

LONDON, SATURDAY, OCTOBER 19, 1867.

EARS OF WHEAT FROM A CORNUCOPIA.

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MASONIC SEALS.

From an impression that fac-similes of the seals of our Scottish lodges would form an interesting contribution to, and embellishment of, the pages of the MAGAZINE, we purpose, as opportunity offers, to dedicate a "Wheat Ear" to the illustration of the subject in hand—a feature which, it may be mentioned, we had a few years ago the privilege of imparting to a now defunct Masonic contemporary, and in the further development of which we beg the fraternal aid of those who are in possession of material worthy of our acceptance. In design, our seals would doubtless be found to be as varied as the colour of our clothing, or the emblazonment of our banners, and in the aggregate would indicate how little attention has hitherto been given to the heraldry of St. John's Masonry. The seals and banners of Craft lodges should be purged of all emblems appertaining to other than the Craft degrees; and as abuses cannot be remedied until their existence is demonstrated, a view of our lodge seals is most desirable. In a recent communication our indefatigable and greatly respected fellow-worker in the Masonic vineyard, Bro. Hughan, of Truro, reproduced an impression of the seal of the Operative Lodge of Banff—a companion to which, we beg to present in a fac-simile of the Lodge of Aberdeen (No. 34).



The present seal of the Aberdeen Lodge was made in 1762, as appears by the minutes of a meeting of the lodge held the 27th February of that year; and although there is no allusion in these minutes to a former seal, it is probable that one had previously been in use. An act of in-

corporation, or "Seal of Cause," as it is termed, was granted by Gilbert Menzies of Pitfodds, then Provost, and the Magistrates and Council of Aberdeen, as a fitting tribute of gratitude to the Craft and their Oversman or Deacon, George Baxter, for having successfully finished the Bridge of Dee, a work of considerable magnitude and beauty, and of great public utility. This Seal of Cause is dated 5th August, 1527, and was granted to the Masons in conjunction with the Wrights and Coopers. The same bodies we find were associated in the preceding century in the foundation and maintenance, within St. Nicholas Parish Church in Aberdeen, of a chantry and altar dedicated to St. John the Baptist and St. John the Evangelist, the Masons' patron saints. The Wrights and Coopers, as one corporation, had, and continue to have, a coat of arms charged with emblems appropriate to both trades; and there is reason to believe that the Masonic body had likewise its proper shield and common seal, although not now to be found. And as a proof of the little care sometimes taken of such things, it may be mentioned that the seal of one of our lodges was lately found amongst a parcel of old keys and bits of iron exposed for sale on a stall in the market-place: we have known also of lodge records and other Masonic property being held in pawn by publicans, for drink supplied to the unworthy custodiers of paraphernalia belonging to dormant lodges! The first quarter of the seal of the Lodge Aberdeen, it will be observed, is charged with a section of the arms common to the Mason Craft, placed as on that of the Grand Lodge of Scotland, which arrangement differs slightly from that on the seal of Mother Kilwinning. The hieroglyphics borne on the second and fourth quarters symbolise the two grand elements of the mystic science; those on the third are familiar to every operative builder. The exhibition of six rounds in the ladder is not quite in harmony with our modern ritual; although traditionary lore makes it appear that our ancient brethren saw in the six rounds an emblem of the six periods of the Creation, and was thereby stimulated to pursue with industry their daily toil, that they might the better appreciate the Sabbath rest. The motto encircling the general field of the seal, and which as a monitor of our obligations to secrecy is peculiarly appropriate to Freemasonry, is taken (slightly altered) from Horace:—"Conceal what is entrusted to you, though tortured both by wine

and by passion." Those who attach importance to the arrangement of the furniture of the lodge at certain stages of its floor-work, will note the position of the implements shewn on the second quarter of our present illustration. The disposition of the square and compasses is not that of the third degree, but it is similar to that of the same emblems on the seal of the Banff Lodge. Turn where we may, there is a want of uniformity in this respect, as our future illustrations will tend to confirm. Of the fac-similes of the seals of the thirty-six American Grand Lodges (given by Dr. Rob. Morris in his "Freemasons' Almanac," for 1861), that of Louisiana has both legs of the compasses crossed by the square; while on the seals of Michigan and South Carolina only one leg of the compasses lies under the square—but even in this there exists a dissimilarity of arrangement: in the first-named seal it is the right leg, in the latter it is the left, which crosses the square.

That the nude arm, trowel in hand, as shown in the annexed illustration, is a happily chosen emblem for a lodge seal, our readers will readily admit. The design is, besides, in accordance with a regulation adopted by the Grand Lodge of Ireland in November, 1768.



Many links having recently been contributed to the fraternal chain by members of the 21st, or Royal North British Fusiliers, at present doing duty at the Curragh, our primary object in presenting at this early stage of our series a fac-simile of a lodge holding under another than the Scottish Constitution, is to restore a landmark indicative of the close connection which formerly, and for many years, existed between one of our national regiments and Freemasonry, in the hope that a knowledge of the fact may stimulate others of the same distinguished corps to acquire a reputation for Masonic labour equal in degree to what they have gained by their gallantry in the field. An old Fusilier—Bro. David Brown (from whose diploma issued at Portsmouth in 1818, the seal is copied), an affiliated member of Kilmarnock St. Andrew—told us lately, when talking of the

revival of Masonry in his old corps, that on becoming a Craftsman he was led to believe that the charter of his mother lodge had, with the remission of fees, been granted to the brethren named in the warrant, in testimony of the Grand Lodge of Ireland's gratitude for the great service which the brethren in the 21st, aided by their *unenlightened* comrades in arms, had rendered to law and order by their suppression of a riotous outbreak in Dublin, in July, 1803, in which affair their lieutenant-colonel was killed. Our venerable informant not being able, however, to speak with certainty as to the circumstances under which the Royal North British Fusiliers became possessed of the charter alluded to, we applied to the Worshipful the Depute Grand Secretary of the Grand Lodge of Ireland for information on the subject. In reply, Bro. Charles T. Walmisley (whose courtesy on this as on a former occasion we beg thus publicly to acknowledge) wrote to us in these terms:—" . . . The warrant of Lodge No. 936, was issued to the brethren in H.M.'s 21st regiment on the 9th October, 1803, and appears to have been returned and exchanged for No. 33 on the 24th June, 1817. It was retained in the regiment up to 1823, when it was transferred to Hobart Town, Van Dieman's Land, where it remained working up to 1850, but apparently lay dormant from that up to 1861, when the warrant was called in and returned to this office some time after. I regret to say that the proceedings and account books of Grand Lodge, from 1801 to 1805, have been lost for many years, so that I am quite unable to say whether your informant be correct in stating that the warrant was originally issued gratuitously." In the absence, then, of evidence to the contrary, we are inclined to receive as a fact, Bro. Brown's pleasing version of the why and the wherefore of a Masonic charter being attached to the Royal North British Fusiliers of 1803. The circumstances attending the birth of the Lodge No. 936 were certainly as honourable to its original members as they were novel in Masonic usage; and we have great pleasure, while setting up this memorial of an episode in the regiment's history, in being enabled to recognise among the Fusiliers of the present day many who have special claims for recognition as sons of light.

The Seal of Burns's mother lodge will form the subject of our next illustration.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

CHAPTER VI.—(continued).

(Continued from page 286.)

About this time the Caliph of Egypt, threatened with invasion by the Syrians, sent ambassadors to the Christians imploring their help, and the King of Jerusalem sent Failcher, a Templar, and Hugh of Cæsarea, to Egypt, where they had an interview with the Caliph. They were introduced, says Gibbon, into a palace where never Christian had been permitted to enter before, and conducted through a series of gloomy passages and glittering porticoes. The scene was enlivened by the warbling of birds and the plashing of fountains, it was enhanced by a display of rich furniture and rare animals. Of the imperial treasure something was shown to the ambassadors, and much was supposed by them; and the long order of unfolding doors was guarded by black soldiers and domestic eunuchs. The presence chamber was veiled by a curtain, and the vizier, Chaver, who conducted the ambassadors, here laid aside the scymetar and prostrated himself three times on the ground. The veil was then withdrawn, and displayed a sanctuary, in which the Caliph sat on a throne shining with gold and precious stones. Chaver prostrated himself at the feet of his master, and supplicated him to accept of the treaty of alliance with the King of Jerusalem. The Caliph made a sign of approbation, and stretched out his uncovered hand to the Christian deputies in presence of his courtiers, who were surprised and saddened at such an unwonted spectacle, which told how much glory had departed from their chief, and what terrible danger hung over the kingdom. The Infidel under Sheerkoh, the uncle of the famous Saladdin, who was a general of Nouredin, entered Egypt at the head of a large army, but the King of Jerusalem and the Templars giving him battle, routed his army with great slaughter near the Nile.

The year 1162 is a celebrated one in the annals of the Templars, for in this year Pope Alexander IV. granted in their favour the famous bull "*Omne datum optimum*," the Magna Charta of the Order and the source of their greatest power. When Adrian IV. died, two Popes were appointed—Alexander by the Sicilian, and Victor III. by the Imperial party. The Templars at first joined the party of Victor, but at a chapter held at Nazareth,

in 1161, they acknowledged Alexander as sovereign pontiff. Their adherence won the battle, and Alexander ascended the chair of St. Peter. He did not prove himself ungrateful, nor forget the timely assistance of the Templars, and aiming at universal power, he was perfectly alive to the advantage of attaching the Order peculiarly to himself. He accordingly issued the above bull, which, from the extraordinary powers conferred upon the Knights, appears to have been drawn up under the direction of the Order. By it they were freed from all spiritual obedience to any one but the Pope, who declared himself their bishop; they were permitted to have peculiar burying-grounds attached to their houses, and to have chaplains of their own; they were freed from the burden of tythes, and could, with the consent of the bishop, receive them. By it any one who joined the Order could not leave it, except to enter a stricter one.

Ten bulls were published in favour of the Order, during the first and second years of the Pontificate of Alexander IV. These were addressed to the bishops of the universal church, and commanded them to respect and assist in maintaining the privileges conceded to the Order by the Holy See; to judge and punish all persons who should dare to exact tythes from the brethren; to institute to the ecclesiastical benefices of the Order, all clerks presented to them by the preceptors, without previously requiring the Templars to make a fixed allowance for such clerks, and to punish severely, all who appropriated to their own use the alms, gifts, and eleemosynary donations made to the brotherhood. By these bulls, the Templars were declared to be exempt from the duty of contributing to the travelling expenses of all nuncios and legates of the Holy See, under the dignity of a cardinal, when passing through their territories, unless express orders to the contrary were given by apostolic letters, and all the bishops were required earnestly and vigorously to protect and defend the right of sanctuary accorded the houses of the Temple.*

The Order thus became an independent sovereignty, acknowledging no superior but the Pope, before whom the haughtiest monarch bowed, who protected and cherished them as his best defenders. These privileges naturally enough wakened the jealousy of the Hospitallers and the various

* "Reg. et constit. ord. Cistere," p. 480; "Acta Rymeri," tom. i., p. 575-582.

religious orders, which led to serious evils, and finally resulted in the downfall and extinction of the Templars themselves.

Bertrand de Blanchefort died in 1165, after having ruled the Order with great distinction for eleven years, and was succeeded by Andre de Montbar. He was the last survivor at the time of the nine Knights who founded the Order, and was raised to the Grand Mastership as much for that reason as for his excellent qualities as a leader. It was supposed that under his sway the Templars would return to their former humility and rigorous abstinence; but though considerable reforms did take place, his death, in 1169, stopped any further improvements. Many authors, who delight to trace in the history of the Templars, a secret doctrine held by the Knights, and which they assert to have been that of the Gnostics, ascribe to de Montbar, the questionable honour of having introduced it into the Order. It is alleged that he was initiated into these mysteries by the Old Man of the Mountain, along with Hugo de Payeus, and that these doctrines afterwards became the religion of the Templars. In the account of the suppression of the Order we shall have occasion to refer to this; but we may state here, that the character of de Montbar will at once prove the falsity of such a charge. Corruption had undoubtedly spread among the brethren, but we do not think they were at all likely to trouble themselves with doctrines, so uncongenial to their warlike character, and more fitted for the studious inhabitants of the cloister. Andre de Montbar was succeeded in the command by Philip de Naplous, the first Grand Master who was a born Syrian. Philip had been married, and, through his wife, became Lord of the fortress of Krak and Montreal in Arabia Petraea, but after her death he entered the Order, and took the vows. He was a man of the strictest integrity and unblemished honour, and his character is unsurpassed by any of the other Grand Masters. During his reign, the annals of the Order are disgraced by an act of cowardice, the only one that we can discover affecting it. Almaric, King of Jerusalem, who was an intimate friend of the Grand Master, entrusted the defence of one of the strong fortified caverns on the Jordan, and a castle in the county of Sidon to the Templars. They were, shortly after taking possession, besieged by the Turks under Sheerkoh, who had entered Palestine for the purpose of retrieving his defeat at the Nile. They, without making

any great resistance, capitulated, although perfectly aware that the king at the head of an immense army was proceeding to their relief. Almaric was so enraged at their cowardice, that he had twelve of the Knights hanged, a summary mode of justice which the Templars did not see fit to interfere with, and in all probability they approved of the execution of the recreants who had cast a stain upon the honour of the Order.

During the Mastership of Philip, and at the instigation of the Grand Master of St. John, Gilbert d'Assalit, a man whom De Verlot describes as "bold and enterprising, and of an extravagant genius," the King of Jerusalem, in spite of the existing treaty of peace, planned an invasion of Egypt. Almaric's dream through life was the conquest of that country, whose richness had inflamed his cupidity. He had at this time married the daughter of Manuel Comnenus, Emperor of Constantinople, who approved of his scheme, and promised to assist him with a fleet. The Master of the Templars was first asked to join in this expedition, but he flatly refused, nor would he permit a single brother of the Order to join the ranks of the invaders; "for it appeared," writes William of Tyre, "a hard matter to the Templars to wage war without a cause, in defiance of treaties, and against all honour and conscience, upon a friendly nation, preserving faith with them, and relying on their own good faith." He adds further, that the opposition by the Templars to take part in this invasion arose "because it was against their conscience, or because the Master of the rival Order was the author or projector of it." He inclines, however, to believe the more honourable motive swayed their councils—a belief in which we agree, for as yet the Hospitallers had not taken a prominent part in the wars of the Holy Land, confining themselves to their duty of attending on the pilgrims. The character of Philip de Naplous, likewise, is in favour of this theory. The Templars were supported in this opposition by several of the wisest of the king's council, who declared that the Christians ought not to set the Mussulmans the example of violating treaties. "It perhaps would not," said they, "be a difficult matter to obtain possession of Egypt, but it would not be so easy to keep it as to conquer it." They had enough to do in protecting their own territory, without trying to add another country to it, which would only make their position the more precarious, and add to the number of their enemies.

