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LONDON, SATURDAY, JUNE 18, 1870.

## FREEMASONRY IN FRANCE.

(Continued from page 462.)

Lodge Française élue Ecossaise demanded "that the Grand Orient should not arrogate to itself the power of reprimanding and punishing brethren, as in cases of certain brethren cited. The demand is made on the ground that the lodges only have the right in cases of Masonic discipline, while it admits the jurisdiction of the Grand Orient in cases of violation of the Constitutions. The lodge therefore proposed that, in conformity to the Constitutions, an administrative court be established, independent of other powers, with two degrees of jurisdiction. Article 25 of the Constitution gives to the Grand Master the right to suspend brethren, leaving them at liberty to appeal to the Council of the Order within 33 days.

It seems natural that since the Masonic law regards a reprimand as a higher punishment than that of suspension, the Grand Master, and likewise the Council, can lessen the punishment, and consider the reprimand as sufficient. This was the case with the Masons of Bordeaux. As to the case of Bro. Patry, it was explained that the decision was different. The Grand Master had merely said that he thought he had occasion to reprimand Bro. Patry through the intervention of the W. Master of the lodge. It was merely an advice; nothing more.

The subject was then dropped.

A proposition of the Sixth Bureau was presented :—"In consideration that certificates, briefs,

and patents delivered by the Grand Orient of France, being in but one language, are insufficient for the purposes of brethren travelling in distant countries, and likewise that foreign jurisdictions deliver them in two languages (Latin and the national language), it is desirable that the Grand Orient should issue all Masonic certificates in three languages, French, English, and Spanish."

Bro Vénot reported that the only difficulty would be to choose a language besides the national tongue in which documents should be printed. He considered the best course would be to use the French language, with a translation into Latin.

Bro. Colfayru observed that the use of the French language was now almost universal, and therefore it was unnecessary to introduce any other language. Especially he opposed the introduction of Latin, an obscure language of the past.

After some farther observations, the proposition of Bro. Viénot was put to the vote, but was not carried.

Lodge "La Phare Hospitalier," Orient of Senlis, demanded a recognition by the G.O. of the the right each lodge in France to correspond at will with French or foreign lodges upon questions of administration and finance, and of social and philosophical progress; centralisation being condemned by all enlightened and progressive classes. Freemasonry being a lover of progress, can it refuse to strengthen the rights and powers of its lodges?

Bro. Viénot, in his report, considered there was no necessity for this proposition. He remarked that the lodges already possessed the right of correspondence here demanded. Although a clause was proposed forbidding such intercommunication, it was not adopted. The only prohibition which existed was a collective deliberation; the right of correspondence, he said, existed.

The Council apparently deemed this explanation satisfactory, for the subject was not further pressed.

The same lodge also brought forward a desire that the subject of universal peace should be advocated by the Masonic body. The Council were of opinion that the desire was a legitimate application of the principles of the Masonic Fraternity, but could not see any means by which they could forward the object.

A suggestion from Lodge Progres, Orient of Saint Geniès de Malgoires, that application should

be made to the railway companies for a reduction of fares in the case of brethren appointed as delegates of a lodge, and while travelling on Masonic business. The lodge also suggested application to the postal administration for a free transmission of the correspondence of the Master of a lodge, whether to the brethren of his lodge, to other lodges, or to the Grand Orient.

These ideas, although entertained by sentiments of a legitimate economy, in the opinion of the G. Orient, could not be consistently urged, as Masonry should stand on its own ground, and not ask assistance from institutions established for public utility.

Propositions came from several lodges, requesting that the Grand Orient should declare that brethren should be at liberty to take the capitular degrees in any chapter they choose, the practice being hitherto to confine them to the chapter attached to the lodge of which they are members. The proposition was carried.

Propositions were also adopted defining the rights of lodges as to the reception of visitors, many lodges believing that they had the right to refuse to receive as visitors brethren who had visited there times unless they affiliated themselves. It was decided that this was not the case, and that regular Masons could at any time assist in the work. The other proposition was that a lodge should have the right to refuse to receive, as a visitor, a regular member of another lodge when it is within their knowledge that the brother is unworthy of being a Mason, and to whom the lodge would have refused initiation.

The Grand Orient considered it necessary to remind the authors of this proposition of the general principles of right and justice, for the constitutions provide that no Mason can be deprived of his rights, but by virtue of a judgment. If then a Mason, known to be unworthy, demand entrance into the lodge, it is the duty of the lodge possessing that knowledge to bring an accusation against the brother before the lodge to which he belongs, so that, if such is the case, he may be declared unworthy. In the absence of such a judgment, neither a Mason or a lodge should attempt to usurp the functions of regular justice.

Several brethren sent in propositions that the sign of distress should be communicated to Entered Apprentices.\*

An objection was raised, upon the ground that

\* This has been done in Saxony, see p. 470 *ante*.

the proposed alteration in the practice would lessen the desire of the initiates to acquire the degree of Master, in which the Council concurred. The amendment was not carried.

A proposition was adopted, providing that the high degrees should be represented in the annual meeting of the Council of the Grand Orient by active members of the respective degrees. This regulation applies to all degrees from the 18° to the 30°, owing allegiance to the Grand Orient in Paris, the provinces, or French Possessions.

At the meeting of the Council on the 11th April, the proceedings of the previous meeting were read and confirmed.

Bro. Caubert reported upon the case of Lodge la Parfote Harmonie, Orient of Toulouse, and from the tenour of his report, it appears that "perfect harmony" has not prevailed in the lodge bearing this name for the past two years. He says, Masonry in Toulouse has been greatly troubled, four Venerables having given in their resignations, and one lodge has been closed. Amongst the causes that led to this state of things, he cited:—The election of Bro. Martin as Venerable, on which occasion a brother voted who was not regularly initiated, not having reached the age of eighteen at the time of his admission. The vote of this brother gave the majority to Bro. Martin, complaints were then brought against Bro. Soulie, and his father also for having proposed him. At this stage, several brethren considered themselves authorised to suspend the labours of the lodge, and the most complete confusion prevailed in its affairs. It was therefore proposed and unanimously agreed to, that the Grand Orient should annul the election, and invite Bro. Muller, the previous Master to convoke the lodge for new elections, and preside over the work till the installation of the Master; to command the lodge to pursue the charges against the offending brethren; and to call the attention of the lodge to the decision of the Council in its affairs in June, 1868.

Bro. Galibert presented a report upon the state of Masonry in one of the most distant of the French possessions, viz., at Mahé, in the East Indies. It appears that eighteen brethren, most of whom first saw the light in the Mauritius, have requested to be recognised as a lodge of the French Rite, under the title of "La Reunion Sincère." The application was regular, and as the W.M. designate, Bro. Pascal de Giovani was known

to the Grand Orient, (having founded Lodge "la Bienfaisance," Ile de Reunion, now in a prosperous condition), the application was granted.

Two similar applications for the establishment of Provincial lodges were granted, and several authorisations given for raising brethren to the higher degrees.

A motion was made that, in consideration of the importance of the propagation of Masonic principles amongst those charged with the education of the rising generation, it would be desirable that those engaged in that profession should be admitted into Masonry at a reduced charge for initiation.

It is permitted by the Constitution that the military professions, and Lewises, may be admitted at a charge of one half the lowest otherwise permitted by the Constitution.

In the case of Lewises, (remarked Bro. Tordeux in his report), it is offered as an inducement to join the Order to which their fathers have belonged; and in the case of the military, as a means of enabling them to enter an association which has so greatly benefitted by the dissemination of its principles in all parts of the world by the French Army. He admitted the probable utility of the present proposed alteration, and promised to bring the subject before the next meeting of the Council.

Bro. Archimbaud of Lodge "Les Cœurs indivisibles," proposed a set of very stringent regulations, as to the initiation of candidates, with, it was admitted, a laudable desire to secure a high standard of excellence in the order, but which were so difficult of execution, and likely to seriously retard the progress of the Order, that they could not be entertained.

(To be continued.)

#### THE GRAND LODGE OF THE THREE GLOBES, BERLIN.

(Concluded from page 465).

In the Constitution of 1723 the principle of universality of the Institution was laid down as the foundation stone. It was adopted by the Grand Lodge of Ireland in 1730, by that of Scotland in 1761, by Holland in 1761, by France in 1771, by Hamburg in 1801. Even the more modern Grand Lodges of Italy and South America, sprung from France, are based upon the principle of freedom in religious belief, as laid down in the ancient charges. It is engrafted on the constitutions of all the Grand Lodges of the world, and only Sweden and Denmark

and a part of Germany, adopt the exclusive principle. Of the seventy-five Grand Lodges of the world, six only recognise the so-called Christian principle. Again and again war has been made upon it, and it has been discussed in all its bearings. Theoretically it has been overpowered long since; in practice it has been retained, however, with a zeal worthy of a better cause. The day is not far distant when this un-Masonic and illiberal idea will be dispelled by the sun of enlightenment. The boundaries of exclusiveness are becoming more circumscribed day by day. The question has been already virtually decided by an immense majority of vote.

The Grand Lodge of the Three Globes explains that the term "Catholic Religion" means not the Church of Rome, but Christianity generally. All lodges of the world originally sprung from those of England, Ireland, and Scotland; they agree in the fundamental principles, in the peculiarities and essentials of Masonry, in the principle of universality, and interpret the word *catholic*, what it was intended to convey, *universality, general*. If the Masonic Institution is founded for the purpose of Christianity, then its necessity is more than problematical. It would be altogether unnecessary and superfluous.

Originally there was no Masonry in Germany but what was transplanted by the Grand Lodge of England. When Masonry in Germany began to worship strange gods, the lodges ignored and abandoned the ancient landmarks and usages. Many of them have returned to the ancient faith. But the three Prussian Grand Lodges and those of Sweden and Denmark still worship around the strange altar. These bodies, in reality, exclude themselves from the rest of the Masonic family, although they have much in common with them in regard to principles, symbols, forms, and constitution; but in this one essential they certainly differ from the rest. The Masonic institution in ideal elevation, stands far above all contingencies of human life, far above all severing barriers, far above all other societies. The Prussian, Swedish, and Danish lodges lack these essentials. They are a union of professing Christians, a community professing a certain faith. Masonry esteems man according to his moral worth; they take into consideration accidental, external circumstances. Masonry selects the pure man as he came from the hands of his Creator; the Prussian lodges as accident of birth or society has formed him, the Christian. The structure of true Freemasonry is perfect and consistent in itself; that of Prussian Masonry is contradictory and imperfect. In Prussian lodges the character of candidates of the Jewish faith is investigated, their names are placed on the lists of candidates, and occasionally they are very warmly recommended for initiation to lodges outside of Prussia, whilst they themselves refuse to bring them to Masonic light. They admit them as visitors, yet make a distinction between those whom they treat as brethren and those whom they recognise as such

in name only. They do not concede to them the right of initiation and affiliation in their lodges, and refuse to be just and practice tolerance.

But ancient prejudices must give way before education and the enlightenment of the age. The Prussian Government now admits its Jewish subjects to seats in its Parliament, and in liberality and enlightenment, in freedom from prejudices, Masons should lead and not follow. They should not be Sons of Light in name merely. We look, at no distant day, for a change in the views of our Sister Grand Lodges of Prussia. Already the signs prognosticating this change appear here and there on the horizon. We will only refer to the circular letter issued on St. John's Day, 1867, by the Lodge "Ernst zum Compass," at Gotha, a daughter lodge of the Three Globes. Gladly would we transfer the whole of it to our pages, but our limits forbid. Let the following points, offered as amendments to the constitution, therefore suffice to show the sentiments of that enlightened Prussian lodge.

1. The right of an unrestricted vote by the lodge in the Grand Lodge is asked for.

2. The requirement of a confession of faith as a condition for the reception of a candidate is not in accordance with the principles of Masonry, does not rest upon an historical foundation, and should therefore be abolished.

We do not at all doubt that the propositions of this lodge will be looked upon by many, and perhaps by a majority of the Prussian Lodges as having a de-Christianizing tendency, whilst those of liberal and cosmopolitan views will regard them as a sign of the revival of pure Masonry, as transmitted to us all by our common mother, the Grand Lodge of England. The propositions of the lodge at Gotha are unquestionably of vital importance to Masonry in Prussia. A profession of religion; the excessive control of the Prussian Grand Lodges over their daughter lodges, extending itself heretofore even to the approval of the officers elected by the lodges; no voice or vote in legislation or the election of Grand Lodge offices except through representatives appointed from the Berlin lodges by the Grand Master; in fact, a complete control in every respect, falls with strange effect upon the ears of an English Mason. The sun of enlightenment is already piercing the clouds that overhang the sky of Prussian Masonry. The indications are encouraging. We have it, although not from official sources, that the Grand Lodge has it under serious contemplation to repeal that part of the constitution which requires a profession of Christianity of the candidate. Let them remember the memorable words on religious belief of their King, Frederick the Great, whose memory is deeply venerated by every Prussian, and who is the father of Masonry in that country:—"Let every one be happy after his own fashion." In the spirit of Masonic kindness, we can only wish our Prussian brethren, God-speed.

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PRINCE DE LA TOUR D'AUVERGNE, who has recovered from his illness, definitely accepts the post of Ambassador at Vienna.

## HISTORY OF FREEMASONRY IN WORCESTERSHIRE.

We have received from the author, Bro. C. C. Whitney Griffiths, a very elegant work on the "History of the Worcester Lodge, No. 280, and the other Masonic Institutions in the Province and City of Worcester."

