

Contents.

	PAGE.
Illustrations of the History of the Craft—No. 3	301
Masons' Square in Gloucester Cathedral	302
The Haughfoot Lodge and Speculative Masonry—By R. S.	303
Masonic Orders of Knighthood	305
Masonic Jottings—No. 16	306
Masonic Notes and Queries	307
Correspondence	309
Why is it	310
Masonic Dirge for the Third Degree—concluding portion.....	311
Masonic Memos.	313
CRAFT LODGE MEETINGS:—	
Metropolitan	313
Provincial	315
Scotland	315
India	316
Royal Arch	317
Mark Masonry	318
Ancient and Accepted Rite	318
Masonic Lifeboat Fund	318
Reviews	318
Scientific Meetings	320
List of Lodge, &c., Meetings for ensuing week	320
To Correspondents.....	320

LONDON, SATURDAY, APRIL 16, 1870.

ILLUSTRATIONS OF THE HISTORY OF
THE CRAFT.—No. 3.

By A MASONIC STUDENT.

(Continued from Page 284)

From a comparison and careful collation of authorities, we are warranted in thus summing up the Roman evidences.

The lodges or "maceriæ" were held in secluded rooms or buildings exclusively appropriated to the purpose, and most of the lodges had schools attached to them for the instruction of the apprentices and inferior workmen.

These lodges had their regular meetings and peculiar ceremonies, generally monthly. Their proceedings took place in secret. They met, we are told, to admit new members, to regulate the affairs of the college, and unfold their teaching in art and science. The members took an oath mutually to assist each other, and indigent members received relief during their lives, and at their death were buried at the expense of the "arca communis," or common chest.

They kept a register of their members, some of which are still extant it is said,* and these members were known to each other by signs and words.

They also paid monthly contributions. The members of these colleges were exempted "a muneribus publicis" and "immunes" from taxes and service to the municipalities and the state.

* Schauberg, Krause, Lenning.

Hence probably the real origin of the word Free-Mason.

According to Vitruvius, the College of Architects admitted none into their mystery but their own children and relatives, though they elected from time to time honorary members as "patroni," and even ladies were admitted as "honoratæ matronæ," honorary members and patrons.

The names of their officers are preserved on many inscriptions.*

Their masters were called *magistri*, or *quinquennales*, as elected for five years; their wardens *decuriones*; their elders, *seniores*; secretaries, *scribæ*; priests, "*sacerdotes collegii*;" keepers of the archives, *tabularii*; messengers, *eranistas*; serving brethren, *viatores* or *servos*; and flag-bearers, *signiferos*.

The members were called "*fratæas*," a corrupt Latin word for brethren, and *collegiati* or *collegæ*.

One inscription still declares that the collegium commemorated yearly its foundation, "*diem natalem*," by a feast for the members at the common cost—a custom not altogether unknown to the present members of our excellent Order.

As regards their ritual and mystical teaching, little has so far been discovered or has survived, but many emblems have been found on the tombs of Roman Masons, members of these collegia, which are clearly identical with our own.

There may still be seen, as well as on tessellated floors and mural paintings, the triangle and double triangle, the square and compasses, the gavel and plumb-rule, the sprig of acacia, and five pointed star!

That such corporations existed among the Roman municipalities in Italy and Gaul, Germany and Britain up to the fall of the Roman Empire, seems to admit of not the slightest doubt, and may be proved in a variety of ways.

In one of the famous Pliny's† letters to the Emperor Trajan, there is an interesting proof, if proof were wanting, of the existence and importance and secret organisation of such an order, and incidentally of the custom of admitting honorary members even then.

"Plinius Trajano Imperatori.

"Tu Domine despice, an institurndum piutes, collegium Fabrorum, duntaxat hominum 150; ego attendam ne quis nisi Faber recipiatur, neve jure concesso in aliud utatur."

* Gruter, Spon.

† Plinii Epistolæ, Gesneri annot: Lib. x., Epist. xliii.

The Emperor refuses the request, and alleges as a reason, "sed meminiverimus provinciam istam, et præcipiæ eas civitates, ab ejus modi factionibus esse vexatas."

A remarkable witness surely to the power and actual customs and usages of such secret confraternities!

That these collegia came over into England may be proved from monumental evidence.

There is still extant, at Chichester, the oldest, so far, Roman inscription known, which is a tablet declaring that the "collegium Fabrorum" in this country "had erected a temple to Neptune and Minerva. This is the first proof so far of associated artificers in England.

Later proof is however supplied by Musgrave's learned work* of such a sodality in this country.

And in Sir F. Palgrave's interesting work, the "History of the Anglo-Saxons," referring to the Roman occupation of this country we find the following most striking and apposite passage.

"Each city or 'municipium' contained various colleges or companies, or guilds of trades and 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 say, a real scion from the Roman stock, existing through so many changes."

I propose in the next chapter to continue the history of the sodalities to the Norman conquest.

MASON'S SQUARE IN GLOUCESTER CATHEDRAL.

By Bro. HENRY JEFFS.

Fosbrooke, in his "History of Gloucester," says: "On one side of the steps, going round to the choir, is a curious shelf monument to John Gower, the workman who finished the Gothic work of the cathedral. The monument erected to him is an excellent piece of workmanship. The figure of the old man has a budget of masons' tools before him, whilst he supports the monument, the top of which forms a mason's square. Under the top is the figure of his son, shewing the different orders of the Gothic."

Mr. Carter says: "The figure of the father is below, as supporting, or having constructed, the basement; and above is the figure of the son,

* Julii Vitalis Epitaphium, &c. Guil. Musgrave. 1711.

hanging to groin work, as being the finisher or decorator of this part of the church."

The reader will do well to refer to the interesting letters which appeared in the FREEMASONS MAGAZINE (Feb. 12, 1870, p.p. 127-128) from the pen of Mr. Niblett, an antiquarian of some repute.

He alleges: "This bracket has evidently supported the image of some patron saint; the iron dowels that held the effigy still remain; whilst a battlemented moulding above shows how far the head of the effigy extended, and forms a finished margin to the work."

Mr. Ashbee, architect, who has charge of the extensive restorations now going forward at the cathedral, in company with myself, having examined the holes where the iron dowels were, dissents from Mr. Niblett as to an image ever having been placed upon the top of the square, or if so, it was an after-thought, and not in character with its original design and construction.

Mr. Niblett designates the lower figure on the bracket as a "Master Mason," but it must be understood he is not a Freemason, and regards the square with different eyes to those belonging to the Craft.

If the upper figure may be assumed as "hanging to groin work," no doubt the artist would have put the arms perpendicular instead of horizontal, if he could have done so, the style he had to show also being *perpendicular*; but as they are, they have a significance which will be readily recognised. It is a fair question as to the orthodox number of degrees in the time of Gower, and what authority we have for those now adopted by the Craft.

If we had to deal with merely a Mason's Square unadorned, or even with a bag of tools, those who are arguing for a comparatively recent date for "Adopted or Accepted Masonry," such as 1717, might go on arguing still, but the figures on this square may well induce disputants to take breath and ponder anew. Mr. Waller in his admirable work on the "Architectural description of the Cathedral," remarks, "The transepts cased by Abbots Wigmore and Horton 1330 to 1377, have the original outline of the early work, complete both in the exterior and interior."

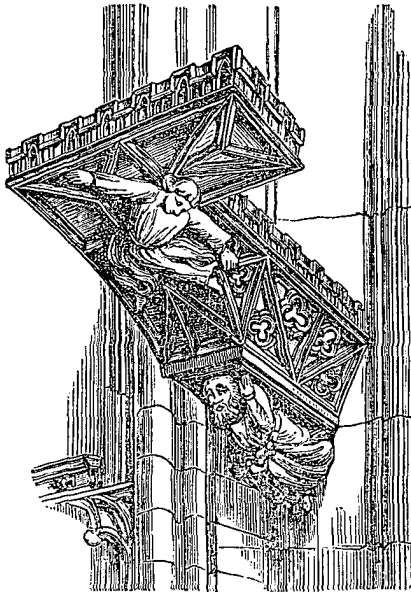
Professor Willis avers that the perpendicular style in Gloucester Cathedral is the earliest of any in England.

Professor Scott in one of his lectures delivered lately at the Royal Academy says:—

"The earliest instance which is known of fan vaulting is in the cloisters of Gloucester Cathedrals, dating from the beginning of the fifteenth century; indeed Professor Willis thinks the invention due to a *School of Masons* there."—*Builder*, April 9th, 1870, p. 285.

Probably it was descendants of this school who were employed upon the famous roof of King's College, Cambridge, of which I hope, from materials I have by me, shortly to send you a notice.

I am free to call the masons then at Cambridge *Free-masons*, for they are so styled in the indentures of agreement for erecting that college, copy of which I have before me, as well does the appellation Master Mason and that of Warden appear. Was the beginning of the fifteenth century the date of Gower's monument being put up, it may be a short time after the death of the son, or during his lifetime as a memorial to a master mind among Masons?



In face of this "Mason's Square," unique as it is, and interesting as it must be to archaeological Masons generally, the year 1717 is no where, and those who adhere so tenaciously to that date if they curl the lip in scorn at the idea of a lodge of Freemasons having been held in Noah's Ark, must peradventure go back to the fourteenth century, for the above square is not a myth, those who doubt, can come and view the original for themselves. I would add that copies of photograph of the square may be obtained of Mr. Soley of Gloucester, to whom I am much indebted for the care taken to secure the photograph, from which the above engraving is copied.

[A rough sketch of this Mason's Square was engraved and published in the *FREEMASONS' MAGAZINE* of October 11th, 1862, p. 288, with a short notice by R.E.X., and reference is therein made to No. 4 of a series of "Masonic Facts," at p. 46 of the number for Jan. 1862, in which a number of interesting circumstances connected with Masonry are stated. A number of Mason's marks will also be found throughout that volume of the *FREEMASONS' MAGAZINE*.]

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

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

Stow, Jany. 6th, 1729.

We, the undersubscribers members of the Lodge of Masons at Haughfoot, being informed that there are some indigent persons belonging to sd lodge and about Galashiels, and that the badness of the weather hindered application to be made for them at the general meeting at Haughfoot last St. John's day for supply of the common stock. Therefor we hereby consent that the committie appointed for stating the publick accounts take into their consideration the case of those persons, and give them such supply out of such funds as they shall think proper for their present relief and suitable to the publick stock.

Six subscribers.

Jo. Hoppringle.

Ja. Claperton,	John Claperton,
John Young,	Willm. Henderson,
Adam Claperton,	Robt. Frier.

Galashiels, Jany. 8th 1729.

By vertue of the commission to five for intrants, we, the members of the Lodge of Haughfoot viz., Walter Scot, William Cairncross, Andrew Thomson, Simeon Aitchison, John Donaldson, George Cairncross, Jeams Bryson have admitted John Lows a member of the sd lodge in common form; and orders him to pay to Robert Frier, our present Box Master, for his entry the soume of four pounds Scots, for which soume he has now given bill payable at Lambas* next.

* Lammas, a term in Scotland, which falls on August 1st.

The which day upon application made to us for Margaret Rutherford, spouse of the now absent Patrick Sanderson, have ordered John Sanderson to pay her out of the funds now in his hand the soume of three pounds ten shillings Scots money for her relief.

The which day we members of the forsd. comittie have granted factory* to Walter Scot in Stow and Robt. Frier in Haughfoot for uplifting all debts, soumes of money, and oysr whatsoever belonging to the lodge, as the factory itself more fully bears.

Haughfoot, Decr. 27th, 1729.

The which day Jeams Claperton was chosen preses by plurality of votes, and John Donaldson apointed clerk till next St. John's day.

Rols called and fcund absent.

(Follows a list of 15 Masons).

The preses with consent of the then present members of the lodge fines each of the absents in one pound Scots money, excepting those who too frequently absent themselves, and those are to be fined as the lodge shall hereafter think fit.

The lodge hearing of Walter Scot's indisposition, do hereby desire the said preses to enquire at Walter Scot what papers he has in his hands concerning the lodge, and to give report betwixt and the twelfth day of May next.

Continues the commission to five for entrants.

The sd day payed to Robt. Frier, present Treasurer, by John Lows threē pounds Scots as the full of what the lodge required for his entry.

The sd day payed to Robt. Frier by Jeams Rae two pounds Scots, which with one pound, money forsd payed by him to Walter Scot, is full of what he owed by bill.