However, nothing would turn the king from his dream of conquest, and finding no assistance from the Templars, d'Assalit determined to arm the Hospitallers, and form them into a military body, in imitation of that Order. To this plan he received great opposition from the seniors of St. John, according to de Vertol, who urged that they were a religious Order, and that the Church had not put arms into their hands to make conquests; but the younger and more ardent brethren, burning to exchange the monotonous life of the cloister for the enterprise and activity of the camp, received the proposals of their superior with enthusiasm, and a majority of the chapter decided in favour of the plans and projects of d'Assalit. D'Assalit was authorised to borrow money from Florentine and Genoese merchants, and was directed to levy soldiers to be paid by the Order, and to organise the Hospitallers as a great military society. To this they were influenced by the promise of possession, in perpetual sovereignty, of Belbeis, and perhaps, their envy of the great privileges and military renown of the Templars, incited them to this course.

The Caliph, on hearing of the advance of the Christians, sent the hair of his women, one of the greatest tokens of distress known in the East, to the pious Nouredin, who at once despatched a body of troops to his assistance, headed by Sheerkoh, and his nephew, the famous Saladin. Sheerkoh died on his arrival, Saladin became commander-in-chief, and was appointed vizier to the Caliph. The invasion of the Christians had taken the Egyptians completely by surprise. Belbeis was carried by assault—the helpless inhabitants cruelly butchered, the city pillaged, and then consigned to the flames.

While Nouredin was despatching forces to the assistance of the Caliph, the vizier, Chaver, employed every means in his power to stop Almaric in his march. Ambassadors were sent to him to implore his pity, and two millions of crowns of gold offered him. The king caught greedily at the bait, allowed himself to be deceived by those whom he himself had deceived, and while he was waiting for the payment of the gold, the Egyptians were busily employed in preparing for resistance. The Syrians arrived, and Almaric's eyes were opened to his mistake. He rushed to offer battle to the Syrians, who avoided the combat, and joined the Egyptians. The king could not combat the united armies, the fleet promised by

the Emperor Manuel never arrived, and Almaric, covered with confusion, retreated to Palestine. The Hospitallers abandoned Belbeis with the utmost precipitation, and fled before the enemy in sorrow and chagrin to Jerusalem. So enraged were the brethren at d'Assalit, who had caused the Order to incur a debt of 100,000 ducats, that they forced him to resign, and fleeing from their fury to England, his ship was wrecked in the Channel. From this time the Knights of St. John changed their character, and became a purely military body. Almaric afterwards, on the Emperor of Constantinople sending him a fleet and troops, resumed his projects against Egypt, and laid siege to Damietta, but the never-ending disputes between the Greeks and Latins prevented the success of the enterprise.

During this attack by Almaric upon Egypt, Nouredin entered Palestine at the head of a large army, but Gilbert de Lacy, preceptor of the Templars at Tripoli, hastily gathered together the Christian soldiers and knights of the province, and hastened to stop his march. Nouredin was encamped near Tripoli, and unsuspecting of the presence of the Christians, had retired to rest. The Templars took the invaders by surprise, routing them with great slaughter, and Nouredin escaped with difficulty. He returned shortly after and laid siege to Arethusa, but was again compelled to retire before the Christians. In the midnight assault, two Templars are mentioned by Martene as having behaved with distinguished valour. These were de Lacy himself, and an English Knight named Robert de Mansel.

There can be little doubt that this treachery of Almaric's led to the final ruin of the Christian power in the Holy Land, for it directed in a signal manner the eyes of Saladin upon Palestine, who, by stirring up the Musselmen by the two-fold tale of the treacherous dealings of the Christians, and their possession of the Holy City of Jerusalem, easily prevailed upon them to prosecute a war against the Christians, which promised them everything they could desire, revenge for a dishonoured treaty, plunder from the sack of wealthy cities, a pass direct to Heaven, should they fall in battle, and the certainty of Paradise whenever they died, in having fought for the cause of the prophet, aided in punishing his blasphemers, and helped to capture Jerusalem, the third sister of Medina and Mecca. The subsequent pages of this history will verify this.

Philip shortly after this resigned the Grand Mastership of the Temple, finding himself unable to combat the growing laxity that had crept into the Order, and trusted to the appointment of an abler successor to correct those abuses. He was highly esteemed by the brethren, and we find him subsequently employed by them on many important occasions, and he was honoured and beloved by all during the remainder of his life.

(To be continued.)

ADDRESS.

DELIVERED BY COMP. R. W. LITTLE, P.Z. 975,

At the Consecration of the Victoria Chapter, No. 1,056, on the 7th October, 1867.

M.E. and Companions, — Having been requested to offer a few remarks on this interesting occasion to the companions who have been instrumental in promoting the formation of the Victoria Chapter, I must beg your indulgence for the brief and necessarily imperfect address, which, owing to unforeseen demands upon my time and attention, I shall be enabled to submit to your notice.

The object of our assembly here to-day is to inaugurate a new temple for the solemnisation of the higher and more profound mysteries of the Masonic Order, as embodied in the august ceremonies of the Royal Arch degree; and I think it is in the first place incumbent upon me to express my hearty congratulations to those worthy companions who have been called upon to fill the exalted positions of Chiefs, or Principals, and whose zeal and ability are sufficient guarantees to all who know them for the good government and prosperity of the chapter placed under their care.

The mighty truths revealed to those who have attained this supreme degree are familiar to all present; it is reserved for us—the chosen few—to receive knowledge of the most sublime character—to obtain the clearest and grandest elucidation of the sacred name of the Most High; that name which, under various forms and modes of expression, has been an object of veneration, not only to the Jewish race, but to all the nations of the earth from the earliest period of time.

The learned Josephus informs us that the true name was never known until the Almighty himself communicated it to Moses in the Wilderness, and it was strictly forbidden to be used excepting once

a year, by the high priest when he appeared before the mercy seat on the day of expiation.

He further adds that it was lost through the wickedness of the Children of Israel in after years, and it is now referred to amongst the Jews as “Shemhamphoresh,” or the unutterable name.

Numberless instances occur in the writings of ancient philosophers of the profound reverence with which they regarded this ineffable word.

Lucan tells us that he who can perfectly pronounce the name has power to shake the earth, and the greatest exertions have been made by learned men to ascertain its true pronounciation. It is our proud privilege, companions, to have learned this abstruse mystery, and to be favoured with a comprehension of the wonders that are found in this sacred retreat.

Let us, therefore, prize the knowledge that is vouchsafed to us; let us be guided by its precepts and guarded by its maxims—dwelling together in peace and unity during our sojourn in the land—ever remembering that we are hastening day by day to a grander sanhedrim, to a wiser council, to a more exalted sphere than any we can find in this mortal existence; that, however enlightened we may be, the perfect attributes of the Divine Being cannot be fully estimated by our frail human faculties; but in the eternity toward which we are rapidly approaching—the mystery of mysteries shall be unfolded, and our immortal spirits shall be filled with wisdom from the glorious founts of the celestial Jerusalem.

Holding as we do, with a great Mason of the past century,* that the Royal Arch is the very root and marrow of Masonry, it is our duty to assist in developing and spreading its principles among our brethren in the Craft.

Let us, however, be careful in our choice of companions, and admit none into this select association but men of good repute, who have evinced in the probationary degrees of the Order, an appreciation of the esoteric doctrines concealed in our symbols and ceremonies. Men who, according to the ancient requirements of our laws, are “totally devoid of superstitious bigotry, and real philanthropists,” and who are willing to advance the interests of truth and science.

Finally, my companions, let us be of one mind, regulating our impulses, thoughts, and

* Dermott.

actions by the commandments contained in the Holy Book of God; may the structure which we now humbly and reverently raise to the name of the Most High find acceptance in His sight; and may our hearts and minds be so dedicated to His service that when the great and awful hour of our departure from this perishable scene draweth nigh we may find blessed repose and joy for ever in the presence of the triune God, to whom be ascribed all honour and glory, world without end.

THIRD DECADE OF MASONIC PRECEPTS.

(From Bro. Purton Cooper's *Manuscript Collections*.)

XXI.—THE BANQUET.

Brother, thou art wrong to condemn the banquet unreservedly. Does it not attract lukewarm Masons, and are they not many?

XXII.—THE WHOLE HUMAN RACE.

Brother, desire the happiness of thyself, of thy family, of thy country, and, more than all, desire the happiness of the whole human race.

XXIII.—OLD MAN OF THE SEA.

Brother, take courage. Thy destiny, as thou call'st it, has assigned thee two very different existences. In thy first existence, it is true, thou art condemned to carry on thy shoulders an *old man of the sea*; but in thy second existence thou wilt walk freed from this burden.

XXIV.—ANGER.

Thou art angry with thy brother who has offended thee. Dost thou desire that thy anger should cease? Then name thy brother in thy morning and evening prayers to the Great Architect of the Universe for the happiness of all his creatures, and be assured thy anger will speedily subside.

XXV.—THE MYSTIC PANTHEIST.

Brother, the mystic Pantheist is enthusiastically pious; A late German theological writer has called a famous mystic Pantheist of the 17th century, a "God-intoxicated" man. Thou may'st, if thou desirest it, make a mystic Pantheist thy friend, but thou may'st not receive him into thy English lodge.

XXVI.—GRIEF.

Brother, such is the elasticity which the Great Architect of the Universe has imparted to the human mind, that grief for misfortunes not brought about by conduct vicious, dishonest, or dishonourable, rarely lasts long.

XXVII.—THE ETHICS AND THE THEOLOGY OF CHRISTIANITY.

Brother, understand the ethics of Christianity, as the Holy Jesus taught; and understand its theology as thy Church understands it.*

* See the communication, "The Theology of Christianity—the Metaphysics of Natural Religion and Freemasonry."—FREEMASON'S MAGAZINE, No. 424; and line 2 of the communication for "as his *Christ* teaches," read "as his *Church* teaches."

XXVIII.—LIFE.

Brother, life is a blessing; but it is a blessing to him only who does good.

XXIX.—THE MORAL LAW.—HUMANISING A BARBAROUS RACE.

Brother, the moral law is eternal, and when man can reason rightly it is universal. Begin thy task of humanising a barbarous race by measures fitting for the abolition of customs which are most opposed to the moral law.

XXX.—THE SMITER.

Brother, to him who has smitten thy right cheek, neither natural religion nor rightly understood Christianity, enjoins thee to present thy left cheek.

MASONIC NOTES AND QUERIES.

NOTIONS OF FREEMASONRY.

A correspondent has sent me a singularly unintelligible letter. Are his notions of Freemasonry in truth so strangely unlike the popular notions? It is not possible to believe that they are; and there is, I suspect, in much that he has written a desire to mystify. However, I answer that Freemasonry is a religious and moral system, formed for the city and not for the desert; and that it requires the exercise of social and not of ascetic truths. The qualities which contribute a good Freemason are those of a working parish priest, and not of a monk of the papist order.—CHARLES PURTON COOPER.

MORAL EVIL.—LIBERTY.

Dear Brother —, the experience of a long life has confirmed the conclusion to which I came at Oxford, more than half a century ago, that moral evil has its source in the abuse of our liberty.—C. P. COOPER.

BOYS' SCHOOL.

Would it be legitimate to pay off the debt of the Boys' School by a bazaar to be held in our Hall? Would it be unbecoming or un-Masonic? Many of the wives of our members would contribute.—P.M. AND A SUBSCRIBER.

A GENERAL TRUTH.

Brother —, our Institution offers not the example of an exception to the general truth that, where the good has not its dwelling, there the evil ever enters and fixes its abode.—C. P. COOPER.

IN A HURRY.

Ought the officers of a lodge to come into the robing room at the exact time fixed in the summons, or five minutes before. It appears to me that they scarcely observe punctuality in coming at the summons time, for preparation takes up minutes, and the business is adjourned.—PUNCTUALITAS.

THE ENGLISH LODGE.

The English lodge is God's House, and there neither he who denies God nor he who reviles God ought to come.—From a manuscript volume in Bro. Purton Cooper's Masonic collection, entitled "Freemasons' Table Talk."

EGOTISTIC PRINCIPLE.

Of all principles an egotistic principle is the most difficult to reconcile with true Freemasonry.—From a manuscript volume in Bro. Parton Cooper's Masonic collection, entitled "Freemasons' Table Talk."

HIROGLYPHICS.

I enclose for curious readers the following hieroglyphics off old toms and other documents:—

M.E.M. G. S. SWIG. IDOG.
GREADGRA SEMEZ. RWM.
G.M.R. † = RC — * † K.H. ×
KT † SPRS. SGIG. O !!!? —O. B.

WHEN TRUE FREEMASONRY WAS FIRST POSSIBLE.

Brother —, if it could be ascertained when man, rightly using his reason, first formed natural religion, then it would be known when true Freemasonry was first possible.—C. P. COOPER.

THE GREAT TRUTHS.

Brother —, the great truths of humanity—the truths of Freemasonry as a universal institution—are truths for all. It is plain, therefore, that all must have a faculty enabling them to come at those truths. That faculty is reason, otherwise common sense. This all mankind possesses.—C. P. COOPER.

HENRY S. MELVILLE.

A Student, at p. 250 of the *Freemasons' Magazine*, has asked if H. S. Melville is a Mason. I have endeavoured to ascertain this, but have not been successful. I have, however, thought your readers would like to know what prompted a Student to ask the question, so I now send herewith the extract from "Notes and Queries" referred to.—P.Z.

