

LONDON, SATURDAY, MARCH 6, 1869.

MYSTICS AND MYSTICISM.

No. III.

We come now to consider briefly, so far as our ordinary understanding is capable of judging, the views of Boehmen. He leads off with the statement that the Divinity is the unity, eternal, the pure substance, undefined by any qualifications, the unfathomable (Ungrund), as incomprehensible to human understanding, as the "absolute nothing," because it is specific qualities only by which the human mind is able to perceive phenomena, and in the Divinity there are none. But this pure substance, reflecting itself, becomes its own object (urständet sich) a self conscious reality.

From this eternal affirmation, the negation detaches itself; by disuniting only, the unit becomes conscious of itself, and to the world is revealed the "eternal blissful stillness." This self-condensation, or self-qualification of the original substance (divinity) is nature (das creatürliche). The creaturely is the self-revelation of God. But the negation, by which the Divinity is enabled to reveal itself, is, at the same time, the evil principle.

Meaning that the motionless, eternal, and infinite substance contains reality only by the principle of limitation or definition, Boehmen says, God has existence only through the Devil!!! Yet in nature this principle is the evil one, because there the negation has a principle of its own, while in the fulness of the Divine Being, it is only attribute of perfection, the moving element, the *ενεργεια* of the inert unqualified substance. In God the principle of limitation is a holy glow of love (heilige Liebesgluth), but in nature it is the destructive wrath of fire (verzehrendes Zornfeuer). The principle of negation is not an absolute, inactive principle, it tends to destroy itself. The negative negation only is self-conscious affirmation, eternal bliss. Thus man, led to evil by the negative principle of liberty, should, as a self-conscious being, return to the absolute good.

Here are specimens of Boehmen's less profound, and easier understood style.

"The divine substance is the abyss of the creaturely. The entirety of substance is God. How could Man be God's son, if his substance were different from God's. God has created all,

that is from nothing, and himself is this nothing, as a self-immanent love, in which there is no affection. Angel and devil are all the same in Revelation. We do not know anything of God, for he himself is our intuition and our knowledge. Our souls are woven into the eternal band, and if it attains the love of God in the light, it may then intuitively view nature and God, the Kingdoms of Heaven and Hell."

Sentiments like these perhaps may be considered intelligible, but the wisest mind could not undertake to unravel the awful coil of Boehmen's crude, undigested, farcical and chaotic ideas. Yet he had many followers on Germany and England, perhaps in the principle of the Sexton's admiration for the Parson.

"Deed, Sir, Mr. G. is a pair body, ovy man can understand him. Gie me you in the pu'pit, for jumblin' the judgment and confoondin' sense."

Among some old papers, we found the following notes regarding the bastard Rosicrucianism of Andrea, to which Boehmen's doctrines have a strong affinity, and in which Fludd believed most firmly.

The Rosicrucians (*i.e.*, Andrea's), first appeared in Germany at the beginning of the 17th century. They bound themselves by a solemn secret, which they all swore to preserve, and at their admission they bound themselves to obey certain established laws. Their reputed objects were to search into the secrets of nature—chiefly of medicine. They pretended to possess the philosopher's stone, and to be masters of many important secrets all of which they affirmed had been derived from the ancient Egyptians, Chaldeans, Magi, and Gymnosophists. They have been distinguished by several names from their several branches of doctrine—*Immortals* because they pretended to protract human life, by means of nostrums, and even to restore youth. *Illuminati* because they pretended to know all things. *Invisible Brethren* because for many years they made no appearance. The society is often signed by letters F.R.C. which some among them interpret *Fratres roris cocti*, it being pretended that the matter of the philosophers stone is dew concocted, exhaled, &c. Some make the Freemasons to be a branch of the Rosicrucians or rather the Rosicrucians themselves under a new name, frame or relation, viz., as retainers to building. The principles, which serve as a kind of centre of union to the Rosicrucian

Society, are the following. They all maintain, that the dissolution of bodies by fire is the only way by which men arrive at true wisdom, and come to discern the first principle of things. They all acknowledge a certain analogy and harmony between the powers of nature and the doctrines of religion, and believe that the Deity governs the kingdom of grace by the same laws with which he rules the kingdom of nature; and hence they use chemical denominations to express the truths of religion. They all hold, that there is a sort of divine energy or soul diffused through the frame of the universe, which some call the *archeus*, others the universal spirit &c. They all talk in the most superstitious manner of what they call the signatures of things, of the power of the stars over all corporeal beings, and their particular influence upon the human race, of the efficacy of magic, and the various ranks and orders of demons. These demons they divide into two orders, sylphs, and gnomes, from which system Pope borrowed his beautiful machinery of the Rape of the Lock. In short the Rosicrucians and all their fantastic followers agree in throwing out the most crude and incomprehensible notions and ideas, in the most obscure, quaint and unusual expressions.

MASONIC PERSECUTION.—V.

The Bull of Clement the XII., when issued in 1738 met with little favour in France, although as we have shewn some attempt was made to destroy the Order in that country. The French looked upon it as arbitrary and unjust, and the Parisian Parliament refused unanimously and positively to register it. In the Ecclesiastical and other States of Italy, the torrent of persecution burst across the land; Clement's Bull was followed by an edict, dated 14 January, 1739, full of the same malignant bigotry, and denouncing the same terrible punishments as did the first leader messenger. The servitude of the galleys, the torments of the rack, and a fine of a thousand crowns in gold, were the threatened punishments to persons of every description, who should dare to presume to attend a Masonic meeting.

In Tuscany, the persecution was conducted with frightful vigour and violence. Crudeli, a Mason, was arrested at Florence, and thrown into the dungeons of the Inquisition. Here he was subjected to all the hellish tortures of the rack, and at last, sentence of imprisonment for life was

passed upon him for harbouring Masons. It reflects the highest honour upon the memories of the members of the Grand Lodge of England of that time, that no sooner did they hear of Crudeli's sad fate, then they obtained him enlargement, and sent him a large sum of money to assist him in his necessities. When Francis de Lorraine, who had been initiated at the Hague in 1731, ascended the Grand Ducal throne, among one of the first acts of his reign was to set at liberty, all those Masons who had been imprisoned by the Inquisition. Still further to mark the high esteem which he entertained for the Order, he attended, and gave personal assistance at the constitution of several lodges in Florence, and other parts of his dominions.

This enlightened conduct upon the part of Francis was however not followed by other Italian Monarchs, who, blind adherents of the Vatican, like bloodhounds shown the quarry, rushed forth to destroy the doctrines, and murder the adherents of Freemasonry. This however they failed to do, for Masonry continued to flourish in Italy, despite, torture, fire and imprisonment, and in 1751, there were working lodges not only in Tuscany, but in Naples, and other places, as well as in the Eternal City itself.

About a month after the edict following the Bull had been published, a French work appeared, entitled "An apology for the Society of Freemasons." The Pope at once, issued a decree condemning it, and ordered the Ministers of Justice to have it consigned to the flames in one of the public streets of Rome. The Romish Church has never been able to see beyond the point of its nose. This French work was a very lame thing, and the putting of it in the Index Expurgatorius, and burning copies was not likely to tend to the suppression of its sale, or the destruction of a number by fire, to the annihilation of the doctrines and Order of Freemasons.

The wise men of Gotham, in history most renowned for sapience, were very much troubled by crows, who used to come and pick up the seeds which they sowed. The wise men held a council, where it was resolved that a crow should be caught, stripped of his feathers, and then tied to a stake in the fields, as a warning to all his black coated fraternity. A crow was accordingly caught, and in spite of his vehement protestations he was properly plucked, taken out to the fields, and tied to a stake, and left there. The Gothamites went home

satisfied, that now the pest was removed from their lands, and retired rejoicingly to bed. On the morrow they found the crow dead, and round his featherless body, the ground black with his kin busily engaged in avenging his death by unearthing and gobbling up the seeds.

This story has always struck us as extremely applicable to the Church of Rome. The Gothamite of the Vatican seizes upon some brother, and puts him to the torture, fines and imprisons him, and then expects to see the whole of Masonry disappear. Much to his disgust it does not but like the plant which grows the harder the more it is trampled on, so does our Order grow the more powerful the more it is persecuted. The struggle between Rome and Freemasonry has lasted now 130 years, and while the one languishes like a broken down jade, the other daily and daily increases in strength, and when the one is a relic of the past, the other will be still the promise of the future.

THE KNIGHTS' TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 167.)

BOOK IV.—CHAPTER XIV.—Contd.

The sittings lasted till after Easter. The second conference for hearing the defenders was held on the 14th May, in the same place, and before the same Commissioners. Boulogne, accompanied by the other procurators, appeared, carrying with him a second manifesto, which he read. It bore:—1. That they had never had the example of a similar procedure, made with so much haste, in an affair of so great importance, and against so respectable and renowned an Order. 2. That in this procedure they had not conformed with any of the formalities prescribed by law, and that no order or exactitude had been maintained. 3. That hatred, fury, injustice, and violence had alone presided. 4. That, without proof, and without trustworthy information, they had begun the prosecution of the Order, and arrested in a single day all the Templars, thrust them into the vilest dungeons, and proclaimed them guilty of the most heinous crimes, before informing them of what they were accused, or even examining them. 5. At the same time, they had seized all their furniture and all their goods, thus violating the law, which forbade these to be taken away while the accused were in prison. 6. That, in the hearing of witnesses, they had not given them liberty of speech, but, in order to make them avow that which would suit the purposes of their enemies, and the design which had been formed of destroying and abolishing the

Order, they had begun by using torture, and made them suffer a punishment and agony so cruel, that several had died under it, and whose blood still cried to God for vengeance. That those who had not expired under the question still remained with bodies broken, and limbs dislocated. 7. That it was not surprising that, in order to free themselves from such cruel evils, the greater number had confessed all that was demanded, and all that they were ordered to avow. 8. That they had been forced to depone to impertinent and ridiculous falsities, not only against the Order, but against themselves; to acknowledge frightful crimes, to which one ought not to listen, when there is no other proof to confirm the statement. 9. That, as to similar depositions, extorted by violence, one ought not to rely upon them, since all those who confessed failed in the virtue which ought to have given them the constancy to die, rather than avow the abominable crimes—judgment, which is not free, and does not leave them the power to understand the consequences of their confessions—in short, *memory*, even which, in trouble, fear, and grief, did not leave them an exact remembrance of the facts. 10. That, besides force and cruelty, they had employed bribery and seduction also, to draw confessions from the Templars. They had been shown letters from the King, which insinuated that it was in vain for them to endeavour to defend a proscribed Order; and they were assured that, in avowing the facts of which they were accused, they would be given life, liberty, and a large pension, on which they could subsist for the rest of their lives, in honour and ease, free from the Order.

In this manifesto Boulogne made several demands, which all tended to the justification of the Order. 1. That all the forced depositions, which could not prejudice the holiness of the Order, should be declared null, on the protestations which he had made of their manifest falseness. 2. That the accusations and informations should be communicated to him, that he might destroy them by challenges of right. 3. That they should separate the Templars who had deponed nothing against the Order, from those cowardly, weak, and calumnious witnesses, who could, by inspiring them with their terrors and example, make them partakers of their fear and feebleness. 4. That they should make new judicial examinations with becoming secrecy, and that these should not be published before being seen by the Pope. 5. That, in these examinations, they should interrogate the goalers of the prisons, and those who had been present and heard the last words of the Templars who had died from the wounds inflicted by the torture; and also those who had been present at the death-beds of Templars who had deposed against the Order, and had become reconciled to the Church, but had afterwards died of natural causes, to learn the declarations they had made, and to judge from these what credence

should be given to those sentiments, which no one could disguise in the hour of death who expected salvation. 6. That they should admit as witnesses, and even constrain them, those Knights who had not deponed anything either for or against the Order, of whom there was a great number, and that they should not longer be permitted to indulge in a criminal silence. For this purpose, they should be forced to take an oath to tell the truth, and that they should be permitted to give their evidence, freely regarding what passed at their reception, and what took place and was practised in the chapters. 7. That they should cause to appear, and interrogate, the Knight Adam de Valaincourt, a Parisian, whom they could procure easily, as he was at the time in Paris, to answer, if it was not true that, animated by too ardent a zeal, he had quitted the Order to embrace that of Chartreux, in which he believed he could better save his soul; that, having joined that Order he abandoned it, as he acknowledged he had been deceived in his idea, and asked to be permitted to return to that of the Temple, in which alone he had the sure reliance of saving his soul. This request was granted him, upon his undergoing the punishment awarded to the *inconstant* by the statutes. This was to appear at a full chapter, accompanied by several of his friends, and, kneeling before the Superior, to ask his and the brethren's pardon; to eat *grass* in the refectory for a year and a day; to fast during that time from bread and water every Saturday; and to come every Sunday to the Grand Conventual Mass, to receive discipline. Valaincourt had submitted to all these conditions; and it was not till after a long delay that he was received anew, and permitted to wear the habit of the Order.

"He is yet living," exclaimed Boulogne. "Let them bring him here, and ask him. He will confirm these facts, and give an account in what manner we have conducted ourselves in the Order, and in what manner we have lived. What, Sirs! can it enter into the minds of men of good sense, to believe that so many persons of the first quality should choose a condition, and enter an Order, where suddenly they changed their religion; or entering into it, for the sole purpose of saving themselves from damnation, should consent, nevertheless, to be lost for ever? What, none of them have resisted! All have persevered! They all have given themselves up to abominable crime! No one has been reclaimed! No one repented! During two centuries the secret has been kept! These are incredible facts—not only false, but ridiculous, impertinent, and absurd, and which victoriously prove the blind and atrocious fury and malignity of our enemies, and their unjust and odious project of destroying an Order so respectable. In short, it displays the falseness of all the depositions against the Order, which only force and fear could have wrung from the Templars, and made them depon to imaginations and absurd

circumstances, which they believed, by so confessing, would procure them the favour and mercy of the King."

To the manifesto, and bold and spirited language of Boulogne, the Commissioners could make no reply. They were embarrassed by the evident innocence of the Order, and the false testimony borne against it. They contented themselves with receiving the manifesto, and ordered four copies to be made of it. They then sent the Templars back to their prisons*

(To be continued.)

MASONIC SERMON.

The following is a sketch of a sermon preached in St. Andrew's Episcopal Church, Banff, on St. Andrew's Day, to the St. Andrew's and St. John's Lodges of Freemasons, Banff, by the Rev. J. Davidson, Prov. G. Chap. :—

Text—Rom. xiii., 8, 10. The preacher, after alluding to the season and the position which the sect occupied in the Church's Advent Services, dwelt at some length on the duty of Christian love or charity, illustrating his subject from the examples of the early Christians, whose love for one another challenged the attention and drew forth the admiration of the Heathen among whom they dwelt. "Behold how these Christians love one another." He then proceeded to notice that, whatever motives they had for loving one another, we possessed the same. The first reason of all for the exercise of brotherly love is founded on the fact that God has made of one blood all the nations of the earth; hence we are all the children of one common Father. But the next ground for those whom he addressed loving one another rested on the fact that they were associated as brethren in the great confederation of Freemasonry, which was a charitable and benevolent Order, founded by the virtuous for the purpose of spreading the virtues of morality and science among the orders and conditions of men. He then alluded to the antiquity of the Order, the rise of which was lost in the far past, but its history intimately connected with the worship of the true God, and therefore with religion and godliness was written in those monuments of Christian art, cathedrals, minsters, churches, and kindred works, which would remain as monuments of the Craftsman's skill and piety till the Advent fire should burn up this perishable globe and all its contents. Then, alluding to the universal language of Masonry, and various ways and instances of its usefulness, notice was taken of the fact that men of the most opposite tenets and of the most contradictory opinions were through the universal principles of the Order united in one indissoluble bond of love, so that in every nation a Mason might find a friend and in every clime a home.

In conclusion, the doctrine of the text was enforced by an appeal to his hearers to think as Christians of all that had been done for them through the Saviour's love; and, if He so loved them, how ought they to love one another.

* Dupui.

MASONIC NOTES AND QUERIES.

BROS. HAYE AND WHITE.

