

LONDON, SATURDAY, MAY 23, 1863.

## FREEMASONRY IN THE 17TH CENTURY.

### A VISIONARY DIALOGUE.

By Bro. H. B. WHITE.

I sat myself down to write something for the F.M., I was weary after a hard days work and fell into a reverie, Anderson's Constitutions, the old lodge Bible (1599) which had just come back from being newly bound, and the last number of the F.M. were before me, and imperceptibly I passed from reverie into dreamland. I stood in one of the principal streets of an old town,\* which, although materially different from my waking knowledge of it, I recognised by some of its well-known peculiarities, I observed a number of intelligent looking and respectably dressed men by twos and threes entering a house, the appearance of which was more or less familiar to me, they conversed with some animation and I could perceive from their manner that business of importance and solemnity was about being transacted in the building which they were entering. I approached a group who halted a few moments at the door, and from their conversation and otherwise readily discovered that they were Masons, and that a special lodge had been convened for the purpose of initiating one Elias Ashmole, a gentleman of considerable learning and an intimate friend of Col. Henry Mainwaring, of Kerthingham in the adjoining county of Chester, who was about to be admitted with him to the privileges of the Craft. On inquiring for the Master of the lodge I was introduced to Bro. Richard Penketh, who told me that he was the Senior Warden, and being a M.M. presided over the lodge in the absence of the Master. I made myself known to him and with little difficulty satisfied him that I was a Mason, although I perceived that he appeared somewhat surprised at some portions of my proceedings, which were evidently new to him and which he afterwards told me he looked upon as unwarrantable innovations. I entered the lodge room and as a visitor was saluted with the honours due to my proper rank in Masonry, and was assigned a seat on the left of the chair. I recognised some of the furniture in use as at the present time in the possession of the Lodge of lights, and particularly the old Bible which lay open on the pedestal at the

1st chap. of the Gospel according to St. John. The lodge was duly opened and Mr. Ashmole and Col. Mainwaring were admitted and initiated. The ceremony was in its leading features similar to that with which I was already familiar, but I was greatly struck and pleased with the reverent religious feeling which pervaded the whole, and was particularly delighted to hear the prayers, the wording of which was entirely different to that at present in use, offered up through the medium of our heavenly Master. At the conclusion of the ceremony the J.W. reminded the brethren that it was noon, whereupon they drew up to a table, which occupied a portion of the middle of the room, and partook of moderate refreshment, the health of the initiates was proposed and duly honoured and responded to, several decorous and appropriate songs were sung sufficiently well, and after the Tylers toast had been given the brethren were recalled to labour, a portion of the ancient charges (which I also perceived had been handed down to us in a sadly mutilated condition) were read and commented upon by Bro. Penketh, the dues were collected, and after several propositions for the good of the Order had been received, and a thanksgiving prayer offered, the lodge was closed and the brethren separated. As a visitor and a stranger Bro. Penketh invited me to his house, an invitation which I gladly accepted as I was anxious to have some conversation with a brother, who, I had already perceived, was thoroughly conversant with the history and principles of the Craft, and so improve my Masonic knowledge. I was most hospitably entertained, and enjoyed a most delightful conversation of several hours duration with my host. I retired to bed and to sleep, and on awakening was no little astonished to find myself in my own study with the fire gone out and a silence pervading the house, which convinced me that unless I soon joined my alter ego, I should be reminded that I devoted more time to Masonic matters than was reasonable in a benedict. The next morning I recalled my visionary conversation of the previous evening as well as I was able, and wrote it down in the form of a dialogue as follows:—

*Guest.* It is commonly taught and accepted as truth amongst Masons, that Freemasonry was originated at the building of King Solomon's Temple, is this correct, or do you assign it a different origin?

*Host.* It is not correct, although an excusable

\* Warrington.

error, which has gained ground from the numerous allusions to the Temple contained in our ceremonies. Freemasonry although not known by that name until many centuries after, was instituted towards the end of the first century of the Christian era, at a time when the followers of our heavenly Master were comparatively few, and suffered terrible persecution from almost all denominations of men. The last of the apostles had gone full of years and honour to join his Master and brethren in the Heavenly Grand Lodge, and adopting him as their patron, our first brethren banded themselves together for mutual protection, and adopted symbols and secret methods of recognition that they might preserve the light, which had been transmitted to them, undimmed by the heathen darkness and superstition which surrounded them, until the fulness of time should come, and the Kingdom of Heaven working like a little leaven in a large measure of meal, should leaven the whole lump, and the Gentile world should with gladness receive the truths of the Gospel.

*Guest.* If the Temple of Solomon had nothing to do with the origin of Masonry how do you account for the frequent allusions to it in our ceremonies?

*Host.* Our first brethren, warranted by the example of their heavenly Master in the use of symbols and parables for the purpose of conveying and preserving great and important truths, remembered that he himself had likened his holy body to the Temple of Solomon, that in him was impersonated the stone rejected of the builders and become the head of the corner, that St. Paulo had declared him to be the only "foundation" which any man could lay, that at his crucifixion the veil of the Temple was rent in twain, and they gladly accepted that Temple as a leading feature of their symbolism.

*Guest.* If such was the origin of Masonry can you account for the non-admission of females into our society?

*Host.* I can; the government and ministry of the church were exclusively confided to men. The women, although by their gentle piety and patient suffering under persecution they greatly strengthened the cause of Christianity, sought not to interfere in church matters, but confining themselves to ministrations to the saints, cheerfully left to them all matters of government, having confidence in their wisdom and discretion, and not seeking to intrude themselves where their presence

might give rise to scandal, and could serve no good purpose.

*Guest.* Did Masonry when first constituted consist of three degrees as at present?

*Host.* It did not, although candidates were not at once admitted to its full mysteries. On their initiation they were pledged to secrecy, and entrusted only with the sign of recognition, which had reference to the crucifixion, subsequently the great truths of Christianity were imparted to them in the form of parables, which if found worthy, were afterwards fully interpreted to them.

*Guest.* By what name did our first brethren designate themselves?

*Host.* "Children of Light," firstly, because their Blessed Master was "the true light which lighteth every man that cometh into the world" and secondly, because St. Paul had said "Ye are all the children of light, and the children of the day."

*Guest.* Were our first brethren in any way connected with operative Masonry?

*Host.* They were not. Many centuries after the institution of the Order, our brethren, who naturally took great interest in the erection of the stupendous edifices, where the rites of the true religion, of which they were conservators, were to be celebrated, discovered that the operative Masons had a secret society of their own for the purpose of preserving the mysteries of their Craft, and finding that the working tools of the operatives were especially adapted for perfecting their speculative symbolism, an amalgamation was brought about when for the first time the Fellow Craft's degree was established, beyond which but few operative Masons were admitted.

*Guest.* Were the Knights Templars Masons?

*Host.* Not necessarily so. Some may have been, but there was no connection between the Orders. Our early brethren thought they served their Master better by cultivating morality and disseminating true religion at home, than by idly fighting for the possession of a locality, which, although deeply interesting to them from the reminiscences connected with it, possessed no intrinsic value, and the possession of which had no talismanic virtue, for they well knew that the benefits to be derived from their Master's suffering and death were not confined to time or place, but were like himself, omnipresent and eternal.

*Guest.* When were aprons first worn by our brethren?

*Host.* At the amalgamation with the operative

Masons. In the first place they were worn out of compliment to the latter, subsequently they were valued for their beautiful symbolism.

*Guest.* Of what is the apron a symbol?

*Host.* Of the fall of man and of his regeneration.

*Guest.* How of the fall of man?

*Host.* After our first parents had sinned they became conscious of shame, and made themselves aprons of fig-leaves, for which perishable clothing the Great Architect afterwards substituted the skins of beasts.

*Guest.* How of his regeneration?

*Host.* They were made of lambskin to typify that as the original wearing of aprons was consequent upon the consciousness of sin, so by the sacrifice of the Lamb of God is the sin itself covered and blotted out.

*Guest.* Is the wearing of clothing and jewels consistent with the dignity of the Masonic profession?

*Host.* Quite so. The aprons, jewels, &c., are to Masons what crowns and sceptres are to kings, robes to judges, and so on, independently of their symbolic import, they mark the wearer's rank in Masonry and in his lodge, and the human mind is so constituted as to render the use of official insignia essential to the maintenance of rule and order, besides we have the highest authority for the use of distinctive apparel.

*Guest.* Has Freemasonry rendered any important services to mankind at large?

*Host.* It has. In our lodges during the dark ages were preserved the Holy Scriptures and the writings of the fathers of the Christian church pure and untampered with, and when the early reformers sought to purge the church of the superstitious and idolatrous observances which had, through the devices of man, by degrees inoculated her, they found that in our lodges the primitive and simple mode of worship had been preserved intact.

*Guest.* I have heard of Jews being initiated into Masonry, how is this if the Order is so essentially Christian in its nature and origin?

*Host.* When a candidate for initiation presents himself we make no enquiries of him as to his particular tenets beyond satisfying ourselves that he believes in God, neither do we in any way modify our ceremonies to suit his particular ideas; he comes to us of his own free will and without solicitation, and if on his introduction into the

Order he finds anything displeasing to him he need pursue it no further being simply pledged to secrecy so far as he may have obtained any knowledge of our rites.

*Guest.* Do you find many retire in the way you have alluded to?

*Host.* No. Unfortunately many who join our Order, care little or nothing for its religious import, which they altogether ignore, being content with the social advantages which they derive from being members of it.

*Guest.* I have heard that in some lodges all Christian references have been omitted from the ceremonies, in order that members who are not Christians may not be offended; is this true?

