

LONDON, SATURDAY, MAY 9, 1868.

AN ANALYSIS OF ANCIENT AND
MODERN FREEMASONRY.

By Bro. WILLIAM JAMES HUGHAN, W.M., 131,
Truro, Cornwall.

(Continued from page 263.)

MODERN FREEMASONRY.

We feel wholly unable to trace the variations made in the lectures or authorised working from the revival until now, with the accuracy and precision to be desired. Many of the materials requisite for such a sketch, are buried in the great forgotten past, and much that exists now is so distributed over the four quarters of the globe as almost to defy arrangement and order, neither can we spare the necessary time for so lengthy an investigation. Hence we merely intend glancing at the subject, in the hope that some one better qualified than the writer will endeavour to collect the scattered elements of Masonic history and unite them, so as to form a building full of symmetry and consistency for the benefit of the Craft universal.

We are informed by the late Bro. the Rev. Dr. Oliver that, "there were no prescribed lectures before A.D. 1717, but every Master of a lodge exhorted his brethren to the practice of moral virtues in short and extemporaneous addresses, according to the capacity, and adapted to the comprehension of the brethren and state of the lodge." He also mentions that there are cogent reasons for believing that primitive Freemasonry had but one O.B. for all the three degrees. (Vide Symbol of Glory.) We are inclined to accept this theory as correct, as it accords with the following statements which have been gleaned from authentic sources, and still more induces us to reject the theory that the Masters degree existed before the eighteenth century, for it was not until A.D. 1720 that Bro. Dr. Desaguliers and Dr. Anderson first arranged the lectures in a catechetical form.

The arrangement however was found to be so incomplete that they were revised by Bro. Martin Clare, M.A. and F.R.S., A.D. 1732. This brother was subsequently made a Grand Warden, then Deputy Grand Master A.D. 1740, and seems to have had considerable influence over the Craft as a learned lecturer and accomplished Mason. The lectures were again revised and extended by Bro.

Thomas Dunkerley, the most eminent Mason of his age. This able brother has the credit (?) of "disarranging the landmarks by transferring the Master's word to a subsidiary degree," as the seceding Masons had done before, the success of which innovation was remarkable. From an unrecognised Royal Arch degree up to A.D. 1813, it was then and afterwards accepted as "Pure and Ancient Freemasonry," although unadopted, and virtually unknown and unrecognised by the Grand Lodge for nearly a century before. As Dr. Oliver says, "Time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch degree is now considered the perfection of Masonry." (Revolutions of a Square Page 135.) The lectures have always been "elementary," and thus were never intended to be considered a thorough and complete system of science and morals.

They however "certainly breathe the fresh air of the early ages, and contain the essence (though much diluted) of those pure principles which cemented our ancient brethren, and gave them the influence they undoubtedly possessed over the uncultivated spirits of the age in which they lived."

Each successive period of Freemasonry found the rituals deficient in modern illustration and effect, hence their revision was founded on a philosophical basis and according to the necessary laws of process; although whilst admitting the desirability of a revision, we do not thereby agree with the revision made, for undoubtedly in more than one instance, what was considered an improvement was at the expense of departing from an ancient landmark, and consequently of neglecting the ancient customs of the Craft for modern innovations.

Masonry can no more be at a standstill than science generally, and it were folly indeed to refuse the advantages obtainable from the continuous and earnest investigations of learned Masons of the present day, on the plea that Masonry knows no change, yet too much care cannot be exercised in such a work, and those who are the votaries of Masonic conservatism should receive due attention, as well as those who are solicitous for reform. Let full credit for sincerity be given to each party, and before accepting any explanation, theory, or fact, let no pains be spared to verify them.

Something more than a mere verbal knowledge of our ceremonies is requisite to constitute a bright

and expert Mason. Without a serious deportment, cautious examination, patient research, and moral character, our sections and lectures—which are the marrow of science—will be but a dead letter, a stumbling block, a snare, and the three Grand Principles, and four Cardinal Virtues of Freemasonry will be found in questionable companionship with prejudice, ignorance, and vain glory.

These facts were early recognised by the Masons of the last century, but unfortunately were not fully carried into practice. If there had been many of the stamp of William Hutchinson, and William Preston, the ancient landmarks would soon have been restored, and the Craft degrees acknowledged to be the acmé of Freemasonry, but they were powerless of themselves to repair the havoc and losses occasioned by neglect of the ancient ceremonials; and so in process of time, the third degree was allowed to be actually divested of its chief distinction and grand design. Bro. Hutchinson made some additions to the lecture about A.D. 1763, and Bro. William Preston, the Historian of the Craft, likewise enlarged and improved them as to style, matter, and arrangement. Soon after the union of 1813, the finishing stroke is supposed to have been given them (under the supervision of the "Lodge of Reconciliation"), by Bros. Samuel Hemmings, and William Williams, (the compiler of the "Book of Constitutions," 2nd part, 1835, and 1827), of which system the late Bros. Peth, Gilkes, Stephen Barton, Wilson, and other Masonic worthies (now, alas! no more) were able and willing instructors.

The leading minds of the Grand Lodge, however, by degrees obscured ancient, and elevated modern Freemasonry, hence our ceremonials partake mostly of the latter part of the eventful eighteenth century.

In concluding the 1st chapter of "Modern Freemasonry" we feel compelled to again refer to the sublime nature of the Master Mason's degree, which even now, although divested of part of its ritual under the English rite, is still the monarch of degrees, and unequalled for grandeur and importance in the Masonic edifice, when veined in connection with its history.

The revered Dr. Crucefix well said that "The Master Mason can learn nothing beyond the third degree." There was in fact nothing higher than Master Mason in the last century, for it possessed

the three essential qualifications of sublimity, universality and natural religion; it contained Christianity veiled, and fidelity as its corner stone, and was emphatically Freemasonry. No other degree in its forms and nomenclature was so homely simple and adapted to the popular comprehension, yet withal so majestic in nature, and imposing and instructive in dramatic and moral effect, although under the York Rite, the whole grandeur of the third degree is not witnessed until exaltation to the Royal Arch, full Masonic light is obtainable in other rites and Grand Lodges, wherein the Royal Arch is unknown and unrecognized, under which authority the Master Mason really attains the summit of Masonry, and is raised according to the ceremonials of the Craft anterior to the introduction of the Royal Arch; so that Royal Arch Masons under the York Rite, would be no farther advanced than Master Masons belonging to the Grand Lodge of Bayreuth, Royal York, Berlin, and others, who still continue to impart to the brethren of the third degree the ancient word, which according to the distinguished Mason, the Rev. Dr. George Oliver, corresponds in meaning with the well-known name of the bountiful provider of our wants, and the author of all good, viz: "The Great Architect of the Universe."

(No. 8.)—THE PROVINCE OF JERSEY.

Freemasonry appears to have existed in Jersey for at least six centuries, a fact which may well be regarded with pride by modern Craftsmen, for it is doubtful whether any other society of equal antiquity exists in the island. In the *Freemasons' Magazine* for October 5th, 1861, Bro. William Kelly, Deputy-Grand Master for the Province of Leicester, remarked that:—"At the church of St. Lawrence, Jersey, there is a Masonic gravestone of the 13th century, which is engraved in Cutt's work, on monumental slabs. It has incised upon it a double triangle within a circle, the whole enclosed within a square."

In company with Bro. Dr. Kitchener, P.M. and P.G.D. of Jersey, and Bro. P. L. M. Nicolle, of Doyle's Lodge of Fellowship, Guernsey, we visited St. Lawrence, in the hope of identifying this Masonic tombstone; but our search for it proved unavailing. The rector had never heard of it, and we fear it has become obliterated. We saw, however, a tombstone head with Royal Arch

symbols in memory of Bro. C. Hocquard, who died in 1815.

There are in Jersey eight lodges under the Grand Lodge of England, and one under the Grand Lodge of Ireland. There is also an English Mark Lodge, and an Irish Mark Lodge, and three English and one Irish Royal Arch Chapters. The English Lodges and Chapters all meet at the Temple, while the Irish Masons have rooms of their own in Museum-street, St. Helier. There is also a French Lodge, under the warrant of the *Suprême Conseil du Rite Écossais, Ancien et Accepté*, which is designated *Les Amis de l'Avenir*, or "Friends of the Future," which meets in Seal-street, St. Helier. The English lodges are on terms of friendship with their Irish brethren; but they are forbidden to recognise the French Lodge in any way.

The following is a list of the English lodges at the date of our visit:—

1. Yarborough Lodge—Bro. J. Iggleden, W.M.
2. Mechanics' Lodge—Bro. E. M. Lott, W.M.
3. Royal Sussex Lodge—Bro. J. O. Le Sueur, W.M.
4. Samarès Lodge—Bro. J. G. Hammond, nominally W.M.
5. La Césarée Lodge—Bro. John Durell, W.M.
6. Royal Alfred Lodge—Bro. M. Gallichan, W.M.
7. St. Aubin's Lodge—Bro. W. H. Long, W.M.
8. Prince of Wales Lodge—Bro. G. J. Renouf, W.M.

Bro. P. W. Benham was W.M. of the Caesarean Lodge of English Mark Masters, and M.E. Comps. W. Adams, M. Gallichan, and C. Le Sueur were First Principals of the English Royal Arch Chapters.

According to Bro. Dr. Hopkins's "Masonic Calendar of the Channel Islands," Freemasonry, as now existing, was introduced into Jersey in nearly the same year as into Guernsey, the Yarborough and Mechanics' Lodges of Jersey, and the Mariners' Lodge, of Guernsey, having been all founded in 1780 or thereabouts. But on referring to the Charters of Yarborough and Mechanics' Lodges we found them dated 1812 and 1813 respectively.

We have made reference to the peculiar character of the Césarée Lodge, which is conducted in

the French language. This lodge was principally founded by Bro. J. T. Du Jardin, of whose Masonic labours it will be the best monument. In this lodge the W.M. is styled *Le Venerable*, and all the French titles are used. There is also an *Orateur*, the only officer of that name at present existing under the English jurisdiction. The title of *Orator* is, however, not new to English Masonry, for in the *Freemasons' Magazine* for Sept. 15th, 1860, there was an allusion to Bro. Matthew Garland, who in 1799 was "P.G.O. for Kent," and the editor remarked "this means Provincial Grand Orator, not Organist, the latter officer having only been created in 1813." In connection with the Red Cross Knights of Constantine there is a Grand Orator and Local Orators. The rules, or the *Règlement Particulier de la Loge la Césarée* are all printed in French, and at the end a French version of the "Entered Apprentice's Song" is given. The following is a translation of the preamble or declaration of principles of the lodge:—

1. "The Lodge La Césarée, established at St. Heliers, in the island of Jersey, is consecrated to unity and benevolence."

2. "It professes the greatest reverence for the Divine Creator, and the most absolute obedience to the Government of the realm."

3. "It occupies a unique position, but will conduct its labours under the statutes and regulations of the Grand Lodge of England."

This lodge has numbered many distinguished Frenchmen among its members, of whom we may mention a few. Bro. the Count Henri de Sesmaisons was initiated here. Bro. Pierre Leroux was long an active member, and held office as *Orateur*. Bro. Leroux has rendered valuable services to literature, and among the rest he has translated the Book of Job from the original text; and he showed his regard for the Craft by dedicating that work to a French lodge and to Freemasons generally. Bro. Dr. J. Barbier, now Court and Royal Physician at Lisbon; Bro. G. Ratier, President of the Society of Advocates of the Imperial Court at L'Orient; Bro. Bianchi, journalist, of Lille; Bro. Rondeau, a prefect under the Republic of 1848; and Bro. E. Jaboneau, a French author of distinction, who also served as *Orateur*, form a highly honourable list of worthies. Many of these brethren were exiles from France after the *coup d'état*, but most of them have since accepted the Imperial

régime, so far as to return to France. It may be as well to explain that the name of La Césarée Lodge is derived from Caesarea, the ancient Roman name of Jersey. The appellation which the Romans bestowed on Guernsey was Sarnia; but the modern Sarnians have chosen other names for their lodges. English visitors who attend La Césarée Lodge hear the Earl of Zetland toasted as "Le Comte de Zetland."

While referring to La Césarée Lodge, it may be worth mentioning that in the *Freemasons' Review* for 1845, page 33, extracts are given from the minute-book of a similar lodge entitled "L'Immortalité de L'Ordre," which was worked in the French language in London, under charter from Lord Blayney, who was Grand Master of the Grand Lodge of England from 1764 to 1767. The *Review* for 1847 also refers to the establishment of another lodge of the same character, entitled "La Loge Française de la Tolerance," and which is, we believe, still extant in London. There is, or was, also a lodge worked under charter from Lord Zetland in the German language.

The St. Aubin's Lodge was founded mainly through the exertions of our esteemed Bro. Dr. Hopkins, who was its first W.M. This lodge has a regulation which we do not remember to have previously met with. It is provided by Article 30 of the by-laws that:—

"At the termination of each year of office a photographic portrait of the retiring Worshipful Master shall be taken at the expense, and to be the property, of the lodge, which shall be framed and hung up in the room of meeting, uniformity being maintained in the size and character of such portraits."

It would be a very good thing if this idea were generally carried out, as one has often to indulge an ungratified wish for a look at the lineaments of departed Masonic worthies. The plan of the St. Aubin's Lodge is excellent in design and inexpensive in execution.