I sincerely regret, while at the same time I thank him for the truly fraternal spirit displayed in his letter—that Bro. Gittens should imagine for a second that there has been any personality in the discussion between Bro. White and myself. We are personally unacquainted, but if we met to-morrow, I do not suppose for a moment that either of us would be the less a good brother, because we hold different opinions and have waged a paper warfare. For myself, I was brought up in a hard-hitting literary school, which did not care however strongly it wrote against opinions; but *personality* was never for an instant permitted. For myself, I have to thank Bro. Gittens for his kindness, and I can assure him, he will get no cross-fire from me.—A. O. HAYE.

PICTUS, BRO. HUGHAN, AND FREEMASONRY.

Without any pretensions to being thought a "Masonic scholar" (to whom the report of a meeting of the P. G. Lodge of Yorkshire is referred, by an esteemed correspondent who styles himself "Pictus"), I should like to see a little more regard paid to historic accuracy in the sketches of meetings and lodge assemblies so vividly described in the *Freemasons' Magazine*.

"Pictus" does well in calling attention to the "remarks prefaced to a report of a meeting of the Prov. G. Lodge of Yorkshire West." I presume he refers to the "York Legend." Much has been written on this fruitful topic, and therefore it is not my intention to say more. Undoubtedly York possesses more antique evidences of Freemasonry—as an operative institution—than London, although to the latter city belongs the honour of reviving the ancient Craft, remodelling the "old landmarks," and really creating the Freemasonry of A.D. 1717, and since, which the former city accepted subsequently and adopted as its own.

My notice has, however, been particularly directed to the following paragraph (page 157), viz.:—"As to the early existence of the Masonic Craft in Sheffield, we learn that in 1765 the Rose and Crown Lodge was consecrated in Sheffield under a warrant from the Grand Lodge at York." I believe this to be *incorrect*, but shall be glad to acknowledge my error if furnished with proof to the contrary.

Without wishing to be more positive than the evidence will allow, I think it is quite impossible to afford sufficient proof of the alleged consecration having taken place *under the Grand Lodge of York*. In the first place, I do not believe that the lodge at Sheffield either was warranted by the Grand Lodge of York or consecrated at the *date named*. In the second place, I think it more than likely that the lodge had no existence before A.D. 1780, or rather later, and that its centenary is not likely to occur for a few years yet, if the works in my possession are to be relied upon; and, thirdly, it is my opinion that the lodge was really under the Grand Lodge of England (whose original members seceded from the regular Grand Lodge about 1740) called the Athol Masons. I shall be happy to afford the information I have relative to this matter by letter to the writer of the article in question.—W. J. HUGHAN.

MASONIC HISTORY.

Could not some brethren, such as the members of the Lodge of Antiquity, give us some notes from their early Minute Books. Our Scottish brethren are very far ahead of us in this respect. When shall we see "The History (not fabulous) of Freemasonry, and of the Grand Lodge of England." I will not grudge a guinea for such a work.—A MIDDLESEX MASON.

CORRESPONDENCE.

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

"HOMŒOPATHY AND FREEMASONRY."

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

Dear Sir and Brother,—The letter of "M.D." (page 170) gives an example of how little the true spirit of Freemasonry is understood and practised amongst many of its members. What real Mason will not blush at the words—"the fact of my practising homœopathy would be an insuperable barrier to my admission." If such be really the case, "M.D." would only be doing his duty by mentioning the name of the lodge. The columns of the *Magazine* are the place to show up such cancer sores as these, and keep them from spreading. More light will tend to chase away the evil. A worthy brother, more especially a past office-bearer of a lodge, should find no difficulty in affiliating to any lodge he chooses when he settles in a new town. Let us trust, however, that on second thoughts the lodge "M.D." refers to will intimate its readiness to hold out the right hand of fellowship in a true fraternal spirit.

Yours fraternally,
PICTUS.

FREEMASONRY IS NOT A RELIGION.

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

Dear Sir and Brother,—I have read with pleasure the letter of "Dnalxo" (p. 87) anent this subject, and coincide with his views. I would repudiate the *toleration* idea as an unmasonic assumption of superiority. The Jew or Turk is not admitted into Freemasonry under *toleration*. It is a *right*, which he can claim equally with the professing Christian.

If Freemasonry can be said to be a religion at all, it may be called an Universal Religion, for, in our practice, all that is asked of its votaries is,—“Do you believe in the being and existence of a God? and do you believe in the sacred and binding nature of an oath?” An answer in the affirmative to these two questions on the part of the candidate, with his submission to “the rules and regulations of the lodge,” clears the way for his admission. Such being the case, Christian, Jew, Turk, or Hindoo, are all one to Freemasonry. Freemasonry, therefore, is not a religion as “religion” is commonly understood. Freemasonry is like grass, the cow, sheep, horse, or ass can all find their suitable food in it. The horse may think it was especially made for him, because, says he, “See how I eat and thrive thereon;” but so can also the cow or sheep say. So with Freemasonry pure and simple; it is not for one particular class

par excellence, it suits all men, for it has a foundation common to all, and *was made for all*.

Freemasonry is not a "natural religion," although it may be quite *natural* for Freemasons who are Christians to link in Christianity with their Freemasonry (the wish, perhaps, being father to the thought), but such forget that it may come equally *natural* to a Jew to link in his Judaism with his Freemasonry.

The principle and design of Freemasonry is not, or is not to be found, a system of religion. Freemasonry is simply a system of morality, or, as Bro. A. O. Haye says, "Freemasonry insists on her sons living such lives on earth as to render them good and useful members of society, but does not teach what the *hereafter* is to consist of," or, I might add, what exact system of religious faith and worship is the best road to travel on. "That she leaves to the religious faith of each," and, not only so, but religious and political discussions are most especially and distinctly debarred from being taken up in our lodges.*

The framers of our system of Freemasonry (who might be Christians), desiring to get up an institution, founded on the oneness of the human race, which would produce an universal brotherhood, perceived that to build upon the system of any separate religious sect would simply make them a sect also; they, therefore, selected the universal idea common to most *religions* (or systems of faith and worship) of belief in a God, as their foundation upon which they build their system of *morality* and of *universal brotherhood*. This belief in a Deity was necessary as a guarantee of ability to reverence an oath; thereafter, if the candidate was a good man and true, honest in his actions, and willing to act as a brother, he was fit to be a member of this humanity fraternity.

If Freemasonry were capable of settling what constituted "the true religion," it might next tell us "the true system of government;" but its founders knew better, and these questions are out of its pale. A good Christian will be sure to make a good Freemason; but a man can be a good Freemason who is not a Christian. Among the worthy Masonic brethren I know, one of those I esteem most (although our ideas sometimes differ) for his honest of action and walk in life is an Unitarian; and I need not say, humanely speaking, how sorry is the practical Christianity and Masonry of many nominal Christians. Were the principles of true Christianity truly prevalent and practised over the whole earth, Freemasonry would be entirely superseded and unnecessary; but, as things are, Freemasonry in its own place, if properly conducted, has a grand career before it; with the blessing of God, it may be an instrument for great good, and let us leave it to Him to turn it to His own glory. But we must always remember that Freemasonry is merely a human institution, and that the only "religion" (if I may use that term) about it is the simple foundation of belief in the existence of the Great Architect of the Universe, and in the

* A Freemason, *e.g.*, who is a Christian, bases his hopes of immortality on his faith in the death of Christ, not on his Freemasonry. At least, I consider my Christianity to be distinct from my Freemasonry, although there are ideas common to both. If I may so express it, Freemasonry is a friend; religion (a higher and holier relationship) is a wife.

universal brotherhood of man. It is this universality that gives Freemasonry its charm. It is from this that we can truly grasp, as worthy brethren, men of all nations and climes, religions and sects. From this the self-reliant Briton can hail the proud Indian—each with true fraternal grasp and beaming eye—knowing and feeling that as Freemasons they meet as brethren. But turn the lodge into a church, chapel, mosque, or temple, and Freemasonry is at an end; its glory is gone, and the whole noble fabric (the noblest ever reared by *man*) falls prostrate on the ground—a ruin!

Yours fraternally,
W. P. BUCHAN.

MASONIC DISCIPLINE. BY CRUX.

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

Dear Sir and Brother,—I only received your last impression the other day, wherein there are two letters speaking in complimentary terms of the articles on the above subject. In one of them, however, Bro. Pictus accuses me in the same breath of writing: "bosh" and "blasphemy" I shall return to town by the end of the week, and shall ask permission for a little space in your next number to prove, if possible, to Bro. Pictus, and, if not, at least to your other readers, that, neither *historically* nor otherwise, have I sinned in the manner attributed to me. I have mistaken the calibre of Bro. Pictus. From what I have read of his writings, I should have thought he would have been the last to attempt to reduce the principles of Freemasonry to a mere rude and gross materialism.

Yours fraternally,
CRUX.

Dover, 3rd March, 1869.

SOUTH EASTERN MASONIC ASSOCIATION.—We have been favoured with an abstract of the accounts of this excellent Association, from which we find that the following were the receipts and payments: Receipts.—1866, £138 19s. 6d.; 1867, £124 15s.; 1868, £127 6s.—Total, £391 0s. 6d. Payments.—1866, Girls, £68 5s.; Boys, £15 15s.; Aged, £50; Printing, &c., £3 12s. 1867, Girls, £21; Boys, £31 10s.; Aged, £40; Miscellaneous, 3s. 1868, Girls, £63; Boys, £21; Aged, £60. Miscellaneous, £1 1s.; Balance, £15 14s. 6d.—Total, £391 0s. 6d. A most satisfactory state of affairs, and reflecting great credit upon the members of this Association, who have now the following Life Governorships:—Girls, 14½; Boys, 6½; Aged, 15; or a total of 36.

ROMAN ROADS.—But of all roadmakers (though the Carthaginians are supposed to be the first people who had paved roads, and the Greeks the first to legislate for their repair) the Romans stand pre-eminent. No other people, of ancient or modern times, are fit for a moment to be compared to the hardy Roman soldiers in the construction of firm and spacious roads, which would have lasted until now, had they not been ruthlessly torn up, by savage numbskulls, in modern days, that they might steal the materials, and boast of living in a state of superior civilization. No matter what difficulties lay in the way, the Romans believed that their soldiers were all the better for being inured to labour, as it contributed alike to their health and morals; knowing that Idleness and Dissipation generally go hand in hand; and all obstacles were surmounted by patient perseverance.—
Bro. George Markham Tweddell, F.R.S.N.A.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—A second edition of this useful and comprehensive publication has been just issued. It can be obtained at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

ROYAL MASONIC INSTITUTION FOR BOYS.—The Seventy-first Anniversary Festival will be held at the Freemasons' Tavern, on Wednesday, March the 10th. The Right Hon. Earl de Grey and Ripon, R.W.D.G.M. will preside.

MASONIC LIFE BOAT FUND.—We are requested to mention that a committee is about to be formed for carrying out the purposes of the fund, and the Secretary (Bro. Anthony Oneal Hays) will be glad to receive the names of brethren willing to serve upon it. When the committee is formed, a list of subscriptions received will be published.

GIRLS' SCHOOL.—We desire to bring before the notice of our numerous readers as worthy of their support, the case of Alice Ritson Molineaux, aged eight years, a candidate for admission at the ensuing Election for the Royal Masonic Institution for Girls. Her father was for twenty-one years Assistant Locomotive Engineer to the London, Brighton, and South Coast Railway Company. He died very suddenly in November 1867, leaving a Widow and seven children. The Widow has since been confined of a posthumous child, making eight in all, and as six of these are wholly, and the two eldest nearly dependent upon her, we need hardly say it is a case particularly deserving the interest of all Freemasons, and more especially, perhaps that portion of them belonging to or in any way connected with railways. Bro. Molineaux was a very rising man in his profession, but unfortunately was unable to leave his widow and large family provided for. He belonged to the Royal York Lodge at Brighton, No. 315, of which he had been a member four years. Bro. George Hawkins of the London Brighton and South Coast Railway, Brighton, will be happy to receive proxies.

The daughter of Mrs. S. Palmer is a candidate for admission. We understand this to be a truly deserving case for fraternal sympathy. We are requested to mention that Clara Mercedes Wicks, who has been three times a candidate for election, comes up again in April. She has the support of the Norfolk Provincial Lodges, and the case is a very deserving one. Also the case of Theresa Mary Claisen, which is warmly recommended, and which is peculiarly distressing.

The following is the text of the circular issued by the Grand Secretary relative to the inauguration of the new buildings of the Grand Lodge of England, to the W.M.'s of every lodge under its constitution:—"I am directed to inform you, that the Most Worshipful Grand Master has fixed the 14th of April for the inauguration of the new buildings, in Great Queen-street. It is the intention of the Most Worshipful Grand Master to appoint twenty Stewards; the remainder will be nominated by the various lodges. If, therefore, it is the desire of your lodge to name a Steward to serve on the occasion, you will have the goodness to forward the name of the brother, on or before Saturday, the 6th day of March. If the number of Stewards returned should exceed eighty, the selection will be decided by

ballot. The Most Worshipful Grand Master has sanctioned the striking of a jewel to commemorate the occasion, which will be worn by the Stewards only. The probable cost to each Steward is estimated at about £6 6s."

JOPPA LODGE OF INSTRUCTION (No. 188).—This lodge meets now at Bro. Davis's, Rose and Crown, Fort-street, Union-street, Bishopsgate, on Sundays, at seven p.m. Bro. Littaur, P.M. 205, Preceptor.

OLIVER TESTIMONIAL.—We beg to refer to our advertising columns a recent testimonial, which deserves universal Masonic support.

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

MASONIC ARCHEOLOGICAL INSTITUTE.—The third meeting of the Institute will be held on Tuesday, the 23rd inst., when Bro. Besant will read a paper upon the recent discoveries in connection with the Palestine Exploration Fund. Brethren who may wish to be present, must communicate the same to the Honorary Secretaries not later than Wednesday, the 17th inst.

GRAND LODGE OF ENGLAND.

The quarterly communication of the United Grand Lodge of England took place on Wednesday evening, in Freemasons' Hall, Great Queen-street. The attendance of members was more numerous than has been witnessed for many years past, and the scene in the room for clothing was somewhat amusing, for as the time for the commencement of business approached, a dozen at a time were energetic in their appeals to the attendants to take charge of their property, and these officials seemed completely bewildered at the claims made upon them. When the hall was entered it was found to be thoroughly occupied on both sides by brethren five or six deep, and on the procession proceeding and the Grand Master arriving, some difficulty was experienced in making its way towards the dais.

The Grand Master having taken his place, everything was soon perfectly in order, and all the brethren settled down into their places. The M.W., the Grand Master, was accompanied by the Right Hon. Earl de Grey and Ripon, Deputy Grand Master, and the dais was completely crowded, but we are unable to give the names of the whole of the present and past Officers for want of space. Amongst them, however, we observed the Earl of Sherbourne, P.G. Master for Gloucestershire; the Earl of Limerick, P.G.M. for Bristol; Augustus Smith, P.G.M. for Cornwall; John Havers, P.G.W.; Richard James Spiers, P.G. S.B. & D.P.G.M. for Oxfordshire; Colonel Burdett, Representative of the Grand Lodge of Ireland; Robert John Bagshaw, P.G.M. for Essex; Samuel Rawson, P. District G.M. for China; H. Murray, D.G.M. for China; W. Mercer, P. District G.M. for China; John Udall, P.G.D.; the Rev. Sir John Warren Hayes, Bart., P.G. Chaplain; the Rev. Robert J. Simpson and the Rev. Thomas Ravenshaw, G. Chaplains, Henry Bridges, P.G.S.B.; Thomas Adams, P.G. Purst.; Joseph Smith, P.G. Purst.; W. Farnfield, P. Assist. G. Sec.; G. W. Latham, and Henry Browne, G. Deacons; Jabez Hogg, P.G.D.; Colonel Lowry Cole, P.G.W.; Samuel Tomkins, G. Treas.; Aeneas J. McIntyre, G. Reg.; John Llewellyn Evans, President of the Board of General Purposes; John Hervey, G. Sec.; John Savage, P.G.D.; J. Rankine Stebbing, P.G.D.; George Cox, P.G.D.; Frederick P. Cockerell, G. Supt. of Works; John Emmens, P.G. Purst.; J. Mason, P.G.S.B.; William Smith, C.E., P.G.S.; William Young, P.G.S.B.; Albert W. Woods, G. Dir. of Cers.; Thomas Fenn, Assist. G.D. of Cers.; John Symonds, P. Assist. D. of Cers.; Thomas

Lewis, G. Purst.; William Ough, Assist. G. Purst.; Edward H. Patten, P.G.S.B.; Edward J. Fraser, P.G.D.; Edward Roberts, G.S.B., &c.