*Host.* I hope not; such a proceeding would deprive our Order of its lustre, beauty, and significance, and render it to a great extent unmeaning, it might materially increase the number of its members, but what was gained in quantity would be more than lost in quality, and in course of time, unless a reformation took place, it would run a great risk of being overthrown by its own weight, having no sure foundation.

*Guest.* What is the present utility of Freemasonry?

*Host.* It serves as a bond of unity between its members, teaches them the beauty and advantages of religion and morality; and to those who know and consider its origin, serves as an interesting memorial of the faith and sufferings of our early brethren.

*Guest.* Does not religion answer every purpose of Freemasonry?

*Host.* It should do, and with the truly religious man does. But, unfortunately, it is not so with all. Experience teaches us that many men who have slighted religion, have been to a great extent kept in the paths of rectitude by the teachings of Masonry, and this because it is founded on religion, and has the Rock of Ages for its corner stone.

*Guest.* When will the utility of Freemasonry cease.

*Host.* When "the knowledge of the Lord shall cover the earth as the waters cover the sea," then will the mission of Freemasonry be accomplished, and its further existence become unnecessary.

Such was the substance of my visionary conversation with Bro. Richard Penketh—the views of the origin of Masonry, &c., are different from

these generally entertained, but if my little myth should give as much pleasure to any reader as it has to the writer I shall be more than satisfied.

No. 10.

MASONIC WORTHIES OF JERSEY.

PART I.

The Masonic Temple contains portraits in oil which are well worth attention. There we see bearing upon us the benevolent features of our dear Bro. A. Schmitt, the founder of La Césarée Royal Arch Chapter, and late Provincial Grand Secretary, an indefatigable Mason, whose reputation has extended to England, France, Germany, and other countries. Bro. Schmitt is a native of Poland, and has the honour of the friendship of General Garibaldi, "the first Mason of Italy," Joseph Mazzini, and other celebrated friends of liberty, while at the same time Bro. Schmitt, if he will pardon our saying so, is much more "English" in his ideas of liberty than some of his friends. Bro. Schmitt is honorary secretary to the company which erected the Masonic Temple, and he was one of the leading promoters of the movement which resulted in its being built. During our visit we experienced innumerable acts of kindness from Bro. S., for which we feel personally obliged, and we shall always remember with pleasure our acquaintance with him.

Bro. Albert Schmitt is in possession of a Masonic certificate given under the Grand Lodge of Lithuania, in Poland, in 1819, and which was subsequently suppressed in 1821 by the Russian Government. The following is a translation of this interesting document:—

"To the Glory of the Great Architect of the Universe.

"Under the auspices of the Most Noble and Powerful Grand Master of the Great National Lodge of Lithuania, Bro. the Count Stanislaus Kostka Potocki, Grand Master.

"The Lodge of Saint John, under the name of Palemon, meeting in the East at Rosieyn.

"To all the Regular Lodges of the Grand Duchy of Lithuania, greeting, strength, and union.

"Bro. ——— having laid before us, that during his travels he might be in a position to visit various towns in the Grand Duchy of Lithuania, where regular lodges are working, and in the labours of

which he would wish to participate, and in consequence of which he has desired to obtain a certificate testifying to his Masonic qualifications; we, therefore, now accede to his request and hereby grant him this token of our esteem and friendship, and request all regular lodges and Master Masons in the Grand Duchy of Lithuania, to receive him fraternally and to admit him to their labours. Bro. ——— possessing the degree of Fellow Craft Mason, and having been initiated in our regular and respectable lodge in the year of Masonry 5818. Done in the East at Rosieyn on the 16th February, 1819.

"(Signed)

"ORNIFRY SULKIEWICZ, W.M. of the Lodge, and Rose Croix Mason.

"THOMAS STERBOUCH, S.W., and Rose Croix Mason.

"EUSTACE STANKOWICZ, J.W.

"KALIXT DOWIATT, Treasurer.

"NICHOLAS STANKOWICZ, Orator.

"ANTHONY OSTROVSKI, Architect.

"JOSEPH ROSZC ZEWSKI, Secretary.

"FRANCIS PISTWOWICZ, Registrar."

It will be noted that this certificate was issued by the Lodge Palemon, and not by the Grand Lodge of Lithuania, it having until recently been the custom on the Continent for Grand Lodges to forward blank certificates to private lodges, leaving them to issue the same as required. The brother who owned this certificate appears to have travelled extensively, as it bears several endorsements of the lodges he visited. On the 2nd March, 1819, he visited the Lodge Ardent Lithuanian, at Wilna; on the 5th March, the Lodge Iris, at Warsaw; and on the 24th of the same month and year, the Lodge School—rather a singular appellation—at Wilna; on the 27th October, 1833, the Lodge Les Amis Re-unis, at Poitiers, in France; on the 22nd December, 1835, the Lodge of Harmony, at Poitiers; and on the 10th February, 1848, the National Polish Lodge in London, founded by our late Bro. Lord Dudley Stuart. He also visited a lodge in Russia, the particulars of which we could not get translated. Bro. Schmitt informs us that he intends to present this certificate to the Jersey Masonic Temple, and, as a relic of a Masonic body which has been violently suppressed, and the records of which have been scattered or destroyed, it is exceedingly valuable.

Bro. Albert Schmitt was educated at the University of Warsaw, and subsequently served with

distinction as an officer in the revolutionary army of Poland; in consequence of which his vast estates—larger in extent than the whole island of Jersey—were confiscated. It is, we believe, Bro. Schmitt's intention to write the history of La Césarée Lodge, and many are anxiously looking forward to the publication of a work of great importance. La Césarée Lodge has written its name in imperishable characters on the pages of Masonic history, and its annals, when recorded by our accomplished Bro. Schmitt, cannot fail to be widely read and highly appreciated.

Bro. W. Adams, one of the founders of the Royal Sussex Lodge, furnishes the subject of a striking portrait. Bro. Adams's knowledge of Freemasonry is exceedingly profound, and his examination of visiting brethren is most searching, as we ourselves can testify. *Entre nous* we are inclined to think that Bro. A. has got more puzzling questions at command than any other brother in the Grand Lodge of England. Fancy the dismay of a Cockney Past Master who cannot at a moment's notice explain the precise meaning of the jewel he wears! Bro. W. Adams has been most energetic in his researches into Masonry. On being exalted to the Royal Arch he was not satisfied that the ordinary explanation of the letters:—

I.T.N.O.T.G.A.O.T.U.

conveyed the whole meaning embodied in them. After great and painstaking study he found that these letters formed the initials of words in two sentences, thus:—

1st. O.T.I.A.T.

2nd. T.U.N.O.G., or T.G.O.U.N.

The explanation of which is:—

1st. Our Trust is a Truth.

2nd. The Universal Name of God, or The God of Universal Nature.

Now if these are read in connection with the questions of the first degree, they will be seen to shed a new light to the devout Mason.

*Question.* In whom do you put your trust?

*Answer.* In God.

*Ergo*—Our trust is a Truth. What Truth? God—The God of Universal Nature.

Bro. Adams has in this way forged another link in the chain of union between the Royal Arch and lower degrees.

Not the least interesting of the portraits is that of Bro. Elias Le Geyt, who is now the "father" of Freemasonry in Jersey, being the oldest Crafts-

man. Bro. Le Geyt was initiated in 1813 in the Lodge of Fortitude, now extinct, and, having shortly afterwards to go to India before he could take the degrees of F.C. and M.M., the lodge gave him the following certificate:—

"To all whom it may concern, greeting.—This is to certify that our worthy Brother Elias Le Geyt is a regular Entered Apprentice Mason in Lodge No. 287, on the register of England, and No. 1 in Jersey, and has during his stay among us behaved himself as becomes an honest and faithful brother, and as such (we?) recommend him to all regular free, accepted, and constituted lodges round the globe wherever Divine Providence may be pleased to call him. Given under our hands and seal of our lodge in our lodge room, this fifth day of August, 1813, and of Ancient Masonry, 5813.

"GEORGE MESSERVY, W.M.

"JOHN MESSERVY, S.W.

"PH. LE MESURIER, J.W."

"Bro. Le Geyt was passed to F.C., and raised to M.M. in 1814, and having to depart before he could obtain a Grand Lodge certificate, the brethren gave him one similar to the last dated Feb. 12th, 1814, and signed by George Messervy, W.M.; John Bullen, S.W.; John Le Touzè, J.W.; John Alexander, Sec.

The seal of the Fortitude Lodge bore the name and number of the Lodge in a circle, and in the centre a hand holding a trowel. Bro. Le Geyt's Grand Lodge certificate was not issued until the 21st of August, 1822. It is headed with the name of George the Fourth as Patron, and the Duke of Sussex as G. Master, and signed by the Grand Secretaries, William H. White and Edward Harper. It is a curious circumstance in Bro. Le Geyt's Masonic career that, after having been a Craftsman for half a century, he was the first person exalted in La Césarée Royal Arch Chapter. We trust that Father Sarchet, of Guernsey, and Father Le Geyt, of Jersey, may yet be spared many years to prove that Norman blood is at all events distinguished for longevity.

The Temple has also portraits of the late Bro. Hinchliffe, P.M. of the Mechanics' Lodge; Bro. Gallichan, P.G.S.W. of the province; the late Bro. Le Cras, P.G.D.; and the late Bro. Dr. Cuquemelle, P.M. or ex-Venerable of La Césarée Lodge.