The La Césarée Lodge has in many ways manifested an originality of design and an energy of purpose which will ensure it a lasting fame; and among other excellent works which it has undertaken is the erection of a mausoleum in the General Cemetery, St. Heliers, for the reception of departed members of the Craft. Here are commemorated the brethren, Dr. Cuquemelle, P. Le Cras, and John Asplet, who will head a list destined

in years to come to be, perhaps, almost indefinitely lengthened. This mausoleum gave rise to a sad exhibition of bigotry on the part of the Roman Catholics. The lodge inadvertently purchased a piece of ground in the Catholic part of the cemetery, and Bro. Dr. Cuquemelle, being a Romanist, no objection was made to his burial there; but when Bro. John Asplet died his corpse was refused admittance, and consequently a new piece of ground had to be secured, and Bro. Cuquemelle's remains were exhumed and re-interred therein. Thus even death cannot always destroy sectarian animosities.

The Royal Sussex Lodge was established at the latter end of 1843, and the *Freemasons' Review* for 1844 remarks:—"The consecration is described as having been very imposing, and it was attended very numerously by the foreigners resident in the island." Of the founders of this lodge Bro. W. Adams is the only survivor.

It is, perhaps, worth noting that the Mechanics' Lodge in Jersey used to confer a degree called the "Ark, Mark, and Link," which has been described to us as very interesting by those who have taken it. To show how soon matters become forgotten, we may state that although this degree has been conferred in a great many instances, the present members of the Mechanics' Lodge were so much in ignorance of the fact that one of the Past Masters assured us it was all a mistake. It is, however, undoubtedly true that this lodge conferred the degree, and Bro. J. T. Du Jardin and Bro. C. J. Hocquard were among those who received it. The ritual of the degree is, we are told, still in existence. We presume this degree was somewhat similar to one alluded to by Bro. G. Markham Tweddell, in the *Magazine* for Jan. 5th, 1861, under the title of the "Ark, Mark, Truth, and Wessle," which that brother received in the Faith Lodge, Ratcliff.

The library at the Masonic Temple possesses an interesting relic of Freemasonry in the Midland Counties, in the shape of a copy of the "Book of Constitutions and History of the Craft," originally published by James Anderson, D.D. This volume is of the edition of 1784, under the editorship of John Noorthouck, and from an inscription on the back it appears to have been presented in 1786 to the St. Alban's Lodge, Birmingham, by Dr. S. Freeman, P.G.S., London. The St. Alban's Lodge seems to be now extinct, and its records are doubtless scattered. This volume was given

to the Jersey Library by Bro. Dr. Hopkins, into whose possession it probably came when he resided in Warwickshire. In a list of Provincial Grand Masters at the end of the work we find that in 1784 the Provinces of Guernsey and Jersey were ruled by T. Dobree, Esq. This will be news to many of the Jersey brethren, as we have been repeatedly assured that previous to Bro. Hammond's appointment to the Grand Mastership there never had been a G.M. of Jersey. The family of Dobree being still connected with the Channel Islands, it is possible that inquiries might result in the obtaining of valuable information as to the position of the Craft in the eighteenth century.

As a curious illustration of the excellent appearance of Jersey Masons, we may mention that on one occasion when we were visiting a lodge elsewhere, it happened that the newly-elected W.M. did not know all the members of his lodge, and being short of brethren to fill up the various offices, he glanced across the room to a young brother who was sitting quietly to himself, and addressing said, "I do not know that brother's name but he looks to me as if he would make a very good Deacon." The W.M. was at fault in supposing that the young man belonged to the lodge, for the latter immediately replied, "I am only a visitor and belong to a lodge in Jersey." Unquestionably it speaks well for Jersey brethren, when in other provinces Worshipful Masters can see at a glance that if put into office they will be "the right men in the right places."—J. A. H.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 350).

BOOK III.—CHAPTER I.—(contd.)

But a more serious affair happened about this time, for Sybilla, the wife of Guy de Lusignan, through whom, he ascended the throne of Jerusalem, worn out by the fatiguing trials and anxiety of mind, which she had undergone, died, without leaving any family.* Isabella, the wife of Humphrey de Thoron, and the sister of the late Queen, thus became of right, heiress to the throne. Her

husband, however, was of an easy unambitious character, and laid no claim to it. Observing this, the unscrupulous and ambitious, Conrad de Montferrat, resolved to play a desperate game for the crown of Jerusalem. Isabella, a woman of a vain and fickle character, he, surpassing Sinon in devices, Ulysses in eloquence, and Mithridates in variety of tongues,* easily persuaded to be divorced from Humphrey, and by flattering her with the prospect of being Queen of Jerusalem, won her consent to become his wife. The divorce was pronounced by his intimate friend, the treacherous Bishop of Beauvais, and immediately after Conrad married her. No sooner was the nuptial ceremony performed, than he repaired to the camp, and insisted upon being recognised as King of Jerusalem. This demand took everyone by surprise. Guy stood up manfully for his rights, and maintained that since he had once been King, King he would remain till his death. Upon this question, two parties were formed, Richard and the Hospitallers supporting Guy, Philip and the Templars, Conrad. No one seems to have taken any thought of Humphrey, who complained bitterly of the robbery of his wife.

Friendship for Philip, and contempt for Guy, seem to have influenced the Templars in supporting Conrad. Vertot says "as there was always a secret emulation existing between the two military Orders, the Hospitallers declaring themselves in favour of the King of Jerusalem was a sufficient reason to engage the Templars to quit his party, and embrace that of the Prince of Tyre."* We are rather inclined to think that the Templars acted in Conrad's favour, in the expectation of obtaining a bold and dexterous sovereign for Jerusalem, and one who could cope with Saladin. We do not think in this question either Order acted out of jealousy to the other, whatever feelings might have animated Philip and Richard.

There ensued the usual broil and squabbling, and precious time was lost in argument over the matter, till it was finally adjusted at the interposition of neutral parties who showed the absurdity of disputing about a crown, which was one only in name there being no kingdom, and that in the meantime they had better fight the infidel and recapture Jerusalem, than setting about cutting each other's throats, rendering themselves laughing stocks to the world by casting for the lion's skin,

* Vinsauf, L.I. cap. 64.

† Hist. des Chev. de S. Jean, A.D. 1191

while the lion was still at large. It was accordingly agreed that Guy should retain the sovereignty during his lifetime, and after his death, the crown was to revert to Conrad and Isabella.

While these discussions went on, bringing the siege to a complete standstill, the inhabitants of Acre repaired the breaches in the walls, and Saladin seizing a favourable opportunity, threw a large reinforcement of troops into the town with a plentiful supply of provisions. Thus, when the Christians renewed the siege, they found all the fruits of their former exertions lost. The conflicts between the followers of the Cross and Crescent became incessant and bloody. Never was greater courage displayed, never were more brilliant passages at arms exhibited. The Templars dyed their white cloaks crimson in the blood of their enemies, while the Hospitallers deepened the scarlet of their mantles in the same stream. All rivalry was now forgotten; all grounds of complaint thrown aside. Side by side they rode, terrible champions of the Cross, overturning and slaying hosts of the enemy. Single combats between the Christian leaders, and the Moslem chiefs were of daily occurrence. In these the lion heart of England played a conspicuous part. Like a Paladin of romance he fought, and wherever he struck, down went the foe. Had he been as good a leader as he was a man at arms, how changed might have been the fate of Palestine.

In pitched battles the Christians had the advantage, and Scott has well likened the Saracens from their numbers and mode of warfare to a swarm of hornets, easily crushed when got within the grasp, but dangerous and deadly when upon the wing. No sooner was one band annihilated than another sprang up in its place, like the fabled heads of the Hydra. To aid the Saracens and distress the Christians a pestilence broke out in the camp of the Crusaders, which destroyed many of their best and bravest, and converted the trenches dug for defence against the infidel, into graves for the defenders of the faith.

But the days of Acre, as a possession of the Saracens, were numbered, and Saladin shed bitter tears, as the certainty of its loss dawned upon him.* The siege was carried on with so much vigour, that the inhabitants were at last forced to sue for peace. They sent to the Christians to treat for the surrender of the city, and on the 12th of

July, a meeting was held in the tent of the Grand Master of the Templars for that purpose. The Kings of England and France, Robert de Sablaus, the Grand Master of the Hospitallers, and the principal Christian leaders, appeared on behalf of the besiegers. The Turkish Emirs with their green banners, came on the part of the besieged. The city capitulated on the following terms. All the arms, warlike machines, and the ships which were in the port of Acre, were to become the property of the Crusaders. The besieged were to pay, moreover, the sum of two hundred thousand pieces of gold; the True Cross, in the possession of Saladin, was to be restored; two thousand noble, and five hundred inferior Christian captives released. The following day the gates were thrown open and the Crusaders took possession.

The Templars, who had, after the fall of Jerusalem, established their headquarters at Antioch, now transferred them to Acre. They took possession of their former house situated on the seashore, and mounted a large Red Cross banner upon the tower.* They, likewise, seizing upon several places along the coast, strongly fortified their position. Richard took up his abode in the King's palace, but Philip preferred lodging with the Templars,† whose palace Vinsauf states fell to his share of the spoil.‡

Two months were allowed Saladin to fulfil the terms of the treaty, but, when he had collected the ransom money, and was about to hand it over with the prisoners, his Emirs interfered. They represented to him their want of confidence in the honour of the Christians, and recommended him, before complying with the terms of the surrender, to send for the Grand Master of the Templars, in whom, according to the Arabian historian I'bn Alatsyr, who was then present in the camp, they had perfect confidence, "from their (the Templars) regard for their promises, and reverence for the sanctity of an oath." Their representations were listened to by Saladin, who sending for de Sablaus, told him that he was ready on his part to comply with the conditions of the surrender, provided the Grand Master, on behalf of the Christians, would guarantee on their part a like performance. De Sablaus knowing so well the conflicting elements

* Bohadin.

* Bohadin Cap. 112.

† Cont. Hist. apud Martene. Tom 5. Coll. 634.

‡ Vinsauf, Lib III. c. 18.

in the Christian camp, could not give Saladin the assurance he required without doing violence to his conscience.* Saladin in consequence, would not fulfil the terms of the treaty for surrender, and Richard ordered out all his prisoners to the number of two thousand, and caused them to be beheaded on the plain of Acre, in sight of the Sultan's camp.†

Once more the forelock of success was within the grasp of the Crusaders, and once more they allowed it to slip. Dissensions again broke out among the leaders, and the rivalry between Richard and Philip brought matters to a standstill. Philip could never overlook the insult offered by Richard to his sister Alice to whom he had been engaged, and on whose account he had made war against his own father. The pretty face of Berengaria of Navarre however, had taken the Lion Heart's fancy, and Alice was ignominiously abandoned.‡ In disgust, shortly after the fall of Acre, Philip abandoned the Crusade and returned to Europe, leaving a large number of French troops under the command of the Duke of Burgundy. By his departure Richard found himself chief of the Crusaders, and resolved to signalise his leadership by some brilliant and daring feats of arms. He in the first place thoroughly repaired the walls of Acre and put it in a state of complete defence, making at the same time great preparations for attacking the cities held by the Saracens. Although no great friendship existed betwixt him and the Templars, the Knights enrolled themselves under his banner, and led by their valiant Grand Master, accompanied Richard on his march against Cæsarea. The army was divided into three parts. The Templars commanded the van, Richard the main body, and the Hospitallers the rear. The baggage was conveyed between the sea and the right of the army, the fleet keeping pace with the march, and supplied the troops daily with provisions.

(To be continued.)

MASONIC NOTES AND QUERIES.

BRO. MARQUESS OF SALISBURY.

The reason assigned in your memoir does not account for the Marquess abandoning Masonry altogether after a life's devotion, for the P.G. Master-ship of Herts could not have drawn heavily on his time.—E.

* Ibn Alat. p. 520.

† Vinsauf. Lib. IV. c. 4. Hoveden, A.D. 1191, Bohadin, Cap 115.

‡ Hist. Bernnrdi Thesaur. Cap. 174, Hoveden, A.D. 1191.

GRAND MASTER, GRAND LODGE.

Bro. Hughan asserts that in our English Masonry the "terms Grand Master and Grand Lodge" are of the 18th century. A correspondent, who disputes this, must show that in books printed, or manuscripts written, before that time, such terms are used in reference to our institution.—C. P. COOPER.

METAPHYSICAL PASSAGES OF MASONIC WRITERS.

A brother, writing from the reading-room of the British Museum Library, will more easily understand certain metaphysical passages of some Masonic writers, both English and American, if he bears in mind that the moral law is immutable and everlasting.—C. P. COOPER.

CHALLENGE.

Can the M.W.G.M., when a visitor at a lodge, challenge the W.M. of a lodge to take wine with him? Further, can the M.W.G.M., as a member of the Grand Master's Lodge, No. 1, challenge the W.M. to take wine with him? I have always understood that the prerogative of the W.M. is supreme in the right of challenging.—Y.Y.

THE LATE M. PROUDHON.