MARY QUEEN OF SCOTS.

Preserved among the State papers is a rude drawing of Mary Queen of Scots. The figure is a half woman with a straight fish's tail. A crown is on her head, a mystic caduce in her right hand, and an hour-glass in her left; she is upon a tripod. The initials are M.R.; beneath is a hare surrounded with seventeen daggers.

During the sixteenth and a great portion of the seventeenth centuries, the king was symbolised as the sun, or the sun was symbolised as the king. At the same time the queen was represented by the moon or some brilliant heavenly gem. Stronger evidence cannot be adduced of this fact than what is still recorded in every orthodox Bible. In the dedication addressed to James, he (James) is likened to the sun rising in his strength (at the vernal equinox) on the setting of the bright occidental star Queen Elizabeth. The bright occidental star is "Spica," the Egyptian Isis exalted to heaven with her ears of corn—the winged angel Virgo! "Spica" is also "Azamech," literally "the station of the moon." As Elizabeth was queen on earth, so Virgo is queen in heaven. The virgin queen reigned forty-five years below, and above the virgin reigns forty-five years or degrees. (See Jamieson's "Atlas," London, 1822.) Directly opposite to Virgo is Andromeda. She is in the pictured sign of Pisces; indeed, the northern straight fish is united to her, and her brilliant "Mirach" is on (above) the back of the great dolphin, now called

Cetus. By means of certain laws obtained by using the Royal Arch Masonic keys on celestial planispheres, "Spica" represents the summer solstice in the pictured heavens, and Andromeda the winter solstice. Andromeda is always in tribulation, in bondage, in fact in chains; indeed, her name of Andromeda means "a long chain." She denotes Misraim; and Mirach is Scotia, the Egyptian Venus. Venus is represented as rising from her shell, dripping with the foam of the ocean. *Ecosse* (French) means "shell" and "Scotland." Mirach Venus is the sea maid, or mermaid—*étoile de la mer*, and *étoile de la mère*. Mary means "lady or mistress of the sea," or "bitterness of the sea," also "exalted." By the Masonic laws framed as described, "Mirach" applies to the opening of the year with "Algenib," the brilliant of Perseus; and Perseus has the caduce wings on his feet. With his drawn sword when, with "Markab" of Pegasus, he rescues Mirach of Andromeda from "Menkar," the sea monster Cetus. By the laws "Spica" rises to the Alpha of the Egyptian Apollo (the Gemini). So Mirach Scotia Mary when "exalted" is with the music master, who at sundown (supper) is killed with the dagger of Orion. Beneath the dagger is Lepus, the hare. From the ecliptic pole Apollo is at AR 107. The solstice of astronomers is at 90, therefore the seventeen daggers.

The tripod, or three-legged stool, is in *officina sculptoris* the mason's or sculptor's shop; the crown, corona Borealis and the hour-glass modern Masonry has converted into the twenty-four inch gauge "Norma nilotica."

The following passage in "A Midsummer Night's Dream" can now be comprehended:—

Once I sat upon a promontory,
And heard a mermaid on a dolphin's back.

Mirach with Cetus.—Montfaucon, in his "Antiquities," plate 101, vol. I., gives the lovely woman rising from a dolphin's back, and Cupid blowing a horn. The mermaid was

Uttering such dulcet and harmonious breath,
That the rude sea grow civil at her song.

The dulcet breath is from Vega of Lyra, which is with Scotia. In Sloane's MS., No. 3,544, British Museum, is a mermaid with the Pisces in her hands, and the Gemini in Argo opposite. When the weather was strong, the mermaid began her song, the sweetness of which lulled the sailors to sleep, and they perished. When Mirach rises, then must Spica, with the sailors of Argo, sink below the horizon.

And certain stars shot madly from their spheres,
To hear the sea maid's music.

The stars of Pisces must shoot ninety degrees from their spheres to hear the music of Lyra, and they do so on April 1, or fool's day, *poisson d'avril*.

That very time
Flying between the cold moon and the earth,
Cupid, all armed; a certain aim he took
At a fair vostal throned by the west;
And loos'd his love-shaft smartly from his bow,
As it should pierce a hundred thousand hearts.

Cupid Antinous is with Scotia Mary. He has his bow and arrows, but "Sagitta" with the valentine is shot off and speeding to the bright occidental star:—

But I might see young Cupid's fiery shaft
Quenched in the chaste beams of the wat'ry moon.

With Apollo is the arrow shaft quenched with Azamech in the ocean, and her lunar majesty passed on in maiden meditation fancy free. The bolt of the arrow fell on a little western flower, which cannot be otherwise than *sub rosa*.—HENRY S. MELVILLE.

A PRECEPT.

Brother —, in answer to your inquiry respecting the precepts of Christianity, do not unto another what thou would'st not that another should do unto thee. I say that it was formerly a precept of Greek philosophy, and that it is now a precept of Freemasonry as a universal institution.—C. P. COOPER.

BRO. H. B. WHITE.

Bro. White's letter concerns the heart rather than the head. In my communication (page 289) the words "respect and attention" should be read "respect and affection." Attention is a mental faculty, the exercise of which, except in the ordinary way, what my brother has written by no means requires.—C. P. COOPER.

CORRESPONDENCE.

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

A PERPETUAL MENTAL CALENDAR.

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

DEAR SIR AND BROTHER,—Observing in your number of the 12th inst. a communication containing an account of the method for finding the day of the week answering to any day of the month of any year, for which I presume that your correspondent claims originality, I beg to say that, as a boy at school fifty years ago, with Mr. T. W. Hill, father of the late Recorder of Birmingham and of Sir Rowland Hill, the inventor of the system of penny postage, I learnt from him a method on the same principle, though differing slightly in details, which I published with many other methods of abbreviating calculation nearly thirty years ago, in two little works containing 30,000 questions for instruction in mental calculation, entitled "The Teacher's Manual of Mental Arithmetic" and "The Pupil's Manual of Mental Arithmetic." Simpkin and Marshall were the London publishers, from whom the works may be obtained through any bookseller. I may add that I derive no benefit from the sale. Yours fraternally, H. H.

THE THREE GREAT LIGHTS.

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

DEAR SIR AND BROTHER,—In answer to your correspondent "Elihoenai," no lodge can admit a candidate who does not believe in the principal of the three Great Principals of our Order; and no one professing Atheistical ideas can, or dare be, admitted by any lodge; and if "Elihoenai" knows of any such having been admitted into any lodge, the sooner he informs the Provincial or Grand Lodge of the irregularity the better for all concerned. The only Masonic author to refer to is the O.B. in the first degree. Yours fraternally, AMMI.

LODGE WORKING. CEREMONIALS.

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

DEAR SIR AND BROTHER,—As we are about to inaugurate a better condition of things here in connection with lodge working, &c., I as well as many other brethren in this province desire to know something about lodges of instruction—how they are worked, and what (or whose) system you consider best to be followed by us. We provincials have not the same numerous advantages that the metropolitan brethren have for obtaining a perfect knowledge of the whole of the ceremonials, and accurate and uniform working in each degree. Why, although I am but a Mason of ten years' standing, and was initiated in this province, I have never but once heard those magnificent lectures (sections) worked but once, and then they were given by some foreign brethren—I mean brethren from other provinces—and I as well as others who heard them for the first time were charmed. So, too, with the charge to the candidate after the ceremony, which the W.M. should give and generally promises—how seldom it is given—at least, I can answer for this province. It is only on special occasions that I have heard it given. I, as a Master, was told it was not necessary to get it up, as it took up the time of the lodge. I have heard the ceremonies better performed—more impressive and in better English in some of our lodges than in others. I do not profess to be a thorough master of the English language myself, but I trust I don't mangle the Queen's English; and I am sure that if I knew the correct ritual giving the most approved working, and containing the proper expressions—which some of your London experts give with such pure and beautiful effect, producing a proper respect and esteem for the ceremonies—I would gladly relearn. What I want is to know what is the right, or what is the most accurate, or the best system of working now in use under the sanction of the Grand Lodge of England. We are about to establish a lodge of instruction in the province. Do, Brother Editor, help us, or at least prevent us going wrong. I know you can if you will. We have some very strong-headed, self-willed members amongst us in this province, but we have many very clever and, indeed, first-rate men amongst us, but they don't like to be dictated to, you know; so if I, or any one of us, who does not attend the Grand Lodge in London, and cannot go up from time to time to see how things are done, and are properly done, were to venture to suggest anything, why it would not likely be attended to; but, never mind that. If you would only tell us who want to know, what I have asked you, you will confer a great favour on me and on all of us here; and if once we knew we were right in asking for the right thing to be done, we should not mind running all risks, and sticking up for what you say is right. Thanking you, by anticipation, I am,

Yours fraternally,

A MASTER MASON OF TEN YEARS STANDING,
Province of Devon and Cornwall.

NATURAL RELIGION.

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

DEAR SIR AND BROTHER,—It is evident, from the note of Bro. C. P. Cooper, contained in your paper of the 12th inst., that, in speaking of natural

religion, he means one thing and I mean another. He appears to use the term as a general denomination for all believers who are not Christians, Jews, Parsees, or Mahomedans. I use the word "believers" because I assume that every man who has any religion at all must believe in God. My former letter was founded on the strict and literal meaning of the expression, which I construe as meaning a religion which a man holds by nature, in short, an instinctive religion, and it is the existence of religion by instinct that I unhesitatingly deny. Have we not the highest authority for stating that "man by nature knew not God?"

Bro. Cooper, in alluding to a passage in my letter to the effect that "no man ever acquired a religion, however erroneous, except by revelation," has assumed that I intended to allude exclusively to divine revelation. Such was not my intention. I used the term in contradistinction to natural or instinctive acquirement, and what I intended to imply was the knowledge of religion which a man obtains by communication from parents, guardians, teachers, or companions. I cannot conclude this letter without thanking Bro. Cooper for his kind allusion to my former communication.

Yours fraternally,
H. B. WHITE.

THE BOYS' SCHOOL.

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

DEAR SIR AND BROTHER,—A most distressing case presents itself at the forthcoming election. It is that of the son of a Vice-President, who seeks election on the foundation of the school.

The number of Vice-Presidents is 180, and each is entitled to ten votes. Of these 180 about fifty are lodge officials, most of whose votes may be regarded as pledged for local purposes. There remains 130 Vice-Presidents on whom the case of their brother and colleague makes a strong claim. If each will give his ten votes this time, it will secure the election; 1,200 votes are safe.

Yours fraternally,
A LIFE GOVERNOR, BOY'S SCHOOL.

ELECTION OF OFFICE-BEARERS.

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

DEAR SIR AND BROTHER,—In answer to your correspondent "Elihoenai," regarding the election of office-bearers in a Scotch Royal Arch Chapter—1st., It is not lawful to elect office-bearers unless the chapter be opened, and then seven Royal Arch Masons must be present exclusive of the Janitor; 2nd., It is quite incompetent to elect an office-bearer in his absence, after receiving a verbal message declining re-election.

Yours fraternally,
AMMI.

LOOSENESS IN MASONRY.

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

DEAR SIR AND BROTHER,—I have read with surprise the letter of a Scotch P.M., and must say I think Masonry is carried on very loosely by the lodges over the Border. I will relate a very recent instance of looseness of a different kind. The other day I was applied to for relief from a man describing

himself as having been initiated in the St. Stephen's Lodge (No. 145), Edinboro'. I asked for his certificate, which he produced, and I found it dated August, 1867. "How is this," I asked, "that your certificate bears so recent a date, and you are now applying for relief?" "Oh," he said, "I was initiated some years ago, but never applied for it. I have been living some time at Portsmouth, and, being ill, I wrote to the W.M., stating who were the officers of the lodge at the time I was initiated, and they sent it me." On examining him, I found he could give me no information respecting his third degree. Now, what I would ask is this—"Is not this loose system of Masonry the very cause of so many begging impostors?" It clearly appears he did not apply for his certificate until he required it for begging purposes, and which was then sent him by merely writing for it from a place where the identity could not be proved. Again, he told me all he paid for his initiation was two guineas. Is this correct? If so, thank goodness I am not a Scotch but an English Mason.

Yours fraternally, P.M.

SUPERINTENDENCE OF LODGES.

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

DEAR SIR AND BROTHER,—Glad, indeed, am I to find the subject named at the head of this note exciting the interest its importance demands. I fully sympathise with the views of Bros. Hughan and H. B. White, and personally shall endeavour to do my duty.

Yours fraternally,
ANOTHER PROV. G.R.

"TO WHOM IS HONOUR DUE?"

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

DEAR SIR AND BROTHER,—I was exceedingly grieved on reading the letter bearing the above title in your last number. As you very properly remark the M.E.Z. in question manifested "very bad taste," and I will advisedly add *un-Masonic feeling*. Excellent Comp. Banister will, I am sure, participate in this view, for a more amiable brother does not live. It will happen I suppose that we shall occasionally meet with brethren well skilled in the *letter*, but totally ignorant of the *spirit* of our noble Order. May their number decrease.

Yours fraternally,
R. A. C.

GOLD RING OF AN ORDER OF KNIGHTHOOD.

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

DEAR SIR AND BROTHER,—In answer to "J. C." regarding a gold ring of an Order of Knighthood, the ring undoubtedly belongs to the Order of Militia Templi. A ring similar to it was worn by knights holding diplomas from the Grand Master, the only difference being that the cross is worn on the stone outside, with the letters P D ✠ E P, and V D S A inside. Perhaps some other correspondent will state his views.

Yours fraternally,
K. T.

MASONIC MUSIC FOR (A.T.T.B.)

By Bro. J. H. YOUNGHUSBAND, P.M., P.Z., and Prov. J.G.D., Exchange News Room, Liverpool.

FOR USE AT REFRESHMENT.

GRACE BEFORE MEAT.

J. MOLYNEUX.

ANDANTE.

Praise the Lord, O my soul: and for - got not all His bon - o fits.

"NON NOBIS DOMINE."

W. BYRDE.

8ve lower.