Many brethren who were once active in the cause of Masonry in Jersey have passed away to

the Grand Lodge in Heaven. In the *Freemason's Magazine* of April 7th, 1866, there appeared a notice of the death of Bro. Le Roy, who had been a Freemason for fifty-four years, and who was designated "one of the most worthy and consistent Craftsmen in the province." He appears to have been held in high honour in Jersey, for "on the announcement of his death the flags of all the ships in the harbour were put at half-mast, a suitable testimony to the esteem with which he was regarded." Bro. Le Roy was one of the founders of the Royal Sussex Chapter, and about fifty brother Masons followed him to the grave.

In the report of La Césarée Lodge for 1866-7 mention is made of the death at Ceylon of Bro. Captain Smith, a member of that lodge, and also of St. Aubin's Lodge, and who is described as having been an "enthusiastic and loyal Mason."

In the *Freemason's Review* for 1845 we find it recorded that the members of the Royal Sussex Lodge presented Bro. T. O. Lyte, W.M. of Farmer's Lodge—now called Yarborough—with a very handsome Past Master's jewel, in testimony of their respect for his zeal in Masonry, and especially of his valuable assistance in the ceremony of the consecration of the Royal Sussex Lodge on the 27th December, 1843.

Bro. T. O. Lyte seems to have been a man of considerable general attainments, as well as an accomplished Mason. In the *Freemason's Review* for 1845, at page 65, there appeared a very well-written Masonic song, to the tune of "The Battle and the Breeze," which bore the signature of Bro. Lyte. The brethren in Guernsey also presented Comp. Lyte with "a splendid P.Z. jewel, as a token of respect for services rendered to Doyle's Chapter of Fellowship." And again, on the 24th June, 1844, Bro. T. O. Lyte had voted by the Farmer's Lodge, Jersey, "a handsome P.M.'s jewel." The presentation was made by the indefatigable Bro. J. T. Du Jardin, then S.W. of Farmer's Lodge, and his address is described as having been "couched in neat terms, and was much applauded." Bro. Lyte had served as W.M. of the Lodge "for two successive years, and had filled the chair with distinguished ability."

Bro. Lyte is buried in St. John's Cemetery. Through the kindness of Bro. John Durell, we have been presented with several small pen-and-ink Masonic drawings executed by Bro. Lyte, which we much value as interesting *souvenirs* of our visit to Jersey.

Bro. Dr. Cuquemelle whose portrait stands in the Temple was a noted Mason, and at his funeral in 1859 Bro. Gustave Ratier then Orator of La Cesarée Lodge, pronounced a glowing oration at his tomb, Dr. Cuquemelle had served as Grand Warden, and passed through all the grades of Craft and Royal Arch Masonry.

Bro. John Asplet who died in 1860, and whose biography was beautifully written by Bro. Dr. Hopkins, was a Masonic celebrity from the fact that he was a Quaker as well as a Freemason. It is doubtful whether his position in this respect was not almost unique, as Quakers are well known to have objected to the obligations of Masonry, as in fact to oaths of every description. It would appear however, from a note in the *Freemasons' Magazine* of Jan. 14th, 1860, that members of the society of friends have in some instances been initiated on making a simple affirmation, and in the "Magazine" of June 16th, 1860, it is stated that the son of the celebrated Wm. Penn was a Mason, but we question whether altogether a score Quakers have belonged to our Order. Bro. Asplet was regularly visited by leading members of the society of Friends, of whom may be mentioned the celebrated Mrs. Fry, Joseph John Gurney, Samuel Lloyd, Cornelius Hanbury, Samuel Sturge, and others. Mrs. Fry presented him with a Bible containing her autograph when she visited him in 1844. Bro. Asplet was initiated in 1810 in the Lodge of Fortitude. His funeral was attended by a large body of the brethren, and funeral orations were delivered by the Right Worshipful the Grand Master, Bro. Henry Luce Manuel, and Bro. Le Cras.

Bro. Ainsley who died a few years ago was buried with full Masonic honours, and the members of Yarborough Lodge, of which he was a P.M., have erected a handsome tombstone over his remains in the St. John's Cemetery.

Among other brethren of note now deceased may be mentioned the Very Rev. Mr. Hue a former Dean of Jersey, and Sir Colin Halkett, one-while Governor, the Very Rev. Dean Du Pré, Sir Thomas Le Breton, Bailiff of Jersey. and Mr. Attorney General Du Pré

When Bro. Dr. Le Cronier resigned the office of Deputy Provincial Grand Master, which he had filled with credit to himself and honour to the Craft, he was invited to a banquet which took place at the Masonic Temple on the 10th July, 1867, and was presided over by Bro. Henry Luce

Manuel. The proceedings were throughout of a most interesting and enthusiastic character, and afforded an excellent criterion of the respect with which Bro. Dr. Le Cronier is regarded as a gentleman and a Mason.

(To be continued.)

#### A GERMAN VIEW OF BRO. D. MURRAY LYON'S HISTORY OF MOTHER KILWINNING.

*Die Bauhütte*, of April 11th, published at Leipzig, and edited by Bro. J. G. Findel, quotes under the heading Literary Intelligence (*Literarische Besprechungen*) part of the preface to Bro. Dr. Merzdorf's translation into German of Bro. D. Murray Lyon's papers to this MAGAZINE entitled "Mother Kilwinning." We give it in English, a place here for the benefit of our readers.

"In the preface it runs thus:—The importance which has long been assigned, sometimes openly, sometimes by obscure reference, to the little place Kilwinning, in Scotland, in connection with Freemasonry, has for long drawn our attention to it; but it was impossible to come to any decided conclusion until, at last, in 1862, Bro. Murray Lyon, Provincial Grand Warden of Ayrshire, sent communications to the FREEMASONS' MAGAZINE drawn from the archives of the Mother Lodge, Kilwinning, whose account we mean to lay before our German readers. We have found the before-mentioned brother's communications of the greatest interest chiefly on this account, that they authentically confirm what up to the present time was only a conjecture, though a true one.

"The history of this lodge on the misty coast of West Scotland throws the clearest light upon the history of the nature of the lodges; for as here, undoubtedly, the Freemason lodge developed itself out of the building corporation, so will it be found to be the same in all cases. We know particularly, as regards Scotland, that in the archives of the Lodges of Mary's Chapel in Edinburgh, St. John in Glasgow, St. John in Melrose, and Ancient in Stirling, as well as at Scoone and Perth, records of the corporation are preserved, which stretch far into the Middle Ages, but do not possess the connection of those of Kilwinning Lodge, whose age, and reputation as the stem-lodge of Scotland, could only for a short time be doubted or disparaged. We have carried the history only up to the year 1807, until which time Kilwinning was

quite independent of the Grand Lodge at Edinburgh. Since that time it has passed into the position of a Provincial Grand Lodge, and has exercised no greater influence upon the further development of the corporation than those placed in similar positions usually do. Nevertheless, in order to illustrate earlier data and opinions, we have not neglected, where it was necessary, to bring forward what was desiderated out of the records of Kilwinning subsequent to the year 1807.

"The design of the whole work—a design which we have with pleasure devoted ourselves to unfold—was principally this: to dispel the opinion that in Kilwinning the high grade of Freemasonry, in any form, whatever, had its seat, and had from that place risen and spread into the halls of the Freemasons. The Kilwinning brethren have, for our satisfaction, assured us that 'they have never gone further in practice than the Three Step Masons.' To show this distinctly to all is of importance; for it cannot be too often enjoined, or too clearly expressed in every possible manner, that only in the three 'steps of John' the nature of the corporation is expressed, and that the high grade, even with the best intentions, has done more harm than good to the confederation.

"We have given four sketches in the original, believing that those who purpose engaging in the study of the nature of the lodges would think it desirable to have the original before them.

"The conclusion runs thus:—To draw a conclusion from the representation before us, we arrive at the following decided results, which, naturally, have their influence upon the character of lodges in general, and establish the relation of the building lodges to the Freemason lodges, as well as the origin of the latter out of the former:—

"1. In Kilwinning a very old (whether it be the oldest or not we shall not decide) building lodge stood, which existed until the 17th century.

"2. Gentlemen, patrons of architecture, as well as lairds who were settled in the neighbourhood, were received into it; still the greater number of the members consisted of working masons, who upon admission enjoyed certain privileges regarding wages, which continued in force up to modern times.

"3. The rule formerly was, to choose the functionaries from amongst the working masons; and it is only since the middle of last century that gentlemen succeeded to this position.

"4. There is no trace of any secret knowledge, or any connection with the allied higher grades. The

corporation (or handicraft) knew only Apprentices, Fellows (who with the handmark, the mark instead of the signature, signed themselves), and Masters. Apprentices were also often chosen as presidents at their meetings. The information or education of the members can be best judged of in this way, that, as scribe or clerk, a sworn notary was chosen, and, instead of the signature, often only the mark was used.

"5. The erection of the Grand Lodge at Edinburgh was, without restriction, decided upon in 1736; and the separation which took place soon after did not arise from any radically-deviating dogmatical ideas, but from an offended sense of honour, on account of a refusal of the chief position on the roll, as well as the re-establishment of subordination under the Grand Lodge upon the sole ground of the precedency of age.

"6. It is only since the middle of the last century that the building lodge at Kilwinning was completely changed into a Freemason lodge; and still, in constituting new lodges, it made use of the old laws of the corporation, without giving any importance to the so-called Speculative Masonry.

"7. The naming of single daughter lodges, St. Andrew, has no other meaning than that of the respect of a lodge in the vicinity to a holy church consecrated to the patron saint of Scotland, and undoubtedly involve nothing of a higher Gnosis. Even the lodge in Dublin, under the name of Temple Knights of Ireland, was nothing more than a John's Lodge.

