

LONDON, SATURDAY, SEPTEMBER 21, 1867.

EARS OF WHEAT FROM A CORNUCOPIA.

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VOLUNTEERS AND THE CRAFT IN THE PRETENDER'S TIME.

In a paper entitled "The Lodge Militant," which we contributed to the Magazine a few years ago, there occurs the following passage:—"History records that in 1777, with America in open rebellion against her sovereignty, and menaced by more than one of the continental powers thirsting for her humiliation, Britain called for an extraordinary levy of men wherewith to meet the emergency. Carried away by the patriotism which filled their bosoms, many lodges seem fairly to have lost sight of their principles as members of the Fraternity. They, at the period we speak of, not only devoted their funds to the payment of large sums to volunteers, but offered the rite of initiation free to all who chose to join the regular army." When in apprehension of the threatened invasion by Revolutionary France (1794), the British nation flew to arms, the Craft were not wanting in their expression of sympathy with the Volunteers—many of the lodges having so far acknowledged the patriotism displayed by the citizen soldiers as to admit, at half-fees, those of them who were inclined to enter, and who were approved. But long anterior to either of the events to which we have adverted, Volunteers were wont to receive special consideration at the hands of the Fraternity. It is shown by the minutes of the Ayr Squaremen Incorporation that when, in 1715, the Chevalier de St. George attempted to regain for his dynasty the throne, from which their misrule had driven them, the Fraternity's attachment for the House of Hanover developed itself in the facilities to become "maisters of craft" that were presented to those who volunteered to take up arms wherewith to defend the King and constitution:—

"June 9, 1720. . . . John M'Galloch, who was received freeman of the trade and allowed to exercise his employment, on account of his inlisting himself in the Town's Company and serving as Volunteer the time of the late rebellion, in defence of His Majesties person and government, craved to be admitted to the hail privileges of

the trade by voting in the election of a deacon and in all other matters falling under the trades consideration, which being considered by the trade they hereby admitt the said John to the hail privileges any other member of the Incorporation bruiks and enjoys."

BRIBING A SCOTTISH BURGHIAL PARLIAMENT.

Their honorary admission did not, however, relieve Volunteers from the obligation to provide the "dener" usually exacted by the Incorporation from ordinary intrants. Nor do we wonder at the tenacity with which the Craft clung to a custom which, apart from the pleasurable emotions it would produce in its participants, had among other associations that of antiquity, and the example of their *bethers*, to recommend it. That the attractions of the table exercised a potent influence upon the official acts of those civic dignitaries to whom our ancient brethren were subject, and at whose periodical conventions the affairs of the Scottish burghs were wont to be regulated, is rendered very apparent from the following minute which, in our researches among the records of the Royal Burgh of Ayr, we recently brought to light:—

"June, 1583. . . . The qlk day the Counsale foirsaid thniked gude and concludit that gif the remanentt comissionares of burrowis to be convenit deductis and impairis the extent roll of the burgh to thair auld place, that in that cais the sd Burgh mak thaim ane banket honestlie and friely, as alsua gife thaim wync ressonabilie during their remaning, upoun the Town's expensses and charges, qlk they conclude to be allowitt;—And gif the comissionares of burrowis beis not swa thankefull swa that the Toun sall not be impairit nor diminisit, In that cais concluds na bankett be maid."

The "extent roll" was that by which the imposition of taxes was regulated—the higher the valuation of burgh property the greater the amount of its contributions to the national exchequer; and as "extent rolls" fell to be revised at the annual Convention of Burghs, the magistrates of Ayr are by the foregoing minute shown to have held out the prospect of a public entertainment, besides a "reasonable" allowance of wine during the sitting of the convention, as an inducement to the commissioners to reduce the valuation of the burgh to the required amount; and from a subsequent entry, recording the reduction of the roll, the Commissioners are exposed to the charge of having been more susceptible to the influence of what at another's expense should pass into the stomach, than to the power of argument upon the

understanding. By this glimpse behind the scenes we are furnished with a unique instance of the potency of the "bankett" in the burghal economy of the 16th century.

MASONIC DEACONS.

Our accomplished Bro. Hyde Clarke, in a recent note on the subject of "Deacons," remarks:—"The authority for the title of Deacon is not yet ascertained. It may have been got from Scotland, but I doubt it. I think it was obtained from some country guild, perhaps from York." The title of Deacon, as applied to the chief official in Scottish Craft Lodges and Incorporations, is of ancient date, and is still retained by the latter. Mother Kilwinning continued to be ruled by a Deacon till 1736, when falling in with the style then adopted by the purely speculative branch of the Fraternity, its principal office-bearer began to be called "Master." But as regards those mystic messengers of the east and west, now known as Deacons, their lodgment in Kilwinning has been effected within the last twenty years. Turning to the national records, we find that in 1424—and there may be earlier notice of the official in question—the appointment of a "Deakon" of each Craft was for the public interest rendered compulsory.

SOME MASONIC MATTERS FOR FUTURE INQUIRY.

From the Manuscript of a Young Oxford Brother, recently deceased, with Preliminary Notice, by Bro. PURTON COOPER.

PRELIMINARY NOTICE.

A young Oxford brother, who, a few weeks ago fell a victim to the cholera at a village in the neighbourhood of Albano had access during the autumn of last year to some volumes of the FREEMASON'S MAGAZINE (7 to 14), then deposited in a half-furnished room of one of the towers of the chateau of Bontancourt, in the Ardennes, the summer residence of Monsieur Jules Duhesme, whom, many years since, a marriage made my very near relation. Our young brother examined these volumes with extraordinary zeal and diligence, and he extracted such passages interesting him, as he considered to indicate matters of present doubt and controversy, strictly preserving the language and merely turning the passages into questions. These questions he distributed and arranged under separate and appropriate heads; and he subsequently incorporated with them some

questions, not taken from the FREEMASONS' MAGAZINE, in the way described, but seemingly suggested by his own mind, after he had read what the columns of this publication contains, and also the article "Freemasonry," in a "Conversation's Lexicon." Having finished his little manuscript, he entitled it "Some Masonic Matters for Future Inquiry." This manuscript, by the author's untimely end, having come to the hands of his residuary legatee, an only sister, is in compliance with her desire sent to the FREEMASONS' MAGAZINE. Very many questions under the several heads, it will be seen, are substantially alike, there being only some insignificant variation of the words; indeed all the questions may obviously be reduced to a very small number by any one who has turned his attention to the parts of Masonry to which they appertain; being, it is fitting here to remark, parts of Masonry upon which, as more than one reader of the FREEMASONS' MAGAZINE is aware, the Past Provincial Grand Master for Kent has never ventured to look.

C. P. C.

Chateau Frampas, Montierender,
September, 1867.

MASONRY AND TEMPLARY.

Did not the operative Masons accept as affiliated members, and as patrons of their Fraternity, the potent, knightly Order of Templars? Did not the Freemasons receive from the Templars the gift of certain of their high degrees? Does it follow, if Masonry be not Templary, that our three first ceremonies are the invention of the 18th century? Did not the Templars, perceiving the great value of the secret organisation, and system of initiation, and probation of the Freemasons, adopt the same to strengthen their own peculiar institution? How did the chivalric Order of Knights Templar become connected with Freemasonry? In what respects is it that Masonry and Templary are said to be identical? Is it correct to assert that, since the Templars were compelled to fly before the malignant attacks of their enemies, Templary and Masonry have been so closely entwined that it is impossible for historians to untwist the thread? Is Masonry the precursor of Templary? Is the Order of the Temple a Masonic degree? Is it not difficult to believe that, at the suppression of the Templars, their secrets and mysteries passed simply to the lodges of the operative Masons, and thence were handed down to our speculative brotherhood?

Is it not probable that the statement of our commonly-received Masonic history is correct, which makes the Knights Templar patrons of our Order until 1199? Is it not probable that, whatever analogy may yet be traced between Masonic and Templar practices, whatever may seem to be a common symbolism, is the necessary result of an old alliance and connection? Is it not still a matter of doubt and discussion what the intimate connection between the Templars and the Freemasons really and truly was? Is not Freemasonry, as we have it to-day, however overlaid by the purely speculative element, and affected by lapse of time, still the same in all its great landmarks as that which existed in this country in the operative lodges before the Order of the Knights Templar was established? May we not look for the origin of Masonry in some secret speculative knightly body, for example the Templars? May not a good many arguments be adduced, and authorities quoted, for the proposition that Freemasonry has come down to us through the Knights Templars? May not the whole question of the connection of the Knightly Orders with Freemasonry be looked upon as being still a *vevata questio*, and undetermined? Upon what ground is it asserted that Templary is the ancient preserver of true Masonry? Was Templary the origin of Masonry? What authority can be shown for the assertion that Freemasons are descended, or come from the Knights Templars? What are the reasons alleged for the assertion that Freemasonry was re-introduced into Europe by the Templars? What are the reasons for thinking that Masonry having existed in England at a very early period, had expired to be re-introduced from the East by the Templars? What is the meaning of the assertion, that Templary claims as the purpose of its institution, the preservation of Masonry in its pristine purity? What is signified by the assertion that there was an acknowledgment a century ago that Templary was a superior and better grade in Masonry? Who are the writers called the able and authoritative supporters of the theory that Masonry comes from Templary? Why has it been so often said that an intimate relation subsisted between the Knights Templars and the old Masons? Why is it said that the true connection between the Freemasons and the Knights Templars is one of the most difficult, and, at the same time, one of the most interesting subjects of Masonic inquiry and research?

OPERATIVE MASONS.

At the time of the erection of the great mediæval edifices were (as some have said) all fraternities of artizans, operative Masons included, imbued to a greater or less extent with a religious and spiritual element? Can the assertion, that modern Freemasonry has derived its origin from mediæval operative Freemasonry be impugned? Can it be said to be known, that from a very early date there was an organised fraternity of operative Masons, who, from travelling and observation, as well as practice, gained knowledge, and by well-devised plans, communicated the benefit of it to their whole body as far as practicable, the members constituting an order, partly in some sort religious and partly professional, with one object and interest in common? In ancient times were not priests, having a taste for architecture, not merely associated with Freemasons, but readily initiated in the system of symbols in use amongst them? In early times had not each Cathedral its own staff of permanent workmen, taking on additional hands whenever the edifice was to be added to or to be rebuilt; and was not this staff quite distinct from the trade guild, or corporation which might be in existence in the town at the same period?

Is it commonly conceded that the old operative Freemasons held a general assembly under a Master or president? Is it not generally admitted that amongst the ancient Masons there was a system of symbols in use in which every Mason was initiated, and which he was bound to keep secret? Is there any doubt that all the old constitutions which have come down to us were compiled for the use of the operative Masons? Of late, has not the opinion begun to prevail that it is to the Master Mason, as a general rule, that we may turn for the actual design of all the well-known edifices of the Middle Ages? Was it not the design of the system of symbols in use amongst the ancient Masons that a person once a member of the fraternity might be universally accepted as such, without being required, wherever he went, to give fresh evidence of his skill? Was it not also the design of this system of symbols to enable a man, when travelling to his work, to claim the hospitality of his brother Masons in his way? Where, at an early period, operative Masons, and individuals not being operative Masons, appear to have been members of the same lodge, is there not reason to think that the individuals not being

operative Masons were patrons and protectors of the operative Masons? Which of the alleged early instances of operative Masons and individuals not operative Masons being members of the same English lodge, admit of historical proof?

THE GUILDS.

Are the Constitutions of the guilds or corporations the basis of the constitutions of Dr. Anderson? Have the Public Records been searched to ascertain in what cities and towns besides London there were in ancient times guilds or corporations of Masons? In 1376 were there not in London two guilds or companies, the one of Masons, the other of Freemasons? and before 1421 did not the guild or company of Freemasons merge in that of Masons? In the constitutions of the Masonic guilds or corporations of the Middle Ages, is it not possible to find traces of a more symbolical character than in the constitutions of other similar guilds or corporations not being Masonic? Is it known at what time individuals who were not Masons might, nevertheless, become members of the London guild or company of Masons? Must every one who has studied the best Masonic authorities hold that Freemasonry is derived from the operative guilds of the mediæval times? Must not imagination be stretched to a great extent to allow us to assume that the constitution of the building guilds or corporations of the Middle Ages was endowed with a more spiritual character than that of other similar bodies? Was not a guild or company of Masons in existence in London in the 49th year of the reign of Edward III.? When did it become unnecessary that the members of a London guild or company should belong to the particular trade for the sake of which such guild or company was created?

CRAFT MASONRY.

Are our modern Craft rituals, and the ceremonies used by the working Masons employed in the erection of our old cathedrals, substantially the same? Have we not now in our Craft system of working substantially the same ritual as prevailed amongst the old operative lodges? In our Craft Masonry are not the opening ceremonies, except the first, modern inventions? Is there, or is there not, good ground for the belief in the authority, reality, value, and antiquity of Craft Masonry, as the source of all other degrees, high or low? Is an opinion as to the superior antiquity of Craft

Masonry and the Craft ritual unassailable? Is there not abundant evidence and proof that Craft Masonry is both in itself and its ritual older than any other degree or order whatsoever? Is there substantial evidence which goes back to the middle of the 17th century as to the identity of the Craft ritual, now as then? May or may not our Craft rituals be considered as ancient and genuine? Was not our present Craft ritual, in all its leading particulars, in full operation in this country long before 1715? What can be said effectively against the opinion that, in Craft Masonry and the Craft ritual, we have the forerunner of all inner and secret organisation, and the foundation upon which every other ritual actually rests? When, in 1717, the speculative element got the upper hand, was not the old operative system nevertheless preserved, allowance being, of course, made for the preponderance of the speculative element, and for the unavoidable change of time and circumstances?

CRAFT DEGREES.

Are our present Craft degrees anterior to 1717, or are they a compilation made just at that time? In what way can a denial that the three Craft degrees had any connection with operative Masonry be supported? Is there incontestable proof of the real and superior antiquity of original Masonry in the three Craft degrees? Upon what ground is it asserted that the three Craft degrees are a compilation of the end of the 17th, or beginning of the 18th, century? What is the actual antiquity of our present Craft degrees? Where can be found the Chevalier Ramsay's proposal to Grand Lodge, in 1728, to substitute certain other degrees for our three first?

