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SKETCHES OF NOTABLE MASONIC WORKS.

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Truro, Hon. Member, 75, Falmouth, &c., author of History of "Freemasonry in Cornwall," &c., &c.

No. 4.

FIFIELD D'ASSIGNY, M.D., AS AN AUTHOR.

My friend Bro. Findel considers there has not been sufficient information afforded, relative to Dr. D'Assigny's "Serious and Impartial Inquiry," A.D. 1744, and has written anent the subject so as to induce me to give a more lengthy account of the work itself for the "German Union," of which I have the honour to be a corresponding member. Hence my adoption of this work, as the fourth article for the series of "Notable Masonic Works." I had the good fortune to discover the book during the latter part of 1867, and soon after my purchase it was announced in "Die Bauhütte" that I had become the possessor of a copy—believed to be unique—of this valuable work. Subsequently in the FREEMASONS' MAGAZINE for Dec. 21, (No. 442), this rare copy was also acknowledged to be in all probability unique, and references were made to well-known Masonic authors, such as Dr. George Kloss, Rev. Dr. George Oliver and others, who had quoted from Dr. D'Assigny's work, but always second-hand, viz., from "Ahiman Rezon" of A.D. 1756, 1764, 1778 or late editions, by Laurence Dermott, Grand Secretary of the "Ancients." In no case have we been able to find any writer on Freemasonry alluding to Dr. D'Assigny's "Enquiry" from personal observation of its contents, excepting in the case of Bro. Dermott, and, but for his quotation, we should, up to the end of last year have been quite in ignorance of the existence of any printed book mentioning the English Royal Arch degree *before* A.D. 1756.

In our "Analysis of Ancient and Modern Freemasonry," page 445 FREEMASONS MAGAZINE vol. 18, we mentioned that Bro. Findel in his comprehensive "History of Freemasonry" declares that, "He sought in vain for the book in the British Museum," and in Die Bauhütte for 8th August 1868, there is an interesting article by our learned brother on the importance of the work itself, and the presumed value of its statements respecting the Royal Arch, and Masonry generally.

We are not aware whether the book is, or is not in the British Museum, but would feel obliged for accurate information on the subject. It will be seen by turning to Dr. Kloss' invaluable "Bibliographie der Freimaureir" A.D. 1844, article No. 1,859, even that indefatigable brother was unable to do more than insert Bro. Dermott's notice of Dr. D'Assigny and his notice of the Royal Arch, (Vide page 128, "Fifield D'Assigny schrieb 1744 ein Buch, welches Dermott im Ahiman Rezon No. 154, angiebt, als enthalte es Bezügliches auf den Royal Arch Grad.") This quotation is given by Dr. George Oliver (page 107 "Origin of the English Royal Arch," and it is likewise adopted by various Masonic authors, with or without acknowledgment.

The following is an exact copy of the title page. "A series and Impartial Enquiry in the cause of the present Decay of Freemasonry in the kingdom of Ireland. Humbly addressed to all the brethren accepted of before, and since the Constitutions. To which are added such instructive remarks as may be found useful to revive the honour of that ancient craft. As likewise, by way of appendix, will be inserted the old and new regulations of the London Constitutions, by the consent and approbation of the Grand Lodge of Ireland, and dedicated to the Right Worshipful and Right Hon. the Lord Viscount Allen, Grand Master of this kingdom. The whole adorned with a curious copper-plate suitable to the Order and design. By Fifield D'Assigny, M.D. author of the impartial answer to the enemies of Freemasons. Dublin. Printed by Edward Bate in Georges'-lane near Dame-street, M.D.CC.XL.IV., 8vo. 80 pages. There also a few "Select Songs of Masons" (eight in number) appended, and likewise a list of the regular lodges in the City of Dublin, together with the names of the respective Masters and Wardens, their times and places of meeting (16 in all, No. 1 declared "at this time to be vacant.") Although not acknowledged in the "contents." The "copper-plate unfortunately has been removed by some regardless hands, and the 59th to the 64th pages inclusive, have been also extracted containing the 18th to the 26th clauses of the "Regulations." So far as these regulations are concerned the loss is of no importance, as we have them in the "New Book of Constitutions by Edward Spratt, Dublin 1751"; Anderson's Constitutions, A.D. 1738 and other editions, but we must confess to feeling much regret at the loss of

the "Curious Copper-Plate." It may, however, have been nothing more than a copy of the "Engraving adorning the Constitutions of A.D. 1723 or 1733 like in many other works of that period.

At present the nature of the "Curious Copper-Plate" seems far removed from discovery. The author dedicates the "Enquiry" to the most noble and puissant "Prince Truth" because he has "endeavoured to preserve those lasting and unalterable principles which the subjects of its kingdom so remarkably possess." About 400 subscribers names are inserted immediately after the dedication, commencing with the Right Hon. John Lord Viscount Allen, G.M., the Hon. Eliz Alldworth, Boyle Alldworth of Copsfield, and Laurence McDermott," (Lawrence Dermott.) This celebrated "Lady Freemason" is supposed to have been initiated about A.D. 1739 (by the author of the "Memoir" issued by the noted Masonic Publisher Bro. Richard Spencer.) Some writers however think the date was earlier, while others fancy it was later.

The fact of her name occurring as a subscriber to Dr. D'Assigny's "Enquiry," A.D. 1744, somewhat narrows the inquiry, and is of itself confirmatory of the account of her being a "Free and Accepted Mason." It seems quite inexplicable though why the extraordinary initiation of this lady is neither mentioned by Dr. D'Assigny nor by Bro. Edward Spratt, the Grand Secretary, in either of the works or constitutions published under their superintendence. The latter states that the "Right Worshipful and Right Honourable the Lord Viscount Duneraile was proclaimed Grand Master of Masons, and installed on Tuesday, 24th June, 1740. We take it that his lordship succeeded the Right Honourable Arthur St. Leger, created first Viscount Duneraile, June 23rd, 1703 (who died A.D. 1727), and consequently was a brother to the Honourable "Elizabeth St. Leger, who married Richard Aldworth, Esq., of Newmarket, County Cork, who was son to Sir Richard Aldworth, Provost Mareschal of Munster." Those anxious to pursue the enquiry cannot do better than procure the "Memoir" from Bro. R. Spencer. A sketch of the "Lady Freemason" has also appeared in the "Devon and Cornwall Masonic Calendar, 1868," the FREEMASONS' MAGAZINE, and other publications. Dr. D'Assigny having had so numerous and influential a body of subscribers, several of whom took "six copies,"

we are certainly surprised to find that the work has been lost sight of for upwards of a century. We think, however, that the doctor must have told some unpalatable truths, as his name never appears in the list of officers from A.D. 1730, to A.D. 1750; neither is there any notice whatever taken of him or his publications by any compiler of the Irish Constitutions. Probably the work itself was "bought in," or condemned by the authorities, as we know how averse they were then, and for sometime afterwards, to publish anything in Masonry but the regulations.

But to return to the main subject of this article. The preface commences thus:—"No government can properly subsist without certain wholesome laws and regulations, and as our commonwealth not only pleads the pride of antiquity, but with equal justice boasts of the beauty, order, regularity, and happy disposition of its fundamental constitutions, and as the happiness of the Craft also depends on a perfect intimacy with those rules handed down to us by our wise legislators, whose labours and skill in the everlasting art of architecture well demand the praise and admiration of the learned brethren in future ages, I have endeavoured in the following sheets to represent some mistakes, irregularities, and unseemly transactions which have been occasioned by the want of an acquaintance with them, nor will the brethren, I hope, take it amiss (as I have chose Truth for my patron) that I should strictly adhere to its principles, and point out the base and unpure from the generous and brave." After alluding in a most laudable manner to the motives that should incite members of the fraternity to practice morality and good fellowship, so that they might "meet with a general esteem from all mankind," the following "hearty good wishes" are expressed in conclusion:—"That plenty, peace, and unanimity may crown the brethren's days, so that this life ended, they may receive the recompense of their toils, and dwell in the presence of that immortal Stone belonging to our building, even the Alpha and Omega of our redemption."

The author observes that "it is with the utmost anxiety of mind that he has any occasion to employ his pen in representing the decay of Freemasonry; the increase of its welfare and advancement would have been a more pleasing task to him, but as the design of the present labour is to

promote the latter," he proceeds to make the following inquiries :—

First. "When or what time the Craft of Masonry was instituted."

Secondly. "The cause or motive of its institution."

Thirdly. "The qualities or principles of the Craft."

Fourthly. "The benefits arising from a strict observance of the principles thereof."

It will be seen that these divisions of the subject involve a consideration of the whole scope of the Institution.

1. In order to solve the first question he "traces antiquity even unto its in'ant state, and takes a view of our parent Adam in his sylvan lodge, where the Almighty Architect imprinted on the very tablets of his heart the amazing symmetry and silent harmony of geometrical proportion." Then from "Cain, who erected a fair city, and Enoch, who by gift of prophecy, foretold the deluge, and that great day yet to come of final conflagration," the author conducts his readers to "Shinar's plain, where the masons laid the foundation of Babel's stupendous tower!"

Like most Masonic writers of that age, Dr. D'Assigny is anxious to give an epitome of ancient history so as to connect Freemasonry with every grand and stupendous structure from the beginning of time to the building of King Solomon's Temple, "which was carried on by the wisdom and dexterity of the learned Hiram, Grand Master of the Lodge of Tyre, who together with the inspired Hiram Abif, Master of the Work, without the noise of tools, produced the most perfect pattern of architecture, the wonder and amazement of the travelling world." We, however, of the present day would give more for a few sentences from an old minute book than a million of learned fancies and absurd stories about the origin of the Craft.

The author was, after all, but following in the wake of the Rev. Dr. James Anderson and other writers of that epoch. At page 16 the old York legend is inserted as an "authentic account," *e.g.*—"It is said there is held an assembly of Master Masons in the city of York, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons; but of this more hereafter." (Page 16.) We need not stay to discuss such a statement, as it

is wholly fabulous. Bro. Findel was sent to this country by the "German Union of Freemasons" purposely to look into the matter; and his careful investigations abundantly confirmed the fact that, until after A.D. 1760, Royal Arch Masonry was unknown in the city of York. With this statement we quite concur, as we proceeded to that famed Masonic city in the summer of 1867; and, although the records and charters were freely placed at our disposal, and a minute examination was instituted, nothing relative to the Royal Arch could be found until after the middle of the eighteenth century. Bro. William Cowling, P.M. and Treas. of the Union Lodge, York (custodian of the records of that lodge, and of those belonging to the extinct Grand Lodge), is also of the same opinion. Curiously enough, Dr. D'Assigny takes quite the reverse view as to the chivalric degrees and Masonry; for, so far from admitting the indebtedness of the latter to the former for their ceremonies, he expressly declares that it "could easily be proved that the Knights of Malta, and many other religious Orders and societies, did borrow their solemn religious usages from our antient fraternity." (Page 22.)

2. The motives of the Institution of Masonry are declared to be very numerous. "The welfare and good of mankind was the chief cause or motive of so grand an institution, which not only tends to protect them from external injuries, but to polish the rusty dispositions of iniquitous minds, and to detain them within the limited and pleasant bounds of true religion, morality, and virtue."

3. The benefits arising from a strict observance of the principles of the Craft are so apparent that the author "believes every Christian would be found to profess and practise the same, because those principles tend to promote the happiness of life, as they are founded on the basis of wisdom and virtue."

The following judicious "Remarks" on this subject are offered by Dr. D'Assigny, and we have thought it advisable to give them almost *verbatim*, because in many respects they are applicable to, we fear, many Masons of the present day who have wholly mistaken the intention of the society, and appear to believe that the chief end of Masonry is to "Eat, drink, and be merry." It is to be regretted that so large a proportion of lodges are held in "public-houses or hotels;" although we would fain hope that much improvement has been made of late years in that respect. It seems to

us quite out of place for Masons to meet in "taverns" and "houses of public resort." In support of this opinion we cannot do better than refer our readers to a series of remarkable letters in *THE FREEMASONS' MAGAZINE* by my friend, Bro. Dr. Henry Hopkins, and especially the one contained in the number for August 29th, 1868. These letters are well written, and the result of many years' close observation of Masonry by one skilled in the Craft.

But, to return to Dr. D'Assigny: "In the first place, as our privileges and instructions when rightly made use of, are not only productive of our welfare on this side of the grave, but even our eternal happiness hereafter, they ought only to be communicated to those alone who might improve and enhance their value; whereas, on the contrary, in several lodges, too many have been fond of a trifling treat, and have sold their birthrights at a mean price, even for a mess of pottage; and, instead of taking a due and especial care to inquire into the reputation or character of the candidate, they have imprudently hurried him into the Craft, contrary to the known constitutions. . . . From the imprudence of introducing such members, various divisions and disputes have arose in lodges, where the brethren (instead of preserving the harmonious and friendly concord that ought to subsist amongst them) have unluckily fell into factious parties; so that unanimity, which ever will be the lasting cement of the Brotherhood, hath been dissolved. As an house divided against itself cannot stand, so likewise is it absolutely essential that every community should preserve peace and harmony as the surest foundation of its welfare; and I cannot help expressing my concern to hear of so many idle and trifling disputes as lately have happened amongst some of the fraternity, occasioned, as I must imagine, by the unfortunate and inconsiderate election of their members, the example of whom ought highly to engage us in a strict examination of the temper, disposition, and conduct of each candidate; for one contentious man may subvert and spoil the peace and quiet of our harmless hours, and, as the old proverb alleges:—

Unico prava pecus infecta omni pecora.
"One scabby sheep may infect an whole flock."