"8. In Kilwinning the higher so-called Scotch degree or grade did not arise, and the lodge itself has never had anything to do with higher steps than those of the St. John's degree. Still it cannot be questioned that in Kilwinning, as elsewhere, single members, in later times, from Ireland and France, spread abroad the so-called High Degrees, and adopted them, but without exercising or gaining any legitimate influence on the views of the brethren."

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#### DEGREES OF MASONIC KNIGHTHOOD v. THE RED CROSS OF ROME AND CONSTANTINE.

BY BRO. WILLIAM JAMES HUGHAN, W.M. 131,  
TRURO, &c.

It will be perhaps as well to consider how Masonic degrees of Knighthood are rightly constituted or sanctioned before entering upon the historical position of the Red Cross of Rome and Constantine. So we intend glancing at the antecedents of the Masonic Knights Templars, and therefrom to endeavour, by a parity of reasoning and analogy, to establish the

legitimate position of the "Red Cross" in question, so far as its antiquity and Masonic character are concerned. We do not enter upon the debated point as to whether degrees of Knighthood in England within the pale of Masonry are of any utility or partial benefit; neither shall we seek to prove the regular continuity and succession of the degrees from their commencement down to the present time. The former would be superfluous, and the latter a waste of time. We shall take it for granted—(1) that, if it can be established that any degree of Knighthood was worked during the last century—the latter part—and before the Union of 1813, it is *ipso facto* entitled to the benefit of the second clause of the "Articles of Union between the two Grand Lodges of Freemasons of England," which expressly states that, in deciding what is "pure and ancient Masonry," it is not "intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the orders of Chivalry, according to the constitutions of the said orders" (page 2—articles by Bro. T. Harper). And in consequence maintain—(2) that the degree of Masonic Knights Templars was worked antecedent to the Union, and during the last century, and therefore is legitimately sanctioned by the Grand Lodge, although of course not recognised; (3) that all other chivalric degrees worked in connection with Masonry are *ipso jure* entitled to the same privileges if they can produce the same evidence of their age and nature; (4) that all other degrees are contrary to the laws of the United Grand Lodge of England, although they may be tolerated, and consequently are spurious or illegitimate; (5) and that, therefore, if the Red Cross of Rome and Constantine can produce similar evidence for its being legitimately sanctioned in England as the Masonic Knights Templars have, it is entitled to the same position among the chivalric degrees in this country as that degree now enjoys and deserves. Now, what is the age of the degree of Masonic Knights Templars, or, rather, when was it revived, and when was the Masonic Red Cross of Rome and Constantine revived? The former cannot be traced before the latter part of the eighteenth century. The eighth decade of that century witnessed its introduction at the Grand Lodge of York, and certainly not earlier either in London or Bristol. A certificate exists in draft, at York, mentioning the "Knight Templar" of the date 29th November, 1779. None of the Time Immemorial Encampments under the present Grand Conclave can or have produced minutes of their meetings before A.D. 1770 or A.D. 1780; and the one claiming to be the oldest—viz., the Baldwyn, of Bristol—has no documents earlier than A.D. 1780. This Encampment has the distinction of forming the first Supreme Grand and Royal Encampment of Masonic Knights Templars in the

world. But this was not earlier than A.D. 1780; and the learned Mason, Dr. Henry Beaumont Leeson, on referring to this Encampment (*Freemasons' Magazine*, August 2, 1862), declares "it was founded by French Masons, who had brought it from Canada towards the close of the last century"—a fact of which he was certain, as the original books were in his own possession. The Grand Conclave of London was not established until A.D. 1791, under the patronage of his Royal Highness Prince Edward. The Encampments existed in either Scotland or Ireland at an earlier date. Now, what can be said of the Masonic degree of Red Cross of Rome and Constantine? A minute-book is still in existence which commences about the same date, as the document of the Baldwyn—viz., A.D. 1783—unquestionably establishes the fact of its being worked by the leading Masons of the latter part of the eighteenth century. This book I have seen and perused; but, as my notes are rather meagre, and my friend Bro. R. W. Little has written an excellent history of this Order in the *Freemasons' Magazine*, in which these records are mentioned, I must refer the reader to it for fuller details, and shall content myself with a brief summary of the chief points of interest. The regular revival of the degree occurred A.D. 1788, when a Grand Master was elected, and Bro. William White (Grand Secretary), Bro. James Heseltine (Grand Treasurer), and other prominent members of the Grand Lodge of England received the degree. In A.D. 1790 Bro. Thomas Dunckerley was admitted, and subsequently became the head of both the Templars and the Red Cross degrees. In A.D. 1796 Bro. the Lord Raneliffe was chief in command of all the degrees outside the jurisdiction of the Grand Lodge, after which Bro. Walter Rodwell Wright became Grand Master; and in A.D. 1809 Bro. his Royal Highness Prince Edward was installed Grand Master of the Knights Templars, and declared Royal Grand Patron of the "Illustrious Order of the Red Cross." It can be proved by documentary evidence (and, indeed, it has been by Bro. Little, in his series of articles on the Order, which some might do better by reading than by asking anew for what is therein contained) that the degrees of Masonic Knights Templars and the Red Cross "were kept strictly separate," although the members of each worked amicably and harmoniously together. Records of several of its meetings are still preserved, which abundantly confirm this statement. During the last decade of the eighteenth century the "noviciate cross" was commonly given to the members; but the "Grand Cross" was only reserved for distinguished Masons, or those qualified by age as noviciates.

To show that the Red Cross was distinct from Knights Templars, it will be sufficient to mention

that the late Grand Secretary of the Grand Lodge of England, the beloved Bro. W. Henry White, although he was created a Grand Cross of the former degree on the 13th March, A.D. 1809, he was not eligible to be a Knight Templar until the 14th March, 1811, being two years after Bro. W. H. White's appointment as Grand Chancellor of the Red Cross. On the 15th December, 1810, Bro. the Rev. Samuel Hemming, D.D., the well-known and learned Freemason, joined the Order. About this time the seal was made, which still exists, and is used by the Grand Recorder. Bro. William Williams, Prov. G.M. for Dorset, and the indefatigable compiler of the Book of Constitutions, A.D. 1815 and 1827, had the Cross of the Order conferred upon him on the 13th April, 1813. Subsequently Bro. his Royal Highness the Duke of Sussex became chief in authority. The accomplished Mason, Bro. Hyde Clarke, received the noviciate cross from Bro. H. da Costa, who was a member of the Grand Council under Bro. his Royal Highness the Duke of Sussex some thirty years ago, and the latter gave the degree to the several original members of the present revived Order. After the revival of the Red Cross of Rome and Constantine, Bro. Hyde Clarke gave valuable assistance to the Grand Conclave, under the deservedly-esteemed Mason Bro. the Lord Kenlis, M.P., P.G.M. Westmoreland, and was appointed Grand High Chancellor of the Order. Of late, however, he seems to have been "crossed in love," or some such thing, with respect to this degree, as in the *Freemasons' Magazine* for April 11th, in reply to an anonymous correspondent, he appears to hold his allegiance to the Grand Sovereign with a very light hand, and I hear is an advocate for the connection of the degree with the ex-King of Naples. Beyond doubt the so-called "William Harris" is of the same opinion, as is also the writer of the article on the Order of St. Constantine (page 341). I must confess to be surprised at the manner in which some who oppose the claims of the Order have referred to Bro. R. W. Little. The articles of that well-known and efficient brother remain unanswered to the present day, and, instead of their seeking to disprove them in any way, these correspondents seem only capable of petty attacks and weak personalities. Away with such methods, and let us treat such conduct as unworthy of Masons.

In conclusion, I claim to have fulfilled my promise at the outset, and consider that I have proved that the Masonic degree of the Red Cross of Rome and Constantine is legitimately worked by the present Grand Imperial Council, and that consequently Bro. the Lord Kenlis is not only *de facto*, but also *de jure*, the chief of the Order, according to the "Articles of Union" and the laws of the Red Cross of Rome and Constantine.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

*(Continued from page 384).*

## BOOK III.—CHAPTER II.

GRAND MASTER—GILBERT GRALIUS.

*The Order of the Knights Teutons. The Fourth Crusade. Arrival of the First Division of the Germans. Their rashness, and slaughter at Joppa. Death of the King of Jerusalem. Isabella again married. Arrival of the second division of the Germans. War renewed. Musselmen defeated. Siege of Thoron. Disputes. End of Crusade. Wars between Templars and Hospitallers. Templars' privileges confirmed by the Pope.*

Worn out with wounds received in many a desperate battle, Robert de Sablaus died in 1194, and was succeeded by Gilbert Gralius. Gralius had previously held the important office of Grand Preceptor of France.\*

Another military Order had about this time arisen in the Holy Land, that of the Teutonic Knights, a body of men who have left behind them a fame, not a whit behind that of the Templars and Hospitallers. A pious German who, along with his wife, lived in Jerusalem, with the permission of the Patriarch, built and endowed an hospital for such sick pilgrims as were his countrymen, and also a chapel to the honour of the mother of our Saviour. Soon after several German gentlemen, from Bremen and Lubeck, contributed to the funds, and in 1191 the Duke Frederick of Saubia, with the sanction of Pope Clement III. and the Emperor Henry VI., enrolled the members in an Order of Knighthood, as the Teutonic Knights of St. Mary of Jerusalem. The Pope permitted them to elect a chief from their own number, and thereupon they unanimously nominated Henry de Wallpott, a person descended from a very ancient and noble family, who in the year 1191, had become a professed monk of the Order of St. Augustine. The lineal descendants of the family of de Wallpott, were, during the last century, the reigning counts of Passenheim, the chief of which house was always a Knight of the Order.†

Only Germans of noble birth were made admissible to the Order, the original members in all probability, having been enobled before being

enrolled. The members at first were all laymen, but priests were soon admitted as Chaplains, and there was also added about 1221, a class of half brothers, similar to the serving brethren of the Temple.