The Grand Master took his place on the throne, Earl Vane acting as S.G.W., and Frederick Pattison as J.G.W.

The Grand Lodge was opened in due form and with solemn prayer.

GRAND LODGE REGULATIONS.

The Grand Secretary (Bro. J. Hervey), read the regulations for the Government of Grand Lodge during the time of public meeting.

MINUTES OF THE LAST QUARTERLY COMMUNICATION.

The Grand Secretary read the minutes of the quarterly communication of the 2nd of December, 1868, which were unanimously confirmed.

ELECTION OF GRAND MASTER.

Bro. Sharpe, *D.C.L.*, said he rose to propose that the Right Hon. the Earl of Zetland be elected Grand Master for the ensuing year, and on behalf of the brethren he congratulated the Grand Master on his concluding twenty-five years service in that office. On a previous occasion, when he (Bro. Sharpe) had the honour of nominating his lordship, he said they must judge of the value of a Sovereign by the state of the kingdom he has ruled, and he then brought before the brethren the great good that had been enjoyed by the Craft during the time their Grand Master had ruled over them. Their numbers had been quadrupled, and their charities were objects of emulation by the benevolent world. Their Boys' School was in a state of unexampled prosperity; their Girls' School was well supported, and their Asylum for aged Freemasons had done incalculable good, and brought blessings to the Craft, while their children had been taught those lessons which would enable them in the future to fight the great battle of life in a way that was becoming the sons and daughters of Freemasons. As regarded the aged Freemasons their institution made them happy, and at the close of their lives smoothed the pillows of those who might otherwise die in sorrow and distress. Therefore, he said, that they owed their Grand Master a deep debt of respect. He, as a member in common with the Craft, deprecated flattering, and what he said was supported by facts. It might be supposed by some that the position of the Grand Master was a bed of roses, but he could assure the brethren that it was no such thing, for there was no working Mason who did his duty more assiduously than the Grand Master. That demanded a mark of their gratitude, and therefore he called their attention to the fact; but as far as the Craft was concerned, from the subscriptions which had been raised, he had no doubt that the mark of respect that would be presented to him, would well represent the esteem in which he was held by the Craft. He concluded by proposing the Right Hon. the Earl of Zetland to be Grand Master for the ensuing year.

Bro. C. Dumas seconded the motion. Lord De Grey and Ripon, Deputy Grand Master, put the motion, which was unanimously agreed to and with loud cheering.

Bro. Albert Woods, G. Dir. of Cers., then proclaimed the titles of his lordship, and he received the customary salutes from the brethren,

The Grand Master said: Brethren, it is with more than ordinary feelings of gratitude, I have to thank you for the honour you have done me in electing me for the twenty-fifth time as your Grand Master. I have so often expressed my thanks on these occasions, and assured you of my anxious desire to perform those arduous duties which you have placed upon

my shoulders, that I cannot find different words, to express my sense of your kindness to those I have used before; except in this that I have held the office of Grand Master for a longer period than any one of my predecessors, except the Duke of Sussex, and therefore I feel exceedingly grateful that I have so long engaged your confidence. It is always my anxious study and desire to deserve that confidence, and it is especially gratifying to me that it has been continued for so long a period. I thank you sincerely and I can assure you that the events of this day, on which I have completed a quarter of a century in your service will ever be remembered, and I should be most ungrateful if I did not appreciate it as the most eventful period of my life. I again thank you for the honour you have done me, and I hope still to enjoy your confidence.

THE GRAND TREASURER.

Bro. Brackstone Baker, P.M. 21, proposed the re-election of Bro. Samuel Tomkins as Grand Treasurer for the eighteenth time. They all knew his worth, and to say anything in his praise would be only to gild refined gold.

Bro. Dumas seconded the motion.

The Grand Master put the motion, which was unanimously carried.

Bro. Tomkins, G. Treasurer, said he thanked the brethren for electing him as their Grand Treasurer, and he felt pleased that he should have to fill that office for the ensuing year, when such interesting matters were about to take place, and he alluded more especially to the testimonial that was about to be presented to their Grand Master. He thanked them sincerely for that renewed mark of their favour.

THE PRINCE OF WALES AND FREEMASONRY.

The Grand Master said: Brethren, a notice stands on the paper, "That the M.W. Grand Master will make a communication to the Grand Lodge respecting his Royal Highness the Prince of Wales, and on other matters, and will move thereon." I beg to state that in consequence of a communication I have lately received, I feel it incumbent on me to postpone the notice till a future occasion. You will excuse me for saying what that communication is, as it was made to me confidentially.

This created some surprise, as there can be no doubt that the very unusually large attendance of members was influenced by the notice given, that a communication would be made about the Prince of Wales, and when no information was given by his Lordship, many of the members soon afterwards quitted the hall, showing that they had come on purpose to hear it.

REPRESENTATIVE OF THE GRAND LODGE OF IRELAND

The Grand Master said—Brethren, the Grand Lodge of Ireland have appointed Colonel Francis Burdett, as its representative at the Grand Lodge of England. I confer upon him the rank of P.G.S.W.

GRANTS FROM THE BOARD OF BENEVOLENCE.

A report was presented from the Board of Benevolence, in which were recommendations for grants to nine brethren and widows of deceased brethren, amounting in the aggregate to £220, which were agreed to.

BOARD OF GENERAL PURPOSES.

The report (a very brief one) of the Board of General Purposes was presented, which was taken as read.

Bro. Llewellyn Evans, the President of the Board, in moving that it be received and entered on the minutes, said that was the second time that he, as the President of the Board of General Purposes, had to come before them with so pleasing a report. It was gratifying for Grand Lodge that there were no disputes

amongst the brethren, for if there were the brethren would be sure to hear of it from the Board.

The Grand Master put the motion, which was unanimously agreed to.

THE BUILDING COMMITTEE.

Bro. Havers moved that the report of the Building Committee be taken as read, which was agreed to. He afterwards, in moving that it be received and entered on the minutes, said that the only substantive motion which arose out of the report was in these words:—"That the rent of the Dalhousie and Moore Lodge Rooms be reduced to one guinea each for each meeting, such reduction to take place from the 1st January, 1869." At the last Grand Lodge a notice was made for the reduction of the rent of these rooms, which after a discussion was referred back to the Building Committee, who were directed to report to the Grand Lodge. The Building Committee had accordingly carefully considered the subject, and taking also into consideration the wishes of small lodges, they proposed to reduce the rent of those rooms to one guinea. If it had been less there should have been nothing further to say upon it, but he found on the paper a notice by Bro. King, W.M., No. 172,—“That a proportionate reduction be made in the whole of the lodge rooms used for lodge purposes, as well as the Dalhousie and Moore.” A reduction of the rooms was impossible, but he presumed Bro. King meant a reduction in the rent. Now, he must resist that motion, and any motion at present for the reduction of the fees paid for the use of those rooms, as the Committee had done what they thought to be right and just to the Craft in the charges they made for lodges who occupied their rooms. As regarded the Zetland and the De Grey Rooms, it was said that two guineas was too large a sum for them to pay, but he was surprised that lodges that met so numerously in them should consider that sum too much for them to pay. He belonged to one of the smallest lodges in the Craft, for it numbered not more than 20 members, and they did not consider five per cent. for a lodge room too much to pay out of their income. In taverns they were charged more than double for such accommodation, and then in these rooms they were provided with furniture and all the usual paraphernalia of a lodge, besides lighting and warming, for which we had nothing to pay. All this was provided, and there was the wear and tear of removal of furniture from one room to another, and when all this was provided and it cost a lodge only 10 or 12 guineas a year, would any one tell how that was too large a sum. They provided the furniture, and they warmed and lighted these large rooms for two guineas a night, and when they considered that the income of some of these large lodges was from £200 to £300 a year, he thought they could scarcely object to the cost to them for the lodge room of 10 or 12 guineas a year. He would ask any one then present how much of the income of lodges was spent in creature comforts. We should say it was about 80 per cent., and that being so would they grudge 10 or 12 guineas for rent for a lodge room. He moved—“Let the rent of the Dalhousie and Moira lodge rooms be reduced to one guinea each for each meeting, such reduction to take place from the 1st January 1869.”

The motion having been seconded,—

Bro. Udall, P.G.D., considered that two guineas a night for the use of these large rooms was too large a sum, and the lodge to which he belonged had very superior furniture of their own, which they were obliged to warehouse. He said that they ought to be placed in a position so as not to be compelled to get rid of their furniture in their own house. To pay for meetings in that place was inconsistent, for it was by their own money that the building had been obtained. He should oppose the charges

on these rooms, but should not object to pay a small sum for some time for their monthly meetings. His lodge had first-rate furniture, and therefore, he said it was altogether inconsistent that they should have to pay 16 or 18 guineas a year for the use of a room in their own house.

Bro. Grissell said, if Bro. Udall's argument was good for anything, they ought not to pay any rent at all. They ought however, to pay any rent that was fairly due, and he looked upon Bro. Udall's argument as fallacious. He believed that Bro. Havers's motion was deserving of support.

Bro. J. R. Simpson, G. Chap., said many years ago when the Grand Master presided at York, as Prov. Grand Master, he heard him lay down the principle that they ought to provide private places for holding lodges, rather than they should be held at taverns. His lordship having unqualifiedly pronounced that principle, he supported the view taken by Bro. Udall.

After some further discussion the motion of Bro. Havers was put and agreed to.

A special report was brought up from the Committee on the Fund of Benevolence, recommending various changes in the administration.

Bro. Clabon said he had been given to understand, that it was considered the report had not been sufficiently circulated, and having consulted the other members of the Committee, he thought it would be better to defer the consideration of it until the meeting in June.

A rather sharp discussion ensued upon the report, and Bro. J. R. Stebbing said that portion of the scheme which restricted the total capital of the Board of Benevolence to £26,000 would meet with his most strenuous opposition.

The subject was postponed until the June meeting, and it was ordered that a copy of the report should be sent to all lodges.

The report of Bro. Harding, Auditor of Grand Lodge accounts for the year, was received.

THE BUILDING COMMITTEE.

Bro. Brackstone Baker moved—"The buildings in connection with the Freemasons' Hall being now completed, and the old hall repaired and redecorated, that a committee of members of Grand Lodge be appointed to consider and report upon a suitable recognition of the eminent services rendered to the Craft by the chairman and his colleagues of the Building Committee." He at some length entered into the services they had rendered the Craft in carrying out the work in which they had been engaged.

Bro. Clabon seconded the motion, which was agreed to, and the following committee was appointed:—Bros. Clabon, Mason, Hogg, Fraser, Tomkins, Bennoch, E. Cox, and Baker.

GRAND LODGE MEETING IN SEPTEMBER.

Bro. John Symonds, P. Assist. G. Dir. of Cers., moved an alteration in the Book of Constitutions to alter the meeting of Grand Lodge from September to October, but after a short discussion the proposition was negatived.

THE CHARITY JEWEL.

Bro. Joseph Smith, P.G. Purst., moved,—“That as the present qualification for the Charity Jewel acts adversely to the interests of the ‘Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons,’ it is expedient that the privilege of wearing the same be extended, and that brethren having served as Stewards to the Festival of any two of the Masonic Institutions be entitled to wear such jewel; and that brethren serving the office for three Institutions be entitled also to wear a clasp on the ribbon by which such jewel is suspended.” He said his wish was to put those who served as Stewards for the

Festival for Aged Freemasons on the same footing as those who served for the other institutions.

Bro. Spiers seconded the motion.

Bro. U'Fall urged that the intentions of the Duke of Sussex, who instituted this jewel in 1829, had been frustrated by brethren wearing it who had never subscribed one penny to either of these charities. The Duke of Sussex required, before any brother had this jewel, to show that he had worked for the Charities, had himself paid down ten guineas, and done good suit and service, but many who now wore the jewel had not paid a single penny of their own.

The Grand Master said, if they had done so it was a gross abuse of the intentions of the Duke of Sussex, and he should direct the Grand Secretary to look strictly into the matter.

Bro. Binckes said many who wore the jewel only paid the Stewards' fee, and did not contribute one penny to either of the Charities. He proposed, as an amendment, "That the Charity jewel instituted in 1829, by H.R.H. the Duke of Sussex, M.W. G. Master, as a mark of distinction to be worn by brethren who have served the office of Steward at the anniversary festival of the two schools, since which date a third institution has been established, be referred to the Board of General Purposes to consider the original regulations under which the Charity jewel was instituted, and, if desirable, as to any and what modifications should be made in the conditions as to the right to wear the jewel, and the means by which it is obtained, and to report to the M.W. the Grand Master thereon."

Bro. Smith said he would adopt Bro. Binckes' amendment, and introduced another, which was put and agreed to.

MASONIC LIFEBOAT.

Bro. William Smith, C.E., P.G. Steward, and W.M. No. 1,238, said he had the honour to propose, in the terms of the resolution, "That the sum of one hundred guineas be contributed from the funds of Grand Lodge towards furnishing, through the National Lifeboat Institution, a lifeboat, to be called the 'Masonic Lifeboat,' for which purpose a number of donations have been received." He might mention that the proposition for supplying a lifeboat under the name of the Masonic Lifeboat, had attracted attention for a considerable time, and about £200 had been promised as contributions towards it. He believed that if Grand Lodge would vote £100 the lifeboat would be placed on some station within a few months from that time. They would only be doing what had been done by other societies, such as the Odd Fellows and Foresters, who had presented lifeboats to the National Lifeboat Institution. He had had an interview with Bro. Lewis, the Secretary of that Institution, and he found the organisation was so complete for the purpose, and that the Council and Officers of the National Institute were glad to avail themselves of the means of adding to the number of lifeboats, of which many more were needed.

Bro. Bennoch said it was at all times ungracious to oppose anything like a charitable object, and he would at once admit that the Life Boat Institution was a noble institution, but he should like to know first whether the Grand Lodge would cause any of its funds to be given to any institution without a petition being presented to it; and secondly were there own charities so well supplied that they could appropriate their surplus funds to other charities. They were aware that the sum promised towards this object was under £100, and he wanted to know how far £200 would equip a life boat and endow it also. For himself he had a great objection to contribute money in such a way. If they could wisely support the institution let them do so, but to have a life boat bearing the name of the Masonic Life Boat, which they might not be able to float for two or three years, he

looked upon as highly objectionable. They need not build a boat, but if necessary they might contribute the amount to the institution itself. If they were asked to contribute in favour of the Life Boat Institution, he believed all would support it.

The Grand Registrar wished to know how much of the sum had been actually subscribed, and how much had been promised.

Bro. Smith said he believed that of the amount the sum absolutely paid was under £50, but large sums had been promised, which had not as yet been asked for. However, Bro. Hyde Clarke was present, and would answer any questions. He believed the cost of the lifeboat would be about £600.

The Grand Master: I have the honour to be a Vice-President of the National Lifeboat Institution. I have the highest opinion of that institution, and there is no one in which I feel a greater interest. I have no doubt that it would be the wish of the Grand Lodge, if necessary, to support that institution, but I do not think that it would be the wish to have what is called "a Masonic lifeboat," as the affairs might not be properly managed, and I deprecate the course now proposed.

The Grand Registrar said there was a great amount of destitution in the metropolis, and they had an institution close to their own doors, such as the King's College Hospital, that wanted support. They ought to look at home, and, if they had the means, support the great institutions close at home, and not (as he understood) by voting a sum of money fetter the hands of the National Lifeboat Institution.

The motion was then put and negatived.

Grand Lodge was then closed in ample form and solemn prayer, and adjourned shortly before eleven o'clock.

MASONIC ARCHÆOLOGICAL INSTITUTE.