The concurrent observation will, we trust, be well considered by the advocates of the Christian character of Universal Freemasonry, and who would thereby virtually exclude Jews and other

religionists as full participators in the benefits of our cosmopolitan institution:—

"But how ridiculous do partizans concerning religion appear amongst us? Whereas the Craft, though founded upon that solid basis, will admit of no such controversies, and, provided, we are not all of the same opinion in matters of faith, yet ought we ever to be of one mind in matters of Masonry; that is to labour justly, not to eat any man's bread for nought, but to the utmost of our capacity to love and serve each other, as brethren of the same household ought to do; nor can I help judging it as great an absurdity in one man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same size and countenance, &c.; but the true brotherhood are resolved never to suffer any strife to enter into the door of the lodge upon that or any other point whatever." (Page 29.)

We come now to the quotation given by Laurence Dermott, in the "Ahiman Rezon." The part included in a parenthesis is all that is known to have appeared in any work, and it will be seen that the character of the quotation is considerably altered by an examination of the context. No doubt, Bro. Dermott (who was not over scrupulous what he did to advance the position of the "seceders," or "ancients," as they were called) gave as much of Dr. D'Assigny's remarks as suited his purpose; but, as we are now in possession of the book itself, it appears to us evident that the author was only acquainted with three degrees of Craft Masonry, and no more. It also appears that he was not aware of the nature of the Royal Arch, and, although he wished its promoters to be treated with deference, because "they were an organized body of men who had passed the chair," we must not forget he expressly warned the brethren against "ridiculous innovations," "foreign schemes," and any more than "three material steps" in Masonry." I can see nothing but a fair answer to objectors, who considered they should know what the Royal Arch was, without making "proper application," in Dr. D'Assigny, saying that they should seek to be admitted if they wished to know what the degree was like, and then be accepted with due formality. No one, however, would take that opinion as equivalent to supporting the degree from one so anxious to act constitutionally, as at that time English Royal Arch Masonry was not

recognised by any regular Grand Lodge in the world, and not not by our own Grand Lodge until as late as A.D. 1813.

It had, however, been virtually recognised by the Grand Lodge of England from 1780; and from about that date to the "Union" was patronised by many of the leading members of the fraternity, who formed a Grand Chapter eventually and practised the degree. For fuller information on this point we would refer our readers to Dr. Oliver's Royal Arch, and our "Analysis." (Part 2.)

Dr. D'Assigny proceeds to observe that "as the land marks of the constitution of Freemasonry are universally the same throughout all kingdoms, and are so well fixed that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system some years ago in this city, who imposed upon several very worthy men under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, and many of the learned and wise were his followers; till at length his fallacious art was discovered by a brother of probity and wisdom, who had some small pace before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false; whereupon the brethren justly despised him, and ordered him to be excluded from all benefits of the Craft, and although*—(some of the fraternity have expressed an uneasiness at this matter being kept a secret from them, since they had already passed through the usual degrees of probation, I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organised body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence; and more especially since the characters of the present members of that particular lodge are untainted, and their behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons)—I cannot help informing the brethren

that there is lately arrived in this city a certain itinerant Mason, whose judgment (as he declares) is so far illumined, and whose optics are so strong that they can bear the view of the most lucid rays of the sun at noon-day; and although we have contented ourselves with three material steps to approach our *Summum Bonum*, the immortal God; yet he presumes to acquaint us that he can add three more, which when properly placed advances us to the highest heavens. . . . For my part I shall profess a very great esteem for any one who shall add to the beauty of our glorious art, or by any means improve or enhance the value thereof, and were I assured that this adept had skill sufficient to demonstrate the truth of his assertion, I should pay him the utmost veneration; but until then he must excuse me from being one of his devotees, and I hope that no innocent and worthy brother may at any time be misled by false insinuations or foreign schemes.

On comparing "Ahiman Rezon" of A.D. 1756, with this work one can easily see how much Bro. Dermott was indebted to Dr. D'Assigny for most of what is valuable in that compilation, although the source, whence he derived his information is not acknowledged.

It is quite impossible at this time to discover the name of the imposter mentioned. Both of the authors just noticed refrain from stating who he was, as their aim was rather to "reform than offend." We think, however, that Dr. D'Assigny never countenanced anything in Masonry but the three degrees of the Craft, and that he was one of the few, who raised their voices against the alterations then being made in the first and second degrees, but who more especially objected to the removal of the lost word from the third degree to the Royal Arch, and the substitution of six or more steps for the "three material steps" which enabled Master Masons to "approach the immortal God." Having attempted to do justice to the memory of Dr. D'Assigny, and thereby claimed him as an advocate of but "three degrees and no more in ancient free and accepted Masonry," I shall conclude my agreeable labours by presenting the finishing observations of that learned Mason. "In ancient times, lodges were only schools of architecture, and the presiding Masters were generally learned geometricians, who took care to instruct their brethren and fellows in the study of the liberal arts and sciences, and for their better government they formed such laws and general regulations as were

* Vide *Aluman Rezon*, A.D. 1756, 1764, &c.

thought necessary to maintain the harmony and well being of each particular organised body, and upon the neglect of attendance of either Master or Fellow (when duly summoned) a severe censure was incurred, until he could prove unto the whole lodge that pure necessity was the motive of his absence."

"It is heartily to be wished that the knowledge of geometry and architecture, together with the rest of the sciences were the only entertainment of our modern lodges. If so, what is often unhappily substituted in their places would not prevail as it does, neither ought a man to attain to any dignity in Masonry without first having a competent knowledge in the liberal arts, and I am sorry to say that so few of that stamp are to be met with in the lodges of this great * metropolis, which defect is certainly owing (as heretofore observed) to the imprudent choice and introduction of their members, for every man formerly (though perhaps of a good and moral reputation) was not admitted into the Craft, nor allowed to share the benefits of our noble institution, unless he was endued with skill in Masonry, as he might thereby be able to improve the art either by plan or workmanship, or had such an affluence of fortune as should enable him to employ, honour, and protect the Craftsmen. I would not be understood by this, to mean that no citizen or reputable tradesmen should receive any of our benefits, but on the contrary am of opinion that they are valuable members of the commonwealth, and in consequence would prove real ornaments; but how ridiculous is it to see daily so many persons of low life introduced amongst us, and when they are admitted into the company of their betters by the assistance of Masonry, they too often act beyond their capacities, and (if the expression may be allowed) soon turn Mason mad, and under pretence of searching for knowledge, they fall into scenes of gluttony or drunkenness, and thereby neglect their necessary occupations, and injure their families, which is not consistent with the known laws, Constitutions, and principles of all true brethren."

"The by-laws and general regulations of the lodges in this city are exceedingly well calculated

* We fancy that Dublin is not the only "great metropolis" of the present day that labours under the manifest disadvantages Dr. D'Assigny points out, as resulting from an improper choice of members, for unsuitable candidates being accepted as members in our lodges is the crying evil and curse of modern lodges almost everywhere.

for good management of the Craft, but what avails the best contrived and most salutary laws if they are not put into form and properly executed? To pass over indiscretions is in some measure granting a sanction or approbation of them, wherefore it highly concerns our worthy Master to let no crime remain unrebuked, but duly to admonish the offender, and if he repeats his transgression, to inflict such punishments as they and the brethren shall judge necessary."

"Having now described the cause of the present decay of Freemasonry, together with some remarks, which I hope will be found useful to the brethren, I shall give them the following friendly admonitions, and then conclude.—

"As the Craft hath subsisted from times immemorial, and contains the most glorious precepts of morality and virtue, let not the malicious world have cause to blame us for any base or degenerate actions, but let us industriously pursue the unerring rule which the Almighty Architect hath given us; let us be united in one sacred bond of love and friendship, and, if there is contention amongst us, let it be in striving who can outdo each other in acts of religion, mercy, charity, and all other good offices."

"Let us all endeavour to deserve the following true character:—

"If all the social virtues of the mind,
If an extensive love to all mankind,
If hospitable welcome to a guest,
And speedy charity to the distressed,
If due regard to liberty and laws,
Zeal for our King, and for our country's cause,
If these are principles deserving fame,
Let Masons then enjoy the praise they claim."

CHIPS OF FOREIGN ASHLAR.

By J. A. H.

No. 8—A DAY WITH BROTHER FINDEL.

Among the Masonic celebrities of the present day—English, French, German and American—there is one name which succeeding generations will hold in pre-eminent honour—the name of the great historian of Freemasonry Bro. J. G. Findel of Leipzig. With readers of the FREEMASONS MAGAZINE the name of Bro. Findel may truly be said to be "familiar in their mouths as household words" and wherever the circle of the mystic tie has extended, the life and labours of this excellent brother are known and appreciated.

From Berlin to Leipzig is a long distance, but

anxious to make the acquaintance of our eminent brother we did not hesitate to take the journey. Armed with an introduction from the office of the FREEMASONS' MAGAZINE, we received from Bro. Findel, a warm welcome of the most gratifying and truly Masonic character.

There are some men with whom the ceremony of introduction is but a momentary circumstance. A grasp of the hand, an interchange of glances, and we seem to have been acquainted for years. Thus we met Bro. Gallienne of Guernsey, Bro. Schmitt of Jersey and other Channel Islands brethren; thus we came to know Bro. Auguste Beaumont of Paris, of whom we have more to say hereafter, and thus we exchanged fraternal greetings with Bro. Findel—a man whom to know is to love and respect, a man of genial good humour of pleasant fellowship and shrewd ideas, than whom we have never met one so learned who was less of a pedant.

The city of Leipzig has many associations of interest. There Goethe wrote, and here lies Gelert's grave. The scene of *Faust* was laid here and as we passed through the streets Bro. Findel kindly pointed out Auerbach's cellar where Faust and Mephistopheles are supposed to have met. Leipzig is also the Metropolis of bookselling. From hence are sent forth the famous editions of English authors published by Baron Tauchnitz whose place of business we particularly noticed. There is also a "Booksellers' Exchange" and in fact Leipzig is the gigantic Paternoster Row of Germany. When we arrived the "Great Fair of Leipzig" which is believed to be the greatest pleasure fair in the World was going on, and we were much interested in observing its varied attractions. To this fair came crowds of strangers from almost every nationality under Heaven, and the money which is turned over is enormous in amount. The Opera House at Leipzig is the largest we have seen anywhere, and its decorations are most splendid.

To a Freemason, Leipzig is specially interesting, as the literary head-quarters of the Craft in Germany. There are two Masonic papers in Germany, and both are published here. Bro. Findel is the editor of *Die Bauhütte* or *The Lodge* which is the organ of the "German Association of Freemasons" and represents the most progressive and intelligent school of Masonic thinkers and writers. Many of our German brethren put English craftsmen to shame by their learning and research on Masonic

subjects. It was characteristic of German enterprise and earnestness that when Bro. Findel undertook to write his great work the *History of Freemasonry*, he came over to England at the desire of the "German Association of Freemasons" to personally investigate into the genuineness of the "York Constitution" supposed to have been granted by Prince Edwin. At this time Bro. Findel became acquainted with several English brethren of eminence, including Bro. the Rev. A. F. A. Woodford, Bro. Newsam of Leeds, Bro. W. Shaw whose *Historic Masonry* is anxiously looked for; Bro. Peck of Hull and others.

Bro. Findel is the honorary secretary and guiding spirit of the "Association of German Freemasons." This society was founded at Potsdam—the Windsor of Prussia—on the 19th of May 1861. Its objects are publicly stated to be as follows:—

"The aim of this society is the advancement of Masonic science in all its comprehensiveness, and the establishment of everything which can tend to promote the prosperity of the Order, and draw the members more closely together in the bonds of friendship and brotherly love."

This society being the only central Masonic body in Germany naturally awakened some distrust in the minds of the Grand Dignitaries of the various Grand Lodges who trembled for the loss of their offices in the event of a United Grand Lodge of Germany, but it has steadily progressed until it has ranged under its banners the *crème de la crème* of German Freemasonry. Among its honorary members are several English craftsmen of distinction and notably Bros. A. F. A. Woodford, Dr. Hopkins, W. J. Hughan, Anthony Oneal Haye, M. C. Peck, D. Murray Lyon, J. Stevenson and William Smith, *C.E.*

Bro. Findel is also the president of a Literary and Philosophical Society designated *The Masonia* which meets periodically at Leipzig, and which occupies a position similar to that which is hoped to be filled by the Masonic Archaeological Institute of great Britain.

In Germany there are nine Grand Lodges, viz:—

- 1st—The Three Globes Grand Lodge.
- 2nd—The Grand Lodge of Germany.
- 3rd—The Royal York Grand Lodge.
- 4th—The Grand Lodge of Hamburgh.
- 5th—The Eclectic Grand Lodge of Frankfort.
- 6th—The Grand Lodge of Saxony.

7th—The Concordia Grand Lodge of Hesse.

8th—The Grand Lodge of Bayreuth.

9th—The Grand Lodge of Luxemburgh.

It is also curious to find that there are five lodges which are independent and acknowledge allegiance to no Grand Lodge viz:—two lodges in Leipzig, one in Oldenburg one at Gera and one at Hisburghausen. The members of these lodges are however fraternally received among the craft. Bro. Findel kindly accompanied us to the Masonic Temples respectively occupied by the lodges *Apollo* and *Baldwin* in Leipzig, and we found them replete with every convenience. Notwithstanding his residence in Leipzig, Bro. Findel continues to be the honorary secretary of the lodge at Bayreuth.

The day we spent with Bro. Findel was a red-letter one in our history, and we shall long remember his fraternal greeting and the charm of his conversation.

MASONIC DISCIPLINE.—II.

By CRUX.