Bro. "E. G. C.," your incredulity on the subject of the late M. Proudhon does not surprise me. As M. Poitou says (Les Philosophes Français Contemporains, page 57):—"Il faut citer; car on ne saurait croire à moins de le lire de ses yeux, que le sophisme en délire ait dicté de pareilles imprecations." I will, however, transcribe two passages only. "De quel droit Dieu me dirait il encore; sois saint, parceque je suis saint? Esprit menteur, lui répondrai je, Dieu imbécile, ton règne est fini; cherche parmi les bêtes d'autres victimes. . . . Père éternel, Jupiter ou Jehovah, nous avons appris à te connaître: tu es, tu fus, tu seras à jamais le jaloux d'Adam, le tyran de Prométhée. . . . Les fautes dont nous te demandons la remise, c'est toi qui nous les fais commettre; les pièges dont nous te conjurons de nous délivrer, c'est toi qui les as tendus; et le Satan qui nous assiège, ce Satan, c'est toi." These passages, and many others of the same kind, may be found in a book of which M. Proudhon is the author, "Système des Contradictions Economiques, ou Philosophie de la Misère." This book was published in 1846, and in 1847 the writer of the appalling and disgusting curses contained in it was received into Freemasonry. And this is not all. He died in 1865, and at his funeral we are told "The Craft was represented by a large number of Masons of both rites, amongst whom were four members of the Council, one of whom delivered an address on behalf of the Order of Masons." See *Freemasons' Magazine*, vol. xii., p. 174. Brother, I repeat my words, your incredulity does not surprise me.—C. P. COOPER.

COWAN AND TYLER.

It does not follow, because Bro. Carroll (p. 334) has found out the word *tuilier* in a French dictionary, that *tiler* is formed from *tuilier*, as it may be a natural development from *tile*; and yet *tile* itself may be derived from *tuile*, instead of from *tegula*.

Cowan cannot be etymologically derived from *écoutant*, the thing is simply impossible.—L.D.

HILL, HELE, HEAL, HEALE.

The *Athenaeum* has had some correspondence on this. From the number for April 25th, page 600, we extract the following:—"Your correspondent 'R. W.' is mistaken in supposing that 'healing' or 'hilling' is obsolete in England. It is often heard in the midland counties, and is used in the sense of a covering of any sort, clothes for the person, bed-clothes, and such like. An old clergyman, whom I can recollect, and who in addressing a country congregation was wont to use the language they best understood, was one Sunday preaching against early and improvident marriages; one of his sentences was, 'As soon as ye can ill and fill, ye marry;' that is, 'As soon as you have clothes and bread.' 'Ill me up' (Give me more clothing) is common enough in Yorkshire, and doubtless elsewhere in the north of England. 'Clemmed' (hungry) and 'starved' (cold) are also the only words used in these senses by the peasantry of the north of England; they would never understand that a 'starved' person was in want of food, but would at once take him to the fire.—A. H. G."

PECULIAR DISHES.

In answer to "Inquiry," I believe that at the banquets of the Lodge of Hope, No. 433, Brightlingsea, Essex, a "dish of tea" is always served. I had frequently heard of the hospitality of the brethren of that lodge, but had not an opportunity of enjoying it till last summer, when, being at the sea side, I went to the installation of the present W.M., Bro. Riches. A "dish of tea" was introduced after dinner, in accordance with the usual custom. Perhaps some brother of the Lodge of Hope would be pleased to state the origin of the practice.—C. CARNEGIE, P.M. No. 697.

CORRESPONDENCE.

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

RED CROSS KNIGHTS OF CONSTANTINE.

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

Dear Sir and Brother,—I have been waiting in vain to receive a reply from Bro. Hyde Clarke to my second batch of queries anent the abovementioned degree.

Am I to conclude that his silence is to be taken as an admission that this mighty chivalric Order is not recognised by any of the Masonic bodies in England or on the Continent, because it is rightly deemed to be, as he himself suggests, not Masonic? I asked, like Goethe, for "more light" from our distinguished brother, because his name occurred to me as one of the few prominent in the list of officers of this degree (his title, I believe, being that of Very Illustrious Grand High Chancellor), and because in the *Freemasons' Magazine* of the 18th May last there is a notice of "the anniversary assembly of this ancient and distinguished body," under the head of "Red Cross Knights and K. H. S.," in which our talented brother is puffed at great length as the oldest member now living of the Order of the Red \ddagger .

Yet, Sir, when I ask Bro. Clarke for information about the degree he replies, "I cannot answer the

appeal of your correspondent, \ddagger , for I know nothing about any of the matters to which he refers, not having been present, nor a participator, nor being responsible for them." He then kindly refers me to any book on the Orders of Knighthood for the history of the Order; but I will defy him or any other brother to show me a book on Knighthood which declares this degree to be Masonic; and that is what I want.

Bro. Clarke makes a very valuable admission when he says that one cause for its being looked upon as a Masonic institution rests upon the fact of its title of Red Cross, which, as we all know, is the name of a degree given in this country and in America in connection with the Knights Templars.

Another admission by the Very Illustrious Grand High Chancellor is worthy of note, that "the Order of the Red Cross of Constantine assumes very great antiquity, like several others, upon very questionable historical grounds."

On the whole, I think the Craft is to be congratulated on this letter of Bro. Hyde Clarke's, which is about as damaging to the cause of the titular Red Cross Knights of Constantine as it must be satisfactory to the members of the real knightly orders. Turning to the letter of your correspondent, "No Cross, no Crown," I find that ambitious aspirant to literary honours complains of my bad taste in finding fault with the Red Cross Herald, for dubbing the Lord Kenlis Right Honourable, inasmuch as it appears that the Secretary to the Girls' School had done the same. To this I can only say that Bro. Patten is not supposed to be an adept in the jargon of Heraldry; but the Grand Herald of the very illustrious, ancient, and most noble Order of Constantine either is, or should be, conversant with what is known by the merest tyro in the art.

Your correspondent says Bro. Little never replied at all to the queries which were put to him in your pages by "K. H." relative to his statements with regard to this degree; but if I remember right the Master General of the Rosicrucian Society did deign to offer to communicate with the brother privately.

"K. H." wrote to your paper on the 4th May, 1867, as follows:—

"Your offer to supply the private address of Bro. Little is very kind, as is also his offer to answer my queries. The statements having been published in the *Magazine*, that is the proper place for the reply."

To that most pointed inquiry, however, Bro. Little made no rejoinder, I believe, and I am, therefore, right in saying, with a dash of that irony of which your correspondent complains, that when addressed upon this subject, Bro. Little was "remarkably reticent and obscure in his replies."

Speaking of this Order of Red Cross Knights of Constantine, I said, and I repeat again, that as an Order of Knighthood, Mackay, in his "Lexicon of Masonry," is silent as to the very existence of the Order.

On the page to which "No Cross, no Crown" refers, the degree alluded to in such very brief terms is not spoken of as a chivalric degree, not, as I conclude, because Bro. Mackay knew nothing of the degree, but because no doubt he looked upon it as spurious.

The real degree of Red Cross Knight, which is referred to in the article preceding the few lines on the degree of Red Cross of Rome and Constantine, was and is still given in Knight Templar Encampments, with which I need hardly tell your readers the Red Cross now under notice has no connection except in name. The brother, who is not likely to get a Crown if he bases his pretensions on the possession of the (Red) Cross, concludes by giving a long list of names of illustrious members of the Order, and I can only express my wonder that he has not added the full-blown titles of the young noblemen who have been tempted into the degree by the display of millinery and high-sounding titles, as well as by the adulation which is bestowed by the gentlemen who are ever ready to do the arch of steel business over a real live lord.

I should not trouble you at such length upon this matter but that I see that the time has come when the constituted authorities should interfere to put down and repudiate these new degrees.

In your issue of June 15th, 1867, a Knight Templar and Knight of the Royal Order of Scotland asked Bro. Little by what authority the degree of Knight of St. John was given in a conclave of Red Cross Knights. To this Bro. Little did not respond, but an editorial note was appended to the letter stating that the degree was not the same with that of Knight of St. John of Malta. And yet, Sir, almost immediately afterwards a series of articles appeared in your valuable *Magazine* on the Order of St. John, which was acknowledged to be the same as the Knights Hospitallers, or Knights of St. John of Jerusalem and Malta.* The writer brings down the history of the Order to the present date, and coolly asserts that Lord Kenlis is the present chief of the Knights of the Holy Sepulchre—which he admits was merged in the Order of St. John—claiming the Duke of Manchester as the Grand Prior of the Order of St. John.

Thus the Grand Conclave and Supreme Grand Council are set aside, and Bro. Little and his friends are masters of the situation.

In the *Magazine* for the 18th May, 1867, I observe that several Sir Knights were made Prince Masons in the original or premier Conclave of England of the Red Cross Knights. Your readers were probably under the impression, as I was myself, that Prince Masons were made under the S. G. C., in chapters of the Rose ✠; but it appears we are all mistaken, and the gentlemen who assemble at the George Hotel, are the real disposers of these titles and dignities.

It is time that (unless, as Bro. Harris suggests, we go in for the further propagation of tomfoolery, and institute a Masonic Order of the Garter, referring curious brethren to Ashmole for the history of the Order, when they persist, like Dickens's hero, in "wanting to know") these degrees, which will not bear the light of day, should be put down with a high hand; and I trust that the Supreme Grand Council and the Grand Conclave of Knights Templar will see to the matter, and take action at their next meeting.

Yours fraternally, ✠.

* See page 42, July 20, 1867, *Freemasons' Magazine*; also page 122, August 17, 1867; also page 230, on the "Union of the Order of the Holy Sepulchre with the Knights of St. John."

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

Dear Sir and Brother,—I see that Lord Kenlis at his installation was received under an arch of steel. I can make a shrewd guess what this means; but I wish to ask any of your readers who are likely to know whether any other Sovereign, or whatever he might have been called, before Lord Kenlis, was ever received under any other arch of steel than an arch of knives and forks? "No Cross no Crown" may be able to tell us what was done in 1813.

Yours fraternally,
E. E.

RED CROSS KNIGHTS.

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

Dear Sir and Brother,—In one sense very little is known of the Red Cross degree in America, because although it is a side degree long since imported from the old country, it has been worked occasionally only, but it can hardly be said to be little known there, as its ritual is to be found in many American manuals. It is not generally restricted either to Templars, or to P.E.C., but is liberally communicated to Masons when a brother has a fancy for propagating it. Light come, light go; and it is soon forgotten, as so many of these side degrees are.

What would interest us very much is to know whether those eminent brethren who are commemorated in your valuable *Magazine*, page 290, worked the same as any of the American rituals, and whether such is the working of the eminent brethren now assembled under the banner of Bro. R. A. Little and Lord Kenlis. This will go a great way, I think, towards settling the legitimacy and succession of this as a Masonic Order.

Yours fraternally,
AN AMERICAN MASON, H.P., &c.

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

Dear Sir and Brother,—"No Cross, no Crown," can settle a little doubt which has arisen in consequence of his communication, which is rather at variance with what we have learned from Bro. Little. This brother claims to have the jurisdiction over the whole Order of Red Cross, of which he has established many conclaves since the revival by him in 1865. Now, the body described by "No Cross, no Crown," was only one of the Red Cross fraternities existing at that time, as there are several warrants out. How came this Conclave of Bro. Little to be Supreme? That is one question. Can he claim jurisdiction over the other warrants, or has he any warrant of his own? Another question is this, do any of the existing warrants show signs of having emanated from Bro. Little's original Supreme Conclave? A third is, what is the difference between his Premier and Original Conclave and his Grand Conclave? and on what constitutional ground can either create other conclaves or other warrants?

Yours fraternally,
R. ✠.

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

Dear Sir and Brother,—A Templar is, I expect, at sea when he seeks to sever the Templar degree and

the Red Cross. We have it on the high authority of Bro. Little, as represented by "No Cross, no Crown," that the Order in America is only conferred on Past Eminent Commanders of Knights Templars. This shows the connection between the two, and that none but Knights Templars can be Knights of the Red Cross, further illustrated by the presence of the Duke of Sussex, P.E.C., and other known Templars, in the list given in your journal. This was the chief reason why we see H.R.H. as the head of the Order of Red Cross; but it also suggests that the Red Cross can never have exercised a jurisdiction over its parent Order of the Templars, but rather must be dependent on it. Many of the Red Cross members recorded lately in your pages are Templars; but is the M.E.G.M., Bro. Stuart, a member, or G.M. of the Red Cross? or is, as asked by ✠, the Red Cross at all recognised by the G.M. Stuart, or the Grand Conclave of Knights Templars?

Yours fraternally,

A TEMPLAR, D.

THE GRAND ORIENT.

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

Dear Sir and Brother,—Your correspondent "R. N." commences his letter by reference to the mixing up of Masonry with politics in France, but coolly ignores the fact that I have already expressed the strongest censure of such practices. I am content to put down this conduct to ignorance rather than want of candour; but if "R. N." has omitted to make himself acquainted with what has recently appeared in your pages, it is scarcely to be expected that his knowledge of more distant matters will be very profound.

The contests in the Grand Orient which have resulted in the establishment of the necessity for belief in God and the immortality of the soul on the part of its members have been noticed by me, and "R. N." has thrown no new light on the subject. But with regard to the infidelity of many members of the Suprême Conseil, it is a fact that it has assumed phases unknown among the free-thinking minority of the Grand Orient. I have the best authority for stating that there are men in the Suprême Conseil who are not ashamed to express admiration for the nobility and heroism of suicides, eulogising those who have "the courage to break the tyranny of life." This is vouched for by unimpeachable testimony, and has reached me from a source totally unconnected with the Grand Orient, and therefore not open to "R. N.'s" sneer on that head.

Not having the *Bulletin du Grand Orient* to which "R. N." refers before me, I cannot verify his quotations at present, but accepting them as correct for argument's sake, it is then evident that "R. N." has got hold of a subject beyond his grasp, or he would have added that the end of the Suprême Conseil is approaching. That this is the case I have learnt from persons who are behind the scenes both in the Grand Orient and the Suprême Conseil; and let me reiterate my previous remark that an end to Masonic strife in France is devoutly to be wished by all true Craftsmen.