The second meeting of this most important Institute was held at Freemason's Hall, Great Queen-street, London, upon the 26th ult. There was a large attendance of members and visitors,—among the former were, *Council*:—Messrs. James Glaisher, Hyde Clarke, William Smith, C.E., J. E. Saunders, R. J. Spiers; Hyde Pullen and Anthony Oneal Hays, *Honorary Secretaries*. *Members*: Major Finney, Edwin Palmer, John Newton, Captain Barlow, George Lambert, H. W. Hemsworth, John N. Sharp, John A. Rucher, Edward Busher, W. J. Adams, W. F. Marchant, Hall Grigor, D. Cabitt Nichols, W. Burges, Henry Bridges, Thomas Middleton. Among the visitors were John C. Milbourne, P.M., 919; N. White, 890; J. G. Seacome, P.M., 151, Lima, Peru; William Newton, 620, I.C.; W. Littaur, 205; H. Massey, W.M. 619; Charles A. Ellis, P.M., 913; J. Stohwasser; C. J. Klafheirberger; D. Toms, J.W. 706; Henry Melville, 313, S.C.; F. Thimm, P.M.; Frederick Binckes, *Secretary Boys' Institution*; Raynham W. Stewart; T. H. Devonshire; R. Phene Spiers; James S. Thomson, 190; Edward Moody, 193, &c., &c. Upon the motion of Mr. William Smith, C.E., Mr. Hyde Clarke took the chair, and called upon the Honorary Secretaries to state what donations had been received since the last meeting. The Honorary Secretaries reported the receipt of a letter from Colonel Henry Clerk, intimating his intention of presenting the Institute with a selection of books, and also of one from Mr. C. C. Whitney Griffiths, Worcester, accompanying copies of two curious diplomas. The thanks of the Institute to these gentlemen for their donations was moved by Mr. Glaisher, who said that such examples would doubtless have the effect of bringing in other donations. This was seconded by Mr. William Smith, C.E., and carried unanimously. The Honorary Secretaries were directed to have the same engrossed in the minutes, and intimated to Colonel Clerk and Mr. Whitney Griffiths. The chairman then briefly introduced Mr. Lambert, who read the following paper upon "A

ritual of three degrees used by Frederick the Great of Prussia."

"I have the honour to appear before you, and read to you a very curious Ritual of three degrees, which was sent to me through the Chancery of the Crown Prince of Prussia, through the agency of the Right Honourable the Count Wartensleben, a Privy Councillor of His Majesty the King of Prussia, who is the Patron of the Royal Art through the Northern Division of Germany.

This Ritual is curious from two very significant facts; viz., the paper upon which it is written, and the watermark. The paper is of the size known as foolscap, an article not known in Germany at the date, when we may presume the Ritual was written, and the watermark is the representation of the arms of the city of Baltimore in the United States of America: the fir tree. The caligraphy is in the German character, and is a beautiful specimen of penmanship. It is so minutely written, that the whole of the Ritual is contained on four sheets. I took the opportunity of exhibiting this very choice specimen of early Masonic documents to the Secretary General of the Supreme Council, and left it in his office to be copied. The original was duly returned to Berlin, through the favour of the Prussian Ambassador.

This Ritual is curious because it embraces those very particular degrees, without the cognizance of which no persons could be admitted to the rites of the 'Illuminati,' a society founded in 1773, and inaugurated in Grand Council 1st May 1776. This society was originated by Adam Weishaupt, who was born in the year 1745 in Bavaria, and who is better known by his adopted name of Spartacus. This method of adopting cognomens is common to this day upon the continent, and especially in these countries professing the Romish faith.

The object of Spartacus was very clear, and M. l'Abé, Barruel, who wrote "Les Memoires pour servir a l'Histoire du Jacobinisme," was not far wrong when he stated that it was for the express purpose of upsetting the Jesuits, and his own church, and for spreading the exercise of free thought, without descending to that which is commonly called free thinking, and which is closely allied to Deism. At this time it was supposed that Masonry proper was at an end, for a very learned author published an important work at that time, called "The last kick of a Freemason," translated into German as "The last fate of Masonry." In this he intended to show that all lodges must close, now that the Illuminati had instructed themselves therein. The writer was the Baron de Bodi. It was this society which called forth the labours of Dr. Robison, and which ended in a volume now little read and less cared for, but which in its day played a somewhat important part. It was intitled "Proofs of a Conspiracy."

Notwithstanding Barruel, Bodi, Voltaire, *cum nullis aliis* Masonry still flourishes, and if possible more prolifically than formerly, if I may judge by this present society proving that truth must prevail over error, and resisting even the destructive hand of time, Masonry is—Illuminism is not. The Ritual which I am about to read to you, is one of those innovations which was introduced into genuine Masonry. By the term genuine Masonry, I allude to that commonly practised in this country, and in France and Germany, under the title of Adonhiram, formed of the two words Adonai, or Adowni, the Hebrew for Lord, and Hiram the widow's son. This innovation took place at the time when Masonry made its appearance on the continent of Europe as a Mystical society, professing secrets different from those of the mechanical employment, the name of which it assumed. It is supposed to have been introduced into Germany from France, about the year 1743, by a Baron Huude, a gentleman of high rank, who, while sojourning in Paris, made the acquaintance of the Earl of Kilmarnock and others, who were in immediate attendance upon the Pretender. This Baron Huude was duly admitted to all the degrees, and his Masonic patent, now in Berlin, is signed by Kilmarnock as "George."

Huude had attached himself to the fortunes of the Pretender in the hopes of rising through and under his protection to a high position, and for this purpose employed every means in his power to obtain adherents to the fallen standard of the Stewarts. The legend of Huude's Masonry ran as follows:—When the Knights Templars were destroyed by Philip le Bel, some found shelter in the Highlands of Scotland, where they concealed themselves in caves. These refugees professed to have the genuine secrets of Masonry, which they had acquired during their travels in the East, from Pilgrims whom they had pro-

TECTED. Huude on his return to Berlin, exhibited to his friends his newly acquired and extensive powers for propagating his system of Masonry, and created some knights. Huude, however, was not very active, and probably the miserable failure of the Pretender to recover the throne of his ancestors, put an end to the hopes of the Baron, of attaining to fortune under the Stewarts. Still others practised Masonry with the greatest zeal, and found many supporters.

In 1756, or 1757, a new phase of Masonry presented itself to view. The Seven Years' War commenced. Against the Prussians were opposed the Austrians, French, Russians, Swedes—in all about 431,000 men. Among the prisoners subsequently taken were several Frenchmen, who, arriving at Berlin, were permitted to enjoy liberty upon parole, and these began, with the usual assurance peculiar to their nation, to instruct the *Deutschers* in the various arts, which, when summed up as a total, comprehend the word "civilization." On the 16th of January, 1756, Frederick who had, I believe, visited England, concluded an offensive and defensive treaty, called the Treaty of Westminster, the terms of which were that no foreign troops should be permitted to put foot in Prussia during the war; and, doubtless, during his sojourn in our island, he had made himself fully acquainted with Freemasonry, which he, to a certain extent, imported into his capital, and opened the first lodge, now held in the Splittgerter Gasse, called the National Grand Mother Lodge of the Three Globes.

In this lodge he filled the office of Chairmaster, and duly sanctioned by his presence and patronage that which we call Masonry. The French prisoner officers had no taste for the pure and simple rites which had been imported from England;—and England must be considered the cradle of Masonry. They pronounced them only fit for the Briton and his rough and unpolished mind; but that they, in Paris, practised Masonry as a profession fit only for perfect gentlemen. They stated, and not without considerable truth, and a truth which I regret to state, in my opinion, exists to this very hour, that Britons were ignorant of true Masonry, possessing nought but the introduction to the art, and which they did not in the least understand; and the truth of this hard statement exists to this very day. The Germans, then as now, worshippers of titles and orders (for every second man that one meets has a bit of ribbon, or such gew gaw in his buttonhole, and every third man is a Count), or as Pope in his "Essay on Man," says,

"Scarfs, garters, gold amuse his riper stage,"

were perfectly dazzled by the ribbons and jewels with which the French had bedizened the Order, and easily swallowed the bait, which, when digested by the phlegmatic Germans, spread the veins of spurious Masonry through the length and breadth of the land, and in less than six months Masonry underwent such an entire change that *Chevaliers* cropped up as fast as mushrooms, and with about as foul a foundation.

Now first appeared upon the scene that degree which we call "Ne plus ultra," or Rose Croix, and which has nothing in common with the Rosy Cross, or the Rosicrucians; but takes its name from a M. Rosa, who at this time (1756-7) imported the degree from Paris, and of which to a great extent he had been the founder. Rosa was one of the French Commissaries in Berlin, and finding that his workings prospered, had brought from that city a waggon-load of jewels, &c., which were all distributed in various lodges before it reached Berlin, and another cart-load of these toys was ordered to be despatched to furnish the lodges in that city. The introduction of new degrees became thus a very profitable amusement to the French prisoners, who literally had little else to do.

Berlin, then as now, ever ready to swallow the first *canard* gaped for instruction, and our new friends were ever ready to teach, and cram the mind of the aspirant with the desired knowledge. The Rosic system was Gospel, and savoured of their old religion, while the British system was neglected and despised. The rulers of these high grades, as we here familiarly term the system, wanted to be supreme, and insisted on the most entire subjection to their authority. This startled the genuine Freemason, and entirely dissipated his golden dream. Now commenced the great struggle for dominion and for independence, which ended in a counter resolution, for although the Germans wondered at the true meaning of Freemasonry, like ourselves, students of its mysteries, and enquirers as to its origin, saw that the rituals of these new teachers were fallacious in the extreme, and personages were introduced to their notice who positively never existed; and, although to a great extent the

legend of the third degree is without any foundation in Scripture, yet the being of Raphael was positively false and ludicrous in the extreme. They sent to London for instruction, and then discovered that England acknowledged but the three degrees for genuine unsophisticated Masonry; and, although they only obtained Anderson's and Desaguillier's Constitutions and Workings, yet to them this was of great use, and gave them an ostensible reason for resisting the despotism of the newly-formed Order in Berlin. In their efforts, which in the end were successful, they had the powerful support of the lodges at Frankfort-on-the-Maine, Brunswick, Wetzlar, and the Royal York of Friendship at Berlin, all of which have ever since adhered to the original English system, and almost throughout the nation the Rosaic system is to a great extent taboo'd even to this day. Now, to the adherents, to a certain extent of the Rosaic system, I am indebted for this Ritual which I now bring before your notice.

(Mr. Lambert here read the Ritual after which he continued.)

Having thus introduced this extraordinary document to your notice, I may be allowed to inform you that it is very currently reported that Frederick the Great worked at this Ritual, and, as I before told you, he was a member and the Chair Master of The Three Globes. I trust that you will pardon me detaining you while I recite to you the reception and initiation of Frederick. The account is contained in a series of letters written by the Baron Bielfeld to Baron Von A. Gilliart, then the resident Minister at Hamburgh. The first from which we shall quote, bears date the 20th July, 1738, O.S., or, according to our present date, 2nd August. After passing the usual compliments, the writer goes on to say that it was necessary for the Prince Royal to pay a visit to the Prince of Orange at Loo with a very considerable retinue, along with his father. The conversation at the table turned upon Freemasonry, neither singular, nor a strange circumstance, considering that it was the last new arrival upon the continent and in Germany. The King spoke very unfavourably about it, whereupon Count Lippi undertook its defence, and with that noble frankness for which he was so well known, undazzled by the presence of his Majesty, declared himself to be a member of the new society. Upon the withdrawal of the Royal party, the Crown Prince expressed himself in confidence, desirous of becoming a member of the society, whereupon it was arranged that the ceremony should take place at Brunswick where the lodge was to be holden, and where the Royal party were about to sojourn.

The writer in another letter, dated 24th August, 1738, says,—"We, Baron O—, Count Lippi, and myself, left Hamburgh on the 10th, and on the night of the 11th arrived at the gates of Brunswick, where the Customs' officers examined the baggage, which rather upset our equilibrium and vexed us. We had the furniture and lodge jewels in a large trunk, and we felt that these, notwithstanding that it was fair time, when all sorts of articles arrive, might be deemed contraband; so we held a council, and determined, in the event of our being interrogated, that we should all profess to be mountebanks. Our fears were soon dissipated by the writer slipping a ducat into the Customs' officer's hand, whereupon he declared that we were people of distinction and passed us on. We put up at the Korn Hotel, the best inn in the town, elsewhere it would be but an alehouse. Count L., Count K., and Baron A., all from Hanover, arrived the same night, and it was then arranged that Rabon, the valet to the Baron should act as Tyler.

"His Royal Highness appointed the night between the 14th and 15th August, for his reception and that the lodge should be held in our apartments; so we had the whole previous day to prepare in for it. About midnight Prince Frederick arrived, accompanied by Count Wartensleben, whom he introduced to us, and expressed a wish that the Count should be received after himself. The ceremony began, and not any portion was omitted, and the Prince underwent all the usual requisite formalities. He appeared highly delighted and acquitted himself admirably. We finished about four o'clock in the morning, when the Prince returned to the ducal palace,* and we betook ourselves to our beds."

The address was listened to with marked attention and interest. Upon its conclusion considerable discussion took place with regard to the several questions raised in the paper. Mr. Stohwasser said, that not only had Mr. Lambert given something new to English Masonic literature, but he had also surmounted

most successfully the difficulty surrounding a correct translation of so old a document. He accordingly moved a cordial vote of thanks to Mr. Lambert for his interesting address, which was seconded by Captain Barlow.

Thereafter the company examined the different interesting articles laid out upon the tables. Mr. Lambert exhibited several old steel engravings of the officers' jewels belonging to the Lodge of the Nine Muses; a curious old book, entitled "Nouveau Catechisme des Francs-Maçons;" the original warrant of the Percy Lodge (No. 198); an eak cup turned out of one of the tower beams of the cupola of the late St. Benet's Pink Church, Gracechurch-street; a gavel wrought from the wood from the top of the old chancel arch of St. Martin, Dorking, formerly St. Mary the Virgin, built temp. Henry the II.; a portrait by Drummond, of the late Duke of Sussex, Grand Master of England, and other curiosities. Mr. William Smith, C.E., exhibited a medallion of Charles the XIII. of Sweden, struck upon the occasion of the founding the Knightly Order of Freemasonry. Mr. C. C. Whitney (Griffiths exhibited two diplomas, one of Lodge of Antiquity, Chatham; and the other of the Worcester Lodge (No. 574). Mr. Anthony Oneal Haye, one of the Honorary Secretaries, exhibited a crucifix made out of a saint's bone, and which had been used by James the Third of Scotland; seals of George Heriot's Hospital, Edinburgh, and Marischal College, Aberdeen; several Scots diplomas of the Craft and High Grades; a collection of Masonic documents and other curiosities. These were examined with much interest by the members and visitors.

METROPOLITAN.