The very universality of Freemasonry renders it increasingly difficult to maintain that union and combination, which has ever constituted its distinguishing characteristic. The wider its branches extend, the greater the number of those who "range beneath its banner"; the farther its innumerable ramifications spread—and they are spreading every day—the greater need there is of vigilance upon the part of the brethren. In our articles upon this subject, which we have much at heart, we shall treat of the present state of Masonic discipline. We shall not arrogate to ourselves, as Masons, an infallibility belonging to no human Order, however ancient and honourable. We shall claim for the fraternity all the dues that are its rightful inheritance, and while we shall be jealous of its privileges, its rites, its degrees, and its honours, we shall not be blind to its deficiencies, nor neglectful of the fact that it has its duties to perform, as well to the brethren, as to the uninitiated world at large who are not Masons. At present we are strong in funds, numbers, and combination, and in these three particulars our strength is daily augmenting, but there is room, and we say it boldly, for improvement in our discipline. Because the fortress is strong and the garrison numerous, is the sentinel to be less vigilant? The census of an army is not always the correct measure of its strength; every addition is not a reinforcement, nor is every recruit necessarily a true and faithful soldier.

All Masons who have the real interests of

the fraternity at heart, must be aware that in accordance with the luxurious spirit and customs of the times, the severity of the discipline in many lodges has somewhat relaxed. A something of an enervating character has crept among us, which bears strong resemblance to what an old French writer remarks of the Templars:—"La mollesse et le luxe étaient répandus parmi les membres de l'Ordre." This spirit must be exorcised in time. We have no wish to be martinets: we do not wish to intimidate a young brother, or to make it appear to him an impossible achievement ever to reach the chair; but we do assert, we do maintain, that the chair is not to be gained by every Mason, and that some are better out of it than in it. It is not necessary to be a good Mason that a brother must be a P.M. In our Order as well as in every society, club, or community of men, there are invariably some, who from a variety of causes, are unable to assume a prominent position, but they are not the less valuable and *bonafide* members of the lodge to which they belong. Imagine what a scene the interior of St. Stephen's would present, if every member of both houses, were endowed with the oratorical powers of Disraeli or Gladstone. It must not be understood, that we wish to deny to brethren the legitimate end of their hopes and aspirations, or to debar them from the attainment of that goal which every brother should earnestly endeavour to reach, and should set before him, immediately subsequent to his initiation, as a task to be eventually accomplished, and a duty to be worthily and effeciently fulfilled. But if unfortunately his qualifications, and his natural bent and inclinations are not of such a nature, as to enable him to fill the chair with credit to himself, with advantage to his lodge, and with honour to the Craft, it were better that he remain contented in the discharge of the duties of an inferior office, than aspire to that to which he has no claim individually, but which, he occupies as the representative of the body to which he has the honour of being attached.

It may be supposed that the reins of discipline may be relaxed, because we are no longer operative or working Masons, but this is a double error. In the first place, were we the idlest and most inoperative body in the world, that would constitute the strongest grounds possible for maintaining the strictest discipline. Secondly, it is a grievous error to imagine that we are no longer operative Masons. Who can behold the results of our charitable donations and subscriptions, and assert that we are not operative for good? We have our schools for the young, our asylums for the aged of both sexes, our boards of relief and benevolence for the needy and the afflicted, and our "calls" in behalf of those who, from un-

avoidable circumstances of calamity and misfortune, are reduced to poverty and distress. Masons may perhaps regard the Order as an inoperative one, by too rigid an interpretation of that portion of the address, commencing, "But as we are not met upon the present occasion, as operative, but rather as speculative, etc.," whereas in truth the Fraternity is practically as active as in the ancient times, only the nature of their operations is changed in conformity to the exigencies of modern civilization. It is true that we no longer practice Masonry as a *handicraft*; we no longer build up with our hands, temples in which to enshrine the glory of the Most High; but we still retain our ancient signs and words, we still possess the legendary ritual handed down to us by our ancestral brethren, and, as of old, the God of Masons is still the Lord of Hosts.

MASONIC NOTES AND QUERIES.

THE ANTIQUITY OF FREEMASONRY.

In reply to Δ , I would say there are plenty of Latin and Greek evidences of the existence of a sodality or brotherhood of operative Masons, with a form of organization and a system of secret probation and companionship entirely akin to our own. I will give one or two, if Δ would like to see them, in the pages of the *Magazine*. I do not quite understand what Δ means by saying that *stone building* was not much in operation at the time he apparently means.—A MASONIC STUDENT.

NORWEGIAN GUILDS.

The other week the writer forwarded some extracts from Condé's work on the Arabs in Spain, showing the state of operative Masonry in the East from A.D. 600—1000, at a time when little of stone building existed in Britain, and also some time ago called attention to the fact that many of the ancient Masons' marks were letters of the Teutonic alphabet. The old Constitutions seem to say that Athelstan established in Britain the guild or fraternity of the Masons, on the model of societies elsewhere existing, and derived from the old geometricians. The Sagas of Norway seem also to imply that these guilds were in A.D. 1070 of foreign origin, and possibly of English, as Hakon, King of Norway, was educated at the Court of Athelstan as his foster-son; but the combination of Eastern claims and Runes marks, may have passed to England from the Arabs through Spain (where the Runes were in use) and France; as the tradition of Charles Martel being a brother is found in our old MSS., and confirmed by ancient French authority. It is still singularly unsatisfactory that no proof positive is adduced of the existence of the society (which originated speculative Masonry in the 17th century in England) beyond the 15th century, and that only in England and Germany; and the absence of universality might be taken to imply that the architectural was a branch of the religious and scientific brotherhoods. One of the latest descriptions of these mysteries is that given by

Apuleius in the 2nd century, who describes his reception into three degrees of the Egyptian. 1st. Those of Isis, where, after a Friday's purification, he is obligated, descends into Hades, is tried by the four elements, and then admitted amongst the initiated, invested, proclaimed, and feasted. 2nd. After a ten days' purification his reception into the mysteries of Osiris and Serapis, which he describes as differing only in ceremonial and not in doctrine; and 3rd. After ten days' purification and vow of chastity and obedience, his reception as a Master Priest and a member of the College of Pastophira. His allegory of Cupid and Psyche throws other light upon these ceremonies.

Even if Masonry is as old as claimed, the MSS. and ceremonies attest its subordinacy in point of date to the religious mysteries, and it seems justifiable to suppose that the various similar rites of the brotherhoods of architectural Freemasonry, Hakems, House of Solomon, knighthood (page, esquire, and knight), the Rosicrucians, and the 2nd or third degrees or brotherhoods of the present Dervish, Druse, and other like secret associations, have a common origin from these ancient religious mysteries, shorn, by force of circumstances, of much of the imposing solemnities of the old rites.

Were proof adduced of the Masonic architectural association being the father of the religious, the writer would be the first to admit its claims, and there is ample work here for the new "Masonic Archaeological Institute."

Norway, as regards stone architecture, seems to have been equally barren with England; and herewith is all on the subject to be found in Lang's translation of the *Heimskringla*:—

Saga of King Olaf Kyrre, 1069—93.—"He had the foundation laid for the large Christ Church, which was to be a stone church; but in his time there was little done to it. Besides he completed the old Christ Church, which was of wood. King Olaf also had a great feasting-house built in Nidaros, and in many other merchant towns, where before there were only private feasts; and in his time no one could drink in Norway but in these houses, adorned for the purpose with branches and leaves, and which stood under the King's protection. The great guild-bell in Drontheim, which was called the pride of the town, tolled to call together these guilds. The guild-brethren built Margaret's Church, in Nidaros, of stone. In King Olaf's time there were general entertainments and hand in hand feasts.* At this time also much unusual splendour and foreign customs and fashions in the cut of clothes were introduced."

Saga of Magnus the Blind, 1130—5.—"King Harold sought the Danish King, Eric Eymund, to obtain help and aid from him, and they met in Smoland. King Eric received him well, and princely

* "The feasts here mentioned in the Saga appear to have been regular meetings of fraternities, or guilds, of which the members gave each other mutual protection and aid, and which acted as corporate bodies. Every private citizen in towns belonged to some guild or fraternity, bound to avenge his death or injuries as brethren, and thus affording him protection. At the guilds, or feasts of these fraternities, each appears to have brought his own liquor; they were pic-nic feasts, and they went hand in hand through the streets like our Freemasons."

pally because they had sworn to each other to be as brothers."*

Saga of Sigurd the Crusader, 1103—30.—There is a ceremonial connected with Masonry which the following remark shows the origin of:—"When you rose up out of Jordan, after bathing in the same waters as God himself, with palm leaves in your hands and the cross upon your breast, it was something else you promised, sire, than to eat flesh meat on a Friday."—△

WILLIAM THE LION'S CHARTER.

Malcolm's Charter has been consigned to the tomb of all the Capulets—*Requiescat in pace*—and, after going the pace so heavily, we may sorrowfully surmise that after "life's fitful fever, it sleeps well." We come now to a more serious document, the Charter from William the Lion. This document being genuine, the question for discussion is the import of its contents.

I may premise that whatever qualms of conscience our good friend, Bro. Buchan, entertains for his share in the slaughtering of the *Innocent* Malcolm Charter, they will be more than compensated for in the additional respect which his indomitable pluck, perseverance, and love of truth, compel the brethren of all opinions to entertain for him. With regard to Mother Kilwinning and the Canongage Kilwinning, he will find me a willing coadjutor in stripping them of any false plumes they may be possessed of. I do not think any reader of the *Magazine*, whether an antagonist or not, will doubt that in all the discussions which have taken place in which I have shared, but that I have been actuated by the sole desire of benefitting our beloved Order, by getting rid as much as possible of the fungus quackery which has overgrown capital and base. I may also be permitted to say that the reign of William the Lion is one with which I am intimately acquainted, because I discard much to the chagrin of my family, the beautiful fiction of the rise of the Hayes at the Battle of Luncarty, and maintain that the true *homo prepositus* of the house is William de la Haya, principal cupbearer to Malcolm the Fourth and William the Lion, and witness to many of their charters. If, then, as a relative told me, I "have no respect for the ashes of my fathers," it is not likely that predilections will lead me to bolster up a lie on the part of my mothers. And, after this piece of family bunkum, let us consider the Glasgow Charter of William the Lion.

I am prepared in the first place to accept Bro. Buchan's translation of the charter as given in 473 of the *Magazine* as correct, having compared it with the original Latin. I have several objections to the construction put upon it by Bro. Buchan. 1st. It is not a charter of confirmation in the exact and strict terms of the word, as it confirms no previous charter, document, or gift appearing in writing. 2nd. It is not a charter at all, but a simple letter of safe conduct. For the sake of classification, it may have been endorsed "carta;" but a "carta" means a very different form of document from the present. 3rd. It was granted to the Bishop, and as he might see fit, for his use alone. 4th. The Fraternity, properly

Sodalitly, was not one of builders; and, 5th. The document was of a provisional character, and not granted in perpetuity.

Every student of history knows that the reign of William the Lion was anything but peaceful; the nobles were fierce and turbulent, and the northern clans distracted by deadly feuds. Neither was the south in a better condition, where the Scots and English Borderers were driving daily forays into each other's territories. The scene as displayed by the charter opens thus. The Glasgow Cathedral has been destroyed by fire, the King is applied to for assistance in rebuilding it, and his influence solicited with other good men to procure the requisite sum. Glasgow Cathedral's revenues, we are told, were not in the most flourishing condition prior to the fire, and it is easy to assume that the fire did not improve them. The King sympathises with the prayer of the petition, and grants a letter of safeguard to the Bishop for those who might be sent forth to collect subscriptions. So far there is no cavil as to the details.

Now we find a fraternity has been authorised by the Bishop and his suffragan Court, to collect the money, and the King devoutly receives and encourages with the support of his royal protection, its members. Bro. Buchan says that this fraternity was composed of builders. Is this a likely case? The builders had to rear the Cathedral, and to be paid for so doing; the Bishop had to find the sinews of war. Bro. Buchan would have us believe that, not only did the builders rear the Cathedral, but they reared it at their own cost, by money obtained by begging. How was the money principally raised? I should say by preaching at celebrated and wealthy monasteries and shrines, where the faithful most congregated. This could only have been done by monks, by those who, having no longer a roof to shelter them, went in search of the means wherewith to pay the builders, then busy in rearing a new one. The Masons could not at the same time be both builders and beggars.

It was therefore a safeconduct to his monks which was granted by the King to the Bishop, and this is all the more evident from the provisional character of the document, which bears that the King's protection is granted "*until the completion of the building itself.*" When the Cathedral was finished, the document then became so much waste parchment for any good it could serve. The fraternity, in my opinion, consisted of monks, or, in some cases, notorious sinners, who, to win pardon and be relieved from the ban of excommunication, helped in the good work; and there might also have been devotees, who to win grace and favour in the eyes of God, assisted in obtaining money for the erection of a temple to His name. The fraternity is not said to be composed of builders, and it is impossible to put such a construction upon it.

But, as I have formerly said, there is no proof that the builders of Glasgow Cathedral were the predecessors of 3², and even if it could be proved that the charter was granted for the protection of builders, 3² must prove its descent. In the consideration of all these circumstances, it is clear to my mind that the Lodge of Glasgow cannot found upon the charter of William the Lion. William the Lion, in 1190, converted Glasgow into a burgh, but for a century and a half after it was an insignificant town of not more than 1,500 inhabitants.—A. ONEAL HAYE.

* "These brotherhoods, by which one man was bound by oath to avenge another, were common in the middle ages among all ranks. 'Sworn brothers' is still a common expression with us."

CORINTHIAN ORDER.