The unworthy sneers of "R. N." are sufficient proof of his connection with the Suprême Conseil;

for in that body such expressions are highly appreciated. The "partisans of the Grand Orient," against whom "R. N." is so exasperated, have, I trust, taught me a more truly Masonic spirit.

Yours fraternally,

THE WRITER OF THE ARTICLES
ON THE G. O.

April 28th, 1868.

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

Dear Sir and Brother,—Allow me to trouble you with a few lines in corroboration of the statement of "J. A. H." in your issue of the 11th ult. respecting the lodges under the Suprême Conseil having become "hot-beds of infidelity—all belief in God being considered as 'retrograde' by many of the eminent 'philosophers' who meet under the *agis* of the Conseil." The only lodge in the place where I reside held under the Suprême Conseil is mainly composed of the "philosophers" above spoken of, who make the sacred name of God a subject of filthy jest. And the chief organ of the Conseil, *Le Monde Maçonique*, is a strenuous advocate for "*le morale indépendante*," a system which altogether disconnects morality from religion. I may also mention that another organ of that school, *La Chaîne d'Union*, has, to my certain knowledge, constituted itself the apologist of suicide. The above generalised facts have come under my own personal observation, so that I can vouch for the above statement of your correspondent, all disclaimers notwithstanding.

Yours fraternally,

A MASTER MASON.

April 27, 1868.

NOTES AND QUERIES.

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

Dear Sir and Brother,—In No. 457 of your *Magazine* I perceived a letter by "A Mason" relative to "Notes and Queries," and in which the writer states that his object was to induce the brethren who felt so disposed to contribute any information or curious fact concerning Masonry.

Although at the time these occurrences took place I had not the honour conferred on me of being admitted a member of the Craft, still they struck me as being so peculiar that on my initiation I at once recollected them, and was struck by the coincidence. They were as follows:—

Being one of a party of travellers into the interior of Australia in the year 1862, we came across a small tribe of aborigines, who fled on our approach; but being reassured by our leader, and convinced of our peaceable intentions, they drew near and conversed with our guides by well-known signs. Our time being limited, we were unable to inquire further into the matter. Later, however, another occurrence brought the matter more forcibly to my notice. It was on the occasion of the meeting of the rival Peruvian generals, when they advanced and gave the usual signs, the armies then withdrew, and the vanquished general escaped to France. As I had an opportunity of being an eye-witness of these, I can vouch for their correctness.

Yours fraternally,

APRONED.

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.

3. X. Y. Z. has a set of new clothing for the officers of a lodge under the Grand Orient of France, or Grand Oost of the Netherlands.

4. T. B. would exchange copies of seals.

5. W. J. L. wants rituals of the degrees below the 18th in English and French. He does not want what are called philosophic rituals.

6. R. T. wants the loan of the ritual of the old Templars, which is partly in Latin.

7. W. H. is open to exchange originals or copies of Masonic documents, charters, &c.

8. D. C. L. has a set of miniature furniture and officers' collars and jewels, &c., for a Lodge of Instruction, the pedestals fold; he will be glad to exchange them for a complete set of "Masonic Quarterly, Monthly, and Weekly Magazine and Mirror."

10. X. offers a perfect set of the quarto series of the *Freemasons' Magazine* for a collar and jewel of the English 31°, and a set of Provincial Grand Officers' clothing.

12. J. L. wants an Irish Past Master's apron, collar, and jewel, and will give in exchange those of an English P.M.

14. V. B. will be glad to purchase either new or second-hand Rosettes, distinguishable of the Arch Papal Church; also wanted an old York Ritual.

15. J. M. wishes to purchase R.A. medal as worn by the Companions of a Chapter.

NOTE.—Nos. 2, 9, 11, and 13 have been withdrawn.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

FREEMASONRY IN EAST LANCASHIRE UNDER THE RIGHT WORSHIPFUL BRO. STEPHEN BLAIR.

The progress of Freemasonry within the province of East Lancashire has often attracted the attention of the Craft. The number of lodges has doubled within the last ten years. The annual average of subscribing brethren has been enlarged in a still greater ratio. Contemporaneously with this numerical advance, the "jewels of the Order," and chiefly that brightest of all—Charity—have had a like develop-

ment. To those whose lot is cast within the province, it is well known how very much of this prosperity of the Order is due to the admirable administration of the Right Worshipful Provincial Grand Master, Bro. Stephen Blair, whose munificence, kindness, and general urbanity render him so justly popular. An illustration of the conscientiousness with which Bro. Blair desires to discharge the duties of his office, has recently been afforded, and as the incident appears to be wholly without precedent, our readers may not be dissatisfied if we endeavour to furnish them with as full an account of the matter as space will permit.

For some considerable time past the Provincial Grand Master has been endeavouring to carry out a plan of visiting, on a regular lodge night, each of the lodges within his province, in order to testify his sympathy with the working brother, to become personally known to the members, to check and supervise, and counsel and guide, whenever necessary. Experience, however, satisfied our Right Worshipful brother that it was almost impossible to overcome the physical difficulties of carrying out this plan in a province where there existed about twenty-eight different towns, and meeting at fixed periods rarely consecutive, and frequently coincident. As in the old legend, when it was discovered that the mountain could not come to Mahomet, Mahomet must go to the mountain; so Bro. Blair changed his plan, and, finding he could not, within any definite period, accomplish a visit to the brethren of each lodge within the province, he determined to invite representatives from each lodge to visit the Provincial Grand Master. Accordingly invitations to dinner were issued to each Worshipful Master of each lodge. So many guests exceeded the powers of accommodation—elastic as those at times have been found—of his domestic residence, Mill Hill House. Therefore the large banqueting room of the Freemasons' Hall, Manchester, was rendered available, and Saturday, the 13th April, fixed as the day. The invitations were accepted by fifty-six Worshipful Masters out of the total number of seventy-four in the province. To assist him in receiving his guests, the Right Worshipful Provincial Grand Master summoned around him the officers of the Provincial Grand Lodge, and also some of the present and past Provincial officers of this and other provinces.

When it became evident that so great a gathering of the province would come off at the appointed day, the Right Worshipful Provincial Grand Master deemed it well to avail himself of the occasion by introducing to his guests Bro. W. R. Callender, jun., the Deputy Provincial Grand Master elect, as the successor to the lamented Bro. Lawrence Newall. Preparations were accordingly made and the great lodge room and other apartments of Freemasons' Hall were duly arranged for the purpose. About two o'clock, the Provincial Grand Master's guests began to arrive. As each Worshipful Master entered the room his name and lodge were announced by the Assistant Provincial Grand Director of Ceremonies, Bro. Titmus, and he was properly introduced to the Provincial Grand Master by the Provincial Grand Director of Ceremonies, Bro. Austin Shellard. The introduction being finished, subsequently the brethren properly clothed, having entered the lodge room, the Right Worshipful Provincial Grand Master, assisted

by his Provincial Grand Wardens, Bros. J. S. Hine and J. M. Wike, and the rest of the Provincial Grand officers, proceeded to open a Provincial Grand Lodge in form.

The warrant or patent of appointment whereby Bro. William Romaine Callender, jun., was constituted Deputy Provincial Grand Master of the province of East Lancashire, was then, by the order of the Right Worshipful Provincial Grand Master, read by the Provincial Grand Secretary. The constitutions relating to the duties of the office, and the ancient charges having been in like manner repeated, the obligation was duly administered by the Right Worshipful Provincial Grand Master, and the ceremony of installation regularly completed. The Provincial Grand Lodge was then closed in due form.

The guests were conducted to the banqueting room, where covers were laid for one hundred brethren, and an elegant and copious dinner was supplied by Bro. Wright. Plans of the tables were served to each guest, and the whole arrangements reflected the highest credit upon Bro. J. S. Hine, Provincial Grand Warden, and Bro. William Birch, Provincial Grand Senior Deacon, to whom the Provincial Grand Master had intrusted this department.

Among the guests we noticed:—Bros. L. G. Starkie, P. Prov. S.G. Warden, High Sheriff of Lancashire; H. Blair; Benjamin, St. John the Baptist Lodge; George Mellor, P. Prov. S.G.W.; W. H. Wright, P. Prov. J.G.W.; R. Veever, P. Prov. G. Warden; J. W. Pickup, P. Prov. J.G.W.; J. L. Figgins, P. Prov. G. Chap.; J. E. Woft, P. Prov. G. Reg.; J. H. P. Leresche, P. Prov. G. Reg.; J. S. Hine, Prov. S.G.W.; J. M. Wike, Prov. J.G.W.; John Littler, Prov. G. Chap.; R. McDowell Smith, Prov. G. Treas.; G. Brett, Prov. G. Reg.; John Sunnah, Prov. G. Sec.; John Chadwick, Prov. S. G. Deacon; W. Birch, Prov. J.G. Deacon; Henry Carrig, Prov. G. Supt. of Works; A. Shellard, Prov. G. Dir. of Cers.; S. Timmus, Prov. Assist. G. Dir. of Cers.; H. Maiden, Prov. G. Std. Bearer; N. Nicholls, Prov. P. Purst.

After the cloth had been drawn the Right Worshipful Grand Master rose and was received with repeated applause, and truly Masonic demonstrations of good will. He said he had to thank the brethren for accepting his invitation. He felt it scarcely possible to assure them what great pleasure and satisfaction he experienced in seeing them. He then proceeded to say that as they were all met for enjoyment and pleasure, he did not propose to offer them many toasts. One, however, always popular in every gathering of Englishmen and of Masons, he would bring before them. In some graceful sentences the Provincial Grand Master proposed "The Health of the Queen, the Prince and Princess of Wales, and the rest of the Royal Family," to which due honour was rendered by the company.

The Provincial Grand Chaplain, Bro. the Rev. John Littler, M.A., then spoke as follows: Brethren, I have the privilege of proposing to you a toast in which I am sure you will most heartily join. In proposing that toast I regret that I am unable to do it justice. Our Right Worshipful Provincial Grand Master has now presided over our Order in this province for more than twenty years, and during his presidency Freemasonry has flourished and extended itself in the province more than at any former period within the memory of any of us. I am sure he cannot view the large assembly of Masters of lodges before him, and reflect that each one represents on an average about thirty-six Masons, men like themselves, without feeling

proud of his high position as the head of such a body of men, and I am sure you will agree with me when I say we are proud of him. I will not admit that you will drink his health more heartily on the present occasion, because assembled round his hospitable board, than on former occasions. I will not admit the circumstance of our being hidden guests entertained most sumptuously at his expense. I will not admit that any amount of hospitality he can show us will cause us to think better of him than we have done; at the same time I am sure I express the feeling of you all when I say, that we appreciate his kindness on this occasion at its full value. Brethren, I will not spoil your demonstrations by adding anything on this subject. Our Right Worshipful Master has referred to the occasion of his calling to us together; the appointment of a successor to our late Bro. Newall, whose removal from among us we all so deeply deplore. From the manner in which you received the name of that successor, it is evident that the appointment meets your approbation. It is always pleasing to see appointed to a public office like this, the man whom everybody supposed beforehand would, or ought to be, appointed; towards whom all eyes are turned as the man for the place. Before entering this hall I knew not on whom the choice of our Right Worshipful Master would fall, yet I had my thoughts, so had others, and the event justified my anticipation. Now this is as it ought to be. I will not say that our Right Worshipful Master acted on this principle when he selected me to fill the office of Chaplain, I being "little and unknown," and not having had the honour of a personal acquaintance with him, but I suppose some brother told him that I was an honest clergyman, trying quietly to do my duty, also a Mason good and true; well, I will not attempt to plead not guilty to this charge. I respect your Order, I love your Order, and am persuaded that if it were better known it would be more appreciated and more extended. My parochial duties, however, are too heavy to admit of my mixing much with you. I have great pleasure in proposing "The Health of our Right Worshipful Provincial Grand Master."

The Right Worshipful the Provincial Grand Master, in the course of his reply, observed: I have long thought over the idea of bringing about a meeting such as this, and I am delighted to find that I have been able to realise it at last. I have had two reasons for asking you to meet me here to-day; first, that instead of my visiting the lodges in this province (which, from their number, their local situation, and the days of their regular meetings, is almost impracticable within any reasonable time) the lodges should do me the favour of visiting me. I am delighted that the result has been such as I now see. To-day I have personally made the acquaintance of nearly every Worshipful Master of East Lancashire, and exchanged the Masonic grasp with him. Brethren, I am proud of the acquaintances I have formed. I am proud of the province over which I have been called to preside, seeing of what material it is composed. And this brings me to my second reason. Being proud of East Lancashire, I want her to take the lead in every Masonic good work, and everything which is in accordance with the true spirit of Masonry. Such a gathering as this is, I believe, unexampled, but I hope it will become a good precedent. It is a good thing, I believe, and in all good things let East Lancashire take the lead. I thought this, too, a good opportunity for appointing your new Deputy Provincial Grand Master, and introducing him to all the Worshipful Masters of your province. I hope you all like him.