The sd day payed to Robt. Frier by Hugh Cairncross the soume of one pound ten shillings Scot as his entry.

Haughfoot, Decr. 28th 1730.

George Cairncross appointed preses, and George Kirkwood clerk for the year to come.

Rols called and found absent (follows a list of 14 Masons).

The sd day the preses with consent of the lodge fines each of the absents in one pound Scots.

* Or warrant, from *factor*, or agent, one who acts for another in Scotland.

† Four pounds Scots is the entry money dated in minute Jan. 8th.

Recomends to the Laird of Torsonce to give order to Alexr. Mitchell to exhibit Walter Scot's papers to George Kirkwood, and Jeams Claperton, and deliver up any papers found there concerning the lodge of Masons at Haughfoot to be given up by them to the Boxmaster.

Continues the commission to five for intrants, appoints Jeams Claperton, Robert Frier, and John Young to compair the minutes of sedurants with the Register betwixt the date herof and Candlmass next, and upon finding that they agree to destroy the minutes.

Appoints the Box Master to write to John Hamilton for six pounds Scots for his brother, and servts entry money to be payed to Wm. Craig, and an letter was accordingly delivered to Wm. Craig.

The preses with consent of the lodge, allows John Donaldson to retain in his oune hand out of the for end of his bill three pounds Scots money for filling up the Register proceeding this day.

Appoints Robert Lowrie's oblidgment for £3 7s. 6d., Jeams Pringle's for £24, and Andrew Thomson's bill for £23 6s. 8d., to be destroyed as being desperate debts. Eighteen shillings of Andrew Thomson's bill being payed to George Cairncross for which he is comptable.

Haughfoot, Feby. 2nd, 1731.

According to appointment of last meeting we Jeams Claperton, Robt. Frier, John Young, Willm. Cairncross, John Donaldson, George Cairncross, and Willm. Murray have compaired the minutes of sederunts with the Register and found that they perfectly agree wherfore as desired we have destroyed the sd minutes.

The sd day applications being made by John Young son to John Young for being admitted member of the Lodge of Haughfoot, he was accordingly admitted in common form, and ordered to pay in to Robt. Frier present Treasurer, the soume of one pound ten shillings Scots money for his admission betwixt and next St. John's Day.

Decr. 27th, 1731.

Rolls called found absent (follows list of names of 10 Masons).

The which day John Claperton was chosen by plurality of votes to be preses till next St. John's Day.

The sd day the preses with consent of the lodge, fynes each of the absents in one pound Scots.

The sd day William Henderson was chosen Box Master till next St. John's Day.

The sd day Jearns Claperton delivered an registered factory that was found in the deceast Walter Scot's chest.

The sd day the preses with consent of the lodge appoints a comittie, viz., the late Box Master George Cairncross, Willm. Henderson present Box Master, Willm. Craig, John Donaldson clerk, with the said preses, to meet at Haughfoot, upon the last Tuesday of January next, to adjust all old acpts, and give new pour for recovering the debts due to the lodge.

The commission to five for intrants continued.

(To be continued.)

MASONIC ORDERS OF KNIGHTHOOD.

By ✠ C. F. MATIER, 30°, Knt. Comp. Royal Order of Scotland.

My last paper was chiefly devoted to an inquiry into the authenticity of the Red Cross of Rome and Constantine, which as "a Masonic Order of Knighthood," possesses no claim to our respect or attention, being in fabrication a forgery of the early part of the present century, and then only looked upon amongst Masons as a side degree, and in much the same category as the Mediterranean Pass, Knight of St. Paul, Knight of Patmos, and a hundred other so-called Masonic Orders, or degrees, which are really so absurd in their internal and integral composition, that they do not deserve that name. An old Masonic writer, some of whose MSS. I have in my possession, mentions with those above quoted, the "Red Cross of Constantine," and states—"these Orders are supposed to be the inventions of certain irregular and low encampments in Ireland, and have been created for the purpose of giving greater dignity and importance to their begging brethren." With nearly all of these so-called Orders, no ceremony is given. Among others, we find the Knights of Elysium, or Order of Death, Knights of Patmos or Order of Philippi, Knight of St. John the Baptist, Knight of St. Lawrence or Order of the Gridiron, Knight of St. Paul, Knight of the Black Cross, Knight of the White Cross, &c. Some of these degrees are still worked in England in a spurious Chapter of S.P.R. ✠, located on the borders of Yorkshire.

The beginning of the nineteenth century also gave birth to another degree called Knight of the Holy Grave or Holy Sepulchre, the former being

the title of the first point and the latter of the second. This degree is quite different from the one of the same name practised in America, and I believe in England (under the Red Cross of Rome, &c.) and takes its name and secrets from allusions to the xxvii. and xxviii. chapter of St. Matthew. I understand the American and English degree claims to be descended from, and to represent the religious Order of The Holy Sepulchre or *Saint Sepulchre*, instituted by the Empress St. Helena, the Mother of Constantine the Great, A.D. 326, while St. Macarius was Bishop of Jerusalem. This great and pious lady, established this Order, to act as guardians of the Holy Sepulchre at Jerusalem, and it was only conferred on priests, by the Patriarch of that place, with the sole exception, that when a member of the Imperial Family of Constantinople paid a visit to Jerusalem, his name was entered on the roll call of the guardian priests, and after watching the Holy Sepulchre for three days and three nights, a dispensation was granted by the Patriarch, who permitted him to depart after binding him by a solemn vow, to return to defend the Holy Place in any case of imminent danger; when the Greeks were driven from Palestine by the Saracens, the keepers of the Holy Sepulchre were dispersed, and the greater portion of them sought refuge at Constantinople. In 1099 when Godfrey de Bouillon conquered Jerusalem from the Egyptians, he replaced the original Greek Monks, by Latin Canons regular who were under the rule of St. Augustine.

In 1110 his brother Baldwin, Count of Edessa, who had succeeded to the throne, permitted a certain intermixture of military organisation, in so far as the monks were allowed to carry arms and fight when called on. He also confirmed the right of their head, the Latin Patriarch of Jerusalem to create new members of the Order, and retained for their use the white habit, charged with a cross potent *or*, cantoned with four similar crosses of smaller size.

Baldwin also accorded to the Patriarch the privilege of sealing all the documents of the order (which with sole exception above stated was strictly religious) with *white* sealing wax.*

* It may be interesting to your readers to mention that in all official documents the Order of the Temple used *red* sealing wax. The Knights Hospitallers of St. John of Jerusalem, *black*. The Orders of St. Maria of Teutonia, also *black*; St. Lazarus, *green*; St. Thomas the Apostle, *blue*; St. Catherine of Mount Sinai, *scarlet*; &c., &c.

When in 1291 the Moslems became masters of the Holy Land these military monks retired to Peruse in Italy. In the year 1459 the Pope, Pius II., being desirous of initiating a new military order under the title of "Our Lady of Bethlehem," suppressed several then existing orders, both religious, military, and hospitaller, and granted their property to the new creation. Among this number was the Order of the Holy Sepulchre, but the Canons Regular, being strongly opposed to this change, strove with all their might against it, and in the end proved successful, as the Order of "Our Lady of Bethlehem" was never formally constituted.

In 1484 the Pope, Innocent VIII., incorporated the Order and wealth of the Holy Sepulchre with that of St. John of Jerusalem, or Rhodes, and commanded its members to follow the same statutes and mode of life. In 1560 Pope Pius IV., in the Bull commencing "Circumspecta Romani Pontificis providentia," confirmed the acts of his predecessor. "Nec non confirmamus suppressionem, extinctionem, applicationem, approbationem, concessam per Innocentium VIII." In 1596 the Pope, Alexander VI., who indeed may be considered the founder of the order which exists at the present time, transferred to the Holy See the power of admitting knights, and the order was most probably then changed from a merely religious fraternity to one of a chivalric nature.

This authority was delegated to the Latin Guardian Father of the Holy Tomb, who is the Vicar of His Holiness, and must in every case belong to the Order of St. Francisus.

This order is conferred at the present time upon any wealthy Roman Catholic nobleman who visits the Holy Land, and feels inclined to give a donation of one hundred guineas to the funds of the Temple.

We read, some time ago, of the creation of the Marquis of Bute as an Honorary Guardian Knight.

The ceremony was very simple, and consisted in his investiture with the (reputed) sword and spurs of Godfrey de Bouillion.

The working of this Order as a Masonic degree, in the face of historical facts and common sense, which are alike dead against them, is another charming instance of—well, let us say, presumption, on the part of the revivers of the "Anglican Branch of the Order of Constantine," but this is not the real *casus belli*. Were these two Orders to be simply described as Masonic degrees, and

did they only claim such antiquity as they might do under such circumstances, I do not believe any one would take so much interest in them, in any shape.—*Le jeu ne vaut pas la chandelle*. But we are distinctly told by a writer in a contemporary, that the present Masonic Order is the Anglican and only existing branch of the ancient and venerable Order, which, I contend, had no connection whatever at any time with Freemasonry, and could never be established in this country by the Abbé Giustiniani, or any other Grand Cross of the Genuine Order, who had no power to confer the knighthood of either of these Orders, than I have to create myself a Knight of the Garter or the Thistle.

The statement made by the writer above referred to, that the Masonic Order is the genuine, existing, legitimate representative of the Order of Constantine, is one of the deepest importance, and must be supported by "confirmations strong as proofs of Holy Writ. Should this be impossible—*Nous verrons*.

MASONIC JOTTINGS.—No. 15.

BY A PAST PROVINCIAL GRAND MASTER.

MYSTERIES OF ANTIENT NATIONS.

See the Jotting thus entitled, page 47, of the present volume. The Unity of God not being taught in the Mysteries of Antient Nations, our Freemasonry of which the Unity of God is the essence, of course could not have formed part, although a Masonry of some other kind might have formed part, of those Mysteries.

THE THEORY THAT OUR ENGLISH MASONRY COMES FROM THE ROSICRUCIANISM OF GERMANY.

Respecting this theory, see Professor Buhle's "Origin and most striking passages in the history of the Rosicrucians and Freemasons." It was published at Gottingen in 1804.

AN EPISODE.

Whenever the full history of English Speculative Masonry during the 17th century shall be written, Elias Ashmole and the Rosicrucians will furnish matter for a curious and interesting episode.—*Old M.S.*

THE MORAL LAW.

The Moral Law, which is one of the ingredients of our Speculative Masonry, is eternal. It existed before our world was created. It will exist should our world be annihilated.

TRUE THEORY OF THE ORIGIN OF SPECULATIVE MASONRY.

It is only by what Sir William Hamilton terms modified Logic, that we must expect to see the true theory of the origin of Speculative Masonry satisfactorily established.—*Fragmentary Excerpts of Masonic Correspondence, 1867.*

PROOF OF A TRADITION.

Proof of a Tradition ordinarily is by the writing, printed or manuscript, of persons who lived at the time when the tradition is alleged to have existed.

ROMAN, FRENCH, AND GERMAN EDIFICES.

A correspondent inquires what were the last large edifices in France and Germany, supposed to have been built by Roman architects and Masons, and what were the first supposed to have been built by French and German Architects and Masons.

DEVELOPEMENT.—GRAFTING.

These words seem to indicate two different theories; the former, a theory of an origin from within; the latter, a theory of an origin from without. But is it altogether clear that the notions of the respective authors are in reality unlike?

MASONIC NOTES AND QUERIES.

THE ORDER OF THE TEMPLE.