Bro. Griffiths is Past Master of 280, and P.S.G. Warden of Worcestershire; P.Z. of St. Wulstan's Chapter; P.M. Lechmere Lodge of Mark Masters, No. 59; P.S.G.D. Grand Lodge of Mark Masters; Knt. Com. K.T. and P.G. Expert; P.M.W.S. St. Dunstan's Chapter, Rose Croix; K.K. 30°, and a member of the Masonic Archaeological Institute, &c. It will be therefore readily admitted that diligent in research, as he evidently has been, he possessed ample facilities for the production of this work, which he has done in so able a manner.

The work is dedicated to R.W. Bro. Albert Hudson Royds, Prov. Grand Master, Worcester, and the members of the Worcester Lodge, and being "published by the Worcester Lodge for presentation only," it is not likely to reach a general circulation. We, therefore, purpose in the present and succeeding numbers, to give a *precis* of the History of Masonry in Worcester for the benefit of the great number of our readers, who we know take a deep interest to the lore of our old lodges.

The *Worcester Journal*, in a lengthened notice of the work says:—

"Nothing but very considerable Masonic knowledge, an idomitable determination to exhaust all known sources of information, and an unquenchable enthusiasm in the laborious task of research, can account for his having so successfully indicated the history of the Order in the Province of Worcester, notwithstanding the grave drawback presenting itself in the fact that from the commencement of the Provincial Grand Lodge of Worcester, in 1790, no record is extant except what he has gathered here and there, so to speak, from old constitutions and all sorts of miscellaneous sources, until the year 1820, since which time records have been duly kept. The writer has divided his work into three separate parts. In the first he furnishes the history of the Provincial Grand Lodge, in the second the history of the Worcester Lodge, of which he is an honoured and prominent member, and in the third he describes the introduction of

Royal Arch Masonry in Worcester and the Chapter of St. Wulstan."

The first record of the Prov. Grand Lodge of Worcester is in the year 1752, in which year Lord Carysfort, Grand Master, granted a "deputation" to Sir Robert de Cornwall, as Provincial Grand Master for the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford. At this time there existed in this extensive province three lodges, one held at the Talbot, Stourbridge, of which the warrant is dated 1st August, 1733; another at the Swan Inn, Gloucester, warrant dated 28th March, 1738; the third at the Three Horse Shoes, Leominster, warrant dated October 11th, 1742.

Subsequent to the establishment of the Prov. Grand Lodge, we find that other lodges were established in the following order:—

The "Lodge of Hope," Stourbridge, No. 241, held at the Crown Inn, warrant dated 1768.

The "Harmonic Lodge," Dudley, No. 369, held at the Bush Inn, warrant dated 1784.

The "St. John's Lodge," Bromsgrove, No. 397, held at the Golden Cross, warrant dated 1786.

The "Worcester Lodge," Worcester, No. 483, held at the Rein Deer Inn, warrant dated October, 1790.

The Lodge "Mercy and Truth, Evesham, No. 703, warrant dated 1818; closed November 9th, 1834.

The "Hope and Charity," Kidderminster, No. 523, held at the Black Horse, warrant dated 1824.

The "Royal Standard," Kidderminster, No. 730, held at the Masonic Hall, warrant dated 1844; since removed to the Dudley Arms, Dudley.

The "Semper Fidelis," Worcester, No. 772, warrant dated 4th July, 1846.

The "Clive," No. 819, held at the Guildhall, Bromsgrove, warrant dated 1849; removed to Dudley 1856, and the name changed to the "Vernon:" subsequently, in 1865, removed to the Swan Inn, Stourport.

The "Stability," Stourbridge, No. 824, held at the Talbot Hotel, warrant dated 28th June, 1849.

The "Perseverance," Dudley, No. 830, held at the Swan Inn, warrant dated 1850; removed to the Shenstone Hotel, Halesowen, 1860.

It may be interesting, says Bro. Griffiths, to note the lodges under the Athole Constitution, which were held in this province previous to the

union of 1818, although he has reason to believe that some of them had ceased to meet long before that date.

No. 60.—The Masons' Arms, Great Fish-street, City of Worcester.

No. 160.—Hiram Lodge, Red Lion Inn, Pontypool, Monmouthshire.

No. 170.—Raven, Kidderminster.

No. 246.—Green Dragon, Dudley, Worcestershire.

No. 316.—Royal Lebanon Lodge, Boothal Inn, City of Gloucester.

In 1792 we find that H.R.H. the Prince of Wales, Grand Master, appointed J. Dent, Esq., as Prov. Grand Master of Worcestershire. Bro. Dent was a partner in the banking firm of Child and Co., of London, M.P. for Lancaster, and afterwards M.P. for Poole, Dorsetshire. The official appointment is yet preserved in the archives of Worcester Lodge, and is signed by Bro. Wm. White, G.S. His occupation of the office continued till 1826, but there is little or no record of his active participation in the duties of his office. It is due to him, says Bro. Griffiths, that he devoted considerable attention to the interests of the Craft in general, if not to the Province of Worcester in particular; and his duties as Senior Grand Warden and subsequently as Grand Treasurer, combined with his private avocations, prevented his attention to provincial duties. His exertions in furtherance of the union in 1813 are duly acknowledged. In 1826, it is stated, that he resigned the office of Grand Treasurer through ill health, and at the close of that year his death is recorded.

The brethren of the Worcester Lodge made some effort to obtain the appointment of a Deputy Grand Master from their own members, but in vain. Among existing evidences of this fact to be found in the minutes of the Worcester Lodge, is a copy of a letter, dated Dec. 27th, 1820, ordered to be sent to the G. Sec., stating their desire to hold a Prov. Grand Lodge, and inquiring if the appointment of a Deputy Prov. Grand Master was registered in the Books of Grand Lodge, and if so, the name of the brother, but if not, information as to the proper course of procedure.

At the next meeting of the Worcester Lodge a communication is ordered to be sent to Bro. Thompson, congratulating him upon his appointment as Deputy Prov. Grand Master, hoping to

be favoured with his visits as often as his convenience would admit.

It seems rather singular that the reply of this brother should contain an intimation that he had held the appointment for eighteen years, and it is not with astonishment we read that his reply contains some reservation as to his appreciation of the compliment.

Bro. Thompson is said to have been writing master to the Prince of Wales, and to this fact may be traced his appointment as D. Prov. G.M. He appears to have joined the lodge in 1799, and to have been at once elected as W.M., which appointment he held for seven years afterwards, again he appears as W.M. in 1809 and 1810. In 1811, he desires his name to be erased from the lodge, expresses his desire to benefit the lodge either individually or in his capacity of D. Prov. G.M., in 1814, 1815, 1816 and 1817, he is again recorded as W.M. While, but again, in 1820, he appears to have attended the lodge as a visitor. In December of the same year, he is proposed as an honorary member, but at the next meeting, although he is present, and the minutes are confirmed no reference is made to the result of the ballot. On the 27th, the letter to the G. Sec. before referred to is ordered to be sent, and the appointment of Bro. Thompson made known, but he never appears afterwards to have been present at the lodge, either as visitor or member, and is only once after referred to as P.D. Prov. G.M., in the appointment of officers by Bro. Dods, as D. Prov. G.M., at a meeting in 1822. Neither is there any record of his retirement or death.

On the 2nd Sept. 1822, Bro. Dods as D. Prov. G.M., at a meeting of Worcester Lodge, Bro. Ballard in the chair of W.M., gave notice that he would call a meeting of Prov. Grand Lodge, and he issued the following circular to the W. Masters of the lodges at Worcester, Kidderminster, and Eversham.

“Worcester, Sept. 18, 1822.

“Worshipful Sir and Brother,

“Our Deputy Provincial Grand Master, Bro. Dr. Dods, has commanded me to inform you that he will hold a Provincial Grand Meeting, at the Rein Deer Inn, Worcester, on Wednesday, the 2nd of October next, at 12 o'clock, when your company is particularly requested, with as many of the brethren of your lodge as can make it convenient to attend, for the purpose of nominating and appointing the different Grand Officers, for

establishing a Provincial Grand Fund, &c. The favour of an answer before Saturday, the 22nd inst., stating the number of brethren that are likely to attend, will oblige.

“I am, Worshipful Sir and Brother,

“Yours fraternally,

“S. SWAN,

“Provincial Grand Secretary.

“N.B.—Dinner on the table at half-past three o'clock.”

The names of the brethren attending the Prov. G. Lodge are given, numbering 28.

The Prov. G. Lodge was opened to the first degree, and the Ancient Charges were read, as likewise the by-laws in the Book of Constitutions relating to the office of Prov. G. Master. The brethren were unanimous in their wish that a Prov. G. Lodge for the County of Worcester should be regularly and duly established. The D. Prov. G.M. nominated and appointed the following officers:—

Past Deputy Provincial Grand Master, Bro. Thompson.

Prov. Sen. Grand Warden, Bro. Ballard, W.M., Worcester Lodge.

Prov. Jun. Grand Warden, Bro. Gibson, W.M., Kidderminster Lodge.

Prov. Sen. Grand Deacon, Bro. Workman, W.M., Eversham Lodge.

Prov. Jun. Grand Deacon, Bro. Burrow, P.S.W., Worcester Lodge.

PROVINCIAL GRAND STEWARDS.

Bro. Shemmons, P.M., Kidderminster Lodge.

„ Phelps, P.S.W., Eversham Lodge.

„ Haliburton, P.S.W., Worcester Lodge.

„ W. Mills, „ „

„ Duncan, P.M., Kidderminster Lodge.

„ Holland, of the Eversham Lodge.

Treasurer, Bro. Hughes, Worcester Lodge.

Secretary, Bro. Swan, Worcester Lodge.

Director of the Ceremonies, Bro. Dent, Worcester Lodge.

Sword Bearer or Inner Guard, Bro. Hobbs, Worcester Lodge.

Tylers { Bro. Heath, Worcester Lodge.  
„ Javens, Kidderminster Lodge.  
„ Redman, Eversham Lodge.

The D. Prov. G.M. proposed the establishment of a Provincial Grand Fund, which was approved by the officers and brethren.

A subscription by the three lodges to purchase Prov. G. clothing for the D.G.M. and officers of

Prov. G. Lodge was proposed and agreed to. The brethren were called from Refreshment to labour and the Prov. G. Lodge was closed at 8 p.m.

(To be continued.)

#### MASONIC JOTTINGS.—No. 24.

BY A PAST PROVINCIAL GRAND MASTER.

##### NIEBUHR.

A Brother is not necessarily a Niebuhr, and he sometimes, unwittingly, takes Myth for History.

##### THE EGYPTOLOGISTS.

The labours of the Egyptologists completed, all the stone inscriptions and all the papyri read—a learned Brother thinks something will then turn up, throwing a light on old Masonry.

##### HISTORY.

History, philosophically studied and understood, sufficiently shows the great antiquity of what, in recent times, is called Speculative Masonry.

##### THREE THINGS THAT TOOK PLACE, A.D. 1717.

A Cambridge Brother says that three things took place, A.D. 1717. First the removal to a new lodge, in which Speculative Masonry could be more conveniently and effectively cultivated and taught. Next, codification of such laws and usages as were found not unsuitable to the 18th century. Thirdly, revisal of the old Charges.

##### THE HENRY VI. EXAMINATION.

Brother J. S. P.—The two German writers who consider the Henry VI. Examination genuine, are Krause and Fessler.

##### THE YEAR 1681.

A Brother says that 1681, when Strasburg fell into the hands of the French, was a most disastrous year for the German lodges.

##### COURSE OF MASONIC READING.

A Cambridge Master of Arts writes, asking advice as to a suitable course of Masonic reading. As my correspondent is well versed in German, he should begin by making himself thoroughly acquainted with Brother Findel's History in the original. He should next proceed to Krause, and then to Kloss. When this has been accomplished, he will not find it necessary to consult any one respecting his future progress.

#### MASONIC ARCHÆOLOGICAL INSTITUTE.

A meeting was held at Freemasons' Hall, Great Queen-street, on Thursday evening June 9th, W. Bro. Matthew Moggridge, P. Prov. S.G.W., South Wales, F.S.A., F.G.S., in the chair.

The Secretary read letters of apology from several members.

A letter was read from W. Bro. J. H. Young-husband, P.M., sending to the institute as a present for its members, twelve copies of his lodge music.

W. Bro. Wigginton, F.R.I.B.A., passed a high eulogium on the value of this music at consecrations.

Bro. Shackell concurred.

Thanks were returned to Bro. Younghusband.

A letter was read from Bro. Witham M. Bywater, as follows:—

“ April 11, 1870.

“ Dear Sir and Brother,

“ The publication of the first report of the ‘ Royal Commission on Historical Manuscripts ’ places in a prominent manner the interesting results which are beginning to be manifested by the discovery of long lost or hitherto unknown documents.

“ Impressed with the importance which this movement may have for our noble science, I am led without further apology to suggest the question whether something cannot be gained for Masonry by this investigation. I think it not unlikely that among the commissioners there may be one or more who may belong to the Fraternity with whom your influence, or that of the Council of the Masonic Archæological Institute, might have sufficient weight, to induce them to issue such instructions or private hints to their literary staff, as would lead to their taking note of any MSS. relating to the early history of Free and Accepted or Speculative Masonry. For instance, particular attention might be directed to collections in the possession of the families of notable persons who in the last century filled the post of Grand Master either in the ‘ Ancient ’ or ‘ Modern ’ side.