Bro. J. L. Figgins, M.A., rector of St. James', Manchester, Past Provincial Grand Chaplain, on rising was received with prolonged cheering. When this had subsided, he said: Brethren, I accept with gratitude and pride, the very hearty reception which you have accorded me while I rise to propose the toast with which our Right Worshipful Provincial Grand Master has been

pleased to honour me. But while the fresh breezes of the ocean fill the sails of the noble vessel which floats on its bosom to waft it to its destined harbour, I feel that your kindness "has taken the wind out of my sails," for I cannot hide from myself the conviction, that the duty imposed on me would have been so much better discharged by many who are now sitting at the hospitable board of our respected chief. Again, the difficulty of my position is increased by having to follow the bursting eloquence of our Provincial Grand Chaplain, but I will crave your indulgence, and take refuge behind the cegis which he has held before him, "and do the best I can." Right Worshipful Provincial Grand Master,—Your well-known benevolence, and your unrestricted hospitality, have called around you to-day many "rulers in the Craft" to support you in the appointment of a Deputy Provincial Grand Master to aid you in conducting the business of the province over which you have ruled so well and so long, and in promoting the true interests of our Order, and yet while we hail Bro. Callender with welcome in his high and honourable office there is a cloud which for a moment passes over us, we cannot forget that his appointment is consequent on the removal of one whom we revered so highly, and whose memory we cherish with no ordinary affection. My prayer to the Great Architect of the Universe is, that the mantle of Bro. Newall may descend on his successor, that he may be endowed with the same untiring zeal to further the interests of Masonry, and that he may closely imitate our departed brother in all that was good and true in him, and avoid all that was imperfect in him, all the deficiencies over which he would wish that the mantle of charity should cast its ample folds, and I am sure that if Masonry is something more than an idea, an abstraction of its system (as I know it does) affords the opportunity of practising its highest and noblest lesson—its lesson of Charity. Our brother will have enlarged means of continuing in the course for which he is so eminent, and show to the "outer world" that our Craft has a deep and glorious reality in it. Our Bro. Callender is no stranger in our midst, he bears a name that is as "a household word" in our great city, and I am convinced that our common wish is, that he may add additional lustre to it in the high position to which he has this day attained; the only drawback which I can perceive is, that labours are placed upon him in addition to the many which his high position claims at his hands—may he long be blessed with health and strength to meet all their requirements. Brethren, apologising for so long trespassing on your time, I beg to propose "The Health of Bro. William Romaine Callender, jun., our W. Deputy Provincial Grand Master."

Bro. Callendar expressed the great gratification which he felt at the manner in which his name had been proposed and received, and assured the brethren that he entered upon the office feeling not only its honour but its responsibility. It was a matter of great pride to hold so distinguished a position in a province which numbered seventy-four lodges, and was equalled nowhere out of London. But a grave responsibility was involved, and he felt this the more when he remembered those who had preceded him. He alluded to Bro. Preston, whom he remembered in the decline of life, and whose industry and knowledge were long remembered: of the Right Worshipful Provincial Grand Master, when serving under the lamented Earl of Ellesmere, he need not speak, for his services for nearly thirty years had placed Masonry in its present condition in East Lancashire. Bro. Blair was followed by Bro. Royds, who, though now living at a distance, was still with them in spirit; and, lastly, by Newall, whose loss would long be deeply felt by the province. Such examples would, he trusted, render him more anxious to discharge to the best of his skill and ability, the duties of the office on which he was about to enter, and he hoped that he might justify the confidence

reposed in him by the Provincial Grand Master, and so kindly endorsed by the brethren present.

Bro. Leresche, P. Prov. G. Reg., proposed in appropriate terms the health of their distinguished guest, Bro. Starkie, and alluded to the respect with which Bro. Starkie was regarded among his brethren, and the important office he had held in Masonry, as Past Provincial Grand Warden of the Province of East Lancashire; but further and beyond the Craft Bro. Starkie had experienced the esteem in which he was held out of as well as in this province, which only included a portion of the county, by the high appointment he had received as Sheriff of Lancashire; and so well had he discharged his public duties, that her Majesty's Judges, when on this circuit, had felt called upon in a special manner to express their satisfaction with the arrangements made by Bro. Starkie for their reception and conduct throughout the county while discharging the important duties of Judges of Assize. Bro. Leresche further alluded to the career of the respected father of Bro. Starkie, the late Provincial Grand Master for the Province of West Lancashire, who in that office had enjoyed the esteem of the brethren for upwards of thirty years as a true and consistent Mason. The toast was drunk with enthusiasm.

The High Sheriff, Bro. Le G. W. Starkie, was received with great cordiality on rising to respond. He said: Right Worshipful Sir and Brethren,—For the handsome and enthusiastic manner with which you have received and drank my health, I beg to thank you most sincerely. For the allusion of the worthy brother who proposed the toast to the way I have carried out and fulfilled the public office I have the honour of holding, I beg him to receive my best thanks, and if in so doing I have pleased the county as well as her Majesty's Judges, I simply feel that I have done my duty, and paid that respect which any loyal subject wishes to do. Nevertheless, I had rather receive the hearty feelings of kindness from you all, and I had rather live esteemed and honoured in your hearts as a Mason good and true, than possess any other I know of. When I first took up Masonry I took it up heartily, warmly, and devoutly, and I, like you all, never regret having done so; for Masonry cannot but make a man a better Christian and a better citizen. I thank you for mentioning the name of my father as connected with the other province of this county; but he was not the first of my family belonging to the Craft. I am happy to say that my ancestors have long been high in Masonry. One of them was head of the Knights of Malta, and his grave and tombstone exist there to this day. Brethren, Masonry has lasted longer than most institutions. Kingdoms, Monarchies, and Governments of many kinds have passed away, after flourishing to a great extent; but Masonry, when presided over and watched as it is in this province by our Right Worshipful Master, increases and will increase. Though you may, if you go to Rome and pick up the dust that crumbles from the ancient ruins there, and in that dust there may be the ashes of emperors, consuls and proctors, orators and senators, and though you may go to Seville and see the Alhambra, the finest specimen of the skill of the Moor, these but remind you of the glories of the past, and how destruction comes upon the greatest efforts of nations and individuals. It is not so with Masonry. Masonry, 'tis true, in these ages when science and the arts were confined to the few, discharged its office by keeping alive that knowledge of architecture some of whose noblest examples are still left to us in the cathedrals and buildings of the dark ages, and upon whose stones also we have learned our mystery can still discern where the builders have left their marks. But as times rolled on, and learning spread, Masonry (having done its work in one way) left the material fabric built up, and became speculative instead of operative. She began to raise other and nobler edifices—temples of charity—wherein the indigent and poor, the needy and

unfortunate, brethren, and their wives, sons, and widows are cared for. Thus, my brethren, in the midst of all our social enjoyments, as on this occasion, we have the satisfaction of knowing that our poorer brethren are not forgotten. These are the buildings good Masons are now engaged in. The foundation stone of them is Charity, and their pillars Benevolence. It is a proud position for East Lancashire to hold to be the second largest province in the kingdom, and we may congratulate our Right Worshipful host on his endeavours. It has been mentioned that I shall shortly receive one of the Wardenships of England. I shall be proud so to do, as I am proud to have any honour in Masonry conferred upon me, but I don't attach any merit to myself in being upon the highway to the honours. What merit there is due, is due to the Right Worshipful Master, who first gave me office in the province over which he presides, and long may he do so. The High Sheriff resumed his seat amid repeated applause.

The Right Worshipful Provincial Grand Master said before they parted, he wished to add one word. They must all be aware that a gathering like the present could not have been brought about and carried through in the manner, which he hoped they would think with him, it had, without some one undergoing a great amount of labour. He had been indebted to the kindness of the Provincial Senior Grand Warden, Bro. Hine (not by any means the first service of his to himself and the province, which he had to recognise), and to Bro. William Birch, the Prov. S.G. Deacon, for the assistance they had furnished in arranging all the details connected with the present assembly. He proposed "The Health of these worthy Brethren," which was enthusiastically received.

Bro. J. L. Hine, Provincial Senior Grand Warden, in responding, said that the wishes of the Provincial Grand Master were to him a command, and on the present occasion that was specially so. He acknowledged the hearty response which had been given to the toast, and expressed his gratification at the success which had followed the endeavours of himself and Bro. Birch to carry out the Provincial Grand Master's wishes. Before he sat down he felt he could not let the present opportunity pass without reminding the Worshipful Masters of lodges (fifty-six of whom were present) how desirable it was for them, in their official capacity, to bring before their respective lodges the claims of the different charitable institutions connected with Freemasonry—more especially the Institution for Boys, which had a debt of £10,000 hanging like a millstone round its neck, and he hoped that the province generally would assist to remove that encumbrance.

Bro. William Birch, Prov. S.G. Deacon, also acknowledged the toast, but he thought his name ought not to have been coupled with that of Bro. Hine, who had really made the arrangements; however, he begged to thank the Provincial Grand Master and the brethren, for the kind manner in which his name had been received.

The proceedings terminated about half-past nine.

COVETOUSNESS hath cut away the large wings of Charity, and plucketh all to herself. She is never satisfied. She hath chesed all the old gold of England, and much of the new. She hath made that there was never more idolatry in England than at this day; but the idols are hid; they come not abroad. Alas, noble Prince, the images of your ancestors, graven in gold, and yours also, contrary to your mind, are worshipped as gods, while the poor lively images of Christ perish in the streets through hunger and cold. This cometh when covetousness hath banished from amongst us Christian charity; when, like most unthankful children, we have forgotten Christ's last will, which He so often before His passion did inculcate, Love one another.

THE MASONIC MIRROR.

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

MASONIC MEMS.

DEPUTATION TO THE EARL OF ZETLAND.—On Wednesday April 30th, just previous to the meeting of the Grand Lodge, an influential deputation waited upon the Right Hon. the Earl of Zetland, in the Grand Master's room, to solicit him to lay the foundation-stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, with Masonic ceremonial. Amongst the members of the Craft present were Bros. Earl de Grey and Ripon, the Marquis of Hartington, Lord Kenlis, Lord Pelham, Sir Thomas G. F. Hesketh, Gilbert Greenall, M.P., Dr. Moore, W. Gray Clarke, John Haven, Albert Woods, &c. Dr. de Vitri, chairman of the central committee of the Asylum, attended, and presented a memorial from the committee, and Dr. Moore, W.M. 1,051, supported the prayer of the memorial, and presented petitions to his lordship from nearly the whole of the Prov. Grand and D. Prov. Grand Masters of the seven northern counties, and from the W.M.'s and Wardens of nearly 150 Craft lodges in the same district. His lordship was kindly pleased to accede to the request of the deputation, and fixed the 17th of June for the ceremony.

ST. JOHN'S LODGE, GALASHIELS (No. 262), having received the authority of the Grand Lodge of Scotland to open their lodge for Masonic purposes in the town of Melrose, it is intended to do so on Thursday, the 14th inst. It being the first occasion on which a lodge in connection with the Grand Lodge has ever been opened in that ancient and historic town, a numerous muster of the Craft is expected. The R.W. Substitute Grand Master of Scotland will take the chair.

GRAND LODGE.

INSTALLATION OF THE GRAND MASTER.

Through want of space last week we could but briefly refer to the banquet which took place after the installation of Bro. the Right Hon. the Earl of Zetland, K.T., as M.W.G.M. About 130 brethren sat down to an elegant repast served in Bro. Gosden's best style.

The cloth being drawn,

The M.W.G.M. in rising to propose the first toast said; you will anticipate that which I am now about to propose—the first toast that is given in every Masonic meeting in this country; but on this occasion we perhaps have to drink it under circumstances more peculiar and more interesting than usual, because on this day the Grand Lodge has voted an Address to her Majesty, sympathising with her in the sorrow she must have had on learning that in one of her colonies an attempt was made on the life of her illustrious son, the Duke of Edinburgh. And in sympathising with her Majesty we congratulate her on the providential escape which H.R.H. has had. I mention this because there are many in this Hall who were not present in Grand Lodge. I am quite sure that every man who pretends to be a Mason will cordially agree in the Address that was voted by Grand Lodge to her Majesty this evening. Although the atrocious attempt on the life of the Duke of Edinburgh and the Address we have voted to the Queen render this toast more prominent than usual, I am quite sure that no circumstance will make the health of her Majesty more acceptable to the great body of Masons in this country than it always has been. I would, therefore, not add another word, knowing that every

man here is loyal and a good subject, sworn to obey the laws of the land, and protect the life of our Sovereign, which is more dear to us than anything else perhaps. I, therefore, ask you to join with me in drinking most cordially on this occasion, as on all other occasions, "The health of our Sovereign the Queen."

The toast having been drunk,

The M.W.G.M. again rose and said: The next toast I have to propose is one which is only second to that you have just drunk: and it also is more interesting on this occasion than usual, for while the Duke of Edinburgh was performing his duties at the Antipodes, where he was shot by an assassin, H.R.H. the Prince of Wales and the Princess of Wales were winning "golden opinions" in Ireland, doing their duty to their Sovereign and their country, and reconciling in a great degree Ireland to England. We must rejoice that their Royal Highnesses the Prince and Princess of Wales met with no such barbarous and atrocious assassin in Ireland as their brother did in Australia. No doubt they underwent risks, because when at the Antipodes and in America persons are found aiming at the life of a son of our Sovereign, and at the life of a Senator, such a thing might have occurred in Ireland. In saying this I mean no reflection whatever on the loyalty of Ireland; but we must all acknowledge that a wide-spread conspiracy exists, and there is no knowing where the fatal blow may fall. The Prince and Princess of Wales hesitated not to do their duty in the hope of pacification, and reconciling Ireland to England. In my opinion they deserve the highest credit for their patriotism and the admirable manner in which they performed their part in Ireland. It is this which makes the toast I am now about to propose more interesting than usual, and I am sure you will join with me in drinking with heartfelt satisfaction, "The health of the Prince and Princess of Wales, and the other members of the Royal Family."