THE MASTERS' DEGREE.

In former times, when the Craft was essentially operative, was not the degree of Master Mason unknown? Is it not clear that Master Masons existed long before the third degree was invented? Is it known that formerly very few Masons went beyond the degree of a Fellow Craft, the degree of Master being for several years given in Grand Lodge only? Is there not important evidence to prove the precise difference, about the middle of the 17th century, between the Master, Fellow Craft, and Apprentice? Was not the degree of Master unknown in the 17th century? Was not the Master Mason's degree unknown in 1646? Was Elias Ashmole, in 1682, more than a Fellow

Craft Mason? What is the foundation of the statement, that the third degree did not originally form part of the Masonic system? What is now generally thought of the opinion, which once prevailed, that the third degree was manufactured by Doctors Desaguliers and Anderson, about the year 1717? What was the motive for passing a law that no one should be made a Master Mason except in Grand Lodge? When and where, and by whom, and by what authority was the third degree completed? Which are the manuscripts in the library of the British Museum which are said to disprove the antiquity of our Master's degree?

ROYAL ARCH AND HIGH GRADES.

Are not the so-called high grades which exist in some branches of the Craft, foreign to the real spirit of Masonry? Are not the high degrees an innovation which crept in at the time of Masonic degeneracy? Is any one prepared to adduce such evidence as can counterbalance the powerful testimony in favour of the antiquity of the high degrees? Is not our Royal Arch based on the Chevalier Ramsay's continental degree of Royal Arch? Is the account of the origin of the Royal Arch degree, which appeared in the "Monthly Magazine and British Register," for October, 1798, and is reprinted in the FREEMASONS' MAGAZINE, vol. xii., page 77, a correct account? What is the date of the book, printed or manuscript, in which the high grades are first mentioned? What had the Chevalier Ramsay to do with founding the Royal Arch degree? What were the high grades of the Chevalier Ramsay which our Grand Lodge refused to adopt? Were the Chevalier Ramsay's degrees worked in this country in 1713? Where, in the period 1740—1760, is it explicitly declared and shown that the Grand Lodge of England was entirely unacquainted with the high degrees? When and under what circumstances, and by whom was the Royal Arch degree introduced into English Masonry? Which of our high grades were introduced and established by the Chevalier Ramsey?

SPECULATIVE MASONRY.

Can it be incontestably proved that our Speculative Grand Lodge and speculative Masonry are the legitimate and direct successors of operative Masonry? Do the ancient Masonic Constitutions that have been preserved show a very close resemblance between operative and speculative Masonry? Do any of the manuscript proceedings

of the lodges of the 17th century that have been preserved indicate that matters not relating to operative Masonry, were discussed or treated of, at the meetings of the Fraternity? How long before 1717 can speculative Masonry be shown to have existed? Is our present speculative Masonry the production of the Grand Lodge of 1717? In what, at the time of the union of 1813, consisted the difference between those called ancient, and those called modern, speculative Masons? Is it clear that our system of symbolical and speculative Masonry was instituted between 1717 and 1721? And is it clear that it did not exist previously in its present form? Is not our present Grand Lodge of Speculative and Accepted Masons the legitimate and lineal successor of the Grand Assembly of Operative Masons revived after the Civil War, and with the absorption of the operative by the speculative element? Is it evident that speculative Masonic ceremonies, although equivalent to, were yet distinct, separate, and entirely different from operative Masonic ceremonies? Is it not an undoubted fact that there were conjoint lodges of operative and speculative Masons about the middle of the 17th century? Is it to-day possible to trace the history of speculative Masonry through the operative guilds before 1700, to the operative feudalities (whatever those may be) of the middle and earlier ages? Is there any impartial and reliable book which considers the question whether speculative Masonry is not of British origin, and does not date from the 17th century? Is there, or is there not, satisfactory evidence to show that the sun, the moon, the compasses, square, and triangle now adopted as the distinguishing badge of the brotherhood of speculative Masons, were not formerly a set of symbols belonging in part to Templary and in part to Rosicrucianism? May it not be affirmed that the open and formal union of operative and speculative Masonry was in 1717? May we not feel assured that operative and speculative Masonry were but two parts of one great and universal system? May it not be considered that the operative element of our Order was absorbed by the speculative? Were operative and speculative Masonry distinct in 1684 and 1691? What are the proofs of the connection between the operative and speculative Masons of England previously to 1700? What are the names of individuals, non-operative Masons, who, in the course of the 17th century, were associated with operative Masons in

the lodges? What are the principal proofs relied upon by those who contend that speculative sprang from operative Masonry? What are the grounds of the opinion expressed by recent writers on Freemasonry that it was only Masonic pride that invented the expression "operative" and "speculative" Masonry? What impartial writer of competent learning has refuted the assertion, formerly often made, and still repeated in general literary publications, that speculative Masonry is "an innocent mystification, unconnected altogether with the building craft or with architecture?" What manuscripts in the library of the British Museum, prior to 1700, mention speculative Masonry?

MISCELLANEOUS.

After the restoration of King Charles II., is it not the fact that there were two kinds of Freemasonry—the old or operative Freemasonry, and the modern or speculative Freemasonry? Are the names known of those literary friends of Ashmole who are said to have joined with him in creating our speculative Masonry? Are the immediate successors of Ashmole and his literary friends in the invention and development of speculative Masonry known, and where can any mention of them be found? Are the names of any lodges known, which, having previously been operative lodges, became, about the middle of the seventeenth century or subsequently, speculative lodges? Are Grand Lodges quite a modern invention? Can any authority, printed or manuscript, of the seventeenth century be brought forward showing that Ashmole was the author of speculative Masonry? Can the following assertion, found in a recently published "Conversation's Lexicon," be successfully contested?—"The history of Freemasonry has been overlaid with fiction and absurdity, partly from an exaggerated estimate of its importance in the development of architecture, and partly from a wish to connect mediæval Masonry with the institution that comes under the same name in the present day." Can the brother go very wrong who refuses to have anything to do with any system of working except that limited to the three Craft degrees and the Royal Arch? Did Ashmole and his literary friends form any new lodges, and what are the names of such lodges, and where did the members meet? Did not the operative Masons admit monks and the clergy into their lodges as speculative Masons and directors? Did not the speculative Masonry, which had grown up in the

middle of the seventeenth century, languish and decay towards the end of that century, and what was the cause thereof? Does it follow because some individuals who were not operative Masons were members of old lodges that our speculative Masonry existed in those lodges? Does he who denies that the Masonic fraternity is derived from the fraternity of operative Masons, deny the whole history of the Craft, and put aside all reliable historical documents? Has it been ascertained whether the four old lodges which joined in forming the Grand Lodge of 1717 were, or were not, lodges which owed their existence to Ashmole and his literary friends? Historically considered, what is there to show that, prior to the revival of 1717, there was a lodge of which the Masonry was what is now called speculative? In ancient times, was not each lodge quite independent of all other lodges? In the reign of Charles II., were there not already lodges in which the Freemasonry was no longer operative, but entirely speculative? Is there any evidence that Freemasonry, having decayed and become as it were extinct, revived at the beginning of the 17th century in a different form from that which it bore in mediæval times? Is the Grand Lodge of England the earliest Grand Lodge? May not the earliest evidences in this country as regards Masonic teachings and usages, and especially the ritual and ceremonies, be fixed about the middle of the 17th century? May not the society founded by Ashmole and his literary friends have been a kind of club with Templar, Rosicrucian, and Masonic ceremonies, but without our speculative element? Must every brother who denies that Freemasonry is derived from the Fraternity of the mediæval Freemasons stand on the basis of an unprovable hypothesis of mere imagination, not on the basis of historical facts? Was not the revival of 1717, a revival of the speculative Masonry of Ashmole and his literary friends? Were the four lodges which constituted the first Grand Lodge, 1717, lodges of operative Masons, with some exceptions? What is known of a General Assembly of Freemasons, said to have been held somewhere in 1663? What are the Masonic orders and degrees said to have existed in 1724, and to have been unknown to Craftsmen? Where is the evidence that Masonry, having been much neglected, was, with a view to its revival, about the year 1700, extended to all professions, and ceased to be purely operative, and became speculative?

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

CHAPTER III.—(Continued.)

(Continued from page 209.)

GRAND MASTER, HUGO DE PAYENS.

The Seal of the Order.—The King sends two Templars to Europe to obtain confirmation of their rule by the Pope.—De Payens, with five companions, follows.—St. Bernard's epistle in praise of the Templars.—Council of Troyes.—Rule confirmed.—A.D. 1118—1128.

“And now let us pass to the soldiery of God and examine their conduct in field and in convent; for there will we find a great contrast between the warriors of Christ and Heaven and the warriors of the Devil and of Hell. The soldiers of Christ go and come at a sign from their Master. They wear the clothing which He gives them, and ask neither food nor clothing from any one else. They live cheerfully and temperately together, without wives and children, and, that nothing may be wanting for evangelical perfection, without property, in one house, endeavouring to preserve the unity of the spirit in the bond of peace, so that one heart and one soul would appear to dwell in them all. They never sit idle, or go about gaping after news. When they are resting from warfare against the Infidels, a thing which rarely occurs, not to eat the bread of idleness, they employ themselves in repairing their clothes and arms, or do something which the command of the Master or the common need enjoins. There is with them no respect of persons. The best, not the noblest, are the most highly regarded. They endeavour to anticipate one another in respect, and to lighten each other's burdens. No unseemly word or light mockery, no murmur or immoderate laughter is let to pass unreprieved, if any one should allow himself to indulge in such. They avoid games of chess and tables. They are averse to the chase, and equally so to hawking, in which others so much delight. They hate all jugglers and mountebanks, all wanton songs and plays, as vanities and follies of this world. They cut their hair in obedience to these words of the Apostle, “It is not seemly in a man to have long hair.” No one ever sees them dressed out. They are seldom ever washed. They are mostly to be seen with disordered hair, and covered with dust, brown from their corslets and the heat of the sun. When they go forth to war, they arm themselves within with faith, without with iron, but never adorn themselves with gold, wishing to excite fear in the enemy, and not the desire of booty. They delight in horses which are strong

and swift, not in such as are handsomely marked and richly caparisoned, wishing to inspire terror rather than admiration. They go not impetuously into battle, but with care and foresight, peacefully, as the true children of Israel. But so soon as the fight has begun, then they rush without delay upon their foes, esteeming them but as sheep, and know no fear, even though they should be few, relying upon the aid of the Lord of Sabaoth. Hence one of them has often put a thousand, and two of them ten thousand, to flight.* Thus they are in union strange, at the same time gentler than lambs, and grimmer than lions, so that one may doubt whether to call them monks or Knights. But both names suit them, for theirs is the mildness of the monk and the valour of the Knight. What remains to be said but that this is the Lord's doing, and that it is wonderful in our eyes? Such are they whom God has chosen out of the bravest in Israel, that, watchful and true, they may guard the Holy Sepulchre, armed with swords and well skilled in war.

“They dwell together at a place in Jerusalem called ‘The Temple,’ which, in point of extent and magnificence, cannot rival the world-renowned Temple of Solomon, but in glory it is not inferior. The beauty of the one consisted in its gorgeous adornment, in its gold and in its silver, in its hewn stone, and in its variety of woods, all of which are but corrupt things. The beauty of this other consisteth in the holy life, the goodly conversation, the godly devotion and pious actions of its inmates. The one raised admiration in the hearts of the beholder from its varied outward beauties, but this one is revered for its many virtues and sacred works, which becometh the holiness of the House of Jehovah, who delighteth not in the works of man's hand, in polished stones or curiously-carved woods, but in holy life, regarding upright conduct of more account than painted walls. The face of this Temple sparkles not with gems but with armour, and the wall is covered with many shields instead of golden chapiters. Bridle, saddle, and spear have taken the places of the ancient candelabrium, censer, and laver, which shows that the same fiery zeal animates these soldiers as burned in the breast of their great Captain, when, moved with anger, He entered the ‘Temple, and, with his

* It is curious to remark the similarity of expression in this with that of the Koran, chap. viii., “If twenty of you persevere with constancy, they shall overcome two hundred, and if there be one hundred of you they shall overcome one thousand of those who believe not.” St. Bernard, however, gives the larger number to the Christians.

own most holy hand, clad not in steel, but armed with a scourge which he had made of small things, drove out the merchants, poured out the money of the changers, and cast down the tables of those who sold doves, declaring against the impiety of those who had made his Father's House of Prayer a den of pollution and a place of merchandise.

"Rejoice, oh Jerusalem, for the time of thy visitation has arrived. Arise now and shake thyself from the dust. Hail, O holy city of the king, wherein so many miracles marvellous have been wrought, city hallowed by the tabernacle of Him the Most High. Hail, mistress of all nations, queen of all countries, mother of all prophets and apostles, conductress to all truth, boast of all Christians, whom God, to teach his people patience, hath permitted to be covered from the beginning with severe tribulation, that by thine example, virtue and salvation might be taught to valiant men. Land of Promise, hail! where in former days only flowed rivers of milk and honey for its inhabitants, but whose waters are now the food of life to man, and salvation to the whole earth, 'Tis then, most excellent, most happy land, which receiving from the heart of the Father, that Heavenly seed, hath in that fruitful bosom of thine given to the cause of Christ such gallant harvests of martyrs, and whose teeming earth hath borne fruit, thirty, sixty, yea, a hundred fold, in the remaining faithful people throughout the earth. Who have been most agreeably filled with the abundance of thy good things? Those who have witnessed thy abundant sweetness spreading into all lands. They tell of thy glorious splendour to the utmost ends of the earth, to those who have not seen thy beauty, and speak of the wonderful works wrought in thy courts. Glorious things are spoken of thee, O city of God!"