“ Notwithstanding the frequent and sometimes feasible arguments which are advanced to prove that Speculative Masonry had no existence prior to 1717, I think it highly probable that among the MSS. preserved in the muniment (lumber?) rooms of some of our old families, documents may be found which will be valuable to us, by

shedding light on that dark page of our history.

"Apologising for thus troubling you, which please excuse by attributing it to my desire to see Ancient Craft in possession of a good *title deed*."

"I am Dear Sir and Brother,

"Yours truly and fraternally,

"WITHAM M. BYWATER."

"P.S.—If you have a copy of the Commissioners' First Report, I invite your attention to pages 65, bottom of first col.; 76, top of second col.; 78, first col.; 95, second col.; 107, bottom of first col."

A discussion took place on the best mode the Institute could adopt to give effect to the propositions of Bro. Bywater.

Bro. Bywater stated that one document referred to need be of interest, as it was a contract with a "Free" Mason in connection with the building of a tomb in Wells Cathedral. This had been printed by the Town Clerk of Wells.

Bro. Wigginton suggested that the W.M. of the lodge at Wells, should be moved to obtain a copy from the Town Clerk for the use and consideration of the members of the institute.

This Bro. Bywater offered to effect.

The chairman and Bro. Hyde Clark undertook to communicate with the Record Commissioners, with the view of carrying out the objects of Bro. Bywater.

Thanks were returned to Bro. Bywater for his valuable communication.

The chief subject of the evening was a communication on a new system of Masonry among Mussulmans. It was observed that Associations and Secresy or Mystery, are two great principles of Freemasonry, and two great principles influencing the human mind. They are consequently to be observed in all ages, and among all nations of mankind. In that sense the elements of Masonry are certainly to be regarded as of the greatest antiquity, and as they are widely disseminated, so are they to be particularly recognised among the Mussulman communities. The chief form of these mystic associations is that of the Orders of Dervishes. It is not unnatural that many have supposed that the exact forms of Masonry are to be found among the Dervishes. A sketch was then given of the introduction of Freemasonry into Turkey, Persia and India. It was pointed out that while the Mussulmans acknowledge the sacred books of the Jews and Christians, they treat the

Karan as a further developement, and in adopting Freemasonry they are naturally disposed to seek its developement for members of their own community in the forms of Islam. Such a developement has been founded at Constantinople, but the members of it acknowledge universal Masonry as a title to participation and to brotherhood. Many details were given, which are not of a nature to admit of public treatment.

Bro. Khan Bahadur Kazi Shahabudun Ibrahim, Dewan of H.H. the Rae of Kutch, entered into some details as to the principles of Islam, and the present movement in India for purifying it from superstitious practices. He stated that the persecution of the Persian Freemasons was probably owing to their being confounded, as a secret society, with the dangerous fraternity of the Hashishiyehs.

Our Indian brethren spoke fluently in English.

Bro. Hyde Clarke concurred, and gave some account of the present condition of the Persian Freemasons.

Bro. Dadabhai Naoroji, late Professor of Guzaretee in University College, referred to the great antiquity of mysteries among the old Persians.

Bro. Jamshedjee Ivanjee Gazdar concurred.

Bro. Bywater referred to some points of interest in the paper, and the general relations of Masonic signs and secrets to those of secret societies among Mussulmans and Chinese.

Bro. Wigginton pointed out that the dimensions in height, length, and breadth of the Temple of the Caaba at Mecca were very peculiar, and appeared to have some relations to its reputed antiquity. They appeared to have some analogy to those of the Tabernacle. The situation of the door was also deserving of notice. He threw out the hint for consideration, whether these relations of length and breadth could have any reference to the geometrical proportions of the globe of the earth.

The Chairman doubted this. With regard to the connection of Freemasonry with other mystic systems, it was difficult to judge; but this at all events could be determined, that Freemasonry being founded on the noblest principles and on the basis of truth, must be of the highest moral value. It could not either be doubted that it had been of practical use in many remote places. He gave an example of an English brother captured many years ago by brigands in Greece, who was



released in consequence of making a Masonic sign.

Bro. Dadabhai proposed, and Bro. Bywater seconded a vote of thanks to the eminent archaeologist and naturalist, Bro. Moggridge, who had presided over the institute on that evening.

The Chairman announced that the next meeting would be held on Thursday, 30th June, when the subject will be "The Phœnician Masons' Marks at Jerusalem and the Moabite Stone."

### MASONIC NOTES AND QUERIES.

#### THE 1717 THEORY—A DIALOGUE.

A young Oxford Mason has sent me a paper, some lines of which are here subjoined:—

THE 1717 THEORY—A DIALOGUE. \* \* \*

A.: There was no Speculative Masonry before 1717.

B.: I differ; and I affirm that there was Speculative Masonry in the 17th century. Witness our traditions, the untruth of which you are unable to show.

A.: I do not think it necessary to take that trouble.

B.: If you do not think it necessary to take that trouble, you will, I imagine, cease the cry that there was no Speculative Masonry before 1717?

A.: No, indeed I shall not. It is my fixed opinion that there was no Speculative Masonry before 1717, and I shall continue to make my opinion known.

B.: But will you do nothing more than that?

A.: Perhaps not; my opinion ought to be considered sufficient on all such points. I have studied Masonry several years.

\* \* \* \* \*

—CHARLES PURTON COOPER.

#### HOURS OF WORK.

The Masters and officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness, for correct conduct in officers will invariably produce a corresponding accuracy in the brethren. Nothing tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last.—EXCHANGE.

#### PHILOSOPHICAL SECTS OF CHRISTIANITY.

See Bro. Yarker's "Masonic Principles," page 428 of the present volume. In those philosophical sects of Christianity which reject the superhuman element of the New Testament and receive its Natural Theology and its Natural Ethics, there will probably be found all the essential principles of Freemasonry as a universal institution.—A PAST PROVINCIAL GRAND MASTER.

#### SYMBOLISM IN BOHEMIA; OR, THE BOOK AND THE CUP.

At page 287 of the *Magazine* for October 9, 1869, I gave some interesting quotations and remarks upon this subject, and I now beg to add a few more:—

"In the library of our Edinburgh University there is a singularly interesting Bohemian document. It is the protest of the Diet of Bohemia in Prague to Council of Constance against the burning of Huss and the imprisonment of Jerome, with portraits of

both. It is signed, or rather sealed, by a hundred Bohemian nobles, the original seals being still appended, and is such an object of interest for Bohemia, that at the request of the municipal authorities a photograph of it was sent to Prague last summer. It is a singularly vigorous and bold protest, and its high moral and religious tone is so striking in a document of state, that we translate its opening sentence:—

Because truly, according to both natural and divine law and by the words of our Saviour, we are commanded, "Whatsoever ye would that men should do unto you, do ye even the same unto them;" as also an elect vessel exclaims, "Love is the fulfilling of the law," and all the law is fulfilled in one word, "Thou shalt love thy neighbour as thyself." Therefore so far as in our power by God's help, having respect unto this divine law for our dearest neighbour of good memory, Master John Huss, whom lately in the Council of Constance (moved by we know not what spirit)—not confessing, not lawfully convicted, and by no proved errors and heresies—you have condemned, and delivered over unto a cruel and most shameful death."

"At a time when preaching was rare, Huss had preached fearlessly against the vices of the Bohemian nobles, and the priests applauded him; but when in turn he preached with equal faithfulness against their own vices, they dragged him to the stake. And now these nobles, turned from the error of their ways through his word, thus boldly and tenderly testify their affection to him as their most beloved friend."

"After the earliest rent in the midnight cloud of mediæval Popery, the first 'beloved physician' who was sent, and ran, to bear the glad tidings of the Gospel light, was 'ane man of Bœum named Paul Craw,' the noble forerunner of modern medical missions, which he was honoured to seal with his blood. The cruel deaths of Huss and Jerome, and the subsequent sufferings in Bohemia, did not prevent Christ's witnesses there from thinking on other lands that were still sitting under the shadow of death. Bohemia had got light from England, for Huss and Jerome owed much to the writings of Wycliffe; but the Bohemians would appear to have selected Scotland for a mission-field, as we might now Japan, on account of its extreme want, with a full knowledge of the difficulty and danger of the enterprise.

"At this date there was not a single known Scottish witness for Christ. In 1407 a confessor was burned at Perth for affirming that the Pope was not the vicar of Christ, and that no man of wicked life could be Pope. But he was an English Presbyterian, James Resby, a preacher of the cross, hated by the priests, but listened to by crowds, for 'the common people heard him gladly.' In other parts of the country there were Lollards from England; and, in 1420, a martyr suffered in Glasgow, but he also was a stranger, or a man unknown, whose name could not be found in the registers. England was sending men to teach us, but in our zeal for Rome we burned them at the stake.

"Taught by such examples, but not deterred, the Bohemians sent us a skilful physician named Paul Craw, or Crawar (a name still frequent in Bohemia), to try if the healing of our families might open the way for the Gospel; yet a man fully prepared for our sakes to follow those who had gone before him through the gates of death. Coming to St. Andrews, in fulfilling his mission, he did not merely teach his pa-

tients, but "preached the heresies of Huss and Wycliffe," which would almost seem to imply that he had taken some degree in divinity, or belonged to an ecclesiastical order, because it is only the heresy, and not the preaching, that is laid to his charge. But his coming to Scotland was a medical character, with letters from Prague attesting his great excellence in his profession.

"How long he remained, and with what success, we have no record; but that he obtained some distinction as a teacher and preacher is evident from the designation of 'arch-heretic' applied to him in the Scottish chronicles; and that he had lived in St. Andrews for a considerable time, seems to be implied in the expression, 'At last he was brought afore the theologues.' The charges preferred against him were touching the worship of saints, auricular confession, and 'the sacrament of the altar,' which would have special reference to the Cup for which Bohemia had been contending, even before the days of Huss. He was found by his examiners well versed in theology, skilled and prompt in the quotation of Scripture, but obstinate in the doctrines of Huss and Wycliffe. A worthy follower of that 'generous and intrepid martyr and confessor of Christ,' as Luther calls Huss, Paul had made up his mind to hazard his life for the sake of a foreign nation, who might only requite his love with hatred. \* \* \* His was the first martyr-fire lighted in St. Andrews."—PICTUS.

#### MASONIC PERIODICALS.

In the United States there are twenty-two Masonic periodicals.—J. B.

#### OUR BIBLICAL LEGENDS AND AMERICAN FREEMASONRY.

A Correspondent who makes inquiry on this subject, the importance of which is not seen by *all* contributors to our periodical, should consult the writings of Bro. Rob Morris, and our late Bro. Salem Towne.—CHARLES PURTON COOPER.

#### LOUIS XVI. AND THE VAULT OF STEEL IN 1789.

In the "*Précis sur la Francmaçonnerie, par le Chevalier César Moreau, de Marseille, 33eme Grand Inspecteur Général, Paris, 1855 (8vo, p. 149), this passage occurs:—*

"Par les nouvelles constitutions trois Chambres furent érigées au sein du Grand Orient, pour l'Administration des Loges de Paris et des provinces. Le duc de Luxembourg en fit l'installation et donna à cette occasion au Grand Orient une fête superbe. 'On n'avait point encore vu à Paris,' dit Lalande, 'de fête maçonnique plus solennelle et plus brillante.' Une Loge fut instituée à la cour, et trois rois, n'étant alors que princes, Louis XVI., Louis XVIII., et Charles X., devinrent membres de l'Ordre."

This was in 1772. In "*L'Ami du Roi des Français, par M. Montjoye, quatrième partie, 1792*" (ch. liv. p. 40, 4to), this strange paragraph is to be seen upon King Louis' Masonic reception on July 17, 1789:—

"Ce seroit sans doute quelque chose que l'on eut accordé, dans une journée que l'on pourroit appeler la journée de l'ingratitude, cette légère marque d'honneur au roi; mais il étoit douteux si on la déféroit au roi, ou aux députés qui l'accompagnoient, et parmi lesquels on comptoit des Francs-maçons."

Mr. John Turner will doubtless perceive from Montjoye's remarks upon this incident that Louis Seize's intimate connection with the Masonic Order was unknown to the proprietor of *L'Ami du Roi des Français*. Probably it was not generally known outside the fraternity.—"N." in *Notes and Queries*.

#### PRINCE EDWIN'S LEGEND,

A Correspondent will find the title of the book respecting which he inquires in the note, Bro. Findel's History, page 88—"Prince Edwin's Legend: Three Masonic Ballads." By Dr. Gust. Schwetschke. Halle, 1858. 4to.—C. P. COOPER.

#### THE WORD "SHIBOLETH."

In an article by Bro. Rob Morris in the November number of the *Voice of Masonry*, on page 485, in speaking about the origin and signification of the word *Shiboleth*, the Doctor uses this language:—"The word in Hebrew primarily implies a *flood* or *stream*." A little further on in the same article he says, "The word *Shiboleth* also means *an ear of corn*." And again, in the same paragraph, we find him saying, "Any other word commencing with *sh* would have served the same purpose. The reason for adopting this was that it meant *food, drink, and security* all in one, those three things for which the panting fugitives were shivering at the close of that awful battle." In Dr. Oliver's "Book of the Lodge," chapter xi, we find that learned author giving this definition to the word *Shiboleth*. He says, "This word means *floods of water*, and therefore they were made to utter the request, *Let us pass over the water*." Now the inquiry arises just here, Did the word *Shiboleth* primarily have all these different meanings or significations, or are not our learned Doctors rather romancing on the word a little? It must primarily have been rather a generic term to have embraced so many different meanings. For the purpose of arriving at a proper understanding of the matter, and settling definitely whatever there may be in it, we venture to propound to Bro. Morris the following interrogatories, which, for the information of your numerous readers, we hope he will—as we know he is amply able to do—answer through the pages of the *Voice*, that all may have the benefit of his learning and ability.