I have the honour to be one of the Commissioners for England under the treaties of uniformity, and noticing the observations of Bro. Yarker, at page 268, I may call to his recollection a MS. of mine, in which all the suggestions made by "Eques Templi" (excepting as to costume) have been long since submitted by me for consideration in the proper quarter. I have no doubt that the jewel of the Scottish Templars was originally (about 1800) a black cross with a white orle, and was an identical copy of the *old* cross of the Teutonic Order; shortly afterwards it was charged with a red cross, upon the suggestion of a distinguished brother, who then took a prominent interest in the Scottish Masonic Templars; afterwards it was surmounted with a crown (adopted from the Ordre-du-Temple of France) for the higher grades of the Order, and the whole combination appears to me to form a handsome-looking badge. Some time since a correspondent of the *Magazine* asserted that it was an original jewel, and, on my requesting his authority, he told your readers that it would be found in "Favine's Theatre of Honour," book ix., page 7, where I do not find it. I hope he may see this, as he will probably desire to explain. A considerable amount of investigation leads me to the belief that the jewel badge of the early Templars was a red patriarchal cross, differing perhaps in size and manner of wearing, according to grade. The white eight-pointed cross, charged with a red cross *pattée* and surmounted with a crown, which is now in part used amongst the English Templars, is

the cross of the French Ordre-du-Temple, and was adopted by the English Order some years ago, although the usurpation was protested against by the French at the time. It is a very handsome jewel, but I hardly think its adoption justifiable. A handsome engraved cross of the period anterior to the establishment of a Supreme Grand Council 33° is known in the Baldwin Encampment, Bristol. This allusion, *en passant*, leads to a doubt whether the high degrees have behaved very well to the Templars, seeing the generous concessions which were made by the latter, and without which the high grades in this country must have "melted into air—into thin air." They are deeply indebted to the honest and generous consideration of the Templars, and ought *most gladly* to welcome an alliance with the Order which preserved and perpetuated the very grades over which they sought to preside, and surrendered them with an unselfish liberality, which was immediately rewarded with ungrateful repudiation. If ever a noble disregard was exhibited under circumstances which would fully justify a resumption of their rights, that great and dignified indifference must be credited to the Templars of England. I hope this is now being rectified. What is Bro. Yarker's objection to the Scottish jewels, and what other would he recommend? I believe, on all main points, I agree with him; and I think he agrees with me in opposing all theatrical descriptions of costume of every sort and kind.

I think much of Brother Yarker's opinion, and I feel sure he will agree with me that it would not be profitable to enter upon a discussion of the claims of an Order with which we are in no way brought in contact and which, as I believe, is at present entirely abeyant. Indeed my only intention was to call Bro. Yarker's attention to my view of the position which I thought he intended to put, and in which I feel no doubt he concurs. As an archæological question I should much like to see the Charter placed in competent hands in this country for careful examination; this however is, I fear, impossible, and, without it, all speculation as to the personal views of Larmenius (if he ever existed), and all argument upon the ease with which a list of Grand Masters may be invented, will be useless. If the Charter be genuine all our theories melt away. I have simply intended to say, and I still say, that the anathema contained in the Charter is a much greater indication of its authenticity than otherwise. A curious instance of ingenious argument was exhibited some years since in the effort to prove that the remains of one of our kings did not lie in the place indicated by the royal tomb. The reasons advanced were so cogent, and the deductions so forcible, that it was considered proved beyond doubt. I have read the published statement, and must have felt that it was conclusive, if I did not know the sequel. It remained thus proved for some years, when a sceptical canon of the Cathedral induced the Chapter to test the fact by a simple expedient. They consented, the slab of the sarcophagus was raised, and the mortal remains of the majesty of England scattered the laborious arguments and ingenious theories to the winds. When I gaze on the sculptured form of that King, who more than six centuries since was a guest in the proud halls of the Templars, I am reminded how necessary it is to be careful in too far pressing our own theories, and cautious of drawing too hasty conclusions.—LURUS.

INSTALLATION.

Is a Prov. G.M., when installed as a W.M. of a lodge outside his own province, entitled to a higher number of salutations than that actually awarded to a W.M.—BYSTANDER. [No; Provincial Grand rank can only be exercised in the province in which it is conferred.]

NEGRO LODGES.

A Mr. Millingen, a native of Constantinople, lately published a paper about Negroes in Turkey, in which he stated that the Negroes, or rather, Negrees, in Constantinople are enrolled in a number of number of lodges, each of which is called a Col. These lodges are to protect the slaves, defend their legal rights, assist them when free, and obtain their manumission. Each is presided over by a Negro, called a Col-Bashi. It is more than likely that there is very little foundation for the whole story. Col-Bashi is most likely Kaol-Bashi, chief of the slaves, or rather head slave, and these are only old women, who set themselves up in African fashion as Obi women—that is, as witch women, able to defend their followers, and levying contributions from them.—S. S.

BROTHER "EBOR" AND MASONIC DEGREES (p. 267).

At page 360 of the MAGAZINE for November 7th, 1863, Bro. "Ebor" says, "in 1715, and long before 1715, the same system we have now was in full operation, in all its leading particulars, in this country. Of this plenty of evidence is happily forthcoming; indeed, it may without fear of contradiction be affirmed that there is substantial evidence which goes back to the middle of the 17th century, as to the identity of our Craft ritual, now as then." The above was written in 1863, yet this "plenty of evidence" has never been seen by me as yet, nor I greatly fear will it ever be seen. While the "Old York Grand Lodge" supposed to have existed before 1717, is simply a dream. No "Old York Grand Lodge" existed till after 1717, and then the idea was copied from that of London.—W. P. B.

SYLLOGISMS OR MASONIC FOUNDATIONS, (page 289).

If the Manningham letter be genuine, then it might be possibly used as a foundation upon which to build; but if said letter is a forgery, then it is only a waste of time attempting to build aught upon it.—W. P. B.

BRO. CAPTAIN WARREN'S VISIT TO SAIDA IN JULY 1869.

I feel obliged for having had the pleasure of reading Bro. Warren's able remarks in last weeks' *Magazine* (p. 297). Many of his statements are most interesting and useful. Arent a square tower at Sefurieh he says, "I do not think the lower stones are *in situ*." Then as to Mason's marks on "Hiram's Tomb," he could only see two; one, which appears to be ancient, "is a Christian Cross of the Byzantine type at the western end." "The other consists of a square and compasses, very recently and rudely cut, apparently by some enthusiastic Mason, who should have learnt the proper use of his chisel before he attempted such a task." Further on he says, "close to the ground was a triangle in course of construction, which is probably completed by this time, if the artist engaged on it has kept to his work." We are obliged to Bro. Captain Warren for these hints, they will

perhaps help to counteract those over "enthusiastic Masons," who with much faith and little judgment would fain make a mountain of a mole-hill, and who, if they should see a square and compasses cut upon some old building, instantly jump to the conclusion that they have here ample proof (!) of the existence of Freemasonry at the date when said building was erected, several centuries ago, whereas the real age of the carving or cutting may only be about as many days of the building is years old; while, moreover, other Crafts used the square and compasses as well as the Masons.

OLD YORK RITE.

It appears to me that the notion of the "Old York Rite" (consisting of either 3 or more degrees), being in existence before A.D. 1717, is purely imaginary. It is simply a manufactured pretension to detract from the honour and status of the Grand Lodge of England, first held in London, A.D. 1717.—W. P. B.

MASONIC THEORIES.

A Brother is quite right when, in the paper which he has sent me, he observes that it is not uncommon to see a Masonic theory, which is excessive in one direction, met by another Masonic theory, which is not less excessive in an opposite direction.

But the line of Horace which follows should be omitted; it may be considered to imply that some Craft writer is a *fool*, and this, methinks, would ill accord with our professions of brotherly love.*—C. P. COOPER.

ROSY CROSS.

When Christian Rosy Cross set out upon his travels he stuck five roses in his hat in the form of a cross. Strange that the Scottish Royal Order only should perpetuate this, and that it should claim a Templar origin, whilst the English Rose Croix should claim Rosy Cross, and, omitting his badge, substitute the standard of James III.—JOHN YARKER.

MASTER DEGREE (page 206).

My friend, referred to at page 206, again writes to me as follows:—"I have noticed your appropriate remarks about my reference to the above titles, viz., Master and Fellow Craft. The 13th clause of Constitutions, A.D. 1723, in arranging for apprentices to be 'admitted Masters and Fellow Craft' in Grand Lodge, would seem certainly to favour the idea of a *third degree* being then in existence. It is *probable* by 1720 the *Master Mason's degree* was instituted; it cannot, however, be decided by the Book of Constitutions, A.D. 1723; what 'Masters' are here alluded to. We should say *Fellow Craft and Masters*, not the reverse at the present time. The clerks of the Grand Treasurer and Grand Secretary were only required to be *Fellow Crafts*' 13th Regulation—The Grand Tyler, also, only had to be a *Fellow Craft*. Two *Fellow Crafts* of a lodge were to act as Deputy Wardens in Grand Lodge in case the regular Wardens (of said lodge) were *acting* Grand Wardens. 15th clause. The *Fellow Crafts* invariably are referred to as the highest degree throughout the Constitutions, A.D.

* The ensuing is the line alluded to above. It is used proverbially by all who have learnt Latin:—

"Dum vitant stulti vitia in contraria currunt."

1723, wherever 'Master Mason' would be employed (as we should judge) if such then existed, excepting in the first quotation, as above. In the postscript, the Master and Wardens are *clearly Fellow Crafts*, and when the 'Master' occurs, it evidently refers to the *Fellow Craft as Master* of the lodge, and in no other sense. 'The charges of a Master' are the charges for the rule of a lodge. My opinion is that the word 'Master' in the Constitutions A.D. 1723, means the *office* of Master of a lodge."

The two remarks "of said lodge" and "as we should judge," which are within brackets are mine, and as the above is sent for the purpose of my commenting upon it, I proceed to do so.

We ask why are "Apprentices" to be made "Masters" if the meaning is Master of a lodge? The lodge could surely choose its own Master; and when they did so, it was from the Fellow Crafts. Then in "Postscript," we find the new Master elected or selected *in the lodge*, seemingly as a matter of course, and also *installed* into his office and position, as also the Wardens "in their proper place." Then all this is to be "notified to the other lodges." Then, at clause 7, we find that the candidate is to receive more light, or "other good usages," at a future time, which usages, it seems to me, refer to the two higher degrees. We further ask how, unless there was a dodge in the matter, the reading in clause 13 does not say "Apprentices are to be admitted Fellow Crafts, and all Masters of lodges *elected* here, unless by a dispensation?" My friend admits that "it is probable by 1720 the Master Mason's degree was instituted." Very good; if so, what more natural than that the 13th clause, which "would seem certainly to favour the idea of a third degree being then in existence," really shows it. I believe it does; and although Fellow Crafts could act as Deputy Wardens and Clerks, yet that does not disprove the existence of the M.M. degree; it is simply part of the plot, just as, (see page 388, May 15th, 1869) in 1762 Fellow Crafts could act as proxies in Grand Lodge of Scotland, long after we know the M.M. degree was worked. Altogether, therefore, while the word Master in other portions of the 1723 Constitutions may mean Master of the lodge and not the M.M. degree, yet in the 13th clause it appears to me that the Master Mason's degree is there alluded to.

However, allow me a few words more. Does it not seem strange that my friend and I should be fiddling away in this manner as to the existence or non-existence of our M.M. degree so comparatively recently as 1723? Surely the by-laws of any of the English lodges before 1723 should be published, also the *real* transactions of the Grand lodge of England before then. Nothing can be gained now by keeping them back, whatever may be lost by so doing. If there be any systematic keeping back of the truth, thereby thereby allowing falsehood and mistaken notions to hold sway, it seems to me, as a Freemason, that such conduct could only be designated as puerile. I trust, however, that all the Freemasons are above such a thing; yet as it cannot be denied that we do require more light, it seems to me that the time has come when we should get it. We may well ask, why have we been kept in darkness as to the true origin, rise, and progress of our Speculative Freemasonry? Talk of the priesthood of pagan nations keeping their peoples in ignorance! How true is it that "history re-

peats itself; for I ask, are not, generally speaking, Freemasons as a body living, acting, and deporting themselves in ignorance? They can give a candidate more light in the shape of gaslight, very good in its own place; but we want more light to be darted in upon the mind: we want knowledge. I sincerely hope we may soon get a true, historical and honest history of the Grand Lodge of England. Everlasting honour be to the Grand Master under whose auspices such is given.—W. P. BUCHAN.

A TRANSITION STATE.

Whilst our Craft History is in a transition state, no wise and considerate Mason will assail the author of a printed discourse, or sermon, because he has not discarded Preston and Dr. Oliver.*—A PAST PROVINCIAL GRAND MASTER.

A NAKED DENIAL.

A naked denial—a denial "with no vesture of proof,"—is altogether disregarded in law, and is equally disregarded in literary controversy.—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

AN OPINION OF THE "FREEMASON'S MAGAZINE."