Non no - bis Do - mi - ne, non no - bis; sed

Non no - bis Do - mi - ne, non no - bis;

Non no - bis Do - mi - ne non

no - mi - ni tu - o da glo - ri - am, sed no - mi - ni

sed no - mi - ni tu - o da glo - ri - am, sed

no - - bis; sed no - mi - ni tu - o da glo - ri -

tu - o da glo - ri - am. Non no - bis Do - mi - ne, non ne.

no - mi - ni tu - o da glo - ri - am. Non no - bis Do - mi - Domine.

am, sed no - mi - ni tu - o da glo - ri - am. Non non.

THE MASONIC MIRROR.

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

MASONIC MEMS.

ROYAL MASONIC BENEVOLENT INSTITUTION.—The anniversary festival in aid of the funds of this deserving institution has, we are informed, been fixed by the Right Hon. the Earl of Zetland, K.T., M.W. Grand Master, to be holden on Wednesday, the 29th of January next, at Freemasons' Hall; and we learn with great satisfaction that the R.W. Bro. Alexander Dobie, P.G. Reg., the Prov. G. Master for Surrey, has kindly consented to take the chair as president upon that occasion. We are certain that, upon the circumstance of Bro. Dobie having consented to preside being generally known, the success of the anniversary festival will be insured, for judging by the magical effects produced by him on the occasion of the last Surrey Provincial Grand Lodge meeting under his presidency, when every lodge in the province, without exception, answered to his appeal by immediately appointing a steward for the festival and forthwith commencing the lists of subscriptions and donations. The desire of the Committee of the Institution, and of its indefatigable Secretary, the veteran Bro. W. Farnfield, is to mark in an appropriate manner the *twenty-fifth anniversary* of the foundation of this valuable institution, by obtaining for it such an additional amount of support on that occasion as will enable an increased number of annuitants to be elected in May next. Brethren, begin to work, work zealously for the good cause, and ensure its success by *determining* that it shall succeed.

THE M.W. the Grand Master has been pleased to appoint Bro. Sir Pryse Pryse, *Bart.*, of Gogerddan, near Aberystwith, in the county of Cardigan, Provincial Grand Master for the western division of South Wales, which office has been vacant for some time. We congratulate the brethren of that province upon having such a distinguished gentleman at its head, and trust that now the vacancy has been filled up the lodges and brethren will increase in number and efficiency.

SCOTLAND.—PROVINCE OF PEEBLES AND SELKIRK, AND Roxburghshire.—A meeting of this Provincial Grand Lodge, presided over by the R.W. Bro. Henry Inglis, of Torrance, was to have been held at Peebles on the 16th inst., but has been postponed.

URBAN LODGE (No. 1,196).—This lodge will be consecrated at the Old Jerusalem Tavern, St. John's-Gate, Clerkenwell—the site of the old home of the Knights of St. John—on Tuesday next, the 22nd inst., by Bro. Robert Wentworth Little, P.M. and P.Z. 975, who is the officer nominated for the purpose by the M.W. Grand Master. We understand that Bro. James Terry, P.M. 228, will perform the ceremony of installation. The lodge is founded by members of the Urban Club, a society of literary men dating from the time of Sylvanus Urban, who originated the "Gentleman's Magazine," and we heartily wish the new lodge every success.

THE Lodge of Temperance (No. 169), now meets at the White Swan Tavern, High-street, Deptford, instead of at the Plough-road, Rotherhithe.

WE have received a report of the enthronement of the Provincial Grand Commander for Cornwall, also the Address of the Grand Chancellor, which we propose giving *in extenso* in our next issue.

TUESDAY NEXT, the 24th inst., is fixed for the enthronement of the Provincial Grand Commander for Cheshire, Sir *Kent George* Cornwall Legh, *M.P.* for the county.

ROYAL MASONIC INSTITUTION FOR BOYS.—Bro. Walker, S.W. Humber Lodge, No. 57, Hull, will be at the Freemasons' Hall, Great Queen-street, on the election day, and will be glad to receive any votes on behalf of John Atkinson, whose father was drowned in 1860. This is the fifth application.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—The regular meeting of this old prosperous lodge was held on Tuesday, the 15th inst., at the Bridge House Hotel, Wellington-street, Southwark. Punctually at six o'clock, p.m., the lodge was opened by Bro. G. Morris, W.M., and there were present Bros. T. J. Sabino, S.W.; F. H. Ebsworth, J.W.; E. Harris, P.M. Treas.; J. Donkin, P.M., Sec.; D. Roso, S.D.; M. A. Loewenstark, J.D.; G. Free, I.G.; F. Walters, P.M.; Turnoy, Chipperfield, R. Stovons, Marshall, Dussek, Boyle, and many others. The visitors were Bros. J. Terry, P.M. 228; H. Massey, S.W. 619; J. Hawker, S.W. 971; Adams, 140, and several others. In consequence of the weather (it raining very hard), only one candidate for raising, and one for passing, attended. Bro. Brittain was raised, and Bro. Endson was passed. The ceremonies were creditably done. It was unanimously resolved, that the future meetings of this lodge be held in this house. It was carried *nem. con.*, that £20 be taken from the lodge funds and be given to purchase life governorships of the female annuity fund, with a view of ultimately making this lodge a vice-president of that Charity, in the name of the W.M. for the time being. The lodge was then closed.

VITRUVIAN LODGE (No. 87).—The ordinary meeting of this lodge was held on Wednesday evening, the 9th inst., at Bro. Fairman's, White Hart, College-street, Lambeth, when Bro. J. Hill, W.M., raised Bro. Fragley, passed Bros. Taylor, Alstin, Slatc, Cole, and Long, and initiated Mr. Patrick Flood and Mr. George Hill Holmes. The Grand Lodge Circular was read and ordered to be entered on the minutes, and several proxies for the Girls' and Boys' Schools for the children of the late Bro. Holliday, who was drowned on 27th December last, going to his ship the *Ross Winans*, were handed to Bro. Samuel May. The petition to the Board of Benevolence for assistance for a very respected brother, the oldest member of the lodge, was read and signed. Bro. Richard Whiting, Sec., warmly advocated the cause of this brother, who, for something like forty years had paid his dues to this lodge, but was now almost ruined by the works of the Thames Embankment on the north side of the river. Bro. Vorley likewise strongly supported the case, which met with very great sympathy. The lodge was then closed, and the brethren adjourned to the banquet. The toasts, which were given in regular order, were duly honoured. The W.M., the P.M.'s, and the officers, when returning thanks, expressed the great interest they took in Vitruvian Lodge, and the efforts they made to prosper its undertakings, which, by the way, is evident from the excellent working of all the officers. The toast of "The Visitors," was responded to by Bros. A. Cottobruno and H. Massey, both of whom acknowledged that they had never met with a warmer welcome in their Masonic career than they had received at Vitruvian Lodge, and the proceedings of the evening were brought to a close at an advanced hour. The P.M.'s present were Bros. Fisher, Noke, Whiting, Norley, Cherry, and Bond.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—Union Lodge (No. 310).—In consequence of dissatisfaction arising in the hearts of several brethren of this province a lodge of emergency was convened on the 5th instant, by Bro. G. G. Hayward, W.M., Prov. G. Sword Bearer, to be holden at the above lodge rooms, to ascertain the feelings of the Carlisle brethren in respect to separating the present province of Cumberland and Westmoreland. The attendance of the following brethren showed the interest they had in the matter: Bros. G. G. Hayward, W.M., Prov. G.S.B.; J. Slack, S.W.; W. Johnston, S.D.; Geo. Somerville, J.D.; G. Murchie, Sec.; W. Court, Treas.; J. Gibson, I.G.; John Barnes, Tyler; J. Iredale, P.M., P. Prov. D.G.M.; F. W. Hayward, P.M., P. Prov. S.G.W.; W. Murray, F.M., P. Prov. G. Assist. Sec.; Capt. G. Wilson, P.M.; W. Pratchitt, G. Turnbull, James Atkinson, G. T. Clark, Robt. Metcalf, Thomas Cockburn, and Arthur Woodhouse, Stewd. 310, S.W. 412, Prov. G.S. Bro. Iredale was appointed

as chairman—for the meeting was held in the refreshment room—and he requested the W.M. to state the particulars; to which Bro. Hayward said that he attended a summoned meeting at Maryport some three weeks ago, and found that several brethren, especially in the west of the province, were desirous of petitioning the Earl of Zetland to grant them an independent province for Cumberland, it was resolved that each W.M. should ascertain the feelings of the brethren of their respective lodges, and that they, the W.M.'s should be summoned to attend a meeting at Maryport on or about the third Monday in October, and if a majority were in favour of such dissolution, then to carry out the principal feature required. The chairman put to the meeting a proposition by Bro. F. W. Hayward, seconded by Bro. J. Slack, to the effect that such conduct as convening a meeting without the sanction of the Prov. G.W. was contrary to the constitution of Freemasonry, and that this meeting do signify their assent to a vote of confidence in Bro. Lord Kenlis, as their Prov. G.M., hoping that, at the next meeting, there will be a large majority in favour of Bro. Lord Kenlis. This was carried unanimously. Bro. Woodhouse, P.M., moved, and Capt. Wilson, seconded a resolution that the W.M. of this lodge do attend the next meeting as delegate, and strongly denounce the proceedings taken at the former meeting, and to inform the brethren of that meeting of the Carlisle brethren to support Bro. Lord Kenlis, the Prov. G.M. The business being over, the brethren desired that refreshment be served, they adjourned, and all being supplied in the four quarters, the chairman gave the usual loyal and Masonic toasts, viz., The Queen, the Earl of Zetland the Past and Present Grand Officers, the R.W. the Prov. G.M., the Right Hon. Lord Kenlis, with all honours. Bro. F.W. Hayward, P. Prov. S.G.W., returned thanks on Bro. Lord Kenlis's behalf, and said that what he had seen and heard of Lord Kenlis, he should strongly support him, and hoped that every brother would do the same, and before he sat down he begged to express his satisfaction that a vote of confidence was to be sent to Bro. Lord Kenlis from this lodge. The chairman proposed a toast to the Present Prov. G. Officers, two being present, Bros. G. G. Hayward and Woodhouse, each returning thanks; the latter by permission proposed a toast to the success of "Tommy." Bro. Iredale kindly lectured on "Jacob's Ladder," in such a manner that won him the applause of the brethren. To the health of the chairman, Bro. Iredale returned thanks, during which he strongly recommended the brethren to support the Prov. G.M. of Cumberland and Westmoreland, who was the right man in the right place. The brethren rose and chanted "In the Grand Lodge above," Bro. W. Johnston giving the air. The Tyler's toast closed the evening, and all retired in harmony.

DEVONSHIRE.

PROVINCIAL GRAND LODGE.

A special Provincial Grand Lodge was held at Totnes, at noon, on Thursday, the 10th inst., for the purpose of dedicating the newly-erected Masonic Hall in Mill-lane. On August 12th, 1857, the Pleiades Lodge (now No. 710) was duly consecrated by Bro. Henry Bridges, of Bridgewater, D. Prov. G.M. of Somerset, through whose untiring exertions the lodge was formed, prior to which there were but few Freemasons in the town. In that year, however, twenty-six persons were initiated into the mysteries of Freemasonry, and the number has since gradually increased to fifty-four. The building then selected as the lodge-room was that known as the Auction Mart, and was used as a Masonic Temple for some time subsequently, but on the night of January 19th, 1860, the building was totally destroyed by fire, together with all the effects belonging to the lodge, excepting the cash-book, ledger, and rough minute-book. Fortunately for the lodge the effects were insured, and with the money received under the policy the members were enabled to purchase new furniture, jewels, &c., although of a character less valuable than those previously possessed. A difficulty then arose as to a lodge-room, and not being able to secure the occupation of one sufficiently private for the purpose, the fraternity ultimately accepted the offer made by Bro. John Heath, of the Assembly Rooms, at the Seven Stars Hotel, where, until recently, the meetings of the lodge have been held. At length, however, it being felt that this room was not so convenient for the celebration of the solemn rites of Masoury as one entirely private and set apart exclusively for the purpose, after careful deliberation the lodge arranged with Bro. Heath for the occupation of the present building, which he undertook to erect at his own cost—about £300. The exterior of the building is

quite plain, and the dimensions are 42ft. by 21ft. The interior, comprising the temple, ante-room, and offices, is admirably adapted for Masonic purposes. The temple, 17ft. high, has a canopy ceiling, in the centre of which is placed "the All-seeing Eye." The decorations are not yet complete. It is intended that the ceiling shall be clouded, to represent the sun, moon, planets, and stars; the constellations, as well as the rays surrounding the "All-seeing Eye," and the cornices around the room are to be gilded, with other enrichments symbolical of the Order. Among the present decorations there is at the east end of the room a splendid and valuable oil painting, representing St. John the Evangelist contemplating the human skull, which, being of a Masonic character, was recently presented by Bro. T. E. Owen, W.M. for the past year. Over the entrance is placed a cast from a marble bust of Bro. Bridges, presented to him some time ago by the brethren of the lodge, in grateful remembrance of his zeal in their behalf. The bust was sculptured by Bro. Samuel Haydon, then of Totnes, and its cost amounted to fifty guineas. The furniture and other effects represent the various Masonic symbols, and the carpet, composed of black and white squares diagonally placed, represents the Mosaic pavement. The Master's chair—a beautiful piece of workmanship—was manufactured by the late Bro. T. Richardson expressly for the lodge, from a block of solid oak; it is elaborately carved, the back being supported by Doric pillars, and the cushions and back are covered with crimson plush; the design for the chair was drawn by Bro. J. Heath, jun., who also prepared the plans for and was the architect of the hall.

In the last month's report of the Pleiades Lodge it was stated that a new W.M. for the ensuing year had been elected, and that he would be installed at the October meeting. Bro. John Heath, the W.M. elect, having been one of the founders of the lodge, and intimately connected with all its subsequent proceedings, thought that this would be a favourable opportunity to have the building set apart for Masonic purposes by a ceremony of dedication. He accordingly put himself in communication with the Provincial Grand Master, who at once acceded to his request, and issued circulars summoning his Prov. G. Officers to attend, in order to render the necessary assistance, and to give *éclat* and official sanction to the proceedings, which were appointed to take place on Thursday, the 10th inst., at high noon. All preliminary arrangements having been made, the programme of the proposed ceremony was printed, and copies were supplied to the members.