The Knights wore a white mantle with a black cross,‡ and had for their badge, which they wore at their breast, a cross potent sable, charged with another cross double potent, or surcharged with an escutcheon of the Empire, the principal cross surmounted by a chief azure semé of France. The original badge which was assigned them by the Emperor Henry VI., was a cross potent black. John, King of Jerusalem, added a cross double potent gold. The Emperor Frederick II. gave them the Imperial Eagle, and St. Louis to mark his sense of the services rendered him by the Knights, augmented the badge with semé of fleurs-de-lis, on a chief blue. Clark, writing in 1784, says§ that it was then divided into two branches, the first for Roman Catholics who took the oath of celibacy, and had a house at Mergenheim in Germany, wherein to transact their affairs. The ensign worn by this branch was, a cross potence black, thereon a cross fleury gold over all, on the centre an escutcheon gold charged with the imperial eagle black. This ensign was worn round the neck, pendent to a gold chain. The second branch was for Protestants who had a house at Utrecht, wherein to transact their business, and in which the Secretary resided. The nobles of Holland if they wished a son to be a Knight, went to Utrecht, and entered his name in the Register, and paid a large sum of money for the use of the poor maintained by the Order, and the person whose name was entered succeeded in rotation. When a Knight died, he that was first on the list was summoned to attend the chapter, and bring with him proof of his nobility for four generations both on the father's and mother's side; if he could not produce this proof he was struck out of the list. The ensign of this branch was a cross pattée, enamelled white, surmounted with another black; above the cross was a ball twisted white and black. It was wore pendant to a broad black watered ribbon round the neck. The same cross was embroidered on the left breast of the upper garment of each Knight.

*(To be continued.)*

\* Hispan. illus. Tom. III. p. 59. Cotton M. S. Nero, E. VI. 23, i. Hist. Gen. de Languedoc. Tom. III. p. 409. The name of this Grand Master, like many others, is variously written, Horal, Erail, Roral, and Gralius.

† Orders of European Knighthood. Vol. I. p. 20.

‡ The Templars cross was red, the Hospitallers white, and the Teutonics' black.

§ Consise Hist. of Knighthood, pp. 60, 61.

MASONIC NOTES AND QUERIES.

DOCTOR DESAGUIIERS.

Dear Bro. "W. C. L.," look into the biographical dictionaries. I take what follows from the "Biographie Universelle," first edition: "Jean Théophile Desaguliers naquit à la Rochelle en 1684. Son père, Ministre Protestant, ayant été obligé de se retirer en Angleterre par suite de la révocation de l'édit de Nantes, y fut chargé de l'éducation de la jeunesse dans l'école d'Islington. Le jeune Desaguliers, ayant perdu son père, quitta l'école d'Islington, et alla étudier en philosophie dans l'Université d'Oxford. . . . Il se rendit à Londres dans la vue de se consacrer à l'état ecclésiastique. Il entra dans les ordres, prêcha à Hampton Court en 1716 devant le Roi, et fut ordonné prêtre en 1717. Il obtint ensuite deux cures, et fut chapelain du Duc de Chandos, et puis du Prince de Galles." That such a man should, on the revival of an Institution which was in its old state Christian, have made it in its new state theistic, appears somewhat improbable. When all the facts in any way relating to the matter which you are investigating shall have made their appearance in our periodical, you must have recourse to your dialectic. You will, I apprehend, find no great difficulty in coming to a satisfactory conclusion.—C. P. COOPER.

THE KNIGHTS TEMPLARS.

I am much gratified to learn from Bro. A. ✠'s communication that my small attempts have been acceptable to the brethren. The fifth book of the History will take up the Templars from the bull of Pope John in 1319 to the present time. Upon the suppression of the order, the Knights were ordered to retire into some religious house; not more than one to be in the same house, unless the house belonged to the Hospitallers. There never was, and there never has been, up till the end of the seventeenth or beginning of the eighteenth century any connection between the Templars and Freemasons. The true descendants of the ancient Templars are the barristers of the Temple, regarding whom quaint old Nick Fuller says, "They defend one Christian from another, as the old ones did Christians from Pagans." In Scotland the order merged in that of the Hospital. James IV. gave a charter to the Knights of the Hospital and the Temple, confirming previous grants; but this merely was a law term, confirming the grantees of the charter, as holders of land known as Hospital and Temple lands.

There is not a single document in existence previous to 1700 which can prove the transmission of the Templars; and brethren who argue upon the words "tradition" and "time immemorial" must have a very small knowledge of the history of the time between 1319 and 1700, and also a small knowledge of the iron grasp of Church and State to maintain their decrees. There was no secret doctrine among the ancient Templars.—ANTHONY ONEAL HAYE.

A QUESTION.

If the religion of our Institution is not Christianity, with toleration, but mere theism, why do we in the provinces, on great and solemn occasions, go in pro-

cessions of hundreds to Christian churches and cathedrals, and there offer up Christian prayers, and hear Christian sermons and Christian sacred music? (Question taken from one of Bro. Purton Cooper's notebooks.)

CORRESPONDENCE.

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

J. A. H. AND THE PROVINCE OF JERSEY.

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

DEAR SIR AND BROTHER,—I have been much gratified in reading the admirable articles on various subjects of interest to the Craft by J. A. H. which have appeared in the *Freemasons' Magazine*, and their general accuracy and interesting style have been most satisfactorily noticed by myself and friends. In the last, however, on "The Province of Jersey," in describing the Césarée Lodge, which is conducted in the French language, Bro. J. A. H. is in error in stating that "the Orateur of that lodge is the only officer of that name at present existing under the English jurisdiction;" for at the present time, and before the Césarée Lodge was established, the Lodge of Antiquity (No. 2), Freemasons' Hall, London, in accordance with its time-immemorial privileges, has an Orator for one of its officers. Although but few lodges in England retain the office of Orator, such omission is more apparent than real, as the "Lecture Master" at Hull, Birmingham, Truro, and other towns is virtually the Orator under another title, and is either supposed or required to deliver orations and lectures at suitable periods, and in some cases annually to the members of the lodge.

For the credit of the fraternity in Jersey, I can scarcely believe that the Masons who repeatedly assured Bro. J. A. H. that "previous to Bro. Hammond's appointment to the Grand Mastership there never had been a Grand Master of Jersey" were either versed in the history of the province or capable of giving an opinion on the matter, as even in the Book of Constitutions, seventh edition, there is a record of such an appointment, A.D. 1784, which work is actually in the library of the Masonic Temple, Jersey. I would rather consider that in this instance Bro. J. A. H. had not applied to the leading members of the fraternity in that island for his information.

In common with several brethren, I look with increasing interest for the next article from the pen of J. A. H., and cannot see why he should adopt the anonymous style, when certainly the mention of his name would give still more authority to his contributions, and act as an inducement for others to do likewise.

His courteous reference to the Red Cross of Rome and Constantine in the article on "The Province of Jersey" is quite a pleasing contrast to the several letters on that order which have appeared in the *Magazine* of late.

Yours fraternally,  
W. J. HUGHAN.

Truro, May 9th.

### SUPERSTITION IN THE INTERIOR OF AFRICA.

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

DEAR SIR AND BROTHER,—I have sent you a curious and authentic account of the ridiculous superstition of the inhabitants of the interior of Africa, dated July 19th, 1769, which I doubt not will be agreeable to many of your readers.

Yours fraternally,

JAMES FREDERICK SPURR.

Scarborough, April 25th, 1868.

“The Africans are, in general, very superstitious—the negroes are still more so than the whites, and the polished nations far less than the savages; but the sole difference that subsists between them is only a greater or less degree of stupidity, fury, and rage in their religious practices and opinions, which are in themselves completely ridiculous. But of all the African superstitions the most absurd, and of course the most prevalent, are the amulets and the mumbo-jumbo. The amulets, it seems, consist of Arabic characters, intermingled with magic figures drawn upon paper by the morbutis or priests of the country. According to some writers, this succession of characters consists of nothing more than Arabic passages of the Alcoran; but these authors have their opponents, who support their opinions with some seeming authority, for, though many learned men, well versed in the Oriental tongues, have seen these hieroglyphics, they could not discover in them the least traces of the Arabic, or any other Eastern language. But may not this defect be ascribed to the ignorance of the morbutis, who, in general, have not the least learning, and imitate but very imperfectly the Arabic characters? Or may they not be words of the Mandingo language, written in Arabic characters, or in imitation of them? Be this as it may, these hieroglyphics are the objects of public veneration, and no negro dare expose himself to the least danger, either in war, hunting, or even in travelling, without being possessed of an amulet, which is considered a powerful charm and certain preservative against wounds and all kinds of fatal accidents. It is true that this talisman scarce ever produces the desired effect; but this furnishes a subject of triumph to the morbutis, who ascribe the inefficacy of the specific to the vices and immorality of the negro who possessed of it. These priests, who are very artful in giving advice to those who consult them, are the most arrant cheats with regard to the negro, and persuade them to believe everything the morbutis desire. They have always a great quantity of these amulets, which are sold at various prices, according to the rank of the purchaser; and they have charms against every disorder incident to human nature, as well as for the obtaining every wish and every desire of what kind soever. They have also amulets against the effects of storms and venomous reptiles; and, what is still more agreeable, the possessors of these charms are always happy in health, and are sure of longevity, and being rich, honoured, and respected. This is in some degree true, as these charms enrich the morbutis, and make them respected and happy, as far as it is possible for impostors to be. But these priests, whilst they are thus deceiving the negroes, declare themselves to be completely disinterested. It is true they cannot be

accused of extorting, or even receiving, any money, for there is none in this country, and the very use of it is unknown. The morbutis conscientiously fix a price upon their amulets; sometimes they are rated at three or four slaves, sometimes at nine or ten oxen, according to the stage of the disease or the importance of the request. It is to be observed that these talismans are of different forms, according to the uses for which they are destined: for example, the cephalic charm against disorders in the head are in the shape of a cross, and extend from the forehead to below the nape of the neck, and from ear to ear; but they are variously shaped for the different parts of the body—some in the form of horns, which the negroes wear under their caps; others resemble lizards, serpents, tigers, lions, &c. These amulets, to operate the more successfully, must be applied by the morbutis themselves, and it is upon these occasions that the impostors greatly astonish the negroes by their convulsive gesticulations, their cries, and invocations.