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

Dear Sir and Brother,—Upon a remarkable occasion, in the year 1866, when our Craft history was the subject of consideration, the opinion of the *Freemason's Magazine*, touching an interesting point, was thus expressed by the pen of one of your predecessors:—"He who expunges the mysteries of Eleusis and the names of Pythagoras and St. John the Baptist, from the history of Freemasonry, eradicates and destroys the whole of the spiritual element that has always surrounded the bare demonstrated facts with an ideal and poetical hue, without which our institution is divested of most of its charms and attractions."

This opinion not being preceded or followed by aught unfitting Masonic discussion, was received with no feeling of displeasure, even by those known to be the most opposed to it.

Yours fraternally,
CHARLES PURTON COOPER.

MASONIC SNUFF BOX.

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

Dear Sir and Brother,—At page 165 of the *Magazine* mention is made of a tobacco box, with the date 1670, and a number of Masonic emblems upon it, implying, also, that the emblems referred to were then engraved upon it. This has been questioned by some brethren; however, it is well known that tobacco was long in use before that time, as, not to mention other data, the famous "Counterblaste to Tobacco," by James I., which, however, ended in smoke, clearly proves.

As many of the brethren are interested in this subject of Masonic emblems, I beg to enclose a tracing of the top of a rather curious and unique snuff box, con-

* Preston is not yet out of print. Dr. Oliver published the last edition (the 17th), in 1861.

taining a number of Masonic emblems, and the date 1669, as depicted on tracing here given.



We have here in the centre the compasses and square, surrounded by the sun, triangle and Bible, eye, compasses and square, with sun in centre and segment attached, moon surrounded by seven stars, and two hands clasped.* The manner of opening the box, although simple enough to the initiated, often proves rather puzzling to the cowan; it is by moving the top metal disc half round to the left, which exposes the opening for the insertion of the finger and thumb. This would hardly suit the Highlander, who prefers to shovel his delicacy into his nostrils with a small spoon, which he generally carries in his "mull."

Freemasonry may boast of the delicate attentions paid to it by the eminent and supreme head of the Roman hierarchy, *alias* the Pope, in 1738 and subsequently—but what of that? It cannot come up to snuff, for snuff had the honour of being complimented by Pope Urban in 1624—just, as Bro. B. would say, 93 years before Freemasonry was born. And again, in 1690, it had some further Innocent attentions paid to it. Yet, despite all this, snuff and Masonry have been close friends for many, many years. Many lodges have their snuff mulls, which are kept constantly replenished with the best nose ticklers that love or money can produce. There is, *e.g.*, the very fine ram's head of the G. K. L., which looks quite amiably at you as you dip your finger into the former receptacle of its own brain.

I must at present conclude, and trust the subject of of Masonic snuff boxes is equally interesting with that of Masonic tobacco boxes, and glad to hear the opinions of your readers as to the real age of the emblems depicted.†—Yours fraternally, F. Q. M.

[Although we have engraved the design on the cover, as given above, we have a very strong doubt about its pretended antiquity.—Ed. *F.M.*]

* This last emblem is called the Bede, or hieroglyphicum concordiae et amoris. In ancient times it was a common practice to have it depicted upon the betrothal or wedding ring.

† The body of the box is made of oak, which may well be above two centuries old, for aught I know to the contrary. Altogether, it is rather a curious and interesting relic.

WHY IS IT?

It is remarkable what a difference there is between Masonic communities with respect to the amount of cordiality and brotherly love existing between the members. In one lodge mutual affection, esteem, and respect for each other are so marked that even the profane eye cannot fail to see it, while in another fraternal confidence is perpetually oscillating between indifference and caprice, and the members are divided up into little cliques or select circles, each antagonistic to the other, and acting only in common when it is legitimately necessary in the prosecution of mystic labour.

It is just so in domestic life. One family will be all peace and tranquillity. Love pervades everywhere and parents and children labour together for mutual enjoyment and happiness. When one is glad they are all glad, and pain, suffering, and sorrow are sympathised with or shared by all. Jealousy, envy, and strife are not permitted to plant or diffuse their noxious influences within the home circle; and thus keeping bright sunshine within doors; they have always on hand a fund of kindness and tenderness for all with whom they come in contact, at home or abroad.

Another family, with the same advantages of health, wealth, and position, are eternally at war with each other. Sullen looks, reproaches, and altercations, an entire eradication of conjugal and filial affection, neglect, dissipation, improper associations—in fact, the household is nothing but an embodiment of unhappiness, estrangement, embarrassment, and unqualified domestic misery. Now this domestic happiness and domestic unhappiness are attributable entirely to the individuals immediately interested, primarily of course to the controlling authorities, but in a great measure to the entire family circles. One is governed by genial, purifying, and affectionate influences, unrestricted and unrestrained, and from these flow an abundance of social bliss; while the other is full of mischief, fear, suspicion, hatred, and restraint, and is prolific of evils.

And so we believe it to be in Masonic institutions. Where you see the entire brotherhood of a lodge full of affection and regard for each other, always ready to rejoice at the praise, promotion, or success of a brother, and equally as ready to sympathise and sorrow with him if calamity, misfortune, or disease afflict him, there you may look for honest, sincere, conscientious craftship from the highest to the lowest, and there for the inculcation and propagation of true Masonic principles. But where a lodge is made up of individuals cold, selfish, and diverse as possible in their natures—where their mechanical meetings, transactions, and partings begin and end at communications—where it is regarded as superserviceable to give a word or look of encouragement to one of their own brethren—where a general suspicion or distrust pervades the entire body towards bright, prominent, and progressive young members, who are awed into silence by frowns, and threats, and sarcasms—there you may look for unsafe and unhappy men—there for a desecration of the sacred landmarks which are the lights to guide earnest and honest brothers on their upward way, and there for a congregation of barnacles that are of no possible use to themselves, and unprofitable, detrimental, and injurious to the organisation.—*The Landmark.*

MASONIC DIRGE.

[Copyright.]

there..... The gloom - - y por - - - tals of..... the East..... Are

sha - - dow dark - - en'd by..... de - - spair.....

Oh! Fa - ther, lead us to the light, The life be - yond the
Oh! Fa - ther, lead us to the light, The life be - yond the
Oh! Fa - ther, lead us to the light, The life be - yond the
Oh! Fa - ther, lead us to the light, The life be - yond the

4

MASONIC DIRGE.

[Copyright.]

f

gloom - - y grave, The se - - - cret dark shall be..... made

gloom - - y grave, The se - - - cret dark shall be..... made

gloom - - y grave, The se - - - cret dark..... shall be..... made

gloom - - y grave, The se - - - cret dark shall be..... made

bright, And thou..... shalt all..... true breth - - - ren save.

bright, And thou shalt all..... true breth - - - ren save.

bright, And thou shalt all true breth - - - ren save.

bright, And thou shalt all..... true breth - - - ren save.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

A LODGE of Instruction is held in connection with the North York Lodge (No. 602), Middlesborough, at the Freemasons' Hall in that town.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case was second on the list of unsuccessful candidates last election and is vouched for, and urgently recommended by a strong list of influential brethren, as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

THE votes and interest of the brethren are solicited on behalf of Frank Loud, a candidate for admission to the Boys' School. The late father of the applicant was a member of Prince Edwin Lodge, No. 125, Hythe, of which he had held the office of Warden, he was also a member of the Invicta Lodge, Ashford, No. 709, having been a subscribing member 18 years. The widow and eight children are entirely dependant upon friends for support. The case is strongly recommended by Bro. Thos. A. Chubb, the esteemed Secretary of the Britannic Lodge, and a number of influential brethren whose names will be seen on reference to our advertising columns.

THE "Masonic Dirge," the second and concluding portion of which is published in our columns, is by Bro. Emra Holmes, 31° Knt. Comp. Royal Order of Scotland, the author of the "Masonic Anthem" (which also appeared in the FREEMASONS' MAGAZINE), "Let there be Light," and also of a sirenade, "The Lover's Watch." Mr. Hoggett, Bro. Holmes' collaborateur, is the composer of many pieces, sacred and secular—"Let the Voice of the People decide," "The Daisy Dell," and "Beautiful Nellie," being amongst the most noticeable of his songs. The "Masonic Dirge" will shortly be published in music form, of which due notice will be given.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE

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

THE next meeting of the Provincial Grand Lodge of Middlesex will take place on Saturday, May 7th, on which occasion the Provincial Grand Lodge will be received by the brethren of Villiers Lodge (No. 1,194), Isleworth.

A QUARTERLY GRAND COMMUNICATION of the Grand Lodge of Pennsylvania was held on the first evening in March; R.W. Grand Master Lambertson in the east, R.W. Deputy Grand Master Perkins, R.W. Senior Grand Master Potter, R.W. Junior Grand Warden Clark, and R.W. Grand Secretary John Thomson, in their respective stations. The meeting was largely attended; and a lodge of instruction was held the following day.

GRAND LODGE OF MINNESOTA.—At the annual communication of Grand Lodge of the State of Minnesota, held in the city of St. Paul, on the 13th day of January, 1870, the following brethren were duly elected Grand Officers for the ensuing year:—M.W. Bro. C. W. Nash, Grand Master; R.W. Bros. G. B. Cooley, D.G. Master; S. Y. Hyde, S.G.W.; F. Joss, J.G.W.; G. L. Otis, Grand Treasurer; W. S. Coombes, Grand Secretary.

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

MASONIC LIFEBOAT FUND.—The sum of £10 18s. has been received on behalf the Masonic Lifeboat, and paid into the hands of Willis, Percival, and Co., being the third list from Bro. Jessie Banning, S.W. of Lodge Concord (No. 343), Preston. The names of the subscribers will be found in another column.

TWO new lodges were consecrated on Wednesday last—the Marylebone Lodge, Eyre Arms, St. John's-wood, by Bro. J. Hervey, G. Sec.; and the St. John of Wapping, at Wapping, by Bro. Brett, Assist. G. Purst. Having to go to press a day earlier in consequence of Good Friday, we are unable to give a report of the proceedings.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

FORTITUDE AND OLD CUMBERLAND LODGE (No. 12).—The brethren of this old lodge held the last meeting of the season at the Ship and Turtle Tavern, Leadenhall-street. The chair being occupied by Bro. Dudley Rolls, W.M., supported by Bros. Bryant, P.M., S.W.; Bowler, P.M., J.W.; Ruff, P.M., Treas.; Cogan, Sec.; C. F. Lilley, S.D.; A. Snelgrove, J.D.; Blum, I.G.; R. W. Stewart, I.P.M.; Le Maitre, P.M.; Ware, P.M., and many others. The visitors were: Bros. Hardy, P.M. late 12; F. Walters, P.M. 73; Jones, W.M. 108; Dr. Biegle, W.M. 185; Tagliatico; E. Villiers, 780; John Walton, 55; Charles

Morton, 157, and others. The lodge having been opened, and the minutes of the previous meeting read and confirmed, five guineas were voted to the Girl's School, and a similar sum to relieve a distressed brother formerly a member of the lodge. The petition for a new lodge was favourably recommended, and the lodge was duly closed. At the banquet which followed, the great event of the evening was the presentation of a Masonic silver cup, to Bro. Raynham W. Stewart bearing the following inscription:—"Presented April 4th, 1870, to Bro. Raynham William Stewart, P.M., P.Z., P. Prov. J.D., Essex, &c., by the members of the Fortitude and Old Cumberland Lodge, (No. 12), in recognition of the zeal and ability displayed during his year of office." Several excellent songs were given, and a happy evening was spent.

EGYPTIAN LODGE (No. 27).—The regular meeting of this lodge was held at Anderson's Hotel, on Thursday, the 7th inst. Bro. John B. Poole, W.M., occupied the chair, supported by Bros. W. H. Libbis, B. P. Todd, D. Jacobs, D. G. Berric, C. B. Payne, John Coutts, and Tomlinson were the P.M.'s present. The usual routine business having been transacted the W.M. proceeded to initiate Messrs. Tyas and Coulson. He also passed Bros. Sharpe, Richards, and Minns, to the degree of F.C., and raised Bros. Frankford and Green to the sublime degree of M.M. A capital banquet followed, at which the usual loyal and Masonic toasts were given and responded to. In replying to the toast of the Past Masters. Bro. Buss stated the position the lodge held with respect to the Masonic Institutions. At the last Boys' Festival, for which he was Steward, his list was over fifty-three guineas, and the lodge was now vice-president of all the three charities. They had supported more than one of these in the same year, but he advised them not to do so again, because it would prove too great a tax upon the time of the W.M. To take up one charity each year was quite as much as was necessary, and as the heart and soul of the lodge was in the support of Masonic Institutions, he hoped they would follow this plan out for many years to come. In conclusion he referred to the great efforts which Bro. John Coutts, P.M., made in his year of office on behalf of the institution. The visitors were: Bros. E. Clark, Prov. G. Supt. of Works, Middlesex; J. R. Foulger, W.M. 177; P. Jacobs, 145; Pearse, 657; Derham; T. M. Paget, P.M. 829; W. Coles, 18, J. G. Hopkins, 1,100, R. Morton, J.D. 179, T. H. Lambert, S.D. 548, Geo. Tedder, 11, W. Forster, 199, and T. Rickman, 137.