The toast was enthusiastically drunk.

Br. Alex. Dobie: I have the honour to propose to you the next toast. I regret the absence of the D.G.M., who would, if he had been present, have proposed it. But the duty now falls upon me, and I am sure you will give the toast a hearty welcome. It is, indeed, the toast of the evening, for it "The health of our excellent and esteemed Grand Master." I was present at the noble lord's initiation into Freemasonry, and I have been on terms of intimate friendship with him from that day to this, and have seen his progress throughout. This day he has been installed for the twenty-fifth time. The noble lord has told you in Grand Lodge to-day that years are growing upon him. He and I are not far off, but I think from his looks this day—and I have not seen him for some time—he is as stout and as strong as he was twenty-five years ago. Though years may increase upon him in number, I hope they will not have any effect upon his constitution. He announced to-day his intention of retiring. I hope he will think better of it, and give us an opportunity of electing him for the twenty-sixth time. I will not detain you longer, brethren, but hope you will drink with equal sincerity as you have the other toasts "The health of the Grand Master."

The toast was drunk with three times three.

The M.W.G.M.: Brethren, I thank you most sincerely for the kind manner in which you have received the toast which has just been proposed by my worthy friend, Bro. Dobie, Prov. G.M. for Surrey. I have invariably received that kindness at your hands which I never can forget, for which I shall always be thankful, and which I assure you it will be, as it ever has been, my earnest endeavour to deserve. Bro. Dobie has reminded you of what I said in Grand Lodge, that I thought I was getting too old to be G.M., and that I wished it were in the hands of a

younger and more able man; but at the same time, Brethren, I may add that I have always said that whenever I find myself incapable of performing my duties, I should only be too glad to resign; yet I know that I may require to be reminded of that fact; and a very small hint from the Brethren of the Grand Lodge would make me aware of it, and I should haste to resign that office which you have now for the twenty-fifth time placed in my hands. Brethren, I confess that I feel it a great honour to be at the head of the Craft, and as long as I think myself capable of serving you I shall be too happy to do it; but I always have felt that if I am not able to fulfil those duties effectually I would rather not attempt to do them. I have constantly received kindness at the hands of the Craft, and it has been my highest ambition to deserve your good opinion. I hope I have succeeded. At the same time it would be a much greater sorrow to me to find that the Craft suffered in any way from my presence; and I should esteem it a kindness and a favour from any of my best and oldest friends, if they were to tell me that I was incapable of performing my duties. But I feel that confidence in Grand Lodge assembled that I know they would without hesitation, if they saw that I in any way could not do those duties which I ought to do properly, propose some other Brother as G.M. It is a great honour to be elected for the twenty-fifth time. If I complete this year I shall have completed a quarter of a century as Grand Master. I need not tell you that I should feel very proud at having presided over the Craft for five-and-twenty years, and by the blessing of the Great Architect of the Universe, I hope I may be permitted to accomplish that. I thank you most sincerely for the kindness you have always shown me, and which on this occasion perhaps you have shown me in a more marked manner than before. I thank you most heartily for your kindness and shall ever hold you in my most affectionate remembrance.

Bro. Lord de Tabley proposed "The Sister Grand Lodges of Scotland and Ireland."

The M.W.G.M. then gave "the Deputy G.M., and the rest of the Grand Officers."

Bro. Earl Vane responded.

Miss Poole here sang "Tapping at the garden gate," and, on being encored, gave "Wapping Old Stairs."

The M.W.G.M. proposed "The Provincial Grand Masters," and Bro. A. Dobie responded.

Bro. the Earl of Limerick proposed "The Masonic Charities."

Bro. E. H. Patten returned thanks on behalf of the Charities, and in the course of his speech referred to the anniversary festival of the Girl's School, which is appointed to take place on the 13th inst.

The M.W.G.M. proposed "The Board of Grand Stewards," for which Bro. Jabez Tepper returned thanks. "The Ladies who have honoured us with their presence," for which Bro. Bennoch replied, concluded the toasts.

Bro. Spencer was, as usual, an able toastmaster.

METROPOLITAN.

ROYAL ALBERT LODGE (No. 907).—The brethren of this lodge assembled on Monday, the 4th inst., at the Freemasons' Tavern; more than ordinary interest was attached to the gathering from the fact that it was installation night, and nearly all the brethren, with a large number of visitors, were in attendance, to do honour to Bro. Charles Chard, the W.M. elect, who had been unanimously called by his brethren to occupy the ancient chair of King Solomon. Among the visitors were Bros. W. Farnfield, P.A.G. Sec., Howe, Potter, Hilton,

Marsh, Turner, Reynolds, Child, &c. The retiring W.M., Bro. W. H. Farnfield, having advanced Bros. F. A. Fowler and Baker, of Lodge of Fidelity, 515, to the grade of P.C.'s, and the usual questions having been satisfactorily replied to by Bro. Chard, a board of Installed Masters was formed, and Bro. Chard was regularly installed into office by the retiring W.M. The brethren in their several degrees having duly saluted the new W.M., the address to the Master was most effectively rendered by Bro. J. Smith, P.G. Purst., who was followed by Bro. T. Lewis, G. Purst., who as satisfactorily gave the usual charge to the Wardens, and the retiring W.M., Bro. W. H. Farnfield, was equally successful in the charge to the brethren. Bro. Chard then invested the undermentioned brethren as officers for the year: Bros. H. J. Lewis, S.W.; J. M. Vaughan, J.W. and Chap.; J. Smith, Treas.; A. E. T. Worley, Sec., and J.D.; P. Morton, S.D.; C. Vidler, I.G.; E. H. Pendygrass, Wine Steward, and Dir. of Cers.; and J. Daly, Tyler. The W.M. at once commenced his duties by duly initiating Mr. Samuel M. Stepany into the first degree of Freemasonry, performing the ceremony with great satisfaction to the brethren. The lodge was then closed according to ancient custom, and the brethren adjourned to the banquet table, where a repast was placed before them in keeping with the importance of the occasion. The toast "The Queen and the Craft," was duly honoured as were those always following it; Bro. W. Farnfield, P. Assist. G. Sec., replied to that of the Deputy Grand Masters, and the rest of the Grand Officers. Bro. Farnfield as representing one of the Masonic Charities showed that Freemasonry was something more than a name, detailing what had been done in the past for the cause of Masonic Charity. The retiring W.M., Bro. W. H. Farnfield, rose amid the plaudits of the brethren to propose "The Health of Bro. Chard," who for the first time presided at their banquet table. He said that the fact of Bro. Chard having been unanimously elected showed the esteem in which he was held, and he was certain that at the close of the year of office the brethren would not regret their choice. The toast was drunk with enthusiasm, and the W.M. suitably returned thanks. Bro. J. Smith, P.M., was entrusted with the next toast, "The Health of the Immediate Past Master, Bro. W. H. Farnfield." Bro. Smith referred to the fact that not only had their retiring Master satisfactorily performed the duties of the banquet table, but he had proved himself a thorough working Mason, and had performed all the duties with credit to himself and satisfaction to the lodge. Having requested Bro. Farnfield to stand up Bro. Smith placed on his breast a P.M.'s jewel, which had been voted by the lodge in appreciation of his services, amid the cheers of the brethren. Bro. T. Lewis, P.M., then rose, and after a few introductory remarks, asked Bro. Farnfield's acceptance of a P.M.'s collar, which had been subscribed for among the brethren of the lodge as a mark of their esteem, and to show their satisfaction at the manner in which he had gone through his year of office. Bro. W. H. Farnfield in reply expressed himself as totally unprepared for such kindness. It was true he had endeavoured to do his best for the lodge, but the only reward he ever worked for or expected was the inward conviction of having done his duty. The usual other Masonic toasts followed, and the brethren departed to their homes after an evening of thorough enjoyment.

PROVINCIAL.

NORTH WALES AND SHROPSHIRE.

BANGOR.—*St. David's Lodge* (No. 314.)

In accordance with the unanimous wish of the members of this lodge, the W.M., Bro. E. R. Thomas, convened a special meeting on the 8th ult., for the purpose of testifying, in a tangible form, the high appreciation of the valuable services of two of the P.M.'s viz., Bro. John Coles Fourdrinier, P. Prov. G.W., and Bro. William Swansborough, P. Prov. G.D. A goodly number of members and several visitors having assembled, the lodge was opened in the first degree.

The W.M. addressed the brethren, and observed that the two brethren, in whose honour they had specially assembled, had for a long period and from time to time given practical proofs of their attachment to the best interests of the Craft, by bestowing with hearty good will their invaluable services upon Saint David's Lodge, and on behalf of its members, he begged to express to Bros. Fourdrinier and Swansborough, through the

medium of an address, which he should read to them, the united sincere, and heartfelt thanks of the St. David's Lodge.

The W.M. then read a highly complimentary address, at the conclusion of which he added:—"Very Worshipful Bros. Fourdrinier and Swansborough, I feel exceedingly proud that the duty has devolved upon me as the Master of this lodge, to solicit the acceptance, by each of you, of a Past Master's jewel, as a slight acknowledgment of the valuable services you have rendered to this lodge. Had it not been for your great and laborious exertions this lodge would not have been what it is—the great pains you have taken to instil into the minds of the brethren the genuine principles and tenets of the Craft, and their good results will enable you to look back upon this lodge and upon this day with great gratification to yourselves, and we trust for many years to come. In conclusion, we beg you to accept the assurance of our brotherly love, affection, and gratitude for the numerous favours you have conferred upon this lodge, and when your labours shall have been brought to a close here upon earth, may you receive your reward in the realms above, where the Great Architect of the Universe reigns for ever. Brothers Fourdrinier and Swansborough—on behalf of the Saint David's Lodge, I have great pleasure in placing upon your breasts these Past Master's jewels."

Bro. Fourdrinier replied—"Worshipful Master, Brother Wardens, and Brethren—From what you have known of me before to-day, you would think me a very unfeeling man did I not admit that I am seriously and deeply impressed upon this occasion with the kindness of the brethren, and if I may be allowed to say so, the feeling of pleasure is materially enhanced by the circumstance of my being made a partaker of the honour with my good Bro. Swansborough, because I have had so many opportunities of witnessing the important exertions and services rendered by him to this lodge. I feel, as a very old member of this lodge, somewhat a participator with him of the honour he so well and so worthily deserves. Worshipful sir, I have through many years of my life devoted myself to the Craft. When I first came to Wales, I thought my labour was over; your good feeling, however, on three occasions placed me in the chair of this lodge. I have endeavoured to do my duty, and so long as I am spared shall continue to exert my endeavours in the great and good cause of Masonry. I say nothing of my personal exertions, though I consider that the lodge was once perhaps arrested by me in its downward career, and I have the vanity to believe it was so. I challenge, on behalf of all true Masons, the desire to exert themselves for the benefit of the Craft at large, as well as of this particular lodge. Every good Mason performs his duty with the single view—to the good of the Craft. There is no doubt whatever that such splendid testimony as that which we have received at your hands (and I always feel that these things bring home to the young Mason the example they should follow) is an inducement, and I confess goes far to make men not only willing labourers, but also to point out to others the means by which they may be more useful to the Craft, and as there are here present brethren of other lodges, I may say I am proud and deeply grateful to them for coming here to-day, and assisting in this important ceremony; and I say of all those brethren, I hope it will be an inducement to them to continue in the path. The more a man exerts himself to do his duty, the more pleased he will be with himself—the more he satisfies the brethren, the more he satisfies himself. I confess I shrink from going forward, lest I should reiterate platitudes. I assure you I am obliged, and shall feel grateful, and I may say with truth for the kindness of every individual member. I am not aware that I ever had an unpleasant word with any one member of this lodge.

Bro. Swansborough—Worshipful Master and Brethren—This, I may say, is a moment of great pleasure to me, that you have honoured me by such a mark of your esteem as that which has been placed on my breast to-day by the Worshipful Master, one which truly and sincerely I hardly thought I deserved. I have always been willing and ready, and trust I shall ever be so—whether to do my duty as a brother Mason or as a man. I will also say that, honoured as I have been by my mother lodge, I am not only proud of that honour as a man, but it will spur me forward with greater zest and energy to do my duty as a Mason, and to assist the lodge in every shape and way within my power, but duty is a greater inducement to me than any other. I, like my Bro. Fourdrinier, see only the faces of friends and brethren—an enemy I do not think I have in the lodge; if I have it is more than I am aware of, and my endeavour shall be

never to make one. For the honour you have done me I sincerely return you my thanks.

The W.M. proposed a vote of thanks to the V.W. Bros. William Bulkeley Hughes, M.P., Prov. G. Reg., and Dr. T. W. J. Goldsbro', Prov. G.S.W., for having honoured the lodge with their presence, which, being duly seconded, was unanimously agreed to.

Bros. W. Bulkeley Hughes and Goldsbro', having respectively replied, the lodge was closed in due and solemn form.

The brethren adjourned to the Castle Hotel, where they partook of a banquet (the excellence of which was exceeded only by its profusion) provided under the direction of Bro. and Mrs. Denman.

