was held. The chapters of the Order were all held in secret, and generally early on a Sunday morning. No one was permitted to be present at these meetings except the members of the Order, and in the case of a reception, not even a relation of the candidate. Even the papal

* Regula Pauperum Commilitonum Christi et Templi Salomonis. Albertus Miraeus. Act. Syn. Trec. Tom. X. Chron. cisterc.

nuncios were excluded, although we find them often presiding over the chapters of the other Orders. The only occasion on which we find strangers present at a chapter of the Order is referred to in Chapter v. of the First Book of this History, where Pope Eugenius and the King of France honoured with their presence the Chapter General held at Paris, at the election of Everard de Barri as Grand Master.

By chapter 58 of the Rule, it was provided that if any Knight out of the mass of perdition, or any secular man, wished to renounce the world, and to choose the Templars' life and communion, he was not immediately to be received, but was to be treated according to the saying of Paul—"Prove the spirits, whether they be of God," and if after proof they were satisfied of his devotion, he was to be admitted. The rule was then to be read in his presence, and if he undertook diligently to obey its precepts, if it pleased the Master and brethren to receive him, the brethren were to be called together, and he was then to make known with sincerity of mind his desire and petition unto all. If the brethren were satisfied, the term of probation rested in the consideration and forethought of the Master, according to the honesty of life of the petitioner.

By chapter 62, it was provided that although the rule of the Holy Fathers sanctioned the dedication of children to a religious life, yet they would not suffer the Templars to be burdened with them, but he who desired to give his own son or his kinsman to the military religion was to bring him up until he arrived at an age, when he could "with an armed hand, manfully root out the enemies of Christ from the Holy Land." Then, in accordance with the rule, the father or parents, were to place him in the midst of the brothers, and lay open his petition to them all. The Holy Fathers considered it better not to receive the vows in childhood, lest afterwards the grown man should foully fall away. This differed from the customs of the other Orders, who received children at any age.*

The candidate having complied with the regulations necessary for demanding admission, a chapter was summoned, and the proceedings commenced

by the Grand Master explaining the statute bearing on the reception of candidates, after which three of the brethren went out to the candidate in the sacristy and put the following questions to him: Was he of gentle birth? that is, the son of a Knight, or come of a Knightly family; for it was not sufficient for him to be a Knight, but he required likewise to belong to a noble race, and to prove four quarters of noble blood, for in those days an esquire, though not the son of a Knight, often received the *accolade* for some valorous action. It will readily be perceived that this exclusiveness succeeded in keeping the class of Knights select, and the members of it, men not only of distinguished valour, but connected by blood with the noblest families of Europe. This connection was the secret of the Order's greatness, wealth and influence. Was he free by birth, and born in lawful wedlock? The Templars, like the Church, excluded bastards from their Order, which was a prudent act, for had a bastard of the King of France or of the Emperor of Germany been received, in all likelihood he would have become Grand Master, and the Templars would then have lost their independence, and become mere vassals of the monarch. Was he free from any obligation, such as marriage, betrothal, or debt? Had he been received into any other Order, or taken any other vows? Was he of sound constitution, and free from any disease? In the early days of the Order no fee was required for admission, but when it became rich, and the candidates for reception both numerous and wealthy, large sums were received. No specific sum was demanded, but each entrant was expected to give according to his means. The Prince Guy Dauphin gave to the Order 1,500 *Tournois* livres for his own entry money, and a contribution of 200 a year in name of his parents.

On receiving affirmative answers to the above questions, the Knights returned to the chapel and reported the same to the Grand Master, who thereupon said "Beloved Brethren, ye see that the majority are agreed to receive this man as a brother. If there be any among you who knows anything of him, on account of which he cannot lawfully become a brother, let him reveal it, for it is better that this should be signified now than after he is brought before us." The character of the candidate, as we have already said, was well known to the members of the Order, who were constantly in the world, and really chose them-

* The pages of the Hospitallers were taken from these: Burnes relates that one of the last Knights of the palmy days of that celebrated Order, was the Chevalier Grache, who died at Malta in 1838, where he had continued to linger amid the scenes of his Order's former greatness and glory. He was of a French family, and spoke French of the time of Louis XIV. He was a page to the last Grand Master at Malta, and was the second last survivor of the old Knights, the other belonging to the Langue d'Italie.

selves, the aspirants. If to this question no objection was urged, three of the older and more experienced Knights were sent into the sacristy to lay before the candidate the nature and requirements of the Order. They asked him first, if he was desirous of being associated with them in their good works, and on his replying affirmatively, they laid before him the rigour employed towards, and the implicit obedience required of, every member. On his replying that he was willing to endure all humiliation, and even death, in the cause of the Cross, and that he would live and die the servant and slave of the Order, they put to him again the questions first asked him, if he was of Knightly birth, &c. If his answers were again satisfactory, the Knights returned to the Master and reported the same. The Master again repeated his question, if any one knew of aught that disqualified the candidate for admission, for it would be better to have it stated then, than after the candidate was introduced, when it would be too late. If no objection was urged, the Master asked, "Are you willing that he should be brought into us in God's name, &c." The Knights having replied affirmatively, he said, "Let him be brought in, then, in the name of God."

The three Knights went out to the candidate and asked him if he was persistent in his desire to enter the Order, and if he stated that he was, they instructed him in the words to be used in asking for reception. They then led him into the chapter, where throwing himself on his knees before the Grand Master, he, with folded hands said, "Sir, I am come before God, and before you and these brethren, to pray and beseech you, for the sake of God and our dear lady, to admit me into your society, and the good deeds of the Order, as one who will be, all his life long, the servant and slave of the Order." The Grand Master then addressed him as follows:—"Beloved Brother, you are desirous of a great matter, for as yet you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine horses and rich caparisons, that we eat and drink well, and are splendidly clothed. From this you may conclude that you will be well off in our society. But you know not the rigorous maxims which are in force in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform in future what you wish yourself. For when you may wish to be on this side of the

sea, you will be sent to the other side. When you will wish to be in Acre, you will be sent to the district of Antioch, to Tripolis, or to Armenia; or you will be sent to Apulia, to Sicily, or to Lombardy, or to Burgundy, France, England, or any other country where we have houses and possessions. When you will wish to sleep, you will be ordered to watch; when you will wish to watch, then will you be ordered to go to bed; when you will wish to eat, then will you be ordered to fast; when you will wish to fast, then will you be ordered to eat. And as both we and you might suffer great inconvenience from what you may have concealed from us, look here upon the holy Evangelists and the Word of God, and answer the truth to the questions which we shall put to you; for if you lie, you will be perjured, and may be expelled the Order, from which God keep you!"

The Grand Master then repeated the questions already put to him as to his birth, &c., and the further question if he had made any simoniacal contract with a Templar or any other person for admission to the Order. If his answers were once more satisfactory, the Grand Master proceeded, "Beloved Brother, take good care that you have spoken the truth to us; for should you have spoken false in any one point, you might be put out of the Order, from which God keep you! Now, beloved brother, attend strictly to what we shall say unto you. "Do you promise to God, and our dear Lady Mary, to be, all your life long, obedient to the Master of the Temple, and to the Prior who shall be set over you?"

"Yea, sir," replied the aspirant; "with the help of God."

"Do you promise to God, and to our dear Lady Mary, to live chaste of your body all your life long?"

"Yea, Sir; with the help of God."

"Do you promise to God, and to our dear Lady Mary, to observe, all your life long, the laudable manners and customs of our Order, both those which are already in use, and those which the Master and brethren may add?"

"Yea, sir; with the help of God."

"Do you promise to God, and to our dear Lady Mary, that you will, with the strength and powers which God has bestowed on you, help, as long as you live, to conquer the Holy Land and Jerusalem; and that you will, with all your strength, aid to keep and guard that which the Christians possess?"

"Yea, sir; with the help of God."

"Do you promise to God, and to our dear Lady Mary, never to hold this Order for stronger or weaker, for better or worse (that is never to leave the Order), but with the permission of the Master or the chapter which possess the authority to relieve you?"

"Yea, sir; with the help of God."

"Do you finally promise to God, and to our dear Lady Mary, that you will never be present when a Christian is unjustly and unlawfully despoiled of his heritage, and that you will never, by counsel or by act, take part therein?"

"Yea, sir; with the help of God."

The Grand Master, with one of the Chaplains and one of the serving brethren, then placed their hands upon the aspirant's head, and the Master said: "In the name of God, and our dear Lady Mary, in the name of St. Michael the Archangel, in the name of St. Peter of Rome, in the name of our Holy Father the Pope, and in the names of all the brethren of the Temple, we receive to all the good works of the Order which have been performed from the beginning, and shall be performed to the end, you, your father, your mother, and all of your family, whom you will permit to share therein. In like manner, do you receive us to all the good works which you have performed and shall perform. We assure you of bread and water, without any dainties, and the poor clothing of the Order, and labour and toil enow."

The Chaplain then took from off the altar, where it had lain during the service, the white mantle with the ruddy cross slashed on the left breast, the distinguishing badge of the Order, and, sprinkling it with holy water, handed it to the Grand Master, who, taking it, directed the attention of the aspirant to the cross, saying, "Do you believe Brother, that this is the sign of the holy cross, to which Jesus Christ was fastened, and died upon it for the redemption of our sins?" To which the new brother replied, "Yea, I believe it." The Grand Master then said, "'Tis also the sign of our Order, and we command you to wear it continually upon your clothes." The new brother then kissed the cross, and the Master put the cloak over his shoulders so that the cross lay over his left breast, saying, "Take this sign, in the name of the ever blessed Trinity and the ever Virgin Mary, for the improvement of the faith, the defence of the Christian religion, and the service of the poor. For this reason we put the

cross on that side of you, that you may love it with all your heart, and that your right hand may fight for its defence and preservation. For if ever it happen that, in fighting for Jesus Christ against the enemies of the faith, you should turn your back, desert the standard of the cross, and fly away in so just a war, you will be stripped of the holy sign, agreeably to the statutes and customs of the Order, as false to the vow you have now made, and be cut off from our body as a rotten and corrupt member." He then clasped the mantle firmly round the new brother's neck saying, "Receive the Lord's yoke. It is light and easy, and you shall find rest to your soul."

The Chaplain, then, going to the epistle side of the altar, read the 133rd Psalm (*Ecce quam bonum*), "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Then crossing to the gospel side, and making a genuflexion, he said in secret the prayer of the Holy Ghost (*Deus qui corda fidelium*), "God who has taught the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise in the same Spirit, and ever rejoice in His consolation, through our Lord Jesus Christ. Amen."

Each brother then repeated after him the Lord's Prayer. Descending from the steps of the altar, the Chaplain raised the aspirant from his kneeling position, kissed him on the mouth, and presented him to the Master, who saluted him in the same manner, and then to the brethren. The Grand Master, taking his *abacus*, or rod of office, ascended his throne, and addressed the new brother as follows:—

"You are now a member of our Order. You have ceased to belong to the world; your life has ceased to be your own, but lies in jeopardy every hour of the day. Be watchful, therefore, and sleep not, that you may be found worthy of an entrance to the joys of heaven. Your duties will be assigned to you by the Order, and according as you fulfil these duties will your place and rank be in our body. You must never strike or wound a Christian: Christ having borne all for his flock. You must not swear, for the commandment saith,

'Thou shalt not take the name of the Lord thy God in vain, for he will not hold him guiltless who doeth so.' You have sworn to live chastely; therefore receive attendance or service of whatever kind from no woman. Kiss no woman, be she mother, sister, aunt, or cousin, for by such baits doth the devil lure the soul to uncleanness; for the last clause of Chapter 78 of our Rule declares:—'We hold it to be dangerous to all religion to look too much on the countenance of woman, and therefore let no brother presume to kiss either widow or virgin, or mother, or sister, or aunt, or any other woman. Let the soldiery of Christ, therefore, shun feminine kisses, by which men are often exposed to danger, that with a pure conscience and secure life they may walk everlastingly in the sight of God.' Hold no child at the baptismal font. You cannot answer for your life a single day, and how can you swear to protect and rear another's? Besides, you are the bond slave of the Order." This, however, was sometimes broken through, for at the election of Jacques de Molai, the last Grand Master, we find him acting as sponsor to a son of the King of France. "You must abuse no man, nor call any one foul names, but be courteous and polite; for our Lord on the cross, while parched with thirst, on receiving the bitter hyssop, cried to his Father, "Forgive them, they know not what they do. Sleep in a linen shirt, drawers, and hose, with a small girdle, with your arms conveniently placed beside you, so that at a moment's notice you may be armed and ready for the fight. Attend divine worship punctually, for you know not how soon you may be in eternity. At table, commence and finish with prayer, for God giveth us our daily bread. During meals, preserve silence, and meditate upon the goodness of our Father who is in heaven." Immediately after the reception mass was offered up, at which all the Knights communicated.