This epistle, widely circulated throughout Europe, written by the most eloquent churchman of his day, and eulogising an Order then the theme of pilgrim and troubadour, produced an extraordinary excitement. Nothing was talked of but the bravery and kindness of the Knights; and the minstrel was doubly welcome who could touch the lyre in praise of the Templars. Nor did the friends of the Order remain satisfied with this effect. They fanned the flame of public approbation, and, by all just and laudable means, carried it forward into general repute, and these efforts were crowned with the greatest success.

On the 31st January, 1128, a council was held

at Troyes, presided over by Matthew, Cardinal D'Albano, the Papal nuncio. There were likewise present Rainald, Archbishop of Rheims; Henry, Archbishop of Sens; the Bishops of Chartres, Soissons, Paris, Troyes, Orleans, Auxerre, Meaux, Chalons, Laon, and Beauvais, and a great number of abbots, among whom was St. Bernard himself, the two famous doctors Alberic de Rheims and Fouger, and among the laity Thibault, Count of Champagne, and the Count de Nevers. Before this Council Hugo de Payens appeared, and entered into a long explanation of the purposes and intentions of the Order, the disturbed state of the Holy Land, and the consequent danger to pilgrims from the attacks of the Infidel. He also modestly referred to the exploits of the Knights, and showed the good which they had already been the means of effecting in the treatment of the pilgrims, and the probable results to arise from a confirmation of their rule, which would induce many gallant warriors to join the Order. He was listened to, with profound attention, by the august assembly, and murmurs of approbation ran through the hall, but which were stilled as soon as uttered by the rapt listeners. And it was a strange sight presented in that hall. The proud, the learned, and the highest of the Church, rich in silks and sparkling with gems, listening in amazement and joy to the browned and well-scarred soldier, dressed in sober raiment, clad in plain armour, so unlike the fripperies of the Knights who attended them, who shone forth rich in cloth of gold and loaded with jewels. No courtly language, no scholastic rhetoric, dropt from his lips, but the pregnant words of truth welling out from a heart of honour and devotion.

But when Bernard rose to speak in favour of the granting of the request made by the Grand Master, a dead silence fell upon the vast multitude. At first, low and whispering, his voice stole upon the ears of the assembly, as he told of how the Holy Sepulchre was in danger from the Infidels, who spurned the ever blessed name of Jesus; how that the passes to the Mount of Calvary, where the Redeemer had suffered, were dangerous from the proximity of the followers of the false prophet; and how that Bethlehem and Nazareth were surrounded by those who thirsted for and delighted in shedding the blood of the Christian. And his voice became broken, his words melancholy and thrilling, as he spoke of the brave hearts that still flocked to the Holy Land, in spite of these dangers,

to worship at the sacred shrines of the East, although scarce one out of ten succeeded in reaching their homes in safety again. Then, like a trumpet-call, he told how God had raised up a shield for the faithful, and from behind the dark cloud made to shine out a brilliant star. "A few men, not from any desire of distinction or of wealth, trusting in the name of the Lord and the blessedness of their cause, had thrown themselves into the gap, to shield and protect their brethren from the insults and cruelties of the Infidel, whose deeds resembled the wonders of Samson, and rivalled the slaughter of the thousands of Saul, and the ten thousands of David. Was any one brave? then were the Knights his leaders! Was any one charitable? then were the Knights his superiors? Was any one devoted to God and his service? then were the Knights beacons by which to steer his bark to Heaven! for in all these qualities they had no equals, but were examples to other men, even as the sun in the glory of meridian is to the stars of the silent midnight Heaven. To the sick and the afflicted they were as little children; but to the cruel and bloodthirsty heathen, terrible as is the Archangel St. Michael to the rebellious devils in hell." He concluded by moving, that the Order should receive a new rule, embodying their original regulations, with several additions, drawn from that of the Benedictines, and which chiefly related to spiritual matters.

Of this the assembled Fathers were pleased to approve, and the validity of the rule was made to depend upon the approval of the Pope and the Patriarch of Jerusalem, neither of whom for a moment hesitated in confirming it. Pope Honorious, in addition to confirming the rule, appointed them, on the suggestion of St. Bernard, to wear a white mantle, to distinguish them from the Hospitallers, whose garb, we have seen, was black. The mantle was plain, and worn without any ornament till the reign of Pope Eugenius III., who, in 1146, appointed them to wear a red cross on the breast, symbolising the martyrdom to which they stood daily exposed.

The Order now stood before the world stamped with the approval of the Church. The people looked upon the Knights as already sainted, and princes in Heaven, while the nobles vied with each other in doing them honour and loading them with favours. Having received the confirmation of the Pope to the new rule, Hugo de Payens

departed on a tour through France and England, where he was received with distinguished honour. Mindful of his promise to King Baldwin, he did not fail in calling the attention of the Christian nobles to the dangerous state in which the Holy Land was placed, from the menacing attitudes taken up by the Turks and Saracens—a call which echoed to the hearts of the people, and sent many warriors to the East to fight under the banners of the Cross.

Wealth now flowed in copious streams into the treasury of the Order, while respect and honour followed them wherever they went, and all ranks of people vied in courtesy towards the Knights. When Godfrey de St. Omer wished to convert some buildings which belonged to him to the use of the Order, he sent to the governor of the place one of the brethren with his seal. This, accompanied by the garb of a Templar, was deemed sufficient warrant both by the governor and the bishop, and, on their recommendation, the Count of Flanders, whose consent was necessary to the conversion taking effect, in the handsomest manner, allowed the buildings which belonged to St. Omer to be converted into a church and temple-house. The example of Godfrey was soon followed by many of the Flemish gentry, and the Templars received considerable property there. In Normandy, de Payens had an interview with Henry I. of England, to whom he detailed the intentions and deeds of the Order. The king was so charmed with him and the account he gave of the deeds of the Knights, that he bestowed upon the Templars many rich gifts, recommending his barons to do so likewise.

In 1130, the Emperor Lothaire bestowed upon the Order a large part of his patrimony of Supplinburg; while the powerful and wealthy, but aged, Raymond Berenger, Count of Barcelona and Provence, weary of the world, and tired of the trammels of government, entered the Order, and took up his residence in the Temple House of Barcelona. As he could not, on account of his advanced age and many infirmities, personally combat the Infidels in the Holy Land, he sent to the Order there many tokens of his munificence, while at home he set the brethren a good example, by acting up to the rules of the society with the utmost rigour.

Again, in 1133, Alfonso, the warlike king of Arragon, who had vanquished the Moors in twenty-nine pitched battles, becoming old and

infirm, and without a male child to succeed him, made a will bequeathing his territories to the Templars, the Hospitallers, and the Knights of the Sepulchre, wisely supposing that they who fought so bravely against the Moslem in the East would fight as bravely against the Moors in the West. Alfonso fell the following year in the battle of Fraja, against the Moors; and his nobles, setting aside his will, elected sovereigns out of his family. The Orders did not deem it prudent to dispute this, they being neither strong enough nor yet of sufficient standing to go to war with their Christian brethren; but the disposition of Alfonso towards them indicates the high esteem in which they were held by all classes.

(To be continued.)

MASONIC NOTES AND QUERIES.

MORAL PRECEPTS.—THE GOSPELS.

You say, Brother . . . that you have adopted no Positive Religion; and you ask what is the source to which you ought to go for moral precepts. In a search for gold, you would, I presume, dig in the mine where the precious metal was known to be the purest. Act analogously in your quest of moral precepts. Seek them in the Gospels. The precepts there belong to Christianity and Theism alike.—C. P. COOPER.

THE DOGMATIC AND THE PURITY OF CHRISTIANITY.

My dear friends, the words of our brother, the Provincial Grand Chaplain for . . . were, that as, on the one hand, the *Dogmatic* of Christianity was increased, so, on the other hand, its purity has decreased.—C. P. COOPER.

THE PIOUS FREEMASON.

A correspondent desires an explanation of my words in the communication, "The Pious Freemason," page 106 of the present volume. Correcting an error of the press (possesses should be professes), the words are these:—"The pious Freemason who professes no Positive Religion, I regard as the priest of the Great Architect of the Universe." In natural religion, which is the religion of Freemasonry, as a universal institution, there are prayers to the Great Architect, but there is no body of men specially set apart for this service. The pious Freemason supplies the clergyman's place. I recommend to my correspondent's consideration the ensuing passage, which he will find in Professor Jules' sermons, "La Religion Naturelle:—"Tout supérieur a le devoir de ramener ce grand nom (de Dieu) dans les relations que sa situation lui impose; un père dans l'intimité de la vie domestique, un maître en parlant à ses serviteurs. Nous sommes tous en un sens, des magistrats; car il y a toujours quelqu'un qui dépend de nos paroles et de nos exemples."—C. P. COOPER.

SOCRATES—A PARTICULAR PROVIDENCE.

Brother . . . Socrates believed not only in one God, Architect of the Universe, and in a general

Providence, but he also believed in a particular Providence. Consult the late Professor Garnier's "De la Morale dans l'Antiquité."—C. P. COOPER.

NATURAL RELIGION.—TRUE FREEMASONRY.

Where natural religion existed, there true Freemasonry was possible.—From a Manuscript volume in Bro. Purton Cooper's Masonic collections, entitled "Freemasons' Table Talk."

THE MISSION AND THE LODGE.

Brother . . . You do well to compare the mission and the lodge in a semi-barbarous country to two lights in the midst of darkness. The mission is the greater light, the lodge is the lesser light; but both lights come from God, Great Architect of the Universe.—C. P. COOPER.

NATURAL RELIGION AND POSITIVE RELIGION IN AND OUT OF LODGE.

In answer to Z., the discussion was respecting Freemasonry as a universal Institution; my words were:—In lodge Positive Religion sinks in Natural Religion. Out of lodge Natural Religion commonly sinks in Positive Religion.—See my communication, "Divers Positive Religions in Lodge," *Freemasons' Magazine*, vol. xvi., page 208.—C. P. COOPER.

MAHOMMEDAN LODGE AND CHRISTIAN BROTHER.

In answer to the question of "Mustapha," I say that in a Mahomedan lodge the Christian brother would be received, not as a follower of the Holy Jesus, but as a believer in the one God, creator and ruler of the world, and in a future state of rewards and punishments, as a member of our Institution of Freemasonry in its universality.—C. P. COOPER.

The following extracts from Hugh Clark's celebrated "Concise History of Knighthood," A.D. 1784, may not be uninteresting at a time when the chivalric degrees receive much attention and support; and especially when one has of late been revived, under auspicious circumstances, in London, by some prominent members of the Red Cross Knights, (whose antiquity and importance has been ably demonstrated in these pages by the accomplished Grand Recorder of the Order).

WILLIAM J. HUGHAN.

THE ORDER OF THE HOLY SEPULCHRE IN JERUSALEM.

"The Order, according to Favin, was instituted by Baldwin I., King of Jerusalem, who made the regular canons (which then resided in a convent adjoining to the Holy Sepulchre), Knights of the said Order; they went to guard the Holy Sepulchre, to relieve and protect pilgrims. The Patriarch of Jerusalem was appointed their Grand Master, with power for conferring the Order, and receiving the vow made by the Knights—which was of chastity, poverty, and obedience. Their habit was white, and on their breast a gold cross potent, cantoned with four crosses of the same, without enamel, pendant to a black ribbon. They wore the cross of yellow embroidery on the left side of their robe. When the city of Jerusalem was taken by the Saracens, the Knights retired to Italy and settled at Perugia, and were afterwards united to the Knights of St. John of Jerusalem.

(To be continued.)

CORRESPONDENCE.

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

SUSPENSION OF LODGE OFFICERS.

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

DEAR SIR AND BROTHER,—I observe in your last number, dated Sept. 7th, a long and rather rambling letter from Bro. Thomas M. Campbell, complaining of the proceedings of the Provincial Grand Lodge here. He states that the J.W. of the Lodge Clyde (No. 408), which had been suspended by Provincial Grand Lodge, was debarred from voting, as no official intimation of the removal of said suspension had been sent from Grand Lodge. Bro. Campbell says that he considers it was not necessary for the Provincial Grand Lodge to have this official intimation, as one of the Provincial Grand Lodge office-bearers was present at Grand Lodge, and heard the case decided, and could, therefore, tell Provincial Grand Lodge what he saw and heard there; but, surely, Bro. Campbell could not call that an official intimation?

Bro. Campbell again affirms that it was the duty of our Prov. G. Sec. to have written to Grand Lodge anent this, and considers that he clenches his argument by adding, "The Grand Lodge is not bound to instruct of said removal except through the Grand Lodge reporter," but I consider that word *except* makes all the difference. I would infer from Bro. Campbell's own quotation, that Grand Lodge is bound to instruct through Grand Lodge reporter.

Bro. Campbell again says, "you describe it as being a nice point of Masonic law." Under the circumstances, I consider that there is nothing wrong in that expression, as I affirm it was a point of Masonic law, and a point to stand by, too, when necessary. But Bro. Campbell adds, "pray who was there that knew anything of Masonic law?" Now I must say that the brother who dares to apply that observation to the whole body of brethren at a meeting of a Provincial Grand Lodge, would require to be extra well posted up himself, and as a specimen of Bro. Campbell's knowledge of Masonic law, I need not go further to show his ignorance, than by using his own words. He says, "On a former occasion, the D. Prov. G.M. in his Masonic wisdom (Heaven save the mark) refused to allow the S.W. of said lodge to sit in the Provincial Grand Lodge, although the office-bearers suspended had complied with cap. xxi, sec. 9, of Grand Lodge laws, which says 'that should any brother be suspended or expelled from any lodge holding of the Grand Lodge of Scotland, without appealing against such sentence within one month thereafter, he shall be deemed to have lost his Masonic privileges, and shall not be permitted to appear either in Grand Lodge or in any daughter lodges, until such judgment has been recalled.' This law proves that no brother has lost his Masonic privileges provided he appeals within the given time." Now it so happens that the rule Bro. Campbell quotes above is *not* for the regulation of the Provincial Grand Lodge; but for the regulation of the daughter lodges and their members.