I regret to say that, despite the excellent article upon the Three Orders which "Pictus" has contributed to the *Magazine*, my belief is still unchanged as to the origin of the Corinthian and Ionic. Because electricity existed in the time of Adam, it is not necessary that the telegraph did, or that the compass was in use with the first loadstone. I have only to repeat that my belief is that the Ionic, properly so called, arose about 500 B.C., the Corinthian under the hand of Callimachus. Pictus has rather startled me out of my propriety in saying that the rock-cut dwellings came after the built-up edifices. I always thought the contrary, and that the steps were, cave, rock-cut, and built-up, while the Nomads dwelt under bent-down branches of trees covered with skins, which gradually developed into the ordinary tent. We appear to draw our information from different sources.—A. O. HAYE.

THE ROSICRUCIAN SOCIETY.

The Rosicrucian Society has nothing whatever to do with the Rose Croix, or Freemasonry in any of its degrees. The Supreme Council, with the exception of myself, is composed entirely of non-Masons. Among the members of the first grade upon the roll are the names of the following Masons:—S. Bairnsfather, J. H. M. Bairnsfather, Dr. Dickson, Frank L. Law, and R. W. Little. Bros. W. J. Hughan and D. Murray Lyon have been promoted to the second grade. As there appears to be a considerable amount of misunderstanding existing relative to this society, perhaps I may be allowed to make the following explanations: The Society is purely philosophic and scientific, there are no fees exigible, the numbers never having at any time necessitated more than an interchange of letters among the members. There is no restriction as to numbers. There might be two; there might be two thousand. At least a year must elapse before advancing a step, but very few ever attain the fourth grade, and 11 years elapsed before I reached my present position. The Rosicrucian doctrines being only of interest to the members, I do not think necessary to notice here.

The Rosicrucian Society must not be confounded with its German bastard of the 17th century, which had its exponent in the ludicrous "Fama," and gave birth to the present Royal Arch Degree.

The searches for the Philosopher's Stone and the Elixir of Life were perfectly legitimate, and the celebrated Sir Humphrey Davy told the elder D'Israeli "that he did not consider this" (the making of gold) "undiscovered art as impossible; but, should it ever be discovered, would certainly be useless." Of course, if gold could be made, and the diamond has been made, the metal might sink in value below iron and lead. A very esteemed friend of mine, an eminent chemist, is decidedly of opinion that man's life could be prolonged to the age of the patriarchs, barring accident and disease, by supplying the waste which produces old age, but he confesses that to discover this waste would occupy so much time that old age would come before the remedy was ready. The Rosicrucian Society has other matters to attend to than to take up such eccentricities of its ancient members, it has no wish to be known beyond its small circle of initiates, and as the sole end it aims at is for their good, and,

by extension, the good of all they come in contact with, its ambition of outer appearance is very modest.

I am not certain that £100 would be accepted for the collection of MSS. of one of the members, and I even think £1,000 would be refused. My principal object, however, in writing this note is to disabuse the minds of the brethren that there is any connexion between the Rosicrucian Society and Freemasonry; and if any body of men calling themselves Rosicrucians maintain the existence of such a connexion, they must be descendants of the bastard aforesaid.—A. O. HAYE.

FREEMASONRY AND CHRISTIANITY.

In the *Magazine* for the 4th of April last, Bro. H. B. White, in reply to a note of mine in the preceding number, says that my reply "does not contain a single logical argument" against his proposition.—Bro. White and I belong to different Masonic and logic schools. He then points out my inconsistency in denying the Christianity of Freemasonry, and ending my communication with the angels' salutation to the shepherds in announcing the birth of Christ; but I never knew that the angels were Christians. Bro. White is a stickler for the letter, not the spirit of the law. Has he yet to learn that Christ himself made use of familiar figures of speech to illustrate his doctrines, culled both from Jew and Gentile. In his celebrated parallel of the roads to heaven and hell being narrow and broad, he was following out Pythagoras's image of the Samian Y, the broad leg typifying *vice the narrow virtue*.

Bro. White's logic is rather comical, and he carefully avoids answering my questions. However, I trust his logic will condescend to answer those which close this note. I give for Bro. White's information the following statistics of creeds for 1866:—

Jews	7,425,707
Protestants (all shades)	95,755,534
Roman Catholics	182,422,532
Mahometans	120,000,000
Hindoos	120,000,000
Magian, or Parsees	1,000,000
Chinese, Japanese (Buddhism)	482,600,000
Fetichism of Africa, &c.....	189,000,000
	<hr/>
	1,198,203,773
As Roman Catholics are forbidden to join our body, we will take the Protestants	<hr/>
	95,755,534
	<hr/>
	1,102,448,239

Thus, according to Bro. White, more than nine-tenths of the human race cannot become true Freemasons. Supposing Bro. White was to show these figures to a native of China, what would that native say? Surely that the opinion of the minority and of a minority which stands a fifth to the disciples of Confucius is no order or rule for him to abandon his faith, which to him is the unerring standard of truth. I am not arguing about what Christians consider the true religion; what I wish Bro. White to understand is, that there is a point in all elevated religions which touch one another, and this point is a belief in a Supreme Being. This belief is the cardinal religion of Freemasonry, and consequently all believers in a Supreme Being, and of a necessity in the immortality of the soul, are eligible candidates for Freemasonry.

If Freemasonry can only be known to Christians, and arose out of Christianity, what comes over the Ark, the Tower of Babel, the Temple, and the second Temple. I am strongly of opinion that Bro. White's ecstasy is more his guide than reason—*vide* his communication entitled "Freemasonry in the 17th Century," of May 23, which he not inappropriately entitles "a visionary dialogue." Visionary it is, and so are all such ideas; but he must rein his fancy, and curb his visions of the night. Freemasons of this day are not inclined to have the majesty of their ceremonial and doctrines interfered with and marred by so-called Christians, who want not only liberality but common sense. Well would it be for the writer of this, for Bro. White, and all Christian brethren, to take a pattern both in liberality and charity from our Hebrew brethren, who do good deeds in secret, and blush to find them fame.

Would Bro. White, then, kindly answer the following questions:—

1. How did Freemasonry originate?
2. At what period?
3. Show that it is Christian, or allied to Christianity.
4. Point out a passage in the Grand Lodge of England Constitution that mentions Christianity?
5. What lodge or Grand Lodge proclaims itself to be Christian?
6. Point out in the three degrees anything peculiar to Christianity, and which was not represented in the mysteries ages before the coming of Christ?
7. Explain why a Jew is a Master of a Lodge, and a Musselman a District Grand Master?

Bro. White proclaims himself to belong to the 18th degree; can he point out anything Christian between the 4th and the 17th inclusive? When he answers the above, I have a few more nuts for him to crack.—ANTHONY ONEAL HAYE.

P.S.—Add to the statistics of creeds the Greek Church, which numbers 74,624,300, the members of which also, if I remember right, are forbidden Freemasonry.

THE BOOK OF JOB (pp. 407—429—448).

The question of the age of the Book of Job is chiefly a question of language and style, and whatever "A Scottish Freemason" may choose to think, he can neither judge from translations nor by weighing the opinions of critics, and of this he has already given sufficient proof. A pretty judgment he can give on the question, whether a particular word or phrase is Armenian, for instance. A man may be a very distinguished Hebrew scholar, as many Jews are, and totally deficient in the comparative philology of the language, and on many points an Arabic scholar is a better authority than a Hebrew scholar. Under these circumstances, "A Scottish Freemason" need not be astonished that there are persons who object to his bringing the Bible, religion, and Freemasonry into ridicule and disrepute by setting up a discussion on the subject in the *Freemasons' Magazine*. If he wants to exercise his powers on a like subject, which does not involve all the same dangers, there may be recommended to him these questions: Was Homer the author of the Iliad? Did Homer ever exist? Where was he born? Whereabouts in the Troad was the Seat of Troy? Are the texts of the

Iliad the text of one rhapsodist, of several, or chiefly the work of the alleged restorer, Pisistratus? Here is quite scope enough. He can lay down the law on Greek grammar without asserting that any one scholar, ancient or modern, is not a Christian and not entitled to be believed.—CHIRONONAUTONTHOLOGOS.

ATHEISM AMONG MASONS.

The note of R.Y. touches a very important point. In a society like ours, which maintains the principles of true and pure religion, we shall better devote our time to the abatement of such an evil as the presence of Atheists among us than to discussions about the members of Deistical sects, whether Jews or Christians. If the truth be assailed on the continent, let it be persistently maintained here.—W.S.

"SCOTCH" (pp. 448—406).

If two wrongs would make a right, Bro. D. Murray Lyon would certainly be right; but it so happens they wont. The correct word for the name of the people is "Scots," for their country "Scotland," and the natives, when correctly styled, are called "Scotsmen" or "Scots," not "Scotchmen" or "Scotch." I fearlessly say so, even although "Scotchmen" may be found in a hundred dictionaries. "Scotchman" has somehow got into the dictionary, but it ought to be weeded out.

I need not go over Bro. Lyon's extracts, for upon his reasoning we might say good may be spelt "guid," or blood as correctly spelt "bluid," as under certain circumstances they are found.

"O sing to me the auld Scotch sang" is not an "auld Scotch sang" itself; besides, can Bro. Lyon prove that the author, in the line quoted,* did not write "Scots." He may have done so, although the printer makes it "Scotch." The word in the song follows shortly after "Scotland," and it gives a *very fine* effect to take a good mouthful of the "tch"—try it.

The use of "Scotch" as an adjective has this in its favour, that it has only one syllable, while "Scottish" has two; but no such excuse can be made for using "Scotch" as a noun in place of "Scots." If it is not a printer's error, and Gladstone really said "the Scotch," I think he was wrong. It would be more correct and complimentary to say "the Scots." And if "the Marquis of Bute calls his fellow-countrymen Scotchmen," I do not think much of his lordship's taste, but I hope that, if he really did use the word, he would, if his attention was fairly called to the matter, hereafter repudiate the use of it, and in future say "Scotsmen."—W.P.B.

DERIVATION OF "FREEMASON."

Brother Buchan seems dissatisfied with the conclusion I have arrived at on this subject, and to wish for a fuller explanation and a more definite result. But the derivation I ventured to suggest and to uphold is the only one that I am able to commend to the critical judgment of your readers. All the evidences I have collected point to this as the true origin and use and meaning of the word.

I am myself quite satisfied that Free Mason is not

* At page 449.

derived from free stone, or from any Greek, Hebrew, or Coptic word. Leland, indeed, suggests "Frères Maçons," but gives no authority for such a change of words.

I mentioned in my last communication that the earliest references to operative Masons are to be found in Latin, in fabric rolls, exchequer rolls, wardrobe books, and monastic registers. The earliest name of all, perhaps, given to them is "artifices," sometimes "operarii," then "cementarii," "latomi, or lathomi."

We hear of the "cementarii" in the "Liber Garderobæ Edwardi Primi," A.D. 1299, and of "latomi" in a record of the York Chapter of 1410, where we read of an allowance made "mutilato latomo," and of "magister latomus et guardiani et majores latomi."

In 1415, in the same records, we read of "lathomi cen cementarii." It is, however, not a little remarkable that, as early as 1370, the English word "masons" is found in an order for the regulation of the operative masons in the York fabric rolls, which is all in English, though headed "Ordinacio Cementariorum." Thus the use of the word "mason" so early, together with its variation, "masoun," "massoun," the words "magoury," and "magonerye," and such constant expressions as "le loge," "William le Masoun," all point to the Norman French and then Latin as their actual derivation. * * In the latter part of the 15th century, the word "mason," as we have it now, had come into very common use. The use of the compound word free mason has not been traced to an earlier date so far than 1435. Some writers seem to wish to limit its recognised use to the revival of Masonry, in 1715, but such an assertion is altogether untenable.

That the word free mason was in use long before the revival and applied to the operative order admits of no doubt, and, indeed, of no question, I have not the slightest doubt myself that it points to the connection of Masons with the operative guilds. Operative guilds of Masons existed among the Romans, and were introduced by them into this country. Hence Sir E. Palgrave says, "Each city contained various colleges, companies, or guilds of traders or artificers; and, if I were a Freemason, which I am not, I should perhaps be able to ascertain whether the Lodge of Antiquity at York is, as the members of the Craft pretend, a real scion from the Romau stock subsisting through so many changes."

Vitruvius, the great Roman architect, complains that the members of the building college, or sodality, in his days would not admit strangers into their order, but would only train up their own children or relatives to assist them.

There were guilds also in the Anglo-Saxon times, and Athelstan, whom we claim as a patron, was the donor of many charters to the operative guilds or companies in England.

The use of the word Free Mason occurs at a time when the guilds were at their zenith in this country, and I see, therefore, no reason to change the opinion I have already ventured to put forward, after mature consideration, that the word Freemason means simply a Mason, free of his guild, a free man, a member of the grand assembly, in former days exempt from

the service and burdens of the "serfs" and "villani" around him, because a member of the ancient and free guild of operative Masons.—A MASONIC STUDENT.

"CENTENARIES" IN 1869 AND "NOTA."

Whilst thanking "Nota" for directing the attention of your readers to the Centenary Lodges of 1869, I must beg to question the number he states that will be entitled to that honour.

"Nota" says there will be nine in London and three in the provinces who can claim that privilege during the year ensuing. I make it only four. By reference to the Grand Lodge Calendar, it will be seen that the only lodges stated to have been founded A.D. 1769 are the undermentioned:—

183, Lodge of Unity, London Tavern, Bishopsgate-street, London.

187, Royal Sussex, Freemasons' Hall, Bristol.

189, Lodge of Sincerity, St. George's Hall, Stonehouse, Plymouth.

191, Lodge of St. John, Queen's Hotel, Bury.