1st,—Was the word *Shiboleth* originally a proper word in any language, or was it an arbitrary articulation selected for the occasion?

2nd,—If so, then in what language did it originally become a proper word?

3rd,—What was the original definition or signification of the word in the language in which it first became a proper word or part of speech? I need hardly add that there are some well-informed Masons who claim that the word was not originally a proper word in any language, but was in its origin but an arbitrary articulation selected for a certain purpose, and had been in use among the worshippers of the true God even among the Hebrews long before Jephtha required the idolatrous Ephraimites to pronounce it. For it must be remembered that long before this it had been said, "Ephraim is joined to her idols, let her alone."—INDIANA, in "*Voice of Masonry*."

#### CABBALISM.

See Bro. Yarker's "Roman Colleges—Old Lodges," ante page 428. A Correspondent, whose principal occupation for some weeks has been, as he assures

me, the study of the communications entitled "Kabbalism, Secret Societies, and Masonry" (*Freemason's Magazine*, vol. vii., pp. 23, 45, 67, 83, and 102), inquires whether that kind of Mystical, Religious Philosophy of the Jews called "Cabbala" (a science asserted to be older than the creation, and to have been taught by the Great Architect of the Universe to the angels) can be shown to have existed in our Freemasonry in the 17th century.—A PAST PROVINCIAL GRAND MASTER.

### CORRESPONDENCE.

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

#### MASONIC DEMONSTRATION IN GLASGOW AND THE GLASGOW ST. JOHN'S LODGE.

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

Dear Sir and Brother,—I beg to enclose a copy of correspondence on this subject which appeared in the *Glasgow Herald*.

Yours fraternally,  
MASONICUS.

GLASGOW ST. JOHN'S AND THE MASONIC PROCESSION.

"June 7, 1870.

"Sir,—In the *Herald* of Saturday, the non-appearance of the Lodge Glasgow St. John in the public procession of the previous day is attributed to a 'misunderstanding' anent the carrying of the working implements of the Grand Lodge. The incident to which this refers was the result not of a misunderstanding, but of the usurpation by the Edinburgh Journeymen Lodge of a right that in no respect belonged to it. From the published Transactions of the Grand Lodge of Scotland, it appears that in August, 1783, that body 'approved of the senior member (out of office) of the Lodge Journeymen, Edinburgh, carrying the mallet in all future processions of the Grand Lodge.' This would in all probability be held to imply the privilege of the same lodge carrying the other working implements. Subsequent enactments of Grand Lodge seem to have restricted the exercise of this privilege to Edinburgh or its neighbourhood. (See Laws and Constitutions of the Grand Lodge, 1848 and 1868-70.) Notwithstanding the explicitness of this restrictive clause in the statute under which the Lodge No. 8 holds the privilege to which it refers, it has hitherto been the custom of that body to carry Grand Lodge working tools, &c., in processions which have taken place at a distance from the Edinburgh or metropolitan province; hence it has come to regard as a right the privilege which, through the forbearance of the sister lodges, it has so long been permitted to enjoy; and it was in this spirit that on Friday last it set up its claim to the honour in opposition to those advanced by the St. John, No. 3 bis, the oldest lodge in the province of Glasgow. The Journeymen Lodge had neither law nor equity to support its demand, but St. John's had on its side the usage which concedes the precedency in such matters to the senior lodge in any particular province, Edinburgh excepted, and could also have cited as a precedent for its claim the fact that its operative members had carried the working tools in the procession at the

laying of the foundation stone of Victoria Bridge by the Grand Lodge 19 years ago. (See 'Grand Lodge Reporter,' 1851). Of the brethren of St. John's so officiating on that occasion, Jas. York, David Manuel, Wm. Broom, Alexander Young, and Thos. McGuffie are still alive. The Grand Master tried on Friday last to arrange matters by offering to divide the tools equally between Nos. 8 and 3 bis; but while the former lodge was willing to acquiesce in the arrangement, the latter very properly objected to it, on the ground that such a compromise was opposed to the letter and spirit of the Constitutions of Grand Lodge, and having firmly but respectfully protested against the Edinburgh Journeymen being allowed to carry the working implements in processions of the Grand Lodge within the province of Glasgow to the prejudice of St. John's or any other of the lodges in that district, the R.W.M. of No. 3 bis, Bro. John Baird, architect, withdrew from the meeting, and declined to take any further part in the proceedings. Returning to St. Mark's Hall, the brethren of St. John's, to the number of about one hundred, including some five or six Past Masters and other ex-office-bearers of the lodge, adopted and signed a minute approving of and adhering to the protest that the R.W.M. had taken in Grand Lodge. In resisting the aggression which the Journeymen Lodge has in the present instance been allowed to make upon the province of Glasgow, Bro. Baird is contending for an impartial administration of the Masonic Constitutions, a principle that affects the interests of every lodge in Scotland, and ought to commend itself to the support of a majority of the Grand Lodge. It was an unpleasant duty the Master of St. John's had to perform, but it does not appear to be of his seeking. Through the arrogant assumption of the Journeymen he was placed in a position where the honour of his own and the other lodges present was imperilled, and he manfully chose the only course that was open to him. The Journeymen Lodge and those grand officials who supported it in its unconstitutional and impertinent demands are alone to blame for any unpleasantness that was imported into Friday's proceedings. The Lodge No. 8 is, to say the least of it, under an obligation to apologise not only to the Provincial Grand Lodge of Glasgow, but to the head Masonic court of every other province into which it has obtruded itself during the last twenty years.—I am, &c., DELTA."

[We are sorry to see that such remarks are imported into discussions upon Masonic subjects.—ED.]

"Sir,—I have read the letter of 'Delta' in to-day's *Herald*, but fail to see that he has at all improved matters; in fact, the greater part of his ideas are already set aside by the letter on this subject which appeared in Monday's *Herald*. He overlooks several facts. 1. That it is the Journeymen Lodge of Edinburgh that carries the tools; 2. That the inference, therefore, is that it should be the journeymen lodge of every other province that should do so; 3. That the Glasgow St. John's Lodge, while being the senior lodge of Glasgow, is the Master's lodge; therefore it it should follow the example of the Lodge of Edinburgh No. 1, which is both the senior lodge there and also the Master's lodge, and not demean itself by carrying working tools either; 4. If what 'Delta' says be true, we perceive that, by tacit consent, whenever

it was present, the Journeymen Lodge of Edinburgh has generally carried the tools everywhere for the last twenty years, so that it may well plead use and wont on its behalf; 5th. It follows, therefore, that unless the Lodge of Glasgow St. John, No. 3 bis, can show some better foundation for its pretensions than any we have yet seen, the said pretensions were entirely groundless, while the action taken was eminently childish. 'Delta' says that the Glasgow operatives carried the working tools for the Victoria Bridge in 1851, but whether these were members of St. John's or of the Glasgow Journeymen Operatives' Lodge I cannot say; however, as I see by Lawrie's History, it appears that the Edinburgh Journeymen Lodge was absent; therefore there was no difficulty in the way in the Glasgow Operatives carrying the tools, as stated, in 1851. The great fault of the St. John's Lodge is not the protesting—they could do so if they imagined they had a substantial reason—but the marching off the ground. They might have protested in a formal manner, but for the sake of their own dignity, the credit of Masonic discipline, and the honour and good feeling of the province, they should have taken up their due place in the procession. The members of other lodges, whom I have met since, consider the conduct of St. John's extremely childish—even some of their own members think so also; and although the body of the lodge retired, there were some who remained and took their part in the demonstration. I think that it may now be seen that the words 'unconstitutional and impertinent' do not apply to the 'demands' of the Journeymen Lodge, No. 8, but rather to the pretension of No. 3 bis. As to the idea of No. 8 apologising for its past conduct, it will be time enough for it to do so when the Lodge of Glasgow duly apologises to the Grand Lodge of Scotland, the historians and citizens of Glasgow, and to the public at large, for its conduct at the laying of the foundation stone of Nelson's Monument in 1806, to which last week's transactions were a mere flea-bite.—I am, yours respectfully, MASONICUS. June 8, 1870."

#### MASONIC LITERATURE AND THE FREE-MASONS.

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

Dear Sir and Brother,—The remarks at page 469, copied from the *Keystone* (Philadelphia) are worth thinking over. Generally speaking, Masonic literature seems to be very little encouraged by Freemasons. Whether this be because it takes so much to water their stomachs that they have nothing left wherewithal to refresh their minds I do not know; only the fact seems to be that Masonic literature and true Masonic knowledge seem to be rather at a discount. However, we hope better things for the future. There is a spirit of inquiry abroad which we trust will, in due time expand amongst the fraternity, and make them take far more interest than they have hitherto done in the past history, present position, and future prospects of the Craft.—Yours fraternally,

PICUS.

#### MARK LODGES.

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

Dear Sir and Brother,—In your issue of the 11th inst. there appears a paragraph announcing the intended establishment of Mark Lodges in connection

with the Indefatigable Lodge, No. 287, Swansea, and the Cambrian Lodge, No. 364, Neath.

I am authorised to state that the R.W. Provincial Grand Master of this province has been pleased to approve of the establishment of a Mark Lodge to be attached *pro forma* to the Cambrian Lodge, No. 364, Neath. This lodge will receive the support of the most influential members of the Indefatigable and Cambrian Lodges. The officers will be selected so that the various positions will be filled by representatives of both the lodges, and the brethren will have the advantage of being presided over for the first year by the Deputy Provincial Grand Master, who is, I believe, the oldest Mark Master in the province.

I have also authority for stating that it is not intended at present to establish a second Mark Lodge in the western end of this province, as the requirements of Mark Masonry will be amply met by the formation of the new lodge at Neath.

Yours fraternally,

WALTER WHITTINGTON,

P. Prov. G. Sec. and P.M. No. 364.

Neath, June 11th, 1870.

#### MASONIC SAYINGS AND DOINGS ABROAD.

From the *Maçonnik Weekblad* we learn that the Grand Master of the Dutch Possessions in South Africa has made a tour of inspection of the lodges under his jurisdiction. Order and activity reign everywhere. The Grand Master has considered it his duty, in order to reward the brethren for their zeal, and as an incentive to further exertions, to establish several chapters, amongst others, at Graaf-Reinest, Richmond, Bloemfontein, and Pretoria. The *Monde Maçonnique* "cannot felicitate the Grand Master for his method of rewarding zealous brethren, as to the introduction of the high grades into these places cannot fail to produce the most deplorable results."

A new Masonic Monthly has been established in Seville entitled the *Iraternidad*. Under the title of "Freemasonry and its principles," its pages contain several discourses delivered on the occasion of the installation of the Count Paraty as Grand Master of the Grand Orient of Lusitania. The following passages will enable our readers to judge of the spirit which animates the Masons of that country:—

"Masonry should exercise a powerful influence upon the re-organisation of society. If the majority of the people were composed of Masons, the Jesuitic Propaganda would not make so many proselytes; certain members of the clergy would not abuse their mission of peace and love to their neighbours to delude the masses; sons would not be arrayed against their fathers; the domestic hearth, the scene of the sweet joys of family intimacy, would not be connected with scenes of grief and sorrow. Masonry should heal all these wounds of society, and should combat vile

and mean intrigues. Masonry should so rear its standard that the people should see in it the natural defender of their interests, and thus be no longer deceived as to its objects as it has hitherto been. What an immense field of usefulness lies open to Freemasonry in the future!

"Let us be prepared. The education of the masses, alas! has been too long retarded. Let us teach the people their duties before their rights. To teach rights before duties is an error which certainly has been the cause of this slow progress in the social scale.

"Let us raise the veil of obscurity. Behold the temple of truth. We, as its votaries, advance night and day in the rude garb of the pilgrim, and although our feet are wounded and sore at the outset, we should persevere, for at the end of the journey we shall behold the land of promise.

"Let us persevere, occupying ourselves solely in the cause of humanity, entirely ignoring party politics. We desire only the politics of progress, and we march towards human perfection. Our country is the whole world. Masonry will never be destroyed or divided; it will be consolidated, fortified, and brought together.

"Love our fellows, assemble classes, teach the young, moralise youth. We shall consider this as the desideratum. Masonry will then be respected, and will become the first institution of the world.

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Lodge "Iguualdad," at Madrid, in December last numbered 72 members; 4 advocates, 7 workmen, 2 professors of science, 14 merchants, 4 deputies to the Cortes, 8 employés of the Administration, 3 Doctors of Medicine, 3 military officers, 6 journalists, 15 gentlemen, &c. Two members were French.

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From Brazil we learn that Lodge *Frangaise d'Aquitaine*, Orient of Bordeaux, has received from its sister lodge, "Les Francs Hyramites, at Rio Janeiro, a letter which appeared in *L'Avenir Maçonnique*. It is full of interest. The following is a translation:—

"Masonry is *en fête* at Rio, on the occasion of the installation of officers for the year commencing in March. These are the only *fêtes* observed here, it not being customary to celebrate the summer and winter solstice. Until now, even these *fêtes* have been almost entirely denuded of interest, but the present year witnesses acts which, by their essentially Masonic character, are worthy of notice.