(To be continued.)

LECTURE

Delivered by Comp. the Rev. Samuel Fox, Scribe N, at the last meeting of the members of Silurian Royal Arch Chapter (No. 47).

Most Eminent Principals and Companions assembled in this Chapter,—We find ourselves surrounded by the most sacred emblems, and have the most sublime events in the history of the world brought before our eyes. What is the chapter

but a representation of the ancient San-hedrim of the Jews? The Principals and the various officers are representatives of holy men who were appointed by the Great Architect for the government of His chosen people at a most critical and important period in their history. The clothing and furniture give us their appropriate lessons, while the wands of office not only point historically to the twelve tribes of Israel with their blessings and curses depicted upon them, but they serve to remind us that the various offices we are called upon to fill, whether within the chapter or out of it, will prove to ourselves and others blessings or sources of misery. Surely, worthy companions, any feeble light that can be thrown upon our assemblies to render them profitable, will not be without some good and lasting result. And I would suggest that the subjects introduced should not be extraneous, but such as Masonry itself is prepared to teach.

There are three epochs in Masonry which in the address appointed to be given from the 3rd chair, is urged upon our consideration, viz., the history of the 1st or Holy Lodge, the 2nd or Sacred Lodge, and the 3rd or Grand and Royal Lodge. The 1st was held by Moses, Aaron, and Bezalel, at the foot of Mount Horeb. The 2nd or Sacred Lodge was held by Solomon, King of Israel, Hiram, King of Tyre, and H. Abiff in the bosom of the holy Mount Moriah, under the very centre of the place where the solemn Sanhedrein was afterwards erected. The 3rd, the Grand and Royal Lodge was holden at Jerusalem after the return of the Israelites from captivity under Zerubbabel, the Prince of the people, Haggai the Prophet and Joshua (the son of Josedech), the High Priest. It is upon the first of these three lodges that these few remarks are intended to refer, leaving some worthy companion to carry on the subject in reference to the two other lodges.

We are not to suppose that we can find in the history of this first, or Holy Lodge, anything approaching to our system of opening and closing, or indeed anything approaching to what we rightly term Ancient Freemasonry; all we affirm is that a spirit of Masonry was there, that in that lodge, love to God and love to man were taught, and that every heart beat with emotions of gratitude and fidelity to Him who had so far sustained them. They met upon the level—all were prostrate in the dust, acknowledging the mercy of God in preserving them from the iron rule of Egypt, and

granting them the miraculous passage through the Red Sea. They parted on the square, for they resolutely determined to stand by and defend each other from the deadly enemies with whom they foresaw they must encounter before reaching a land of which they knew little except that it was promised by their Supreme Ruler, and that it was a gift worthy of His holy name. The Israelites having crossed the Red Sea in safety, came to Marah where the waters were bitter, which caused great murmuring among the people. The waters, however, having been miraculously healed by Moses, they journey to Elim, where there were twelve wells of water, and seventy palm trees, and there they encamped. They next proceeded to the dreary desert of Sin or Zin, where having exhausted all the provisions they had brought from Egypt, they began to feel the keen demands of hunger. Here quails and manna were sent for their sustenance and support, and this latter food continued with them until they reached the borders of Canaan, when, it being no longer necessary, was withdrawn. They next proceed to Sinai, where they solemnly dedicate themselves anew to God's service. It was here at the foot of Horeb that this Holy Lodge was held. In our Masonic works we are told that this event took place two years after the departure from Egypt, but modern inquiries into chronology have shown that writers of the early history of the world have been greatly mistaken as to dates. It has now been ascertained, without the shadow of a doubt, that all the events connected with the abode of the Israelites at Sinai, including the giving of the law, took place the very same year of the Exodus, or departure from Egypt, viz., B.C. 1491, or A.M. 2513.

The solemn service offered to God on this occasion was predicted by the great *I Am* himself on the occasion of his appearing to Moses in the burning bush. While engaged in the humble office of shepherd, God made known his will to Moses, and appointed him a deliverer and leader of his people Israel; and as a sign of Divine presence, and to assure Moses that the scene was more than a passing vision or dream, God said, "Certainly I will be with thee, and this shall be a token unto thee that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." This lodge was held on consecrated ground. It was consecrated by the appearance of the Almighty in

the burning bush, when the Lord said to Moses, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

It was upon this occasion that Moses hid his face from the brightness of the Divine presence, as was fully explained in the Royal Arch ceremonies.

But this mountain was more especially holy on account of the memorable events which occurred there at the giving of the law, when Mount Sinai was altogether on a smoke. "The Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." It is this moral law which even now regulates our actions; for if Masonry teaches us the knowledge of ourselves, it also teaches us a knowledge of God, for it is by forgetting ourselves that we are tempted to dishonour God; and moreover every Mason binds himself to be a moral man, which it is impossible to be unless the holy code of Sinai be respected and observed. Moreover, a copy of a decalogue, or ten commandments, forms part of the furniture of this chapter; and let us remember that while we are surrounded by emblems and symbols, that there is no mystery there, but plain commands sent by the Most High as beacons to warn his erring children, and to guard them from the rocks of sin and iniquity. One word respecting the three holy names who made this lodge just, perfect and regular. In Moses we see meekness and courage combined. In Aaron, piety combined with weakness, for it was shortly after this that he was persuaded by the people to sanction idolatry. But in Bezalel, although his name is not so prominently set forward as the two former, we see a blessed character—he was a man of piety and a most skilful workman combined. We find that he was filled with the spirit of God, and thus enabled to work for a tabernacle—for the service of God.

May we worthy companions possess such a heart and such a mind!

MASONIC NOTES AND QUERIES.

MASONIC OATHS.

My answer to a Cambridge Master of Arts is that my letter and memorandum books contain numerous entries on the subject of Masonic oaths, and that I originally intended to convert those entries into com-

munications to the *Freemasons' Magazine*. Other matter for my communications, however, so quickly and constantly arose—matter thought at the time to have greater interest—that I was effectively prevented from making any use of such entries.—C. P. COOPER.

EQUESTRIAN ORDERS AND EQUUS.

With the present spread of science and improvement even in gastronomy, I wish to know whether the Freemasons' Tavern is prepared to supply equine banquets to the Craft, Knight Templars, &c. The latter Knights might serve up their horses when no longer serviceable. Is a ho(a)rse laugh permissible at a horseflesh regale? Which lodge will begin first?—EQUES.

EDINBURGH.

There is a theory according to which Edinburgh is the spot whence Freemasonry was first disseminated over the British Isles. It is the theory which ascribes to Molay, Grand Master of the Templars, the creation of four European mother lodges. One of those lodges was established at Edinburgh.—From Bro. P. Cooper's Masonic Memorandum Book.

CONSTANTINOPLE.

Some time in the second half of the last century there was, as I have read in some French Masonic work, a lodge of Freemasons at Constantinople. If I rightly remember, it underwent some kind of persecution. I cannot answer my correspondent, "N. P. E.'s," questions respecting our Institution in Turkey. Brother Hyde Clarke probably can.—C. P. COOPER.

THE ANGLO-SAXON RACE.

Doubt not, Bro. "S. G.," there are two things which will be found in every corner of the globe where the Anglo-Saxon race may come—Religion and its companion, true Freemasonry.—C. P. COOPER.

GRAND LODGE OF ANCIENT MASONS IN GERMANY.

It is said to be clearly ascertained that the Grand Lodge of Ancient Masons in Germany was not formed until so late as the year 1452.—From a bundle of Literary and Masonic Notes in Bro. P. Cooper's possession.

HIGH GRADES.

Want of antiquity would be a very silly reason for the suppression of the high grades.—From a manuscript volume in Bro. P. Cooper's collection, entitled "Freemason's Table Talk."

ARCHBISHOP CHICHELE.

As to the lodge of Freemasons said to have been held at Canterbury, in 1429, under the patronage of Archbishop Chichele, a correspondent should consider what Mr. Wyatt Papworth has written. See *Freemasons' Magazine*, vol. 7, page 167.—C. P. COOPER.

WORDS OF DR. OLIVER.

"It is my firm and unshaken conviction that Freemasonry is a Christian institution, established by Christian men, and embracing Christian principles. My faith in that 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." A Masonic ball, one day in the month of January, of which a correspondent in the neighbourhood of Sheffield makes mention, must have prevented him from looking at the *Magazine*, or he would not be altogether ignorant of the foregoing words. They are the words of the late Dr. Oliver, and occur in the preface to his last work, and have just been incorporated by a pious Mason in an interesting communication made by him to our periodical. See "Freemasonry and Christianity," by Bro. H. B. White, page 21 of the present volume.—C. P. COOPER.

A LETTER, JULY, 1866.

"S. P., Brightelmstone," may read the substance of the letter written by me to his nephew on the eve of his departure for Hamburg, July, 1866, in my communication, "German and French Lodges," *Freemasons' Magazine*, No. 406, April 13th, 1867. The pseudonym mentioned by "S. P." was in the communication, but the editor, for some reason, drew his pen through it, and through a few other introductory words. This is the communication upon whose contents a foreign journal has raised an argument for the toleration of Atheism in our Freemasonry—Pantheism, Spinozism, Hegelianism, Idealism, Dualism, Materialism, Sensualism, *Empirisme*, Naturalism, Ideology, Fatalism, Positivism, Atheism, and Scepticism—"S. P.'s" nephew found all these, as had been announced.—C. P. COOPER.

THE CULDEES.

A fanciful correspondent, whose letter has the signature "N. Z.," calls the Culdees Freemasons, and Iona their lodge; and observes that the Culdees forbade their wives to set foot in their celebrated isle, in like manner as the Freemasons forbid their wives to enter the lodge.—C. P. COOPER.

CORRESPONDENCE.

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

MASONIC CREDULITY.

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

Dear Sir and Brother,—I have not the least intention of doubting the good faith of Bro. Buchan, whom I suppose believes, as well as many others, in the charter of King Malcolm III., at page 71 of the *Freemasons' Magazine*, but I do beg that, for the credit of Masonry, such things may not be put forth without a disclaimer.

However much such clumsy forgeries and impostures may delude illiterate Masons, yet their promulgation only tends to reflect discredit on a body of men who claim to be the teachers of the world, and yet have not discrimination enough to deal with the history of their country. Bro. Buchan does not state whether this charter is in Latin or Anglo-Saxon; but he does state boldly that the Court of Session recognised it. The date is given "at our Court at Forfar, 1057," and yet the King talks of twenty pounds Scots, of the operative Masons of the City of Glasgow, of erecting lodges contrary to the rules

of Masons, of incorporating Masons, of apprenticing for seven years, of acquiring membership by marriage with a freeman's daughter, of examination in the Masoncraft, of clerk's and officer's dues, of instituting a lodge of the free incorporated Masons of Glasgow, of impeding the erection of other lodges, of enabling this lodge to grant charters. All the rest is equally monstrous.

It will be rare news for the writers on constitutional history, the legists and archæologists in England, Scotland, France, Belgium, Holland, and Germany, and I may say *Mr. Punch*, who will not, I hope, get hold of this strange production.

If this so-called charter was produced before the Court of Session, it would be the duty of the Court to impound it, and the Lord Advocate or his deputy would be very usefully employed in prosecuting the forger, if still alive; for it is an impudent forgery, executed since the year 1740, and perhaps comparatively recently.

Yours fraternally, R. Y.

NEW DEGREES.

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

Dear Sir and Brother,—Noticing in your pages the proceedings of a new degree, professing to be a continuation of an old one, I cannot help asking the projectors of these inventions and revivals, what legitimate object can be gained by these exhibitions of Masonry in various shapes. The thirty-three degrees of the A. and A. Rite, or rather thirty without the Craft degrees, were the compression of the host of degrees existing about a century ago. What is their fate? In France they were compressed to four, and these are rarely worked. Practically one degree is worked out of thirty, sometimes one more. The end is that these attempts to trim the Craft degrees only go on for a short time, leaving the Craft degrees in full vigour, consigning the older or newer degrees to the limbo of oblivion, and not unfrequently the authors and members to ridicule. One is tempted to say, let us have fewer degrees and more Masonry.