STRONG MAN LODGE (No. 45).—The brethren of this lodge held their regular meeting on Thursday, the 7th inst., at Freemasons' Hall, Great Queen-street, which was very numerous attended. The chair was occupied by Bro. R. Colley, W.M., supported by his officers. The only ceremony worked was that of passing three brethren to the degree of F.C. The brethren then proceeded to discuss the motion of Bro. Barton, the I.P.M., "that the lodge be removed." Up to the present time there has been six lodges meeting in Freemasons' Hall on the first Thursday in the month, and as there are only five sets of rooms in the building; the consequence was that on several occasions the Strong Man Lodge has been put to considerable inconvenience. The brethren were unanimous in deciding that for the future the meetings of the lodge should be held at Bro. Wicken's, the Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

LODGE OF PROSPERITY (No. 65).—The brethren of this lodge met on Thursday, the 24th ult., at the Guildhall Tavern, Gresham-street. The W.M., Bro. J. L. Mather, occupied the chair, supported by a good attendance of P.M.'s, officers, and brethren. The minutes of the former lodge having been read and confirmed, and Bros. Wright and Oliver raised to the degree of M.M., Bro. G. F. Cook, the W.M. elect, was presented to the lodge, and a board of Installed Masters having been formed, he was duly installed into the chair of K.S., the ceremony being rendered by Bro. Mather, who, at the conclusion, was warmly congratulated by every brother and visitor present. The newly-installed W.M. then invested his officers as follows:—Bros. D. Forbes, S.W.; E. C. Mather, J.W.; J. Bellerby, P.M., Hon. Sec.; Stevens, S.D.; Carruthers, I.G. Mr. M. J. Harris was then initiated. A sum of £5 was voted to the Masonic Charities, and £2 to a distressed brother. The business of the evening being concluded, the lodge was closed in due form and with solemn prayer, and the brethren adjourned to the banquet, at which the usual loyal and Masonic toasts followed. An elegant Past Master's jewel and a massive silver tea service (with a suitable inscription) were presented to the I.P.M., Bro. Mather, who responded in a very feeling speech. The visitors present were;—

Bro. J. Terry, P.M.; T. Bartlett, W.M. 813; Lacy, P.M. 174; Morton, W.M. 228; J. J. Wilson, 813; Hart, P.M. 174; McDavitt, &c.

LODGE OF FAITH (No. 141).—The regular meeting of this lodge took place on Tuesday, the 29th ult., at Anderson's Hotel, Fleet-street. The chair was occupied by Bro. James Hill, W.M., supported by Bros. Peavers, as S.W.; C. C. Taylor, J.W.; Themans, J.D.; Pitt, P.M. and I.G.; Hyde, Gottheil, Gluckstein, Anslow, P.M. and Sec.; Carter, P.M. and Treas.; Stewart, &c. The minutes of the former lodge having been read and confirmed, Bros. Malenoir and Johnson were raised to the sublime degree of Master Mason, and Bros. Morris Davis and David Davis were passed to the degree of Fellow Crafts. It was proposed and seconded that a sum of five guineas be given from the funds of the lodge to the "Freemasons' Lifeboat Fund," and it was further stated that the brethren of the lodge had subscribed among themselves nearly £6. A sum of five guineas was also voted from the funds to the Royal Benevolent Institution. The business of the evening being concluded, the lodge was closed in due form and with solemn prayer. Bro. William Minto, of No. 1,227, was present as a visitor.

BEDFORD LODGE (No. 157).—The regular meeting of this well-organised lodge took place at Freemasons' Hall, on Friday, the 8th inst., for the dispatch of Masonic business. Bro. John Smith, W.M.: J. Hills, S.W.; W. Holland, J.W.; J. Levander, P.M., Treas.; S. Hill, P.M., Sec.; J. Jehu, J.D.; Past Masters Millis, G. A. Brown, R. Jones; Bros. J. Briggs, J. W. Selby, J. Brander, R. E. Eades, F. Tullit, J. Forster, and R. Entwistle. The following visitors were present:—Bros. J. Pownceby, 55; W. Jameson, 749; Geo. Pymn, W.M. 749; E. Harper, I.G. 749; J. Hasler, 79. Bro. Briggs was passed to the degree of F.C., after which the brethren retired to a sumptuous banquet. The usual loyal and Masonic toasts were given, and the brethren separated after having spent a most enjoyable evening.

JOFFA LODGE (No. 188).—The regular meeting of this lodge was held on the 4th inst., at the Albion Tavern, Aldersgate. The chair was occupied by Bro. W. Aaron, W.M., supported by Bros. H. M. Levy, P.M., as S.W.; M. Alexander, J.W.; C. Nathan, S.D.; Arthur Swanborough, J.D.; Roberts, I.G.; Hunt, Dir. of Cors.; and P.M.'s L. Alexander, H. M. Levy, M. Van Diepenheim, E. P. Albert, P.M. and Sec.; I. Abrahams, Treas. &c. The minutes of the previous meeting were read and confirmed, Mr. Horman Resenheim, was initiated, Bro. M. L. Yuly was passed to the second degree, and Bros. J. De Rovey, A. G. Dobson, and J. R. Cook, were raised to the sublime degree of M.M. The ceremonies were capitally worked by the W.M. and all the officers. The lodge was then closed in due form and with solemn prayer, and the brethren sat down to a slight repast.

STABILITY LODGE (No. 217).—The regular meeting of this lodge was held at Anderson's Hotel, Fleet Street, on Tuesday the 5th inst. Bro. Thomas James, W.M., in the chair. The minutes of last lodge having been read and confirmed, Bro. Henry Wilson was passed to the degree of F.C., and Bros. Mills, Chippendale, and Hall were raised to the sublime degree of Master Masons. The sum of five guineas was voted to the Royal Masonic Institution for Girls. Bro. Samuels, P.M., moved, and Bro. Hughes, P.M., seconded "That the ballot and initiation of a candidate shall not take place on the same day in future, except in cases of emergency." Carried unanimously. Bro. Samuels gave notice of motion "That the initiation fee be raised to eight, and the joining fee to four guineas." Bros. Brodey, Hall, and Sillifant, were the successful members in the ballot for the Stability Charities Fund." The visitors were Bros. Wright, Prov. G.S.D.; Herts, and Gladding, Star of India, 1,062. The latter was proposed by Bro. Hughes, P.M. as a member, to be balloted for at next meeting.

VILLIERS LODGE (No. 1,194).—The regular meeting of this lodge was held at the Northumberland Arms, Isleworth, on Saturday, the 2nd inst., on which occasion three brethren were initiated, three were passed to the degree of F.C., and three were raised to the sublime degree of M.M. The sum of five guineas was voted to the Boys' School. Petitions for two new lodges in the province, and for a new chapter in connection with Villiers Lodge, were signed. This being all the business that had to be transacted the lodge was closed, and the brethren adjourned to the banquet. Bro. Col. Burdett, Prov. G.M.; Bros. Mann, P.M. 186; W. West Smith, W.M. 890, and several other visitors were present.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—The brethren of this lodge held their usual monthly meeting on Friday, the 8th inst., with a more than usual attendance, it being the day for installing the newly-elected W.M., Bro. G. H. Ray. There were present:—Bros. Newman, W.M.; Ray, S.W.; J. S. Smith, J.W.; Rix, Treas.; Calthorpe, S.D.; Eustace, J.D.; Middleton, Bolton, Bigley, Warren, and Shaw. The following brethren were present as visitors:—Bros. Quilter, W.M. 51; Wiseman, W.M. 433; Darken, P.M. 51; Cobb, P.M. 51; Sanderson, W.M. 959; Taylor, 1,174; Capt. Herring, 1,174; Cobbe, 184; Matthews, 371; Brennan, 371; Bear, 51; Cole, 51; Connors, 81; Gorman, 81; Ralling, 51; Bowler, 51; Windram, 371. Prior to the ceremony of installing Bro. Ray, Bro. Light was raised to the sublime degree of a M.M., after a very strict examination as to his proficiency in the previous degree—the ceremony was very impressively carried out by Bro. Bosworth, P.M., after which the W.M. elect was installed into the chair of K.S., according to ancient form, by Bro. A. Cobb, P.M. 51, Prov. G.S.W., Essex. After the newly-installed W.M. had been saluted according to ancient usage in the several degrees, the lodge was closed, when the brethren and visitors present proceeded to the banquet prepared in Bro. Guiver's best style, to which ample justice was done. The usual loyal, patriotic, and Masonic toasts were given and responded to, and the pleasantries of the meeting was much enhanced by the singing of several of the brethren present. Altogether a pleasant meeting was closed at an early hour, when the brethren separated, hoping next year might bring forth as happy a gathering.

LEICESTERSHIRE AND RUTLAND.

HINCKLEY.—*Knights of Malta Lodge*, (No. 50).—This venerable lodge, which, owing to various untoward causes, had not met for more than a year past, has lately been revived, and a very efficient and zealous Mason, the Rev. W. Langley, I.P.M. 1,130, Melton Mowbray, having recently joined the lodge, and been elected its W.M., a meeting was held on Wednesday, the 30th ult., for his installation, &c., and which was attended by the Prov. G.M. and several Prov. G. Officers from Leicester and Melton. The brethren assembled at the Town Hall, at four o'clock, to which building the lodge has been most advantageously removed from the Plough Inn, permission having been granted by the feekeepers, for the use of the Hall. There were present on the occasion, in addition to the R. W. Prov. G.M. Bro. Kelly, Bros. Griffiths, Jno. Atkins, Goadby, Davis, and T. W. Clarke, P.M.'s; E. Houlston, J.W., and P.M. 432; A. Young, J. Woosey, and J. Taverner, of 50; Rev. W. Langley, P. Prov. G.S.W. and W.M. elect; F. Goodyer, P.M. 523, and P. Prov. G.S.W.; George Toller, jun., W.M. 523, and Prov. G. Sec.; A. M. Duff, I.P.M. 523, and P. Prov. G.S.D.; L. L. Atwood, 279; G. B. Atkins, 523; J. J. Fast, S.W. 1,130, and P. Prov. G. Supt. of Works; J. E. Bright, S.S. 1,130, and Prov. G.S.D.; J. E. Duncaub, 466, Stamford; J. Nugent, W.M.; D. S. Tippitts, and D. W. Hackett, 432, Nuncaton; C. J. Clarke, 995, and others. The Prov. G.M. having taken the chair, the minutes of the last meeting, including the election of the Rev. Bro. Langley, as W.M., and the resolution for the removal of the lodge from the Plough Inn to the Town Hall, were read and unanimously confirmed. A ballot was then taken for Bro. Harrold, a P.M. of the lodge, as a joining member, which was unanimous in his favour. The lodge was then opened in the second degree, and Bro. Langley was presented to the Prov. G.M. for installation, which ceremony was then performed according to ancient custom, and the newly-installed W.M. was proclaimed and saluted in the several degrees. On the conclusion of the ceremony, the W.M. proposed a vote of thanks to the Prov. G.M., for his kindness in attending to perform the ceremony of installation, and called upon the brethren to salute him with the usual honours. Bro. Kelly, in expressing his acknowledgment, referred to the pleasure it afforded him to instal as W.M. of the mother lodge of the province so zealous and excellent a Mason as the Rev. Bro. Langley, who had volunteered his services, entailing upon himself a monthly journey of fifty miles, in order to resuscitate this venerable lodge, and in which object he was exceedingly happy to assist him. The Prov. G.M. then drew attention to the fact that the lodge having been founded in 1756, was now 104 years old, and sug-

gested that as he hoped the lodge had now taken a renewed and long lease of life, the present year would be a good time in which to celebrate its centenary. This proposal met with hearty concurrence, and it was decided to apply to the M.W.G.M. for permission to wear a centenary jewel in commemoration of the event. The W.M. then appointed and installed the officers as follows:—Edw. Houlston, S.W.; John Woosey, J.W.; John Atkins, (P.M.) S.D.; Samuel Davis, (P.M.) J.D.; T. W. Clarke, (P.M.) Sec.; W. H. Griffiths, (P.M.) I.G.; A. Young, Tyler. Bro. T. W. Clarke having been elected Treasurer, was invested. On the conclusion of the business, the lodge was closed, and the brethren adjourned to the George Hotel, to celebrate the festival of the lodge. So few initiations have taken place in the lodge for some years past, that with very few exceptions, the members are all Past Masters; but it is understood that an accession of new members is about to take place, and it is hoped that by the energy and zeal of its new W.M., coupled with the *eclat* of the coming celebration of its centenary; this old lodge, which possesses its original Charter granted by the Earl of Kellie, G.M., in 1756, may yet have a long and prosperous career.