"Lodge 'La Descricao,' on the occasion of the installation of its officers, has purchased from slavery seventeen young girls of colour. Several other lodges have already followed this example, and a society mainly, but not exclusively, composed of Masons, has been established with the object of releasing young

slaves, particularly females. This is a realisation of one of the noble objects of Freemasonry.

One thing, however, is a source of grief to all true Masons of Brazil, namely, the state of anarchy in which Masonry is at present involved in the country in consequence of the existence of two governing powers, both considering themselves regular, having each been recognised by several foreign powers. Our lodge has made strenuous efforts to put an end to this state of things, but unfortunately her efforts have failed to impress the Order with the magnitude of the evil. Efforts at reconciliation would be more likely to be effective if emanating from a foreign power. The only cause of the separation of Brazilian Masonry into two rival bodies is some personal differences between brethren high in Masonic authority. We therefore hope that our respected sister lodge, 'Frangaise d'Aquitaine,' would join with us in this work, and represent to the Grand Orient of France, with whom Masonic etiquette prevents our corresponding, the desirability of her requesting, in a formal manner, that the two Orients of Brazil should depart from the line of conduct they pursued during the past five years, and consolidate into one power the Order in this country. The Grand Orient of France will merit the gratitude of all Masons if it will lend its influence to the consolidation of Brazilian Masonry."

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Gen. Millinet has not accepted the Grand Mastership of the French Freemasons, and M. Carnot having refused the candidacy, the Masonic body has decided provisionally to suppress the Grand Mastership, reserving its final resolution on the subject till next year.

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The new Masonic Temple in Washington was dedicated by the Grand Lodge of the District of Columbia lately with the usual ceremonies. There was a large attendance of the fraternity in the hall of the Temple. Bro. B. B. Donaldson as Grand Master, performed the rites of the Order in presence of a large audience of the fraternity, and the Masonic choir furnished most exquisite music, both vocal and instrumental. After the Grand Marshal had made proclamation that the building had been dedicated to Freemasonry, the Grand Master introduced Bro. Benjamin Perley Poore, who delivered a very interesting address. The whole affair was satisfactory to a large convocation of the Craft.

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The Grand Officers of the Grand Lodge of Pennsylvania laid the corner stone of the first Masonic Hall for the use of German Masons in the country on the 26th ult.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

THE paper to be read at the meeting of the Masonic Archaeological Institute on the 30th inst., is on "The Phœnician Masons' Marks at Jerusalem."

THE opening of the Keystone Mark Lodge (No. 109), at Newport, has been postponed until Monday, the 27th inst., in consequence of the death of the R.W. Bro. J. Etherington Welsh Rolls. On the occasion of the consecration of the lodge on that date, the names of no less than twenty-seven brethren have been given for advancement. The ceremony will be performed by Bro. Binckes, Sec. Grand Mark Lodge.

AN election of pupils in the Masonic Orphan Boys' School, Dublin, is announced to take place in September next. Names of cand. dates must be sent in to Bro. Harte, Assistant Secretary, at the Freemasons' Hall, Dublin, before the 25th June.

BRO. H.R.H. THE PRINCE OF WALES, P.G.M., has signified his intention of laying the foundation stone of the new schools at Reading on Friday, the 1st of July. Seats will be reserved for those brethren who apply to Bro. W. Biggs, Prov. G. Sec., 6, Duke-street, Reading, previous to the 29th inst.

THE meeting of the Gooch Lodge at Southall, on Monday next, at 4.45 p.m., will be attended by the Prov. G.M. for Middlesex, Col. F. Burdett. A full amount of business appears on the summons.

BOMBAY.—ELECTIONS.—Bro. J. Percy Leith has been elected Worshipful Master of Lodge Sirius (Mark Masters) for the ensuing year.—Sir Knt. J. Baird has been elected Eminent Commander of Mount Calvary in the East Encampment.

BOMBAY.—TESTIMONIAL.—At the last meeting of Mount Calvary in the East Encampment, E. Sir Knt. Johnston, Eminent Commander, intimated his intention of proceeding to England for a few months. As E. Sir Knt. Johnston's year of office has just terminated, the members of the encampment resolved to present him with a suitable testimonial, as a token of the respect and esteem in which he is held amongst them; as also for the very successful manner in which he has worked the encampment. Sir Knt. Johnson is a young Mason, but his active habits, together with his kind and benevolent disposition, soon procured for him advancement, and he is now at the head of a lodge, chapter, and encampment, fulfilling his duties to the satisfaction of those who elected him.

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.

### Craft Masonry.

#### ENGLISH CONSTITUTION.

#### METROPOLITAN.

BEDFORD LODGE (No. 157).—The summer meeting of this celebrated lodge was held at Bro. William Holland's, the North Woolwich Gardens, on Friday, the 10th inst. There were present Bro. John Smith, W.M.; John Hills, S.W.; Wm. Holland, J.W.; J. Lavender, Treas.; Samuel Hill, Sec.; G. S. Silcock, S.D.; J. Jehu, J.D.; C. H. Price, P.M.; J. Briggs, Robert Howland, James Fowler, Michael Walker, R. E. Eades, Frederick Tullitt, and Lear Drew. The visitors were as follows: Bros.

A. R. Green, 861; W. Jameson, 1,298; W. H. Waghorn, I.G. 964; Henry Hollis, I.G. 167; Charles Roberts, P.M. 657; W. H. Bayles, S.W. Albion; E. Coste, P.M. Albion; R. Hammond, Union Waterloo; George Pym, W.M. Belgrave, 739; Edward Harper, I.G. 749; J. J. Homer, Percy; T. Butler, J.D. 55; W. Worthington, S.D. 858. A splendid banquet, served in Bro. Holland's usual satisfactory manner, brought a most enjoyable evening to a conclusion.

### INSTRUCTION.

DOMATIC LODGE OF INSTRUCTION (No. 177).—This lodge of instruction, which is held under the warrant of the parent lodge, is one of the most numerous in the Craft, and which is held at Anderton's Hotel, Fleet-street, has for the last three years held its meetings at the Palmerston Arms Tavern, Grosvenor-park, Camberwell. On Tuesday evening, the 7th inst., the occasion was set apart for the working of the fifteen sections of the lectures of the three degrees. Bro. J. H. Pulsford of the parent lodge, and P.M. and Secretary of the Southern Star Lodge (No. 1,158), presided, and proved himself a worthy pupil of Bro. John Thomas, of the United Pilgrims, Panmure, and other lodges, and one of the most distinguished instructors in the Craft. This lodge has met every week for the last three years, without a single failure, and this may be mentioned as something almost unprecedented in Freemasonry, but this may to some extent be explained, when young Masons receive such valuable information from so talented a brother as Bro. J. Thomas (the preceptor of the lodge), the unique and appropriate furniture with which the lodge is decorated, and the unassuming and painstaking care which every brother receives from Bro. Marshall, "mine host," who is not only a member of the Craft, but a worthy and esteemed P.M. of the Neptune Lodge, who certainly does everything in his power to minister to the comforts of the brethren who may honour this lodge by their presence. The lodge was opened at seven o'clock, Bro. Pulsford presiding, Bro. Thomas acting as S.W.; Beddles, as J.W.; Hodges, S.D.; Sarlbens, J.D., and a numerous assemblage, amongst whom were Bros. Welsford, Pole, Wake, Worrell, Gordon, Poore, Rees, White, Dann, Wallis, Lillen, Gluckstein, Child, Dodson, &c. The lectures were worked as follows:—First lecture—1, Bro. Gluckstein; 2, Halbam; 3, Worrall; 4, Geider; 5, Geider; 6, Poore; 7, Thomas. Second lecture:—1, Bro. Welsford; 2, H. Thompson; 3, Laidlaw; 4, Thomas, 4, Geider. Third lecture:—1, Bro. Thomas; 2, Thomas; 3, Pulsford, W.M., who also worked the Master's degree. The lodge was then closed in the third and second degrees, and Bro. White, of the United Strength Lodge, and Bro. Allan, of the Burgoyne Lodge, were admitted as joining members. Bro. H. Thompson, P.M. 177 and 1,158, and Secretary of this lodge of instruction, in a few appropriate remarks, proposed "That the best thanks of this lodge be recorded on the minutes to Bro. T. H. Pulsford, P.M., for the ability with which he has presided over it this evening, in working the fifteen sections, and to express to him our sense of the deep obligations the lodge is under for the willingness he has always displayed in every way in his power to promote the best interests of Freemasonry." Bro. John Thomas, preceptor of the lodge, seconded the motion, and at some length extolled the eminent services of Bro. Pulsford, trusting that he might long live to benefit the lodge by the great lessons he was so able to teach in Freemasonry. The motion was put and unanimously carried. Bro. T. H. Pulsford very briefly acknowledged the compliment, and in very suitable terms expressed his desire to render any service that might be required of him. Bro. Thompson said he had been present on many similar occasions, but during the whole of his Masonic career, he had never met with a Master who had presided with greater ability, or had he ever heard the sections worked more carefully, or with greater accuracy than had been done by the brethren this evening. Some other business was disposed of, and the lodge was closed in due form and solemn prayer, and adjourned until the following Tuesday evening, at eight o'clock.

### PROVINCIAL.

#### DEVONSHIRE.

DEVONPORT.—Lodge St. Aubyn (No. 954).—The lodge held its usual bi-monthly meeting on the 14th inst. There were present Bros. J. Howton, W.M., Prov. G. Dir. of Cers, in the chair; H. F. Smith, S.W.; M. Paul, J.W., and about fifty



brethren and visitors. The minutes of the last meeting were read and confirmed. Four candidates who had been regularly balloted for and accepted, were introduced and initiated as E.A. The report of the Audit Committee was presented, and on the motion of Bro. C. Watson, seconded by Bro. J. Masters, was adopted, and carried unanimously. Bro. Smith, S.W., moved that the thanks of the lodge is due to Bro. Bird, P.M., for the clear and concise manner in which the accounts of the lodge finances had been presented for the examination of the Audit Committee. This motion was seconded by Bro. T. Staer, supported by Bro. A. Stephens, and carried unanimously. The next business of the evening was to elect the W.M., Treasurer, and Tyler for the ensuing year, when Bro. H. F. Smith, S.W., was elected the W.M.; Bro. Bend, P.M., Treas.; and Bro. Rashbrook, Tyler. The votes in each case being unanimous. The installation of the W.M. will take place on Wednesday, the 22nd inst., at two o'clock. The lodge closed in due form at a quarter past ten p.m.

## ESSEX.

**BRIGHTLINGSEA.**—*Lodge of Hope* (No. 533).—A meeting of the brethren of this lodge was held at the Swan Inn, on Monday, the 13th inst., for the installation of the W.M. for the ensuing year, and other business. There was a good attendance of the members, and several visiting brethren from Colchester were also present. The unanimous choice of the brethren having fallen on Bro. Joseph Richardson, he was installed in due form by Bro. J. E. Wiseman, W.M., and Hon. Sec.; after which he appointed and invested his officers for the ensuing year as follows:—Bros. D. Griggs, S.W.; J. Jolly, J.W.; Clarey, Treas.; J. E. Wiseman, Sec.; Minter, S.D.; L. Stammers, I.G.; and Harmer, Tyler. Lodge was then closed, and about thirty brethren subsequently sat down to tea. During the evening the customary loyal and Masonic toasts were given and responded to with all the honours. In giving "The Health of the W.M.," Bro. J. E. Wiseman, I.P.M., said he had no doubt that Bro. Richardson would fill the chair of the lodge to the satisfaction of all the brethren. The W.M. responded, and in the course of a few well-chosen remarks said he felt highly gratified that he had been placed in that position by the unanimous vote of the brethren of the Lodge of Hope. At the same time he felt that his short comings were many; and while he promised them that no exertion should be wanting on his part to promote the prosperity of the lodge, he trusted that they would look leniently at his defects, and by rendering their cordial assistance second his endeavours. "The Brethren of the Angel Lodge, No. 51," was proposed in flattering terms by Bro. J. Jolly, and responded to by Bros. J. Coppin, P.M., and Thos. J. Ralling. The proceedings were enlivened by some excellent singing. Among the brethren present, either in lodge or at the festive board (besides the W.M. and his officers), were Bros. C. Blyth, J. Ames, and W. Bishop, P.M.'s; G. Randall, J. Rodger, S. L. Coppin, W. Balls, J. Day, Walford, W. S. Ling, A. Kent, Lodge of Hope, No. 432. And the visitors included Bros. Shurey, P.M. 196; J. Coppin and W. Griffin, P.M.'s; F. A. Cole, W. S. Sprent, W. Middleton, E. J. Sanders, Thos. J. Ralling, and W. Brooks, 51; Capt. J. S. Smith, P.M., and T. Eustace, 697; and Harry Clench, 1161. An interesting feature of the evening's proceedings was the presence of four brethren whose united ages amounted to 329 years, and whose participation in the benefit of Freemasonry has extended over 194 years. They were Bros. A. Harmer, 90 years; J. Harmer, 85; W. Lee, 80; and S. L. Coppin, 74.