Yours fraternally, M. M.

ROYAL ARCH, AND SOME OTHER QUESTIONS.

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

Dear Sir and Brother,—I am very much rejoiced to find again the name of my dear and noble friend, Bro. Woodford, in the pages of the *Magazine*, although I cannot agree with him on some points of Masonic history. He may doubt my good intentions and estimation of him, being his opponent.

What I have to say on the Royal Arch I have said in my "History of Freemasonry," p. 139, seq. Hitherto no brother has proved the contrary, and I am convinced nobody can do so.

Had the Royal Arch degree existed before 1735-40, it would have been worked by the new lodges in France from 1725-29, in Germany from 1733-39, or in Ireland in 1730, and in Scotland in 1736, when the Grand Lodges were instituted. Why, my dear brother,

if this degree was in existence, was it not known before 1735-45 in any of these countries? And further, if it was in existence, why did not Pritchard know it in 1730, when he published the *Ritual* of the three degrees of the Grand Lodge of England.

Why don't we meet with the name of the Royal Arch degree in any book on Masonry or in any document like a warrant prior to 1740?

My learned Bro. Woodford (*Magazine* for Jan. 25, p. 67) makes the admission that it existed not in name but in substance. What does this mean? He is of opinion that the substance of the Royal Arch was connected with the third degree as a second part. To this I reply, "A kingdom for a single proof of this assertion!" From what authentic source has my dear brother the statement that at any time the third degree had a second part, and what were its symbols, traditions, and ceremonies?

The third degree is, without any doubt, of comparatively modern origin; it may have arisen subsequently to 1724, as the Masonic historian, Bro. W. Keller has it, or some years before 1680, as appears from Document C of the Appendix to my "History of Freemasonry." We have not the slightest proof that a third degree was in existence before that time; but, on the contrary, we know from all ancient Constitutions and other documents that the fraternity of Freemasons consisted only of brethren and fellows, with a Master as presiding member.

Further, we know from Pritchard that in 1730 the third degree was very short, and had no "second part."

Another proof that the third degree had no second part is the fact that the Grand Lodge of England—i.e., the oldest regular body of modern Masons—made no alterations in the third degree, notwithstanding members of their lodges were anxious to become initiated in the Royal Arch, then only worked by the schismatic Grand Lodge of the so-called ancient or York Masons (founded about 1739 or later). Well! If the Royal Arch was the substance of the second part of the third degree, would the modern Masons not have had it in the third degree, and could they have desired the Royal Arch? Would not, in such a case, the Grand Lodge of England (modern Masons) have declared to her brethren, Never mind the Royal Arch of the ancients, for we have the substance of it as "second part" of our third degree? I suppose Bro. Woodford has asserted something which cannot be made to agree with the real history of the Craft, and must, therefore, remain a beautiful dream, as long as it is not made possible, not to say proved. He may look at the Articles of the Union of the two Grand Lodges of 1813; there he will find that the original Grand Lodge of England was not obliged to give up a "second part" of the third degree, because this degree was the same as that of the ancients. The Royal Arch was quite a new degree. Hitherto the Grand Lodge of Scotland has not acknowledged it.

But I can with pleasure concede to my generous friend that the substance of the Royal Arch was in existence before it was worked as a separate degree under the name of R. A.—i.e., its substance was that of some other higher degrees then flourishing in France and Germany (Scotch degree, Knight of the Burning Bush, Red Cross, &c.) From these degrees

the Royal Arch was built up. Nothing of it was known before 1740, and all higher degrees from 1740 to 60 have had their source in France, and are concocted from old books, &c. There is nothing in the whole Royal Arch which could be construed as pure ancient Freemasonry; it is a confused medley of passages from the Old and New Testaments, from history and fable, from religious dogmas and Masonic tradition. In my opinion the R. A. has nothing at all to do with Freemasonry, which consists of three degrees, and no more. The first degree contains the substance and essence of our royal art, and each Mason, be he called Master or a Sovereign Prince of the *soi-disant* higher degrees, will for ever remain an apprentice in this art.

With much pleasure I learn from the *Magazine* that the assiduous collector of Mason Marks, Bro. Shaw, is about to publish his interesting work. May he find more assistance than I met with in England when writing my "History!"

The deplorable effects resulting from the so-called higher degrees are shown in No. 445, by Bro. H. B. White, 18°, who, however, loses sight of the spirit and true meaning of that pure Freemasonry when he asserts that "no man can become a true Mason unless he be a Christian." With the pride of a Pharisee he rejects all non-Christian Masons as such, who are stated to be "only Masons in name," for to us is accorded the privilege of knowing the mysteries, seeing they see not, &c. If Bro. White will read the first of the "Old Charges" of 1723, he may perceive that Freemasonry embraces all free men of good report of every faith with the same love, that our Fraternity has for its object to unite all good men or men of honour and honesty, and thus "becomes the centre of union and the means of conciliating true friendship among persons that must have otherwise remained at a perpetual distance." True Freemasonry remains neutral in regard to individual religious opinions; it is neither Christian nor non-Christian; it deals only with the man as a man and brother, as a human creature, and has nothing to do with the Christian, Jew, Mohametan, or Atheist. The fraternity of Freemasons and the Church are two different institutions. The Church does not need a handmaiden, for it realises its own purpose; and likewise the union of Freemasons has an existence and purpose of its own. The Church rests on the faith, and all faiths have a separating element, for each Church pretends to be the only true one; Freemasonry rests on love, which unites all men.

I am, dear Sir and Brother,

Yours fraternally,

F. G. FINDEL.

Leipzig, Jan., 1868.

RELIEF.

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

Dear Sir and Brother,—It is frequently and truly stated that Masonry is universal. Does this refer to Masonry in the abstract, or to English Masonry exclusively? The reason why I ask the question is this—a feeling appears to obtain credence pretty generally amongst the members of the fraternity in this part of the country (eastern counties) that

brethren who have joined the English lodges from other Constitutions are not entitled to any benefit arising from the offices they may have held under the Constitutions from which they may have come. For instance, a brother who was initiated under the Irish Constitution, serves for a number of years, it may be the subordinate offices in his mother lodge, attains to the Senior and Junior Warden's chair, serves in either of the above for twelve months, or it may be two years, and is naturally looking forward to getting to K.S.'s chair in the east, when circumstances cause his removal, and he joins an English lodge, there being none of his own in the place.

Is he debarred the privilege he would have had in his own lodge simply because he comes under another Constitution? I take it in this light, serving in the minor offices is like a man undergoing an apprenticeship; after he has completed the term agreed upon, he is free to follow his trade anywhere without going through another apprenticeship. Yet such is not the opinion of the brethren I have hinted at. They argue that he has no right to count the service in his Constitution, but must begin afresh, and so get up the ladder as best he may. I am aware this does not apply to Past Masters, they are P.M.'s wherever they go. Yet these same brethren think that even a P.M. of another Constitution is not eligible to the chair under the English unless he has served as Warden for twelve months in an English lodge. If some experienced brother would be pleased to give his opinion upon this knotty point, I and many others would be thankful for the information.

Yours fraternally,

AN ENGLISH AND IRISH P.M.

Feb. 6th, 1868.

[It was decided, some time since, in Grand Lodge, that service as a Master or Warden of any Lodge not under the English Constitution does not qualify a brother for election to the Master's chair in our lodges; and he must, consequently, first serve as a Warden for one year, the same as an ordinary member. A P.M. of a foreign lodge may be present at the installation of an English W.M., but possesses no other privileges whatever. The Grand Lodge of Ireland, we believe, when the question was raised, expressed no disapproval of this regulation.—ED. F.M.]

BOX BROWN.

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

Dear Sir and Brother,—Allow me to express my sincere regret in my seeming want of courtesy to your esteemed correspondent, "H. H.," in not having replied to his letter of the 4th of last month ere this; but, added to the fact of my having been from home for some time past in an unlightened part of the west, where your valuable magazine has not yet been appreciated, and my own numbers being in the hands of your printer for binding, I was, and am still, unable to refer to the page as quoted by "H. H.," but I can assure him that if anything that I might have said was supposed to be in any way disrespectful or ungrateful to him for the trouble he has taken to arrive at the facts, it was perfectly unintentional, for of all your correspondents there is no one whose assistance I should value, to root out an abuse, in preference to himself.

I sincerely trust the letters that have been published lately on this case, as well as those headed "Looseness in Masonry"—all bearing on the same point—will not have been written in vain, that some means will be devised to alter the present system, that proposers and seconders, or even the lodge itself, in the person of the W.M., should be amenable to Grand Lodge for the introduction of such "free born" men as Box Brown into the Order is quite evident, and which I intend when next in London to still pursue the inquiry of, as suggested by "H. H.," and with regard to begging impostors, I think it would be a very good plan if the amount of the relief given, together with the date and number of the lodge was written on the back of each of the certificates of these mendicants; it would soon put a stop to it, as no true Mason would like his diploma thus defaced.

Hoping some of our brethren will take the subject to heart, and suggest a remedy for the disease,

Believe me,

Yours fraternally,

Z.

MASONIC RESEARCHES.

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

Dear Sir and Brother,—On a visit some few months since to a friend of mine in Paris, I had the opportunity of looking over some portfolios in his library, one contained drawings, engravings, and MSS. all referring to Michael Angelo.

In the MSS. was a description of a banquet of a society of which he was a member, and called the Brotherhood of the Trowel, which met in Rome and Florence, and had festivals on the anniversaries of St. Andrew and St. John.

It seems that this society consisted of the most eminent architects, sculptors, and painters of the period 1540 to 1560. It had as patrons, Copino de Medici, Cardinal Farnese, Alfonso, Duke of Ferrara. Amongst the artists we find Georgi Vasari, architect and painter; Giovanni Rustici, a painter; Guglielmo, architect; and many other Italian, French, and Flemish, but no English. I also think that Titian, as well as Zuccheri, were also members, if Titian could be described as of Bologna, he being a Venetian.

The Brotherhood consisted of degrees of members:—The Masters, Assistants, and Labourers. The Master Masons, so-called in the text, had a trowel in their hand and a hammer in their girdle; the assistant had a level and perfect ashlar in their hand, and a trowel in their girdle; the labourer with pails, or hods of mortar, or pails of water, and the windlass to raise or lower the same, some with the chisel and mallet, others with the rough ashlar. The banquet on an anniversary of St. Andrew seems to be a curious mixture. The pails or hods contained boiled sausage and Ricotta, that is the same as Italian paste soup; this represented the lime; the pails contained wine; the sand was grated cheese and spices to mix with the soup; the bricks, tiles, and stones were all represented by eatables.

In the centre was a base of a column or pedestal, called in modern cookery a socle, which was composed

of meat of various kinds. Next to it was a column, ornamented on the outside from the top to the base by a fillet of tripe; this being removed, the column was opened, and found to contain fat boiled fowls and other boiled meats; next the capital, composed of roast fowls, veal, &c, the moulding being made of tongues, &c. After this came a car, on which was a portion of an architrave, with the frieze, cornice, &c., all made of sweetmeats and confectionary. When all was finished, a shower of scented water fell on the Masons, obliging them to leave their work and seek shelter.

This supper convinces me that the society must have some relation to Freemasonry, and more especially as I find that two of its members had been living with a Niccolo Vespuici, a Knight of Rhodes, who was also a friend of Michael Angelo.

Can any brother throw any light on this society, which must have been in a flourishing condition during the extraordinary period of science, arts, literature, religion, and gastronomy?

If it was Freemasonry, might it not have assisted the Reformation? Michael Angelo was an intimate friend of Victoria Colonna; he had heard Savonarola, and studied his works; he had fought in the cause of the Reformation at the siege of Florence, and was the cause of the restoration of Aldus and his printing press to Rome. None but a Mason in reading the works of that period would detect the fact of its being Freemasonry. Where was Wren made a F.M.? Was it at Rome?

Yours fraternally,

A P.M. OF 30 YEARS.

FATHER SUFFIELD AND FREEMASONRY.

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

Dear Sir and Brother,—The following additional correspondence to that given in your last issue has taken place in our local papers anent Father Suffield's wholesale charge against our beloved Craft. I have some knowledge of Professor Robinson's false alarm, as will be seen from some of my contributions to your columns a few years ago; but as I have no means at present of referring to the book, perhaps some brother will kindly lend me a copy for a week or two.