ROYAL ATHELSTAN LODGE (No. 19).—A lodge of emergency was held at the City Terminus Hotel, Cannon-street, on the 27th ult., for the purpose of celebrating the centenary of the above lodge. The lodge was opened at four o'clock punctually, Bro. Potter, W.M., occupying the chair. A ballot having been taken for the admission of Mr. George Webb Medley, the chair was vacated by the W.M. by special desire, and Bro. J. Savage, P.M., initiated that gentleman in a very solemn and impressive manner, Bros. Gale and Lovison occupying the S. & J. Warden's chairs. Bro. Savage, in his occupation of the chair, stated that the brethren of the lodge were entitled to wear on their breasts the centenary medal of the lodge, but he had the permission of the W.M. to present Bro. Gale, P.M. of the lodge, with the jewel, and it afforded him the greatest pleasure in so doing, as he was the father of the lodge, having been a member for 38 years, and hoped that he might be spared to the brethren for many years, as a pattern to the members who had joined to show how they appreciated one who had been instrumental in keeping up the exalted position the lodge had maintained. The brethren of the lodge were then severally invested with the jewels, which were of elegant design and exquisite workmanship. Bro. Witham M. Bywater, P.M. & Hon. Sec., then rose and read a beautiful account of the origin and progress of the lodge from the 27th February, 1769, which account will be found at the close of this notice. He observed that, by a singular coincidence, the united period of membership of the senior three Past Masters amounted to exactly 100 years. On his concluding he was greeted with the expressive approbation of the brethren and visitors present. Bro. Bywater then presented to the lodge a beautifully-bound album containing the portraits of many of the Past Masters, the history of the lodge, and a complete list of all its members from its constitution in 1769. Bro. Dr. Whitmore proposed that, after the very eloquent account of the lodge from its commencement up to the present date, and Bro. Savage, P.M., seconded, that the same should be printed in the form of a pamphlet, and it should be recorded on the minutes of the lodge. Bro. J. E. Goldsmith then presented to the lodge a very splendid frame for preserving the likenesses of the W.M., the P.M.'s, and the brethren of the lodge. Bro. Savage, P.M., rose and said he had a great amount of pleasure in proposing that a vote of thanks be engrossed on vellum and transmitted to Bro. Goldsmith for his assistance in not only in being instrumental in the getting up the valuable present to the lodge, but also for his exertions in originating the application for the centenary jewel. This was carried unani- mously. The Rev. Bro. Jones then recited a very beautiful prayer, and Bros. George Buckland, Barratt, Carter, and Irvine sang a very effective hymn. The brethren, numbering 110,

* Burned down in 1866.

thereafter sat down to dinner. The usual loyal and Masonic toasts were then proposed. Bro. Savage proposed the health of "The Visitors," who were:—Bros. Farntfield, P.A.G. Sec.; J. Hervey, G. Sec.; Buckland, 116; G. R. Irvine, 186; Barrett, 340; Carter, P.M. 382; F. Walters, P.M. 73; G. Lambert, P.M. 198; E. G. Phillips, P.M. 96; Roberts, G.S.B. 143; Cremer, 205; F. H. Moler, 907; J. H. Leventhal, 228; H. Lee, 185; J. R. Gianvill, P.M. 134; J. Glaisher, W.M. 382; R. Grey, 1185; Slackett, 834; W. T. Jones, W.M. 181; W. Spencer, 794; W. Leamer, 619; W. G. Mantle, late 19; H. Price, 657; Woodman, 157; W. Newton, 3; C. Nelsgrove, 829; H. Greene, 256; E. Kendall, Hiram Lodge; E. Crambrook, 829; G. Riches, 186; Cottebrune, 733; G. Reid, 511; A. Pritchard, 162; W. Watson, P.M. 25; T. Adams, P.G.P., P.M. 25; Whitwell, M.P., D.P.P. P.C.M. Cumberland; J. L. Evans, P.B.G.P.; Browse, 18; Adlard, P.P.A.G.D., &c.; J. Taylor, P.M. 18; J. Ebenezer Saunders, P.G.S., P.M. 1; W. Smith, C.E., P.G.S., P.M. 26, 33, 840, W.M. 1238; H. Bigg, W.M. 1; H. G. Buss, P.M. 27; H. Levy, P.M. 188; J. Nunn, P.M. 134; H. Grissell, P.M. S.G. 2; A. Woods, P.M. 46; Whitwell, P.M. 129, D.P.G.M. Cumberland; Joseph Ashwell, P.M. 22; W. W. Smith, S.W. 190; E. Davis, P.M. 220; W. H. Barnard, 975; N. Harris, P.M. 185; C. L. Marshall, P.M. 22; Thomas White, P.M. 22; Henry Carter, P.M. 228; Henry Sloman, 25, Marshall, Ashwell, White, and several others. The prosperity of "The Royal Athelstan Lodge" was proposed and responded to. Bro. Dr. Whitmore then proposed the toast of "The Past Masters," whom he stated were 18, and he could speak of the merits of the several brethren, but would couple the toast with the name of Bro. Gale, P.M., whose antecedents, numbering 38 years, was a sufficient guarantee of the merits of that respected number of brethren. Bro. Gale returned thanks. Some very beautiful singing was rendered by Bros. G. Buckland, Barratt, Carter, and Irvine, and the brethren separated after spending a delightful evening.

ORIGIN AND PROGRESS OF THE ROYAL ATHELSTAN LODGE FROM THE 27TH FEBRUARY, 1769.

The rare occurrence of a centenary leads me to suppose that a short history of the Royal Athelstan Lodge and its Atholl descent may not be uninteresting to its members at the present moment. A century in any human institution is so full of matter for contemplation that we are insensibly led away into the past, and regard through the haze of time, a period which has witnessed so many startling events political and social—a period sufficiently extended for discoverers and inventors to have been born into the world, to have achieved immortal fame and to have passed away—a period during which Freemasonry itself has not escaped the vicissitudes of time, but having endured serious internal schisms, cemented again by a glorious union, and having suffered considerable decay, has survived and become more flourishing than ever. It is not my intention to trespass upon you at any length, but, in submitting the following short notice to your attention, I must be permitted to remind you that very few printed records exist which give any history of the Ancient or Atholl Masons from whom this lodge is descended. For a period of three-quarters of a century, during which so many events were being enacted which would have interested us, the Atholl Masons were regarded as *irregular* and their acts *illegal*; and their very existence was therefore, as much as possible, ignored. The writers of those days were for the most part on the other or *modern* side; and, as the Union in the present century (that glorious epoch in the History of English Freemasonry) was then not dreamt of, little can now be learnt of the Ancient Masons, excepting such facts as are recorded in the old minute books of the Atholl Grand Lodge. I have no doubt that a careful examination of those minute books and other old papers now in the possession of Grand Lodge, would yield a rich harvest of historical facts, which would be most interesting to every Mason who boasts, as we do, of an Atholl descent. Without going further back in our history than is absolutely necessary, and merely alluding to the fact that King Athelstan granted a charter to his brother, Prince Edwin, to constitute a Grand Lodge at York in A.D. 926, under the style of "Ancient York Masons," I shall at once ask your more particular attention to some of the events with which the 18th century was so replete.

After the completion of St. Paul's Cathedral by our G.M., Sir Christopher Wren, we are informed that Freemasonry made but little progress; lodges were decreasing, and the annual festivals were no longer held. The few lodges which then met, agreed that the privileges of Masonry should no longer be restricted to

operative Masons, but be extended to men of various professions, provided they were regularly approved and initiated into the Order. It was from 1717 that the REVIVAL of Freemasonry dates. We are told that the only four lodges which at that time were held in the south of England were known as Nos. 1, 2, 3, & 4; and that in February, 1717, they met at the Apple-tree Tavern, in Charles-street, Covent Garden (the site of which is now occupied by Wellington-street, Strand), and, having placed the oldest P.M. in the chair, constituted themselves a Grand Lodge in due form. The result of this meeting was the revival of the Quarterly Communications, the first of which was held at the Goose and Gridiron, in St. Paul's Churchyard, on the 24th of June, St. John's Day, 1717. This revival in the south does not appear to have interfered with the proceedings of the Fraternity in the north. For a series of years the most perfect harmony continued to subsist between the two Grand Lodges of London and York, and private lodges flourished in both parts of the Kingdom—the Grand Lodge in the north claiming the title of "Grand Lodge of all England," while the Grand Lodge in the south were content to be denominated "The Grand Lodge of England." Matters continued in this satisfactory state until some differences arose, resulting from the Southern Grand Lodge having constituted lodges in the north in 1734, and appointed a Provincial Grand Master for the West Riding of Yorkshire soon afterwards. As a matter of course, the Grand Lodge at York resented these encroachments, and henceforth all correspondence between the two Grand Lodges totally ceased. It is at this critical period of our history there appears the first indication of that great schism which afterwards led to the forming of the Atholl branch, and ultimately brought about, as one of the very pleasing results, the happy occasion of our meeting here to-day. Referring to the Masonic records of that time, we find that a number of brethren, being extremely dissatisfied at some novelties and innovations which had been introduced into the ancient ceremonies, separated themselves from the regular lodges, and held meeting for the purpose of initiating persons into Masonry contrary to the law of Grand Lodge. In order the more effectually to distinguish themselves from the regular Masons, the seceding brethren styled themselves "ANTIENT MASONS," in accordance with the accepted appellation of the York Grand Lodge. Their progress for a time was impeded by the measures adopted to check them; and we are informed that the imprudent measures adopted by the regular lodges offended many old Masons, and an open rupture soon followed. Notwithstanding the flourishing state of Freemasonry, irregularities continued to prevail, and many worthy Masons, still adverse to the encroachments on the established system, were highly disgusted at the proceedings of the regular lodges. To disappoint the views of the seceding brethren, Grand Lodge readily acquiesced in the imprudent measures of the regular lodges, and the brethren who had seceded immediately declared their independence, designating the brethren who had introduced new plans "Modern Masons." The "Ancient Masons" speedily gained the countenance of Scotch and Irish Masons who heartily joined them in condemning the measures of the regular lodges in London, as tending to introduce novelties in subversion of the original plan of the institution. It will now be desirable that I should refer for a moment to those printed records to which we have hitherto been disposed to look for information, but which, I now fear, are not entirely reliable. The worthy Bro. Laurie in his interesting "History of the Grand Lodge of Scotland," says, "The Ancients continued to hold their meetings without acknowledging a superior until 1772, when they chose for their Grand Master, John 3rd Duke of Atholl who was then Grand Master elect for Scotland," &c., &c., and that eminent brother and author Dr. Oliver (who more than any other, contributed to Masonic literature) in one of his editions of "Preston's Illustrations," says, "The Ancients after their secession in 1739, continued to meet until 1772, when the Duke of Atholl was elected Grand Master and continued as such until he resigned in favour of the Duke of Kent in 1813." When recently searching the Atholl Grand Lodge records it was gratifying to find that not only the Duke of Atholl, but many other noblemen and gentlemen thought it an honour to preside over the Ancient Masons. Without going farther back than 1753, I find in that year Robert Turner was elected Grand Master, who continued to rule over the Ancient Masons until 1755, when Edward Vaughan was elected Grand Master and continued as such until 1757, when the Earl of Blesinton became Grand Master and ruled until 1761, when the Earl of Kelly became Grand Master and ruled until 1767, when

the Ancients elected the Hon. Thomas Matthew, who continued to hold that office until 1771, when John 3rd Duke of Atholl was elected to that high office. We cannot doubt therefore that the Ancient Masons did acknowledge *many* superiors *before* the year 1772. With regard to the assertion that the Duke of Atholl, who was elected Grand Master in 1771, "continued to hold that office until 1813," a similar error has been perpetuated. John 3rd Duke of Atholl died in November 1774. He was succeeded to his title by his son John Murray, who (born in 1755), was initiated, passed and raised in February, 1775, at the age of 20, and was installed Grand Master in March in the same year, and held the office until 1782, when the Earl of Antrim became Grand Master which office he held until his death in July 1791, when the Duke of Atholl was re-elected Grand Master, and continued so until the union in 1813. Having thus, I trust, traced the line of the Ancient Masons to your satisfaction, from the secession in 1739 to the union in 1813, we must retrace our steps to the month of February 1769. On the 27th of that month, the Grand Lodge was held at the sign of "The Ship" in the Strand, and Bro. William Clarke, Senior Grand Warden being in the chair, Lodge No. 159 was constituted, and the following brethren were duly installed officers thereof viz. :—Bros. Robert Lochhead, Worshipful Master; James Inglis, Senior Warden and William Cousings, Junior Warden. [The Warrant No. 159, Registered in vol. VI., letter F, page 289]. The first quarterly Grand Lodge return of the Lodge 159, is dated June 7th, 1769, and gives the names of 23 members, at that time belonging to it. In 1790 our lodge was held at the Griffin, Villiers-street, Strand, and in 1791 it met at the City of Hereford, Lichfield-street, Soho. Up to this date it appears to have prospered as I find that upwards of 120 members had joined, or had been initiated in it during the period. In 1792, in accordance with the custom which at that time prevailed our lodge petitioned the Grand Lodge for permission to take the vacant No. 10, that being a lodge which had been constituted in 1763, but had ceased to meet. Accordingly we find recorded in the Atholl minutes the following :—"March 7 1792, at a meeting of the Grand Lodge of Ancient Masons held at the Crown and Anchor, Strand, upon motion made, it was resolved that Lodge No. 159 be allowed to take the No. 10 in consideration of the sum of five guineas to the charity."* On the same day the warrant was issued commencing, "Atholl, Grand Master, We the Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons (according to the old constitution granted by His Royal Highness Prince Edwin at York, A.D. 926)," &c., &c., and authorizing the Lodge No. 10 to meet at the Red Lion, Cross-lane, Long Acre now King-street, (where the old house may still be seen). In 1795 the lodge was held in the vicinity of Bedford-square. In 1807 it met at the Golden Lion, Long Acre, and in 1809 it removed to the Golden Anchor, Cross Lane, Long Acre. In the following year (1810,) it met at the King's Arms, High Holborn, and in 1812 at the Angell Inn, Broad-street, Bloomsbury. We now approach that epoch in the history of English Freemasonry which afforded a lively satisfaction to every true mason, when all divisions ceased, controversy was obliterated and an indissoluble bond of Fraternal Union was cemented and established. Early in the present century great efforts had been made by zealous brethren to bring about a better understanding more worthy of the two great bodies, but it was not until 1813, that the wishes of the Duke of Sussex, Grand Master of England and the Duke of Kent, who was an Atholl Mason, and Grand Master, according to the old constitution of Ancient Masons, prevailed over the prejudices of the day. A lodge of reconciliation was held at which the articles of union were duly signed. A grand assembly of Freemasons was afterwards held, at which the act of union was solemnly accepted, ratified and confirmed; and the Grand Lodge, henceforth to be known as "The United Grand Lodge of Ancient Freemasons of England" was opened in due form. It was on this occasion the Royal Athelstan Lodge became No. 19. From that day to the present, we have continued to meet in an uninterrupted course of progression—content, as our predecessors were, to cling to our "old traditions," and to endeavour by the cultivation of social virtues to unite our hearts in the bonds of brotherhood. During the century this day completed the

* The No. 159, thus vacated was renewed December 18, 1805, as "The Prince of Brunswick Lodge" and was held in Brunswick-street, Blackfriars-road.

lodge has held its meetings at a variety of places too numerous to mention here, and during that period has enrolled about 710 members under its banner. I have fortunately secured all their names. I am not aware that any of them were famous in the annals of their country, and in all probability some were of them nevertheless, who were genial men and worthy masons, and earnestly endeavoured to do their duty, and "fill the circle marked by Heaven." And of those old and worthy Past Masters who, in troublesome times, each in his turn bore the heat and burden of the day, truly may it be said, "although dead, not forgotten." They have long since passed to their account, but the influence of their deeds for good or evil remains with us, and the very flourishing condition of our lodge at the present day, is, in a large measure, due to their zeal for its interests. As they worked, each one nobly performing his allotted task while to him it was yet day, and unconscious perhaps of the impressions he was making on the hard and lasting rock of time—unconscious as we are at this moment of the influence we are spreading around us—they worked on zealously but silently; and, as the glorious Temple of our Grand Master, King Solomon, was reared in all its magnificence without the sound of the workman's tool, so did these Masons labour silently, but with an earnestness worthy of the cause, and have left us a lodge of which we may be justly proud. Of our Past Masters now in our list of members, we are glad to have 18; and it is a circumstance somewhat remarkable that the period of membership of the senior three amounts to exactly 100 years. Thus, Worshipful Master, I have endeavoured to give you a short sketch of our lodge; excessively meagre in facts I am aware it is, but, I have no doubt, sufficiently long to have considerably taxed your patience. The occasion of a centenary is so rare that it is, perhaps, excusable if one is led away to ramble a little into the past. I trust, however, that to all of us, collectively and individually, the PAST will ever bear reflection, and that, if it yield no other good, it may at least lead us sometimes to give a thought to its glorious antithesis—the FUTURE; and may the Great Architect of the Universe grant that when that mysterious and unknown FUTURE shall be revealed to us, we may each have a joyful part in it, and be admitted into the celestial fraternity of angels, and the spirits of just men made perfect.—So mote it be.

LODGE OF PROSPERITY (No. 65).—This lodge met on the 25th ult., at the Guildhall Tavern, Bro. H. W. Goddard, W.M. in the chair. The former lodge minutes having been read and confirmed, the W.M. passed Bro. Edwards, and raised Bros. Muggleton, and Potts. This being the night for the election of W.M. for the ensuing year, Bro. J. L. Mather, S.W. was unanimously chosen by the brethren; Bro. E. C. Mather, was re-elected as Treasurer and Bro. Speight, Tyler; the brethren numbering 52, sat down afterwards to a very splendid dinner when the usual loyal and Masonic toasts were honoured. The W.M. said he had to propose the toast of evening, namely, the W.M. elect; and he congratulated the brethren on their judicious selection. Bro. Mather in suitable terms, returned thanks. Bro. Bellerby, I.P.M., with his usual eloquence, proposed the health of the W.M. The brethren separated at an early hour.