LEICESTER.—*St. John's Lodge* (No. 279).—The brethren of this lodge assembled for their usual monthly meeting at the Free masons' Hall on Wednesday, the 6th inst., upwards of 30 brethren being present. The W.M., Bro. W. E. S. Stanley, presided, and among the other brethren were the Prov. G.M. and I.P.M., Bro. Kelly; Bros. L. A. Clarke, P.M. and P. Prov. G.S.W.; Weare, P.M. and Treas., and P. Prov. G.S.D.; Crow, J.W. and Prov. G. Org.; Dr. Pearce, Sec.; Palmer, S.D.; J. Wright-Smith, J.D.; Widowson, I.G.; and many others. Visitors: Bros. Toller, (Prov. G. Sec.), W.M.; Buzzard, S.W.; W. B. Smith, (P. Prov. G.S.W.), P.M.; and several other brethren of No. 523. After the completion of some preliminary business, Bro. T. H. Kirby was examined in the first degree, and was afterwards passed to the degree of Fellow Craft. Bros. Barber, Gurden, Williams, Captain Goodchild, and Santer, having passed an examination as F.C.'s, the lodge was opened in third degree, and they were severally raised to the sublime degree of M.M. The organ, upon the repair and enlargement of which £40 has just been expended, by a subscription among the brethren of the two local lodges, was again in its place on this occasion. Bro. Charles Johnson, P.M., and P. Prov. G.S.W. Jersey, presided at it, and greatly increased the solemn effect of the occasion by giving the musical chants, assisted by several of the brethren. On the conclusion of the business, the lodge was closed, and the brethren adjourned to refreshment after the labours of the evening.

SCOTTISH CONSTITUTION.

EDINBURGH.

EDINBURGH.—*St. Andrew's Lodge* (No. 48).—A special meeting of this lodge was held on Thursday, the 7th inst., at the Freemasons' Hall. The lodge was opened by the R.W.M., Bro. Dr. Loth, 30°, assisted by Bro. L. MacKersey, P.M. 30°, acting S.W., and Bro. Bryce, acting J.W. The chair was then taken by Bro. C. Fitzgerald Matier, 30°, Mr. F. Rose was balloted for as a candidate for the mysteries and privileges of ancient Freemasonry. The ballot proving unanimous, the candidate was admitted in due form, and initiated by Bro. Matier in a most efficient manner, and to the entire satisfaction of the brethren. The congratulatory charge was given by Bro. Bryce, and the lecture on the tracing board by Bro. Matier. Amongst the brethren present we noticed Bro. the Prince Rhodocanakis, 32°; W. Mann, 32°, S.G.W.; L. MacKersey, P.M., 30°; Captain Ramsey, P.M., and Prior of the Lothians; Dr. Carmichael, P.M.; Loth, R.W.M., 30°; Georgiades, 30°; Matier, 30°, G. Steward; Thompson, P.G. Treas. Glasgow, and many others. After the lodge was closed, the chair was taken by Bro. Dr. Carmichael, and after the usual loyal and Masonic toasts had been proposed and duly honoured, Bro. Mann, P.M., proposed "The Health of H.I.H. Prince Rhodocanakis," which was received with great cordiality on the part of the brethren of No. 48, his mother lodge. The Prince responded in a few well-chosen remarks. Among the other toasts were "The Visitors," responded to by Bro. Beaton; "Bro. Matier," proposed by Bro. Capt. Ramsey, who spoke of the services rendered to Mark Masonry in England by Bro. Matier, as R.W.M. of No. 22, Manchester. "The P.M.'s of the Lodge," responded to by Bro.

MacKersey, P.M., &c. The evening was enlivened both by vocal and instrumental music, contributed to by Bros. C. Mackenzie, Mackersey, Matier, and Georgiadis. After spending on agreeable hour or two the brethren separated in peace and harmony.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John (No. 3 bis).*—The regular meeting of this old and vigorous lodge was held on the 5th inst., Bro. John Baird, W.M., in the chair; Bro. Kyle, S.W.; Bro. Fletcher, J.W.; and a large number of brethren. The lodge having been duly opened, the Provincial Grand Lodge Office Bearers (who are at present systematically visiting all the lodges in the province), headed by Bro. Walter M. Neilson, Prov. G.M., were then admitted. Along with the Prov. G.M., there were present Bros. F. A. Barrow, Dep. Prov. G.M.; James Wallace, Prov. G.S.D.; James Anderson, Prov. G.J.D.; J. B. Walker, Prov. G. Treas. and P.M. No. 3 bis; A. McTaggart, M.A., Prov. G. Sec.; Craig, Prov. G. Banner Bearer; Gillies, Prov. G.S.B.; and Balfour, Prov. G.I.G. The minutes were then read and approved of, after which a candidate was duly initiated by Bro. McMillan, Sub M. The formal finding of the Provincial Grand Lodge as to the manner in which the St. John's Lodge kept their books and conducted their affairs was read. The said finding was very favourable, the books being, on the whole, well kept, and the management of the lodge conducted in harmony with Grand Lodge laws, and in accordance with the ancient usages of the Order. The Prov. G.M. expressed himself as being well pleased to visit the lodge. "Unity," he said "was kept up by order and discipline, attention to the laws, &c. The Prov. G. Lodge was anxious to have all the lodges under their eyes and within their grasp. We do not desire to see many emergency meetings, they are so apt to lead to too much looseness—neither do we like to hear of the three degrees being all given in one night. It should be our great object to get thorough men and true, looking more to the quality. We should strive to make our Order more sacred than it has been in times past: a man being made a Freemason should feel himself raised when so admitted. We must ever remember that, according to our carriage and walk in life, so will men judge of us and of our society; we ought, therefore, to conduct ourselves in the neutral world as honest men and gentlemen. I am pleased to see you are speaking of getting better premises, and I trust that the time is not far distant when premises much better even than what is at present intended by you will be erected in Glasgow, viz., a noble Freemason's Hall, worthy of the name and of the city. We do not at present occupy the position we ought to do, but I trust that the time is not far distant when such will be the case." Bro. Baird, W.M., in name and on behalf of the lodge, thanked the Prov. G.M. and his office bearers for the honour of their visit, trusting they would accept our warmest thanks for the flattering manner in which you speak of us; they would make it their earnest endeavour to carry out the suggestions of the Prov. G.M., as he ventured to hope they had been doing. The Provincial Grand Lodge Office Bearers then retired in a body, while the lodge was still at labour. The brethren were afterwards called to refreshment, and the plans of the intended new hall (St. John's) handed round for inspection. The lodge was thereafter recalled to labour, and duly closed.

INDIA.

PUNJAB.

DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of the Punjab, was held at the Masonic Hall, Lahore, on Monday the 10th January. There were present: R.W. Bro. Chas. McW. Mercer, Dist. G.M.; W. Bros. A. Stewart, Dep. Dist. G.M.; Geo. Elliott, D.S.G.W.; G. H. Basevi, as D.J.G.W.; R. E. K. Wilkinson, D.G. Reg.; W. H. Wilson, D.G. Sec.; G. C. Rowcroft, as D.S.G.D.; W. Adlard, D.J.G.D.; C. H. Barnes, as D.G. Purst.; W. Galbraith, D.G. Steward; H. Cunningham, D.G. Tyler. W. Bro. W. Clark, P. Dy. Dist. G. Master of Bengal as representative of the R.W. Dist. G.M. of Bengal. Brethren from the following lodges were present: Hope and Perseverance, No. 782; Wahab or Benevolent, No. 988; Ravee, 1,215.

The District Grand Lodge having been opened in due form the R.W. the Dist. G. Master directed the Dis. G. Wardens to receive and conduct W. Bro. Clark, P. Dep. D.G.M. Bengal who had been accredited by the R.W.D.G.M. of Bengal as his representative, and to induct the W. Bro. into the lodge, who was introduced by the Dist. G. Wardens and received by the members of District Grand Lodge standing to order.

The minutes of the communication held on the 10th September last were read, put to the vote and confirmed.

The R.W. the Dist. G. Master then addressed the brethren.

He stated that he was glad to be able to congratulate them on the flourishing and prosperous state of the Craft in the province. Lodge Himalayan Brotherhood at Simla, working then under the Hiram of W. Bro. Bleckley, he had found in a satisfactory state, notwithstanding the difficulties attendant on the working of a lodge, the great bulk of whose members are necessarily non-resident during six months of the year. Lodge Wahab at Sealkote whose Master is W. Bro. Elliott, D.G.S.W. of this province, and the intimate knowledge they had of W. Bro. Elliott's Masonic experience and energy, one proof of the latter being his presence in Dist. G. Lodge, rendered it superfluous for him to state that Lodge Wahab is in the most satisfactory state. Considering that the lodge has only lately been transferred to Sealkote from Jullundur the large accession of members and the general state of the lodge are highly creditable to the Master and brethren. A movement has been made towards the formation of a Frontier Lodge. The warrant for Lodge Indus to work at Dera Ismail Khan has been received from the Grand Secretary, The W.M. Bro. Money has been installed and the lodge is already in full working order. It is satisfactory to know that the brethren on the Frontier are no longer cut off from the benefits of Masonry as has hitherto been the case in consequence of their isolated position and the local nature of their service. Lodge Mooltan has also recently been formed at Mooltan and is presided over by W. Bro. Blake. W. Bro. Nicolls, assisted by W. Bros. Wilson and Dobbin formed a Board of Installed Masters to open the lodge and place W. Bro. Blake in the Eastern Chair, and the lodge is already at work under a dispensation pending the arrival of the M.W. the G. Master's warrant from England. The D.G. Master congratulated the District Grand Lodge on the flourishing state of the Craft, when in the first year of its existence, two lodges have been added to the numbers on the list, and sanguine hopes are entertained of establishing still more. A communication had been received from the District Grand Master of Bombay suggesting the advisability of each District Grand Master stating the territorial limits within which he claims Masonic jurisdiction. In his reply he stated that he considered the best and clearest boundaries, at any rate as regards the Punjab, would be the same as the Government ones, including dependencies. Such are now the actual limits within which the lodges working under this District Grand Lodge are situated. It will be seen by the report of the Board of General Purposes the funds are in a satisfactory state. There is a balance in hand, but of this only a small amount is available for the expenses of the District Grand Lodge the remainder belonging to the Fund of Benevolence, &c. There is one difficult question with regard to the accounts which requires adjustment and that is the District Grand Secretary's salary. Some of the District Grand Officers of the past year are still in arrear with their fees which I hope they will settle without delay.

Since assuming office the Dist. G. Master had confirmed the by-laws of Lodges Hope and Perseverance, Ravee, Wahab, Khyber, Charity and Himalayan Brotherhood.

The Dist. G.M. read a letter from the Secretaries of the Zetland Commemoration Fund.

With regard to the Bengal Masonic Association he was unable to give any definite reply to the Chairman in consequence of the probability of a somewhat similar association being established in the Punjab. There was a prospect of the question being decided one way or the other before the next meeting.

The R.W. Dist. G. Master then proceeded to appoint and invest his officers for 1870, addressing each of those present in suitable terms:—

W. Bros. A. Stewart (reappointed), Deputy Dist. G. Master; G. H. Basevi, Dist. S.G.W.; W. Adlard, Dist. J.G.W.; R. E. K. Wilkinson (reappointed), Dist. G. Reg.; W. H. Wilson, (reappointed), Dist. G. Sec.; F. D. Daly, Dist. S.G.D.; G. N. Money, Dist. J.G.D.; A. Nichols, Dist. G. Supt. of Works; J. Goldney, Dist. G. Dir. of Cers.; Bro. W. E. Shaw, Dist. Assist. G.