## SUFFOLK.

**IPSWICH.**—*British Union Lodge* (No. 114).—The usual monthly meeting of this lodge was held at the Masonic Hall, Ipswich, on Thursday, the 9th inst., when there were present Bros. A. J. Barber, W.M., P.G. Org.; Rev. E. J. Lockwood, M.A., D. Prov. G.M. Suffolk; W. Spalding, P.M., Sec.; W. Boby, C. Schulen, F. Gull, and G. A. Turner, P.Ms.; M. Cornell, S.W. The visiting brethren were W. V. Mills and Emra Holmes, P.Ms.; Captain Durrant; G. S. Golding, S.W. St. Lukes; C. F. Long, Staffordshire Knot, 726, &c. The lodge being opened, Bro. A. M. Dallas was raised to the sublime degree of M.M., the ceremony being impressively performed by the W.M., assisted by Bro. Cornell, S.W., who gave the latter part of the traditional history. Bro. Emra Holmes's "Dirge for the Third Degree," recently published in the pages of the *Magazine*, was given in its proper place. At the conclusion of the business the brethren retired to an elegant banquet served in the adjoining rooms, and the evening was spent in the manner common among Masons.

**IPSWICH.**—*Prince of Wales's Lodge* (No. 959).—The annual meeting for the election of W.M., Treas., and Tyler, took place on Monday last at the Masonic Hall, Ipswich, when, on the ballot being taken, the votes were for W.M. Bro. Westgate, P.M. St. Luke's, 7; Bro. E. Dorling, P.M. 7; Bro. J. Townsend, S.W. 1. The votes for Bro. Westgate and Dorling being equal, the W.M., Bro. Rev. R. N. Sanderson, gave the casting vote for Bro. Dorling, who was consequently declared duly elected W.M. for the ensuing year. Bro. Golding was elected Treasurer and Bro. Spalding, Tyler. The other business of the evening having been gone through and two candidates initiated, the lodge was closed in due form, and the brethren retired for refreshment.

## SUSSEX.

**BRIGHTON.**—*Royal York Lodge* (No. 315).—On Tuesday, the 7th inst., the members of this old-established lodge held the usual monthly meeting for the transaction of business. There was a good attendance considering the time of the year; this was induced doubtless by the fact that three highly respected gentlemen of the town were on the notice paper for election and initiation. The W.M. of the lodge, Bro. James Curtis, being absent, the chair was occupied by Bro. Christopher Wren, I.P.M.; Bros. J. W. Stride, S.W.; J. M. Cunningham, P.M. P.; Prov. S.G.W. Sussex, J.W.; C. Sandeman, J.D.; Eberal, Sec.; Nell, I.G.; Slatter, Dir. of Cers.; Devine, Org.; E. Wrigglesworth, A. Cowley; W. Marchant, P.M., Prov. G. Steward, Sussex; John Robinson, P.M.; J. Challen, P.M. 315, P. Prov. S.G.B. Sussex, and a few visitors. The lodge having been opened, and the minutes of the last lodge read and confirmed, the ballot was then taken for the three gentlemen proposed, when to the surprise of nearly all present it was declared favourable only to the first gentlemen named, and against the other two. This result caused considerable annoyance to their proposer, seconder, and friends, and also chagrin and disappointment to the two gentlemen interested, and who had attended at the request of their friends, to be initiated. This most unpleasant circumstance has led to much inharmonious feeling amongst the members of the lodge, some members of which in times past have distinguished themselves in a similar manner. Some two or three years ago a considerable amount of black-balling prevailed, but owing to the exertions of one or two members the good feeling and practical Masonry of the lodge was restored to its proper place, and everything promised a long career of prosperity until the present proceeding occurred. The elected candidate, Mr. Stapley, who was also in attendance, was duly initiated into the mysteries and privileges of ancient Freemasonry by the acting W.M., in his usual pleasing manner, combining with it an impressive earnestness. Two passings were expected, but Bros. Hudson and Pritchard were not in attendance. The lodge was closed at an early hour, there being no refreshment after labour.

## YORKSHIRE (WEST).

## HALIFAX.

*Consecration of the De Warren Lodge No. 1,302, and Installation of the W.M. Designate.*

Saturday, the 11th instant, was a day that had been anxiously looked forward to by some of the Craft in Halifax, it being the day selected for the consecration of the above lodge, at the White Swan Hotel, by the W. Bro. Bentley Shaw, J.P., Prov. G. Dir. of Cers., D. Prov. G.M. West Yorkshire.

Two o'clock was the time fixed to commence the ceremony, and very shortly after that hour the lodge was opened in the three degrees by the following brethren:—Bros. W. Cook, P.M., as W.M.; G. Normanton, P.M., P. Prov. J.G.D., as S.W.; F. Whitaker, P.M., Prov. G. Steward, as J.W.; H. N. Bates, P.M., as S.D.; W. Asquith as J.D.; J. Seed, as I.G.; and J. Greenwood, P.M., as Tyler.

All being in readiness, the W. D. Prov. G.M., preceded by a procession of members of the Provincial Grand Lodge, then entered the lodge room, among whom we noticed: Bros. C. J. Bannister, P. Prov. G.S.B.; J. Peace, P. Prov. S.G.W.; C. Oldroyd, Prov. G. Treasurer; H. Smith, Prov. G. Secretary; S. Binns, Prov. S.G.D.; S. Stocks, Prov. J.G.D.; T. S. Higgins, Prov. G. Dir. of Cers.; A. W. Ramsden, Prov. G. Assist. Purst.; A. Briggs, Prov. G.S.B.; J. Craven, S. O. Bailey, R. Armison, Prov. G. Stewards; J. Lee, Prov. G. Tyler.

The following were among the visitors present:—Bros. R. Hutchinson, P.M. 290; A. Woodhouse, 304, 61; G. Sutcliffe, S.W., R. Worsick, J.W., and R. Whitaker, J.D., 307; A. Lupton,

W.M., C. J. Walshaw, P.M., W. F. Wilkinson, S.W., R. Jessop, S.D., J. Greenwood, P.M., J. White, W. Hemmingway, H. Rothery, F. A. Peck, and C. T. Rhodes, 448; G. Marshall, W.M. 521; S. Metcalf, 600; B. Bastow, 603; T. G. Knowles, P.M. 1,055, 448; F. Waddington (448), J.W., and J. Dewhurst, I.G. 1,231; W. Elliott, M.D., (P.M. 61), W.M., R. D. Kendall, S.W., F. W. Crossley, J.W., J. Nicholl (448), J.D., and J. Marshall, 1,283.

The twelve brethren who had petitioned for the lodge were also present.

Letters of apology, expressing their inability to accept the invitation of the De Warren Lodge, on account of the meeting taking place on Saturday, were received from Bros. E. M. Wavell, jun., J.W. 61, and A. Roberts (448), W.M. 307.

The brethren, having saluted the W.D. Prov. G.M., and a short prayer being offered up, the Prov. G. Treas. addressed the W.D. Prov. G.M., and asked him to consecrate the lodge. The W.D. Prov. G.M. acceded to the request, and called upon the Provincial Grand Secretary to read the petition and warrant of Constitution, which was done.

The W.D. Prov. G.M. inquired if the brethren approved of the officers nominated in the warrant.

The members of the new lodge replied in the affirmative, and presented the W.M. designate. The W.D. Prov. G.M. asked for the minute book. The W.D. Prov. G.M. then directed the Provincial Grand Supt. of Works to examine the appointments of the lodge, to ascertain that all was correct, and to see that the elements of consecration (corn, wine, and oil) are duly prepared and properly placed.

The Provincial Grand Supt. of Works reported that all was correct.

An anthem was then sung.

Behold! how good a thing it is,  
And how becoming well,  
For brethren, such as Masons are,  
In unity to dwell.

Oh! 'tis like the ointment on the head,  
Or dew on Zion's hill!  
For then, the Lord of Hosts hath said,  
Peace shall be with you still.

The W.D. Prov. G.M. then offered dedication prayer (first portion), followed by Musical response, "So mote it be," and grand honours. Sanctus, "Holy, Holy Lord God Almighty, Heaven and Earth are full of the Majesty of Thy Glory. Glory to Thee, O! Lord." The Invocation followed, during which all the brethren turned to the east. Musical response, "So mote it be," and grand honours followed. The lodge board was then uncovered, and three P.M.'s (Bros. W. Cooke, with corn, G. Normanton, with wine, and F. Whitaker, with oil) carried the elements of consecration round the lodge, solemn music accompanying, halting in the east, and corn was scattered.

The W.D. Prov. G.M. then dedicated the lodge to Masonry.

Hail, Masonry! thou Craft divine,  
Glory of earth from heaven revealed!  
Which dost with jewels precious shine,  
From all but Masons eyes concealed.

Grand honours. Second procession of P.M.'s (music accompanying); then halting in the east, the wine was poured out. Dedication to virtue.

Come, holy virtue, by whose aid  
In heavenward steps we long to tread;  
Bring love, bring truth, bring friendship here,  
Bring peace and unity, sincere.

Grand honours, and third procession of P.M.'s, with music accompanying; halting in the east, oil was poured out.

The dedication to universal benevolence followed.

Come, charity, with goodness crowned;  
Encircled in thy heavenly robe;  
Diffuse thy blessings all around,  
To every corner of the globe.

The Prov. G. Treasurer then carried the censor three times round the lodge during solemn silence, and halted in the east. Dedication prayer (second portion) was given by the W.D. Prov. G.M. Musical response, "So mote it be," and grand honours followed.

The W.D. Prov. G.M. then "dedicated" and "constituted" the lodge.

The brethren then perambulated the lodge, and saluted the W.D. Prov. G.M.

The concluding anthem was then sung.

Hail! universal Lord!  
By earth and heaven adored;  
All hail! Great God,  
Before Thy name we bend;  
To us Thy grace extend;  
And to our prayer attend;  
All hail! Great God.

The W.D. Prov. G.M. here expressed his regret at being compelled to return to Huddersfield by next train, owing to business engagements, and he accordingly gave up the chair to Bro. G. Normanton, P.M., P.P.J.G.D., who had been deputed to discharge the duties of installing officer on this auspicious occasion, and to whom the W.M. designate, Bro. John Firth, was now presented.

The lodge having been resumed to the second degree, the usual questions were put to and answered by Bro. Firth, who was then obligated in due form.

The lodge was then re-opened in the third degree, all but P.M.'s requested to withdraw, and a Board of Installed Masters opened, when Bro. Firth was duly installed in the chair of K.S. The brethren were then re-admitted, and saluted the newly-installed W.M. in the different degrees.

Bro. Firth then proceeded to invest the officers as follows, making appropriate remarks as he placed the collar upon each one:—Bros. John, Seed, S.W.; David Whitaker, J.W.; F. Whitaker, P.M., P.G.S., Treas.; William Cooke, P.M. Sec.; W. H. D. Horsfall, S.D.; William Asquith, J.D.; Samuel Firth, Dir. of Cers.; Joseph Hayes, I.G.; Thomas Parr, Tyler.

An interesting feature of the proceedings was the presentation to the lodge, by Bro. Seed, S.W., of a very old (1610) copy of the Bible, Prayer-book, &c., in excellent condition, which had been re-bound in antique style for the occasion.

Bro. G. Normanton having been elected to represent the lodge at the meetings of the West Yorkshire Charity Committee, the lodge was closed in proper form.

Nearly fifty brethren afterwards partook of a sumptuous banquet, provided by Bro. Woodhouse (late of Leeds), and presided over by Bro. Firth. The usual loyal and Masonic toasts were given and responded to, and the brethren separated, after having spent and exceedingly pleasant and agreeable evening.

## INDIA.

### BOMBAY.

#### DISTRICT GRAND LODGE.

At a half-yearly communication holden at the Freemasons' Hall, Byculla, on Wednesday evening, the 2nd March. Present: Bros. George Taylor, District Grand Master; the Hon. Justice Gibbs, Deputy District Grand Master, and about forty brethren. The District Grand Lodge was opened in ample form at a quarter past six o'clock, and the minutes of the last communication were confirmed. The District Grand Lodge unanimously elected Bro. Percy Leith to the office of D.G. Treasurer, and re-elected Bro. Senger as Tyler.

The District Grand Master appointed and invested the following officers:—Bros. A. Hay, D.S.G.W.; C. Thwaites, D.S.G.W.; T. M. Filgate, D.G. Chap.; E. Tyrell Leith, D.G. Registrar; W. H. Hussey, D.G. Sec.; Colonel L. W. Penn, D.S.G. Deacon; E. T. Beauvais, D.J.G. Deacon; C. Hyne, D.G. Supt. of Works; Sorabjee Frammurze, D. G. Dir. of Cers.; C. Beard, D.G. Sword Bearer; J. Thomas, D.G. Org.; Pestonjee Basonjee, D.G. Purst. The following brethren were nominated to the office of District Grand Stewards:—Bros. W. F. Knapp, 519; F. Vix, 944; J. Innes, 1100; F. McDonald, 757; H. I. P. Thomson, 1062; C. D. Fardonjee, 1189.

The District Grand Master appointed Bros. Dr. T. Diver, J. P. Cronforth, and Pestonjee Basonjee; and the District Grand Lodge elected Bros. W. H. Hussey, F. T. Leith, and A. Edgington, to be members of the General Purposes Committee for the ensuing year.