LODGE OF FAITH (No. 141).—This lodge met on Tuesday 23rd ult., at Anderton's Hotel, Fleet-street, Bro. George Hyde, W.M. in the chair. The business in the lodge being concluded the brethren adjourned to partake of a substantial repose. After which the usual toasts were gone through in regular succession, and the proceedings came to a close.

ROYAL OAK LODGE (No. 871).—The eighth anniversary of this lodge was held at the Royal Oak Tavern, Deptford, on Wednesday, the 24th ult. Bros. John Hawker, W.M., supported by Bros. W. Jeffery, S.W.; J. Truelove, J.W.; F. Walters, Sec. and W.M. elect; H. Whittle, S.D.; J. W. T. Barrett, J.D.; S. G. Cook, I.G.; J. Killner, Dir. of Cers., and other members, opened the lodge. The minutes of last meeting were read and confirmed. The report of the audit committee was read. A Board of Installed Masters was formed, and Bro. F. Walters was installed W.M. for the ensuing year. The officers appointed for the ensuing year were Bros. H. Whittle, S.W.; J. W. T. Barrett, J.W.; H. A. Collington, P.M., Treas.; J. Hawker, P.M., Sec.; I. Killner, S.D.; S. G. Cook, J.D.; Billington, I.G.; J. Whiffen, Dir. of Cers.; J. L. Winn, P.M., Tyler. The usual addresses were delivered, and when the ceremony was completed a hearty burst of applause greeted the Installing Master.

The new W.M. initiated Mr. Joseph Parsons. Bro. H. Whittle, S.W., was unanimously elected as the Steward for the Boys' School festival. Bro. W. Billington, I.G., was unanimously elected Steward for the Girls' School festival. Bro. F. Walters, was unanimously elected as the Steward to represent this lodge at the inauguration festival on Wednesday, April 14th. It was proposed and carried unanimously, that a life subscribership be purchased from the lodge funds and be presented to Bro. J. Hawker, I.P.M., of any of the Masonic Charities he might choose to select, as a mark of esteem, respect, and gratitude for the admirable manner in which he had conducted the business of the lodge during his year of office. Bro. J. Hawker, in a feeling speech acknowledged this vote, and selected the Boys' School. Bro. F. Walters, W.M., then in the name of the subscribers, presented an elegant Past Master's jewel (manufactured by Bros. A. D. Loewenstark and Sons). The lodge was then duly closed. Besides those mentioned, there were present—Bros. R. Deal, G. Andrews, W. Myatt, J. T. Funge, W. Dalziel, T. C. King, G. Ellis, J. W. Reed, and others. Visitors, Bros. E. H. Patten, P.G.S.B.; W. Farnfield, P. Assist. G. Sec.; E. Harris, P.M. and Treas. 73; T. J. Sabine, P.M. 73; J. W. Dudley, 73; C. Nash, S.D. 79; J. Terry, P.M. 223; A. D. Loewenstark, P.M. 543; T. W. Maslen, 543; H. Massey, W.M. 619; G. Golville, Treas. 879; A. Gard, 879; J. Griffin, S.D. 933; C. Digby, 933, and others.

TOWER HAMLETS ENGINEER'S LODGE (No. 902).—This lodge held its regular meeting for the first time at Anderson's Hotel, Fleet-street, (having removed from the "George," Aldermanbury, their former place of meeting,) on Monday the 22nd ult., Bro. R. H. Harvey, W.M. in the chair. After the lodge was opened in the second degree, the W.M. vacated the chair, and gave place to Bro. John Stevens, P.W., 554, who had been invited to perform the ceremony of installation. Bro. S. W. Iron, W.M. elect, was duly presented and installed. Bro. S. Poynter, P.M. and Treas., read an elaborate memorial praying the M.W. the G.M., for permission to change the name of the lodge to that of the "Burgoyne"—asking the W.M. to sign it on behalf of the lodge. The brethren then adjourned to partake of a very excellent banquet. Bro. Clemow superintended it. The loyal and Masonic toasts having been given and responded to, on behalf of the Grand officers, by Bro. F. Gotto, P.M. and P.P.S. of Works, the W.M. proposed the health of Bro. John Stephens thanking him for his services this evening. Bro. Stephens responded. The health of the visitors was responded to by Bros. Barne, P.M., John Thomas, P.M. and Bro. James Stephens, P.M. In proposing the health of the J.P.M., the W.M. presented him with a handsome Past Masters Jewel, as a slight acknowledgement of his services during the term of his office. The J.P.M. briefly responded the health of the P.M.'s and officers of the lodge were proposed and responded to, and the proceedings of a very agreeable evening terminated. The visitors were:—Bros. J. Bowron, W.M., 933; H. Barans, P.M., 933; C. Lacy, W.M., 174; Thos. Austin, S.D. 933; F. Gotto, P.M., 591, 948, 1047 and P.G. Supt. of Works; Robt. Geer, 315; John Stevens P.M. 554; C. C. Taylor, S.D., 141; D. Scurr, P.M. 933; Thos. Johns, P.M., 30; W. McDonald, P.M., 30; E. Gottheil, P.M., 141; James Stevens, P.M., 720, S.W. 1216, P.Z. 720; J. Myerscough, 781; John Thomas, P.M., 507, M.E.Z., 720; W. J. Larts, 118; M. Parren, 742.

VILLIERS LODGE (No. 1,194).—An emergency meeting of this lodge was held on Saturday, the 27th ult., at the Northumberland Arms Hotel, Isleworth. Bro. Sidney E. Clarke, W.M. opened the lodge, and the ballot being unanimous in favour of Major H. W. Palmer, the W.M. initiated him. Bro. Frederick Walters, P.M. 73, then took the chair and passed Bro. Tustin, F.C. Bro. R. W. Little, P.M. 975, presided over the meeting for the remainder of the evening, as the W.M. through domestic illness was compelled to leave. The presiding W.M. then raised Bro. Bailey to W.M. Bro. F. Walters P.M., in a good speech proposed the election of Bro. R. W. Little as the Steward, to represent this lodge at the Inauguration Festival, and all his expenses to be paid by the lodge. This proposition was carried unanimously, Bro. Little in a suitable reply acknowledged this honour. Business ended, the lodge was closed. Visitor: Bro. Tustin, 893.

HAPPY is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

PROVINCIAL.

DERBYSHIRE.

BUXTON.—*Phoenix Lodge of St. Anne, (No. 1235).*—*Consecration of the lodge.*—The want of a lodge in the town having been long felt, certain brethren in Buxton, who were joined by Bros. Millward, senior and junior, and Johnson, the only remaining neighbouring members of the old lodge, the warrant of which lapsed in 1869, petitioned the Grand Lodge for a new Warrant for Buxton, and on the 15th September, 1868, a Warrant was granted to "the Phoenix Lodge of St. Anne, No. 1235," the name selected being commemorative of its rising, as it were, from the ashes of the old lodge, coupled with that of the Patron Saint of Buxton. Through the liberality of Bro. Millward, the ancient furniture and jewels became the property of the new lodge, at the price at which they had fallen into his possession; and it may safely be said that few lodges have opened under such promising auspices as "the Phoenix Lodge of St. Anne." The consecration took place at the Crescent Hotel, and was impressively performed by Bro. H. C. Okeover, D. Prov. G.M., assisted by his officers, and in the presence of a large number of brethren from the different lodges in the province; as well as from Manchester and elsewhere. The ceremony being completed, he proceeded to install the W.M. Bro. John Millward, of Longnor, who forthwith selected and installed his officers for the year, viz.: Bros. R. Darwin, S.W.; R. R. Duke, J.W.; F. G. Hodgson, M.A., Chap.; F. Turner, Treas., and S.D.; Josiah Taylor, Sec. and J.D.; W. Johnson, I.G.; A. Blackner, Tyler. The banquet took place at five p.m., and both in the cuisine, wines, decoration of the table, and attendance, reflected the highest credit on the hotel and its resources, and gave the greatest satisfaction to all present. Upwards of fifty brethren and their friends sat down, and the following list is as complete as we have been able to make it. Bros. H. G. Okeover, D. Prov. G.M.; Gamble, Hewitt, Wood, Cox, Saunders, Britton, Campion, Flock, Coulthurst, Horsley, Drew, Ready, Farnsworth, Eastwood, Burton, Gribble, Shinn, &c. Visitors: Bros. Slack, Higginbottom, Wilkie, Nathan, Dickson, Barrowby, Clayton, Thorpe, Seddon, Barker, Brookes, Rooth, Slipton, Ball, Foulds, Hazlehurst, Swaine, Glossop, Bramwell, Cropper, &c.

DURHAM.

GATESHEAD-ON-TYNE.—*Lodge of Industry, (No. 48).*—On Monday evening last, the usual monthly meeting of this Ancient Lodge was held at Grey Horse Inn, Gateshead. In the absence of the W.M. who is on the continent, the chair was occupied by Bro. John Stokoe, P.M., and there was a large attendance of brethren. Two gentlemen Messrs. George Woolston and Munnock were initiated. Bros. John Woolston, Jun., Hartig, and Gregory were passed F.C. The other business of the evening included the election of W.M., Treasurer, and Tyler, and on balloting it was announced that the brethren had unanimously elected Bros. John Stokoe, W.M., G. L. Dunn, Treas., and Carry as Tyler. The Finance Committee on the motion of the W.M., was nominated and empowered to purchase furniture for the New Hall within certain limits as to cost. Bro. Howard of No. 541 was proposed as a subscribing member, and thereafter the lodge was closed. The New Hall is a beautiful and commodious building in a commanding situation, which will be completed in time for next month's Installation and Festival.

HANTS.

FORDING BRIDGE.—*Valley of Avon Lodge (No. 1,112).*—A meeting of this young and prosperous lodge was held on Thursday the 18th ult., at the Greyhound Hotel. Bro. Fredk. Pern, W.M. presiding, supported by Bros. Chilcott, S.W., M. G. Handford, J.W., Croft, Treas., C. W. Wyndham, P.M. Sec. P.P.G. Reg. for Wilts, Taylor, Org. &c. Bros. Lewis, Revd. W. Bro. Heath, P.P.G. Chaplain for Dorset, Bros. Wyndham, P.M. 586, Ward, P.M. Mitbeam; Taylor, 586, &c.; Bonnett, Tyler. The lodge was opened in due form, and the minutes of the last meeting were read and confirmed. Mr. David Stevens, of Salisbury was initiated; the ceremony being performed by the Revd. W. Bro. Heath in a faultless manner. The charge was given by Bro. Handford, J.W., after which the lecture on the tracing board was given by the Revd. Bro. Heath. The lodge was then closed and the brethren adjourned to a banquet

prepared by Bro. Chilcott, when a every pleasant evening was spent, enlivened by some excellent singing by Bros. Pern, Wyndham, Taylor, Stevens and others.

LANCASHIRE (WEST).

PRESTON.—*Concord Lodge* (No. 343).—This lodge met on Monday the 22nd ult. at 7 o'clock, at the King's Arms Hotel, Bro. Pritt, W.M. occupying his position in the E., Bro. Porter in the W., Banning in the S., Steib (W.M. 113) as S.D., Poole, J.D., Laverty, I.G., Thos. Robinson, Tyler. A goodly number of members and visitors were present, amongst whom were—Bros. John J. Myres, (Mayor of Preston,) P.M., Brown, P.M., R. Robinson, P.M., Quaile, P.M., Smith, P.M.; and visitors A. Mc Carter, P.M., 113; Nevitt, 113; Dr. Haldam, 314; T. Miles, 995, and Gibson, 995. The lodge was opened in due and solemn form by the W.M., and the minutes read and confirmed. Two candidates were then initiated into the mysteries of the Order in a most satisfactory manner by the W.M. Bro. Banning, J.W. in accordance with a notice on the summons, moved that the future meetings of this lodge be held on the 3rd Thursday of the month, which was seconded by Bro. Porter, S.W., and carried. Several propositions having been made the lodge was closed in ancient form; more than 30 of the brethren sat down to an excellent supper, and spent an hour in mutual encouragement and fraternal congratulations, so that all seemed ready to say "happy have we met, happy do we part, hoping happily to meet again."

SUSSEX.

BRIGHTON.

Royal Clarence Lodge (No. 271).

One of the largest gatherings of the Craft assembled at the Royal Pavilion, in what have now become to be known as "The Masonic Rooms," on Friday, the 19th ult., upon the occasion of the installation as W.M. of the Royal Clarence Lodge (No. 271), of Lord Pelham, *M.P.* for the ancient town of Lewes, and eldest son of the Earl of Chichester, Lord-Lieutenant of Sussex. Lord Pelham is also the R.W. Prov. G. Master of Sussex.

The lodge was opened at half-past four, and the room, for the first time, proved insufficient for the seating of the members of 271, and the visitors from other lodges, desirous of testifying by their presence their appreciation of his lordship as a private individual and a genuine Mason. Bro. Gavin E. Pocock, W.M., opened the lodge, initiated into the mysteries of the Craft, E. J. Reed, *C.B.*, the Constructor to the Royal Navy, passed Bro. R. Needham, of H.M.S. *Scorpion*, and inducted Bro. Lord Pelham into the chair, who was accordingly saluted. The ceremonies were most ably carried through by Bro. G. E. Pocock, P.M., whose thorough knowledge of the important and intricate duties, combined with his impressive manner, elicited the warmest approval of the brethren present.

Bro. Lord Pelham, invested as his officers for the ensuing year, the following brethren:—Bros. Dr. Beard, S.W.; C. J. Pocock, J.W.; Eden, Sec.; James Cordy, Treas.; J. Griffith, Chap.; Rogers, S.D.; E. Bright, J.D.; Mayall, Org.; C. Corder, Dir. of Cers.; Loveday, I.G.; Awcock, Tyler. The first act of his lordship was a most graceful one—that of presenting upon behalf of the brethren P.M. jewels to those who had filled such office in this lodge. The first called for that purpose, and warmly greeted, was a veteran brother and father of the lodge, Bro. James Cordy, who acted in 1832. The other brethren equally honoured were Bros. E. J. Furner (D.G.M. of Sussex), G. E. Pocock (Prov. G. Sec. of Sussex), Langtry, Lowdell, W. A. Stuckey, H. Smithers, H. Verrall, W. Verrall, J. Scott, J. Fabian, P. R. Wilkinson, G. Talham, E. E. Scott, C. J. Corder, Kube, G. W. King, J. Dixon, R. Bramwell, and W. Adams. The jewels were made by Bro. Kenning, of Little Britain, London, and gave general satisfaction.

The following sums were voted:—Freemasons' Boys' and Girls' Schools, £5 5s. each; Aged Freemasons and Widows, £2 2s. each; Sussex County Hospital, £5 5s.; Lying-in Institution, £1 1s.; Earlswood Asylum, £3 3s.; Brighton Dispensary, £3 3s. The lodge being closed, the brethren adjourned to the banquetting room, where a repast was prepared by Bro. Albert Cowley. Nearly one hundred brethren sat down to the banquet, which on this occasion was served in the banquetting room of the Royal Pavilion. Among the brethren present were Bro. Lord Pevensey, and many officers and members of the various

lodges in Sussex. Letters were received from Bros. Dobie, Prov. G.M. Surrey; Hall, Prov. G.M. Cambridge; Havers, John G. Dodson, *M.P.*, expressing regret at inability to attend.

We are glad to record the fact that since Lord Pelham has been Grand Master of Sussex, he has given every satisfaction by his attention to his Masonic functions.

The banquet ended, the W.M. evoked a hearty response to the toast of "The Queen and the Craft," he said, the first toast which I have the honour to propose to you is the health of that gracious lady whose name is ever first on the lips and in the hearts of every loyal assemblage of Englishmen, and never earlier on the lips, or deeper in the hearts of any, than of the loyal assembly I have now the proud satisfaction of addressing. The reigns of our female sovereigns have been the brightest pages of our history, but if (which God forbid) her Majesty's reign were to terminate this day, it would favourably compare, whether we look to the arts of peace or the glories of war, with that of Elizabeth or of Anne. Long may she continue to occupy the throne she has adorned with her virtues, and for many a long year may her children and grandchildren endeavour to repay to the people of these islands that fond affection which they have lavished on the person and office of her Majesty.