Towards noon the brethren of the Pleiades Lodge, with many others from neighbouring towns, began to assemble, and all, as they entered the hall, were struck with the change in its appearance, and with the progress which had been made during the last month towards the completion of the decorative arrangements previously determined upon, with a view to render it more appropriate for carrying out the rites of the Craft.

Among the brethren present the following may be specially named:—Bros. Rev. J. Hayshe, M.A., Prov. G.M. of Devon and P.G. Chap. of England; L. P. Metham, D. Prov. G.M., and S.G.D. of England; Major Deacon, Prov. S.G.W.; Rev. R. Measham and Rev. R. B. Howe, Prov. G. Chaps.; Rev. James Powning, P. Prov. G. Chap.; Samuel Jew, Prov. G. Treas.; H. L. Brewster, Prov. G. Reg.; I. Latimer, Assist. Prov. G. Sec.; G. Nicholl, W.M. 70, Prov. G.S.; W. H. Maddock, P.M. 189, P.G.S.; P. James, P.M. 159, P.G.S.; and J. B. Witheridge, W.M. 223, Prov. G. Purst. There were about fifty visiting brethren present, amongst whom were:—The Right Hon. Lord Donoughmore, Appollo Lodge, Oxford; Dr. Hopkiss, P.M. 43 and 958, P. Prov. S.G.W. for Warwickshire; Rev. J. Carwithen, P. Prov. G. Chap.; and T. C. Kellock.

Shortly after twelve o'clock the lodge was opened in the first degree, the R.W. Prov. G.M. presiding, assisted by Bros. Major Deacon, S.W.; H. L. Brewster, Acting J.W.; I. Latimer, Assist. G. Sec. The Rev. R. Measham read Kings, Book I, chap. viii, verses 22 to 23 inclusive, after which the brethren sang an anthem, Bro. Taylor presiding at the organ. A procession was then formed, and the Prov. G.M. proceeded round the lodge-room, the D. Prov. G.M. and the Prov. G. Wardens following, bearing in their hands the elements of dedication. There was solemn and appropriate music during the procession, excepting at the intervals of dedication. The ceremonies of scattering corn and pouring wine and oil over the lodge were then performed in the customary manner, a prayer for a blessing on the lodge being offered up by the Prov. G.M. after each portion of the ceremonial. When this was completed the Prov. G. Chap. offered up a further prayer, to which,

as also in the former cases there was a musical response by the brethren. The Prov. G.M. then seasoned the lodge with salt, the Prov. G. Chap. preceding him with the burning incense. This was followed by a prayer and a chant.

The ceremonies having been brought to a close, the R.W. Prov. G.M. stated that it was customary on such occasions to select a distinguished and well-instructed brother to deliver an appropriate oration. Such an appointment had not in this instance been made, but unwilling to depart from so excellent a practice he called upon his D. Prov. G.M., Bro. Metham, to address a few words to the assembled brethren, who, after expressing his regret at his want of preparation for so important a duty, pronounced an admirable oration on the excellencies of Masonic teaching, forcibly pointing out the errors which exist in the minds of many, even of the initiated, as to their scope and object, showing the duty incumbent on Masons to maintain the character and dignity of the Order, by discountenancing every practice and every individual not conformable to them, happily hinting at several circumstances on passing events in which Masonic principles might with advantage be allowed to exercise their benign influence, and concluding the whole by an illustration derived from his own position on the same day last year, when, standing alone on the summit of Ben Venue, surveying the scene and recalling the circumstances so beautifully described in the "Lady of the Lake," impelled by thirst, he at last discovered a little rill of pure sparkling water, which he traced to the shores of Loch Katrine, gradually swelling on its course, and on its way forming a cascade of exquisite beauty; while, on the other hand, in his progress downwards, he encountered a dark filthy morass, whose stagnant liquid, full of impurity, likewise found its way by another channel to the lake. Here, however, its baneful effect was counteracted and rendered incapable of mischief by admixture with the clear stream which emanated from the summit of the mountain. So in Masonry, though here and there may be found one who brings discredit on our Order by disregard of its precepts and practices, his evil influence is lost in the mass of good which exists among the thousands who strive to know and carry out the principles taught in that Holy Book which Masons profess to take as their guide through life, and whose blessed promises are their consolation when summoned from this earthly abode to join the Grand Lodge above.

The address, of which the preceding is but a faint outline, was, in fact, an eloquent tribute to the beauties of Freemasonry, and the benefits which result to mankind by the dissemination of its principles. The discourse was, at its conclusion, greeted with loud applause. The Prov. G.M. then gave the final benediction, and the Provincial Grand Lodge was closed in the usual form.

The Prov. G. Master, his Deputy, and several other Prov. G. Officers then retired, and after a short interval the regular business of the Pleiades Lodge commenced. In the unavoidable absence of Bro. Owen, W.M., on account of an important professional engagement, the chair was taken by Bro. Yellam, supported by Bros. Cooke, acting as S.W.; Beechey, J.W.; Jew, acting as I.P.M.; and the Rev. Bro. Powning, Chap. After the lodge had been opened in the three degrees, Bro. Brewster, P.M. and Prov. G. Reg., took the chair as Installing Master.

The W.M. elect was duly presented and received, the brethren below the rank of W.M. withdrew, and a Board of Installed Masters was formed, in whose presence Bro. John Heath was placed in the chair of King Solomon. The Board was then closed, and the brethren in the several ranks of the Order were successively admitted. The usual processions, salutations, and proclamations took place, but the ceremony was much curtailed, as time pressed, and Bro. Heath had previously twice filled the chair in another district. The lodge was resumed in the second, and afterwards in the first degree. The following brethren were appointed to hold office for the ensuing year, and duly invested, each one receiving appropriate remarks from the W.M.:—Bros. Owen, I.P.M.; Cooke, S.W.; William Olderry, J.W.; Rev. J. Powning, Chap.; Watson, Treas. and Sec.; Pridham, S.D.; William Pullen, J.D.; W. H. Taylor, Org.; Niner, I.G.; Crocker, Tyler.

A ballot was then taken for the admission, as a joining member of the lodge, of Bro. Dr. Hopkins, P.M. 43 and 95S, P. Prov. G.S.W. for Warwickshire, on the proposition of the Chap., the W.M. remarking that the reputation of the candidate, and the evidence he had given of Masonic knowledge at a Lodge of Instruction on the previous evening, which gave

hopes that he would be a valuable acquisition to the lodge, were such as to ensure a unanimous ballot in his favour—which proved to be the case.

Bro. Dr. Hopkins briefly offered his acknowledgments.

The lodge was resumed in the second degree. Bros. Owen and Stephens were presented, examined as to their proficiency as Fellow Crafts, and afterwards entrusted and dismissed for preparation. The lodge was resumed in the third degree, As time pressed, only one of the candidates, Bro. Owen, was raised to the rank of M.M., the ceremony for Bro. Stephens being necessarily postponed. The W.M. performed the duty in a style which merits a high eulogium, and was ably supported by his new officers. The lodge was resumed in the first degree, and finally closed soon after half-past three o'clock.

At about four the brethren again assembled in the large room at the Seven Stars Hotel, for the purpose of partaking of their annual banquet. Though a matter of minor importance compared with the proceedings in the lodge-room, it must in justice be stated that the dinner was such as to do him great credit. About fifty-five brethren sat down to table, and, appetite being whetted by the previous labours, evidently appreciated the effort which had been so satisfactorily made to administer to their personal wants, after a confinement of several hours within the tiled precincts of the lodge.

The cloth having been drawn, Bro. J. Heath, who, as W.M., presided, proposed in succession the usual routine of Masonic toasts, which were duly honoured. Of the addresses delivered in reply, which were generally marked by brevity, that of Bro. Metham should be especially noticed, as full of humour, modesty, good sense, and truly Masonic sentiments and counsel. The Prov. G. Master also gave a short speech, impelled by his feelings at the cordial reception he had met with, though suffering from severe indisposition, which he assigned as the reason of his absence from the room while the ordinary business of the lodge was being conducted.

At about six o'clock most of the brethren withdrew, many of whom had some distance to travel by train, and only about twenty remained a short time longer, to talk over the events of the day, and to enjoy social intercourse free from the formalities with which the early portions of the proceedings had been so properly and efficiently conducted.

[The brother who has so kindly supplied the above report desires that it may be mentioned that for most of the details contained in the first portion he is indebted to an account published in the Daily Telegram of the Exeter and Plymouth Gazette.—ED. F.M.]

NEWTON ABBOT.—Devon Lodge (No. 1,133).—The ordinary meeting was held on Tuesday, the 8th inst., under the presidency of Bro. Capt. P. D. Bewes, W.M., assisted by Bros. Major Yates, acting as S.W.; Lambro, J.W.; Dr. Hopkins, P.M., &c., acting as I.P.M. The lodge was opened in the first degree at a quarter to seven. The minutes of the last regular, and of an emergency meeting were read and confirmed. Bros. Hewlett and Mngford were then presented to the W.M. as candidates for the second degree. Accordingly, after an examination (which, however, by no means showed a proper acquaintance with the ceremony through which they had previously passed), they were entrusted and dismissed for preparation. The lodge was opened in the second degree, each candidate was admitted separately, and received at the hands of the W.M. the rite necessary to admit him to the rank and privileges of a Fellow Craft. The usual charge was, at the request of the W.M., given by Bro. Dr. Hopkins, P.M. The lodge was then closed in the second degree. The W.M. then informed the brethren that he had acted on the recommendation of several of them to invite the attendance of the acting I.P.M. (who had recently come to reside within a few miles), and to solicit him to give them some of the lectures illustrative of the principles and ceremonies of the Craft. He had cheerfully acceded to the request, though at considerable personal inconvenience, and was now present. The W.M. had pleasure in formally introducing him to the lodge, and in calling upon him to give the lecture on the first tracing-board. This was listened to with great attention, and at its close the W.M., on the part of the brethren, tendered grateful thanks for the instruction afforded. With permission from the chair, Bro. Dr. Hopkins introduced his Masonic book-markers, which he disposed of for the benefit of the charities, and all the brethren made purchases. Two sets of those appropriate to the lodge Bible, showing the places at which it should be opened for the several degrees, were also ordered. The lodge was finally closed at nine o'clock,

SOUTH WALES (WESTERN DIVISION).

ABERYSTWYTH.—*Aberystwith Lodge* (No. 1,072).—The first regular lodge since the vacation was held at the Bollo Vue Royal Hotel, on Thursday, the 3rd inst., when the following brethren were present:—Bros. George Thomas Smith, W.M.; E. M. Vaughan, J.W.; E. L. Cole, S.D.; Gorran Clark, J.D.; Rev. E. Edwards, Chap.; John Davies, Treas.; John Vaughan, and Theodore Paul, Stewards; C. Rice Williams, I.G.; Jonathan Pell, E. Gledhill, G. Careswell, J. R. Jones, R. J. Jones, Inglis Boroon, Morris Jones, and Stanley J. Balcombe. Visitors:—Bros. Wm. Rogers, 960; George Matthews, 610; and W. H. Palmer, 441. Bro. Balcombe occupied, *pro tem.*, the S.W.'s pedestal, and Bro. Theodore Paul kindly acted as Tylor. The minutes of the previous lodge were read and confirmed, and two letters from the G. Sec. were read and ordered to be entered on the minutes—one referring to the caution necessary to be exercised in the admission of visitors, the other announcing the appointment of Sir Pryse Pryse, Bart., as Prov. G.M. of the province; the latter intimation was received with much satisfaction by the brethren of 1,072, Sir Pryse Pryse being the largest landholder in the county of Cardigan, and is a just and liberal landlord. The W.M. ordered that it should be entered on the minutes that he had sent a letter of congratulation to the R.W. the Prov. G.M. upon his appointment. The ballot was then taken for Messrs. David Jones, of Aberystwith, and William Davies, of Festiniss, candidates for initiation, and for Bro. Harry Lloyd, of Llanbadarn, as a joining member, which proved unanimous in their favour. Bros. Gledhill and Careswell being candidates to be passed, gave satisfactory proofs of the progress each had made since his initiation, and were entrusted and retired. The lodge was opened in the second degree, and Bros. Gledhill and Careswell were separately admitted and passed to the F.C. degree by the W.M. in a most able and impressive manner. The lodge was then closed in the second degree. Grand Lodge certificates were handed to Bros. Morris Jones and Charles Raw. The W.M. gave notice that at the next lodge he should propose that the sum of £10 10s. should be presented to each of the following Masonic charities—viz., the Royal Masonic Institution for Girls, and the Royal Masonic Institution for Boys, which was received with much satisfaction. The lodge was closed according to ancient custom, and the brethren adjourned to a supper served up in the best style by Bro. Poll. The W.M. and Bros. Bervon, Gledhill, and others contributed to the enjoyment of the evening by singing some capital songs.

WILTSHIRE.

PROVINCIAL GRAND LODGE.

The annual gathering of this province was held at Swindon, on Tuesday, the 8th inst., under the presidency of Sir Daniel Gooch, Bart., M.P., in the absence of the Right Hon. Lord Methuen, and was attended by a large number of Masons in the province, including several visitors from the adjoining ones of Somerset and Berks. The day's proceedings commenced with the meeting of the Charity Committee, at one o'clock, when, after auditing the Treasurer's accounts, the several sums of £10 10s. was voted to the Girls' School, £21 to the Boys', and £10 10s. to the Aged and Decayed Institution.

The Provincial Grand Lodge was then opened at two, in the Town Hall, by Bros. Sir Daniel Gooch, Bart., M.P., as Prov. G.M.; W. Biggs, P. Prov. S.G.W., as D. Prov. G.M.; Read, S.G.W.; Capt. Bradford, J.G.W.; S. Wittey, G. Treas.; H. Kinnier, G. Sec.; and other Prov. Grand Officers.