I remain, dear Sir and Brother,

Yours fraternally,

G. M. TWEDDELL.

Stokesley, Yorkshire, Feb. 10.

Sir,—I am grateful to Mr. Markham Tweddell for his kind approval of my lecture. In obedience to his desire, I beg to state that he will find proofs that Freemasonry is essentially anti-Christian and anti-Social, if he will consult, amongst other authorities, "La Franc Maconnerie par Gyr" (price 4s. 6d.), also "Professor Robertson's Lectures on Modern History," or more briefly on "Freemasonry, by Robertson" (price 1s.). These works can be obtained of Burns and Oates, Portman-street, London. He will find in the former information regarding some English lodges; he will also find why it is that

he himself, in common with so large a number of virtuous, honourable, and loyal English Freemasons, is ignorant of, and untainted by, the inner and essential spirit and tendency of Freemasonry, which was long and carefully investigated by the Church, guided by information received from all parts of the world.

Sixty years ago Professor Robison, of Edinburgh, a Protestant, called attention to the same fact, in his "Proofs of a Conspiracy against all Established Religions and Governments."

I have the honour to remain,

Your obedient servant,

R. RODOLPH SUFFIELD, O.S.D.

Raglan Hotel, West Hartlepool, Jan. 29.

Mr. Editor,—I am obliged to Father Suffield for his courteous rejoinder; but he must not think me harsh when I state that I consider he has completely failed to prove his case. To refer me to a few of the works written in depreciation of Freemasonry, really amounts to nothing. I am well aware that there is not a crime under the sun which has not been charged against us. I might, with at least equal consistency, refer Father Suffield to a few of the noble defences written by wise and good men in all parts of the civilised world, in behalf of an institution, the remote origin of which is mere matter of conjecture with the most learned Masons, but which has ever possessed so much vitality as to defy all the slanders and persecutions which it has had to undergo—rising more triumphant than ever after every trial. Surely my own intimate knowledge of Freemasonry is worth more to me than all the treatises that have ever been published for or against it. When I can speak of my own knowledge, why should I go to this book or to that to convince me? I have the charity to hope that, if Father Suffield had but a tithe of my knowledge of the Craft, he would never more say one unkind word about it. If I were to refer the reverend gentleman to some books which boldly asserted that the Hartlepoons were a thousand miles from the sea, would there be the least chance of convincing him that these two towns are not built on the shore? It is just as impossible to convince any one who truly understands our beautiful system of morality, "veiled in allegory and illustrated by symbols," that its object and its effect on society generally can be otherwise than to promote "peace on earth, goodwill to men." I speak from my own knowledge; Father Suffield from what he has been told by others. Such of your readers as know little or nothing of Freemasonry, can judge at once which of us is most likely to have been deceived. During the sixty years which have elapsed since the professor named by my antagonist proclaimed to the world the imaginary "wicked conspiracy" of the Freemasons, my "brothers of the mystic tie" have given the best of all possible answers that can be given to the slander, by their upright actions proving their just intentions. If Father Suffield can produce, of his own knowledge, any circumstance to even appear to justify the charge he has made against us, I am ready with pen or tongue to defend that beloved institution of which I have the honour to be one of the numerous members. But, to make a charge "as one

speaking with authority," and then to refer me to charges made by others, is not to prove his case.

I am, Sir, yours truly,

GEORGE M. TWEDDELL.

Stokesley, Yorkshire, Feb. 5, 1868.

M.W. BRO. ROBERT MORRIS.

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

Dear Sir and Brother,—M.W. Bro. Robert Morris, having announced his intention of proceeding direct to Constantinople and the East, I have written to leading Masons in Constantinople and Smyrna to make his visit known. We have some distinguished American Masons in the East, but as we have many foreigners to whom Bro. Morris may not be known, I trust my communications on his behalf may be acceptable.

Yours faithfully and fraternally,

HIDE CLARKE, D.D.G.M. Turkey.

32, St. George's-square, S.W., Feb. 6th.

MASONIC LIFEBOAT.

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

Dear Sir and Brother,—The Skiddaw Lodge have notified to me that they have voted three guineas to the Lifeboat Fund, which you will please announce. I notice in the Manchester papers that the Sunday-school children have presented a lifeboat to the institution, and it was drawn through the streets of Manchester on Saturday last—thus showing that even children can give one, whereas we Masons are scarce able to supply the needful for ours.

Yours fraternally,

A. WOODHOUSE, Treas. to the Fund,

W.M., 412; Steward, 310; P.G.S.

[Our esteemed brother's remarks look like truth; the way in which the subscriptions come in justify his remarks.—ED. F.M.]

LODGE MUSIC.

As a very useful supplement to the "Music for the Lodge," by Bro. W. P. Buchan, which we had occasion some little time back to favourably notice in these pages, Bro. T. Halket, of 177, Buchanan-street, Glasgow, Senior Warden of the Lodge St. Mark (No. 102), on the roll of the Grand Lodge of Scotland, has composed and arranged the following "Music for consecration," consisting of a *Sanctus* and *Anthem*.

We gladly publish Bro. Halket's contribution towards standard music, the more especially so, as in Bro. Buchan's "Music for Consecration" is not included, and Bro. Halket's contribution before us now supplies that want in the shape of a very appropriate supplement.

There can be no doubt that additional impressiveness is given to the working of lodge ceremonies by the introduction of appropriate and judiciously selected music; and we hail, therefore, with pleasure the evidence of the study and attention this subject is receiving.

MUSIC FOR CONSECRATION. SANCTUS.

THOMAS HALKET.

Adagio. p *cres.* *pp* *cres.*

FIRST and SECOND TENOR, Octave Lower.

FIRST and SECOND BASS.

Ho - ly, Ho - ly, Lord God of Hosts. Ho - ly, Ho - ly, Lord God of Hosts.

Allegretto.

Heav'n and earth are full of Thy glo - ry, Heav'n and earth are full of Thy glo - ry, are full, are full of Thy glo - ry.

p *Retard.* *pp*

Glo - ry be to Thee, Glo - ry be to Thee, O thou Most High, O thou Most High!

ANTHEM.

THOMAS HALKET.

Con Spirito. *f*

FIRST and SECOND TENOR, Octave Lower.

FIRST and SECOND BASS.

Glo - ry to God on high, Let Heav'n and earth re - ply, Praise ye the Lord;

p *Retard, con. Esp.* *f* *Tempo.*

Who did with love di - vine Make LIGHT in dark - ness shine; Glo - ry be ev - er

Adagio.

Thine, Glo - ry be ev - er Thine, Praise ye the Lord, Praise ye the Lord.

1. GLORY to God on high,
Let heav'n and earth reply,
Praise ye the Lord,

Who did, with love divine,
Make LIGHT in darkness shine;
Glory be ever Thine,—
Praise ye the Lord.

2. Glory to God on high,
Let each true heart reply,—
Praise Him for aye.

May this Lodge ever be
Sacred to TRUTH and Thee,
May faithful hearts and FREE
Praise Thee for aye.

THOS. HALKET.

THE MASONIC MIRROR.

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

MASONIC MEMS.

AT Philadelphia it is proposed to build a new Masonic Hall at a cost of £200,000. It is to be of granite, 250ft. by 150ft., and with a tower 300ft. high. We shall watch its progress with interest.

ON the 25th ult., a grand banquet was given by the Freemasons of Alexandria, under the presidency of W. Bro. Reade, D.G.W. Egypt, H.B.M. Consul at Cairo, at Abbat's Hotel, and His Highness the R.W. Bro. Prince Halim Pasha of Egypt, the lately appointed D.G.M. of Egypt, under the constitution of England.

CONSTANTINOPLE.—The ball of the Arété Lodge at Naoum's Theatre, on Friday evening, the 24th ult., was a great success. The theatre was filled in nearly every part, and the whole of the arrangements were, if possible, more perfect than those of last year. The proceeds are said to have amounted to above £1,200, which is to be applied with cosmopolitan generosity to the relief of the poor—not necessarily those of Pera; so says the *Levant Herald*.

We are given to understand that Bro. Sir T. Hesketh, Bart., the Right Worshipful Provincial Grand Master for West Lancashire, has signified his intention to hold a Provincial Grand Lodge at Ulverstone, on Wednesday in Easter Week, for the purpose of installing Bro. the Right Hon. Lord Skelmersdale as D. Prov. G.M. This unexpected honour is likely to be enthusiastically acknowledged by the brethren in this town and district, who, fully alive to the importance of the ceremony and occasion, are about to make extraordinary efforts to conduct the proceedings with credit to the Craft in general, and their own lodge in particular. We feel sure from all we have heard that the Provincial Grand Lodge officers will meet with a hearty reception. Several nobleman are to be invited to take part in the festivities.

CONSTANTINOPLE.—The annual Masonic ball is announced in aid of local charities, to be held at the Palais de Cristal, Pera, on Thursday, February 13th. Tickets, including supper, £1. The committee consists of Bros. H. Newbold, W. B. Hopper, H. Krasnopolski, W. P. Camelik, F. Rhahine, R. T. Buck, A. de Castro, R. A. Carleton, and Aznavour, jun; and tickets can also be had from Bros. C. Green, 373, Grand Rue, Pera; W. Wiesenthal, 37, Validé han; H. Arnold, 3, Rue Hammam; H. Ottoni, Grand Rue, Pera. [We are really glad to find there is so much show of real life in Freemasonry in Turkey—ED. F.M.]

We have received a communication from Bro. Robert Morris, LL.D., dated New York, January 31st., wherein he informs us that his intention was to sail next day for his Oriental tour. Bro. R. Morris's address until 15th June next, will be—Care of American Consulate, Beyrout, Syria.

METROPOLITAN.

EGYPTIAN LODGE (No. 27).—The installation meeting of this old and prosperous lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 6th inst. The lodge was duly opened by Bro. J. Coutts, W.M., assisted by his Wardens, Bros. J. May and W. H. Libbis, and a large muster of brethren. After the usual preliminaries the W.M. initiated Mr. J. H.

Coultsman into the mysteries of the first degree, in a manner which elicited much commendation from the numerous visitors present. Bro. Coutts having been unanimously re-elected W.M. was then presented to Bro. J. Savage, P.S.G. Deacon, by whom the ceremony of installation was performed—a portion, however, being omitted in consequence of Bro. Coutts's re-election. On the readmission of the brethren, the customary salutes were given, and the W.M. appointed or invested the officers for the ensuing year as follows:—Bros. J. Tomlinson, I.P.M.; W. H. Libbis, S.W.; J. B. Poole, J.W.; B. P. Todd, P.M., Treas.; H. G. Buss, P.M. (for the twentieth time) Sec.; F. May, S.D.; J. Cole, J.D.; T. Sheppard, I.G.; Rev. H. Ducat, Chap.; C. B. Payne, P.M., W.S.; and T. Brewer, Dir. of Cers. Bro. Savage then, in his own inimitable style, delivered the addresses to the Master, Wardens, and brethren. Bro. Buss, Sec., proposed that the sum of 25 guineas be voted from the lodge funds to the Masonic Institution for Boys, in order to confer the rank of V.P. upon the W.M. for the time being; a similar sum having been previously granted. Bro. Todd, Treas., seconded the motion, which was carried unanimously. A sum of two guineas was also contributed towards the relief of Bro. Johnson (a former member) who had met with an accident. Several gentlemen were then proposed for initiation, and the lodge was closed. The brethren then adjourned to the banqueting room, where a capital repast awaited them. After the cloth was cleared, the W.M., in graceful terms, proposed the loyal and Masonic toasts, Bro. J. Smith, P.G. Purst., responding for the Grand officers. The healths of the initiate, and also of three initiates at a previous meeting, were then given, followed by the E.A. song by Bro. Buss. Each of the new-made brethren returned thanks. Bro. Savage, P.G.D. proposed "The Health of the Worshipful Master," which was received with great applause, and in the course of his remarks alluded to the able as well as the kindly manner in which Bro. Coutts had presided over the lodge for the past year, and he (Bro. Savage) congratulated the lodge upon having re-elected so efficient a Master. Bro. Coutts replied in a telling speech, and concluded by proposing "The Visitors," observing that the old Egyptians or the Mummies, as some were pleased to call them, always rejoiced to see a glorious array of visitors at their festive board, and on the present occasion their guests were not only numerous, but distinguished in the Craft. Bro. Ough, Assist. G. Purst., acknowledged the hearty reception of this toast. The W.M. then, in forcible language, introduced to the brethren the toast of "The Masonic Charities," at the same time reminding them that he represented the lodge as a Steward for the forthcoming festival of the Boys' School on the 11th March, when he trusted to receive as ample a measure of support as had been extended to him on a former occasion, when he acted as Steward for the Girls' School. An enthusiastic response was accorded to this toast, and Bro. Binckes, Sec. of the Boys' School, rose to return thanks. After a brief allusion to the complimentary terms in which his name had been associated with the toast, Bro. Binckes proceeded to review rapidly, but lucidly, the several positions of the great Masonic charities, and urged the brethren to make a united effort to place the Boys' School in a state of prosperity equal to the other institutions. He contended that in educating the sons of their less fortunate brethren, they were training up future generations of Freemasons who would themselves, if circumstances permitted it, take the places of those he saw around him that evening, as strenuous supporters of the Charities. Bro. Binckes concluded his most eloquent appeal amidst the hearty plaudits of all present. The Past-Master's health was then proposed in an appropriate manner by the W.M., and Bro. Buss, Senior P.M. and Secretary, expressed on behalf of the P.M.'s, their grateful acknowledgments of the kindness ever evinced towards them by the members of the Egyptian Lodge. "The Officers," were then toasted. Bro. Libbis, S.W., responding for the compliment. We must not omit a word of praise for the admirable arrangements made by Bro. Payne, P.M., the Wine Steward, for the comfort of the visitors and brethren generally, there being an abundant supply of wine without the least indication of waste. Bros. Tedder, Clement, D. Jacobs (P.M.), and Gardner delighted the brethren with their vocal abilities, and our facetious friend, Bro. Levy, was equally successful in his delineations of various theatrical characters. The following brethren were present as visitors, Bros. J. Smith, P.G. Purst.; W. Ough, Assist. G. Purst.; F. Binckes, W.M. 1,185, P.G. Steward and Sec. Boys' School; E. Clark, W.M. 1,194; H. Cary, W.M. 780; G. M. Snow, W.M. 829, Prov. S.G.W. Kent; W. Watson, W.M., G.S.L.; J. Pearson