The rule which the Provincial Grand Lodge can take its stand on is cap. xiii., sec. 4, which says:—"The Provincial Grand Lodge shall hear and determine all subjects of Masonic complaint or irregularity

respecting lodges or brethren within the district, and may proceed to admonition or fine, or even suspension until the party thinking himself aggrieved bring the matter before the Grand Lodge or Grand Committee."

Bro. Campbell seems to be displeased with the Provincial Grand Lodge here altogether. For my own part, so far as I can judge from several years' connection with it, I consider it to be one of the most active centres of Masonic influence in Scotland, and although our D. Prov. G.M. may not be perfect, it will not be easy to get another who will attend all the meetings so regularly as he has done.

Yours fraternally,

A MEMBER OF PROV. G.L.

Glasgow,

Sept. 9th, 1867.

SUPERINTENDENCE OF LODGES.

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

DEAR SIR AND BROTHER,—Your correspondent "H. H.," in his letter on the subject of the circulation of the Magazine, which appeared in your last week's issue, refers to a suggestion previously urged by him, viz., "the appointment and regular payment by Grand Lodge, of skilled Masons, who should travel about, inspect lodges, and make formal reports to some body having authority, &c." Now I fully concur in the desirability of a systematic inspection of lodges, but I think it might be done without throwing the expense of regular payment upon Grand Lodge. I am quite sure that there are many brethren of skill, both in and out of the London district, who would willingly undertake the duties referred to, on being refunded their actual expenditure for travelling, &c. Supposing, for the purpose of exercising supervision over the lodges in the London district, the Grand Master created a new office in Grand Lodge, and appointed a "Grand Inspector of Lodges," taking precedence next after the Grand Registrar, would there be any difficulty in finding brethren both able and willing to accept the office and perform its duties? I think not. In the provinces the matter might be very readily arranged, there are many offices in Provincial Grand Lodges which have no practical duties assigned them. The Prov. G. Registrar, whose duties are really most important, is too often a mere cipher, or a retired working officer, who takes the office as a kind of brevet rank, and expects to be allowed to retire on his laurels, whilst his duties are performed by the Prov. G. Secretary. Now what is to prevent the task being assigned to him, of superintending and visiting the lodges in his province, being allowed his actual expenses? The office should be more or less a permanent one, so that, if a business man, he might visit, say half a dozen lodges only in a year (some provinces have not more), and make his report annually at the meeting of Provincial Grand Lodge. The lodges should be visited indiscriminately, and the fact, that "a chiel was among them takin' notes," would put all the lodges in the province on the alert, and create a spirit of emulation.

Yours fraternally,

H. B. WHITE.

Warrington,

16th Sept., 1867.

THE MASONIC MIRROR.

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

MASONIC MEMS.

SUSSEX.—We are requested to state that a Provincial Grand Lodge will be held on Monday, the 30th inst., at the Royal Pavilion, Brighton, for the installation of the R.W. Prov. Grand Master, the appointment and investiture of Provincial Grand Officers, and the transaction of the ordinary business of the Provincial Grand Lodge.

MASONIC INSTITUTION FOR BOYS.—Bro. W. Curtis, *Gazette* Office, Brighton, wishes us to state that he shall be thankful to receive votes in support of the second application of John Thomas Cottrell, aged ten.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.—Bro. W. Curtis will be glad to receive votes on behalf of Kate Isabella Barrett, aged nine. This is a second application.

The Provincial Grand Lodge of Cornwall will be held, under the auspices of the Fortitude Mark Lodge, at Truro, on Tuesday, the 1st of October. Bro. F. M. Williams, *M.P.*, will be installed as Prov. G.M., by a member of the Grand Lodge, in the Mark degree.

FREEMASONRY IN NORTH WALES.—We understand that a new lodge, entitled the Royal Denbigh, will be consecrated on Thursday, the 24th of October, and on the following day the new Freemasons' Hall at Llandudno will be opened.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—After a vacation of four months this old prosperous lodge resumed its meetings on Tuesday, the 7th inst., at the Bridge House Hotel, Wellington-street, Southwark. At the appointed time, half-past five p.m., the lodge, in the unavoidable absence of Bro. G. Morris, W.M., was opened by Bro. Frederick Walters, P.M. Brother G. Morris, W.M., then took the chair. The minutes of the last lodge meeting were read and unanimously confirmed. Ballots were unanimous in favour of the three candidates for initiation who were balloted for. Bro. Hall having given proof of his proficiency as a Craftsman was entrusted and withdrew. On his readmission he was raised to the sublime degree of a Master Mason. Bro. Brittain proved his proficiency as an Entered Apprentice, was regularly entrusted, and withdrew. On his re-appearance he was passed to the ancient and honourable degree of a Fellow Craft Freemason. Having two friends present, Bro. F. Walters, P.M., solicited and obtained leave of the presiding officer, Bro. G. Morris, W.M., to occupy the chair of K.S., to initiate them. Messrs. Endor and Gedge were then introduced, and in an able, painstaking, and impressive manner initiated into the mysteries and the privileges of ancient Freemasonry. The manner this ceremony was rendered called forth the approbation of all the P.M.'s present, and when Bro. F. Walters, P.M., vacated the chair to Bro. G. Morris, W.M., he was congratulated for the able manner in which he had performed this work by many of the visitors and brethren who were near him. An important letter was read from the G.S., and ordered to be copied into the Lodge Minute-book. Notices of motion were given and ordered to be put on the next lodge summonses that were issued, "That the future meeting of this lodge be held at the Bridge House Hotel, Southwark;" "That £10 be taken from the lodge funds to purchase a Life Governorship in the name of the W.M., for the time being, of the Female Annuity Fund;" "That £10 be taken for a like purpose for the Male Fund," as a commencement, to secure for this lodge the proud position of being a Vice-President to both those noble funds, as already this lodge has the honour of being a Vice-President of the Boys' School, in the name of the W.M., for the time being, besides some four other officers being life governors of that

excellent institution. Nearly three dozen votes belonging to the lodge were voted to support some truly deserving cases at the forthcoming elections in October to the Schools. An important communication was read from a Hampshire lodge, but time being pressing no action was taken about it, as probably next meeting the subject referred to in that letter may be fully discussed. Business being ended, the lodge was closed. The presiding officer did all his work in a creditable manner. Banquet was served, and a good dessert followed. The usual loyal toasts were given and responded to. The entertainment provided for the brethren at the festive board was all that could be desired, and reflected great credit on the proprietor, Mr. Spencer. The members present were Bros. G. Morris, W.M.; T. J. Sabine, S.W.; F. H. Ebsworth, J.W.; E. Harris, P.M.; Treas.; J. Donkin, P.M., Sec.; D. Rose, S.D.; M. A. Loewenstark, J.D.; G. Free, I.G.; G. F. Grace, W.S.; Dr. Dixon, P.M.; F. Walters, P.M.; S. Frankenberg, W. C. Farnes, J. Trickett, Walsh, W. H. Jarvis, S. Harman, Bottomley, R. G. Chipperfield, Mills, Williams, Dudley, Elliott, D. Waller, and many others. Amongst the visitors were Bros. W. A. Barrett, G.O. Oxfordshire; R. W. Little, P.M. 975; H. Massey, S.W. 619; Hooton, I.G. 765; H. Bartlett, 147, and others.

INSTRUCTION.

CRYSTAL PALACE LODGE (No. 742).—The opening of the season of this Lodge of Instruction took place on Monday, 2nd inst., at Bro. Magerison's, the City Arms Tavern, West-square, Southwark. Bro. Pulsford, of the Domatic, 177, and the Southern Star, 1,158, Lodges, officiated as W.M. The respected and indefatigable Bro. Anslow, the Secretary, was present, and amongst the brethren assembled was Bro. Thomas, P.M., of the United Pilgrims, the Panmure, and other lodges. The business consisted of the working of the ceremony of the instruction, and the first four lectures of the first section were creditably gone through. After the labours of the evening had ended, the brethren adjourned for refreshment provided in good style by "mine host." Altogether a very pleasant evening was spent, and the brethren left at an early hour, gratified with the Masonic instruction afforded them. This lodge meets every Monday evening at seven o'clock. The weekly social and harmonious gatherings have commenced at this house. The opening night, Tuesday last, was numerously attended.

PROVINCIAL.

CHESHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge was held at the Grosvenor Hotel, Chester, on Thursday, the 12th inst., in the rooms of the Cestrian Lodge (No. 425). The respected Prov. G. Master, Bro. the Right. Hon. Lord de Tabley, having signified his intention of opening the Prov. G. Lodge, there was a considerable attendance of Prov. G. officers and members of the various lodges in the province, which now number thirty-three.

Amongst the brethren present were Bros. E. G. Willoughby, Prov. J.G.W.; John Twiss, Prov. G.O., and P.M. 420; H. Howard, Prov. G.J.D., P.M. 325, W.M. 1,126; R. Spenser, Prov. G.S., P.M. G.S. Lodge; J. Lewis, P. Prov. G.S.D., P.M. 615; H. Bulley, P. Prov. G.S.D., W.M. 537; J. P. Platt, P. Prov. J.G.D., P.M. 537; W. Bulley, P. Prov. J.G.D., P.M. 537; J. Swindells, Prov. G. Treas., W.M. 323; G. Backhouse, P. Prov. G.S.C., W.M. 104; J. New, P.M. 477, Prov. G. Assist. Dir. of Cers.; W. Wade, jun., P.M. 477, P. Prov. G. Purst.; the Rev. H. G. Vernon, *M.A.*, Prov. G. Chap. 321; E. H. Griffiths, Prov. G. Sec. 321; H. S. Allpass, 680, Prov. G.D. Lancashire; M. H. Beazley, 343, Prov. G.D. Lancashire; W. Smith, P.M. 295; W. Bradbury, P.M. 533; E. Newbold, W.M. 267; P. Wadsworth, P.M. 295; W. R. Bainbridge, P.M. 721; F. Jackson, P.M. 295; T. Lowe, P.M. 368; D. Turner, P.M. 1,054; W. C. Hunt, P.M. 425; F. Butt, P.M. 425; C. C. Jennison, W.M. 758; T. J. Kilpin, Prov. G. Supt. of Works, Lancashire; Rev. G. H. Hobson, *M.A.*, W.M. 477; J. D. Brierley, W.M. 1,055; J. Horbury, W.M. 605; J. Griffith, P.M. 477; R. Meacock, P.M. 477; A. T. Coop, W.M. 1,054; V. Williams, W.M. 721; T. Wilcock, Sec. 425; C. Barker, S.W. 295; J. Pritchard, J.W. 267; W. Roberts, J.W. 758; H. Green, 477; G. Swindells, J.W. 295; A. Tackington, 1,054; N. Dum-

ville, 152; E. Wellsted, 425; M. Magan, 758; A. Macintosh, 758; F. P. Jones, S.D. 425; W. R. Mouncastle, 1,170; James Jones, S.D. 594; R. Davies, 477; J. Jones, 477; R. Ackerley, 477; T. Davies, S.D. 721; H. Martin, S.W. 477; J. Richardson, J.D. 249; R. Williams, J.D. 605; J. G. Jacob, 1,013; T. S. Jones, 605; W. Teece, 605; T. Lloyd, 605; J. Scott, 605; A. H. Nicholson, 605; T. Leighton, 605; C. P. Nosworthy, 537; Wilson, 537; F. Harbord, Sec. 477; and a great number of others.

After the various minute-books of the lodges had been examined and signed by the R.W. Prov. G. Master, Lord de Tabley, the Grand Lodge was opened at eleven o'clock in due form by his lordship. Bro. E. G. Willoughby, the V.W. Prov. J.G.W., as Prov. D.G.M.; Capt. Cope, V.W. Prov. S.G.W., and C. Dutton, V.W. Prov. J.G.W.; the prayer being offered by Bro. F. Ferry, V.W. Prov. G. Chap.

The Prov. G. Sec. apologised for the absence of Bro. the Hon. Wilbraham Egerton, V.W. Prov. G.J.D., and the R.W. Prov. G.M. for Bros. the Right Hon. Lord Combermere, V.W. D. Prov. G.M.; Lord R. Grosvenor, M.P., P.M. 721, V.W. Prov. J.G.W., P.G.S.W. of England; and Bro. G. C. Legh, M.P., V.W. Prov. G.S.W.

The minutes of the last Grand Lodge meeting were read by Bro. E. Griffith, Prov. G. Sec., and confirmed.

Bro. J. P. Platt, P. Prov. G.S.D., stated that, together with the Prov. G. Sec. and another brother, he had visited London, and succeeded in obtaining an unparalleled advantage for the province, in the selection of three candidates to relief from the Board of Benevolence.

Bro. Bland, Prov. G. Treas., presented his accounts, which had been duly audited and passed by three P.M.'s, and the same were confirmed by the Grand Lodge.

The R.W. Prov. G. Master stated that he was happy to say that Masonry was prospering in the county, and increasing, not only in numbers, but in respectability and influence. During the past year he had consecrated three new lodges. His lordship then complimented Bro. Platt on his exertions on behalf of the Royal Institution for Masons and their Orphans, and expressed his gratitude at seeing so large and influential a gathering of the brethren in the ancient city of Chester. His lordship referred in high terms of commendation to the services rendered by the Prov. G. Treas., and proposed the re-election of Bro. Bland, of Macclesfield.

The proposition was carried unanimously.

The following Prov. G. Officers were then appointed and invested, viz.:—Bros. Lord Combermere, D. Prov. G.M.; Capt. Cope, Prov. S.G.W.; the Hon. Wilbraham Egerton, Prov. G.J.W.; F. J. Terry, Prov. G. Chap.; Garvin, D. Prov. G. Chap.; J. Wood, Prov. G. Reg.; E. H. Griffith, Prov. G. Sec.; Wilkinson, Prov. G.S.D.; James Gerrard, Prov. G.J.D.; Joseph Brattan, Prov. G. Supt. of Works; Fernando Jackson, Prov. G. Dir. of Cers.; W. Bradbury, Assist. Prov. G. Dir. of Cers.; W. Fair, Prov. G.S.B.; John Twiss, Prov. G. Org.; James Salmon, 425; W. B. A. Bainbridge, S.W. 721, Elwood Tibbetts, Sec., 721; Thomas Wood, J.W. 425; Henry Allsop, J.W. 721; J. Huxley, 425, Prov. G. Stewards.