Hence there will only be one London lodge and three country lodges that can claim the centenary jewel in 1869. Nos. 184, 185, 186, 188, 190, 192, 193, and 194 are not, so far as I know, able to produce warrants of anything like so early a date, but approximating nearer to 1780 or 1790. The explanation of which apparent paradox I take to be, owing to the Articles of Union of 1813 having provided for the lodges under the respective Grand Lodges to rank alternately. Hence the last quoted lodges, having been granted under the "Ancients," or Athol Grand Lodge, have a higher number accorded them than their age alone could have demanded. No lodge under the "Ancients" being of an older date than about 1740, while under the "Modern" (so called, but really the Ancients), many possessed warrants of much earlier dates; e.g., No. 1, 3, and 5 are not nearly so old as No. 2, 4, and 6. No. 1 was not formed until A.D. 1759, while the Ancient Lodge of Antiquity, No. 2, was actually in existence long before the Grand Lodge itself of 1717. To make sure, I have searched for No. 191, Bury, in the regular Calendar for A.D. 1810, but it is not there, but in Ahiman Rezon of the Seceders, A.D. 1807, it is inserted, and so no doubt with the others.—W. J. HUGHAN.

THE SCOTCH'D W. P. BUCHAN AND THE SCOT D. M. LYON.

As Bro. Buchan evidently prefers his own *ipse dixit* relative to the use of the words—"Scotchman" and "Scotsman," and characterizes all as *bad* besides, I think Bro. Lyon should not waste his precious time in writing another so complete an answer to Bro. Buchan's would-be criticism as his last. To use an old saying—

"It's like throwing water on a duck's back."

For what is all that Bro. Lyon has said, and of what value can the great names quoted by him possibly be when put side by side with Bro. Buchan's authoritative *disquisition on Scotch orthography?* *Simply as Vanity!* Brethren, let us throw our dictionaries in the fire, and burn our well-thumbed volumes of Bros. Burns' and Scotts' works, for they are wrong. Lyon is wrong, and we are all wrong; but, Bro. Buchan, *words, not facts*, shall be our motto.—RES NON VERBA.

Our jewels or ornaments imply that we try our affections by justice, and our actions by truth; as the square tries the workmanship of the mechanic, so we regard our moral state, whether dignified by titles or not, whether it be opulent or indigent. In infirmities, maladies, and wants, all mankind are on a level. Nature has given us no superiorities but from wisdom and virtue which constitute superiority. From such maxims we make estimates of our brethren, when his calamities call for counsel and our aid. The works of charity are from sympathetic feelings, and benevolence acts without respect of persons in dividing what she gives. The emblems of these sentiments is another of the jewels of our institution.

CORRESPONDENCE.

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

CANDIDATES AND FREEMASONS' HALL.

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

Dear Sir and Brother,—I am but a Provincial Mason, but occasionally I visit our Hall, of which I am justly proud since its reconstruction, and so I may be allowed to make a little note.

Some time ago I got an invitation to attend a great festival, and went into what was marked as ante-room, where I put on my clothing. As a ceremony was going on, there followed a large congregation of P.M.'s and M.M.'s, talking Masonry, &c., and some candidates. The candidates had the benefit of questions in the 2nd and 3rd degrees, of the announcement of various brethren, saw and conversed with several friends, saw the preparations for the 2nd and 3rd degrees, and the clothing of the brethren of various ranks, and, by several openings of the door, got stray bits of different ceremonies. Besides this, there was application to sherry and biscuits, by the help of which the last candidate fortified his courage, but, in the course of the evening, forfeited his reasoning powers.

As I am from the country, this appeared to me a very strange thing in our great hall. I think we can do better in some parts.

If not making too bold, may I suggest to the great men in London that a reception room for candidates might be set apart somewhere on lodge nights?

There are some other strange things I have noticed; but they may be right and I may be wrong.

Yours fraternally,

A PROVINCIAL MASON.

THE MASONIC LIFEBOAT.

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

Dear Sir and Brother,—Were there any amongst your numerous readers on Sunday evening last who, while enjoying the comforts of their own fireside, and listening to the fearful gale that was then raging around them, gave any very anxious thoughts about the safety of those poor fellows at sea, and amongst them many a brother Mason? Were there, I say, any who could listen unmoved at the thought that at that moment, when the storm was at its height, that doubtless many a poor creature was then struggling for life with no prospect before him but certain death?—that many who in the morning were full of pleasing anticipations after a long voyage of meeting their wives, children, and friends, were destined never to see the light of another day— or were they the type of that old song of—

"Ye gentlemen of England, who live at home at ease,
How little do you think upon the dangers of the seas."

If they were not, how, and why is it that the fund for the *Masonic Lifeboat* "still drags its weary length along," and requires appeal after appeal, to pass unheeded as the idle winds which they regard not. God only knows what services might have been rendered and what valuable lives might have been spared if the brethren had responded to the numerous calls that have at various times been made so as to have at least one placed on some station.

I cannot but think we have much, as an influential

body, to answer for, as it is not only what we *might* have done ourselves, but, as Masons, we are taught to influence others; and the example, had it been set, might have led other societies to follow. Many who are now widows would still have been wives, and orphans had parents. Can brethren meet at their festive board with clear consciences, and wish the usual toast of the speedy return to their native land of absent brethren, many of whom are wrecked on their native shore, without lending a helping hand to save them. I do hope this stigma will not be allowed to longer exist, and that lodges will be roused from their lethargic state, and that without further delay.

Do, Bro. Editor, publish a list in full of all subscriptions received, that we might know exactly how we stand. It is such a duty on us, that I hold no lodge should have another banquet till they had first devoted some portion of their funds to this real Masonic duty.

Yours fraternally,

W. BIGGS, P.M. 1,101.

[We have been promised that before the next issue a list will be furnished to us, which shall then be published.—ED. F.M.]

CANADIAN HIGH DEGREES.

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

Dear Sir and Brother,—In your number for October last (page 350), is a letter signed "An American Freemason," embodying an untruthful and unbrotherly attack on Colonel Moore, 33° Grand Prior of the dominion of Canada, who is pretty well known through the length and breadth thereof, and equally liked and respected. The Colonel has an earnest, or, I should say, enthusiastic zeal for Knight Templarship, and, owing to a lengthy residence at Malta, where he *worked* as a K.T., has acquired such a knowledge of the old Knights, and their sayings and doings, as to make him probably about the best and most reliable authority on this continent on matters relating to that Order, not excepting even the "American Freemason." Colonel Moore is about the last man to endeavour to force his opinions and knowledge, and is never in a hurry to ventilate them, unless asked to do so, or in his official capacity.

But it is not my purpose to attempt to take his part on the subject of Knight Templarship. He is well able to maintain his own position. It is with respect to that portion of the "American Freemason's" letter referring to the A. & A. Rite in Canada that I take exception, as a close friend and fellow-labourer of the man whose character, as a brother and companion, is so freely and unfairly aspersed.

The "American Freemason" writes:—"For the Grand Prior of Canadian Templars to organize, *ex officio*, a consistory of S.P.R.S. of the A.A.S. Rite is simply an assumption, and such Consistory is an illegitimate creation, and as such it must be regarded by all Supreme Councils, wherever situated."

Then, speaking of the Kadosh, or 30°, he goes on to say:—"But the possession of that degree by an English Grand Prior confers on him no right to organize governing bodies, or even working bodies of the A.A.S. Rite, or can it necessarily do so."

Well, Colonel Moore knows that, and so do we all. The "American Freemason" concludes by volunteering his sympathy, because that "his brethren of the Dominion of Canada are likely to be imposed upon by a bastard organization under the leadership of Grand Prior Moore."

Thank you for nothing! Grand Prior Moore (as such) has not *ex officio* organized the High Degrees. He knows better! But, as the constituted *Deputy* of the "Supreme Grand Council of England and Wales and the Dependencies" (a body, I presume, quite as good

and legal as any the "American Freemason" is acquainted with), regularly appointed by warrant, he governs those High Degrees in this Dominion, and a Consistory and several Rose ✠ Chapters have been formed, and are working harmoniously and constitutionally under warrants granted by the "Supreme Grand Council of England and Wales, etc.," and they are therefore not at all in the "bastard line."

Have the goodness to give this insertion in the *Magazine*, and believe me to remain—

Yours fraternally,

T. D. HARRINGTON, 33° E. & W.

Deputy Grand Prior and Member of the "Moore" Consistory and the "London" Rose ✠ Chapter, Canada.

Ottawa, Canada, 25th November, 1868.

[Our esteemed correspondent, Bro. Harrington, is justly indignant at the direct and implied charges contained in the letter of "An American Freemason." Now, whilst we could not defend the letter, had he written it with a knowledge of the facts, now for the first time published, Bros. Harrington and Col. Moore must blame the S.G.C. of England alone for concealing the facts that they had made so important an appointment as that of Col. Moore as the representative in Canada of the S.G.C. of England, and created a Consistory of S.P.R.S. 32°. So long as these neglects of the common usages of public life, and the practice of all high Masonic bodies are persisted in by the S.G.C., and even a suspicion of hole-and-corner acts permitted to take possession of the mind of members of the Order (or of any Order), so often will arise similar cases of misconception as that of which Bro. Harrington complains. The G. L. of England has for years past set a good example to the S.G.C., which the latter has hitherto failed to follow or properly understand;—although we are assured that we may now hope for a better state of things, since the re-organization of the Council and their having obtained a local habitation in London (at 33, Golden-square), where attendance is daily given by the G. Sec., Gen. Capt. N. G. Philips, 33°, and the Sec. of the Council, Bro. Hyde Pullen, 32°, as well as some one or more members of the Council.—Ed. F.M.]

BRO. MANNINGHAM.

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

Dear Sir and Brother,—There are some English brethren inclined to dispute the authenticity of Bro. Manningham's letter to Bro. Lauer in the Hague, but they do it without any reasonable grounds.

The letter was found with others by Bro. Noordzick, G. Sec., in the Archives of the Grand Lodge of Netherlands in Bro. Manningham's own handwriting. As Bro. Noordzick is no impostor, but an honest, reliable, and learned Freemason, there is no cause to doubt his statement. And the more so, as the letter bears evidence in itself, being in its essential contents quite in accordance with the facts of authentic history of the Craft. In Germany, where historical writing is more sharpened than in England, the letter has raised not the least suspicion. The authenticity of the document is not to be doubted; some statements in it may nevertheless be questionable and deserve some further inquiries.

Yours fraternally.

J. G. FINDEL.

Leipzig, December, 1868.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE SQUARE, CITY.—The aggregate number of patients relieved during the week ending December 5th was Medical, 971; Surgical, 608; Total, 1,577; of which 635 were new cases.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London or in Glasgow.

We find that the Percy Lodge of Instruction, so long in abeyance, is now held at Bro. Jones', the Thatched House, Red Lion-street, Holborn, at eight o'clock, on Saturday evenings. The Whittington Lodge of Instruction is held at the same hostelry on Thursday evenings, at the same hour.

BRO. THE RIGHT HON. SIR HENRY BULWER, G.C.B., Past D.G.M. Turkey, is elected M.P. for Tamworth.

BRO. THOS. FELLOWES READE, Dep. District G.M. Egypt, and P.M. Bulwer Lodge, late Consul at Cairo, is appointed Consul at Cadiz.

BRO. CHARLES EDWD. THOS. ROGERS, late Consul at Damascus, is appointed Consul at Cairo.

BRO. W. GIFFORD PALGRAVE, Consul at Trebizond, has been named an hon. member of the Ethnological Society for scientific services.

THE Provincial meeting for the West Riding of Yorkshire will be held at the Masonic Hall, Sheffield, on the 20th prox. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, D.L., and the occasion is looked forward to with great interest.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

WE have to direct the attention of our readers to our advertising column, in which is announced the publication of the General Statutes of the Red Cross Order, which can now be obtained of Bros. Kenning, Spencer, and other Masonic publishers. The work is neatly arranged, and is embellished with engravings of the insignia of the Order.

Bro. Major Whitwell, D.P.G.M. of the province of Cumberland and Westmoreland, and P.M. 129 has been elected (without opposition) M.P. for the borough of Kendal. Bro. Whitwell was W.M. of the Union Lodge, 129, in the year 1866. He is Major of the Westmoreland Rifle Volunteers. Has been Mayor of Kendal six times since the year 1854; is President of the Chamber of Commerce in that town; is a magistrate for the county of Westmoreland and also for the borough of Kendal. Bro. Whitwell is the senior partner in the firm of Whitwell, Busher and Co., wool merchants, as also of Whitwell and Co., carpet manufacturers, and is a gentleman of great influence in Westmoreland.

Bro. Shailer (Domestic, 177), of the "Dublin Castle," Walmer-road, Notting-hill, gives his first annual dinner on Wednesday, the 16th inst., and as Dame Fortune has lately been frowning severely upon him, he will be very grateful to those brethren who will honour him with their presence. Tickets 5s. The following brethren have generously consented to act as Stewards: Bro. Russen, 1, York-road, King's-cross; Bro. Elmes, 15, Rathbone-place; Bro. Potter, 6, Wood-street, Westminster; Bro. Tanner, 18, North-street, S.W.; and Bro. Charles E. Thompson, 122, Offord-road, Barnsbury-park, N.

METROPOLITAN.