Dir. of Cers.; W. Bros. T. M. Bleckley, Dist. G.S.B.; C. H. Barnes, Dist. G. Purst.; George Blake, and Bros. C. C. Rowcroft, Theo. Belle, C. F. Amery, J. J. O'Callaghan, and C. H. Chetham, Dist. G. Stewards; and H. Cunningham, Dist. G. Tyler.

The next duty before District Grand Lodge being the election of a Treasurer, the Right Worshipful District Grand Master said he had ascertained that Bro. J. D. Watters, of Lodge Ravee, was willing to accept the post, and from Bro. Watter's position (Agent Bank of Bengal) he considered him eminently fitted to hold such an office, and therefore proposed him as Treasurer for 1870.

This was seconded by W. Bro. Stewart, Deputy Dist. Grand Master, and Bro. Watters was unanimously elected.

The Right Worshipful District Grand Master then proposed W. Bros. Elliott, Wilkinson, and Adlard for re-election, and W. Bro. Basevi and Bro. Rowcroft to complete the number.

This was seconded by W. Bro. A. Stewart, and carried unanimously.

The report of the Board of General Purposes was then read, from which it appeared that there was a balance in hand of Rs865. 8a.

The expenditure seemed somewhat high, it was stated; but it was all for necessities for the District Grand Lodge, and the principal items, viz., for seal and clothing, are expenses that will not occur again.

The following motion was read, proposed by W. Bro. George Elliott:—"That District Grand Lodge held three communications during the year (instead of two as at present), viz., between the 1st and 15th January, between the 1st and 15th April, and between the 15th and 30th October."

The Worshipful Brother, in putting the motion, said he did so feeling sure that it was for the interests of the District Grand Lodge in particular, and the Craft in general. The dates he had mentioned were those which would be most convenient to military brethren, and the fact must not be overlooked that there were a great number of them in the out-stations, and if their convenience was not consulted, and meetings were held on such dates as they could attend, the lodge he feared would imperceptibly drift into a local institution—a state much to be dreaded and which ought all to fight strenuously against.

The motion having been seconded, was put to the vote and carried unanimously.

W. Bro. Adlard asked if the District Grand Lodge intended taking notice of the recommendation of the Board of General Purposes "that there should be only one banquet during the year." The R.W. Dist. G. Master replied that the quartengo payable by each member of District Grand Lodge to the Dist. G. Stewards' fund had been fixed so as to meet every expense and he did not see why there should not be a banquet at each meeting if the fund admitted of it. W. Bro. Elliott also said it would be a very great inconvenience to brethren who came from a distance if there was not a banquet.

The R.W. District Grand Master then said that he had very carefully looked over the by-laws before approving and confirming them, and in his opinion they would meet the requirements of the District Grand Lodge. There was, however, a part of one which he considered unnecessary and somewhat prejudicial, viz., that referring to "District Grand Treasurer and Secretary not being allowed to hold similar appointments in any other lodge." This, he thought, a mistake, as none could be more fitted to hold such positions, or be able to give such advice and information on all Masonic matters. He therefore proposed "cutting out the latter part of by-law No. 8, by which the Dist. G. Treasurer and Dist. G. Secretary were not allowed to hold corresponding offices in private lodges."

W. Bro. Adlard seconded the proposition, and it was carried unanimously.

The R.W. Dist. Grand Master said that, as already stated, in his address, he had a painful duty to perform, and that was to bring to notice the fact that Bro. Mitchell, a member of the Dist. Grand Lodge had been guilty of unlawful proceedings, and sentenced to penal servitude. It was therefore his very unpleasant task to expel Mr. Mitchell from the Order of Free and Accepted Masons, according to the Constitutions.

W. Bro. Adlard said that as a member of Lodge Light of the North, he begged the District Grand Lodge would to take up the matter, and endeavour to find out where the warrant was, as he had paid his dues and subscriptions, and it was very unsatisfactory, having done so, to find the lodge had not yet received its warrant.

The R.W. District Grand Master directed the District Grand Secretary to make inquiries, and if necessary to address the Grand Secretary.

There being no further business to be brought forward, the District Grand Lodge was closed in due form at nine p.m.

ROYAL ARCH.

METROPOLITAN.

BRITANNIC CHAPTER (No. 3).—A regular convocation of this chapter was held at Freemasons' Tavern, on Friday, the 8th inst., at 4 o'clock. Comp. W. R. Woodman, M.E.Z., in the chair, supported by Comps. J. Strapp, H.; H. F. Glegg, J.; J. W. Glaisher, S.E.; Magnus Ohren, N.; F. W. Shields, P.S.; Wilson, 2nd Assist. Soj.; England, P.Z.; Wm. Smith, C.E., P.Z.; Bathye, P.Z.; C. Bennett, Cheynoweth, Rowland, Cope, Bayley, Paddon, Browning, Hodge, E. Palmer, Clouston, Marsh, Payne, Spencer. The visitors present were: Comps. Wilson, P.Z. Enoch No. 11; F. Walters, P.Z. 73; J. Brown, 723; W. Watson, P.Z. 25. The business of the evening consisted of the exaltation of Bros. John Davis, F. Dale Bannister, and Thomas Diymus Parker, all of Britannic Lodge, the ceremony being most ably performed by the three Principals. The usual banquet followed the proceedings.

TEMPERANCE CHAPTER (No. 169).—The companions of this chapter met on Tuesday, the 5th inst. at the White Swan, High-street, Deptford, for the purpose of installing the Principals, Comps. H. Moore, Z.; N. Wingfield, H.; and J. Lightfoot, J. The ceremonies were performed by Comps. W. Watson, P.Z. (No. 25), who received the commendation of the companions present for the manner in which he performed the ceremony. The following officers were invested, viz.: Comp. George Bolton, P.Z., Treas.; J. T. Tibbals, P.Z., S.E.; J. K. Tippett, S.N.; W. L. Dussek, P.S.; W. Andrews, 1st A.; and G. Shaw, 2nd A. The report of the audit committee for the past year was ordered to be received. None of the candidates for exaltation were present. The balloting for Comps. Whiffen and Ebsworth took place, which proved unanimous. The chapter being closed, the companions sat down to an excellent banquet, at the conclusion of which the usual toasts were proposed and responded to. The visitors present were Comps. J. Terry, Z. No. 174, and H. Massey, J. No. 619.

DEVONSHIRE.

TOYNES.—Pleiades Chapter (No. 710).—The quarterly meeting was held on Thursday, the 7th inst. Soon after noon business was commenced by Comp. Dr. Hopkins, M.E.Z., opening the Board of Installed Principals, assisted by Excellent Comps. Rev. R. Bowden, P.Z.; J. Heath, H.; Marks, J.; and Glandfield, H. 106. On the admission of the other members, the chapter was opened, among those present being: Comps. G. Heath, Treas.; Pridham, E.; Niner, P.S.; Taylor, Org.; Bartlett, A.S.; Stafford, Chudleigh, &c. The minutes of the previous meeting were read and confirmed. Bro. Northam was admitted, properly prepared, and duly exalted to this sublime degree by the M.E.Z., Dr. Hopkins, who also gave him the first lecture, the second being given by Comp. Glandfield, and the third by Comp. Marks. The M.E.Z. called the attention of the chapter to the financial statement of the past year, which was read by the Treasurer, and appeared not so favourable as had been anticipated, making one suggestion for the reduction of expenses, which was generously acceded to by Excellent Comp. J. Heath, whom, as the proprietor of the Masonic Rooms, it affected, and a vote of thanks was passed to him for his ready and cheerful compliance. The M.E.Z. proceeded to the next business, namely, the installation of the Principals for the next year, remarking that it had been his custom to deliver a special address to the members before resigning the headship of any lodge or chapter. On the present occasion, however, full occupation and other causes had prevented him from having leisure to make the necessary preparation. The companions having been dismissed, Excellent Comp. Dr. Hopkins then successively installed Comps. J. Heath, J. Marks, and Pridham in their respective chairs, with the proscribed forms and ceremonies. On the return of the members, the following investments took place:—Comps. Dr. Hopkins, I.P.Z.; Rev. R. Bowden (P.Z.), Chap.; George Heath, Treas.; Niner, E.; Bartlett, N.; Glandfield, (H. 106), Prin. Soj.; Stafford and Secombe, Assist. Soj.;

Taylor, Org.; Crocker, Janitor. The newly-appointed M.E.Z. commented on the services rendered to Freemasonry in general and to this lodge in particular by Excellent Comp. Dr. Hopkins, I.P.Z., remarking that without his aid this chapter would not have been resuscitated, whereas it is now in good working condition; and concluded by proposing a cordial vote of thanks to him for the zeal, fidelity, and ability which he had displayed in forwarding its interests, by instruction, and by his manner of conducting the ceremonies. This was seconded by Excellent Comp. Marks, H., supported by Excellent Comp. Rev. R. Bowden, Chaplain, and carried unanimously. Dr. Hopkins briefly thanked the chapter for this acknowledgment of his efforts in its behalf. The chapter was finally closed at 3 o'clock, and the companions adjourned to the Seven Stars Hotel for the annual banquet.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION LODGE (No. 86).—This lodge held its last meeting of the season at the Freemasons' Tavern, Great Queen-street, on Wednesday, the 6th inst. The W. Bro. A. D. Loewenstark, P.G. Steward in the chair, supported by Bro. J. Abrahams, S.W.; W. Littaur, M.O.; J. L. Rosenthal, S.O.; S. Funkenstein, J.O.; M. Emanuel, S.D.; J. S. Timms, I.G.; R. Boucey, P.M.; M. A. Loewenstark, P.M., Treas., P.G. Steward; C. Swan, P.G.S.B. and several others. The minutes of last lodge were read and confirmed, and ballots were taken for Bros. Thomas R. Tippet, Temperance Lodge; F. Stanton Jones, P.M. Lodge of Israel; E. Harfeed, P.M. Tranquility; M. Littaur, Fresham; R. Gasdezabal, St. Thomas Lodge, and in each case proved unanimous. Bros. Jones, Littaur and Walters being in attendance, were introduced and regularly advanced to the degree of a Mark Master Mason, the W.M. and all the officers being remarkably well versed in the ritual. The subscription was raised to 30s. per annum, and the advancement fee £1 1s. 6d. Bro. Meyer A. Loewenstark, P.M., was invested as Secretary by the W.M. The brethren after labour adjourned to banquet, presided over by the W.M., and all spent a most comfortable evening. The lodge stands adjourned to the first Wednesday in October.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge of Mark Masters* (No 26).—On Thursday, April 7th, the quarterly meeting was held in the Masonic Rooms, at 5 p.m. The chair was taken by Bro. the Rev. R. Bowden, supported by Bros. Dr. Hopkins, I.P.M.; J. Heath, S.W.; Niner, J.W., &c. The minutes of the previous meeting were read and confirmed. The attendance was so limited, that fortunately none of the candidates who had been balloted for presented themselves, for which, however, satisfactory reasons were stated. Bro. Dr. Hopkins, P.M. and Past Grand J.W. of England, then took the chair and duly installed Bro. J. Heath as W.M. for the ensuing year. On the re-admission of the brethren, the customary forms of salutation, &c., were complied with, and the business was concluded by the delivery of the address to the several classes of officers and members by the Installing Master. The following appointments were made: Bros. the Rev. R. Bowden, I.P.M.; Niner, S.W.; Glanfield, J.W.; Watson, Sec.; A. S. Distin, Treas.; Marks, Reg.; Oldrey, M.O.; Stafford, S.O.; Seecombe, J.O.; Bartlett, I.G.; Taylor, Org.; Crocker, Tyler. The lodge was finally closed at 7 p.m.

ANCIENT AND ACCEPTED RITE.

ESSEX.

IPSWICH.—*Victoria Chapter.*—The Sovereign Princes of this chapter met at the Masonic Hall, on Monday, the 4th inst., when Sov. Prince C. T. Townsend was duly installed M.W.S. by Ill. Bro. Rev. R. N. Sanderson, 30°, P.M.W.S. The following were then appointed officers of the chapter for the ensuing year:—Sov. Prins. the Rev. F. Palmer, M.A., Prelate; Westgate, 1st Gen.; Golding, 2nd Gen.; Ill. Bros. Rev. R. N. Sanderson, 30°, M.A., Grand Marshall; Emra Holmes, 31°, Recorder;

Sov. Prins. W. Cuckon, R.; J. Townsend, Capt. of the Guard; Pettit, jun., Herald; Golding, Treas.; Spalding, Janitor. Three candidates were nominated for installation, and to be perfected as Knights of the Pelican and Eagle, and Sovereign Princes Rose Croix H.R.D.M., at the next meeting of the members of this exalted degree.