“The mumbo-jumbo is of still greater consequence than the amulet. Its preservation is immediately under the inspection of the Government, in order to enforce submission from wives to their husbands. This is a very clumsy idol—the imperfect representation of a man, which is considered by the women as a supreme intelligence, that incessantly watches their conduct and all their motions, and is acquainted with their most secret thoughts. In order to support the credit and power of the mumbo-jumbo, there is no house without one; the poor as well as the rich are equally possessed of it, and every night after sunset the artful husband goes out, and returns in the most secret manner, when he places himself behind the mumbo-jumbo, and makes the most hideous noise possible, howling like a dog or roaring like a bull. Soon after he joins his wife, who is still greatly terrified, or at least pretends she is so, and relates what has passed, desiring her husband to interpret the meaning. The negro replies he does not know what all this can mean; but that he is convinced the mumbo-jumbo has related in his language an account of his wife's conduct, and that, as he did not explain himself more intelligibly, it was a sign he was contented; and after this interpretation he is very well satisfied with his wife's behaviour. Such of the negro women who are not so stupid as to believe in the power of the mumbo-jumbo, and who nevertheless choose to deceive their husbands, prostrate themselves before him, and conjure him to be discreet. On the other hand, such of the negroes as are equally superstitious with their wives ascribe every extensive authority to the mumbo, who is greatly respected by them, and is considered as a guarantee of their peace and happiness. Thus is this phantom equally adored by the men and women, and reigns despotically in this savage country.

“Some years since the King of Jagra, who was very fond of his wife, and she being a woman of great curiosity, imparted to her the secret of the mumbo-jumbo, and the manner in which the howling was produced. The Queen did not, however, abuse his confidence; but he was weak enough to acquaint some of his favourites with the conversation that had passed between him and his wife. The chiefs of the negroes, who were already much displeased with their

king, no sooner learnt what had happened than they were greatly terrified with the consequences of his indiscretion. They assembled, and repaired to the prince's palace; they ordered him to appear upon his knees before the mumbo-jumbo, when he was severely reprimanded by the idol. He was then commanded to call together his wife, his friends, and acquaintances, and particularly all the women belonging to the palace. The King of Jagra, touched with remorse, and greatly intimidated by the resolute manner in which these orders were given, obeyed. All the women were convened; and the same negro who had been hitherto the orator ordered that they should be instantly massacred, which command was executed in such a manner that this important secret, so imprudently revealed, was restored among the class of mysteries.

"At Jagra, and in the neighbouring countries, where the same superstition prevails, all those who are initiated into the secret of the mumbo-jumbo, engage by the most terrible oaths never to communicate to the women the end of this institution, or the manner in which the oracles of the idol are delivered. The negroes are not admitted but at a certain age, according to the ritual of their religion, into the society of the servants of the mumbo—a kind of association or fraternity which, in many respects, resembles Freemasonry."

#### RED CROSS OF CONSTANTINE.

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

DEAR SIR AND BROTHER,—*"Audi Alteram Partem"* refers to one printed ritual of a Red Cross degree; but there are at least two in print, and one of them refers to events in the Christian era.

Yours fraternally,  
N. B.

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

DEAR SIR AND BROTHER,—I content myself with asking your correspondent at page 390, Who has responded to the demand about the warrant of 1796? The question was and still remains, What is the Constitution of the Grand Council of the Order of the Premier Conclave? He says the Grand Council existed under Lord Raneliffe in 1796, and is continued under Lord Kenlis now. Did the Grand Council proceed from the Premier Conclave, or the Premier Conclave from the Grand Council? or were they merged, and one or the same thing? The warrant of 1796 to Sir Knight Robert Gill and others "is still extant, and in the possession of the proper authorities." Is this the warrant of the Premier Conclave, or of any other Conclave, and is it worked by the proper parties? If the order has nothing to do with the American order, how came the American brother at a late ceremonial, as recorded in your *Magazine*, to be received, and to perform the ancient evolutions of the order? The statement that there is a ritual of Grand Cross of 1812 does not satisfy me, because this ritual was cut down or doctored in 1865, and there are several rituals, including the installation of the Sovereigns, degrees of Viceroy, degrees of Knighthood, &c.

So far as it is on record in your pages, the order

collapsed on the death of the Duke of Sussex. "At the revival" Bro. W. H. White is elected Grand Sovereign, a drop from his Royal Highness to Bro. White (like that from Lord Raneliffe in 1804 to Bro. W. R. Wright). After Bro. White's death there is another interregnum, and it must be another revival, until Lord Kenlis. Under Lord Kenlis we have in operation degrees and ritual which must have slumbered since the death of H.R.H. the Duke of Sussex, Grand Sovereign.

The explanation at present makes the matter worse than before. It is a tissue of inconsistencies. Is the only ritual named—the beautiful and ancient ritual—so much paraded? Hardly so, I think, because the ritual was "wisely curtailed" in 1865.

Yours fraternally,  
R. Y.

#### FRENCH MASONRY.

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

DEAR SIR AND BROTHER,—It is but justice to the Supreme Council of France to state that the very first article of its constitutions expressly requires as the first duty of a Mason faith in the Great Architect of the Universe.

Yours fraternally,  
R. Y.

#### MASONIC LIFEBOAT FUND.

The following subscriptions have been received:—Kemeys Tynte Encampment of Knights Templars, at Woolwich, by Capt. W. F. Portlock Dodson, R.M., Treas. (paid to Bro. Hyde Clarke), 10s. 6d.; Bro. Boulton, of the Bank, Bedale—Lennox Lodge, No. 123, Richmond, Yorkshire—(paid to Bro. Hyde Clarke), 10s. 6d.

UNDYING MEMORY.—How vividly came the period of my early days stealing on my remembrance at this terrible time. I do not say stealing on memory, for the one is far nobler than the other. Often, in a moment when man is not aware, does memory assert majestically her undying nature, and bring forth from her mysterious crypt in the soul the deeds of the distant past, unasked, and full often unwished. The sinner sitteth at ease, cherishing many a false way, but an avenger is within him, who starts forth with the deep diapason of a lion, and the crushing grip of a bear, crying, "I am memory; remember the sins of years gone by." It is as if poison were poured into the goblet, the cup falls from the conscience palsied hand, music ceases to breathe melody, the cyprian eye of beauty loses its fires, ill-gotten gains are loathed, and the cringing soul shrinks within itself, crying, "Hast thou found me, O mine enemy?" What would not a fallen world give, could it when it listeth destroy memory. But it cannot be. So far from this, memory's greatest, grandest part has yet to be enacted. Deity—to whom be glory—will one day fire it like a train, and then will it light up the remembrance of the whole arcanum of the past, "for God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil." The day of judgement that.—*Vanderkiste's Lost but Not for Ever.*

"HOW CAN I FALL ASLEEP?"—As a general rule, all mental exertion should be avoided in the evening hours, and strong tea, especially green tea, ought to be eschewed. The latter has an extraordinary power of prolonging sleeplessness—more than any drug we know of. The perusal of a book late in the evening, requiring active thought to keep up with it, will induce wakefulness in excitable brains for many hours after going to rest. In such cases, only light literature ought to be indulged in. Exciting conversation and exciting music have also the effect of keeping the brain active for many hours, and, therefore it is better to avoid these late at night, if you would sleep soundly.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

ON the occasion of the laying the foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, on June 17th, Grand Lodge will be opened in that town prior to the ceremony.

THE Royal Masonic Institution for Boys has enjoyed the honour of the Queen's patronage since 1852. Her Majesty has been graciously pleased to present an autograph copy of "Leaves from the Journal of our Life in the Highlands" to the library of the Institution.

### METROPOLITAN.

THE ROYAL ATHELSTAN LODGE (No. 19) met on Thursday, the 14th inst., and, after the transaction of business, the brethren dined at the Cannon-street Hotel.