Bro. E. R. Thomas, W.M., presided, and was supported by the following brethren:—

V.W. Bros William Bulkeley Hughes, M.P., Prov. G. Reg., W.M. 1,113, P.M. 755; T. W. J. Goldsbro', M.D., Prov. G.S.W., &c.; John Coles Fourdrinier, P. Prov. G.J.W., &c.; William Swansborough, P. Prov. G.S.D., &c.; Nixon, P.M. 384; Hardie, P.M. 384; John Owen, 384; John Pritchard, 384; W. Warren, 755; Taylor, 384; E. Williams, M.D., Owen Thomas, Macmillan, Robert Roberts, T. Hathawage, Watson, Robinson, John Hughes, W. Robert, Michael Dyer, &c.

Grace being said, the W.M. proposed the usual loyal and Masonic toasts, all of which were duly honoured.

In proposing "The health of Sir Watkin Williams Wynn, R.W. Prov. G.M., the W.M. observed that he was an honour to the country, whether as the country gentleman, as a Mason, or as a member of Parliament. As the Provincial Grand Master, he had the welfare of his lodges at heart, and was a thorough Mason himself. That he could say the same of the R.W.D. Prov. G.M., Bro. Dynock, and as to the V.W. Bro. William Bulkeley Hughes, who had done so much for Masonry in North Wales, the W.M. remarked it was perfectly needless for him to say one word more, than to couple with the toast the name of that most excellent and esteemed brother.

Chorus, "Prosper the Art."

V.W. Bro. W. B. Hughes—W. Master, in responding to this toast I am completely out of place, so far as your allusion to me as a Provincial Grand Officer goes. There is present a superior officer in Masonic rank, to whom the responsibility of returning thanks for the Provincial Grand officers should be delegated, viz., the Prov. G. Senior Warden.

Bro. Goldsbro' returned thanks for the Prov. G. Officers, and said he accepted the responsibility with great diffidence, for although holding superior Masonic rank in the Provincial Grand Lodge, he felt that the thanks would have been far more eloquently expressed by his very kind Bro. W. B. Hughes, who had but a few hours previously been released from his parliamentary duties, and had, at no slight personal inconvenience and fatigue, undertaken the long journey from London, expressly to be present upon this interesting occasion.

W. Master: I have now to propose the toast of the evening, "The health of Bros. Fourdrinier and Swansborough." We have known Bros. Fourdrinier for many a long year, that he has done everything in his power to assist us, and that we have benefitted in a very large degree by his laborious exertions. This lodge was once at a very low ebb; Bro. Fourdrinier came and rescued it, and we have the greatest pleasure in drinking his health. What I have said of Bro. Fourdrinier will apply to our Bro. Swansborough,—if we are in a difficulty we have only to send to him and he is ever ready and willing. These two brethren have done everything in their power for this lodge.

"Prosper the Art."

Bro. Fourdrinier—Worshipful Master, you are too partial, your kindness has led you astray. I am sure of this—anything we have ever done is so abundantly repaid by the kindness, the brotherly and good feeling evinced towards us that really your expressions go beyond our deserts. I challenge for Bro. Swansborough and myself; we are always ready to do our duty as well as we can, and if the Great Architect of the Universe spares our heads so that we may really know what we are about, if you want an Inner Guard or Deacon or Warden, or it should be that the W.M. in the chair should be unable from illness to discharge his duty, we will do it, and, speaking of that, I may be pardoned for saying our dear friend, Dr. Roden, who is the W.M. of the lodge at Caernarvon, is unable, through illness, to attend there on Thursday, and we have agreed and mean, with the Almighty's blessing, to do the duties of the Sagontium Lodge for him. There will be several initiations, passings, and raisings, and the work shall be done to the satisfaction of the

lodge and of the Master. You have seen me so often in my present capacity that I have not words to express my feelings. The Old Saint David's Lodge was my mother lodge in Wales, and if I had not been placed in an exceedingly peculiar position with respect to the other lodges I should not have given up this. I was Master in the chair of one and the Immediate Past Master in the other—it was impossible for me to do otherwise, I could not belong to the three. I admit that, finding the young blood coming forward, and that the W.M. in the Chair would and could do his duty, I said I am thankful to know that the little we have endeavoured to do has brought the brethren to the scratch, to a position to which all should aspire. I therefore thought the St. David's Lodge could better spare me than tendering my resignation elsewhere. Brethren, from my heart I thank you."

Bro. Swansborough—For myself I can simply repeat what Bro. Fourdrinier has said—he has taken the words out of my mouth, and has reiterated the same expressions I should have used, except in some instances. I was initiated in this lodge—circumstances obliged me to resign; I could not do otherwise, or I should not have left my mother's apron-string. So soon as those circumstances were altered, I flew back to the old tether, and I am again under the wing of the old lady, where I hope, so long as I am in Wales, I shall remain. Even during the time I seceded as a subscribing member (and I can appeal to the Past Masters right and left of me, who have called me here to do the duties of the lodge, which being within the length of my C. T. I did with the greatest pleasure, I assure my brethren, that although I met some brethren with whom I did not feel comfortable) the Master's command was sufficient to make me come, and I did my duty, and I hope it will be found I shall ever do so. Having placed such an honourable testimonial on my breast this evening, I feel inspired to work still more, still further than I have done, and I do assure you, and with the greatest pleasure I express it, any brother wishing for information as to the duties of the lodge or of the Craft, I shall be most happy to render it—in fact I consider it a part of the duty of every Past Master. If I am present when the lodge is deficient of Outer Guard, Inner Guard, Senior or Junior Deacon, or of any other officer, I shall be willing to take the duties, and with the greatest pleasure. Having said this much, I can but return you all my sincere and hearty thanks for the honour you have done me this evening. The jewel you have placed on my breast will be treasured by me as (I can hardly find expressions) but as my life it shall be treasured.

V.W. Bro. W. B. Hughes: W. Master, perhaps it may be a digression from your lists of toasts, but with your permission I would be allowed to make a few observations before proposing the next toast. W. Master, Wardens, and Brethren,—I came here placed somewhat in a peculiar position. I had the honour of an invitation to your board this evening as the Master of a neighbouring lodge. I do not claim to have the honour from any personal pretensions, but from being the Master of the lodge in Anglesey. I feel that I am peculiarly situated in addressing you upon this occasion. I will say, I came here to my mother lodge. I won't say, as a repentant child, because I don't think I have anything to repent of, but emboldened by your invitation to do honour to a man whom I respect, revere, and love. I came here, brethren, with somewhat of peculiarity, inconvenience, and pleasure. I was in great fear that I might not be able to attend this evening. The gratification of being present on this occasion is almost one of the greatest privileges one can be entitled to, because I came to do honour to men whom I know to be associated with us in Masonry and in everything that can tend to the good feeling of mankind to his fellow man. I came also as one who upon all occasions wishes to do honour to the lodge in which he was initiated. Believe me, it was no fault of mine that I was obliged to leave it, it was with pain, and great pain, that I was obliged to do so; but, brethren, we are all subject to the transitions of this sublunary existence, and I considered it my duty to retire from this lodge when I could not meet a brother with that good feeling and unanimity which my obligation required of me. I am here before you as a member and Master of a neighbouring lodge, and Past Master of the Llandudno Lodge. I am an old man, though a young member of the Craft. I regret deeply for the honour of Masonry, and I hope I may say, for the benefit of Masonry, that I had not been earlier initiated. A similar distinction and similar honour, one to which we all aspire, less deserved but not less appreciated, has been conferred upon

myself, and it is one which I shall revere with deep feeling as long as I live. Let me observe of both those brethren, I have been too little associated with, and have known too little of them—for the period I have known them, I have also known how to estimate their good feelings, their good example, and their assistance in the Craft upon all occasions. I have my older brother in knowledge here, who has assisted me materially on more than one occasion. He stood in the gap when I was Master of a neighbouring lodge, came forward to rescue that lodge, and I am sure but for his countenance and co-operation, the Lodge of Saint Tudno would not have been in the position in which it now stands. To my younger brother, your excellent friend and Past Master, Bro. Swansborough, I owe many obligations. I consider this one of the many happy days of my life, and I can tell you I have attained to the allotted years of man, and have spent many happy days. I came here more especially to do honour to our dear Bros. Fourdrinier and Swansborough, but also to do honour to myself and to you. Perhaps these may be considered words of mere import, but, believe me, they are not so; they are words which flow from the heart. During a long life in public and in private, I have not proved myself a dissembler, and I trust that so long as the Great Architect of the Universe blesses me with life, I shall do honour to Him and to the Craft. Pardon me, sir, if I have digressed from that which I intended when I rose. In proposing the next toast, I shall not ask the Master's permission to do so. Brethren, you have all witnessed the very efficient and able way in which the ceremony of the lodge was conducted this evening. Believe me, whenever it may please the members of the St. David's Lodge to invite me to meet them, it will be my utmost pleasure, anxiety, and pride to come among you, and when I see a brother occupying the chair in the way which your Worshipful Master does this evening, the least we can do is to give his very good health. I am one of those desiring to assist a brother Mason in every way, and I name to you the Worshipful Master of the St. David's Lodge. I can only echo the sentiments of welcome on this occasion, giving him credit for the able discharge of his duties this evening, which I am sure we all accord to him. Whenever he calls to his recollection the circumstance of his conferring the honour upon his two dear brethren, he will look back with satisfaction and pride to the 8th of April, 1868. Brother Wardens and brethren, I give you as the toast, "The Health of the Worshipful Master of St. David's Lodge."

The W. Master: Brethren, I thank you right heartily for the honour you have done me in drinking my health. I scarcely think I deserve what has so kindly been said of me. Whatever I have done has been as well as I could; being but a young Mason, if assisted as I have been by the kind Past Master's of this lodge, I feel and hope I shall be able to fulfil the duties of my office. I am especially obliged to the V.W. Bro. Bulkeley Hughes for the kind way in which he has spoken of me and has proposed my health.

The W.M. proposed the health of the Past Masters, Bros. Fourdrinier, Swansborough, Nixon, and Hardie, all of whom (observed the W.M.) had done their utmost for the lodge, took compassion upon and ably assisted the young Masters.

Bro. Swansborough having replied for the Past Masters, V.W. Bro. B. Hughes said: I know there are certain general toasts which usually precede those of a peculiar nature; but I may, perhaps, be pardoned if I bring one before the others which your Worshipful Master has on your list. Before I make my observations on the toast I am about to propose, permit me to mention that, independently of the high gratification it has afforded me to come here to-day, to do honour to honourable men, there is one circumstance, I would almost say, is nearer to my heart than that of the present evening—one that I hope to be spared to see—to do honour to the brother who has done more for Freemasonry in this locality than any man in our neighbourhood. I have, at a sacrifice of—I won't say comfort—come here to-day to do honour to him, and to Bro. Swansborough. I have come also to ask you, as the Master of a neighbouring lodge, to attend at our next May lodge, at Llanelgny, and I trust that we on that occasion shall show you an ebullition of feeling towards a brother which we sincerely mean, and which we think he deserves. I am proud to say I have been the means of setting it forward, and I trust the occasion will be worthy of the object. I invite you all, brethren, to come and see what we shall do, and whom we shall honour. I invite you not only to do honour to the subject, but to do honour to the Craft; also to do justice to

the man who has abstained from doing justice to himself. I trust you will give me, as the Master of that lodge, the return visit for that which I have paid you this evening. I, however, more especially rose to do honour to the next toast, and it is one that I would, with great diffidence as a humble individual Mason, talk to you about—in that I think we ought not to separate without paying the homage due to the individual, one who has done great service not only in this locality immediately, but also in the province generally and elsewhere. Although he holds a distinguished position in the Provincial Grand Lodge, when he appears amongst us we greet him as a dear friend, and more pleasing still, as a dear brother; he is always amiable, sociable, and amenable in every sense of the word, and we have great cause to rejoice whenever he comes amongst us. It is impossible to convey to you in his presence all his social and good qualities—you heard the friendly and diffident way in which he addressed you in the lodge this evening. I know him well, and feel that he is a sincere Christian, and a true brother. He holds the post of Senior Grand Warden in the Provincial Grand Lodge of North Wales and Shropshire, and we ought, in consideration of that alone, on every occasion as early as possible to drink his health, and I now give you, with all cordiality and friendship, the health of a brother whom I esteem, who is now my guest at my humble abode, and who I hope will not be absent on the grand occasion at the Anglesea Lodge. I invite him publicly at this board, and I give you with all heart, cordiality, friendship, and affection, "The Health of Bro. Goldsbro."

"Prosper the Art."

Bro. Goldsbro' having returned thanks for the last toast, Bro. Pritchard sung a Welsh song, "Bugail Aberdyfi," (Anglice, "The Shepherd of Aberdovey," which was warmly applauded.

The W. Master proposed "The Health of the Officers of the Lodge," and complimented them upon the manner in which they had assisted him in his duties as Master.

Bro. John Owen, Secretary and Senior Warden, returned thanks for the officers.

The W. Master next proposed "The Health of the Visiting Brethren," for which Bro. Warren of the St. Tudno Lodge (No. 755), returned thanks.

Bro. W. Bulkeley Hughes: I may, I am sure, be excused if I propose the health of a sincere and honourable man who has done good service to his country. Honest in his principles, he has not only served us, as Masons, but the kingdom in general, and, with your permission, we will drink his health with that cordiality of feeling which actuates all Welshmen. We greet him as a man, a Mason, and a friend; he is an honourable, brave, and valiant fellow, whose heart is true. Let me say that wherever Bro. Dyer goes, he will respond to the feelings or kindness, and of gentlemanly consideration, which should ever actuate the human bosom. In whatever society he may associate or may be, he will be respected on all occasions. I greet him as a brother, and shall always respect him wherever he may go or be, and I trust Heaven may bless him with long life.