The R.W. Prov. G. Master congratulated the brethren on the steady progress of Masonry in the province, and the pleasure it gave him to find they were able to give such continued support to our excellent institutions, resulting, as it now did, in the annual grant from their funds of from forty to sixty guineas, in addition to the sums collected by those brethren who took upon themselves the duty of representing the province as Stewards at the annual festivals of the different charities, and with a view to acknowledge the services of those who did such suit and service to the Craft, he moved, "That the Provincial Grand Lodge do present to those brethren who may serve the office of Steward to the two institutions (the Boys' and Girls') the jewel instituted by his late Royal Highness the Duke of Sussex, in recognition of their services, provided their two collections amount to the sum of £40, independent of the grant from the Provincial Grand Lodge." He was well aware those who were entitled to that jewel could purchase it for themselves, but that jewel was materially enhanced if presented by the Grand Master in open lodge, and at the expense of the province.

Bro. W. Biggs having duly seconded it, with some explanatory remarks on its origin, the proposition, which gave general satisfaction among the brethren, was carried unanimously.

The R.W. Prov. G. Master then proposed Bro. S. Wittey, P. Prov. S.G.W., for re-election to the office of Treasurer, which was carried by acclamation; after which the following brethren were appointed:—Bros. E. Benham, Prov. S.G.W.; R. D. M. Lawson, Prov. J.G.W.; Rev. C. R. Devy, Prov. G. Chap.; S. Wittey, Prov. G. Treas.; C. W. Wyndham, Prov. G. Reg.; H. Kinnier, Prov. G. Sec.; E. A. Moore, Prov. S.G.D.; M. McHugh, Prov. J.G.D.; C. Feaviour, Prov. G. Supt. of Works; W. H. Tarrant, Prov. G. Dir. of Cers.; G. T. Dicks, Prov. G. Assist. Dir. of Cers.; Wakefield Simpson, Prov. G.S.B.; J. H. Chandler, Prov. G. Org.; T. R. Lord, Prov. G. Purst.; Cardell, Gane, R. Tarrant, and Wards, Stewards.

The Prov. Grand Lodge being closed, the brethren adjourned to the Goddard Arms Hotel to the banquet provided by Bro. Westmacott, and, in justice to that worthy brother we feel bound to say it was one of the very best we ever attended in the province, no pains having been spared to render it eminently successful. The bill of fare comprised every delicacy of the season, with a liberal supply of venison and game, and wines that would have puzzled an epicure to find fault with. Sir Daniel Gooch occupied the chair, supported by his officers and many distinguished brethren, including Bro. Major Calley, the High sheriff of the county, &c. On the removal of the cloth, the usual loyal and Masonic toasts were given, the first of a personal character being that of coupling the name of the Rev. C. R. Devy, P.G. Chap. of England, with the Grand Officers, who, in thanking the Prov. Grand Master for the collar with which he had been invested that day as Chaplain of the province, could assure him that he considered it a privilege to be connected with Wiltshire, seeing the noble response they made in support of the Order, and although every brother could but consider it a very high compliment to be selected as an officer of Grand Lodge, he must say that next to that appointment he considered to be Chaplain of that province was one of the highest compliments ever paid him.

Sir D. Gooch then proposed "The Health of Lord Methuen," expressing the regret he felt at his absence, being then in the north of Scotland, a distance he was quite sure the brethren would feel to be too great to expect he could be with them that day; but he could assure them that, though absent, he was with them in spirit, and begged him to say how he wished every brother might enjoy a happy and satisfactory meeting.

Bro. William Biggs then, as the acting D. Prov. G.M., said he felt it a very great pleasure and privilege to have the honour of proposing a toast that was always so warmly received by the Masons of Wiltshire—that of Bro. Sir Daniel Gooch—and in doing so he would ask those brethren, who, he feared, were few and far between, to trace back the state of the province in 1852, when Sir Daniel first came amongst them, to what it was now. At that time the province had laid for years in a dormant state, without lodges, without funds, without any organisation—and how did he now find it? The answer was given by looking round that room, and seeing the number of guests that were there assembled. At that time it required a master mind and a master hand to steer this disabled and seemingly Masonic wreck into harbour—that master hand was Sir Daniel Gooch, who has so repaired that shattered barque that it now sails as one of the finest vessels in the Craft. Look, again, at the support given by that province to our charitable institutions. He recollected a taunt given in the FREEMASONS' MAGAZINE, about ten years since, "that the Wiltshire Masons had no right to complain of the management of the Masonic Charities, as they gave nothing to them." What is the case now? By the same master mind a plan was devised, and still carried out, which enabled them to give annually, as they had done that day, the sum of forty guineas to those valuable institutions.

Bro. Sir Daniel Gooch thanked the brethren most sincerely for the very hearty response given to the toast proposed by Bro. Biggs, and could assure them that in his endeavours to promote the interests of Masonry he would be second to no one. It was not always possible to do all you could wish, but if the effort was made in a good cause success must of necessity follow. He congratulated the brethren on the healthy position of the affairs of the province, and urged on the brethren that their great success did not result from large lodges; that it was a great mistake to be anxious to increase their numbers by numerous initiations—what they should all look for should be a desire for quality, not quantity; that was the golden rule for Masonic

guidance, and if they one and all adopted a careful selection of their candidates, and admitted none into their Order but those who would add a lustre to it, it must of necessity conduce to the happiness of the brethren and the prosperity of the Craft. It was by adopting the opposite course that many lodges were broken up, through having introduced men who ought never to have been initiated, from the desire to have quantity rather than quality. Sir Daniel concluded by proposing "The Health of Bro. Major Calley, the High Sheriff of the County," who had honoured them with his company that day, to which that gallant brother responded. The next toast from the chair was that of Bro. Wittey, the Prov. G. Treas., and Bro. Kinnier, the Prov. G. Sec., whom the Prov. G.M. characterised as real working officers—that while the appointment of every other officer of Grand Lodge was merely an honorary distinction, to reward merit and ability, the two offices of Grand Treasurer and Grand Secretary were offices requiring a deal of time and attention and the province had greatly to thank the Prov. G. Treas., as well as the Prov. G. Sec., for the labour, care, and attention they had bestowed upon it.

Bro. Wittey thanked the Prov. G.M. for the compliment paid him, and begged to assure the Grand Lodge that he always felt pleasure in doing service for the Craft. He accepted the office with all its responsibilities, and hoped he should present as good a balance-sheet in their favour on their next anniversary as he had done on this.

Bro. Kinnier also thanked the Prov. G.M. for the compliment paid him, and expressed the pleasure he felt at all times when performing those duties his office as Secretary required from him, and which he trusted had been done to the satisfaction of the province.

The Prov. G. Master then proposed, "Success to the Masonic Charities," coupling with it the health of that indefatigable friend of the institution, Bro. Binckes, who, in reply, said he should be wanting in gratitude had he failed to attend the Provincial Grand Lodge, to express his thanks for the constant and continual support they had given, not only to the institution with which he was connected—that of the Boys' School—but also for the Girls' School, and the Aged and Decayed Institution. He was proud of the position the boys were taking in the Oxford Local Examinations, and would mention, as a pleasing fact, that at the last examination two boys were selected as an experiment, which proved eminently satisfactory, both having passed the first division in the first-class list.

Several other toasts followed, including "The Visitors," coupling the name of Bro. R. C. Hurley, of Reading, I, 101, to which that brother responded; "The Prov. G. Officers," and "Bro. Benham;" "The W.M. and Officers of the Sussex Lodge of Emulation," to which Bro. Moore responded, and the usual concluding Masonic toasts brought this pleasant *réunion* to a close at nine o'clock.

[We cordially endorse the worthy Baronet's remarks respecting the too frequent anxiety to get "numbers" in a lodge, and would recommend its perusal to the Master of every lodge in the province.—ED. F.M.]

SCOTLAND.

EDINBURGH.

GRAND LODGE OF SCOTLAND.

At the Grand Committee meeting on Friday, the 11th inst., the Earl of Dalhousie, K.T., was nominated Grand Master Mason of Scotland for the year 1867-8, the present M.W. Grand Master having, in accordance with previously expressed intentions, resigned his high office.

EDINBURGH.—*St. Mary's Chapel Lodge* (No. 1).—The first monthly meeting of this lodge for the ensuing season was held on the 15th inst. The R.W.M. Bro. Officet, presided, supported by Bro. F. L. Law and C. H. Farquharson, the Wardens of the lodge; Bro. Dr. McCowan, the representative of the Grand Orient of France, and Bro. Capt. Ramsay, two much respected P.M.'s of the lodge. There was a very large attendance. Among the visitors were Bros. Sir Patrick Colquhoun, Henry Inglis, of Torsonce, P.G.M. of Peebles and Selkirkshires; Dr. Thomas Cairns, and several other Masters of sister lodges. This lodge possesses, it is believed, the oldest Masonic records in Scotland. We are glad to understand that it continues in a very flourishing condition.

LANARKSHIRE.

GLASGOW.—*St. John Lodge* (No. 3 bis).—A meeting of this lodge was held in the Hall, 213, Buchanan-street, on the evening of Tuesday, the 15th inst., at eight o'clock. The chair was occupied by J. B. Walker, P.M., who read a letter from the R.W.M. explaining his absence. Bros. W. P. Buchan, S.W.; and W. Osborne, J.W.; a large number of brethren were present. An application was read from Mr. Grango, asking admission into the lodge, he being vouched for as a suitable person by Bros. M'Aulay, J.D., and A. Stewart. Permission was given to admit him. The ceremony of initiation was performed by the Senior Warden. Upon the lodge being opened in the second degree, five brethren who had served a just and lawful apprenticeship were passed into the degree of Fellow Crafts, the ceremony being performed by the Past Master. On the lodge being lowered to the Apprentice degree, Bro. Buchan intimated that application had been made by several brethren of other lodges for one of our books of Ceremonial Craft Music. The lodge agreed that a brother of another lodge might have one of our music-books on payment of 2s. 6d., the cost price thereof. There being no further business, the brethren were called from labour to refreshment—harmonising in the light for a short and happy time—presided over by Bro. Gavin Park, a P.M. of the lodge; after which the lodge was closed according to ancient custom.

IRELAND.

LAYING THE FOUNDATION STONE OF A NEW MASONIC HALL AT CARGYCREEVY, NEAR LISBURN.

On Saturday, the 5th inst., the ceremony of laying the foundation stone of a new Masonic Hall, took place at Cargycreevy, a district of country about four miles distant from Lisburn. Large crowds from the immediate neighbourhood, as well as from distant townships, congregated to witness the ceremony. The fair sex was well represented, and the whole proceedings passed off with that *éclat* and enthusiasm which are so characteristic of such occasions. The principles of Freemasonry appear to have taken hold of the minds of a large section of the inhabitants of this district to a very considerable extent, and even those who have not immediately identified themselves with the Order seem to appreciate the advantages which connection with it is calculated to confer, and seem to entertain a great amount of respect and esteem for the brotherhood—a sure test of the general high moral character pervading its members. The Cargycreevy Lodge (No. 606), for whose use the hall is intended, to be built, has been nearly a century in existence, and during that time in the face of many obstacles and difficulties, has managed to maintain a creditable position. As is, unfortunately, the case with many similar associations, the brethren had hitherto been compelled to hold their meetings in a house of public entertainment in the neighbourhood; but this having been found to be attended with great inconvenience, some of the members spiritedly determined to take steps to have a hall of their own erected. Their efforts were crowned with success, and liberal responses to their appeal for assistance flowed in from all quarters of the district, so that they soon found themselves in a position that justified them in proceeding with the erection of a building. Application was accordingly made for a site near the place where the lodge formerly met, and the lord of the soil, D. S. Kerr, Esq., late M.P. for Downpatrick, very kindly granted them, on most liberal terms, the lease of a site in a suitable position. A rising young architect and engineer, Mr. W. R. Kelly, assistant to Mr. Lizars, engineer to the Harbour Commissioners, Belfast, who also holds honourable rank in connection with one of the Masonic lodges, immediately prepared plans, and took the necessary steps to put the brethren in a position to have the erection proceeded with at once. The building is intended to be 46ft. long by 24ft. wide. The lower portion will be set apart for carrying on some legitimate business in, and the upper stories will be used as lodge rooms. The estimated cost of the whole building is about £600.

The ceremony of laying the foundation stone was fixed for the 12th inst., and Bro. Charles Lanyon (M.P. for Belfast), D. Prov. G.M. was requested to discharge that duty. From an early hour in the morning crowds of Masons and others from different parts of the country were constantly arriving, and shortly before two o'clock—the hour appointed for the ceremony to commence—several cars and busses arrived from Belfast, bringing a detachment of the brethren from that town.

The following lodges, besides that of Cargycreevy, were represented.—1, 7, 10, 22, 24, 40, 51, 54, 59, 88, 97, 106, 111, 113, 142, 154, 178, 195, 272, 609, 680, 683, and included brethren from England, Cork, Dublin, Belfast, Lisburn, Carrickfergus, Hillsborough, Lurgan, Newtownards, Ballynahinch, Ballykeol, and other places.

Before the ceremony commenced, the brethren who were present met together in a temporary wooden structure, close to the site of the new building. The lodge was opened in the ancient form, Bro. Charles Lanyon, the R.W. D. Prov. G.M. in the chair; Bro. the Ven. Archdeacon W. B. Munt occupying the P.M.'s chair; and Bro. John Reid acting as S.W.; Bros. R. McAlmont, J.W.; James Girdwood, S.D.; Joseph McKobben, J.D.; and H. S. Gamble, I.G. The rules for regulating the ceremony having been read, the usual cautions given, and other private business having been transacted, the members formed in procession, and proceeded to the site of the new building, the various lodges taking precedence according to their seniority. The procession set out in the following order, the Prov. G. Lodge ranking first:—Tyler, with drawn sword; Bro. W. R. Kelly, the architect, with square, level, and plumb; Bro. James McCracken, carrying a Bible, square, and compasses, supported by two stewards, and followed by Bro. Archdeacon Munt, Prov. G. Chap.; the three lesser lights, Bros. James Girdwood, James Scott, and Rev. S. S. Procklton, who carried the pillars or orders of architecture; followed by Bro. McAlmont, J.G.W., carrying a silver vessel full of oil; Bro. J. Reid, S.G.W., with a silver vessel filled with wine; and Bro. Alexander Tate, Acting Deputy, carrying a cornucopia filled with corn. Next came the Master of the oldest lodge, carrying Book of Constitution; and then Bro. Charles Lanyon, R.W. D. Prov. G.M., supported by two deacons with banners and rods; followed by the Prov. G.S.B., after whom came the Inner Guard. The procession, having arrived at the place where the stone was to be laid, opened to the right and left, and formed two lines. The D. Prov. G.M., preceded by the sword and standard-bearers, and followed by the wardens, passed through the open columns, the brethren uncovering their heads as they passed to the platform, reversing the order of the procession, while the rest of the brethren surrounded the platform, forming a hollow square.