Bro. Capt. Cope, Prov. G.S.W., was appointed chairman of the committee of the Fund of Benevolence.

The Prov. G. Lodge, after being formed in procession, proceeded from the lodge-room to St. John's Church, headed by the band of the 1st Royal Cheshire Militia.

The sermon was preached by the Rev. F. Terry, Prov. G. Chap., who founded his discourse on the 18th and 19th verses of the 4th chapter of the Proverbs, "But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble." The rev. gentleman in the course of his remarks observed that the chapter from which his text was taken was intended by King Solomon to instruct his people in the pursuit of wisdom. He told them they were to exalt wisdom, and they should never forsake wisdom, for it was the principal thing. If this wisdom of which Solomon spoke was not wisdom of earth, it must have been that heavenly wisdom which taught men not only how to live right but how to die. He (the rev. gentleman) desired to impress upon his brethren to remember that their duty was to instruct each other in that wisdom. The society to which they belonged was not only a strictly humane society which had existed so long, going on as a humble human handmaid attending her divine mistress, seeking, as the humble instrument of the Great Architect of the Universe, to aid in the restoration of his fellow-creature man

to a condition of purity and innocence. There was very much to mend, and much that could be mended. He feared that very often they were not quite careful enough in the selection of those whom they received amongst them. When they received new members they should be impressed with a high view of their duties and responsibilities as Freemasons, and should be made to understand that they had duties to perform both to their brethren and to those who were not members of their society. Their first duty was to God, and they should be careful only to admit those who, either by personal knowledge or by the testimony of others, would reflect honour upon their choice. When a man joined their society he knew very little of the real intentions of the society beyond the inscription which he became acquainted with on passing the first degree. After he had passed his first degree, generally speaking, he did not interest himself further in ascertaining what was the real intention of the society. A man, by becoming a Mason, placed himself under much greater obligations to his Master. He had joined a society which was founded in ages of darkness, long ago, when it was necessary to protect the light from the darkness. Though this was not necessary now, yet it was still their duty to shine out before the world by works of charity and love. Since their society was intended to diffuse wisdom, not only to their members, but to the world at large, they had a great and important duty to fulfil. He exhorted them not to look upon it as a mere social society, but as a body of men banded together for the purpose of carrying out the highest possible duty which God had committed to His creatures. The rev. gentleman then proceeded to impress upon them their duty to participate in acts of charity, and informed them that they would have an opportunity of practically carrying that into effect at the close of his sermon. He concluded by making a most earnest appeal on behalf of the Chester Infirmary, and the restoration fund of St. John's Church, in aid of which objects a collection was afterwards made.

The musical part of the service was under the direction of Bro. Twiss, Prov. G. Org., and in the choir were Bros. Edmondson, of Stockport, Dumville, of Manchester Cathedral, E. Cuzner, of Chester Cathedral, and others. The anthem was taken from Matthew xxv, "When the son of man," &c., which was exquisitely rendered. At the close of the sermon a collection was made amounting to nearly £25, one half of which was appropriated to the Chester Infirmary, and the other half to the fund for restoring the church.

The brethren then returned to the Grosvenor Hotel, where a banquet was prepared for them in the large ball-room, to which nearly two hundred sat down, presided over by the R.W. Prov. G.M., Lord de Tabley. The usual loyal and Masonic toasts were drunk with great enthusiasm. The room was beautifully decorated, at much cost, and the committee did all they could to render the meeting a success; which, unfortunately, was frustrated by the management of the hotel, great dissatisfaction being expressed at the banquet and attendance, which was, to say the least, miserable. The R.W. Prov. G.M. expressed his pleasure at the way the stewards had exerted themselves, and was satisfied they had done the best they could to remedy this.

After the usual toasts had been duly honoured, a splendid gold watch, with chain and apendage, was presented to Bro. James Bland, V.W. Prov. G. Treas., by Lord de Tabley. On the inner case of the watch the following words were neatly engraved:—"Presented at the Provincial Grand Lodge, held at Chester, September 12, 1867, to James Bland, Esq., V.W. Prov. G. Treas., by the Right Hon. Lord de Tabley, R.W. Prov. G.M. of Cheshire, on behalf of the Provincial Grand Lodge, and P. Prov. G. Officers of the province, as a token of esteem and appreciation of his services as Provincial Grand Treasurer for twelve years."

Bro. Bland appropriately responded, and after other toasts had been given, the Grand Lodge was closed in the usual manner; the next provincial meeting being appointed to be held at Macclesfield.

CORNWALL.

TRURO.—*Phœnix Lodge* (No. 331).—On Monday, the 16th inst., the members of this lodge assembled at 8 p.m., when Bro. Asa Martin Williams, M.P., W.M., sounded the gavel, to which a large number of the brethren responded. Besides the regular officers we noticed several well-known faces amongst the members and visitors, viz., Bros. William Tweedy, P.M.,



Prov. G. Treas.; Thomas Solomon, P.M., Prov. S.G.W., Mayor of Truro; W. M. Jenkins, P.M. Phoenix, P. Prov. S.G.W.; Thomas Chirgwin, P.M., P. Prov. J.G.W., &c.; Stephen Holloway, P.M. Fortitude, Prov. J.G.D.; Rev. J. G. Tetley, P. Prov. G. Org. Oxfordshire, and others. The minutes having been read and confirmed, a Fellow Craft was examined as to his proficiency and knowledge of the mysteries of the Middle Chamber, which being considered satisfactory he was subsequently raised to the sublime degree of a Master Mason by the W.M., and Bro. William James Hughan, by desire of the lodge, delivered the lecture on the tracing board. The lodge then adjourned to the banqueting room for refreshment, where the brethren spent the remainder of the evening most pleasantly. During the day several members of the two lodges had enjoyed themselves down the River Fal, having engaged a steamer for that purpose. The day was a most enjoyable one, and the trip will long be remembered as a bright spot in the history of Masonry in Truro. We should mention that the distinguished and enthusiastic Mason, the W.M., has practically carried out the suggestions of Bros. C.P. Cooper and Dr. Henry Hopkins, by subscribing for a copy of the FREEMASONS' MAGAZINE for himself and one for his lodge during his term of office, and so excellent an example has induced others to go and do likewise. To us it seems a capital idea for the W.M. for the time being to present the MAGAZINE for his year of office to the lodge, if it should not already subscribe.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—At the monthly held on Thursday, 12th inst., the chair was taken at a quartor past six by Bro. Thos. E. Owen, W.M., who opened the lodge in the first degree, assisted by Bros. Geo. Heath, S.W.; Beachey, J.W.; Rev. — Powning, Chap.; Marks, I.P.M. The minutes of the previous meeting having been read and confirmed, at the request of the W.M., Bro. John Heath, P.M., took the chair. Bro. Stephens was presented as a candidate for the degree of F.C., examined, entrusted, and dismissed for preparation. The lodge was opened in the second degree. Some delay occurring, Bro. Dr. Hopkins, who was present as a visitor, took the opportunity to offer a copy of his published Lectures on Freemasonry, for the acceptance of the lodge, which was duly acknowledged by the acting W.M. on behalf of the members. Bro. Stephens was readmitted, and passed to the degree of F.C., after which Bro. Niner passed a very satisfactory examination upon it, previous to his preparation for admission to the rank of M.M. When he had left the room the lodge was opened in the third degree, the candidate was readmitted, and impressively raised by Bro. Heath, who also explained the working tools, omitting the traditional history, owing to press of business. The lodge was resumed in the second, and afterwards in the first degree. Bro. Owen, W.M., who had been called away by a professional engagement, again took the chair. The Secretary explained the circumstances under which the committee appointed to make arrangements for the decoration of the lodge-room was unable to present a report of progress, and after some discussion the brethren composing it were requested to take such farther measures as to expedite the matter. The S.W. proposed, and Bro. Dr. Haines seconded, the nomination of Bro. Watson for continuance in the office of Treasurer during the next year, and a ballot was taken, which proved unanimous in his favour. A second ballot was taken for a brother to occupy the chair of K.S. during the next twelve months, which resulted in a majority for Bro. John Heath, P.M., 248, who afterwards returned thanks for the honour of appointment to the first chair of a lodge in the formation and working of which he had taken a prominent part, alluding to the circumstances which had on former occasions prevented his acceptance of this high position. An audit committee was chosen to examine the accounts previous to a change of officers. Bro. J. Heath referred to the financial condition of the lodge as very favourable, there being a balance of £55 in hand, and the new subscriptions due next month. He therefore proposed for consideration at the next meeting a loan of £20 to the R.A. Chapter, which has for some time been in abeyance, in order to complete the furniture, in which there are at present some deficiencies, several members being anxious to resume the active work of this supreme degree. The proposal was seconded by Bro. Dr. Haines. Bro. Dr. Cooke suggested the propriety of forming a Lodge of Instruction, as essential for the promotion of the good working and efficiency of the officers, and moved that the sanction of the Pleiades Lodge be given to such an arrangement. This was seconded by Bro. J.

Heath, P.M., and carried unanimously. Bro. the Rev. — Powning proposed, and Bro. Dr. Cooke seconded the nomination of Bro. Dr. Hopkins, P.M., and P. Prov. S.G.W. for Warwickshire, as a joining member of the lodge, referring to him in kind and favourable terms as a gentleman whom, in his professional capacity, he had known for many years, and as bearing a high character among the Craft throughout the country. The business of the evening was terminated, and the lodge closed before nine o'clock.

LANCASHIRE (EAST.)

BLACKBURN.—*Lodge of Perseverance* (No. 345).—The brethren of this lodge assembled after the summer vacation at the Old Bull Hotel, Blackburn, on Thursday, the 12th inst., under the presidency of Bro. Thos. Robinson, W.M. There was a tolerable muster of brethren, among whom may be mentioned Bros. Franklin Thomas, P.G.R., of Oxfordshire; R. H. Hutchinson, P.M.; G. P. Hartly, P.M.; Charles Tiplady, P.M.; Thos. Bertwistle, P.M.; James Garsden, P.M.; E. Eastwood, S.W.; J. Collis, J.W.; J. B. Carr, &c. The lodge having been opened in the three degrees, Bros. E. Nuttall, after due examination, was raised to the sublime degree of M.M. in an impressive manner by Bro. Thomas. Two gentlemen were nominated for ballot at the next meeting. Bro. Tiplady moved that the annual donation to the Boys' and Girls' Masonic Institutions be increased from one to two guineas each, which was carried unanimously. Other financial and lodge business having been transacted, the lodge was closed in ancient form at 8.30 p.m. The brethren then partook of refreshment, after which, at the request of the W.M., Bro. Hutchinson, in a very feeling and eloquent address, presented Bro. Charles Tiplady, P.M., and Treas. of the lodge, with a most beautiful P.M. jewel, as a mark of esteem for his long and valuable services to the lodge. Bro. Tiplady expressed his obligations to the brethren of the lodge for the handsome present which had been so flatteringly bestowed upon him, and begged to assure the officers and brethren that he considered it a very high privilege to have earned their good opinion and approbation as to merit in the humblest degree this handsome testimonial. It had been his duty, and he might say a very pleasing one, to officiate for the lodge on the Charity Committee of the province, and he must remark that he always found his colleagues ready to administer relief to deserving objects, so far as the Benevolent Fund would permit, in a very liberal and Masonic spirit. The benefits derived from the labours of that committee had been most prominently exemplified in a unity of purpose, whereby many instances of decayed, aged, and most worthy Masons had been rendered comfortable for life, whilst to other individuals such temporary relief had been granted as was most judicious and seasonable. He hoped all the Masonic Charities would flourish in a still more remarkable degree than they had hitherto done, and receive that liberal support they so well deserved. Bro. Tiplady concluded a very energetic address by thanking the brethren heartily and sincerely for their gift. The usual loyal and Masonic toasts were then given and duly acknowledged, more especially the healths of the W.M., the P.M.'s, and officers of the lodge, and the visiting brethren. The evening's entertainment was also enlivened by various songs, viz., "The Anchor's weighed," by Bro. Towers; "The Village Blacksmith," by Bro. Birkett, both of which were rendered in magnificent style, and loudly applauded. Bros. Garsden, Baldwin, Banister, and Fisher also contributed their harmony, and the company separated highly delighted with the re-union of the lodge.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—A lodge of emergency was held at the Masonic Hall, Dock-street, on Wednesday, the 11th inst., pursuant to a requisition presented to the W.M., for the purpose of raising to the third degree Bro. Hans Peter Hansen (master of the Hamburg barque *Helene*), who was initiated in February last, in the Minerva Lodge (No. 250), Hull, and passed in July, in the Lodge of Love and Honour, Falmouth. Although the weather was very wet, yet a goodly number of the brethren of the Silurian Lodge attended. The ceremony was very ably and impressively performed by the W.M., Bro. B. Thomas, assisted by Bros. Hellyer and Evans, P.M.'s. There being no other business mentioned in the summons, the lodge was duly closed at nine o'clock, until the next regular lodge meeting on the first Wednesday in October, lodges of emergency excepted.

NORTHUMBERLAND.