His lordship then gave the health of "The Earl of Zetland, the M.W. Grand Master of England," remarking that this toast required no comment from him for that, whether they looked at the requirements of the high office of the Grand Master, and at the way those requirements had been fulfilled; or on the other hand, at the goodness, gentleness, and dignity of character with which Lord Zetland had adorned the Craft, the health of that nobleman was well entitled to the enthusiastic reception it ever received.

Lord Pelham then gave "The Earl De Grey and Ripon, Dep. G.M. of England, and the Officers of Grand Lodge, past and present," alluding to the twenty-five years' presidency of the veteran Earl Zetland, his great service to, and earnestness in the cause of Freemasonry, and the very able assistance upon all occasions of his deputy the Earl de Grey and Ripon.

W. Bro. E. J. Furner, Deputy Grand Master of Sussex, proposed the "R.W. the Grand Master of Sussex," stating that this toast was usually given by the W.M. of a lodge, but upon this occasion it fell to his lot, as their W.M. could not discharge that duty. The esteemed brother dwelt upon the important acquisition to Freemasonry in the provinces by his lordship accepting, from Earl Zetland, the honourable office of Prov. Grand Master, for although holding such a high appointment, he did not hesitate to accept the office of W.M. to a private lodge, thus evincing a great desire to make himself conversant with every department of the Craft. Bro. Furner likewise referred to Lord Pelham's many private amiable qualities, and to his great desire to cultivate acquaintance with all the brethren.

His lordship feelingly and eloquently acknowledged the compliment paid him, and expressed his hope that though young in years, and young in office, he might retain their kind regard, and in conclusion proposed "The W., the Dep. G.M. of Sussex," as an able assistant, in whom existed the true spirit of Freemasonry, and to whom all were attached.

Bro. Furner, in his usual happy, friendly manner, acknowledged the toast.

Bro. G. E. Pocock then proposed the health of "The W.M.," alluding to the excellent manner in which his lordship had performed his work and presidency that evening, which the members of the Royal Clarence Lodge highly esteemed. The present was not the only occasion of the Prov. G.M. acting as W.M., two former Dukes of Richmond having likewise honoured them. The brethren had bestowed upon their Prov. Grand Master the highest honour which they can give, being fully convinced that "he will give a bright example to all men and Masons of moral and religious rectitude," and in return they will scrupulously tender to him the homage and respect due to the high office, as well as their truly fraternal affection and goodwill, "for to walk sovereign in the hearts and affections of our fellow men is far more grateful to a generous and benevolent mind than to rule over their lives and fortunes."

The W.M., in reply, thanked the brethren most heartily. It would always give him very great pleasure to use his best endeavours for the good of Freemasonry in Sussex. In assuming the office of W.M. of this lodge he felt considerable diffidence in succeeding so many zealous predecessors, but he was much encouraged by the character of the officers he had secured to

assist him, and he hoped, especially by the aid of the distinguished Mason who was his immediate P.M., that the honour and dignity of the Royal Clarence Lodge would not be impaired while entrusted to his hands.

Bro. George W. King, P.M., proposed "The newly-initiated and the joining members."

Bros. E. J. Reed and R. B. Needham replied in most appropriate terms.

Bro. W. Verrall, P.M. proposed the "Visitors" stating the number of them was 48.

The reply of Bro. Rev. Dr. Richards, Prov. J.G.W., was well received.

The W.M. in proposing the "P.M.'s" of the Royal Clarence Lodge, said, the last brother who spoke, mentioned the 48 who were welcomed to that lodge and table, as visitors; but he had now to speak of another number, comprising those whom the lodge always delighted to honour, viz., the twenty P.M.'s whom he that evening had the great pleasure of decorating with P.M.'s jewels, presented to them by the lodge in recognition of their past services. He had intended to couple with this toast the name of "Bro. Cordy the senior P.M. and the father of this lodge, but in his unavoidable absence, he should associate the name of Bro. John H. Scott" who was well-known to the Masons of Sussex for his great proficiency in the ceremonies, and in doing so he wished not only to express his admiration of Bro. Scott's Masonic abilities, but also to assure him of his own feelings of personal regard and friendship, which he hoped might long continue.

The toast was warmly and heartily received, and in reply Bro. John H. Scott said:

Worshipful Master and Brethren—I regret exceedingly that Bro. Cordy has been compelled to leave, because, being the father of the lodge and the oldest Past Master, the response to the last toast would have come more appropriately from him than from me, but I am fortified in what would otherwise be a difficult task by the kind expressions of personal regard which you, Worshipful Master, have used towards me, and also by the assurance that it is the wish of my brother P.M.'s that I should be their spokesman on this occasion in expressing our gratitude for the graceful and generous act of courtesy, I may say of charity, which has formed so conspicuous a feature in to-day's proceedings. I use the word charity, brethren, advisedly, to rescue it, if only for a moment, from its too commonly accepted interpretation, mere alms giving, and so to relieve the minds of us who, while cordially approving of the compliment to be paid to the P.M.'s, have, nevertheless, entertained misgivings that in some way or other the money which has been spent in the purchase of these jewels has not been altogether a right application of our funds. In every lodge there are those who think that the funds of a lodge should be devoted exclusively to charity. Now although this opinion springs from a very laudable motive, it is, nevertheless, an unsound one, and if it were generally adopted we should find ourselves hampered and restricted in ways which we should often find to be very vexatious; besides which, it has always been a mystery to me how those brethren who entertain this opinion can reconcile it to their consciences every year to vote away from the funds of the lodge I will not say how much money to pay for the wine which we drink at our banquets. If that be charity, in their sense, it is a most remarkable illustration of the old adage, that "Charity begins at home." The incongruity arises from a one-sided use of that glorious word. "Charity." As I said before, it is so frequently used in its most limited sense, merely as relief, that it becomes associated in our minds as meaning little else. But that charity which "has the approbation of Heaven and of Earth," which, "like its sister mercy, is twice blessed," that charity, which, we are told on the authority of the Sacred Volume, is the greatest of all virtues, is wide in its significance, manifold in its operations; at one time it will be found pouring "the healing balm of consolation into the bosom of the afflicted," at another relieving the necessities of the distressed, at another cheering the weary and way-worn in their hours of despondency, and again, and then surely in its brightest and most attractive form, it is found mingling in those "small sweet courtesies of life which make pleasant the path of it," dispensing those kindly offices, those delicate attentions, those daily blessings which go to make up the sum of human happiness, making this world a world of joy and gladness, and life worth living for. Any act then that springs from a generous and unselfish motive, and which has for its object the good of others, is as much an act of charity as the giving a guinea to a

brother because he may happen to be in need, or the voting large sums of money from our funds to relieve his distress. And so, brethren, we, the P.M.'s of the Royal Clarence Lodge, stand before you this evening, though not "in *forma pauperis*," yet, nevertheless, the glad and grateful recipients of your charity, a charity which has prompted you—now when the lodge is prosperous, now when it is strong in numbers, in influence, and in position, now, too, when it is presided over by a nobleman whose advent amongst the Masons of Sussex was hailed with satisfaction by every brother in the province—I say, in this proud moment of success, it is a noble and generous sentiment which has prompted you to remember what is due to those brethren who have served you faithfully in by gone times, and to acknowledge services which, though in many instances they are seen through the long, dim, receding vista of far back years, were not the less instrumental in laying the strong foundations on which our present prosperity is securely based. Brethren, we thank you for your remembrance. In future, when we look upon those jewels, they will remind us that we are P.M.'s of a lodge to which any brother may deem it an honour and a privilege to belong, a lodge which for more than 80 years has been the mainstay of Freemasonry in this town, and was instrumental in resuscitating our Order throughout the Province, a lodge whose past history is found worthy and of good report, whose present is pregnant with great hopes, and whose future I will venture to say will not disgrace its present or its past, but will continue to exhibit that order, that good working, and that devotion to true Masonic principles which has made the Clarence Lodge what it is. On behalf of my brother Past Masters, I thank you for the kindness we have received from you on this and every occasion.

Bro. William Lovday, I.G., in replying for the officers of the lodge, said: I feel, as I always have felt, some diffidence in addressing a meeting so largely composed of my seniors and superiors in Masonry, but I have been sufficiently long a member of this honourable and honoured fraternity to have formed some tolerably definite opinions as to the object and value of the institution, and to dare to give expression to them. The object, as I take it, is to draw together worthy men, and we trust, worthy men only, of every shade of religious belief and every diversity of political opinion, in a bond of brotherhood more clearly united than, exists under any other known system, and if Masonry fails to accomplish this, it is not from any lack of virtue in itself and its doctrines, but because its members have been false to the pledges entered into at their initiation, and have been more desirous of their personal advancement than of the good of Freemasonry in general. What must most forcibly strike a newly-made mason—must be the great propriety of excluding from our discussions all topics of a religious and political nature; he is thus taught to treat with deference and respect the opinions of a brother even when differing widely from his own, and to give such brother credit always for good and worthy motives, though he may himself be unable to fathom them. So that the officers of a lodge in obeying the bequests of the W.M., are only fulfilling the promises they have made by their acceptance of their several posts, and ratifying their own selection; and if the brethren have acted as good men and true—and not paid an empty compliment to one of their body, but have elected to the chair him whom they deem most worthy to fill it, they can scarcely do other than cheerfully acquiesce in his appointments and decisions, whatever they may be within the precincts of the lodge. Thus, W.M. we are at your disposal; and I feel assured that I am only uttering the sentiments of my brother officers in saying that you may count upon our services to the utmost limit of our ability, great or small. For myself, I am so imbued with old-world notions (and Masonry is an old-world institution) that I shall endeavour to fulfil my duties in a humble as well as I would in an exalted situation, consoling myself with this flattering comparison, that the lowest brick in a building supports the whole column; and will this further, that, whereas in operative Masonry, the lowest brick remains the lowest brick for ever, with us the lowest officer may be in time the highest. Should I ever achieve that exalted position, should I ever become the recipient of a jewel such as you W.M., have this day conferred on twenty of our P.M.'s, I shall not be a more sincere, though I trust I may be a more efficient mason than I am at this moment as your very humble I.G.

In proposing the health of the newly initiated and joining brothers, Bro. G. W. King, P.M. said:—However unequal I may feel to doing justice to the toast entrusted to me, I must say that I feel it a great honour to be allowed to propose it.

The first name on my list is that of our Bro. E. J. Reed. When the Athenians consulted the oracle in order to learn how they might best defend themselves, they were told to put their trust in wooden walls. If at the present time England was to consult a similar institution, I doubt not that the reply would be that we should put our trust in iron walls. Our thanks therefore, and those of the nation, are especially due to those who spend anxious nights and labourious days in striving to perfect our sea going defences. No one has attained greater distinction in this pursuit than our Bro. Reed, and we therefore cordially hail him as a brother amongst us. The health of our Bro. Needham follows naturally and appropriately for what would be the value of iron walls or any others unless we had brave men to defend them. If we can no longer sing "Hearts of oak are our Ships," we can at least boast that "Gallant tars are our men." Bro. Needham is a member of that splendid service, whose zeal, science, and courage, have had a principal share in building up the power and fame of Old England, and whose members have repeatedly proved in these later years, that they only want opportunity to equal, if not surpass, the glorious deeds of their heroic forefathers, and as such we feel that his presence among us is an honour and pleasure to all. There are peculiar reasons why we should heartily greet our Bros. David Smith, and Griffith, well known as an old and eminent mason, the former has done our lodge honour in entering it, because he has been attracted to it simply by its reputation for Masonic skill, industry, and character. We feel no ordinary pleasure in welcoming the latter, because his name has become quite a household word among us both as a man and as a mason. Honoured for his talents and esteemed for his private worth, he has ever striven to advance the cause of sound knowledge, christian charity, and Masonic excellence. In conclusion I may say that this is indeed a proud day for the R. Clarence Lodge, and I trust that our new members may long be spared to assist in and witness its prosperity.

YORKSHIRE (NORTH AND EAST).

STOKESLEY.—*Cleveland Lodge* (No. 543).—The monthly meeting of this lodge was held at the Golden Lion Hotel, on Monday evening, the 22nd ult.; Bros. J. H. Handyside, P.M., acting W.M.; George Markham Tweddell, *F.S.A. Scot.*, S.W.; Stephen Hunter, P.M., as J.W.; Henry Fawcett, *B.A.*, S.D.; George Tweddell, jun., J.D., as I.G. The lodge was opened in the first degree, when the minutes of the preceding meeting were read and confirmed, and Bro. White passed a very creditable examination as an E.A., after which he was passed to F.C. Three new candidates were proposed for ballot at next meeting. The lodge was then closed, and the evening was spent in quiet conversation on Masonic and other subjects.

IRELAND.

DOWN.

MONEYREA.—*Public Lecture on Freemasonry*.—On the 22nd ult., a public lecture on Freemasonry was delivered in Moneyrea school-room to a large and highly-influential audience by Bro. James T. McCalmont. About 60 brethren from Belfast, besides members from Comber, Saintfield, Donaghadee, Newtownards, and the surrounding districts, appeared in Masonic costume. The chair was occupied by the W.M. of Moneyrea Lodge, 556, Bro. R. McCalmont, who in introducing the lecturer was received with applause. The lecturer then proceeded to state his inability to do a tithe of justice to so humanising, unsectarian, and universal a society. He was aware that it was too venerable and too sacred to require support by flourishes of oratory. The grandest and most gorgeous temples erected by men have been swept away, leaving not a trace behind. Empires have risen and fallen. Cities, once the seat of kingdoms, have become deserts; yet, amid all these changes, the Masonic institution has lived and flourished to elevate and enlighten the human race. Although he was aware of this, he considered it as his duty, and the duty of every true Freemason, to use every legitimate means to advance its cause and to free it from misrepresentations. He next showed that Freemasonry existed from the earliest age of the world, but under different names, and traced its connexion with the idolatrous rites of the ancient heathens, considered it when protected by the Romish Church, and traced it through its various changes down to the present day. The object of the society was then taken up, and explained to be

the enjoining and enforcing of the most beautiful moral and religious precepts—"Peace on earth, good will to all men," was one of its principal mottoes. In the Freemasons' Lodge, men of every nation, colour, and tongue, and widely differing in theological belief and political principles, assembled in amity. To banish feuds and contentions, to allay enmity, to practise charity, to soothe affliction, to be temperate, faithful, generous, and just are the aims of the true Freemason. Freemasonry is now progressing faster than before. It has fewer obstacles to contend with, and more helps. The noble and the good of the earth are in its ranks engaged in bestowing additional blessings on mankind, and assisting to spread the principles of liberty and progress. A vote of thanks at the conclusion was proposed by Bro. Bennett, and seconded by Bro. Pyper, and after praise and prayer the assembly dispersed.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER (No. 1,056).—A quarterly convocation of this chapter was held on Monday the 1st inst., at the George Hotel, Aldermanbury. The chapter was opened in ancient form by Comps. C. Hosgood, M.E.Z., Pendlebury, P.Z. as H., and J. Brett, P.Z. as J. Comp. J. Brett then installed Comp. G. H. Oliver as H. The companions were then admitted, and the minutes of the last meeting read and confirmed, also the minutes of the emergency. Among the members present were Comps. Long, N. Gotthiel, P.S., Harris, 1st assist. S., Higman, D.C., J. Coney, Newman, Bolleter, and Forge. Visitor, S. Mortlock, No. 186. Favourable ballots were then taken for Bros. J. Taylor and W. Musto. These brethren being in attendance were then exalted to the supreme degree of Royal Arch Masonry. The usual orations were delivered by Comps. C. Hosgood, Z., Pendlebury, H., and J. Brett, J., with that accuracy for which the Victoria Chapter is now so famous. The chapter was then closed in ancient form, and the companions then adjourned to a most excellent banquet, followed by a sumptuous desert. Grace having been said, and the cloth removed, the usual loyal and Masonic toasts were given and responded to, interspersed with some excellent vocal music. The M.E.Z. then rose, and said he came now to what he deemed the toast of the evening, namely, "the I.P.Z., Comp. Pendlebury." He then, in highly eulogistic terms, expatiated upon the many merits of Comp. Pendlebury, the first P.Z. of this flourishing chapter, who had won the esteem of every companion by his faultless working, as well as by the display of many genial and social good qualities. He then presented to Comp. Pendlebury a splendid P.Z. jewel for the zeal and ability he had displayed in the faithful discharge of his duties as first Z. of the Victoria Chapter, and in affixing this jewel he (Comp. Hosgood), in the name of the members of this chapter, wished him many years of prosperity. Comp. Pendlebury then thanked the companions, and said he received this splendid proof of their esteem and regard with feelings of the deepest gratitude. This was indeed a proud testimonial and an ample reward for all those past services which had honoured by their unanimous commendation, and an incitement, if any were wanted, to the most unremitting exertions for the future. He should ever retain and prize the magnificent tribute of respect which he had received that evening at their hands. Comp. Pendlebury also responded for the P.Z.'s. The health of the M.E.Z. was then proposed in very flattering terms, and responded to by the M.E.Z. in an appropriate speech. The officers' healths were then proposed, coupling with that toast the name of Comp. Brett, P.Z. and Treas. Comp. Brett then returned thanks for the officers, and seemed to be quite at home in this as in all other R.A. ceremonies. The mantle of the late Dr. Ladd may with some truth be said to have fallen on Comp. Brett's shoulders, and fits admirably. It is a great pleasure to find this worthy companion throwing his whole zeal and energies into Masonry. There are few R.A.M., if any, who can work the sections of the R.A. in so correct and pleasing a manner. The credit is also due to that worthy Mason (Comp. Brett), for the faultless manner in which the officers of this chapter perform their duties. Comp. J. J. Caney, of 44, Cheapside, received instructions from the principals to provide a complete set of furniture for the chapter for the meeting in April next. The poor and distressed were feelingly remembered, and thus terminated an evening spent in truly fraternal harmony.