Bro. Lanyon then commanded silence, and, announcing the object of the meeting, called upon the Prov. G. Chap. to offer up prayer, after which the following anthem was sung, joined in by the spectators:—

"Hail! universal Lord,
By heaven and earth adored;
All hail, great God!
Before thy name we bow!
To us thy grace extend,
And to our prayer attend;
All hail, great God!"

The year of Masonry, the names of the Provincial Grand Master, and of the architect, and other persons engaged in the work, and other particulars, together with a number of the current coins of the realm, were placed in a bottle hermetically sealed, which was deposited in a cavity in the stone. The stone was then placed in its position, having been raised by means of an appliance specially prepared by Bro. Kelly for the occasion. The Provincial Grand Chaplain offered up prayer, after which Bro. Kelly, the architect, presented the working tools to the Master and the Senior and Junior Wardens—the square to the Master, the level to the Senior Warden, and the plumb to the Junior Warden. The Master then proceeded to apply the emblem of his office—the square—to the foundation of the stone, and reported to the brethren as follows:—"I find this stone to be square; the Craftsmen have performed their duty." The D. Prov. G.M. then asked the Senior Warden what was the jewel of his office, to which he replied, "The level." In reply to the question, "What is its Masonic use?" he said, "Morally, it reminds us of equality, and its use is to lay horizontals." Bro. Lanyon then told the Senior Warden to apply the implement of his office to the foundation stone, and make his report. This having been done, the Senior Warden reported that he found the stone to be level, and the Craftsmen had performed their duty. The Worshipful Master then addressed the Junior Warden, inquiring what was the jewel of his office, and on being answered the plumb, he inquired its Masonic use. The Junior Warden replied, that "Morally, it taught rectitude of conduct, and it was used to try perpendiculars." Bro. Lanyon then directed him to apply the implement of his office to the several edges of the stone, and make his report. This having been done, the Junior Warden reported he found the stone was plumb, and the Crafts-

men had performed their duty. Bro. Lanyon then, addressing the brethren, said, "This corner-stone has been tested by the proper implements of Freemasonry; I find the Craftsmen have skillfully and faithfully performed their duty, and I do declare this stone to be well-formed, true, and trusty, and correctly laid, according to the rules of our ancient Craft. Let the elements of consecration now be presented." The corn, wine, and oil—the emblems of plenty, joy, and peace—were then poured upon it by the proper officers, when Bro. Lanyon struck it three times with the maul, and declared it to be duly laid. An invocation was then offered up by Bro. Munt, when grand honours were given. Bro. Lanyon then delivered over to the architect, Bro. Kelly, the implements of his office—the square, level, and plumb—addressing him in the usual form:—"Worthy brother, having thus laid the foundation stone of this structure, I now deliver those implements of your profession into your hands, entrusting you with the superintendance and direction of the work, having full confidence in your skill and capacity to conduct the same."

Bro. Lanyon then addressed the assembly; after which the benediction was offered, and the ceremony concluded. After the termination of this interesting spectacle, the brethren of the lodge (606) presented Bro. Lanyon with a beautiful silver trowel, which was specially prepared for the occasion by Bro. Gibson, and which bore the following inscription, in addition to the Lanyon crest and motto, "Vive et vivas!"—Presented to the Right Worshipful Charles Lanyon, Esq., M.P., D. Prov. G. Master of Freemasons, Belfast, and of North Down, by the brethren of Lodge 606, Cargycreevy, on the occasion of his laying the foundation stone of a hall, on the 5th October, A.D. 1867, A.L. 5267."

The wooden lodge, as well as the scene of the new building, were gaily decorated with banners and flags bearing Masonic devices and mottos of various kinds. The flags and banners were supplied by Messrs. George Philips, jun., & Co., 10, Waring-street, Belfast, and were remarkably beautiful specimens of skill and workmanship.

The brethren then adjourned to the lodge room, where luncheon was provided for upwards of 200, by the members of Lodge 606.

The D. Prov. G.M. occupied the chair. Blessing was asked by Archdeacon Munt.

At the conclusion of the repast, the usual loyal and patriotic toasts were given and warmly received, and ably responded to.

THE NATIONAL CEMETERY, laid out upon the famous battlefield of Antietam, in Maryland—where General McClellan fought and repulsed General Lee in September, 1862—has been dedicated. The Grand Lodge of Maryland, U.S., assisted by the Grand Lodge of Pennsylvania, and a large delegation of civilians and military, including the President, the Diplomatic Corps, and the Governors of Pennsylvania, New York, New Jersey, and Maryland, performed the ceremonies. This cemetery is divided into sections for each State in the Union, and the bones of the soldiers of each State who fell in the battle are interred in their appropriate section.

GALLERY OF ILLUSTRATION.—Mr. and Mrs. German Reed commenced their winter season at this place of amusement on Monday evening last, in the presence of a numerous and fashionable audience, who gave them a hearty welcome and fully testified by their loud applause to the popularity of these talented public favourites. The entertainments comprised the celebrated "Dream of Venice," which has already enjoyed a run of upwards of 200 nights, and which, judging by the attendance on this occasion, retains its pristine attractions in almost undiminished vitality. The beautiful scenery by Messrs. Tolbin and O'Connor, with which the action of the piece is illustrated, excited general admiration; and the efforts of Mr. and Mrs. Reed and Mr. John Parry elicited the same warm marks of commendation as of yore. The *role*, which last season was sustained by Miss Susan Galton, has been assigned to Miss Lottie Venno—a young lady of some promise, and who was very favourably received by the audience. The evening's amusement concluded with Mr. John Parry's imitable *trille*, entitled "Merry-Making; or, Birthday Festivities at Eveleen Hall, which moved the house to uncontrollable laughter. There can be no doubt that the present bill of fare will prove sufficiently attractive to draw good houses until the new entertainment by Mr. Shirley Brooks is ready for production.

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. 277.)

A motion for the adoption of the report having been moved, several brethren addressed Grand Lodge, and it was resolved—

That the report of the special committee on Grand Master's address be received, and the further discussion thereon be postponed until the next annual communication.

Notice of motion for the next annual communication by Bro. J. C. Brown—

That the committee appointed by the M.W. Grand Master to exhibit the true work be instructed to prepare it as speedily as convenient; that a meeting consisting of the Grand Master, the D.G. Masters, Past Grand Masters, the D.D.G. Masters, and such others as the Grand Master may think desirable to appoint, be held thereafter to see and approve the work, and that when so seen and approved, three brethren be appointed to make a tour throughout the jurisdiction of the Grand Lodge, exhibiting the same in each of the subordinate lodges, special meetings of the subordinate lodges to be held for such purpose when necessary, and this Grand Lodge to defray the expenses.

Notice of motion for the next annual communication by Bro. Bain—

That the powers of the asylum trust be extended so as to embrace not merely the charge of the fund, but the duty of organising and carrying into operation the proposed asylum, and that their numbers be increased.

Secondly—That the offer of the Niagara Lodge (No. 2), be accepted, and the asylum trust instructed to correspond with the W.M. of the said lodge, with a view to at once putting the asylum in operation.

Notice of motion for the next annual communication, by Bro. A. Murray—

That the words "is" and "or" on the 5th line of section 1, under heading "of proposing members," be deleted.

Notice of motion for the next annual communication, by Bro. A. Bernard—

That the asylum trust be abandoned, and that such portion of the asylum fund as has been contributed by private lodges or individual brethren be returned to such contributors, the remainder to be transferred to the general funds of Grand Lodge.

It was resolved—That the proceedings of the Grand Lodge, from its first formation up to the present time, be reprinted in two volumes, to be sold to lodges and to the members thereof at the cost of printing and binding, and that a full index be prepared and printed therewith, so soon as it is ascertained that a sufficient number have been subscribed for to defray the expenses thereof, and that this Grand Lodge take sixty copies.

Notice of motion for the next annual communication by Bro. J. M. Dunn—

That in view of the arduous labour devolving upon the Board of General Purposes, each member in attendance on the first and succeeding days of the semi-annual meeting of the Board itself, be paid his mileage and per diem expenses.

A cordial vote of thanks was passed to the Grand Trunk, and all branches in connection with its present system of management, the Great Western, the Northern and the Waterloo, Shefford and Chambly Railroads, for the opportunities afforded by said companies of attending this annual communication of Grand Lodge at greatly reduced fares.

A vote of thanks was tendered to the Committee on Credentials of representatives and the scrutineers of the ballot, for the very satisfactory manner in which they had discharged their arduous duties.

The Grand Master installed and invested the elected and appointed officers present, who were proclaimed and saluted.

The labour of Grand Lodge being ended, it was closed in ample form at six o'clock, p.m.

T. B. HARRIS, G. Sec.

Appendix.

REPORTS OF THE R.W. DISTRICT DEPUTY GRAND MASTERS.
HAMILTON DISTRICT.

To the M.W. the Grand Master and Grand Lodge of Canada, in Grand Lodge assembled.

M.W. Sir and Brethren.—In conformity with the requirements of the constitution, I submit herewith my report on the condition of Freemasonry in the Hamilton District during the past year.

Grievances and Appeals.

Shortly after entering upon my official duties, I was instructed by the M.W.G.M. to examine into and report upon three objections raised by St. Mark's Lodge (No. 105), against a candidate whose petition for acceptance had been favourably acted upon by Strict Observance Lodge (No. 27). The objections were, 1st, "That the applicant had not resided a sufficient length of time in the jurisdiction where he had applied." 2nd, "That he had applied to two lodges at the same time." 3rd, "That he was of unsound mind and incapable of preserving secrets." These I carefully investigated and finding that the first and second were merely technical, which the time between making the complaint and its reference to me had fully obviated, and that the third arose from private pique, coupled with indiscretion on both sides, rather than reality, I felt in duty bound to report in favour of dismissing the appeal, which was subsequently confirmed by the M.W.G.M. It is but just to add, in reference to this case, that the officers of both lodges rendered me every assistance in arriving at correct conclusions, and that they appeared to be animated with the sole aim of preserving unsullied, not only the best interests of their respective lodges, but also of the Craft in general.

By the same authority I investigated another appeal case at Milton, during the same month, viz.: that of a brother, who with much shrewdness, alleged that he had been unjustly suspended by St. Clair Lodge (No. 135), for N. M. C. After hearing evidence, pro and con, and eliciting all the facts, I found that the lodge had dealt very leniently with the brother, in not following up his suspension with a recommendation to Grand Lodge for expulsion, I therefore reported accordingly, which report met with like approval from the M.W.G.M.

A serious case of personal difficulty between two old and influential members of St. Andrew's Lodge (No. 62), also came under my notice, which I observed with regret was rather intensified than allayed by the injudicious meddling of brethren who should have known better, charges were under consideration when I visited the lodge, and counter-charges were threatened, which greatly embittered feeling on both sides. I at once endeavoured to effect a reconciliation, and thus enabled the investigating committee to close an unpleasant duty in a pleasant manner. This proved impossible at the time, though both brethren appreciated the fraternal spirit that prompted my suggestions, and thanked me therefor. Subsequent information leads me to believe, with confidence, that calm reflection has so far modified temper, as to justify the prediction of an early and amicable settlement of this unfortunate *emeute*.

These, I am happy to state, constituted the only judicial acts required at my hands. But the correspondence on points of constitutional practice, on balloting, on by-laws, on landmarks, on rites and ceremonies, and on reconciling personal differences between members and lodges, was somewhat more voluminous. In each instance the reply given was strictly in accordance with the known usages of this Grand Lodge, and I am persuaded, from the ready compliance therewith, that satisfaction was the result, whilst harmony and true Masonic feeling have also been greatly promoted.

Visitations.

Indifferent health prevented my visiting more than three or four lodges till after the new year set in. I then mapped the district out into convenient sections, and each month met three or four till the entire twenty-two lodges were officially inspected. The four in Hamilton, without exception, and the two in St. Catharines, I found in excellent condition, whilst those at Niagara, Grimsby, Dunnville, Welland, Drummondville, Milton, Smithville, Wellington Square, Port Colborne were equally creditable, the officers of the whole, from the W.M. down to the Tyler, vieing with each other in zeal and punctuality to render their lodges a credit to themselves and an honour to this Grand Lodge. The Fonthill and Cayuga Lodges were not so efficient; but both having since passed into the hands of a more

painstaking and active set of officers, I have every confidence in their working up to a first-class standard during the ensuing year. The Caledonia Lodge I believe to be well worked, but owing to the unpleasantness that prevailed during the evening I visited it, I had but little opportunity of judging of its merits. The Dundas Lodge has laboured under great disadvantages during nearly the entire year, owing to the death of its lamented W.M. shortly after his installation. The P.M.'s very praiseworthy mitigated these as far as possible; but the absence of a responsible head naturally had a depressing effect. The new officers installed a few days ago give promise of an earnest energy that will infuse new life and restore this lodge to its former excellent character. The Binbrook and Stoney Creek Lodges are both in good condition, so far as their records and conversation with a number of the brethren of each, enabled me to judge, and both own their neat lodge-rooms. But owing to the W.M.'s living at some distance from their post office, neither received my notice of visitation in time, and hence I had not the pleasure of meeting them, though the trip to each involved a thorough drenching with rain and a rough ride on horseback over a very rugged road. The York Lodge, which I had the pleasing duty of inaugurating under the dispensation granted by the M.W.G.M., commences work with very favourable prospects, and is presided over by a brother whose experience, social position, and years, are a sure augury of success. The members are all in good circumstances, the room (a fine one in a new brick building) is neatly furnished, at a rental of 100 dollars per annum for twenty-one years; and a well settled country affords a safe guarantee that there will be plenty of material from which to build up a creditable lodge. I would, therefore, recommend that a warrant be granted, should the minute book and other necessary evidence, justify the procedure.