MORPETH.—*Lodge de Ogle* (No. 636).—The annual festival of this lodge was held on the 12th inst., in the lodge room, at the Black Bull Inn. The lodge was opened by the W.M., Bro. W. Davidson, assisted by his officers. Amongst the brethren present on the occasion we noticed Bros. Ed. D. Davis, P.M. 4S and P. Prov. S.G.W.; Robert King, P.M., Mayor of Morpeth; G. Reed, P.M.; T. Braithwaite, P.M.; W. Newman, W.M. Blyth Lodge; J. Gibson, P.M.; A. B. Guthrie, P.M.; Dr. Banning, W.M. 4S, and P. Prov. I.G.; W. Durham, M. J. O'Connor, J. Popplewell, P.M., North Shields; Hubert Laws, &c. Upon the lodge being raised to the second degree, the chair was assumed by Bro. E. D. Davis, Bros. Banning and Reed occupying the Warders' chairs, when the installation of the W.M. elect, Bro. G. E. Anderson, was proceeded with. It is almost needless to say that the whole of the beautiful ceremony was rendered according to custom, and in a most impressive manner. The new W.M. appointed the following brethren officers of the lodge: Bros. W. Davidson, I.P.M.; D. F. Wilson, S.W.; E. Stanley, J.W.; B. G. Roberts, Sec.; D. Hetherington, S.D.; P. H. Taylor, J.D.; J. Cranston, I.G.; J. D. Laws, Tyler. The duties of the day being ended, the brethren adjourned to a handsome banquet, when the chair was assumed by the W.M., supported by most of those who had been present during the working. After the usual loyal and Masonic toasts had been heartily drunk, Bro. E. D. Davis rose and proposed in eulogistic terms the health of the W.M., who responded to the toast in suitable terms. The succeeding toasts comprehended the "P.M.'s," responded to by Bro. Davidson; "Present Officers," proposed by Bro. Braithwaite, and was responded to by Bro. D. F. Wilson; "Past Officers," responded to by Bro. Hubert Laws; "The Mayor," "The W.M. and brethren of the Lodge of Industry, No. 4S," "The W.M. and brethren of the Blagdon Lodge, No. 659, Blyth," "The brethren of the newly-formed lodge at Alnwick," to which the W.M. designate, Bro. Braithwaite, P.M., replied. After spending a most agreeable day, the Tyler's toast at length brought the proceedings to a close at an early hour, many of the brethren having to reach their homes by train, which, like "time and tide," will wait for no man.

WARWICKSHIRE.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—The regular monthly meeting of this lodge was held on Wednesday, the 11th inst., at six p.m., at the Masonic Rooms, Birmingham. In the absence of the W.M., Bros. Bland and Partridge, P.M.'s, opened the lodge. The minutes of the previous lodge having been confirmed, and the ballot taken for a candidate, which was unanimous in his favour, Bro. Alfred Wilkinson was examined and entrusted, and, on being readmitted, was passed to the second degree by the W.M., who had taken his place in lodge. The ceremony was gone through in an impressive manner, and, as is the usual custom in this lodge, the long description of the working tools was given, without which the ceremony of the second degree is shorn of much of its beauty and interest. Notice was given that the chapter in connection with this lodge would be consecrated on Wednesday, the 18th inst., and all those eligible were invited to become members. The lodge was afterwards closed, and the brethren retired to partake of refreshments. The social enjoyment was kept up for a short time, and the brethren separated at an early hour.

SCOTLAND.

GLASGOW.

PRESENTATION TO BRO. WILLIAM KING, P.M. ST. MUNGO LODGE (No. 27).

The lodge of St. Mungo, No. 27, met on the evening of the 6th inst., in the hall, 213, Buchanan-street, to give a complimentary supper and presentation to Bro. William King, P.M. of the lodge; Bro. McTaggart, W.M., presided, and was duly supported on the occasion by Bros. McPherson, S.W.; Allan, J.W.; Lewis, Sec.; Sinclair, Treas.; Allan, S.D.; Keith, J.D.; and the other office-bearers. There was a large attendance of members, and several deputations from sister lodges were also present. At half-past eight a substantial supper was served in the lodge-room, during which an animated and agreeable conversation on various topics of interest was carried on. Upon the removal of the cloth, and the office-bearers having taken their

proper places, the lodge was opened in due form, when several items of unimportant business were disposed of. Immediately thereafter the lodge was called from labour to refreshment. The usual loyal and Masonic toasts having been duly honoured, the W.M. after an elegant and laudatory speech, presented Bro. King with a handsome gold watch and appendages. In the course of his remarks he said that next to the consciousness a man had of having done his duty was the satisfaction he experienced when assured that his conduct met the approval of his neighbours. That Bro. King possessed the first, he had no doubt—and he was proud of the opportunity of assuring him, on behalf of the lodge, and his many Masonic friends, that he at all times possessed the confidence of the brethren, and was accounted one that had faithfully done his duty. He could not omit on an occasion so important a passing reference to Bro. King's long connection with the St. Mungo lodge, and to his devotedness to the cause of Freemasonry in the province. As a member he was diligent to acquire a knowledge of the Art, and was distinguished for his keen appreciation of the noble principles it inculcates—as an office-bearer he was zealous in the discharge of all the duties that devolved upon him, working with a constant aim to secure the good of his mother lodge, and to advance the best interests of the Order: as a Master he was eminently successful, and his mode of conducting lodge business was the subject of general admiration. In season and out of season he was faithfully at his post, spending time, money, and energy in the cause he had espoused, and to which he was so devotedly attached. He governed the lodge with firm but gentle sway—at all times affable and conciliatory—ready to hear and adopt a wise suggestion, just in his decisions, liberal in his interpretations, and generous in the expression of his sentiments. His enthusiasm in the cause of Freemasonry was a distinguishing feature in his character, and the effect of it animated every member of the lodge. As member, office-bearer, and Master the brethren had sufficient reason to regard Bro. King with a feeling of the highest respect and admiration; and when they called to mind the attention he gave to the higher interpretation of the principles of Masonry, and the efforts he made to imbue the members with its true scope and dignity in his teaching, it must be pleasing to them in after years to reflect that on this occasion they were enabled to present him with a substantial token of their esteem and regard, and of their appreciation of his many and valuable services. Turning to Bro. King, the W.M., addressing him, said: I am instructed by this lodge and your Masonic friends to present you with this gold watch and appendages, as a mark of the high estimation in which you are held by them, and in handing it to you, I have to add, on my own behalf and others, that it is our earnest prayer that you may be spared many years to wear it, and that when you enter the dark valley and shadow of death you may leave it as a heirloom to your family, with your name as unsullied as it is now, and your reputation as pure and spotless. The inscription on the watch is the feeling, expressed in brief, which prompted its presentation.

The inscription is as follows:—

"Presented to Bro. William King, P.M., by the Lodge St. Mungo, No. 27, and Masonic friends, as a mark of esteem and brotherly regard; and in acknowledgment of the many eminent services he has for many years rendered to the cause of Freemasonry. Glasgow, 6th September, 1867."

Bro. McTaggart concluded the presentation, amidst general cheering.

Bro. King, in substance, replied as follows:—I have to return you my most sincere thanks for the honour you have conferred on me in proposing my health and happiness as the subject of a toast, for the kindly feeling you have manifested in doing so, and also for the hearty and warm response which has been accorded to it by the brethren here assembled. I am quite at a loss for words to make a suitable reply to the eloquent and very flattering sentiments which our W.M. has been pleased to express in my favour; feeling certain that my exertions have been over-rated, and my abilities quite over-rated in reference to any service I have ever had it in my power to render to my mother lodge or in the cause of Masonry. From the time when first I joined our noble Order I entertained an earnest desire that I might become a useful member of it; and next to the investigation of its esoteric teachings (which, ever since I had access to them, have possessed a perfect fascination for me); my greatest pleasure has been to assist in lodge business, and endeavour with all my ability to promote the best and highest interests of a glorious cause. While, on account of its high moral principles I have

been constrained to admire the Order generally, I always loved and respected my mother lodge, St. Mungo, particularly, and was proud to be accounted one of her sons, and I resolved to do the best I could to maintain her dignity and advance her prosperity.

I felt honoured in doing the duties of the several offices to which I was from time to time elected, which offices were accepted by me, not merely as posts of honour, but as *bona fide* responsible situations, involving the performance of certain duties, the details of which it was incumbent on me to master in order that I might be able properly to discharge them. In estimating these services, I can only recognise them as forming my part of the contract with the brethren of the lodge, to whose kind assistance and the uniform support of my brother office-bearers all credit is due for the success which attended our united efforts. I am much gratified I assure you, in accepting this very handsome testimonial from you, my friends and brothers, as it furnishes most unequivocal evidence that my connection with the Order has not been altogether unacceptable. There are many reasons why I should prize this gift; its beauty, its utility, and its intrinsic value; but above every other consideration I shall esteem it as a tangible proof of that kindly feeling which has resulted in its presentation. I believe and hope that often when consulting this monitor I shall, with feelings of both pride and pleasure, remember this evening and the happy circumstances under which I received it, and I trust that it will descend as a heirloom through a long line of Kings and Masons, and that it will be valued by them as a memorial of the bond of Masonic brotherhood which unites us all by feelings of mutual friendship and esteem. Again, I thank you most cordially for this mark of your regard, I assure you I appreciate it most highly, and, however inadequately my feelings have been expressed I can guarantee that at least they are both truthful and sincere.

Several brethren in the course of the evening lent their aid to promote the harmony. Altogether the meeting was of a most delightful and instructive kind.

FREEMASONRY IN SCOTLAND.—We have received quite a budget of Scotch Masonic news, in addition to that appearing in this number of the MAGAZINE. Want of space prevents us giving at present anything more than a passing allusion to some of the Masonic events which have occurred in Scotland during the past fortnight, and amongst which may be mentioned a meeting of the Provincial Grand Lodge of Glasgow, on the 12th inst., when Bro. Capt. Speirs, of Elderslie, was nominated as a candidate to fill the office of Prov. G.M., vacant since the death of Bro. Sir Archd. Alison, Bart. The recommendation of Bro. Capt. Speirs will be forwarded to the Grand Lodge of Scotland, with whom the election of a suitable candidate rests. The next meeting of Grand Lodge takes place in November, when the subject of electing a Prov. G.M. for Glasgow will be one of the most important questions to be disposed of. At the meeting of the Provincial Grand Lodge of Glasgow, just referred to, Bro. Sheriff Strathern was also proposed as a candidate for the Prov. G. Mastership, but, upon the votes of the brethren being taken, 21 votes were given for Bro. Capt. Speirs, and 14 for Bro. Sheriff Strathern. The foundation stone of a public hall at Johnston, near Paisley, was laid on the 14th inst. with full Masonic honours. There was a very numerous attendance of the brethren. The weather, fortunately, was favourable, and the demonstration was a great success, although some time was lost in getting the Masonic procession into marching order. The right man in the right place seems to be sadly wanted upon the occasion of such Masonic demonstrations as that referred to. Amongst recent Masonic festivals we may mention a very numerous gathering of the Craft at Govan, on the 13th inst., in celebration of the third anniversary of the formation of the Govan Dale Lodge, No. 437. Numerous deputations were present from sister lodges. We noticed also Bro. John Binnie, Substitute Provincial Grand Master for Glasgow, and amongst the representatives of sister Grand Lodges were Bros. William Smith, C.Z., P.G.S., &c., proprietor of the FREEMASONS' MAGAZINE AND MASONIC MIRROR, and James Stevenson, representative of the MAGAZINE in Scotland. The chair of K.S. was occupied by Bro. David Kinghorn, R.W.M., supported by Bros. James Wilson, S.W., James Tomson, J.W., and the other office-bearers. A most enjoyable evening was spent in fraternal love and harmony. The annual festival of the St. James Old Monkland Lodge, No. 177, was held at the Eagle Inn, Conbridge, on the evening of the 17th inst. The brethren mustered in considerable force, including several visiting brethren. Amongst the latter was Bro. James Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow. The chair was occupied by Bro. Hugh Lymington,

supported by Bros. Grant, S.W.; White, J.W.; Peter Mackinnon, P.M., &c. The lodge having been duly opened at the Masonic Hall, the R.W.M. read letters of apology from the Deputy Provincial Grand Master, Bro. Major Barbour, and the Substitute Provincial Grand Master, Bro. Gilmore, and other distinguished brethren who had been unavoidably prevented attending the meeting. The *pro forma* business having been disposed of, the brethren adjourned to the Eagle Inn, and partook of a substantial repast; after which the usual loyal and Masonic toasts followed. A most happy evening was spent—one that will long remain memorable in the annals of Lodge No. 177.

CANADA.

PROCEEDINGS OF GRAND LODGE.

Condensed Report of the Proceedings of the Grand Lodge of Ancient, Free, and Accepted Masons of Canada, held in the St. George's Hall, Kingston, commencing on Wednesday, the 10th day of July, A.D. 1867, A.L. 5867.

(Continued from p. 216.)

On the Condition of Masonry.

Upon a review of the reports of the D.D.G.M.'s, it is almost surprising to find the uniformity which prevails in describing the progressive and healthy condition of the subordinate lodges in their several districts.

This gratifying fact seems unaccompanied with any difficulties which might detract from the general harmony. An almost entire absence of complaints adds to the spirit of satisfaction.

With few exceptions the D.D.G.M.'s seem to have visited the lodges with a good deal of industry, notable among whom are those of Wilson, London, Eastern Townships, and Hamilton districts.

The D.D.G.M. of Ontario deserves great credit for the establishment of lodges of instruction, which might well be enulated elsewhere, and more particularly where a difference in work still lingers. The time has now come when either apathy or want of opportunity to learn should form no excuse for neglecting to purge the work of old errors, and it is submitted that an adherence thereto should be no longer tolerated.

The attentive perusal of the reports is recommended. They are all pregnant with the valuable suggestions of experienced and reflective men. The report from the Hamilton district is accompanied with an abstract of the financial affairs, condition, and progress of each lodge, testifying in a marked degree to the attention bestowed on them by the R.W. Brother having that district in charge.

The lodges continue to increase steadily and at such a rate as to raise no doubt of the propriety of the enlargement of our sphere of action, or questioning by their number the healthy progress of the Order.

An alteration in the boundaries of the Prince Edward district is proposed by the transfer of the County of Renfrew to the Central district, on the ground of convenience, and it is also suggested that the vast territory of the Eastern Township's district could be advantageously subdivided, and a notice of motion in Grand Lodge has been given to divide the Toronto district. The Board are of opinion that these alterations should be taken up as a general question, and if Grand Lodge be of opinion that more convenient arrangements can be made, then that the whole should be remodelled, symmetrically, and with due regard to the interests of the lodges.