MASONIC LIFEBOAT FUND.

The following is the third list of subscriptions for the Masonic Lifeboat Fund, collected by Bro. Jesse Banning, S.W. 343, the acknowledgment of which was requested in the FREEMASONS' MAGAZINE.

Lodge Mariners, 249	£3	3	0
" St. John's, 673	2	2	0
" Sincerity, 292	1	1	0
" Segontiam, 606	1	1	0
" Fortitude, 281	1	1	0
Bro. F. Dean,	0	2	6
" R. P.	0	2	0
" T. M., 1,051	0	2	6
" Dr. Barber, P.M. 995	0	2	6
" Roper, W.M. 995	0	2	6
" James, Sec. 995	0	2	6
" Thompson, S.D. 995	0	2	6
" Butcher, Treas. 995	0	2	6
" Atkinson, 995	0	2	6
" M. Bird, 823	0	2	6
" T. R. C.	0	5	0
" J. B., 126	0	10	6
" Mether (Scotch C.),	0	2	6
" W. R., 1,021	0	2	6
" M. M., 1,074	0	5	0
	£10	18	0

REVIEWS.

The Rosicrucians; their Rites and Mysteries. By HAR- GRAVE JENNINGS. London: Camden Hotten.

This work gives an elaborate elucidation of the mysterious rites and symbols of the ancient Rosicrucians, which must not be confounded with the Masonic order so called. The book is full of ancient lore which will interest the deeply-read student, not unmixed with pleasant reading and instructive information. The author is evidently the champion of the ancient fraternity. He says:—

"We are so convinced of the irresistible dominancy, all the world over, of opinions, and of the *dicta* relative to this or that merit, or this or that truth, propounded by people with names and of influence, in our good readily-believing England, and of the power of supposed authority in matters of taste and literary acceptance, that we desire to warn querists against the statements about the fraternity—for it is not a body—of the Rosicrucians appearing in all the published accounts, whether of this country or abroad. We have examined all these supposed notices and explanations of who the Rosicrucians were in biographical works, in encyclopædias, and histories, and we find them all prejudiced and misrepresenting, really telling no truth, and only displaying a great amount of mischievous ignorance. They are besides in the main copied from each other, which is notably the case in the earlier encyclopædias. Old Fuller, who has some notices of Robert Flood, a noted English member of the Order of Rosicrucians, fully admits his ignorance of whom the brotherhood comprised, and of their constitution or purpose. All generally received accounts therefore are wrong, principally for three reasons—first, through ignorance; secondly, through prejudice; thirdly, as instigated by distrust, dislike, and envy,—for in criticism it is a dogma that the subject must be always *under* the critic, never that, by a chance, the subject

may be above the critic—that is, above the critic's grasp and comprehension. But suppose the criticised choose to except to the ability of the critic to judge of him?"

The author devotes a chapter to a subject that so curiously affects our recently-initiated royal brother, that we give an extract. It is headed "Ominous character of the colour white to English royalty," premising that the following persuasions are not his belief, but are educed from old traditions—

"It is a very old idea, derived from the highest antiquity, that the colour "white"—which, considered in the mystic and occult sense, is feminine in its origin—is fateful in its effects sometimes; and that, as a particular instance of its unfortunate character, it is an unlucky colour for the royal house of England—at all events, for the king or queen of England personally—singular as the notion would appear to be. We are not aware whether this unfortunate effect of the ominous colour white is supposed to extend to the nation generally. It is limited, we believe, to the prince or sovereign of England, and to his immediate belongings. The name John, which comes from *Iona*, a remote feminine root, has also been reckoned unfortunate for the king's name both in England and in France. The reason of this does not appear to be any where stated. The origin of the prophecy, also, as to the dangerous character of the colour white to England is unknown; but it is imagined to be at least as old as the time of Merlin. Thomas de Quincey, who takes notice of the prophecy of the "White King," says of King Charles the First, that the foreboding of the misfortunes of this "White King" were supposed to have been fulfilled in his instance, because he was by accident clothed in white at his coronation; it being remembered afterwards that white was the ancient colour for a victim. This, in itself, was sufficiently formidable as an omen. De Quincey's particular expressions are, "That when King Charles the First came to be crowned, it was found that, by some oversight, all the store in London was insufficient to furnish the purple velvet necessary for the robes of the king and for the furniture of the throne. It was too late to send to Genoa for a supply; and through this accidental deficiency it happened that the king was attired in white velvet at the solemnity of his coronation, and not in red or purple robes, as consistent with the proper usage.

"As an earlier instance of this singular superstition, the story of that ill-fated royal *White Ship* occurs to memory, as the vessel was called wherein Prince William, the son of King Henry the First, the heir-apparent, with his natural sister, the Countess of Perche, and a large company of the young nobility, embark on their return to England from Normandy. It might be supposed that the misfortunes of King Charles the First, which were accepted, at that time of monarchical dismay, as the ending (and the exhaustion) of this evil-boding prophecy, were enough; but there are some reasons for imagining that the effects are not—even in our day—altogether expended. The fatalities of the colour 'white' to English royalty certainly found their consummation, or seemed so to do, in the execution of King Charles the First, who was brought out to suffer before his own palace of 'Whitehall'—where, again, we find 'white introduced in connection with royalty and tragical events. Whitehall is the Royal 'White' Palace of England. The 'White Rose' was the unfortunate rose (and the conquered one) of the contending two Roses in this country. This is again a singular fact, little as it has been remarked. We will pursue this strange inquiry just a little further, and see if the lights of Rosicrucianism will not afford us a measure of help; for it is one of the doctrines of the body of Rosicrucians that the signatures, as they call them, of objects have a denoting and a preternatural effect, through hidden spiritual reasons, of which we have no idea in this mortal state,—in other words, that magic and charming, through talismans, are possible; common sense being not all sense.

"The colour white is esteemed both of good and of bad augury, according to the circumstances and the periods of its presentation. However (to speak a few strange words), in relation to the use of the name 'Albert Edward,' in a possible future time, which every loyal subject will hope to be remote enough, we would advise (supposing so humble a voice as ours should reach or could attain, to the quarters where such a change might be effected) a variation of our future king's name, and an avoidance of this supposedly unfortunate prefix 'Albert' in favour of 'Edward' only. This name of Edward is an historical, triumphant, and auspicious name; for all our Edwards, except the weak King Edward the Second, have been powerful or noteworthy men. Now, very few people have had occasion to remark, or have recalled the fact as significant and ominous in the way we mean, that the word 'Albert' itself means 'White.' The root of 'Albert' is, in most languages, to be found in 'white': *albus*, white; *alp*, white; *Albania*, the 'white' country. We here recall the 'snowy camele,' to which Byron makes reference as worn in *Albania*. 'Albion' (of the 'white' cliffs), *Alb*, *Al*, *El*, *Æl*, all mean 'white.' Examples might be multiplied. *Αλφος*, *αλπε*, *albus*, 'white,' are derived from the Celtic *alp*; and from thence came the word 'Alps,' which are mountains always white, as being covered with snow. *Albus*, 'white,' certainly comes from the Celtic *alp*, or *alb*, says the historian Pezron; 'for in that language, as well as in many others, the *b* and the *p* frequently interchange; from whence the ancient Latins, and the Sabines themselves, said *Alpus* for white. I consider it therefore as certain,' continues Pezron, 'that from *Alpus* the word Alps came, because the mountains are always white, as being covered with snow; the words 'Alp,' or 'Alb,' and their compounds, meaning white every where. I conclude, also, that from the *Pen* of the Celtæ, Umbrians, and Sabines, which signifies a 'head,' 'top,' or 'high place,' they made *Penninus Mons*, the Apennines, vast mountains in Italy. Thus these celebrated words proceed certainly from the Gaulish tongue, and are older by several ages than the city of Rome.' The following are all Teutonic or German words: *alb*, *alf* (Qy. Alfred?), and *alp*,—which all signify 'white,' as their original root. Thus much for white."

PALESTINE EXPLORATION FUND PHOTOGRAPHS.

THESE are now 349 in number, many of them being of places never before taken. They include, among others, views of the ruins of Tel Hum (Capernaum), Kerazeh (Chorazin), Jerash, (Gerasa), Kedes (Kedesh), and Sebastiyeh (Samaria); many spots in and round Jerusalem, Hebron, Damascus, &c.; and the district of Nablus, Gennesareth, &c.

They are sold, mounted, at 1s. 6d. each to non-subscribers, and to annual subscribers of half a guinea or donor of £10, at 1s. each.

The Committee will be glad to appoint more agents, and take the opportunity of drawing the attention of their subscribers to the photographs as a means of helping the Society. The photographs are the cheapest series published of the Holy Land. Very many are of places never before taken, and are of great interest. The terms of agency are so arranged that the agent runs no risk whatever beyond the safe custody of the views.

List of photographs may be had on application to the Secretary of the Fund, No. 9, Pall Mall, East.

[The Quarterly Statement (No. 5), for March, 1870, is full of interest; we may on a future occasion give an extract.]

A NUMBER of Masons have been recently arrested and imprisoned in Cuba for holding a communication contrary to the orders of the Captain General. The *Voz de Cuba* published an article on the 7th inst. denouncing the Order.

SCIENTIFIC MEETINGS.

With the exception of the Society of Arts, which meets on Wednesday at eight o'clock, there are no meetings of the Learned Societies during Easter week. The Institution of Engineers have adjourned till the 26th inst.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 23RD APRIL, 1870.

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

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 18th.

Quarterly Meeting Boys' School, at 12.—LODGES.—Grand Masters', F.M.H.; British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tav., Bishopsgate-st.; Tranquility, Radley's Ho., Bridge-st., Blackfriars; Panmure, Balham Ho., Balham; Gooch, Prince Alfred Ho., Southall, Middlesex; Royal Albert, F.M.H.; Eclectic, F.M.H.

Tuesday, April 19th.

Board of Gen. Purposes, at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenball-st.; Cadogan, F.M.H.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho; St. Mark's, Horns Tav., Kennington, Surrey.—CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, April 20th.

Gen. Com. Grand Chapter, at 3.—Lodge of Benevolence, at 7 precisely.—LODGES.—Grand Stewards', F.M.H.; United Mariners, George Ho., Aldermanbury; St. Georges', Trafalgar Ho., Greenwich; Sincerity, Guildhall Tav., Gresham-st.; Oak, F.M.H.; Nelson, M.H., William-st., Woolwich; Maybury, F.M.H.; Buckingham and Chandos, F.M.H.; Marquis of Dalhousie, F.M.H.

Thursday, April 21st.

House Com. Girls' School, at 4.—LODGES.—Globe, F.M.H.; Gilhou, Guildhall Coffee-house, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; Temperance, White Swan, High-st., Deptford; Manchester, Anderton's Ho., Fleet-st.

Friday, April 22nd.

House Com. Boys' School.—LODGES.—Fitzroy, Head Qrs. of the Hon. Artil. Co., London; Finsbury, Jolly Anglers, Bath-st., St. Luke's.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 18th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, April 19th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury;

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

Wednesday, April 20th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; Beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Pic. ice of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-st.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, April 21st.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, April 22nd.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury Hervey, George Ho., Walham-green.

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

TO CORRESPONDENTS.

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

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

UN-MASONIC OUTRAGE.—We have received an answer to the letter from Bro. T. Holland respecting an "Un-Masonic outrage," to which we gave insertion in our last. Bro. Harding takes upon himself the *onus* of the affair, but denies the statement of Bro. Holland. He states that a friend desired to see the lodge room, of which he held the key, and on entering the room they found the J.W. pedestal unlocked, and the valuable contents exposed and lying about in great disorder; the minute book open, and the papers of the lodge scattered about, which, in the presence of his friend, he replaced carefully and left the room. Between the two it is impossible for us to decide; it is a matter which should be brought before the lodge.

E. B. H. (Hamilton, C.W.)—Remittance received with thanks. The suggestion has been attended to.