THE ALBION LODGE (No. 9).—The usual monthly meeting was held on Tuesday, December 1st, at the Freemasons' Hall, under the presidency of Bro. S. Coste, W.M. The minutes of last lodge were read, after opening in the first degree. A ballot was then taken for Mr. B. Solomon, a candidate for initiation, which, proving unanimous, he was received into the mysteries of Ancient Freemasonry; the ceremony being performed in a most impressive manner by the W.M., who was ably and efficiently supported by his officers. This being the evening for electing a new W.M. for the ensuing year and the Treasurer, the Secretary read a list of Brethren eligible for those offices—viz., Bros. Palmer, Vallentine, Barton, Woods, Moring, Perryman, Friend, Young, Abbott, Warr, Stevens, and Willey, all P.M.'s.; Bro. S. Coste, the present W.M.; E. Coste, S.W.; R. Buller, J.W., and E. Coste, the S.W. Bro. Moring, P.M., Treas., was re-elected, and Bro. Vallentine, P.M., was also re-elected Treasurer of the Benevolent Fund. The following Brethren, in addition to the W.M., Officers, and P.M., were named for the Audit Committee, Bros. Lemeire, Morton, Baylis, Papineau, and Harvey. The audit was fixed to take place at the Freemasons' Tavern, December 16th. Bro. Lemaire proposed Mr. E. Foucard, of Gloucester-terrace, New Cross, for initiation at the next lodge, which was seconded by Bro. E. Coste, S.W. The business being ended, the Brethren adjourned to the banqueting room, passing a very pleasant evening, in the course of which there was some very good songs by Bros. Sloman, Lemeire, Stevens, Willey, Solomon, &c., &c. The following brethren were visitors—Bro. Patten, P.G.S.B. and Sec. of the Girls School; Bro. Buckworsel (Royal Frederic); Bro. Mumford, 976; C. Sloman, 25; Bro. P. Solomon, a former member of this lodge, who had been abroad for sometime, and brother of the newly-initiated member. Bro. Patten returned thanks for the visitors, and in a speech replete with eloquence urged the great claims the Girls' School had upon the Craft; and solicited a steward to represent No. 9 at the next festival. Bro. Patten's appeal was responded to by no less than three brothers declaring themselves ready to act in so good a cause. The W.M. was accepted to support the charity as one of the stewards at the forthcoming festival, the other candidates for the honour postponing their responsibilities for future occasions. Hence, the Albion may congratulate itself upon the fact, that for three consecutive festivals, No. 9 will be safe for representation at this most interesting charity.

EGYPTIAN LODGE, (No. 27).—This excellent working lodge met at Anderson's Hotel, Fleet-street, on Monday, the 3rd inst. The W.M. Bro. John Coutts was punctually in his seat at 5 p.m. Lodge being opened, Bro. Cook was raised and Bros. Little, Arnston, Rayner and Atkins were passed to the degree of P.C. Messrs. John Thomas Jones, Mr. Whelan Knight having been duly prepared were impressively initiated into the mysteries of Freemasonry by the W.M. This being the night for election of the W.M., Treasurer and Tyler, Bro. W. H. Libbis, S.W., was unanimously elected W.M., Bro. B. Todd, P.M. and Treas., and Bro. Riley, Tyler. It was proposed by Bro. D. H. Jacobs, P.M. and seconded by Bro. Payne, P.M., and carried unanimously, that a jewel be presented to the W.M., from the funds of the lodge. A private subscription was then entered into by the brethren of the lodge to supplement the amount granted, to present him with a testimonial worthy of his valuable services in having been W.M. for two successive years, and also having served the office of Steward for the Boys' and Girls' Schools. Bro. D. H. Jacobs, P.M. having consented to become a Steward for the Girls' School, a sum of 25 guineas was voted from the lodge funds making up a sum of 50 guineas, constituting the W.M. for the time being a

V.P. of the institution. And a further sum of 10 guineas was voted to the aged Freemasons and Widows, to place on the list Bro. Libbis the W.M. elect, who has kindly undertaken the office of Steward at the forthcoming festival in January next. The brethren then went from labour to refreshment. Bro. H. Clemow, provided a very excellent banquet, superintended by Bro. Smith. The W.M. proposed the usual loyal and Masonic toasts; the toast of the M.W. D.G.M. the Earl de Grey and Ripon being ably responded to by Bro. Farnfield, P.A.G.S., and Bro. Jones returned thanks for the initiates. Bro. D. H. Jacobs acting as I.P.M., proposed "The health of the W.M." and in the course of his remarks adverted to his occupying the chair of this prosperous lodge in so satisfactory a manner, with which remark every brother heartily coincided. The W.M., returned thanks in a very eloquent manner, and regretted leaving the chair, but the brethren having elected Bro. Libbis, the brethren warmly coincided with him that he had found a worthy successor. The W.M. proposed "The health of the various Charities, and coupled the name of Bro. Farnfield," who returned thanks on their behalf, and more particularly the Royal Masonic Benevolent Institution of aged Freemasons and Widows, and urged the brethren to support the W.M. elect, and the brethren on behalf of the various charities, as they really required aid and assistance, not only from this lodge, but every lodge in the Craft. The W.M. elect Bro. Libbis returned thanks for his health having been proposed, and trusting to have the co-operation of W.M. who had passed the ordeal hoped to be a worthy successor. The visitors present were Bros. Farnfield, P.A.G.S. 256, D. W. Pearce, W.M. 637, T. Turner, J.D. 205, T. Fox, P.M. 19, H. Webster, 172, H. M. Levy, P.M. 188, G. Tedder, 11. There was some very excellent singing by Bros. D. H. Jacobs, Skidmore, H. M. Levy and Fox, and the lodge was finally closed in peace and harmony.

LION AND LAMB LODGE, (No. 192).—The usual monthly meeting of this very prosperous lodge took place on Thursday, the 3rd inst., at the Terminus Hotel, Cannon-street, City, Bro. J. G. Marsh, W.M. in the chair of K.S. Lodge being opened and the minutes of previous meeting read and confirmed, Bro. Marsland was duly raised by the W.M. in his usual very good style, after which Mr. James Glinnan having been balloted for and approved, was introduced and initiated by Bro. Charles Hosgood the worthy secretary in a very marked manner, fully realizing the fact that he is still deserving the high encomiums from time to time passed upon his method of working the ceremony of initiation, the other business consisted of the election of W.M. and Treasurer, for the ensuing year when Bro. E. King was elected W.M., and Bro. W. Goodyer elected Treasurer for the seventh time unanimously, a fact that speaks well of the manner in which this lodge keeps its tried officers together. Bros. Harwood of New Concord Lodge, (No. 813), and Charles Cunn of Strong Man Lodge, (No. 45), having been approved of were accepted as joining members. After which Bro. Charles Hosgood, Sec., having been appointed Steward for the Aged Freemasons' Festival, the lodge was closed in due form, and the brethren retired to the number of 44 to a sumptuous dinner laid out in capital style. The cloth having been withdrawn the usual loyal and Masonic toasts were given and responded to, altogether the brethren spent a very pleasant and happy evening, and separated in peace, love, and harmony. Visitors present, were: Bros. A. Bignall, Lodge 363, Laurence, 901, Motion, 453, Rakes, 749, Armstrong, 403, Daniels, 749, Henry Smith, A. Still. We may here mention that the banquet was provided by the new manager of the Terminus Hotel, Mr. Sidney Spencer, and gave great satisfaction to all present, the excellent arrangements and the resources of this establishment bid fair to bring a number of Masonic bodies to hold meetings at this hotel.

LODGE OF STABILITY, (No. 217).—A meeting of this lodge took place at the George Hotel, Aldermanbury, on Wednesday last. Bro. G. A. Taylor, W.M., presiding, after the usual preliminaries of opening lodge, confirming minutes &c., Bro. Warsaw was introduced, questioned upon his proficiency, which being considered satisfactory he was prepared to receive the third degree in Freemasonry, which was duly vouchsafed him, for which he expressed his thanks, stating his wish to become serviceable to the Order. The brethren then proceeded to the elections; the choice of W.M. unanimously falling upon Bro. Hughes, S.W., who returned thanks most felicitously for the high honour conferred upon him. Bro. Bradley elected was treasurer. After this, some discussion took place upon the "Palestine Exploration Fund," but which was deferred to a future meeting. Lodge was

then closed in proper form. After which an adjournment took place for the usual banquet, which was quite in keeping with the admirable catering for which this hostelry is so justly famous. The Visitors were, Bro. W. B. Heath, P.G.D., Herts; G. J. Caseac, No. 176, and T. W. Nelson, No. 700.

ROBERT BURNS LODGE, (No. 257).—A meeting of this old influential lodge was held at the Freemasons' Hall, on Monday the 7th inst., for the transaction of business and the installation of the W.M. for the ensuing year. Lodge was opened at five o'clock, and the minutes of the last meeting read and confirmed, the ordinary business of the lodge having been disposed of, which consisted of the raising of Bro. Lord, the initiation of Mr. W. Jones, the relieving of several applicants by the Board of Benevolence in sums varying from £5 to £10, all the brethren below the rank of P.M.'s having withdrawn, a board of installed Masters was formed, and the W.M. elect Bro. Dicketts having been formally presented, the ceremony of installation was then proceeded with, which was performed in a very masterly manner. The board having been closed, the brethren were admitted, and Bro. Dicketts the new W.M. saluted in the usual manner. Bro. Welch the present esteemed Treasurer, was unanimously re-elected. Bros. White, Moss and Harrison were appointed auditors, and the audit meeting was appointed for the 18th inst. No further business being before the lodge it was closed, and the brethren adjourned to the banquet. A pleasant and harmonious evening was spent and the brethren separated at an early hour.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—The regular monthly meeting of the above lodge was held on Tuesday, the 24th ult. Bro. J. Slack, W.M., Prov. G.S.D., presided, supported by Bros. W. Johnstone, S.W.; J. Somerville, J.W.; G. Murchin, Sec.; W. Court, Treas.; W. Pratchitt, S.D.; A. Woodhouse, W.M. 412, Sec. 1,220, as J.D.; J. Gibson, I.G.; J. Barnes, Tyler. The following brethren were present, viz.—F. W. Hayward, P.M. and P.Z., W.M. 1,220, P. Prov. S.G.W.; J. Iredale, P.M., P.D. Prov. D.M.; S. Blacklock, P.M., P. Prov. S.G.D.; Rev. W. Cockell, P.M., P. Prov. G.C.; G. G. Hayward, P.M., P. Prov. G.S.B.; G. Turnbull, T. Cockburn, J. Campbell, and visiting brethren Corporal G. J. Weatheral (561), and Color-sergt. G. Murray (318 S.C.), both of the 40th regiment, now stationed in Carlisle. The lodge was opened, the minutes of two former meetings were read, and, after much discussion, were partly confirmed. The lodge was then advanced a step, and Bro. Campbell, being a candidate for exaltation, was tested as to his preferment, and found worthy; and after the lodge was opened in the third degree, he was raised to the degree of a Master Mason. The lodge was again closed to E.A. degree, and the ballot was taken for Mr. Taylor, Inspector of County Police, which was unanimous. He was then admitted and initiated into the order, by Bro. J. Slack. Three propositions were received from the 40th Regiment, in the persons of one color-sergeant, and two other sergeants; also Bros. Color-sergt. G. Murray and Corporal G. J. Weatheral, as joining members. This being the night for the election of the W.M. and the Treasurer for the ensuing year, the ballot was taken for the W.M. in the first instance, which was found to be in favour of Bro. W. Johnston, dentist, S.W.; and for the Treasurer in favour of Bro. Court, this being the third time. The lodge was then finally closed, and the brethren adjourned to the refreshment room, when the usual loyal and masonic toasts were drunk. Among other toasts was one proposed by Bro. Iredale, to the health of an absent member—Bro. F.—and said that he (Bro. F.) had worked hard for Masonry, but was now reduced in circumstances so much so, that he had petitioned the Fund of Benevolence; and he (Bro. Iredale) had very great pleasure in saying that the Board of the Fund of Benevolence had granted Bro. F. the sum of £15, which Bro. F. felt grateful for; therefore he (Bro. I.) on behalf of him begged to thank them; and now he wished the brethren present to drink to his health. To the health of the visitors, by Bro. W. Johnston, Bro. Color-Sergt. G. Murray said that he begged to return thanks for himself to the brethren of No. 310 for their kindness to him; for since the 40th Regiment had arrived in Carlisle he had been so pleased with the conduct of the Masonic brethren, and also the working

of the lodge, that he was determined to join No. 310; and he was glad to find that he was accepted; and also from what he had heard from some of the officers of the regiment, he (Bro. Murray) believed that they would have as many members in the regiment to form a lodge of their own. Again, he thanked them and resumed his seat amid applause. Bro. G. J. Weatheral also returned thanks, in a short and pithy speech, in which he expressed his gratitude at being accepted as a joining member, and as long as he remained a member of the lodge, nothing should be found wanting on his part, i.e. if his health and strength never failed him; and also he hoped that the day was not far distant when there would be a lodge in connection with the 40th Regiment of Foot, now stationed in Carlisle Castle. Bro. Johnston begged to propose a toast to Bro. T. Cockburn, who was about to leave Carlisle, in consequence of business; to which Bro. Cockburn returned thanks, and afterwards recited "The Jew and his Show." The Tyler's toast closed the evening's entertainment. Bro. W. Johnston exerted his vocal powers to entertain the brethren.