SCOTLAND.

SUPREME GRAND CHAPTER.

A quarterly communication of the Supreme Grand Royal Arch Chapter of Scotland was held in Freemason's Hall, on Wednesday, the 3rd inst., when the following appeared on the agenda paper among other business transacted:—Present from the Grand Chapter of Tennessee; communication from the Grand Chapter of Tennessee, as to interchanging representatives. Petitions for charters—Rising Sun, Shanghai; St. John, Picton, Nova Scotia; St. Paul's, Adelaide, Cape of Good Hope. Petition for Mark warrant, St. Andrews, Manchester,

ANCIENT AND ACCEPTED RITE.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Rose Croix Chapter, H.R.D.M.*—On Friday afternoon, the 26th ult., the members of this chapter held their anniversary meeting at the Freemasons' Hall, Bell's-court, 9, Newgate-street. Bro. R. J. Banning, P.M.W. Sov. 30°, occupied the chair in the unavoidable absence of the M.W. Sov., Bro. W. Foulsham. The chapter having been opened, the minutes of the last convocation were read and confirmed; after which the M.W.S. elect, Bro. Anthony Clapham, was presented by Bro. Hotham, P.M.W.S., to the acting M.W.S. for the benefit of installation. The M.W.S. elect was accordingly installed, and the members saluted him; after which he appointed as his officers for the ensuing year the following brethren, viz.:—Bros. W. Punshon, P.M.W.S., Prelate; W. Brignall, jun., 30°, 1st Gen.; W. G. Laws, 2nd Gen.; H. G. Ludwig, P.M.W.S., Treas.; H. Hotham, P.M.W.S., Reg.; J. Emra Holmes, 31° G.M.; Adam Winlaw, R.; R. F. Cooke, M.D., Capt. of the Guard; and J. S. Trotter, Equerry. Several matters of importance to the chapter were considered and disposed of, and the same was closed in form. The brethren then adjourned and partook of a sumptuous banquet presided over by the M.W.S. in an able manner. After the removal of the cloth, the usual loyal and Masonic toasts were duly honoured, and a thoroughly enjoyable evening spent by the brethren, who separated highly satisfied with the day's proceedings at nine o'clock.

KNIGHTS TEMPLAR.

YORKSHIRE (WEST).

BRADFORD.—*Conclave of Faith* (No. 29).—This conclave assembled in the Masonic rooms on the 8th inst., for the purpose of installing the E.C., Sir Knt. Manoah Rhodes. The ceremony was ably performed by Sir Knight R. Nelson, D. Prov. G.C. The balance-sheet was presented by Sir Knts. Thomas Hill and J. Gaunt. There were also present—Sir Knts. William Mawson, J. C. Taylor, Henry Smith, P. A. Brady, J. R. Armitage, Holmes, and J. Hill, &c. The banquet was served at eight o'clock, and the usual loyal and Masonic toasts were duly honoured, and the Sir Knts. separated at half-past ten.

PUBLIC AMUSEMENTS.

HOLBORN THEATRE.

Mr. Watt Phillips has achieved another success in his production of *Fettered* at the above theatre. The plot is carefully written and well supported by the talented members of the company, including the names of Miss Fanny Josephs, who received several rounds of applause from an enthusiastic audience, Miss Lydia Foote, Messrs. G. Honey, G. Neville, J. C. Cooper, and Mr. Parselle, the latter actor fully sustaining the reputation he so well merits from his excellent acting in every part he undertakes. It is followed by the burlesque of *Lucretia Dorgia*, M.D., with all the original caste. Miss Fanny Josephs was loudly applauded for her excellent singing and charming acting. Mr. A. Forrester is the acting manager.

NEW GLOBE THEATRE.

The play of *Cyril's Success* is continuing to draw crowded houses from the really good acting of this talented company. Mr. J. F. Clarke and Mrs. Stephens are inimitable in the parts allotted to them; indeed, every character was well sustained, and at its conclusion they were called before the curtain. It was followed by laughable burlesque entitled *Brown and the Brahmins*, by R. Reece, Esq., Messrs. J. F. Clarke, David Fisher, Bro. Hurlestone, &c., keeping the audience in a continual roar of laughter. Bro. J. F. Hurlestone is the acting manager.

MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, 8th March.—Royal Geographical Society at 8.30. Sir R. J. Murchison, Bart., President, in the chair. Papers to be read:—1. "On the Colorado and Great Basins of North America," by Dr. W. A. Bell; 2. "On the formation of Fjords, Canons, and River-terraces," by R. Brown, Esq.
TUESDAY, 9th March.—Institution of Civil Engineers at 8.
WEDNESDAY, 10th March.—Society of Arts at 8. Geological Society at 8.
THURSDAY, 11th March.—Royal Society at 8.30.
FRIDAY, 12th March.—The Royal Institution at 9. Royal United Service Institution at 3. (W. Cave Thomas, Esq., Captain 19th Middlesex R.V.) "Suggestions for Improving our System of Recruiting."

LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 13TH MARCH, 1869.

ENGLAND.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

METROPOLITAN.

Sunday, March 7th.

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

Monday, March 8th.

LODGES.—St. George and Corner Stone, F.M.H.; Fortitude and Old Cumberland, F.M.H.; St. Albans, Albion Tav., Aldersgate-st.; Royal Naval, F.M.H.; Confidence, Anderton's Ho., Fleet-st.; St. Andrew's East, London Tav., Bishopsgate-st.; Peckham, Edinbro' Castle Tav., Peckham-rye.—LODGES OF INSTRUCTION.—Union Waterloo, (for M.M.), King's Arms, Woolwich. Prosperity, White Hart, Bishopsgate-st. Temple, Old George, St. Mary Axe. Justice, Royal Albert, New Cross-road, Deptford. Old Concord, Turk's Head, Motcombe-st. Belgrave-sq. Sincerity, Cheshire Cheese, Crutched Friars. St. James's Union, Swan Tav., Mount-st. Grosvenor-sq. Industry, Dick's Coffee House, Fleet-st. Salisbury, 71, Dean-st., Soho. Camden, Adelaide Tav., Haverstock Hill. Westbourne, Running Horse, Duke-st. Grosvenor-sq. Crystal Palace, City Arms Tav., West-sq., Southwark. High Cross, White Hart Ho., Tottenham, Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East.—CHAPTER.—Mount Zion, Radley's Ho., Bridge-st., Blackfriars.

Tuesday, March 9th.

LODGES—Old Union, Radley's Ho., Bridge-st., Blackfriars; Burlington, Albion Tav., Aldersgate-st.; Union, London Tav., Bishopsgate-st.; St. James's Union, F.M.H.; Percy, Ship and Turtle Tav., Leadenhall-st. St. Michael, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan Tav., Deptford; Doric, Anderton's Ho., Fleet-st.—Market Tav., Bermondsey.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain. Pythagorean. Prince of Orange, Greenwich. Faith, Albert Arms, Victoria-st., Westminster. Domatic, Palmerston Arms, Grosvenor-park, Camberwell. Jordan, Alwyne Castle, Canonbury. Euphrates, White Hart Tav., Bishopsgate-st. Yarborough, Green Dragon, Stepney, British Oak, Silver Lion Tav., Pennyfield, Poplar. Dalhousie, Royal Edward, Triangle,

Hackney. City of London, Shepherd and Flock Tav., Bell Alley, Moorgate-st. Royal Albert, White Hart Tav., Abchurch-lane. New Wandsworth, F.M. Ho., New Wandsworth. —CHAPTER.—Jerusalem, F.M.H.—CHAPTERS OF INSTRUCTION.—Robert Burns, Sussex Stores, Upper St. Martin's-lane. Mount Zion, White Hart Tav., Bishopsgate-st. Rose of Denmark, George Ho., Aldermanbury.

Wednesday, March 10th.

Festival of the Royal Masonic Institution for Boys. Com. R.M.B. Inst. at 3.—LODGES.—Royal York Perseverance, F.M.H.; Enoch, F.M.H.; Union Waterloo, M.H., Woolwich; Kent, Three Tuns' Tav., Southwark; Vitruvian, White Hart Tav., Lambeth; Justice, White Swan Tav., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tav., Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tav., Limehouse; Lily L. of Richmond, Greyhound Ho., Richmond; Montefiore, F.M.H.; Beacontree, Pri. Ho., Leytonstone.—LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile End-rd.; Confidence, Sugar Loaf, Great St. Helens; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinburgh' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, March 11th.

LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, F.M.H.; Friendship, Ship and Turtle Tav., Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Polish National, F.M.H.; Canonbury, Exeter Ho., Strand; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., West Ham.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-st., W.; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTERS.—Royal Jubilee, Horns' Tav., Kennington; Yarborough, George Tav., Com.-rd. E., Stepney.—CHAPTERS OF INSTRUCTION.—Domestic, City Arms, West-sq.; Joppa, Prospect of Whithy Tav., Wapping-wall.

Friday, March 12th.

LODGES.—Britannic, F.M.H.; Caledonian, Ship and Turtle Tav., Leadenhall-st.; Bedford, F.M.H.; Domestic, Anderton's Ho., Fleet-st.—LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria (Metropolitan Lo. of Instruction), George Ho., Aldermanbury.

Saturday, March 13th.

LODGES.—London, F.M.H.; Phoenix, F.M.H.—CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

PROVINCIAL.

EAST LANCASHIRE.

ASETON-UNDER-LYNE.—*Tues.*, Chapter; Perseverance, Pitt and Nelson Ho.—BOLTON.—*Mon.*, Lodge: Antiquity, Bull's Hd. Inn. *Tues.*, Chapter: St. John, Three Tuns Inn.—BURNLEY.—*Thurs.*, Lodge: Borough, Bull Ho. *Tues.*, Chapter: Nativity, Cross Keys Inn.—BURY.—*Wed.*, Lodge: St. John, Queen's Ho.—CHEETHAM.—*Thurs.*, Lodge: Derby; *Tues.*, Chapter: Derby (both Waterloo Ho.).—HULME.—*Fri.*, Lodge: Blair, Town Hall.—MANCHESTER.—*Wed.*, Caledonian, F.M.H. *Thurs.*, Lodge: St. David, F.M.H. *Wed.*,

Chapter: Social, Queen's Head; Templars: *Mon.*, Encampment, Jerusalem.—ROCHDALE.—*Wed.*, Chapters: Unity, Ma. Rooms; Hope, Spread Eagle Inn.—RUSHOLME.—*Thurs.*, Lodge: Callendar, Public Ha.—SALFORD.—*Mon.*, Lodge: Zetland, Royal Veteran Inn.

WEST LANCASHIRE.

BARROW-IN-FURNESS.—*Tues.*, Lodge: Hartington, Royal Ho.—FULWOOD.—*Tues.*, Lodge: Royal Preston, Garrison Ho.—KIRKDALE.—*Thurs.*, Lodge: Prince of Wales, St. Mary's School Ro., Everton Vly.—LANCASTER.—*Wed.*, Lodge: Fortitude, Music Ha.—LIVERPOOL.—Lodges: *Mon.*, Sincerity, Ma. Tem.; *Tues.*, Merchants, Ma. Tem.; Alliance, Ma. Tem.; *Wed.*, Temple, Ma. Tem.; *Thurs.*, Croxteth United Service, Ma. Tem.; Harmonic, Adelphi Ho.; *Fri.*, Chapter: Mariners.—PATRICROFT.—*Thurs.*, Lodge: Bridgewater, Bridgewater Ho.—PRESTON.—Lodges: *Mon.*, Peace and Unity, Militia Mess Ro.; Chapter: *Wed.*, Royal Architect, Assem. Rm.—WARRINGTON.—*Mon.*, Chapter: Elias Ashmole, Chapter Ro., Saukey-st.

CHESHIRE.

BIRKENHEAD.—*Tues.*, Chapter: Zion; *Thurs.*, Lodge: Mersey (both Masonic Cham., Hamiltou-sq.).

SCOTLAND.

EDINBURGH.—*Mon.*, Lodges: St. Stephen, University Ho.; St. Clare, F.M.H. *Tues.*, Lodge: St. Mary's Chapel, Ship Ho. Chapter: Naval and Military, F.M.H. *Wed.*, Lodges: Canon-gate, Kil. St. John's Chap., F.M.H. *Thurs.*, Journeymen, Carrubers Close, High-st.; Caledonian, Albert Ho.; Templars Chap. Gen., F.M.H.—GLASGOW.—*Mon.*, Lodges: St. Clair, 19, Croy-pl. *Tues.*, Athole, 213, Buchanan-st.; Neptune, 46, Clyde-pl.; Robert Burns, Baillieston; Glasgow, Antigua-pl. Chapter: St. Andrew, 170, Buchanan-st. *Wed.*, Lodges: Scotia, 170, Buchanan-st.; St. George, 218, Buchanan-st. *Fri.*, Lodge: St. Mary, Partick. Chapter: Glasgow, 213, Buchanan-st.

IRELAND.

DUBLIN.—*Mon.*, Lodge: No. 100. *Tues.*, Lodge: No. 245. *Wed.*, Lodges: No. 120, No. 143. *Fri.*, G.M. Lodge. Templars Encamp. N. 4, all meet at F.M.H., Dame-street.—BELFAST.—*Tues.*, Chapters: Prince of Wales' Own, M.H. *Wed.*, The Temple, M.R.; *Thurs.*, Lodge: Ark, M.H. *Fri.*, Lodge of Instruction: Prince of Wales' Own, M.H.—LONDONDERRY AND DONEGAL.—*Mon.*, Lodges: Union, Derry; Old, No. 407., M.H., Donegal. *Tues.*, Unity, Derry. *Thurs.*, Harmony, Donegal; Vernon, Coleraine; Combercladdy, Derry; Royal Blue, Coleraine. *Fri.*, St. John's, Londonderry.

[This information is extracted from the "Universal Masonic Calendar," and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

Obituary.

THE LATE BRO. HENRY TILL.

We deeply regret to announce the death, at the age of 36 years, of Bro. Henry Till, of Lodge Faith, which event took place at his residence, Denbigh-place, Pimlico, on Monday, the 22nd ult. His remains were interred in Brompton Cemetery on Monday last, and amongst numerous friends present were Bros. Wilcox, Smith, and others.

TO CORRESPONDENTS.

WE cannot engage to insert any communication which is not legibly written, and on one side of the paper. Numerous complaints have been made with regard to the spelling of names in lodge reports; but for such errors we are not to blame. We do everything in our power to prevent any inaccuracy, and, we think, if a brother considers his communication worthy of being put in print, it is, we consider, at the same time worthy of being plainly written. As brevity is the soul of wit, the same proverb applies to the press. We have already stated our final intention with regard to anonymous communications. No notice will be taken of them.