The Deputy District Grand Master proposed in terms of the notice given by him at the last communication, that Articles 18, 19, 20 of the District Grand Lodge by-laws be expunged, and the 1st clause of Article 27 altered so as to read as follows:—"The lodges shall furnish to the District Grand Lodge a half-yearly return of their numbers according to the form shown in the appendix."

The Deputy District Grand Master continued by observing,



that now a General Purposes Committee had been appointed, a Finance Committee was not required; hence the necessity for repealing the three articles mentioned. And the alterations proposed to be made in Article 27 were in consequence of the District Grand Secretary having prepared one return form so as to include all the information required by the three forms lately used. The proposition was seconded by Bro. Dr. Diver, and unanimously agreed to.

The Deputy District Grand Master read the further report of the General Purposes Committee on the question of Masonic jurisdiction in India, as follows:—

*Report of the District Grand Lodge General Purposes Committee to the District Grand Lodge of Bombay and its Territories.*

"Limits of Jurisdiction.—Your committee, on further consideration of the question of Masonic jurisdiction in India have marked out what they opine should be the limits of the district of Bombay, which are as follows:—The frontier of Sind from the sea to Kusmore, and a line drawn from Kusmore to Kishenghur, from Kishenghur to Jubbulpoor, from Jubbulpoor to the town of Armoree, and from Armoree to Honahwar.

"Your committee in recommending the above limits, have in view the facilities of communication between this presidency town and those points, and in the interests of Masonry in general in India, they are of opinion that the limits of the several Masonic districts should be determined by the facility of communication from the presidency towns, where the District Grand Lodges are held.

"We have already the Grand Indian Peninsula Railway running to Nagpoor in 26 hours, and in the course of two months it will run in to Jubbulpoor in 30 hours, and subsequently in 24 hours. The same railway has a line to Raichore, to which place a train will run in from 19 to 20 hours.

"We have also the Bombay, Baroda and Central India Railway, and branch lines are shortly to be constructed from both these railways to Hyderabad, Sind, Ajmeer, and other stations on or beyond the borders of the proposed Bombay limits.

"If the limits which your committee have marked out for this district are sanctioned, Lodge St. Andrew (No. 500), working at Kamptee, about seven miles from Nagpoor, will have to be transferred from the Madras jurisdiction to that of Bombay; other than this there will be no change, as all the other lodges working within those boundaries, are already under the control of this District Grand Lodge.

"Your committee recommend that their views be communicated to each of the other District Grand Lodges, and that a map with the proposed Bombay limits thereon, accompany each communication.

"Freemasons' Hall, (Signed) T. DIVER, for President.  
Bombay, 12th Jan., 1870.

In proposing the adoption of this report, the Dep. Dist. Grand Master observed that the border of the limits which the committee recommended should come under the jurisdiction of this Grand Lodge would only affect the districts of Bengal, Madras, and the Punjab, therefore those districts only need be communicated with on this matter. W. Bro. Dr. Diver seconded the adoption of the report, and it was unanimously carried.

The Dist. Grand Secretary was requested to communicate with the districts interested and ascertain their views.

The Dist. Grand Secretary stated that according to instructions he had laid before the General Purposes Committee Bro. D—'s appeal against his exclusion of Lodge Concord for non-payment of dues, and presented the committee's report thereon.

Bro. Swift spoke briefly in defence of Bro. D—, and Bro. Prescott and others commented on his total disregard of the summonses sent him to attend the committee meetings during the hearing of his case.

The proposition for dismissing the petition was then put to the District Grand Lodge and carried, the only dissentient being Bro. Swift.

The District Grand Lodge expressed its entire disapproval of Bro. D—'s conduct towards the General Purposes Committee.

Bro. Beard wished to know whether exclusion of a brother from one lodge debarred him from becoming a member of another lodge, or visiting any lodge.

The Dist. Grand Master said exclusion from a lodge was very different from the sentence of expulsion from the Craft; that admission into any lodge depended on the views of the members of the lodge into which a brother sought entry after the particulars of his exclusion had been made known to them. The

rule as to this was laid down at page 81 Art. V. of the Book of Constitutions.

Bro. Edginton said he had refrained from speaking before on the subject, because he was Master of Lodge Concord, when Bro. D— was excluded from that lodge, and all that he wished to say then on the matter was that he considered Bro. D—'s exclusion from Concord ought not to affect his Masonic standing as regarded other lodges, or divisions of the Craft to which he belonged; that the confirmation of his exclusion by this Dist. Grand Lodge, and the censure that had been passed upon him, he (Bro. Edginton) conceived to be sufficient punishment; and he was quite sure that the members of Concord had no desire to pursue Bro. D— vindictively.

Bro. Beard explained that he had not put the question on account of Bro. D— in particular, but of excluded members in general.

The District Grand Secretary reported that twenty-four Grand Lodge certificates had been issued from his office since November last.

The Dist. Grand Secretary stated that the day for the regular monthly meetings of Lodge Friendship and Harmony, at Bgutpoora, had been changed from the fourth Saturday to the fourth Monday.

Read letter from the Secretary to the Zetland Testimonial, acknowledging the receipt of the money subscribed in this district towards the Zetland Fund, and conveying the thanks of the committee to the District Grand Master and the rest of the brethren for what they had done in the matter.

Letter from the Secretary to the Diocesan Board of Education, thanking the District Grand Lodge for the 106 rupees given for the benefit of the Diocesan School, Byculla.

Letter from the D.S.G.W., stating that his absence was caused through an accident he had just met with.

Bro. Diver drew attention to the different ways in which some Masters in the District gave the toasts of obligation. He said some gave them separately and some collectively, and he wished to know whether it was regular for a Master to propose them all in one speech.

The District G.M.: During my long experience as Master of lodges, now exceeding a quarter of a century, I have seen Masters give these toasts in different ways—some with full honours, and some merely in an abbreviated form. It is obligatory to give the toasts at Masonic banquets, but it is quite optional with the Master how they should be proposed according to the emergencies of time or circumstances, whether given singly or together. In connection with this subject of toasts there is one thing I may as well mention, which is this, that it would be very desirable if the hilarity of the evening at banquet was compressed in a less zealous form than it generally was; some discretion should be exercised in the manner of expressing applause, and that it should be moderate.

The District Grand Treasurer said he would just mention for the information of the District Grand Lodge that the balance in hand on the 31st December, 1869, was 1,120 rupees. That was less than the amount in hand on the 31st December, 1868, but this was accounted for by the fact that the returns for the half year from the different lodges had not reached him at the time when the accounts of the Grand Lodge were made up. If the returns had been rendered at the proper time, the balance in hand on the 31st December last would have been 1,600 rupees, thus bringing it up above that in 1868.

The District Grand Master: Is the apparently reduced balance attributable to the non-receipt of returns from the lodges?

The District Grand Treasurer replied that it was so.

The District Grand Master: I must call the attention of the District Grand Lodge to this matter. I must therefore beg the representatives of the lodges to see that the rule with regard to returns, &c., is enforced in their respective lodges. As it is, the District Grand Secretary has to bear the whole brunt of the carelessness and inattention of those to whom the duty of making these returns is entrusted. I will only add that the Book of Constitutions is most precise upon the point, and the by-laws are also very particular, punishments being inflicted for non-compliance with the rule.

The District Grand Secretary said that with regard to the reduced balance, he would have the brethren remember that 500 rupees had been given by the District Grand Lodge during the past half year for charitable purposes, also that the expenses last year were heavier than they were likely to be again, 25 per cent. of which at least might be counted as extraordinary, for speaking

roughly, that amount had been laid out for the purchase of kit and the discharge of outstanding bills.

Bro. Prescott alluded to the many good services rendered to Masonry by the late Bro. Wickham, and proposed that the District Grand Secretary be requested to forward a letter of condolence from the District Grand Lodge to the widow of the deceased brother.

The District Grand Master: I knew the late Bro. Wickham when I was in Calcutta, and in saying this you must all be aware that I knew him many years ago. I knew his merits, and therefore it is with very great pleasure I take upon myself to second the proposition just made to you by Bro. Prescott. Many of us know what a good man and Mason the late Bro. Wickham was. I think we ought to place upon our records the expression of our regret at his having been called away, and also, as suggested by the brother who has just addressed you, that a letter of condolence should be sent from this District Grand Lodge to our deceased brother's widow.

The proposition was agreed to.

After remarking at considerable length on the case of Bro. Bease, the District Grand Master said: You know, brethren, that I have now ruled over you for many years, and that it was my intention about two years ago, before this unfortunate business with Bro. Bease and one or two other brothers connected with him occurred, to have resigned the hram of this District Grand Lodge. During the currency of those events terminating in the expulsion of one of those brethren, I could not very well resign, nor could I do so while the Grand Lodge was adjudicating upon the action of myself and this District Grand Lodge. I have lingered on in the expectation that those matters would by this time have been concluded, but my resignation is now on the point of being forwarded, and before the next meeting I hope you will have another District Grand Master who will be treated with as much consideration and honour as I have been for so many years past. I intimate this to you in order that you may not be surprised by any sudden action upon my part.

The District Grand Lodge was closed with solemn prayer at a quarter-past eight.

**BANGALORE.**—*Bangalore Lodge* (No. 1043, E.C.).—The lodge met on the 5th of Mar. h, at seven o'clock, being the regular meeting of the month. There were present:—Bros. J. J. Franklin, W.M.; R. Mullen, S.W.; G. Nepean Smith, as J.W.; G. Wallace, Sec.; J. Price, as S.D.; F. Taylor, as J.D.; R. Kenny, Steward; W. Brotherton, as I.G.; G. Whiting, Tyler; Bradshaw, Vijayendra Rao, J. R. Thompson, Flood, Going, and Agnew. Visitor:—Bro. J. McKie. The lodge was opened in the first degree, and the minutes of the regular meeting were read and confirmed. The summons convening the meeting was read. The brethren proceeded to ballot for Bro. W. McKie as a joining member, having been proposed at the last meeting. The ballot proved clear. The lodge was opened in the second degree, and the lecture on the tracing board in this degree was delivered to Bro. Going by Bro. Mullen, S.W. Bro. Going was then examined as to his proficiency in the F.C. degree, and having passed a satisfactory examination, was entrusted and passed out. The lodge was opened in the third degree, and Bro. Going was re-admitted properly prepared, and raised to the sublime degree of Master Mason. The charge in this degree was delivered by the S.W. The by-law regarding the appointment of a Standing Committee, which was proposed by Bro. Stuart at last meeting, was put to the vote and carried. The monthly accounts were read, and having been found correct, were duly passed. The Charity box was passed round. There being no further business before the lodge, it was closed in peace, love, and harmony at ten o'clock.

### ROYAL ARCH.

### METROPOLITAN.

#### CONSECRATION OF HERVEY CHAPTER (No. 1,260).

Saturday, June 11th, having been fixed for the consecration of the above chapter, the ceremony took place at the George Hotel, Walham-green, the companions assembling punctually at the appointed time, 3.30 p.m.

There were present:—Comps. J. Hervey, G.S.E.; J. Nunn, P.G. Dir. of Cers.; F. Binckes, P.Z. 10; A. C. Bean, 19; S. Millis, 19; J. Brett, P.Z.; A. Codner, M.E.Z. 25; W. Smith, C.E., 33; W. Smeed, 946, M.E.Z.; W. Mann, P.Z. 186; J.

Boyd, Z. 145; G. States, S.E. 145; J. W. Dawson, H. 180; H. G. Buss, P.Z. 177; R. W. Little, P.Z. 177; W. Lowder, 186; C. B. Payne, G. Jan.; G. King, jun., M.E.Z. designate; G. King, H. designate; E. A. Baber, J. designate; supported by Comps. F. G. Baker, W. H. Andrew, and R. J. Lines; Comp. Gilchrist acted as Janitor.

The musical arrangements were under the direction of Bro. W. Dawson, assisted by Comps. R. Barnby, G. T. Carter, Theo. Distin, and Bro. Chaplin Henry.

The chapter was opened by Comps. J. Hervey, as M.E.Z.; Boyd, as H.; Brett, as J.; and Little, as Dir. of Cers.; assisted by a large number of Principals. The Companions were then admitted.

After the introductory prayer, the G.S.E. read the petition and charter, the M.E.Z. inquired of the companions if they approved of the officers named in the charter, to which the companions signified their approval. The M.E.Z. then proceeded to constitute the companions into a regular chapter in ancient form, and an oration on the nature and principles of the institution was delivered by Comp. J. Brett, P.Z.

The anthem, "'Tis a pleasant thing to see," was sung, and the first portion of the Dedication Prayer was given. The chapter pedestal having been uncovered, the Dir. of Cers. carried the elements three times round the chapter, solemn music being performed during the procession. The censer was carried three times round the chapter, and the second portion of the Dedication Prayer was given, followed by the anthem "Glory to God on High."

The M.E.Z. then dedicated and constituted the chapter, and the anthem "I have surely built thee a house," was then given and the Patriarchal Benediction bestowed.

Comp. J. King, jun., was then installed as M.E.Z. by Comp. J. Hervey; Comp. G. King as H. by Bro. Little, and Comp. E. A. Barber as J. by Bro. J. Brett.

Comp. F. G. Baker was elected as Scribe E., and W. H. Andrew as Scribe N. The appointment of officers was deferred in consequence of the absence of several companions. Comps. J. Hervey, J. Brett, J. Boyd, and J. W. Little were unanimously elected honorary members.