It continues to be apparent that the duty of visiting lodges by the D.D.G.M.'s is not discharged without very great personal inconvenience and considerable expense, which together press so heavily as to cause constant resignations and changes in the superintendence of districts.

It may not be difficult to remove the objection of expense, by the discharge of the amount incurred in expenses, but great responsibility and labour must of necessity attend these high, important, and honourable positions, and it is earnestly hoped that the R.W. Brethren will not allow ordinary difficulties to induce them to abandon offices, wherein so much is gained by the Craft, by continuous and steady labours and guardianship.

On the Grand Master's Address.

The Board are most happy to learn that the M.W.G.M., since his return to the throne, after an interval of a series of years, is able so highly to compliment those who in the interim

have conducted the affairs of Grand Lodge; and they unite with him in the prayer that the Great Architect of the Universe may ever continue his fostering aid to the genuine principles of our time-honoured fraternity.

Masonry being a progressive science, it is a matter of most sincere congratulation that art has at length triumphed over hitherto insurmountable barriers, in the successful laying of the Atlantic cable. May it, like the circling sun, scatter the light of intelligence to all mankind.

The Board observe with unfeigned pleasure the giant strides made by our young country, and as loyal subjects echo the desire that the same wise statesmanship which has formed our New Dominion into the nucleus of a great nation may ever sustain it in its onward progress.

Whilst admiring the noble spirit evinced by the movers in the projected Masonic Asylum, the Board concur in the opinion expressed by the M.W.G. Master, that the funds now at the disposal of Grand Lodge are not sufficient to warrant so large an expenditure as must most necessarily be incurred to comport with the dignity of the Order. At the same time they would recommend that the funds be steadily augmented and carefully husbanded, with the ultimate view of consummating the long-cherished hopes of its most sanguine promoters.

The Board are of opinion that it is inadvisable to erect a building for Grand Lodge purposes, believing that the present migratory principle is better adapted to the convenience of the Craft in general than centralisation, as it equalises the burden to all, and conduces to multiply the sacred links of friendship. The erection of such an edifice would necessarily lock up a large portion of Grand Lodge Funds, so essential for the promotion of one of the grandest objects of Freemasonry—Benevolence.

The Board entirely agree with the M.W.G.M., in the wisdom that has suggested the exemplification of the work, by the distinguished brethren named, but they deeply regret that unavoidable circumstances have rendered it impossible to carry out so desirable an arrangement, thereby disappointing a large number of brethren, who, firmly relying on the assurance given, travelled long distances for the express purpose of receiving light at this Grand Lodge. The Board are equally jealous of any innovations in the ancient landmarks. They further believe that were it made a rule of Grand Lodge to have that exemplification annually repeated, it would exercise a most beneficial influence, particularly upon rural lodges, which labour under great disadvantages in acquiring correct instruction. They also strongly recommend that a standing committee on work be forthwith appointed, as suggested by the M.W.G.M.

The encomium passed by the M.W.G.M. on the efforts of the Board of General Purposes in systematising the business of Grand Lodge, coming from one whose high opinion cannot be too highly appreciated, they gratefully acknowledge. Yet they cannot refrain from expressing their deep regret at the manifest apathy evinced by several members, in neglecting to discharge the important duties assumed by them, thereby wasting much precious time that otherwise might be profitably employed for the benefit of the Craft.

The Board are happy to hail in our Masonic family the new lodges which have been organised during the year, affording, as they do, the most gratifying evidence of a healthful and steady growth of our cherished principles, which exercise a salutary influence on the community at large.

The Board congratulate the M.W.G.M. on the satisfactory termination of the cases of jurisprudence submitted to him for adjudication; and also have pleasure in stating that no subject of Masonic complaint has come before them at this communication, thereby affording further proof of the unalloyed harmony pervading our mystic circle.

The Board cordially endorse the suggestions of the M.W.G.M. relative to the mode of expressing a mark of esteem to our worthy Grand Secretary, and would urge upon Grand Lodge the propriety of presenting that faithful officer with a piece of plate instead of the honorary jewel proposed; since such a tribute would be more acceptable to his family and be preserved by them as a lasting memento of substantial friendship and goodwill.

The Board regret that the M.W.G.M. could not attend the Boston celebration, particularly as the kindness shown in extending the invitation to him exhibits in the strongest manner the fraternal feelings entertained by the sister Grand Lodges towards the Craft in Canada.

The Board deeply sympathise with their brethren of Georgia

in the devastations which war has brought upon them, and sincerely rejoice that the Masons of Canada have contributed so liberally towards alleviating the sufferings caused thereby.

The Board learn with profound grief that R.W. Bro. Michael Funnell, our late representative at the Grand Lodge of Ireland, has passed from time into eternity. The invaluable services rendered by the deceased brother to this Grand Lodge in its infancy will ever remain impressed on our Masonic annals, and we fervently join in the hope that he has ascended to the Grand Lodge above. We have every confidence in the judicious selection of his successor made by the M.W.G.M. May he emulate the virtues of his lamented predecessor.

The appointment of a number of eminent representatives to other Grand Bodies with whom this Grand Lodge has not heretofore had communication, is an additional confirmation of the extension of our fraternal relations.

The Board are sorry to learn that M.W. Bro. W. C. Stephens, the talented representative of the Grand Lodge of England at Canada, has resigned the position so ably filled by him since the establishment of this Grand Lodge, and trust that his change of residence will not militate against the future happiness and prosperity of himself and esteemed family.

The subject of unaffiliated Masons has long been the cause of much anxious solicitude to this Board, and we heartily agree with the M.W.G.M. that the period has arrived when the matter should be seriously dealt with. But since there is ample provision in the constitution regarding the privileges forfeited by such brethren, we do not feel justified in recommending Grand Lodge to order the payment of fixed reduced fees by non-affiliated members, as, in our opinion, such compulsion would not only be an infringement upon the rights of private lodges, but contrary to the constitution.

The Board sincerely hope that the arduous efforts of the committee engaged in collecting materials for the compilation of a Canadian Masonic History, will shortly be completed; and that the invitation of the M.W.G.M. to old lodges for primitive documents will be promptly responded to. As regards a general index to past proceedings your Board are of opinion that the expense of preparing and printing would be more than its value would be worth; but they would recommend that in future an index be added to the annual records, and also that the accumulated Masonic works now in the Grand Secretary's office be cheaply bound and preserved for reference.

The cordial reception extended to our M.W.G.M. on his visits to lodges in the places enumerated, will, we entertain no doubt, be accorded to him by every lodge in his jurisdiction, should he find leisure to honour them with his presence.

The safe investment of Grand Lodge funds being a matter of paramount importance, your Board are pleased to learn the highly satisfactory arrangements entered into with the view of increasing the interest derivable therefrom. They are also gratified to ascertain the flourishing condition of the finances generally.

The M.W.G.M. is no doubt correct in expressing regret that he cannot enter upon many topics connected with his administration, owing to the unusual length to which his address has already extended, and your Board, claiming the same indulgence, trust that Grand Lodge will not expect them to enter more fully upon the consideration of any of the subjects brought under their consideration.

Masonic Asylum.

The Board beg to report to Grand Lodge the result of the action of the Board taken at Port Hope in February last, in issuing circulars to the various private lodges.

Fifty-three lodges have sent replies to the queries therein put, fourteen of which are unfavourable to the further prosecution of the scheme, while thirty-four lodges strongly urge its being immediately carried into operation; four lodges, but recently formed, and one whose furniture has been destroyed by fire, are unable at present to do anything.

The sum of 300 dols. 50c. has been received in addition to the Asylum Fund, and a further sum of 4,118 dols. promised on the work being begun; of this latter sum, however, 3,000 dols. is promised conditionally.

This latter offer the Board consider well worthy of the serious attention of Grand Lodge. It is from Niagara Lodge, No. 2, and is contained in the following resolution of the lodge:—

“That the sum of 3,000 dols., also a two-story brick building (an elevation plan of which, with a description of the building, is attached), and two acres of land with improvement (garden,

grapes, and other fruit trees thereon), be granted for the purpose of the Asylum."

This offer is in addition to the sum of forty dollars already contributed by this lodge.

Doric Lodge, No. 58, has contributed the sum of 50 dols., and will give 200 dols. more if the Asylum be erected.

Victoria Lodge, No. 81, Sherbrooke, suggested that the Grand Lodge become an incorporated body, and that the amount requisite for the erection of the Masonic Asylum be raised by the issue of debentures, which would be purchased by those of the brethren in affluent circumstances.

It will be seen that a large proportion of the private lodges have failed to reply to the queries put in the circular, but as twenty-three lodges have expressed their opinion by previously contributing to the fund, it is presumed that the large majority of lodges desire to see carried out this truly benevolent object.

On motion the foregoing reports were received and subsequently adopted.

Election of Grand Officers.

The scrutineers appointed for the election of Grand Officers were R. W. Bro. Westlake and W. Bros. Murray and Wilkinson. The following was the result of the ballot:—

Bro. William Mercer	.....	Grand Master, re-elected.
" A. A. Stevenson	.....	Deputy G. Master, re-elected.
" Isaac H. Stearns	.....	Grand Senior Warden.
" Dr. Turquand	.....	Grand Junior Warden.
" Rev. V. Clementi	.....	Grand Chap., re-elected.
" Henry Groff	.....	Grand Treas., re-elected.
" A. Murray	.....	Grand Reg.
" Thomas B. Harris	...	Grand Sec., re-elected.
" James Heron	.....	Grand Tyler.

DEPUTY DISTRICT GRAND MASTERS.

London	.....	Bro. F. Westlake.
Wilson	.....	" D. Curtis.
Huron	.....	" M. C. Cameron.
Hamilton	.....	" J. Seymour.
Toronto	.....	" E. A. Walker.
Ontario	.....	" Wm. McCabe.
Prince Edward	.....	" D. Frazer.
Central	.....	" J. P. Featherston.
Montreal	.....	" R. Bull.
Eastern Townships	.....	" J. H. Graham.
Quebec	.....	" Alex. Walker.

APPOINTED GRAND OFFICERS.

Grand Senior Deacon	.....	Bro. J. C. Clarke.
" Junior Deacon	.....	" J. Bowman.
" Supt. of Works	.....	" M. H. Spencer.
" Dir. of Cers.	.....	" Wm. Edgar.
" Assist. Dir. of Cers.	.....	" E. H. Parker.
" Assist. Secretary	.....	" Wm. Angus.
" Sword Bearer	.....	" J. W. Leithbridge.
" Organist	.....	" E. McKay.
" Assist. Organist	.....	" H. Waterman.
" Pursuivant	.....	" Blondheim.

GRAND STEWARDS.

Bro. M. M. Tait	Richmond.
" John Patterson	Woodstock.
" William Wilkinson	Quebec.
" Thomas C. Macnabb	Chatham.
" H. O. Meigs	Stanbridge.
" S. W. Flagler	Wellington.
" Peter J. Brown	Ingersoll.
" G. S. Clark	Montreal.
" Joseph Hursell	Cayuga.
" James M. Dunn	Guelph.
" J. Kirkpatrick Kerr	Toronto.
" E. P. Hannaford	Montreal.

Moved by R. W. Bro. Stevenson, seconded by R. W. Bro. Graham.—That the ruling of the M. W. Grand Master, according to M. W. Bro. Bernard, the rights and privileges of full membership in the Lodge of Antiquity, and declaring that he cannot be deprived of those privileges merely by any resolution of the lodge, be, and the same is hereby concurred in and confirmed by this Grand Lodge.

The special committee appointed on the appeal of R. W. Bro. Groff, on behalf of Bro. Sovereign, against the decision of the Board of General Purposes, confirming the decision of Norfolk

Lodge, No. 10, reported sustaining the action of the Board in the matter, and stating that if any new evidence could be furnished the case should be reconsidered by the Board.

On motion it was resolved that, taking into consideration the difficulties which had been explained to Grand Lodge, arising out of the unavoidable absence of members of the committee, the exemplification of the ritual of the three degrees of Craft Masonry be deferred till the next annual communication.

The Grand Lodge was then called off from labour to meet on Friday morning at ten o'clock.

(To be continued.)

ROYAL ARCH.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—Chapter de Swinburne (No. 24).—The annual convocation of this chapter was held in the Masonic Hall, Blackett-street, on Wednesday, the 11th inst., when the following companions were severally installed and invested: Comps. L. M. Cockcroft, Z.; W. Roberts, H.; Wm. Foulsham, J.; Albert Loades, E.; J. Daggett, N.; Thos. Smith, P.S. Comp. Ed. D. Davis, P.Z., acted as installing officer.

TESTIMONIAL TO BRO. C. L. ALEXANDER, LATE CURATE OF LAMBETH.—The announcement, in September, 1866, that Bro. C. L. Alexander had been compelled by ill health to resign the curacy of the parish of St. Mary's, Lambeth, which he had held for twelve years and upwards, was received with universal regret. His untiring energy in his ministrations, his liberality, and his affectionate kindness had endeared him to every person with whom he was associated, and the cause of his retirement had given rise to a general feeling of sympathy. Under these circumstances, a desire was unanimously expressed to mark the appreciation of his worth by a remembrance in such a form as might be most agreeable to him, and, in furtherance of this intention, a subscription list was at once opened, which soon resulted in the collection of £175. Before expending the sum subscribed, it was thought desirable to ascertain from Bro. Alexander in what form he would like the testimonial, and he expressed a wish for a silver tea-service, and that the remainder of the sum should be applied in placing a stained glass window in the baptistry of the church. In a letter received from Bro. Alexander upon this subject, he said: "You know how I love the old church, and how my spirit haunts it still, so that anything that would add to its beauty, and bind me closer to it, would be most agreeable to myself." In accordance with this wish (the expression of which denotes the man), an elegant tea-service, with a suitable inscription, was purchased at a cost of upwards of £50, and the balance was devoted to the erection of a handsome window in Lambeth Church. On Sunday, the 15th inst., which, remarkable to say, was the anniversary of the last occasion on which Bro. Alexander preached in St. Mary's Church, the window, then completed, was inaugurated by a sermon from the Rev. J. Lingham, the rector, who referred in affectionate terms to Bro. Alexander, and besought those present to follow the example set with so much simplicity and earnestness by him. The whole congregation were visibly affected, and it is believed that never has a rector more eloquently extolled his helper in the vineyard of the Lord, nor a congregation so forcibly, though silently, responded to the praise than on the occasion to which we have the pleasure to refer. The window is the work of Messrs. Heaton, Butler, and Bayne, of Garrick-street, Covent-garden, and the inscription on the glass expresses that it was erected by subscription, in grateful remembrance of the Rev. C. L. Alexander, twelve years curate of the church. We invite all whose tastes are directed to the pure and simple ornamentation of our sacred edifices, to inspect this further addition to the many beauties of the old mother church of Lambeth.