May, W.M. 15; R. W. Little, P.M. 975; A. A. Pendlebury, P.M. 1056; T. L. Fox, P.M. 19; E. Harris, P.M. 73; H. M. Levy, R. W. Aaron, and E. P. Albert, P.M.'s 188; W. Dodd, S.D. 1194; W. Mackey, P.M. 861; W. Bourne, S.W. 749; G. Pymm, J.D. 749; H. Massey, S.W. 619; E. Palmer, I.G. 11; G. King, S.W. 172; W. Watson, S.W. 861; G. Tedder, 11; J. Glass, 700; A. May, 167; and G. King, 144.

LODGE OF INDUSTRY (No. 186).—The annual gathering of the brethren of this highly flourishing lodge was held at the Freemasons' Tavern, Great Queen-street, on Tuesday evening, 28th ult., for the installation of officers and for other business. After the lodge had been opened in due form and solemn prayer, the business of the first degree was completed, and the lodge was duly opened in the second degree, when two brethren were admitted to the mysteries of that degree. The principal business of the evening, viz., the installation of Bro. William Mann as W.M., was afterwards ably performed by the retiring W.M., Bro. Bartlett, in the presence of a large number of the brethren and visitors, who had assembled to do honour both to the retiring and to the incoming Worshipful Master. Among the visitors were Bros. James Coward, W.M., 905, and Grand Organist; W. Watson, W.M., Grand Stewards Lodge; Norman, J.W., Grand Stewards Lodge; F. Binckes, G.S., and Sec. of Boys' School; Wilson, W.M. 538; G. Kelly, P.M. 46, and P.G.S.; Donald King, P.M. 12; T. Beard, P.M. 18; Jepson, P.M. 90; Berry, P.M. 144; Dawson, S.W. 144; Pullen, J.W. 144; Sedgwick, P.M. 180; Watts, P.M. 201; Simpson, P.M. 180; Figg, P.M. 256; Cottebrure, P.M. 733 and 957; Carter, P.M. 382; Lacey, S.W. 174; F. K. Cotton, 65; Barnaby, 4; Coard, 554; Kibble, 715; Morley, 742; Sloman, 25; Bradstock, 72; Buttan, 8; Montague, 177, &c. The ceremony of installation having been completed, business was resumed in the first degree, when the newly installed W.M. gave proof of his ability to discharge the duties of his important and honourable position by the efficient manner in which he went through the initiatory ceremony with three candidates. The officers appointed were Bros. T. S. Mortlock, S.W.; T. Price, J.W.; Tallent, S.D.; Blake, J.D.; E. Clark, I.G.; J. Hall, Steward; and Noekwer, Steward's Assistant. The lodge being duly closed, the brethren and visitors, to the number of eighty-three, adjourned to the banquetting-hall, where a repast was served worthy the resources of the great establishment. After the removal of the cloth, and dessert was placed upon the table, the usual toasts were given by Bro. W. Mann, W.M., who presided, and they were responded to with Masonic honours. Bro. James Coward responded for the Earl De Grey and Ripon, and the rest of the Grand officers. The "Initiates" by Bros. Ford and Emmott, and "The Visitors," by Bro. Watson, Wilson, and Norman. Bro. Bartlett, the Immediate P.M., then proposed "The health of the W.M.," in a highly eulogistic manner, and held him up as an example to the younger members of the lodge, who, with an honourable ambition, should endeavour to reach the exalted position that their worthy W.M. had arrived at that evening, and who had displayed the greatest aptitude and ability for the office by the manner in which he had performed the ceremony of initiation that evening. They must all be assured they had the right man in the right place, and he hoped it would please the Great Architect of the Universe to spare him for many years to come. He knew that their W.M. was willing to perform any duties that might fall upon him, and that he would carry out the great principles of Masonry in their integrity, and that his conduct would reflect honour, not only upon the lodge, but upon the Craft in general. The W.M. said that he most heartily thanked them for the honour they had done him that evening, and for the kind manner in which they received the toast of his health. He had not been connected with Masonry many years, but when he joined he was determined to attain to the highest honours if possible. So far he had been successful. To the younger members of the lodge he would advise that they should display a little of their ability in the lodge, and be regular in their attendance, and they would be singled out for promotion, so that ultimately they might attain to the proud position he was then in. He could only say that he should endeavour to do his duty towards the Lodge of Industry. After a brief interval the W.M. proposed "The health of their Immediate Past Master, Bro. Bartlett." He had had to fill the office for two years in succession, during which time he had had a great deal to contend with, in being deprived of the assistance of P.M.'s, and consequently had no one to advise him. He had also some debts to contend with—nearly £100—but he set

himself to work and he had so carefully nursed the funds that he had paid off the debt, and there was a balance in the hands of the Treasurers. He had also been most punctual in his attendance during his two years of office, never having been absent. The brethren so highly appreciated the manner in which he performed his several duties, and his general courtesy, that they determined upon presenting him with a substantial token of their esteem, which had assumed the form of a silver tea and coffee service, purchased at a cost of £52 10s. The inscription upon the tea-pot was "This service was presented to Bro. W. Bartlett, P.M., by the brethren of the Lodge of Industry, as a token of their appreciation of his invaluable services as W.M., during the years 1866-67." The W.M. then handed the present to Bro. Bartlett, who appeared much affected by so strong a testimony to his worth, and he most cordially thanked the brethren for the testimonial, which he received with the greatest gratification. He could hardly find words to give expression to his feelings, but he could say that he should be proud to do whatever was in his power to advance the prosperity of the Lodge of Industry. After a few other toasts the meeting broke up. The musical arrangements were under the direction of Bro. J. Lane, assisted by Bros. Coward, Montem Smith, R. Barnaby, and Donald King.

ROYAL UNION LODGE (No. 382).—A meeting of this lodge was held at the Chequers Hotel, Uxbridge, on the 20th ult. Present:—Bros. Wirtzfeld, W.M.; J. Glaisher, S.W.; Ohren, J.W.; Fehrenbach, S.D.; Groome, J.D.; Coulton, I.G.; Claissen, P.M. and Treas.; Coombes, P.M. and Hon. Sec.; the following Past Masters, viz., Bros. Weedon, Herring, Watson, and Horsley. Also many visitors, including Bros. Baker, P.M. 753; W. Smith, C.E., P.G.S.; Dosell, P.M. 55; Ferguson, J.D. 177; Hammond, W.M. Eastern Star; King, J.D. 144; Longhurst, J.D. 780; and thirty-one members. The lodge having been duly opened by Bro. Herring, P.M., the minutes of last lodge meeting were read and confirmed. The following candidates were balloted for, Messrs. H. Green, W. Webb, J. Deane, G. Robins, and E. Terry. Also as joining members, Bros. R. Chamberlane, of the Camden Lodge; and F. Harper, P.M. of St. Michael's Lodge. The ballot proved unanimous in favour of all the above gentlemen. Messrs. Terry, Green, and Webb were initiated. The lodge having been opened in the second degree, Bros. Bryant and Brown were passed to the degree of Fellow Crafts; the lodge was then opened in the third degree and Bros. Swallow and Turton were raised to the sublime degree of a M. M. This lodge was resumed to the first degree, when the by-laws and the special letter of Grand Lodge of the 3rd June, 1867, were respectively read by the Secretary. On the ballot for W.M. for the ensuing year being taken, Bro. James Glaisher, S.W., was unanimously elected W.M. for the ensuing year; Bro. Claissen, P.M., was also re-elected as Treas., and Bros. Mate, Groome, and Fischer were elected members of the audit committee, in addition to the Master and Past Masters of the lodge. Bro. Ohren, J.W., gave notice of motion "To remove the Royal Union Lodge (No. 382), from Uxbridge to London." Bro. Horsley, P.M., gave notice of motion for next meeting, "To remove the Royal Union Lodge (No. 382), from Uxbridge to Southall." Bro. Herring, P.M., proposed, and Bro. Horsley, P.M., seconded, that a P.M.'s jewel be presented to the W.M., Bro. Wirtzfeld, for services rendered during his year of office, which was carried with acclamation. Bro. Glaisher, S.W., proposed, and Bro. Ohren, J.W., seconded, that a jewel be also presented to the Hon. Sec., Bro. Coombes, P.M., for his long and unwearied exertions in promoting the best interests of the lodge, which was also carried with much applause. The lodge gave its sanction to the Royal Union Lodge of Instruction being held at the Hotel de Cologne, 60, Haymarket, London, for the benefit of its subscribing members.