EGYPTIAN LODGE (No. 27).—This vastly-increasing lodge held a meeting on Thursday week, at Anderton's Hotel, Fleet-street, and was attended as usual by a large number of brethren. Bro. John Coutts, the indefatigable and talented W.M., opened lodge at quarter-past 5, upon which the usual formula respecting the previous meeting was gone through, and, having been satisfactorily arranged, Bros. Cartlett and Potter were duly prepared for the ceremony of raising, which was accordingly vouchsafed them. This was succeeded by the introduction of Bro. Donald MacRae, for the purpose of receiving the second degree in the Order. This ceremony, like the previous one, was admirably rendered by the W.M., who, by his urbanity and strict attention to the duties appertaining to the onerous position of the chair, has justly entitled him to the suffrage of the lodge, and fully satisfied the members that they placed the right man in the right place when they re-elected Bro. Coutts a second time to preside over them. There was only one gentleman for initiation present (Mr. William Little). This gentleman was successfully balloted for, and received the initiation step to the mysteries of Freemasonry. The brethren then adjourned from labour to refreshment, provided by Bro. Clemow, and superintended by Bro. Smith, the manager; the arrangements being excellent. The W.M. gave the various toasts usual upon such occasions, and, in proposing her Majesty the Queen, adverted to the late dastardly attempt upon the life of the Duke of Edinburgh in terms of indignation, and expressed his certain conviction, that the Queen had no greater sympathisers than Freemasons—than whom a more loyal body did not exist. Bro. J. Smith, P.G.P., returned thanks for the G. Lodge of England, and remarked that he had been so long associated with the Egyptian Lodge on installation night, but more so on this occasion as it afforded him the opportunity of expressing how grateful the brethren ought to be in having so excellent a Master, who had twice been elected W.M., and had twice served as steward to the Masonic charities. It was to such brethren the Craft were greatly indebted for the support the various charities received. The visitors were Bros. J. Smith, P.G.P.; Payne, No. 23; Gordon Hipburn, No. 3 (Scotland)! E. Harriss, P.M., No. 73; Boas, No. 141; F. A. Thompson, No. 49; and Bro. Montrie, P.M., No. 11. The last named brother and Bro. Harriss returned thanks for the visitors. Bro. D. H. Jacobs in a very excellent and humorous speech, replied to the toast of the P.M.'s, intimating his intention of becoming steward for the Girls' School, which intimation was received with acclamations. Bro. Bern also replied to the same toast in a similar happy strain. During the evening some admirable singing emanated from Bros. Brewer, Jacobs, Ovenden, Dawson, Little, and lastly, though not least, H. M. Levy, P.M., No. 188.

### BRITANNIC LODGE (No. 33).

The annual meeting of this lodge for the installation of the Worshipful Master and the appointment of the officers of

this lodge was held at the Freemasons' Hall, Great Queen-street, on the 8th instant. Lodge was called for four o'clock punctually, and the W.M., Bro. John Strapp, upon taking the chair at that time, proceeded to open the lodge according to ancient custom and with prayer.

The minutes of the last meeting having been read and confirmed, the following resolution, passed at a meeting of the lodge held on Friday, March 13th, 1868, became operative:—

"1. That, from the present time, the fee to be paid by the brethren becoming 'joining members' of the lodge be twenty-five guineas;" and

"2. That the attention of the brethren be called to the bye-law (No. 16) of the lodge, the provisions of which it is proposed be, for the future, strictly complied with."

The lodge having been opened in the second degree, Bro. F. A. Paget underwent the usual examination prior to his receiving the third degree. Bro. Paget then retired, and the lodge was opened in the third degree, and the candidate for being raised to the degree of M.M. having been properly prepared and announced, was admitted into the lodge, and underwent the ceremony of being raised to the sublime degree of a M.M., and thereupon withdrew. The lodge was then resumed in the second degree, when Bro. William Smith, C.E., P.M., presented Bro. James Glegg, the S.W., to the W.M. as the W.M. elect, for the purpose of being obligated according to ancient custom; after the usual formalities had been gone through, and having pledged himself to the proper performance of the duties of W.M. for the ensuing year.

The lodge was opened in the third degree and all the brethren who were not entitled to remain having withdrawn, the ceremony of installation of the W.M. was then proceeded with by the board of Installed Masters, under the able presidency of Bro. J. Pierce, P.M., who performed the ceremony in an admirable manner.

The board having been dissolved the brethren were admitted in regular order of precedence and saluted; and the new W.M. then proceeded to appoint as his officers for the ensuing year the following brethren:—Bro. Shields as S.W.; Bro. A. G. Church as J.W.; Bro. Jas. Glaisher as S.D.; Bro. Magnus Ohren as J.D.; &c. &c. These were regularly invested and installed in their offices; and the re-investing of the Treas., Bro. Lewis Crombie, and the Sec., Bro. T. A. Chubb, having been effected, Bro. Pierce delivered the usual addresses.

The following were present:—

Bros. Strapp, W.M.; Glegg, S.W.; Shields, J.W.; Pearce, P.M.; W. Smith, C.E., P.M.; Crombie, Treas.; Chubb, Sec.; A. G. Church, S.D.; Glaisher, J.D.; Ohren, J.G.; G. England, Sen., M.C.; Muriel; Webb; Rochussen; Paget; Mansell; Finch; Paddou; Norman; Gale; Alderman Rose; Fergusson; Snow; Parker; Chognoweth; Pawley; Saunders; Horsley; Turner; Finley; Hodge; Palmer; Craig; Fairlie; Clouston; G. England, Jun.; Young; Dixon; Strawbridge; Spencer; Beaman; Wallis; Banister; Stent; James; Truscott; Sparks; Burke; Voile; Clarke; Lewis. Visitors:—F. Walters, P.M., 73; W. Dalziel, 871; Dr. W. Smith, 180; H. Rogers, P.M., late lodge of Amity; Lycée, 709; Hammerton, 255; Hallows, (Mauritius); Colburn, Royal York, No. 7; Berry, P.M., 179; C. Hallows, 709; Gox, 19; Taft, 55; Batty, P.M., 142; Robertson, G.M., No. 7; Wallis, Star of Burmah Lodge; Bate, 1,017; Payne, South Saxon Lodge; Markley, 631; Jekylk, 87; Woodman, P.M., 66; Braithwaite, P.M., No. 4; Gielgud; A. T. Lawler; Carter; and G. Fielding.

The several ceremonies having been completed, the usual inquiries were made by the W.M., and several propositions of gentlemen for initiation and joining the lodge, and for a joining brother to come in under the new regulation as to the increased fee for a joining member, were then made; and several resolutions under the business having been proposed, and a vote of 10 guineas from the Fund of Benevolence, and a vote of 5 guineas to the Masonic Life-boat Fund having been proposed, the business of the lodge was concluded. The lodge was closed according to ancient custom, and with solemn prayer, and the brethren adjourned to a banquet in the adjoining premises of the Freemasons' Tavern Company, where Bro. Gosden, the indefatigable manager of that establishment, so successfully caters for the gastronomic requirements of his patrons, and the engineers and other men of science composing the Britannic may be considered as excellent judges—indeed, there cannot be better judges of what is and what is not a good dinner; and on this occasion, as on others since the establishment has been under Bro. Gosden's management, both members and visitors

pronounced the dinner excellent and the service admirable. The usual loyal and Masonic toasts were given, and the enjoyment was considerably added to by the excellence of the musical arrangements of Bro. Lawler, assisted by Bros. Fielding and Carter.

THE MIDDLESEX LODGE (No. 143) held their usual meeting on Friday, the 15th instant, at the Albion Hotel, for the transaction of business, &c. The usual banquet followed.

THE CAYEAC LODGE (No. 176) met on the 9th inst., at Radley's Hotel.

PERFECT ASHLAR LODGE (No. 1,178).—This lodge was held on Thursday, 14th inst., at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey; Bro. J. Donkin, W.M., presided. He raised Bros. G. Free, J. J. Morse, to the third degree; G. Ransom, J. A. Asetell, to the second; and initiated Mr. P. Fry, Dr. Dixon, P.M., Treas., aiding in the third only by giving the traditional history and the third tracing board. The work was beautifully rendered. There were present Bros. F. H. Elsworth, S.W., J. W. Avery, P.M.; J. W. Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec; H. Bartlett, J.D.; D. Rose, J.G.; J. W. Dudley, W.S.; Fudge; Hainisworth and many others. Visitors:—Bros. Bass, Solomon, Marshall, &c.

## PROVINCIAL.

### BERKS AND BUCKS.

WOLVERTON.—*Scientific Lodge* (No. 840).—The usual meeting of this lodge was held on Saturday, the 16th inst.

### CORNWALL.

TRURO.—*Fortitude Lodge* (No. 131).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Quay-street, on Tuesday evening, the 12th inst., Bro. William James Hughan, W.M., in the chair. The work comprised the three degrees, and we seldom remember it being more efficiently performed than under the conductorship of Bro. Hughan, and his efficient staff of officers. The musical arrangements were first-class, and according to the form kindly sent the W.M. by Bro. Dr. Henry Hopkins, P. Prov. S.G.W., of Warwickshire. Bro. Thomas Chirgwin, P. Prov. J.G.W., delivered the historical and traditional lectures in the third degree in a most impressive manner. Two candidates were proposed for initiation, and one brother as a joining member. We should state that Bro. Hughan, W.M., presents a copy of the Book of Constitutions to every newly initiate admitted into the lodge during his mastership.

He has also established a Lodge of Instruction in connection with the Craft Lodge, which meets every fourth Thursday, of which he is the Preceptor, and we are glad to state that both it and the mother lodge are prosperous and united.