SILLOTH.—*Solway Lodge* (No. 1,220).—The above lodge held its usual meeting on Monday, the 7th inst. The lodge was opened at seven o'clock, under the presidency of Bro. F. W. Hayward, W.M., P.M. and P.Z. (310), P.P.G.S.W.; J. Hutton, S.W. and Treas., P.M. 327; A. Routledge, J.W., P.M. 327, P.P.G.P.; A. Woodhouse, Sec., W.M. 412; also Bros. G. Holmes, G. Stoddart, Wm. Dickson, R. Lambert, L. Turner, J. Ewart, J. Stubbs, John Thorpe, J. Duff, T. H. Howes, J. Graham, and visiting Bro. W. Halliday (327), Wigton. The minutes of the last meeting were read and confirmed. Bros. Thorpe, Duff, and Graham were examined as E.A., and being found worthy, they retired. The lodge was opened in the F.C. degree, and Bros. Stubbs and Ewart gave proofs of their preferments, and after the lodge was advanced to the third, they were admitted and raised to the sublime degree of Master Masons; business was then resumed in the second, and Bros. John Thorpe, J. Duff, and J. Graham were passed to the degree of Fellow Craftsmen. The lodge was again closed down to the first degree, when two propositions were received from Mr. Daniel Furness, farmer, Hayrigg, near Silloth, and Mr. John Howe, labourer, as a serving brother. After the labour was finished, pleasure was commenced with toasts, sentiments, and song. Bro. John Thorpe presided at the harmonium.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge*, (No. 279).—This lodge held its monthly meeting on Wednesday, the 2nd inst., when among those present were Bros. W. Kelly, W.M. and D. Prov. G.M.; A. Clarke, I.P.M.; W. Weare, P.M. and Treas.; W. Pettifor, P.M. as S.W.; Stanley, J.W.; Stretton, Sec.; Thorpe, S.D.; Crowe, Org.; Burton, I.G.; Bainbridge, Tyler; R. Burnham, and S. S. Stallard, visitors; Bros. G. Toller, S.W.; Buzzard, J.W., Senthorpe, Sec., and Partridge of the John of Gaunt Lodge, (No. 523). The minutes having been read in the opening of the lodge, were duly confirmed. A ballot was taken for Bro. Samuel Slack Stallard, formerly of No. 523, and the son of an old P.M. of this lodge, who was unanimously elected as a joining member. It being the time for the election of W.M. Bro. Pettifor, P.M. nominated the present W.M. for re-election, at the same time expressing the sense the brethren entertained of the services of Bro. Kelly to the lodge during a long series of years, and especially for his undertaking the duties of the chair during the past year, and for his kindness in agreeing to retain the Mastership for another year. A ballot was then taken which resulted in the unanimous re-election of Bro. Kelly as W.M. Bro. Kelly after thanking the brethren for the compliment they had paid him in again electing him to the honourable post of W.M. of his mother lodge, in whose welfare he naturally felt great interest, said that it would have been far more consonant to his feeling to have retired from office in the lodge; but, as unfortunately the delicate state of the S.W.'s health did not permit of his regular attendance and performance of the duties of the chair, whilst the J.W. also declined the office from not being yet prepared to undertake the performance of the ceremonies, he (Bro. Kelly) had been induced to continue in harness for another year. Four gentlemen having been proposed as candidates for initiation, and two brethren as joining members, it was decided that in consequence of St. John's day falling on a Sunday, the annual festival should be celebrated on the first Wednesday in January. The lodge was then closed and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual monthly meeting of the members of this lodge was held on Wednesday, the 2nd inst., and was, as usual, very well attended. The lodge having been opened in due form, the minutes of the last meeting were read and confirmed, Bro. John James presented himself to take his second degree, and having been examined before the brethren as to the progress he had made as an E.A., the lodge was opened in that degree, and Bro. James was duly passed as a Fellow Craft, the ceremony being very ably performed by the W.M. Bro. Oliver. The lodge was then closed down to the first degree, when the W.M. briefly announced that the time had arrived for the brethren to elect his successor for the ensuing year, and he called on the Secretary to read the 5th bye-law and the list of members eligible for the chair. This having been done, the W.M. appointed Bros. Pickford and R. B. Evans as scrutineers, and the brethren present proceeded to the election of their new W.M. The scrutineers having reported that the brethren were unanimous in their election, and that 35 had voted for the S.W., the W.M. declared Bro. Parnall duly elected. Bro. Parnall, in an excellent speech, returned his most sincere thanks for the honour conferred upon him, and hoped, at the expiration of his year of office, to lay down his gavel as pure and unpolluted as he received it. Bro. Pickford was then unanimously re-elected as Treasurer for the ensuing year, and Bro. McFee was unanimously re-elected as Tyler. It was then resolved that the installation should take place on the 30th inst., and that the banquet should be held the same evening, at the Westgate Hotel. The installation ceremony to be performed by Bros. Hellyer and Bartholomew Thomas. The usual preliminaries for the next meeting were then referred to a committee, to consist of the W.M. elect, the W.M., P.M., Treas., and Sec. Bro. R. B. Evans gave notice of a motion for next lodge—"That the By-Laws be altered, so that the lodge should meet on the first Friday, instead of the first Wednesday, in every month." And, after one candidate had been proposed for initiation at the next meeting had been proposed, the lodge was closed in harmony at half-past nine. Bro. Parnall's election, we are assured, has given very great satisfaction to the whole of the brethren of 471, and as we hear it is intended by the D.P.G.M. to hold a Provincial Grand Lodge Meeting at Newport, on the day when Bro. Parnall will be installed, we anticipate a very large number of the brethren will be present. We hope to be there, and will endeavour to report progress. Bro. Groves very ably presided at the organ, and for the first time with the choir, used the music recently purchased at the FREEMASONS' MAGAZINE Office.

SOMERSETSHIRE.

WESTON-SUPER-MARE.—*St. Kew Lodge*, (No. 1,222).—The regular meeting of this flourishing lodge was held last evening at the Royal Assembly Rooms, Bro. Major Gen. Gore Roland Mumbree, S.W. and P.M. presided (W.M. Capt. Irwin absent through illness). The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed, after which the W.M. (*pro tem*) proceeded to ballot for W. Henry Davies, Esq., solicitor and registrar of the County Court at Weston-super-Mare, as a candidate for Freemasonry, and Bro. J. R. Bramble, W.M. and P.M. of Lodge No. 1,199 as a joining member, it was declared in the East, West and South, that the ballots were clear, the W.M. then proceeded to initiate Thomas Jackson Mathias, Esq., into the mysteries of the craft. During the ceremony Bro. Gregory, Org., played that splendid new music "Light" by Bro. Emma Holmes, 31^o. The committee appointed to negotiate for the building of a Masonic Hall at Weston-super-Mare, reported that Bro. Francis Dale, F.C., had offered to build a Masonic Hall, &c., provided the members took a lease of the same for 7, 10 or 14 years at a yearly rent of £40. The size of hall will be 35ft. by 25ft. height from floor to crown of ceiling 20ft., with 4 ante-rooms, viz., Tylers', Visitors, preparation and store rooms, closets, &c., &c., and a splendid Entrance Hall; also underneath the lodge room &c., a residence for the secretary. The committee strongly recommended Bro. Dale's offer to be accepted by the lodge. After the plan of the proposed Hall had been inspected by the members present, it was proposed, seconded and unanimously carried that the lodge do accept of Bro. Dale's offer, (through the building committee) and in consequence of the illness of the W.M. Capt. Irwin the arrangements for laying the foundation stone were postponed. This prosperous lodge which was only opened in July 1868, now numbers about 30 members, and will soon rank A 1 in the West

of England. Bro. Capt. Irwin's zeal for Masonry is every where acknowledged both as an earnest Mason, and in promoting the welfare of the craft and cultivating fraternal esteem. There is already attached to this lodge, a Conclave of the Knights of the Red Cross of Rome and Constantine, and a chapter of Mark Masters will soon be opened, the petition for the same having been forwarded to Bro. Binckes, G. Sec.

YORKSHIRE (WEST).

ELLAND.—*Savile Lodge* (No. 1,231).—Thursday, the 12th ult., proved a day of marked interest to the brethren of the province of West Yorkshire, by the consecration and dedication of a new lodge at Elland. There was a large gathering of the brethren from Halifax, Huddersfield, Dewsbury, and the neighbourhood. At three o'clock the brethren assembled in the large room at the Royal Hotel, Elland, and the new lodge was formally opened by the W.M. and officers of the Lodge of Probity, No. 61, (Halifax), the oldest lodge in the province. The W.D.P.G.M. (Bro. Bentley Shaw, P.G.D.) and the officers of the Provincial Grand Lodge then proceeded with the ceremony of consecration, and the Savile Lodge, No. 1,231, was formally dedicated. Bro. Ely Walker Shaw, was then installed as the first W.M., and he immediately entered on the duties of his office by investing the officers for the year, as follows:—Bro. Francis Crossley, S.W.; Bro. Frederick Crossley, J.W.; Bro. G. Normanton, P.M., P.G.S., Treas.; Bro. Francis Waddington, Sec.; Bro. William Dewhurst, S.D.; Bro. John Shaw, J.D.; Bro. John Greenwood, P.M., Tyler. At the close of the business, the brethren, about 50 in number, sat down to a sumptuous repast. It is needless to add that a most pleasant and agreeable evening was spent.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The members of this lodge held their usual monthly meeting on the second Wednesday in November. Present—Bros. W. H. Martin, W.M.; Gallienne, P.D. Prov. G.M.; Stickland, P.M.; Hutchinson, P.M. and Treas.; Guilbert, I.P.M.; Gardner, S.W.; Glencross, J.W.; Milington, S.D.; Parker, J.D.; Sareth, Sec.; Muntz, I.G.; Cohen, Cotes, Collette, P.M.; Churchouse, P.M.; Rowe. Visitor—Bro. W. R. Bowen, 243. The summons issued held out no prospect of any business, and the members, or at least the major part of them who were not in the secret, were agreeably surprised on arriving at the Masonic Hall to find that Captain S. D. Lobb, who was balloted for and approved very many months since, had arrived in the island with his ship that morning. It answers well for his good feeling towards Masonry that although he had only a few minutes to spend with his family and to prepare himself for the coming ordeal, he presented himself as the candidate punctual to the time—7.30. He was duly initiated by the W.M. in his usual careful and correct manner, and the candidate was much impressed with the solemnity of the ceremony. Much amusement was caused by the reading of a letter from a lodge in France (to which Bro. Gallienne, P.D. Prov. G.M. seeks admission), addressed to Doyle's Lodge, asking various questions as to his qualifications in reference thereto. Our imperfect knowledge of the French language—in which it was written—prevents us from giving them *in extenso*, but those which tickled the laughing powers of the brethren most, required testimony as to his "mature age of 21," his fitness as to station in society, sufficiency of education to properly understand the science of Freemasonry, his means of keeping up his social position as a Mason, &c. To those who know Bro. Gallienne, as the members of Doyle's do, these interrogatories appeared almost ridiculous; and it is needless to say almost ready assent was given to the proposition that a most satisfactory character should be given him on every point. This is looking at the matter in one light; in the other we fancy we can see that great good might ensue to all Masonic lodges if similar strict inquiries were made of the mother or last joining lodge before any brother seeking to join was affiliated. Mention was made by the W.M. that at the next meeting the W.M. for the ensuing year would be elected. The lodge was closed, and the members adjourned for refreshment. The W.M. in returning thanks for his health having been drunk, said that in allusion to the manner he had gone through his work he must always give a great part of the credit to Bro. Dr. Hopkins, who so kindly afforded him and his three senior officers instruction during

his stay in the island. We can only say there is never a lodge meeting held but that the name of the worthy Bro. and Dr. is mentioned in one way or another, and always received, whether in the shape of a toast or in ordinary conversation, with that hearty good feeling which his truly Masonic character so well merits.

SCOTLAND.

BANFFSHIRE.

BANFF.—*St. Andrew's Lodge*, (No. 52).—The annual general meeting of this lodge was held in their Assembly Rooms, Castle-street, on Monday 23rd November, being St. Andrew's Day for the election of office bearers, &c. The following were appointed: The Right Hon. the Countess of Fife, Lady Patroness, of the festival; The Right Hon. the Earl of Fife, Hon. G. Master; George Murray Wilson, R.W.M.; Thomas Adam, I.P.M.; Stenhouse Bairnsfather, P.M. D.M.; George Cumming, S.W.; Joseph Low, J.W.; Rev. James Davidson, Chap. P.G.C.; James Mackay, Treas.; John Black, Sec.; James Murray, S.D.; Joseph Kilgour, J.D.; Robert Morrison, S.S.; H. G. Smith, J.S.; George Mearns, I.G., and James Grant, Tyler. At 6 p.m. the members of St. Andrew's and St. John's Lodges attended a special service in St. Andrew's Episcopal Church, when the Rev. Bro. Davidson delivered an eloquent and appropriate address, which was listened to with deep attention by the whole congregation. After sermon the brethren walked in procession to their hall, where a sumptuous dinner was prepared and served by Bro. Hutcheson of the St. Andrew's Hotel. The dinner was much enhanced by a handsome present of game from the Hon. G. Master the Earl of Fife. After dinner the usual loyal and Masonic toasts were drunk, and several excellent speeches made in reply.

ROYAL ARCH.

METROPOLITAN.

CANONBURY CHAPTER (No. 657).—The regular convocation of this chapter was held on Thursday, the 26th ult., at the George Hotel, Aldermanbury. Present: Comps. William Ough, M.E.Z.; Thomas Wescombe, H.; and Samuel May, J.; H. Cary, Scribe E. The chapter being declared open, the minutes of the last meeting were read and confirmed. After this a ballot was taken for Bro. Basil Ringrose, J.W., Lewis Lodge (No. 1,185), which proving unanimous in his favour, he was introduced in due form and exalted into this high and supreme degree. After the usual business had been gone through, the chapter was closed, and the companions adjourned to the banquetting room, wherein a splendid banquet was served, as is usual at the George Hotel, under the new management. The usual toasts having been given and responded to, and Comps. T. L. Fox, of Chapter No. 19 having returned thanks for the visitors, the companions separated, after spending a delightful evening. Some excellent singing was given during the evening by Comps. Webb and Bains.