PERFECT ASHLAR LODGE (No. 1,178).—This lodge met on Thursday, the 6th inst., at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey. It was opened by Bro. J. Donkin, W.M. Bro. F. Walters, P.M. and Sec., raised Bros. Fudge, Butcher, Russ, and Harmsworth. The W.M. passed Bros. Smesby, Cox, and West, and initiated two gentlemen into the Order. Bro. Dr. Dixon, P.M., Treas., by request, stated that his Stewards' list at the last festival was £23. Bro. Harmsworth was unanimously elected Steward for 1869 to represent this lodge at the Aged Freemasons' Festival. The lodge was closed. Visitors:—Bros. Lancaster, Williams, &c.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 721).—The regular monthly meeting of this lodge was held on Tuesday the 28th ult., at four o'clock, for the installation of Bro. W. B. A. Bainbridge, S.W., P.S. 721, P.G.S., the W.M. elect. The following brethren were present, viz.:—Bros. V. Williams, W.M.; J. Gerrard, P.M. and Treas., Prov. J.G.D.; W. R. Bainbridge, P.M. and J. 721; G. Tibbitts, P.M. 721; J. P. Platt, P.M. and P.Z. 537, P. Prov. G.D.; W. Bulley, P.M. and P.Z. 537, P. Prov. G.D.; T. Platt, P.M. and P.Z. 537, P. Prov. G.D.; H. B. Hignett, P.M. and Z. 537, P. Prov. G.D.; C. Leedham, P.M. and P.Z. 220 and 249; J. E. Williams, W.M. 425; E. Tibbitts, Sec. 721, E. 721, Prov. G.S.; H. Allsop, J.W. 721, Prov. G.S.; J. Salmon, 425, Prov. G.S.; J. Huxley, 425, Prov. G.S.; J. Collinson, S.W. 667; H. Barclay, Dir. of Cers. 537; L. Gilbert, 293; E. Webster, 425; W. Wood, W. Savage, and T. Dumville, from 148; H. Vinson, 683; T. Davies, M.D., S.D. 721; W. Brown; R. Worrall, I.G.; W. W. Richmond, Org.; Robinson, P.M. and Tyler; D. Thomas, J. Dennis, T. Kellet, J. McEvoy, J. C. Davies, M.D., H. Hobgen, and several others. The minutes of last meeting were read and confirmed. Letters of apology were received from Bros. Lord R. Grosvenor, M.P., P.M. 721, P.G.W. of England; J. Hamer, Prov. G. Treas. West Lancashire; W. Butler, P. Prov. G.D., and also from Bro. the Right Hon. Lord de Tabley, Prov. G.M., who has promised to visit the lodge at an early period. The business of the evening was then proceeded with by Bro. W. B. A. Bainbridge being presented to Bro. J. P. Platt, the Installing Master. The charges having been read and assented to, the lodge was opened up to the third degree, when a board of Installed Masters was formed, consisting of eleven Past Masters. The brethren having been admitted, and the new Master announced and saluted in the manner conformable to ancient custom, Bro. Bainbridge invested his officers as follows:—Bros. Elwood Tibbitts, Prov. G.S., S.W.; R. Worrall, J.W.; J. Gerrard, P.M., Prov. J.G.D. as Treas.; H. Allsop, Prov. G.S., Sec.; J. McEvoy, S.D.; T. Kelles, J.D.; D. Thomas, I.G.; W. M. Richmond, Org.; J. Dennis, Steward, each brother receiving their charge from Bro. J. P. Platt, after which the lodge was closed down to the first degree, and the brethren adjourned to the banquet. The W.M. commenced the proceedings, after grace had been said, by proposing "The Health of Her Majesty the Queen and the Craft," which as usual was received right loyally, not only from patriotism, but also from the connection our beloved Queen has with the Craft. Solo and chorus—"God save the Queen," (Masonic version). The next toast was "The Prince of Wales and the rest of the Royal Family." "God bless the Prince of Wales," by Bro. McEvoy. The W.M. then gave "The Most Worshipful the Grand Master the Earl of Zetland and the Grand Lodge of England," which was duly honoured." Song by Bro. Worrall, "Act on the square." The W.M. next proposed "The Right Worshipful the Provincial Grand Master, the Lord de Tabley, his Deputy, Viscount Combermere and the Provincial Officers, past and present." Honours. Song by Bro. Wood, "Simon the cellarer." Bro. J. Gerrard, Prov. J.G.D., returned thanks on behalf of the Provincial Grand Lodge at considerable length. The W.M. then proposed "The Right Worshipful Provincial Grand Masters for the neighbouring provinces." Honours. Song by Bro. Savage. Bro. C. Leedham, P.M., P.Z., 220, 249, responded on behalf of West Lancashire; Bro. Virison, 683, on behalf of Wales. Bro. J. P. Platt, P.M. and P.Z., P. Prov. G.D., in eloquent terms, proposed "The Health of the Worshipful Master 721, Bro. W. B. A. Bainbridge," Bro. Gerrard rendering a capital song. Bro. Bainbridge, jun., in responding, sincerely thanked Bro. Platt for his kindness in proposing health, and also the brethren for the flattering manner in which they had received it, assuring them that it would be his earnest endeavours to promote the welfare of the lodge, and to obtain at the expiration of the year, by the assistance of his officers, the satisfaction of the brethren, and concluded by proposing "The Installing Masters, Bros. Platt and Bulley," thanking them for their valuable assistance, and continued co-operation for the further success of the Lodge of Independence. Song by Bro. Worrall, "There is a Craft." Bro. Platt thanked the W.M. for proposing the Installing Masters, and expressed the pleasure they derived in visiting 721 upon all occasions. The W.M. proposed "The Visitors," thanking them for their kind attendance upon his installation, and

stating that it was by visiting various lodges we were imbued with the principles of the Craft, by meeting with that fraternal feeling which was, he might say, universal, and enabled us to perfect our duties in the lodge; he therefore gave them "The Visitors," coupling the name of Bro. Wood, of the Lodge of Lights, Warrington. Bro. Woods appropriately replied. Song, by Bro. Barclay. The W.M. then gave "The Worshipful Master, Officers, and Brethren of the Cestrian Lodge (No. 425)" and trusted that the harmony existing between the two lodges might never be disturbed, to which Bro. Williams, W.M., replied, concurring with Bro. Bainbridge in the wishes he had expressed. Bro. Worrall favouring the brethren with a song. The next toast the W.M. proposed was "The Cheshire Masonic Educational Institution," to which Bro. H. B. Hignett, P. Prov. G.D., co-Sec. with Bro. Platt, suitably replied, and stated that they were deeply indebted to 721 for the interest it had taken in the promotion and support of that charity, and wished that every lodge in the province would follow its example. Bros. Savage kindly giving a song. The W.M. said the next duty that fell to him, was to propose "The Health of the Past Masters," which gave him great pleasure, and he was glad to see amongst them one of their oldest P.M.'s, Bro. G. Tibbitts, to which that brother, replied, thanking the W.M. and the brethren for their acceptance of the toast. Song by Bro. Wood. The W.M. proposed "The Officers," thanking them for accepting office under him. Bro. Elwood Tibbitts, S.W., in responding to the toast, thanked the W.M. sincerely for the kind manner in which he had proposed it, and assured him nothing should be wanting on his part to make him regret having placed him in the proud position of S.W. of the Lodge of Independence. Having now commenced a new year of Masonic duties, he hoped we should all vie with each other in fulfilling those duties not only with credit to the lodge to which he belonged, but to the Craft in general, but Masonry ought not to end here, we ought not to cast off our grand Masonic principles with our aprons. Those principles should shine forth brilliantly in our business engagements, our domestic duties, our everyday life; for by those means, and those means only, can the outside world see that Freemasonry is not an empty name. The S.W. went on to urge the brother to be very cautious in enquiring into the character of candidates they proposed for initiation, and concluded by promising to do his utmost to render the W.M. every assistance in his power during his year of office. Bro. Worrall, J.W., after what had been said by the S.W., felt he had nothing to give expression to but simply to indorse all that Bro. Tibbitts had mentioned. Bro. D. Thomas, I.G., on behalf of the subordinate officers, thanked the W.M. for their positions, and affirmed they would do all they could for the benefit of the lodge. Song by Bro. Savage. "The Host and Hostess" having been given, and the thanks of the W.M. for the comforts provided, Bro. Tasker, in reply, returned thanks, and was very glad to see the W.M. so well supported, and that it was their constant wish to give satisfaction. Bro. Robinson, the Tyler, then gave the final toast "To all poor and distressed Masons," in aid of whom it is customary at every meeting of this lodge to make a collection. The brethren having been called from refreshment to labour, the lodge was closed, after one of the most successful meetings it has had, many of the brethren contributing some excellent harmony during the evening.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting was held at the Masonic Hall, on Thursday, the 6th. The lodge was opened at half-past four, by Bro. J. Heath, W.M., assisted by Bros. Dr. Hopkins, acting as I.P.M.; Wherry, acting as S.W.; and Oldrey, J.W. The minutes of the previous meeting were read and confirmed, and also the report of the audit committee. Several candidates for the second and third degrees were expected, but they failed to attend. Notice having been given by the J.W. of a motion for the introduction of Masonic chants during the ceremonies, it was withdrawn in consequence of a communication from the Prov. G.M., who had been consulted on the subject by the W.M., expressive of disapproval of such introduction. Although all agreed that submission must of course be made to such an authority, some discussion took place, in the course of which the acting I.P.M. mentioned, that in other provinces a different opinion prevailed, and suggested that on the same grounds it must be equally undesirable for the harmonium to be used. Bro. Dr. Hopkins proposed some alterations in the by-laws, with a view to determine the exact method of taking the ballot at the election of a W.M., as on

the last occasion of the kind, a difference of opinion arose on this point. The consideration of the question was postponed. The lodge was closed at eight o'clock.

DURHAM.

SUNDERLAND.—*St. John's Lodge* (No. 80).—The brethren of this lodge met at the Queen's Hotel, Fawcett-street, on the 7th ult., to celebrate the Festival of St. John the Evangelist. Sixty-two sat down to an excellent dinner, served up in Bro. Shiel's usual style. The profusion and variety of the viands, and the judicious and impartial superintendence given, was highly satisfactory to all. Bro. S. J. Wade, W.M., occupied the chair; the vice-chairmen were the senior and junior wardens, Bros. Simon Wanless and Robert Dixon. Several P.M.'s were present. At the left of the chairman was the Mayor of the borough, Bro. E. T. Gourley. The sister lodges were represented by Bro. Gilmore, of Phoenix; Bro. Joseph Stainsby, W.M. of the Palatine; and Bro. A. Cooke, of the Williamson. The repast being over, the loyal and patriotic toasts were given with great zest, and acknowledged by the mayor. The lodge was then opened on the first degree, and due honour was paid to the chief officers of the Craft. Several other toasts were given. The "Masonic Charities and their Claims" were very ably and earnestly propounded by Bro. Levy, P.M. of the Palatine and Prov. G.J.W. Bro. Mark Douglass, P.M., gave the "Worshipful Master," setting forth the merits of Bro. Wade, and the high promise he gave to the future of St. John's Lodge. The W.M. replied with much energy and effect. Bro. W. H. Crookes, P.M. of St. John's and Prov. G.S., in a highly complimentary speech, presented to the Secretary, in the name of the brethren, a pair of gold pebble spectacles, in a rich case, bearing the following inscription:—"Presented to Bro. Robert Hodgson, Sec. of St. John's Lodge, No. 80, by the brethren as a token of their respect and esteem, and in acknowledgment of his valuable services for many years A.L. 5872, A.D. 1868." The gift was received by the Secretary in a grateful and suitable manner. Toasts and songs alternately followed. The vocal department was well sustained by Bros. Robert Terry, J. N. Ditchburn, and others, and a most pleasant evening was spent.

LANCASHIRE (WEST).

KIRKDALE.—*Prince of Wales Lodge* (No. 1,035).—The regular monthly meeting of the above lodge was held on the 9th ult. The lodge was opened at 6.30 p.m. by the respected W.M. Bro. Newell, supported by the following brethren as officers, viz.:—Bros. Fozzard, P.M., as P.M.; Williams, S.W.; Boyers, J.W.; Winstanley, Treas.; Warbrick, Sec.; Draper, S.D.; Carver, I.G.; Lovelady and Birnie, Stewards. The minutes of the last regular lodge meeting, also the emergencies of December 19th and 31st were read and confirmed. The ballot then went round for Mr. Goore Balshaw, which proved unanimous, and he being in attendance, and properly prepared, was regularly initiated into Freemasonry, and declared himself a subscribing member. Bro. Boyers, J.W., very ably explained the working tools in this degree, and Bro. Williams, S.W., gave the charge very impressively. Bro. Andrew Brack was examined, passed satisfactorily, then entrusted with the test of merit, and retired for preparation. The lodge was then opened in the 2nd degree, and Bro. Brack was passed to the degree of Fellow Craft. Bro. Williams, S.W., explained the tools in this degree. Bro. Thos. Gooch was examined, passed satisfactorily, then entrusted with the test of merit, and retired for preparation. The lodge was then opened in the third degree. The brethren were called from labour to refreshment, and after partaking of the requirements as food for the body, were called from refreshment to labour, when Bro. J. Gooch was raised to the sublime degree of a Master Mason. The W.M., Bro. Newell, explained the tools in this degree. Too much credit cannot be given to the W.M. for the manner in which the degrees were given, and argues well for a happy and prosperous year. The lodge was then closed down to the 2nd and 1st degrees, when the resignation of Bro. Almond was read and accepted. Bro. Boyers, J.W., proposed that the jewel given to P.M. W. Fozzard be enlarged, and made of the same value as the one presented to P.M. Bro. Shephard, which was seconded by Bro. W. Price, and carried unanimously. Bro. W. Price then gave notice of the following motion:—"That a more suitable and convenient room be obtained for our lodge meetings to be held in." Bro. Fozzard, P.M., proposed that a committee be appointed to inspect, obtain the terms, and all information from Bro. Holden for the letting