A vote of thanks to the brethren who had so ably conducted the ceremony of consecration and installation was ordered to be recorded. Several brethren were proposed for exaltation, and the chapter was closed in due form.

The handsome furniture of the chapter, and the jewels of chaste design, supplied by Bro. R. C. Davis, were the subject of admiration by all present.

A banquet was supplied by Bro. Gosden, of the Mason's Hall Tavern, who had kindly acted in an emergency, the proprietor of the hotel being unable to furnish the required accommodation.

After the cloth had been cleared and grace sung, the usual loyal and Masonic toasts were given and responded to.

In proposing the health of "The G.H. and rest of the Officers," the M.E.Z. coupled the name of Comp. J. Mann, who responded.

Comp. J. Hervey, who had been invested as P.Z. of the chapter, then proposed "The health of Bro. G. King, jun.," and after engaging him, said he had great pleasure in seeing so eminent a Mason in that proud position. The M.E.Z. responded.

The toast of "The Visitors" was then proposed, coupled with the names of Comps. W. Smith, C.E., and Smeed, who severally responded.

The M.E.Z. then proposed in appropriate terms the toast of the evening, "The health of the Godfather of the Chapter, Comp. J. Hervey, and prosperity to the Hervey Chapter," to which Comp. J. Hervey responded.

The M.E.Z. then proposed the "Consecrating and Installing Masters," to which Comps. J. Boyd, J. Brett, and R. W. Little responded.

In proposing "The health of the H. and J.," the M.E.Z. expressed his pleasure in having his father and his most intimate friend associated with him in the new chapter. Comps. G. King, H., and E. A. Baber, J., both responded in suitable terms.

The M.E.Z. then proposed "The health of Comp. Gosden, and engaged him for the manner in which he had provided the banquet and wines, and got him out of great difficulties, through the proprietor of the house in which they were assembled not being able to supply the banquet.

After "The Musical Brethren" had been given and responded to by Bro. W. Dawson, the Janitor's toast brought this delight-

ful evening to a close, the companions wishing success and prosperity to the new chapter. The toasts were interspersed with some excellent *glees and songs*, which lent additional charm to a truly Masonic meeting.

### ANCIENT AND ACCEPTED RITE.

#### SUPREME COUNCIL.

##### INAUGURATION OF THE UNION OF THE CORYTON AND ROUGE-MENT CHAPTERS OF ROSE CROIX.

It having been thought desirable for some time by many of the Masonic body that the ancient degree of Rose Croix should be worked under the Supreme Council in Exeter, negotiations were entered into for that purpose, and finally arrangements were effected, with the assistance of Bro. Samuel Jones, 30°, for uniting the two chapters—the Coryton, No. 2, formerly meeting at Axminster, and the Ancient Rougement.

With the assent of the Supreme Council and the recommendation of the M.W.S. Capt. C. C. Dick, 32°, of the Coryton Chapter, the old warrant was removed to Exeter, and for the purpose of inaugurating the union of the two chapters, a meeting was held at the New London Hotel, on the 7th June, at which the following Principals and members of the Order were present:—

Bros. C. J. Vigne, 33°, M.P.S.G.C.; H. C. Vernon, 33°, M.I.L.G.C.; Capt. N. G. Phillips, 33°, I.G., I.G.H.E.; J. P. M. Montague, 33°, S.G.I.G.; Sir J. de la Pole, *Bart.*, 33°; Hyde Pullen, 33°, S.G.I.G.; S. Rosenthal, 33° of Italy; Capt. Dick, 32°, M.W.S.; G. Doherty, 31°; Capt. Phayre, K.N. 30°; J. F. Starkey, 30°; Dr. Woodford, 30°; Samuel Jones, 30°; Capt. F. J. Irwin, 30°; Henry Dubose, 30°; Col. Elliott, 30°; J. Payne, 18°; B. Cox, 18°; M. Ford, 18°; B. H. Newnham, 18°; J. Townsend, 18°; J. Clark, 18°; W. H. Davies, 18°; F. Vizard, 18°; B. T. Hodge, 18°; J. S. Gundry, 18°; A. S. Hexter, 18°; B. Dickes, 18°; Major-Gen. Morris, 18°; J. J. Clure, 18°; J. May, 18°; Sydney Jones, 18° E. Gregory, 18°; and James Gregory, 18°, Janitor.

The chapter was opened in ample form by Bro. Hyde Pullen, 33°, after which the members of the Supreme Council were received with due honours. The members who were present of the Ancient Rougement Chapter were then affiliated and received by the Supreme Council, after which the loving cup was passed. The following brethren having been duly proposed and elected were then entrusted with the preliminary degrees by Bro. Hyde Pullen, who also conducted the ceremony of perfection afterwards:—Rev. R. Bowden, R. W. Head, W. S. Pasmore, A. C. Burnett, J. Gould, C. Adams, and W. H. Stafford.

Bro. Capt. C. C. Dick, 32°, was then presented by Bro. S. Jones, 30°, and duly installed in the chair of the M.W.S. by Bro. Hyde Pullen, 33°, and the following members received their appointments as officers:—Samuel Jones, 1st G.; B. J. Hodge, 2nd G.; Rev. R. Bowden, H.P.; J. S. Gundry, M.; B. Dickes, J.; R. W. Head, R.; W. S. Pasmore, Rec.; J. Gould, Capt. G.; A. C. Burnett, A.; C. Adams, 1st L.G.; and W. H. Stafford, 1st H.

A vote of thanks was then passed to the members of the Supreme Council for their presence on this auspicious occasion; also to Sir J. de la Pole, *Bart.*, 33°, who came from France especially to be present at this meeting.

It was then resolved that the following members of the old Coryton Chapter be elected honorary members of this chapter, subject to the payment of the annual fees due to Supreme Council, viz., Bros. C. W. Bond, 18°; E. Chapple, 18°; J. J. Still, 18° It was also resolved that the following illustrious brethren be admitted as honorary members of this chapter without fee:—Bros. Hyde Pullen, 33°; Major General Doherty, 31°; Capt. J. F. Irwin, 30°; Capt. G. A. Phayre, 30°; J. F. Starkey, 30°; Dr. J. H. Woodford, 30°; and H. Dubose, 30°.

It was then resolved that a cordial vote of thanks be passed to the Ill. Bro. Hyde Pullen, 33°, for his valuable assistance on this occasion, and for the highly impressive manner in which he carried out the duties that devolved upon him.

The chapter was then closed according to ancient ceremony and with solemn prayer. Banquet followed the proceedings.

#### INDIA.

**MAZAGON.**—*Bombay Chapter of Sovereign Princes Rose Croix of Heredom.*—A convocation of the members of this chapter was held at the Freemasons' Hall, Mazagon, on the 20th April, 1870, for the installation in the 18° of W. Bros. T. Diver, J. P. Cornforth, J. Dixon, C. Thwaites, and H. Maxwell.

#### REVIEWS.

*Hogg's Secret Code for Letters and Telegrams, or any Memoranda requiring Perfect Secrecy.* London: Hogg and Co.

This seems an ingenious, simple, and yet perfect system of secret communication, which may be used either in letters or telegrams. It is so easy a system that we were able to completely master it and understand its use in five minutes. The author apologises to the *intelligent* reader for an addenda which is inserted to more fully explain the working of the code, and states that such explanation is not intended for *his* use. The author states that in sending telegrams by his code, five letters are charged as one word. This will not greatly increase the charge, and we have no doubt that where secrecy is desired the system will come into extensive use.

*The Dictionary of Chronology; or, Historical and Statistical Register.* Compiled and edited by WILLIAM H. OVERALL, F.S.A., Librarian to the Corporation of the City of London. London: William Tegg.

It is based upon Tegg's Chronology, of which the first edition appeared in 1822. The compiler had been requested to revise and modernise that work for a new edition, but finding there so much that was unnecessary to the present generation, and so many additions necessary to bring the work down to the present time, he has attempted a complete reconstruction. Special care has evidently been taken with the history of the City of London and its companies, institutions, &c. Anything of special interest receives a lengthened notice. The following article on Freemasonry will give some idea of the completeness of the work:

Freemasonry, founded in England by King Athelstan. A fraternity existed at Winchester, 1202, and arms granted to a company of Freemasons, 3 Edw. IV., 1463; James I. encouraged it in Scotland; the wardenship of the order conferred by James V. on Patrick Copeland, Sept. 25, 1590; the Grand Lodge of Scotland instituted, 1736; Ireland, 1730. In 1425 an Act of Parliament was passed to prevent their meeting in chapters and assemblies (3 Hen. VI., c. 1); but his Majesty subsequently became one of the Craft. Henry VII. was appointed Grand Master of the Order, and afterwards Henry VIII. Sir Christopher Wren elected Deputy Grand Master, 1666; he presented to St. Paul's Lodge the trowel and mallet used by him in laying the foundation-stone of St. Paul's Cathedral, June 21st, 1675; he was elected Grand Master 1685. The first regular Grand Lodge formed in London 1717. The Order excommunicated by the Pope 1738; York and London united into one Grand Lodge for England. H.R.H. the Duke of Sussex chosen Grand Master of the United Grand Lodges 1813. Lodges are now existing in every civilised country. The Freemasons' Girl's School established 1718; one for boys 1798; the Royal Benevolent Annuity Fund, 1824; the Widows' Fund, 1800; Freemasons' Hall, Gt. Queen's-street, Lincolns'-inn-fields, built from the designs of Thomas Sandby, R.A., commenced May 1st, 1775; opened by Lord Petre, Grand Master, May 23, 1776; extended from the design of F. P. Cockerell, 1863; completed, 1866.

An excellent feature for a book of reference is that the binding is much stronger than the general run of publishers' binding.

#### Obituary.

##### BRO. ROBERT BOYD HARDY.

Died May 10th, at his residence Cooley Hill, Tandragee, Ireland, suddenly of disease of the heart, Bro. Robert Boyd Hardy, P.G.S.D., Co Armagh, aged 64 years.

Robert Boyd Hardy was initiated into Masonry as a Lewis in the year 1824, and for the last 45 years has been almost constantly in office. He was the father of his lodge, St. John's 105, Tandragee, Ireland, and was an

example to all Masons for firmness, gentleness, temperance, and moderation; by precept and example he kept the brethren of his lodge in order. He was Past Principal of his Chapter 105, also Past E.C. of Knight Templars, and a Prince Mason.

Last year a Grand Lodge was formed of the United Counties of Armagh, Louth, and Monaghan, under the presidency of Bro. Maxwell Close, P.G.M., late M.P. for the Co. of Armagh, and he was appointed Prov. Grand Deacon, which office he held up to the time of his death.

He initiated his son, Bro. John Hardy, into Masonry ten years since, in his lodge, and he is now W.M. of a lodge near to Manchester.

The brethren wished to have a Masonic funeral, but this was declined, his friends being anxious to avoid ostentation.

Many of the Masonic brethren of the province attended the funeral.

The funeral cortege was over a quarter of a mile long, and was attended by many of the clergy and gentry of the district, as well as by his tenantry and the poorer classes of his neighbours, to whom he was always a friend and adviser. Protestants, Dissenters, Roman Catholics, and Episcopalian clergy and laity alike attended to pay the last tribute of respect to a good neighbour.

#### SCIENTIFIC MEETINGS FOR THE WEEK.

Sunday, June 19th.—Sunday Lecture Society, St. George's Hall, Langham-place, at 8.

Monday, June 20th.—London Institution, at 4.

Tuesday, June 21st.—Statistical Society, at 8; Ethnological Society, at 8.30.

Wednesday, June 22nd.—Geological Society, at 8.

Thursday, June 23rd.—Zoological Society, at 8.30.

Friday, June 24th.—United Service Institution, at 3.

#### LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 23RD, JUNE 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, June 20th.*

LODGES.—Panmure, Balham Ho., Balham; City of London, Guildhall Coffee-house, Cresham-st.; Eclectic, F.M.H.; Gooch, Prince Alfred Ho., Southall.

*Tuesday, June 21st.*

Board of Gen. Purps., at 3.—LODGES.—Salisbury, 71, Dean-st., Soho.—CHAPTERS.—Enoch, F.M.H.; St. John's, Radley's Ho., Bridge-st., Blackfriars; Industry, F.M.H.

*Wednesday, June 22nd.*

Lodge of Benevolence, at 7 precisely.—LODGES.—Antiquity, F.M.H.; United Pilgrims, Horns Tav., Kennington-park; High Cross, White Hart Ho., Tottenham Station.—CHAPTER.—Union Waterloo, F.M.H.

*Thursday, June 23rd.*

House Committee Boys' School, at 4.—LODGES.—Mount Moriah, F.M.H.; Peace and Harmony, London Tav., Bishops-gate-st.; Prosperity, Guildhall Coffee-house, Gresham-st.; South Middlesex, Beaufort House, North-end, Fulham.—CHAPTER.—Domatie, Auderton's Ho., Fleet-st.

#### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, June 20th.*

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; 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, May 21st.*

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatie, 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; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Royal Union, Dubourg's Ho., Haymarket; Metropolitan, George Ho., Aldermanbury.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, June 22nd.*

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, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, June 23rd.*

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; Tranquillity, Sugar-Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

*Friday, June 24th.*

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.A.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; 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 Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Auderton's Ho., Fleet-st.; Hervey, George Ho. Walham-green.—CHAPTER OF INSTRUCTION.—Domatie Fisher's Restaurant, Victoria Station.

*Saturday, June 25th.*

Mount Zion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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.