The Work.

In thirteen of the lodges I had an opportunity of witnessing work in the first, second, or third degrees; the remaining nine performed no work during my presence. In each case of exemplification I was gratified to observe a close conformity to the ritual of this Grand Lodge, very few and trivial departures therefrom being noticeable. There was more variation in the ceremony of opening and closing, than in any other respect; and whenever I discovered inaccuracy, I imparted correct information to the proper officers with advice for future guidance.

I purposed, before the close of my official term, holding two district meetings, one at each end of the district, to suit the convenience of lodges in the neighbourhood of Hamilton and St. Catharines, whereas instruction in the several degrees could be effectively imparted to the W.M.'s and Wardens; but the visitations drew so largely upon my time that the idea had to be abandoned. I believe this plan of securing uniformity of work would prove much more beneficial than lodges of instruction so called, because less expensive and requiring less formality to accomplish the same ends.

Statistics and Reports.

In order to induce the keeping of correct and comprehensive details of lodge records, I addressed a circular to each W.M., shortly before the 24th June last, asking to be supplied with reliable answers to the headings of the subjoined table. In nearly every instance I received prompt returns, with the queries filled in; but from three no replies came, though the W. Masters were thrice written to for them. I would recommend each lodge to keep a book that would show all this information at a glance, to be entered regularly as each semi-annual return is prepared for the Grand Secretary; which would in effect be a durable statistical history, occupying but a very small compass, and one that could not fail to instruct and stimulate each succeeding W.M. to keep up the character of his lodge, "as Masters have done in all ages before him."

Minutes and Finances.

The minute books of all the lodges were examined by me, as far as time would permit; and while many gave evidence of regularity and taste highly creditable to the Secretaries, several indicated gross carelessness and wanton departure from the authorised form laid down in the Book of Constitutions. In one instance I found the minutes of six months not recorded at all, except on loose slips of paper. Directions were accordingly given to adopt the correct form in future, and on no account to use slips again, which, I am credibly informed, have since been strictly adhered to.

The financial affairs of each lodge were also inquired into, particularly with regard to the fees due Grand Lodge for membership and certificates. In most cases satisfactory assurance was given that all fees were paid, and many of the lodges showed handsome balances at their credit after defraying all contingent expenses. But a few were unable to meet these inquiries, owing to the absence of their Treasurers. As far as possible, I gave proper instructions to correct this defect; and I believe that every lodge in the district will now be found in good standing.

(To be continued.)

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—The usual quarterly convocation of this young, well-established, and most prosperous chapter was held at the White Swan Tavern, High-street, Deptford, on Tuesday, the 1st inst. The chapter was opened by Comps. J. T. Tibbals, M.E.Z.; G. Brown, H.; F. Walters, P.Z., as J.; and J. W. Halsey. The companions were then admitted. The minutes of the previous convocation were read and unanimously confirmed. The by-laws were read and unanimously approved of. Bro. T. Bridget, 169 Lodge, presented himself, and, having previously been unanimously elected a member, was in an able, impressive, and efficient manner exalted into the supreme degree of Royal Arch Masonry. The offices were well filled by the following talented working comps., whose names are a sufficient guarantee of the manner in which that ceremony was rendered—viz., Comps. J. T. Tibbals, M.E.Z.; J. W. Halsey, as H.; F. Walters, P.Z., as J.; N. Wingfield, S.E.; H. Moore, S.N.; and G. Brown, H., as P.S. One brother was duly proposed and seconded as a candidate for exaltation at the next meeting of this chapter. The labours being ended, the chapter was closed until January 7th, 1868. The banquet was presided over by the M.E.Z. The usual happy evening was spent. The companions present were J. T. Tibbals, M.E.Z.; G. Brown, H.; N. Wingfield, S.E.; H. Moore, S.N.; F. Walters, P.Z., P.S.; Woodland, 2nd Assist. S.; Simmons, P.Z.; A. Pulley, J. Porter, J. Whiffon, R. Mills, W. Clothier, Marriott, Truslow, Roberts, A. L. Dussek, Williamson, and many others. The only visitors was Comp. J. W. Halsey, H. 507.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—Union Chapter (No. 310).—The first quarterly convocation of this chapter was held on Tuesday evening, the 4th inst., for the purpose of confirming the minutes of the annual convocation, when the following M.E.C. were present:—Comps. Thomas Blacklock, Z.; W. Murray, H.; G. G. Hayward, J.; Henry Fleming, J., of the Mount Sinai Chapter, No. 412, Longtown. A Board of Installed Principals was formed and opened the chapter in due form, when Comps. A. Woodhouse, Prin. Soj.; W. Johnston and W. Pratchitt, First and Second Assist. Soj.; G. Turnbull, S.N.; and Visiting Comp. Jessie Banning, of Royal Preston, No. 333, Preston, were admitted. The minutes were read by Comp. Henry Fleming, S.E., and confirmed by all present. Comp. Woodhouse was instructed to obtain an estimate for the printing of the new code of by-laws, and to call a committee meeting for the purpose of accepting tenders for printing. No other business being before the comps. the chapter was closed with due solemnity, and the comps. then retired to the refreshment-room, where all comps. were supplied. The usual loyal and Masonic toasts were given and duly responded to. The M.E.Z. rose to propose a toast to the health of one whom he knew all present would respond to—it was to Comp. Lord Kenlis. They all were aware that Lord Kenlis had so recently been installed as the Prov. G.M. in Craft Masonry for Cumberland and Westmoreland, and a better man and Mason could not be. He was the right man in the right place. He trusted they would honour the toast as it deserved. The toast was well received and with musical honours, Comp. J. Banning acting Dir. of Cers. Comp. Fleming, by permission, proposed a toast to the health of one who was a deserving Mason—one who had served well and truly, not only in Craft or Mark, but also in Royal Arch Masonry, for he had held high and responsible positions in the Grand Lodges and Chapters of England, as well as in minor lodges and chapters; thus showing the interest he had taken in Masonry. He (Comp. Fleming) felt sure that Comp. Banister, to whom honour was due, had

Masonry at heart; therefore, he begged the comps. present would drink in a bumper to the health of Bro. C. J. Banister, P.Z. of this chapter, with all honours. Comp. F. M. Hayward returned thanks on behalf of Comp. Banister, and said he felt it was more his duty than any other comp. present, because he and Comp. Banister were almost schoolboys together. They had belonged to the same Craft and Mark lodges, as also the same Royal Arch chapter, and on many occasions, prior to their becoming Masons, they were companions in their daily walks. He (Comp. Hayward) could confirm the sentiments of Comp. Fleming as regarded Comp. Banister having Masonry at heart, for he had travelled from Liverpool to London, thence to Newcastle, thence to Carlisle, and back again to Liverpool, and all for the purposes of Masonry; and any man who would work disinterestedly, like Comp. Banister, truly showed that he had Masonry at heart. Comp. Hayward once more thanked them on behalf of Comp. C. J. Banister, and resumed his seat amid loud applause. Other toasts followed, and the evening was brought to a close at an early hour.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Chapter* (No. 200).—An emergency chapter of the Holy Royal Arch of Jerusalem was convened and held at the Freemasons' Hall in this town, on Wednesday evening, the 9th instant, under the presidency of Comps. James Frederick Spurr, M.E.Z.; Major J. W. Woodall, H.; Dr. Foster Rooke, J.; who opened the chapter in due form, after which were admitted Comps. H. C. Martin, E.; D. Fletcher, N.; J. W. Farthing, Prin. Sej.; R. H. Peacock and H. W. Garnett, Assist. Sejs.; J. Roper, J.; &c. The minutes having been read and confirmed, Bro. J. D. C. Jackson, a M.M. previously balloted for and elected, was clothed, instructed, and exalted to the rank of a Royal Arch Mason; after which the chapter was closed in ancient form at ten o'clock.

ROSE CROIX.

SUPREME GRAND COUNCIL 33° FOR ENGLAND AND WALES AND THE DEPENDENCIES OF THE BRITISH CROWN.

A meeting of this illustrious body was held in the great hall of the Freemasons' Tavern, Great Queen-street, on Wednesday, the 9th inst., for the purpose of advancing to the illustrious degree of Grand Elected Knights K.H. 30° the following excellent brethren Sovereign Princes Roso Croix, viz., the Rev. Walter Francis Short, New College, Oxford, Metropolitan Chapter; Samuel Roberts, West Bromwich, Staffordshire, Vernon Chapter; Rev. Ernest Wallis, Wells, Somersetshire, St. Peter and St. Paul Chapter; Dr. R. Joseph Banning, Gateshead, Newcastle, Royal Kent Chapter; Emra Holmes, Seaton Carow, Durham, Royal Kent Chapter; William Brignall, Junior, Durham, Royal Kent Chapter; Dr. Edward Beverley Bogg, H.M.S. *Duke of Wellington*, Royal Kent Chapter; Alfred Baldwin, Stourport, St. Dunstan Chapter; Major Edward Winnington, Stamford, near Worcester, St. Dunstan Chapter; William Henry Brittain, Sheffield, Talbot Chapter; R. F. Sparks, Liverpool, Liverpool Chapter; Rev. George Alton, Gibraltar, Europa Chapter. Many of these candidates were, however, unable to attend, in consequence of the period fixed for the meeting being in the long vacation, when nearly everybody is absent from London. The following candidates were present, viz., R. J. Banning, W. F. Short, J. Brignall, jun., and Emra Holmes, and they were duly advanced. The following Grand Inspectors General were present upon the occasion:—H. C. Vernon, Grand Treasurer General; Lieutenant-Colonel Clerk, Grand Chancellor; Rev. W. H. Wentworth Bowyer, Grand Chaplain; Captain N. G. Phillips, S.G.I.G. 33°; C. J. Vigne, 33°; Hydo Pullen, Sec. General; Captain Adair, 31°, Prov. G.M. Somerset; and about forty members of the 31° and 30°.

The august ceremony was conducted in a highly impressive and interesting manner by Captain N. G. Phillips, assisted by the acting Grand Marshal, Bro. Hydo Pullen.

A superb banquet followed, which was presided over by the Most Illustrious Lieutenant Grand Commander, Colonel Bowyer, 33°, Prov. G.M. Oxfordshire.

The change of place of meeting of the Supreme Grand Council was highly approved of by those who attended on this occasion. The increased comfort and convenience afforded, as well as the excellence of the banquet were subjects commented on.

LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 26TH, 1867.

MONDAY, October 21st.—Quarterly General Meeting Boys' School, at 12. Lodge of Emulation, 21, Albion Tavern, Aldersgate-street. Lodge of Felicity, 58, London Tavern, Bishopsgate-street. Lodge of Tranquillity, 185, Radley's Hotel, Bridge-street, Blackfriars. Pannure Lodge, 720, Loughborough Hotel, Loughborough Park, Brixton. Whittington Lodge, 862, No. 14, Bedford-row. Royal Albert Lodge, 907, Freemasons' Hall.

TUESDAY, October 22nd.—Tuscan Lodge 14, Freemasons' Hall. Moira Lodge, 92, London Tavern, Bishopsgate-street. Lodge of Prudent Brethren, 145, Freemasons' Hall. Lodge of Industry, 186, Freemasons' Hall. Lodge of Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Royal York Chapter of Perseverance, 7, Freemasons' Hall.

WEDNESDAY, October 23rd.—Lodge of Benevolence, at 7 precisely. Lodge of United Pilgrims, 507, Horns Tavern, Kennington Park. High Cross Lodge, 754, Railway Hotel, Northumberland Park, Tottenham. Royal Oak Lodge, 871, Royal Oak Tavern, High-street, Deptford. Union Waterloo Chapter, 18, Freemasons' Hall, William-street, Woolwich.

THURSDAY, October 24th.—House Committee Female School, at School, at 4. Lodge of Peace and Harmony, 60, London Tavern, Bishopsgate-street. Lodge of Prosperity, 65, Masons' Arms Tavern, Masons'-avenue, Basinghall-street. Grenadiers' Lodge 66, Freemasons' Hall. South Middlesex Lodge, 858, Beaufort House, North End, Fulham. Victoria Lodge, 1,056 George Hotel, Aldermanbury. Domatic Chapter, 177, Falcon, Fetter-lane. Polish National Chapter, 534, Freemasons' Hall. Lily Chapter of Richmond, 820, White Cross Hotel, Richmond, Surrey. Mount Lebanon Chapter, 73, Bridge House Hotel, Southwark.

FRIDAY, October 25th.—House Committee Boys' School, at 3. Universal Lodge, 181, Freemasons' Hall. Fitz-Roy Lodge 569, Head-quarters of the Hon. Artillery Company, London. Lodge of Finsbury, 861, Prince of Wales Tavern, Banner-street, St. Luke's.

THE WEEK.

THE COURT.—The Queen went out on the morning of the 9th inst., with Princess Beatrice, and in the afternoon her Majesty drove out. The Queen drove out on the morning of the 10th inst., with Princess Christian, and her Majesty again drove out in the afternoon. The Queen drove to Loch Muich, on the 12th inst., accompanied by Prince and Princess Christian. The Queen, Prince and Princess Christian, Princess Louise, and Prince Leopold attended Divine Service on the 13th inst. in the parish church at Crathie. The Queen drove out on the morning of the 14th inst. with Princess Christian and Princess Beatrice, and her Majesty again drove out in the afternoon, accompanied by Princess Louise and attended by Lady Ely.

TO CORRESPONDENTS.

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

ERRATA.—In page 291, first column, the paragraph commencing "Thus, what day of the week," &c., has been transposed, and should be read *after* the paragraph commencing "In applying the rule," &c.—In the music on page 293, second degree, the heading "Investment," not "Investmet (b)," should refer to a similar letter under the music, followed by the words "The heavens declare the glory of God, and the firmament showeth his handiwork."