of the new Masonic Hall, Kirkdale-road, and report same at our regular lodge meeting on Feb. 2nd, seconded by Bro. Price, and carried unanimously. Bro. George Morgan proposed the following as a committee:—Bros. Newel, W.M.; Fozzard, P.M.; Williams, S.W.; Boyers, J.W.; and the Sec., Bro. Warbrick. Seconded by Bro. Lovelady, and carried unanimously. Proposed by Bro. Warbrick, that Mr. W. Price be allowed to withdraw from being initiated in this lodge, on account of its being inconvenient for him to attend on this lodge night as explained. Seconded by Bro. Fozzard, and carried unanimously. Bro. W. Price proposed that the sum of five guineas be given to Bro. Laidley, of this lodge, who is in deep distress. Seconded by Bro. Carver, and carried unanimously. Mr. J. O. Brine, of Kirkdale, was then proposed for initiation by Bro. McNab, and seconded by Bro. Fozzard, P.M. There being nothing more for the good of Freemasonry in general, or this lodge in particular, the lodge was closed in time, form, and solemn prayer.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—The second annual festival of this young lodge was held on the 6th ult. The lodge was opened at three o'clock in the afternoon, when Bro. F. S. Petty was raised to the sublime degree of W.M. At four o'clock Bros. Kelly, D. Prov. G.M., and Duff, P.M., arrived from Leicester, to instal the W.M. elect, in which ceremony Bro. Morris, P.M., of Wymondham, Leicester, also assisted, attending the lodge at very great inconvenience. The W.M. elect, Bro. Rev. W. K. Robinson, was installed in the chair of K.S., according to ancient custom, and received the cordial congratulations of the lodge. The following brethren were invested as the officers for the ensuing year: Bros. Rev. W. Langley, S.W.; H. Douglas, J.W.; Hugh Morris, P.M., Treas.; W. Adcock, Sec.; Winter Johnson, S.D.; J. E. Bright, J.D.; Markham, I.G.; C. Fernely, Organist; Fast and Weaver, Stewards; and Tarville, Tyler. The lodge was closed in form with solemn prayer. At the banquet which followed, and which reflected great credit on the host, Bro. Selby. The W.M. presided, and gave the usual loyal and Masonic toasts in a very able manner. Bro. Kelly, D. Prov. G.M., was most enthusiastically received. It has been entirely through his fostering care that this lodge has been enabled to exist, and he, in responding to the toast of his own health, congratulated the Melton brethren that his help would be no longer needed, for that at last the gavel was in the hands of an expert brother, able and willing to instruct his lodge; one who had proved himself a lover of the Craft. The evening was spent very pleasantly, and the enjoyment of the brethren much enhanced by the excellent singing of Bros. Johnson, Adcock, and Petty, who were accompanied on the piano by the talented organist, Bro. Fernely.

MONMOUTHSHIRE.

NEWPORT.

Silurian Lodge (No. 471).

The usual monthly meeting of the members of this lodge took place on the 5th inst., and there was a very large assembly of brethren present. Amongst the number we noticed Bros. Steel, W.M. of the Abergavenny Lodge 818; Parsons, W.M., Colston Lodge, Bristol, and several P.G. officers of this county.

The lodge was opened in due form, when the minutes of the last lodge were read and confirmed.

The lodge was then opened in the second degree, when Bros. Wm. B. Smith, and Wm. Hughes, were examined in open lodge as to the progress each had made as F.C.'s and having given proof of their diligence, were entrusted with the test of merit, and retired until the lodge was opened in the third degree, when the above brethren were raised to the sublime degree of M.M. by the W.M., Bro. Oliver; the ceremony being performed in a first class manner.

The lodge was then closed down to the first degree, when Bros. Prosser and Wilkins were examined in open lodge as to the progress each had made as E. Apprentices, and having answered satisfactorily, they retired, when the lodge was again raised to the second degree, and these two brethren were passed to the degree of F.C. Freemasons. A lecture on the tracing board on this degree was admirably given by Bro. Thorne, P.M.

The lodge was then closed down, and after the usual questions had been asked by the W.M., if any one had anything to propose for the good of Freemasonry, or the Silurian Lodge in

particular, Bro. B. Thomas, P.M. and P.G.D.C., rose and said he proposed, in pursuance of the notice given by him at the last meeting, that the salary of the Secretary be fixed at £20 per annum for the future, and to commence with the beginning of the present year.

Bro. Thomas spoke of the kindness always shown by the Secretary, Bro. William Williams—of the very extraordinary amount of work he always performed—of his readiness at all times and at any hour to attend to the duties of his office—to his having served as Secretary for nineteen or twenty years—to the number of members now on the books compared to what they were when Bro. Williams was first appointed, and to the inadequate pay which that worthy brother received.

The proposition was very ably seconded by Bro. R. B. Evans, P.M., P. Prov. G.D.C., who bore testimony to Bro. Williams's sterling good qualities as a man and a Mason.

Bro. Griffiths, P.M., and P.G. Supt. of Works, endorsed all the preceding speakers had said in praise of Bro. Williams, and added—if many lodges knew of the many excellent qualities of that brother as a Secretary, they would readily give him a large salary to attend and act for them.

The W.M., Bro. Oliver, also bore testimony to the readiness always evinced by Bro. Williams, and of the arduous duties he had to perform. The lodge now numbering nearly a hundred and fifty members.

The resolution was then put and carried unanimously.

Bro. William Williams feelingly responded for the kindness thus and at all times shown him, and said he should for the future endeavour to redouble his exertions for the brethren of the Silurian lodge.

Two petitions to the Board of Benevolence were then read by the Secretary—one from Mrs. Westell, of 80, Peasecoed-street, Windsor, whose husband was initiated in 171; and the other from Mrs. Jane Maria Evans, wife of Captain William Evans, of the Brig Jay, of Newport, who died suddenly last October, in Trinidad de Cuba, leaving his wife in great distress. Both these petitions were backed in the usual manner by the brethren present, and the Secretary was ordered to forward them to the G. Sec. as soon as possible.

The Sec. then read an application for relief from a Mrs. Williams, of Newport, whose husband is now unfortunately confined in the asylum at Abergavenny, when it was resolved that £1 1s. be presented to Mrs. Williams out of the funds of this lodge.

We may add that this grant seems small—but Mrs. Williams has once before been relieved by the brethren of 171—and her husband was not a member of this lodge, but was initiated in Bute Lodge, Cardiff.

The brethren then agreed to subscribe the following annual sums to the undermentioned charities, viz.: The Fund of Benevolence, £2 2s.; the Boys' School, £2 2s.; the Girls' School, £2 2s.; the Newport Infirmary, £1 1s.; the Newport Ragged Schools, £1 1s.

Three candidates for Masonry, and one joining member were then proposed, and the lodge was closed in harmony at 9.55 p.m.

SCOTLAND.

AYRSHIRE.

ANNIVERSARY OF NEPTUNE KILWINNING, ARDROSSAN, No. 442.

The third anniversary of this hitherto prosperous lodge was celebrated on the 30th ult. by one of the most interesting and successful Masonic communications that have this season been held in Ayrshire. At seven o'clock the brethren, to the number of forty-five, met in the new hall which they have recently acquired, and thence proceeded to the town-hall—the route of the procession, which was headed by the old Kilwinning band and accompanied by a considerable crowd of townspeople, having been made to embrace the principal street of the burgh, the column that adorns the south on festive occasions having been upreared under the direction of the Junior Warden. The angular approaches to the Orient were successively traversed by deputations from Mother Kilwinning, headed by its substitute Master, Bros. P. Burns; Black, Secretary, Troon Navigation, 86; Wilson, Stevenston Thistle and Rose, 169; R.W. Dr.

Sloan, Dalry Blair, 298; R.W. Bro. Walker, Kilbirnie Royal Blues, 499; and by several visiting brethren. The level half concealed by a cornucopia indicated the presence in the east of Bro. D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland, and Prov. G.S.W. of Ayrshire; Bro. Jones, trowel in hand, represented Ayr Operative; the cross of St. Andrew (of Irvine) was the contribution of Bro. Brown; while the Royal Arch in the low west, composed of thirteen well-wrought ashlar, the gift of the independent members of 320, foreshadowed the speedy eradication of the petty jealousy which, to the disgust of every unprejudiced onlooker, characterises Salt-coats and Ardrossan St. John in its relations toward the Ardrossan Lodge. Bro. Mearns was the key-stone of this arch, and the ovation which on their admission he and the worthy brethren by whom he was accompanied received at the hand of Neptune and his guests must have been peculiarly grateful to them as indicative of the thorough appreciation of the spirit—the true spirit of Masonry—in which they had come to fraternise with their nearest Masonic neighbour. The disposition of the officebearers of the lodge was similar to that observed on former festivals. Grouped around the base of the Corinthian column were the Hon. Bros. Hugh Boyd, P.M.; David Goodwin, D.M.; Robert Dinwoodie, S.M.; Frank Goodwin, Treas.; John Robertson, Sec.; and William Wylie, Chap. The Doric column was under the guardianship of the W. Bro. William Ross, the W.S. being represented by the W. Bro. John Macdonald. The Deacons, J. Norris and C. Adair, and the Stewards, J. Craig and R. Ritchie, were unceasingly engaged in their respective spheres; while the privacy of the lodge was vigilantly preserved by the Inner and Outer Guards, H. Hamilton and James McKay.

When all were seated the hall presented a gay aspect—its decoration being both chaste and effective, while there was a profuse and very tasteful display of fruits and confections temptingly arranged by Mrs. Hugh Boyd, whose ministrations in this department elicited the warmest thanks of the brethren, as did also the services of Bro. Graham, who supplied the wines and liquors. The floral devices and drapery of flags, &c., was the handiwork of Messrs. D. Harper, John McInnes (gardeners), and Phillips.

Immediately after the formal reception of the guests, the R.W. Bro. James Robertson addressed the communication as follows:—

R.W. Sirs and brethren—Permit me, before proceeding to the formal celebration of the third anniversary of this lodge, to offer you the fraternal welcome of the members of Neptune Kilwinning. Cheered by your presence here this evening, we shall enter upon our fourth year's existence with renewed vigour in the work for which the Ardrossan Lodge has been constituted, viz., the practice and extension of Freemasonry. By your attendance here to-night you give proof of the interest you feel in the extension of the fraternal circle, independent of any considerations of a personal character: you rejoice in the Masonic birth of neutrals, irrespective of where such events take place, whether under the shade of the venerable Abbey of Kilwinning, or in the bosom of the last constituted lodge. There is an honourable emulation which is patent to every lodge in its endeavours to widen the sphere of its membership. But there is also a counterfeit of this emulation, to discourage which should be the object of every lodge wishful of having the Order purged of envyings and jealousies, with their kindred accompaniments. In the several visits Neptune Kilwinning has this season paid to the sister lodges in this province, we have been alike gratified with the cordiality of our reception and the tokens that were presented to us of the prosperity that continues to crown the mystic labours of the fraternity in the cradle land of Scottish Masonry. Brethren, of the aggregate number of gentlemen who have in the past year been admitted into the Craft, eighty-two were raised under the charter of Neptune Kilwinning. Young in years as the Ardrossan Lodge is, its members are to be met with in every quarter of the globe; while its resident sons are steadily increasing in number, and becoming more and more attached to the principles of Freemasonry. In the name then of the lodge of which I have the honour to be the Master, I accord to you the most fraternal welcome which it is in the power of any lodge to give to another.

The applause with which these remarks were greeted having subsided, Bro. Robertson gave in succession the toasts usual on such occasions, the deputations, &c., being duly pledged amid a profusion of mystic honours.

Bro. Burns, in proposing "The R.W.M. of 442," paid a well-merited compliment to Bro. Robertson, who in his long connection with this province had exhibited rare evidences of attachment to Freemasonry, and considerable ability in disseminating it.

The noteworthy feature of the evenings proceedings was the appearance at the festival of so many members of the lodge 320, who were brought to a perpendicular posture through the dedication of a special bumper to their good health—the remarks of the presiding Master being most fraternal and appropriate.

Bro. Mearns' reply may be similarly described. He spoke in a strain which elicited the closest attention of his audience, and caused such an ebullition of the spirit of brotherly love as did not cease till the communication terminated. His sentiments were those of a true-hearted Mason, and were replete with affectionate allusions to the heartiness with which Neptune Kilwinning had given the hand-grip fond and true to the sons of 320 then present. Their visit had been of value to them, as affording incontestible evidence of the splendid condition of the Lodge 442, of the high respect in which it is held by the fraternity in this province, and of the unaffected feelings of goodwill its members entertain for those of other lodges. He wished for a speedy thaw of the icicle to which Bro. Robertson had alluded as interposing a barrier to an interchange of courtesies between the two local lodges; and he should not fail to report to his mother lodge the genial welcome which he and his fellow members had received from the brethren of their younger sister.