MGR. DE SEGUIER, in his recent work, "La Franc Maçonnerie," states, with touching simplicity, that, in order to be admitted to certain Masonic lodges, it is indispensable that the candidate should bring with him a particle of the adorable Sacrament, which he must procure by some means or other, and the first act of initiation consists in trampling on it. He assures us that this horrible rite is performed in several lodges of Paris, Marseilles, Aix, Avignon, Lyons, Chalons, and Laval.

He also recalls the fact, already too well known, of the Masonic mass celebrated in certain lodges of the sect in Rome, on an altar lighted by six candles in black wax. Each member was obliged to bring a consecrated Host, which was procured either by going to communion or buying it of some wretch willing to do so for hire. The ceremony observed was to place all these Hosts in a receptacle on the table, while every new candidate trod on a crucifix, spat on it, and, finally, drawing his dagger, struck repeated blows on the sacred pieces. Many lodges in France and Belgium still preserve this horrible rite, and it is, dreadful to relate, of common occurrence in Italy. It is curious to observe, in the list given by De Segur, that the towns mentioned are those where the greatest piety exists, and which are, above all others, the nuclei of Catholic life and devotion in France.

WE should have stated in the MAGAZINE of last week, in which the Masonic Anthem appears, that we are indebted to Bro. Buchan, of Glasgow, for it, the words being written by him, and the music adapted from, and not the exact air of, "Scotia Patria."

Poetry.

A FREEMASON'S REFLECTIONS ON SUNRISE.

By T. J. SWAIN.

Golden sunlight shining o'er me,
Waking me from slumber sound,
To perform the daily duties
Forming life's unceasing round.
May the bright and cheering influence
Pour'd upon me from each ray,
Lead my thoughts to Him whose mercy
Spares me to behold this day—
Spares me once again to render
Pervent thanks for mercies past—
For the blessings, kind and tender,
That around my path are cast.
Teach me, Lord, each task of duty
To accomplish as I ought,
That at night some sweet reflections
May before my mind be brought.
Lead me to perform with gladness
All allotted to my part,
That can soothe another's sadness,
Or relieve affliction's smart.
Day by day thus bless me, Father,
Keep me in thy way of love,
Till at last I view the dawning
Of a brighter day above.

LODGE MEETINGS, ETC., FOR THE WEEK ENDING SEPTEMBER 23RD, 1867.

MONDAY, 23RD.—Tower Hamlets Engineers Lodge (No. 902), George Hotel, Aldermanbury.

TUESDAY, 24TH.—Lodge of Faith (No. 140), Anderton's Hotel, Fleet-street; Lodge of Industry (No. 186), Freemasons' Hall.

WEDNESDAY, 25TH.—Lodge of United Pilgrims (No. 507), Horns Tavern, Kennington Park; Prince Frederick William Lodge (No. 753), Knights of St. John Hotel, St. John's Wood; High Cross Lodge (No. 754), Railway Hotel, Tottenham.

THURSDAY, 26TH.—General Committee Female School, at Office, at 4; Lodge of Prosperity (No. 65), Masons' Arms Tavern, Basinghall-street; Preston Lodge (No. 766), Star and Garter Hotel, Putney; Victoria Lodge (No. 1,056), George Hotel, Aldermanbury; Lily Chapter of Richmond (No. 820), White Cross Hotel, Richmond.

FRIDAY, 27TH.—House Committee Boys' School, at 4; Lily Lodge of Richmond (No. 820), Greyhound Hotel, Richmond.

THE WEEK.

THE COURT.—The Queen went out on the morning of the 10th inst., accompanied by Princess Christian and Princess Louise, and in the afternoon drove out with Princess Christian, attended by the Hon. Lady Biddulph. The Queen drove out on the morning of the 11th inst., accompanied by Princess Christian, and attended by Lady Frances Baillie, and in the afternoon her Majesty went out with Princess Louise and Miss Van de Weyer. The Queen, accompanied by Princess Christian, went out on the morning of the 12th inst., and in the afternoon drove out with Princess Louise, attended by Lady Churchill. The Queen drove out on the 14th inst., accompanied by Princess Louise and Prince Leopold, and attended by Lady Churchill. Prince and Princess Christian, accompanied by M. and Madame Van de Weyer, went out driving. The Queen, Prince and Princess Christian, Princess Louise, and Prince Leopold, attended Divine Service on the morning of the 15th inst. at the parish church of Crathie. The Rev. Archibald Charteris, of Glasgow, officiated. The Queen went out on the morning of the 16th inst., accompanied by Princess Christian, and in the afternoon went out driving with Princess Beatrice and Lady Frances Baillie.

GENERAL HOME NEWS.—There appears, according to the Registrar General's return, to be a slight increase in the mortality from diarrhoea and cholera in the metropolis. The deaths from these causes for the last six weeks have been:—Cholera: 13, 15, 18, 22, 20, and 25; diarrhoea: 189, 200, 196, 226, 198, and 203. Of the 203 deaths last week from diarrhoea, 192 were children, and 11 adults; from cholera, out of 25 deaths, 21 were children and four adults. The annual rates of mortality in 13 of the principal towns were per 1,000 of the population as follow:—Bristol 17, Edinburgh 19, London 21, Dublin and Glasgow 26, Sheffield 31, Birmingham and Liverpool 33, Leeds and Salford 36, Manchester 39, and Newcastle-on-Tyne 42.—At the Mansion House on the 13th inst., the man David Johnson, who has several aliases besides, was finally examined on a charge of conspiring to procure forged engravings of five-pound notes issued by the Bank of Scotland, and also with having in his possession certain engraved plates, which were designed for the manufacture of the forged notes. Some additional evidence, not connected with the immediate subject of inquiry, but intended to show that the prisoner had assumed other names than that by which he is now known, having been heard, he was committed for trial.—At the Thames Police-court, Edward William Perry, described as a solicitor's clerk, was charged with deserting his wife and six children, and leaving them chargeable to the Poplar Union. The case was one of great aggravation, the defendant having again and again left his family in a state of destitution. He did not moud his case by the evidence which he called for his defence; and Mr. Paget, having reprobated his conduct in befitting terms, he was sentenced to three months' hard labour. To make the matter worse, the Poplar Union is one of the most heavily taxed of the metropolitan districts, and the ratepayers are incurring an expense of 28s. a week to support a family whose natural guardian is well enough able to maintain them himself.—A coroner's inquest was held on the body of a woman named Catherine Fitzgerald, whose death took place under circumstances of a very extraordinary and painful character. She was found in the street with her throat cut, having fallen on the edge of a basin which she carried in her hand. It was alleged by one of the witnesses that she fell in consequence of a blow which she received from a police sergeant; but this statement was wholly unsupported, and both the coroner by his expression of opinion, and the jury by their

verdict, pronounced it to be fabrication. A verdict of accidental death was returned. It is only just to state that the unfortunate woman bore an excellent character for sobriety.—The Manchester inquiry into the trades' outrages in the brick-makers' trade was continued on the 14th inst. The disclosures revealed a shocking amount of terrorism on the part of some of the societies; but, owing to the unwillingness of many of the witnesses to give evidence, the commissioners have great difficulty in eliciting the whole truth. In one instance, the secretary of a society having admitted that he had destroyed the cash-book, his expenses were refused.—On the 15th inst. a destructive fire broke out at the village of Southall, some fourteen miles from London, the local flour mills being the scene of the disaster. It was not till the steam fire-engines arrived from town that the conflagration yielded to the efforts of those who were engaged in extinguishing it. Property of great value was destroyed.—Mr. Ernest Jones has been nominated by the representative working men of Manchester as their candidate for the representation of that city. Mr. Jones, in accepting the invitation, pledged himself to go to the poll. He will contest the third seat which the new Reform Bill gives to Manchester.—The commissioners appointed to determine the boundaries of the borough of Finsbury assembled on the 16th inst. The proceedings appear to have excited but little interest.—The inquiry as to the cause of the death of Police-sergeant Richard Barry, which resulted from the collision of the steamers *Melis* and *Wentworth* on the Thames, was resumed on the 16th inst. at Cubitt Town. The captain, mate, and engineer of the *Melis* were examined, and, however the inquiry may terminate, their evidence discloses facts which, in the interest of the public, call for an investigation into the amount of nautical training received by those in command of our river steamers, as well as into the adequacy of the regulations which at present guide them in the critical navigation of the Thames. The inquiry was adjourned.—At the Mansion House, two insurance brokers, Mr. George Watson Grubb and Mr. William Robinson, were charged with misappropriating a sum of £1,500 which they had received from certain underwriters in the City on behalf of a Liverpool firm. The case was adjourned.—At Marlborough-street police-court another charge was preferred against the lady swindler, "Geraldine Meurice," who rejoices in many aliases and has made many dupes. In this instance she obtained goods, under false pretences, from a tradeswoman in Berners-street, who stated that the prisoner dubbed herself "The Honourable Mrs. Meurice"—a title to which she, of course, has no sort of claim. The court was full of tradesmen, who were anxious, if possible, to identify her as concerned in frauds by which they had suffered; but she discreetly covered her face with a thick veil. The magistrate, however, promised them an opportunity of inspecting her features. She was again remanded.—On the 17th inst. a meeting of readers of the Press was held in the Salisbury Hotel. Mr. Charles Dickens, who occupied the chair, delivered a brief speech, in which he testified, from his own experience, to the fact that correctors of the Press perform valuable services in a literary sense—services not purely mechanical in their character, but requiring mental thought, knowledge, and acuteness of judgment. The meeting resolved to memorialise the Masters' Association with a view to an improvement of their position, especially as regards the scale of remuneration.—In the Court of Aldermen the retirement of Mr. Abbiss was officially announced, and a resolution, regretting that event, and testifying to the efficient manner in which he had performed the duties of his office, was unanimously adopted. Alderman W. Lawrence was also thanked for the services he

had rendered his fellow-citizens in the House of Commons, in connection with the bill for regulating the traffic in the streets of the metropolis.—At the Thames police-court Captain Matthew Irvin, master of the ship *Balcamarra*, was charged with the wilful murder of Joseph Heck, a seaman on board that vessel. It was alleged that the captain had brutally assaulted the deceased who, to escape the violence of his assailant, jumped overboard and was drowned. A question was raised as to whether these facts, even if proved, were sufficient to support a charge of murder. Mr. Benson, incidentally remarked that they were. The case was adjourned for further evidence, the magistrate consenting to accept bail.—The commissioners appointed to define the boundaries of the borough of Westminster met on the 18th inst. The proceedings excited no interest.—On the 18th inst. the inquiry into the causes of the fatal collision on the Thames between the *Melis* and the *Wentworth* was terminated. The investigation has, we are glad to say, been of a most searching character; and it has brought to light the existence of a state of things on the river which no man in his senses can contemplate without a shudder. The exact amount of culpability which should be apportioned to the individuals responsible for the accident is a small matter compared with the facts that have been disclosed concerning the navigation of the Thames. It appears that there are really no rules whatever to guide captains of vessels. All is left to the chapter of accidents—to the chance that vessels will somehow or other manage to pass one another without coming into collision.—Witness after witness testified to this fact, and, if any doubt on the subject still remained, it was amply set at rest by the very frank answers of Mr. Jenkins, the deputy harbour master of the port of London. The jury decided that the fault lay with both vessels, and they requested the coroner to convey to the Thames Conservancy Board the expression of their opinion that regulations should be prepared for the navigation of the river.—A terrible affair took place in Manchester on the 18th inst. As two Fenian prisoners were being conveyed to prison, a mob of thirty or forty Irish attacked the van, and liberated the prisoners. A police-sergeant was shot through the head, and died soon afterwards. His murderer has been arrested. Two other persons were seriously injured. The city is naturally in a most excited state. A dozen persons have been arrested.—The final examination of three members of the Caseley gang of burglars, who were charged with lurking about the City with burglarious intent, and also with having skeleton keys in their possession, took place at the Mansion House the other day. They were committed for trial. Sir Robert Carden, with manifest reluctance, allowed a part of the money found upon Evans to be given up.—Mr. John Hardy, M.P., will be remembered for his vagaries in the House of Commons. He has now established another claim to be remembered by the public. On the 17th inst. he was charged before his brother magistrates at Burton with assaulting a man named Hipwell, who is in the employ of Mr. Thomas Robinson, a local landed proprietor. Hipwell shot at a wood pigeon, and Mr. Hardy appears to have fancied that the man was shooting at a partridge. An altercation and a tussle ensued between them, which resulted in Hipwell being struck on the breast with his own gun. The prosecutor, it appeared, had authority to shoot the wood pigeon; and as the sport was being pursued on land with which Mr. Hardy had nothing to do, he had no right to interfere. The hon. member made remarks in court which would scarcely have been tolerated if his position and that of the plaintiff had been reversed. But the magistrates did substantial justice in the case. They fined Mr. Hardy five pounds, and ordered him to pay costs.

TO CORRESPONDENTS.

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

A COUNTRY BROTHER.—We might be thought personally interested if we urged such a complaint; write directly to the parties referred to.