ROSE OF DENMARK CHAPTER, (No. 975).—A quarterly convocation of this flourishing chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 5th inst. The chapter was duly opened by Comp. J. Terry, Z.; A. A. Pendlebury, H.; R. W. Little, P.Z. as J., after which the companions were admitted and the minutes read and confirmed. Bros. R. Bennett, J. Arnold and R. Montagu were then introduced and exalted into Royal Arch Masonry. The election of officers for the ensuing year resulted unanimously as follows: Comps. Pendlebury, Z., Smith, H., Powell, J., Little, P.Z., E. Tanner, N., Price, P.S. and Buss, P.Z. Treas. A P.Z.'s jewel was awarded to Comp. Terry for his efficient services in the chair, after which the chapter was closed and the companions adjourned to a *recherché* banquet served in the style for which the "Star and Garter" is famous. Among the companions present, were Comps. Brett, Buss and Hubbard, P.Z.'s; Dodd, 2nd Assist Soj., Mayo, Quilty, Still, Tinkler, Marsh, Walford, Allman, &c., visitors, Comp. C. Hosgood, Z. 1,056, Mann, Z. 186, Wright, P.Z. 754, Newton, J. 174, and Roberts. We must not omit to record that the P. Soj.'s duty was ably performed by Comp. Mayo upon whom it devolved in the absence, through ill health of Comp. R. Tanner the esteemed P.S. This is a signal proof of the value of the Metropolitan Chapter of Instruction, presided over by Comp. Brett, as Comp. Mayo has been exalted only a few months.

YORKSHIRE (EAST.)

SCARBOROUGH.—*Old Globe Chapter*, (No. 200).—A convocation of this chapter was held at the Freemasons' Hall in this town, on the evening of Wednesday the 2nd December inst., by the M.E. Comp. John W. Woodall, Z.; W. F. Rooke, H.; W. T. Farthing, J.; James F. Spurr, P.Z.; John O. Surtees, P.J., there were also present Comps. H. A. Williamson, Scribe E.; Henry C. Martin Scribe N.; W. Peacock, P.S.; Richard H. Peacock and D. Fletcher, Assist. Sojs., Verity, Jan.; John A. Chapman, Treas.; Dr. Armitage, W. H. Garnet, Walshaw, &c. The records of the last chapter having been read and confirmed, Comp. Surtees was elected a joining member of this chapter. A ballot was then taken for Bro. Green who was unanimously elected and exalted to the sublime degree of a Royal Arch Mason. The nomination of officers for the ensuing year then took place, after which the chapter was closed and the companions adjourned to refreshment.

MARK MASONRY.

GRAND LODGE OF MARK MASTERS OF ENGLAND AND WALES.

The winter half-yearly communication was held on Tuesday, the 1st December, 1868, at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields, present, Bros. W. W. B. Beach, M.P. M.W.G.M.; Rev. J. Huyshe, M.A., Prov. G.M. for Devon as R.W.D.G.M.; R. W. Lord Eliot, G.S.W.; John Udall, P.G.S.W. as G.J.W.; V.W. Rev. C. W. S. Stanhope, G. Chap.; V.W. Rev. C. J. Martyn, G. Chap.; V.W. T. Meggy, G.M.O.; J. R. Stebbing, G. Treas.; V.W. F. Binckes, G. Sec.; V.W. E. Baxter, G. Reg.; V.W. C. C. W. Griffiths, G.S.D.; W. Bros. H. C. Levander, G.D.C.; J. Read, G. Org.; A. D. Loewenstark, G. Purst. The Grand Stewards of the year, R.W. Bro. Sir E. A. H. Lechmere, Bart., P.G.S.W.; V.W. Bros. Rev. T. F. Ravenshaw, and Rev. D. Shaboe, P.G. Chaps.; Josh Nunn, P.G.S.D.; W. Bros. C. Swan, P.G.S.B.; F. Davison, P.G. Org.; F. Walters, P.G. Purst. The Masters, Wardens, Overseers and other members representing many private lodges.

Grand Lodge was opened in ample form, and the minutes of the last half-yearly communication and of various meetings were read, and in each case confirmed, with the exception of those portions in which were embodied the recommendations of the board as regards the arrangements for the suggested festivals.

The report of the General Board was read, received and ordered to be entered on the minutes, and, on specific propositions the recommendations for the closing the half-yearly accounts in March and September respectively, and for the grant of £5 from the Fund of Benevolence to a brother, under singularly distressing circumstances, though the proper formalities had not been complied with, were unanimously adopted.

The recommendations of the General Board, as modified after discussion at the moveable Grand Lodge held at Worcester, on 21st October last, were then considered and confirmed, that alone excepted approving the admission of ladies to the banquet table, in lieu of the usual gallery, on which question much difference of opinion was expressed.

The M.W.G.M. repeated his former objections, as did R.W. Bro. Sir E. H. Lechmere, Bart., P.G.W.; V.W. Bro. Rev. C. J. Martyn, G. Chap.; W. Bro. C. W. Griffiths, G.D., and Bro. G. Gumbleton, G. Steward.

The M.W.G.M. also announced a change of opinion, since the question was last discussed on the part of the R.W.D.G.M., who now questioned the policy sought to be introduced.

R.W. Bro. Rev. J. Huyshe, Prov. G.M., Devon, and R.W. Bro. Lord Eliot, G.S.W., both of whom had given in writing their adhesion to the change, now expressed themselves as of an altered opinion, confessing that they had forwarded their "assents" without much consideration, but that they could not resist concurrence in the objections stated by the M.W.G.M. and other speakers.

The change as recommended was warmly supported by R.W. Bro. John Udall, P.G.W.; V.W. Bros. Thomas Meggy, G.M.O.; J. R. Stebbing, G. Treas.; F. Binckes, G. Sec.; and Rosenthal, and on a division was carried by a majority of one.

The G. Treas. seeing opinions so nearly equally balanced would with the consent of those who agreed with him withdraw the decision just arrived at, and would move "That the question be further conducted at the meeting of Grand Lodge in June next."

The advisability of this course was generally acquiesced in, and the proposition unanimously assented to.

The Grand Treas. submitted the accounts for the past six months, which showed—

	£	s.	d.
Balance brought forward from last half-year...	184	12	5
Receipts, six months, to Nov. 30, 1868	172	15	8
	<hr/>		
	357	8	1
Expenditure, ditto ditto	132	4	0
	<hr/>		
Balance	225	4	1

Subject to a reduction for bills ordered to be paid £66 11s. 6d., leaving an available balance £158 12s. 7d.

Bro. Thomas Meggy, G.M.O., having volunteered to accept the stewardship for the annual festival of the Girls' School in May next, as representing the members generally of the Mark degree, the sum of £15 15s. on the recommendation of the board was voted to that institution, to be placed on the list of Bro. Meggy.

Bro. Meggy returned his sincere thanks to Grand Lodge. His only motive was, as last year, when he filled the same office in behalf of the Boys' School, to do all in his power to give prominence to the Mark degree in connection with the Masonic Institutions.

R.W. Bro. Sir E. A. H. Lechmere, Bart., nominated Bro. Rev. George Raymond Portal, M.A. Oxon, Rector of Albury, Surrey, as M.W.G.M. for the year 1869-70, eulogising the many excellent qualities by which that brother was characterised, and of which he had had twenty-five years' experience, and paying a marked tribute to his arduous exertions in the conduct of the business of this Grand Lodge.

V.W. Bro. J. R. Stebbing, though aware this was only a nomination, could not forbear expressing his entire agreement with the nomination just made, and his warm assent to all so well urged in support thereof by his R.W. brother, who had just spoken.

Letters, expressive of inability to attend, were read from V.W. Bros. W. E. Gumbleton, P.J.G.W.; J. M. Cunningham, J.G. Overseer; J. Hughan, P.G. Overseer; E. Burrell, P.G. Reg.; W. Bros. A. M. Loades, P.G., Dir. Cers.; R. Spencer, P.G.S.B.; Bros. R. H. Rae, T. J. Sabine, and Captain H. Barber, P.G., Stewards.

The Grand Secretary said: He was commissioned on behalf of Bro. Richard Spencer, P.G.S.B., confined to his house, unfortunately, by indisposition, to offer for acceptance by Grand Lodge an exceedingly handsome state sword, as an addition to the insignia displayed, and used for the first time to-day.

The gift was accompanied by the sincere regret of the donor at his unexpected absence, and by the warmest wishes for the success of the Mark Degree, and for the prosperity of its members.

The M.W.G.M., on behalf of himself and the Grand Lodge, accepted the very handsome gift of Bro. Spencer, most cordially acknowledging their deep indebtedness to that zealous brother, whose absence to-day he felt sure was regretted by all.

The Grand Master then announced that the next Moveable Grand Lodge would be held in the spring of 1869, on some day yet to be fixed, under the auspices of the Cheltenham Keystone Lodge (No. 10), at Cheltenham.

Grand Lodge having been closed, the brethren adjourned to the banquet, admirably served by Bro. Charles Gosden, manager, Freemasons' Tavern; the proceedings of the evening being enlivened by the delightful singing of Bro. Robert Vernon, Mr. Hook, &c., and the admirable instrumentalism of Mr. Wilson.

RED CROSS OF ROME AND CONSTANTINE.

PREMIER CONCLAVE OF ENGLAND.—A quarterly assembly of this "time immemorial" conclave was held at the Freemasons' Tavern on Monday, the 30th ult., and the following members and visitors were present:—Sir Knts. T. Cubitt, M.P.S.; T. Wescombe, V.E. and Treas.; D. G. Berri, J.G.; I. S. Charlton, H.P.; H. Parker, Org.; R. W. Little, (G.R.) Recorder; G. Kenning, Herald; W. H. Hubbard and I. G. Marsh, P. Sovs.; Col. F. Burdett, G.H.C.; J. Dyer, A. Thompson, C. A. Cottebrune of No. 3, D. R. Still, J. Mayo, J. Boyd of No. 2, W. R. Woodman, M.D., Assist. G.R.; J. Weaver and S. G. Foxall, No. 6, &c. After the usual formalities, Colonel Francis Bur-

dett, of the Rose and Lily Conclave, No. 3, was elected a joining member, and the ballot was also in favour of Bro. Angelo J. Lewis, of No. 788, as a candidate for installation. Bro. Lewis being in attendance was then installed in ancient and solemn form, Sir Knt. Parker, G.O., officiating at the harmonium during the impressive ceremony. The conclave was then closed, and a Grand College of Viceroy's held for the reception of candidates.

GRAND COLLEGE OF VICEROYS.—The proceedings of this important branch of the Order, which now numbers nearly one hundred and fifty members, were then opened by Sir Knt. Little, S.V.P., assisted by Sir Knts. Marsh, V.P.; Thompson, Expert; Charlton, H.P.; Cottebrune, Provost, and other officers, and the following Knts. companions having been duly approved were then admitted into the priestly Order of Eusebius, viz., Comps. Angelo J. Lewis, Premier Conclave; John Boyd and John Mayo, Plantagenet Conclave; and William R. Woodman, Roman Eagle Conclave. The officers and representatives of the Grand College for the ensuing year were chosen as follows:—The Grand Viceroy, *President (ex-officio)*; the Grand Recorder (*ex-officio*); J. G. Marsh and G. Powell, V.P.'s; J. R. Charlton, H.P.; G. H. Oliver, A. Thompson, and E. Palmer, Experts; C. A. Cottebrune, Provost; J. Dyer, Sub-Provost; T. E. Giles, S.B.; G. H. Rainy, Dir. of Cers.; J. Weaver, Org.; and T. Carless, Herald. Representatives—J. Coultts, Premier; D. G. Berri, No. 2; G. T. Noyce, No. 3; Captain J. W. C. Whitbread, No. 4; Captain H. Barber, No. 5; S. G. Foxall, No. 6; F. Clarke, No. 7; J. Iggleden, No. 8; H. Allman, No. 9; J. H. Macfarlane, No. 10; J. A. Horner, No. 11. Letters of apology for non-attendance were then read and the college was formally closed. A banquet took place afterward at the Freemasons' Tavern, to which eighteen Knights sat down, and a most agreeable evening was spent, enlivened by the vocal abilities of Sir Kts. Marsh, Dyer, and Lewis, and the talented performances of Sir Knt. Parker on the piano-forte.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING DECEMBER 19TH, 1868.

MONDAY, December 14th.—Lodges: St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle, Leadenhall-street. St. Alban's, 29, Albion Tavern, Aldersgate-street. Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrews's, 222, London Tavern, Bishopsgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye.

TUESDAY, December 15th.—Board of Pur. at 3. Lodges: Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Salisbury, 435, 71, Dean-street, Soho. Chapters: Enoch, 11, Freemasons' Hall. Mount Sinai, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, December 16th.—United Mariners, 30, George Hotel, Aldermanbury. St. Georges's Hotel, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Nelson, 700, Masonic Hall, William-street, Woolwich. Maybury, 969, Freemasons' Hall.

THURSDAY, December 17th.—Lodges: Globe, 23, Freemasons' Hall. Gihon, 49, Guildhall Coffee House, Gresham-street. Temperance, 169, White Swan, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. South Norwood, 1, 139, Goat House Hotel, South Norwood.

FRIDAY, December 18th.—Lodges: Friendship, 6, Willis's Rooms, King-street, St. James's. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. Chapter: Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

FURTHER SUBSCRIPTIONS TO THE LIFE BOAT FUND.—Priory Lodge, No. 1,000, Southend, £1 1s. J. F. (St. Thomas).—We have forwarded the portrait per post; the report you kindly forwarded was inserted in our last issue, and MAGAZINE forwarded.