At a subsequent stage of the night's proceedings, Bro. Daniel Kerr, a member of 320 of forty years' standing, made a few remarks which were reminiscent in character, emotional, and full of absorbing interest as tracing the early history of "the Saltcoats Lodge." He made many kindly allusions to deceased workmen upon the temple walls in former times under whose guidance the lodge enjoyed seasons of great prosperity,—adverted to its periods of Masonic declension,—protested against its, to his mind, unjustifiable removal to Ardrossan,—and expressed a hope that its charter would yet be restored to the town of Saltcoats.

What with song, toast, and speechlet, the festivities were of a pleasing character—the performances of the Kilwinning band being not the least attractive feature of the night's enjoyment. As late hours have been too long the besetting sin of the Craft, it was pleasing to note an improvement in this respect in the early departure of the guests, who withdrew about eleven o'clock, and shortly thereafter Neptune Kilwinning returned to its lodge-room and dispersed, the band and a number of brethren conveying the Master to his home—a compliment which was duly acknowledged.

A suggestion by the P.G.S.W., to introduce into 422 an album for the purpose of preserving the photographic portrait of each member was so favourably received as to encourage the hope that by the return of next anniversary the studio of Bro. Picken will have produced many likenesses of brethren who are associated with the respected Master of Neptune Kilwinning in Masonic matters. An album for photographs would be a valuable feature in any lodge, and its folios would ever be referred to with interest and pleasure.

ROYAL ARCH.

CORNWALL.

ST. DAY.—*Rose of Sharon Chapter*.—On the 6th November last a petition was forwarded to the Grand Chapter in favour of establishing a chapter of Royal Arch Masons at the Tregallow Lodge. The petition was granted, and the consecration was fixed for Thursday, the 6th inst., when Comp. T. Chirgwin, P.Z., and other Principals, and past Principals, and many companions of the Cornubian Chapter, Truro, met for the purpose of opening the Rose of Sharon Chapter. The ceremony of consecration was ably and impressively performed by Comp. Chirgwin, assisted by Comps. Jenkins, P.Z.; E. T. Carlyon, P.Z.; Mayne, Z.; Johns, H.; Rev. Dr. Bannister, Chap. The musical portion of the ceremony was very beautifully performed by Comp. J. Hocking, jun. After the exaltation of two brethren Comp. Chirgwin installed into the chair of M.E.L., Comp. F. M. Williams, M.P.; F. W. Dabb, as H.; and E. H. Hawke, jun., as J. The following were subsequently elected and installed as the officers:—Comps. the Rev. Dr. John Bannister,

Chap.; J. Riness, Scribe E.; John Bray, Scribe N.; J. Ralph, Treas.; J. Hocking, Prin. Soj. and Org.; W. Tregay, 1st Assist. Soj.; T. Mitchell, Dir. of Cers.; J. F. Penrose, Reg.; T. J. Paull, Standard Bearer; T. E. Lanyon and W. T. Davey, Stewards; S. R. Trebilcock, Janitor. On the closing of the chapter the companions dined together under the presidency of Comp. Chirgwin. During the progress of the toasts, many were the congratulations offered to the companions of the new chapter on the prospects of success in the well-known zeal hitherto manifested by the M.E.Z., as well as from the fact of the majority of the new officers being experienced companions. It is fully expected that the Rose of Sharon will soon be in a flourishing condition.

DEVONSHIRE.

TOTNESS.—*Pleiades Chapter* (No. 710).—The companions met on Thursday, the 6th inst., at the Masonic Hall, though with a very limited number present, and the chapter was opened at half-past twelve. The chair of M.E.Z. was occupied by Comp. Rev. R. Bowden; that of H. by Comp. Dr. Hopkins, P.Z.; that of J. by Comp. J. Heath. The minutes of the previous chapter were read and confirmed. Comp. Dr. Hopkins was admitted as a joining member by ballot. On the proposition of Comp. George Heath, E., seconded by Comp. Oldrey, acting as 'N., the joining fee was reduced from 21s. to 10s. 6d. A ballot having been taken for the exaltation of Bro. J. Crocker as a serving companion, he received the benefit of the ceremony at the hands of Bro. Bowden, M.E.Z., who gave the mystical lecture, the symbolical and historical lectures being given by Comp. Dr. Hopkins. The duties of Prin. Soj. were efficiently performed by Comp. Glanfield, who holds that office in Chapter No. 106, Exmouth, in the absence of the proper officer. A lengthy discussion took place on the financial position of the chapter, with respect to which some difficulties have existed, which terminated in arrangements for their satisfactory settlement, and it is due to Bro. J. Heath, J., to state that he liberally sacrificed his claim for rent up to the commencement of this year. This being the day for the election of the three Principals for the next twelve months, the companions who filled the chairs at this meeting were unanimously chosen. The chapter was closed soon after three o'clock.

MARK MASONRY.

CORNWALL.

TRURO.—*Fortitude Lodge* (No. 78).—An emergent meeting of this lodge was held on Friday evening, the 7th inst., to advance Bro. Lord Eliot, M.P., S.G.W. of England. The lodge was opened punctually at the time summoned, R.W. Bro. F. M. Williams, M.P., Prov. G.M. for Cornwall, in the chair. The worthy Prov. G.M. having been saluted with the honours, the lodge was opened in due form, the two Prov. G. Wardens occupying their respective situations. After which the Prov. G.M. resigned the gavel into the hands of the W.M., Bro. W. Tweedy, Prov. J.G.W., and the regular business of the lodge was proceeded. Bro. Lord Eliot was then regularly prepared and advanced to the honourable degree of a Mark Master by the W.M., who was efficiently assisted by the two Past Masters, Bros. W. J. Hughan, Past G.O. and Prov. G. Sec., and T. Chirgwin, G.S. and Prov. S.G.W. There was a large attendance of the members, and the Prov. G.M. was most enthusiastically received, as all who knew Bro. F. M. Williams, and are aware how much he is respected in Cornwall, will understand that the brethren were not backward in rendering honour to whom honour is due. The Prov. G.M. complimented the members on the continued prosperity of the Mark degree in Cornwall. After the labours of the evening were ended, the lodge was adjourned to the Royal Hotel, where a banquet was served, and the usual toasts completed the successful proceedings of the day.

RED CROSS KNIGHTS OF CONSTANTINE.

PREMIER CONCLAVE OF ENGLAND.—An assembly of this body was held on the 8th inst., at the Freemasons' Tavern. Sir Knt. G. Powell, G.S.B., M.P.S., opened the conclave, assisted by Knts. T. Cubitt, V.E.; T. Wescombe, S.G.; W. H. Hubbard,

G.T., Treas.; R. W. Little, G.R., Recorder; J. G. Marsh, G.A. P.S.; W. H. Breary, G. T. Noyce, H. C. Levander, M.A., W. A. Barrett, R. Gurney, J. Weaver, &c. After the confirmation of the minutes, Sir Knt. Gumbleton's proposition, that the day of meeting be changed to the Monday preceding the quarterly communications of the Grand Lodge of England, was put and carried unanimously. The conclave was then closed.

GRAND COLLEGE OF VICEROYS.—Immediately after the closing of the Premier Conclave an assembly of the Grand College was held, Sir Knt. Little, V.P., occupying the chair. Five knights were then solemnly consecrated as members of the priestly Order, after which Sir Knts. G. Powell and J. G. Marsh were elected Vice-Presidents, and twelve Representatives were also chosen. The chairman then announced that, as the triennial general assembly of the Order would be held on the 6th of March, under the presidency of Lord Kenlis, the names of two knights from each of the six conclaves acting under the Grand Council, who wished to act as Stewards at the festival would be received. Nine names were at once given—representing five conclaves, and Sir Knt. Williams, M.P., G.V.E., was elected as President of the Board of Stewards. The price of the tickets was then fixed at 12s. 6d., the balance to be defrayed out of the general funds of the Order, which Sir Knt. Hubbard, the G. Treasurer, reported were in a most flourishing condition, having a surplus of nearly £50, exclusive of the Grand Almoner's Fund, which is specially reserved for benevolent purposes. It was ordered that one hundred tickets to be printed, and that rosettes for the Stewards be obtained by Sir Knt. Little, who undertook to act as Honorary Secretary to the Board. It may interest members of this ancient Order (who are now to be found in many parts of England) to learn that the ceremonial observed when the late Duke of Sussex was enthroned as Sovereign of the Order, on the 10th Sept., 1813, will be strictly carried out on the 6th March, 1868, when the Right Hon. the Lord Kenlis will, for the second period, assume the government of the Red Cross Knights of England, and we anticipate a very influential, if not numerous, gathering of members upon that occasion.

ROMAN EAGLE CONCLAVE (No. 6).—The inauguration ceremony will be performed at Anderton's Hotel, Fleet-street, on Saturday, the 22nd inst., when Sir Knt. W. F. N. Quilty (P.M. 862), will be enthroned as the first M.P.S. of the new conclave, by Sir Knt. A. W. Little, G. Recorder.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING FEBRUARY 22ND, 1868.

TUESDAY, 18th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 19th.—Society of Arts, at 8.

FRIDAY, 21st.—Geographical Society, Anniversary Meeting, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING FEBRUARY 22ND, 1868.

MONDAY, February 17th.—Lodges:—Grand Masters, 1, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquillity, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Royal Albert, 907, Freemasons' Hall.

TUESDAY, February 18th.—Board of General Purposes, at 3. Lodges:—Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Honour and Generosity, 165, London Tavern, Bishopsgate-street. Salisbury, 435, 71, Dean-street, Soho. Chapters:—Enoch, 11, Freemasons' Hall. Mount Sinai, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, February 19th.—General Committee of Grand Lodge and Lodge of Benevolence, at 7 precisely. Grand Steward's Lodge. Lodges:—Royal York Lodge of Perseverance, 7, Freemasons' Hall. United Mariners,

30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Oak, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson, 700, Masonic Hall, William-street, Woolwich. Maybury, 969, Freemasons' Hall. Marquis of Dalhousie, 1,159, Freemasons' Hall.

THURSDAY, February 20th.—House Committee Female School, at 4. Lodges:—Globe, 23, Freemasons' Hall. Constitutional, 55, Ship and Turtle Tavern, Leadenhall-street. St. Mary's, 63, Freemasons' Hall. Temperance, 169, White Swan, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. Westbourne, 733, New Inn, Edgeware-road. South Norwood, 1,139, Goat House Hotel, South Norwood.

FRIDAY, February 21st.—Lodges:—Friendship, 6, Willis's-rooms, St. James's. Middlesex, 143, Albion Tavern, Aldersgate-street. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. University, 1,118, Freemasons' Hall. Moira Chapter, 92, London Tavern, Bishopsgate-street.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On Monday last, the 10th inst., an adjourned meeting of the Masonic and theatrical friends of Bro. May was held at the Freemasons' Tavern, Bro. John Udall, P.G.D., in the chair. The minutes of the last meeting were read and put for confirmation, after which several communications were announced enclosing donations and offers of professional services. The morning performance of the Christy Minstrels at St. James' Hall takes place next Monday, the 17th inst., for which tickets may be had of any member of the committee, at the various libraries, and at the hall. On the subject of a benefit at Drury Lane Theatre, it was announced that Wednesday, the 4th March, was fixed on for a morning performance at that house, on which occasion the leading members of the profession have volunteered their services. Several names were added to the committee, and after going through other matters of detail the meeting was adjourned to Friday, the 14th inst., to be held, by the kind permission of Bro. Chatterton, in the saloon of Drury Lane Theatre, at one o'clock in the afternoon (full particulars of which will be given in our next publication). Donations continue to be received by Bro. Frederick Ledger, Treasurer, *Era* office, Catherine-street, Strand; Bro. Thomas Beard, Hon. Sec., 10, Basinghall-street; and by the committee.

MASONIC LIFE-BOAT FUND.

Further subscriptions received:—Bro. J. R. Cordingley, Bradford, 10s. 6d.; Mrs. Cordingley, Bradford, 10s. 6d.; Skiddaw Lodge, Bradford, £3 3s.

TO CORRESPONDENTS.

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

CALENDAR of Provincial Grand Lodge of Dorset to hand, with thanks.

THE MYSTIC TEMPLE, N.Y.—Your numbers to hand, thanks; we have forwarded you Nos. 448, 449, 550.

P. D. N. (Cape of Good Hope).—Your remittance to hand, thanks; we trust to hear again from you shortly.