Bro. Dyer: Worshipful Sir and Brethren of this Lodge,—Having heard that which has fallen from the lips of a Member of Parliament, and a Past Master of two lodges, I cannot find words wherewith to express my thanks. I hope that so long as I live, I may deserve your kind feelings. I have been a Mason from the year 1812, have been a Past Master, P.E.C. and Past First Principal of a Chapter, and I am wishful to do all in my power for the good of Masonry, for my heart is in it. My life has been an eventful one. I was once saved from shipwreck off Holyhead in 1807. In 1808 I was with the army, and served throughout the whole of the Peninsular War, and was at Waterloo. A lodge was attached to the regiment, and I was eligible and became a Mason. My grandfather was a Mason, and had I a dozen children I should wish every one of them to be Masons. Many people run away with strange ideas about Masonry, but if its principles, rules, and constitutions be addressed to and followed, every member of it ought to be a good man, a good husband, a good father, and a good neighbour. I will not trespass upon your valuable time but to say that this is one of the happiest days out of seventy years I have spent among Masons. To my younger brethren I would say always try to succeed to the chair, and I hope that honour may be conferred upon every brother of this lodge. Support the W.M. in the chair by being punctual in your attendance. I feel deeply affected by the honour that has

been done me, but I can hardly express my thanks to you. May Masonry prosper in Wales, in this province, and in this lodge, like "The green Bay tree by the river side.

"All poor and distressed Masons" having been thought of, the brethren separated highly gratified by the proceedings of the day.

SCOTLAND.

GRAND LODGE.

The usual quarterly communication of the Grand Lodge of Scotland was held at the Freemasons' Hall, Edinburgh, on Monday last, the 4th inst. The Right Hon. the Earl of Dalhousie, K.T., G.C.B., the Most Worshipful the Grand Master Mason of Scotland presiding, supported on his right by the Substitute Grand Master, the R.W. Bro. Henry Inglis, and the various Grand Office Bearers.

After the procession had entered Grand Lodge and the Grand Master ascended the throne, the Grand Lodge was opened in ample form with prayer at six o'clock p.m., precisely. The following being the substance of the agenda paper prepared and issued by the Grand Secretary:—

BUSINESS.

1. Proxy Commissions.
2. Presents to Grand Lodge from Grand Lodges of England, Ireland, Canada, France, Prussia, New York, Kansas, Arkansas, Columbia, Maryland, Illinois, Oregon, Missouri, and Connecticut.
3. Address of Sympathy to Her Majesty the Queen on the attempt to assassinate His Royal Highness the Duke of Edinburgh.
4. Petition for Charters:—
 1. Lodge "Maitland," Kirkliston.
 2. Lodge "Thistle," Westport, New Zealand.
5. Petition to reponc Lodge "St. James," Newton-Ayr.
6. Appointment of Provincial Grand Master for Newfoundland.
7. Various Motions.

The Grand Clerk has to remind the members of Grand Lodge that the annual subscription of five shillings, exigible from them individually as a test of membership, and also the subscription of each member towards the Fund of Benevolence, now both due on the 1st of February annually, as well as the arrears for 1867, require to be paid before the opening of Grand Lodge on the 4th proximo, otherwise their names "shall be removed from the Roll of Grand Lodge Members."—Vide Laws, Cap. XVIII., Secs. x. and xiv.

Receipts for these subscriptions lie in the hands of the Grand Clerk, at the offices of the Grand Lodge, Freemason's Hall. The amount may also be paid on the evening of the 4th proximo, previous to the opening of Grand Lodge, at six o'clock, but no settlement can be made in the Hall.

Brethren residing at a distance will please remit their subscriptions in postage stamps. The receipt will be duly acknowledged by

ALEXANDER JAMES STEWART, Grand Clerk.

Freemasons' Hall, Edinburgh, April 29, 1868.

The business brought before Grand Lodge, and the discussions arising out of the motions, occupied some three hours and a half, and under the admirable management and ruling of the M.W. the Grand Master, the whole of the business, much of which involved considerable discussion was finally disposed of.

We regret want of space will prevent our giving a more lengthy notice of the proceedings on this occasion.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

At the convocation of the Supreme Grand Chapter, held at the Freemasons' Hall, on Wednesday, the 6th inst., the pro-

ceedings were of a very uninteresting character. There were present:—

M.E. Comps. the Earl of Zetland, M.E.Z.; F. Pattison, as H.; J. Hervey, as J.; W. G. Clarke, E.; A. W. Woods, N.; G. Cox, as P.S.; W. E. Walmsley, as 1st Assist. Sec.; B. Head, as 2nd Assist. Sec.; W. Young, as Sword Bearer; J. Smith, P.G. Dir. of Cers.; W. Pulteney Scott, P.G.N.; Æ. J. McIntyre, G. Reg.; N. Bradford, P.G. Dir. of Cers.

Among other companions present we noticed Comps. Joshua Nunn, P.Z. 820; W. C. Barlow, Z. 174; T. Birchall, Z. 314; V. Bird, H. 954; R. de M. Lawson, Z. 355; W. Ough, Z. 749; A. D. Loewenstark, Z. 185; T. Robinson, P.Z. 753; H. G. Russ, P.Z. 177; R. W. Little, P.Z. 975, H. 177; J. H. Cox, J. 22; R. Watts, P.Z. 185; W. Littaur, 188, &c.

The Committee of General Purposes made the following report:—

"To the Supreme Grand Chapter of Royal Arch Masons of England.

"The Committee of General Purposes beg to report that they have examined the accounts from the 15th January to the 14th April, 1868, both inclusive, which they find to be as follows:—

To balance 15th January.....	366	2	3
To subsequent receipts.....	264	10	0
	£630	12	3
By disbursements during the quarter	146	0	5
By purchase of £200, Three per Cent Consols, at 93	186	5	0
By balance.....	298	6	10
	£630	12	3

which balance is in the hands of Messrs. Willis, Percival, and Co., bankers of the Grand Treasurer.

"The committee have also to report that they have received a petition from Comps. Alfred Avery as Z, Abraham Peter Leonard as H, James William Avery as J, and thirteen others, for a chapter be attached to the Beadon Lodge, No. 619, Dulwich, to be called the Beadon Chapter, to meet at the Greyhound Hotel, Dulwich, in the county of Surrey, on the third Wednesday of every month.

"The petition being in all respects regular, the committee recommend that the prayer thereof be granted.

(This was granted.)

"The committee have also received a petition from the Morning Star Chapter, No. 614, Rangoon, praying for a Charter of Confirmation, the original charter, which was granted 1st Nov., 1865, having been, as it is alleged, stolen

"The foregoing petition is regular in form, and is signed by nine members of the chapter. But the committee cannot recommend that the Charter of Confirmation prayed for be granted. They have had under their consideration a communication from the G. Superintendent of Bengal, under whose jurisdiction the Morning Star Chapter, at Rangoon, is placed, accompanied by a voluminous correspondence relating to the chapter. This correspondence discloses irregularities and personal feelings which the committee hope do not exist in any other chapter in the Order. The Principal Z., Comp. George O'Donnell, complains of the Treasurer, Comp. Benjamin Fox Duncan; and amongst other charges (the charter being as before stated lost) denounces Comp. Duncan as having abstracted it, the word 'theft' being frequently used. He also charges Comp. Duncan with retaining the chapter property and funds in his hands, and with refusing to render any account as Treasurer. For this latter charge the committee are satisfied there are good grounds. Comp. Duncan retaliates by charging Comp. O'Donnell with the abstraction or knowledge of the abstraction of the charter, with systematic lying—the word 'lie' being several times used—and with arrogant, arbitrary, and domineering behaviour, impertinence, self-conceit, &c.

"It further appears to the committee that this and other irregular behaviour on the part of Comp. O'Donnell induced several influential companions to withdraw from the chapter; and Comp. O'Donnell being unable to work the chapter, called a committee of the chapter to arrange what should be done in

consequence of the loss of the charter and of the want of a second and a third Principal. This committee elected two companions to fill the chairs of H. and J., and resolved to petition for a warrant of confirmation, and to send the petition to the Grand Superintendent, with a request that he would forward it with his recommendation that the prayer should be granted by the Supreme Grand Chapter.

"The Grand Superintendent refuses to support the petition with his recommendation, and your committee entirely concur with him in the view he has taken of the matter.

"The loss of the charter and the want of qualified companions to act as Principals practically prevents the working of the Morning Star Chapter, and from the irregular proceedings and the un-Masonic and outrageous behaviour of some of the companions, your committee are of opinion that there is no course open to the Supreme Grand Chapter but to suppress the chapter entirely. And seeing that there is another chapter (the Royal Burmah Chapter, No. 832) under the English Constitution working at Rangoon, this step would not inflict any punishment on those companions of the Morning Star Chapter, No. 614, against whom there is no imputation."

On the motion of E. Comp. McIntyre, G. Reg., seconded by Comp. G. Cox, this was referred back to the committee with instructions to communicate with the Grand Superintendent on the subject.

The following appointments were made by the M.E.Z.:—M.E. Comps. the Earl de Grey and Ripon, H. (ex-officio); the Rev. J. Huyshe, G. Supt. for Devonshire, J.; E. Comps. W. Gray Clarke, E. (ex-officio); Le Gendre N. Starkie, N.; Rev. Charles R. Davy, P.S.; Henry Grissell, 1st Assist. Soj.; Bentley Shaw, 2nd Assist. Soj.; Samuel Tomkins, Treas. (ex-officio); Æ. J. McIntyre, Reg. (ex-officio); Henry Browse, Sword Bearer; Henry Muggerridge, Standard Bearer; John Thomas, Dir. of Cers.; Comp. Chas. P. Payne, Janitor.

The ceremony of installing the Rev. John Huyshe as 3rd Grand Principal was efficiently performed by Comp. J. Hervey. The M.E.Z. then appointed as members of the Grand Chapter Committee—Comps. W. P. Scott, President, B. Head and E. J. Fraser; and the Grand Chapter elected Comps. J. Savage, P.Z. 7; J. Smith, P.Z. 19; H. Browse, P.Z. 12; J. Brett, P.Z. 177; F. Adlard, P.Z. 214; and F. Walters, P.Z. 73, as the remaining members.

Grand Chapter was then closed.

The Right Hon. the Earl of Zetland on entering and retiring from the hall was much cheered by the Comps.

Obituary.

DEATH OF BRO. CAPT. SAMUEL STANDIDGE WALTON, OF HULL.

This esteemed brother died on Sunday last, at the age of seventy-four. He was a member of the Minerva Lodge, No. 250, of which on three several occasions he was elected Master.

The deceased was a burgess of Hull, and for six years represented East Sculcoates Ward in the Hull Town Council. For forty-five years he held a commission as captain in the East Yorkshire Regiment of Militia, and upon his retirement was, by special permission of the Queen, allowed to retain his rank and wear the uniform of his corps. This was in consequence of his long service, and being the oldest militia captain in England.

MASONIC LIFEBOAT FUND.

The Grey Friars Lodge, No. 1,101, Reading, at its last meeting unanimously voted the sum of £5 5s. to the fund.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 16TH, 1868.

MONDAY, 11th.—Geographical Society, at 8½.

TUESDAY, 12th.—Institution of Civil Engineers, at 8.

WEDNESDAY, 13th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 16TH, 1868.

MONDAY, May 11th.—Lodges:—St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle Tavern, Leadenhall-street. St. Alban's, 29, Albion Tavern, Aldersgate-street. Confidence, 193, Anderton's Hotel, Fleet-street. Peckham, 879, Edinboro' Castle, Peckham-rye. Chapter:—Panmure, 720, Loughborough Hotel, Loughborough-park, Brixton.

TUESDAY, May 12th.—Lodges:—Old Union, 46, Radley's Hotel, Bridge-street, Blackfriars. Burlington, 96, Albion Tavern, Aldersgate-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, May 13th.—Festival of the Royal Freemasons' School for Female Children. Com. Royal Mas. Benevolent Inst. at 3. Lodges:—Fidelity, 3, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart Tavern, College-street, Lambeth. Justice, 147, White Swan Tavern, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Merchant Navy, 781, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, May 14th.—Lodges:—Regularity, 91, Freemasons' Hall. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound Hotel, Richmond, Surrey. Capper, 1,076, Marine Hotel, Victoria-dock, West Ham.

FRIDAY, May 15th.—Annual Gen. Meeting of the Royal Masonic Benevolent Institution, at Freemasons' Hall, at 12. Lodges:—Friendship, 6, Willis's Rooms, King-street, St. James's. Middlesex, 143, Albion Tavern, Aldersgate-street. New Concord, 813, Rosemary Branch Tavern, Hoxton. Chapter:—St. George's, 5, Freemasons' Hall.

SATURDAY, May 16th.—Lodge:—Lewis, 1,185, Nightingale Tavern, Wood-green.

TO CORRESPONDENTS.

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

ERRATA.—In Grand Lodge report last week among the list of Stewards for Hollingsworth, read Hollingsworth.

SEVERAL lodge meetings and other matters stand over until our next issue, consequent upon the very crowded state of our pages.

Q.—We are not aware of the present address of the brother in question. We heard from him about three months ago, he was then proposing to visit America.