### DEVONSHIRE.

DARTMOUTH.—*Hauley Lodge* (No. 797).—The chief meeting of the year was held on Monday, May 11th, at the Masonic Rooms. The lodge was summoned for noon, but it was nearly one before it was opened in the three degrees in succession by Bro. Newman, M.D., P.M., in the absence of Bro. Farley, W.M., from whom a letter of explanation was read. The acting W.M. was supported on his right by the Rev. Bro. Pope, D.D., chaplain, and on his left by Bro. Mortimore, the Mayor of Dartmouth, acting as I.P.M. Several of the officers were also absent, one of them being the Secretary, whose place was kindly supplied by Bro. Lidstone, P.M. Among the visitors were Bro. Bastin, P.M., from Exmouth, Bro. Gianfield P.M., from Torquay, Bro. Dr. Hopkins, P.M., from Totnes. The minutes of the two previous meetings were read and after some discussion, confirmed. The Past Masters, Bros. Mortimore and Lidstone were some time ago elected honorary members of the lodge, and therefore gave up their position as subscribers, but it having been ascertained that they thus incurred a loss of privileges, an announcement that they would resume the payment of dues was received with acclamation by the members present. The circular of summons contained notice of the ceremony of the second degree, but it appearing that the candidate was not present, the acting W.M. stated that the installa-

tion of the new W.M. would be proceeded with. The lodge was resumed in the 2nd degree, and Bro. W. G. H. Ellis was presented as the W.M. elect, receiving the introductory address from Bro. Dr. Newman, who then requested Bro. Dr. Hopkins to perform the ceremony. He took the chair and continued the proceedings in the usual form. In due course the lodge was resumed in the third degree, and the brethren who had not passed the chair retired. A board of eight Installed Masters was formed, in whose presence Bro. Ellis was placed in the chair of K.S. with the accustomed rights. On the return of the brethren separately in the three degrees, the proper processions, salutation, and proclamations took place, at the close of which the W.M. appointed and invested his officers. Bro. Dr. Hopkins concluded the ceremony by giving the impressive charges to the W.M., the wardens, and the members of the lodge. Several matters of business were then transacted. Bro. Dr. Hopkins read a printed prospectus of the book markers which he gets up for the benefit of the Masonic charities, when it was determined to purchase one of the sets for the lodge Bible, and several of the members also took some. The lodge was closed at about half-past two, and the brethren adjourned to the Castle Hotel to partake of the annual banquet under the presidency of the Mayor of Dartmouth.

### ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular meeting of this lodge was held at the George Hotel on Wednesday, 13th inst. Bro. J. Newman, W.M., occupied the chair of K.S., and was supported by Bros. Eustace, S.W.; Rix, J.W., G. H. Ray, S.D.; Shaw, J.D.; Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, Sec. and Treas.; Calthorpe, J.G.; &c. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last three meetings were read and confirmed. The Sec. read a letter from Bro. Mann, Prov. G. Sec., acknowledging the receipt of £3 Os. 8d. Prov. G. Lodge dues; also a letter from the Sec. of the Regimental Lodge of the 5th (Princess Charlotte of Wales) Dragon Guards, No. 570 Irish Constitution, conveying a vote of thanks to the brethren of the United Lodge for their kindness in giving No. 570 the use of their lodge room during the stay of the 5th D. Gds. in Colchester. The W.M. opened the lodge in the second and third degrees, and put round the questions appertaining to each degree as he closed down, for the information of the junior brethren. Some further business having been transacted, the lodge was closed, and the brethren adjourned to refreshment, and spent a pleasant hour in "love and harmony."

### LEICESTERSHIRE.

LEICESTER.—*St John's Lodge* (No. 279).—The last monthly meeting of this lodge, before the summer recess, took place at the Freemason's Hall, on Wednesday, the 5th instant, at which the attendance was very limited, owing chiefly to the annual concert of the Amateur Harmonic Society, of which many of the brethren are members, taking place on the same evening. The W.M. Bro. W. Kelly, D.P.G.M., presided, the other brethren present being W. Weare, P.M. and Treas.; G. Tollar, (J.W., No. 523), as S.W.; Stadley, J.W.; Stretton, Sec.; Bithrey (No. 523), as S.D.; S. S. Partridge as I.G.; F. J. Baines; E. J. Crow, a visiting brother from Liverpool; and C. Bainbridge, Tyler. Letters were received from several of the officers apologising for their absence on the occasion. The lodge having been opened up to the second degree, Bro. Crow passed a satisfactory examination as F.C., and having retired, the lodge was opened in the third degree, and he was raised thereto. The lodge having been closed in the several degrees, the brethren adjourned to refreshment, under the presidency of Bro. Weare, P.M.

### SUSSEX.

BRIGHTON.—*Farborough Lodge* (No. 811).—A lodge of emergency was held at the Old Ship Hotel, on Saturday, the 16th inst. Mr. George Dudell, of Queen's Park, being a candidate for initiation, was balloted for and duly accepted. Bros. Hobson and Morse, were raised, and R.W. Bro. Richard Bolton, Master of the Lodge Perseverance 351 (G.L. of Scot), Prov. G.M. of Western India, was elected as joining member. Some other business having been disposed of the lodge was closed.

## CHANNEL ISLANDS.

## JERSEY.

LODGE LA CESAREE (No. 590).—The regular monthly meeting of this lodge was held on Thursday, the 30th ult., at the Masonic Temple. The lodge was opened by Bro. J. Durell, W.M., supported by Bros. A. Viel, S.W.; J. Oatley, as J.W.; J. T. Du Jardin, P.M.; A. Schmitt, P.M., Sec.; C. J. Horguard, P.M.; C. Le Sueur, P.M.; N. Le Goupillot, Treas.; P. Binet, P.M., and about twenty more members. Amongst the visitors we observed Bros. J. A. Horner, 862, P.Z.M.; Nicolle, 84, and several others. The minutes of the previous meeting were read and confirmed. The W.M. announced that Bro. J. Blampied sought further preferment in the Craft. After a very satisfactory examination the candidate was entrusted and retired for preparation. The lodge was opened in the second degree, when Bro. Blampied was announced, duly received, and passed to the degree of F.C. The working tools were lucidly explained by the W.M., who also delivered the charge restricted to this degree with effect. Bro. A. J. Le Huquet was balloted for as a joining member and unanimously admitted. The W.M. now informed the brethren that a moment of the greatest importance for the welfare of the lodge had just arrived, namely to elect his successor for the next twelve months, and in availing himself of this opportunity he expressed his grateful and cordial thanks to his officers and members who had rendered his tenure of office a rather easy one, by their intelligent and zealous support. He considered it now his duty to express freely his opinion in strongly recommending Bro. J. Oatley, P.S.W., so well known and esteemed by all as a candidate fit in every respect, as regarded his character, his zeal, and devotedness to the Order, his proficiency for the discharge of his duties, to govern the lodge, believing that the brethren could not make a better choice than entrusting the honour and the interests of La Césarée to a brother so worthy, so well tried during a long period of six years of apprenticeship, performing scrupulously and faithfully the duties of each office, beginning by that of I.G. The W.M. caused the balloting lists to be delivered to each member of the lodge. The ballot resulted in an unanimous election of Bro. J. Oatley to the distinguished post of W.M. Bro. N. Le Goupillot was again elected as Treasurer for the 13th time, and Bro. H. Du Jardin, as Tyler. It was resolved: "That the installation festival shall take place on Thursday, the 28th inst., instead of 24th, this day being a Sunday. Bros. J. May Amy, Wm. Croad, and F. Esnouf, were next elected to serve on the committee for general purposes (Conseil d'administration). Several matters of business having been disposed of, the lodge was closed in love and perfect harmony at nine o'clock. The brethren adjourned to refreshment and the rest of the evening was spent in that instructive and harmonious manner which ought ever to characterise all our social recreations.

## KNIGHTS TEMPLAR.

## GRAND CONCLAVE.

The Grand Conclave met on Friday, the 8th inst., at their Hall, No. 14, Bedford-row, at three o'clock. Present:—Sir Knts. William Stuart, Grand Master, and the Rev. John Huyshe, D.G. Master, and the following Provincial Grand Commanders:—

Sir Knt. C. J. Vigne .....	Dorsetshire.
" W. W. B. Beach, M.P.,...	Hants.
" A. H. Royds .....	Lancashire.
" G. Francis .....	Hertfordshire.
" G. Harcourt, M.D. ....	Surrey.
" W. J. Meymott .....	Unattached.
" Captain N. G. Philips ...	Suffolk.
" Rt. Hon. Lord Eliot, M.P.	Cornwall.
" Sir P. Colquhoun, G.C. ...	Stafford and Warwick.
	Deputy Provincial Grand Commanders.
Sir Knt. S. R. P. Shilton .....	Nottingham.
" C. R. Davy .....	Somerset.
" Rev. G. Ross .....	Cornwall.
" M. H. Shuttleworth, G.V.C.	Stafford and Warwick.

## Grand Officers.

Sir Knt. Rt. Hon. the Earl of Limerick	G. Prior.
" Rev. E. More.....	G. Prelate.
" Thomas Coombs .....	1st G. Captain.
" J. C. Sharpe .....	2nd G. Captain.
" Sir P. Colquhoun, LL.D.....	G. Chancellor.
" M. H. Shuttleworth .....	G. Vice-Chancellor.
" J. Lavender .....	G. Registrar.
" C. Goolden, M.A. ....	G. Treasurer.
" G. F. Newmarch .....	G. Chamberlain.
" W. Tweedy.....	G. Hospitaller.
" Rev. R. J. F. Thomas .....	G. Almoner.
" G. Lambert .....	G. Warden of Regalia.
" R. De M. Lawson.....	2nd G. Standard Bearer.
" W. Reynolds .....	1st G. Aide-de-Camp.
" C. Greenwood .....	1st Capt. of Lines.
" Captain Whitbread .....	1st Herald.
" C. Fendelow .....	G. M.'s Banner Bearer.

and several Commanders and companions of private encampments, in all about ninety.

The G. Master having taken his seat upon the throne opened the Grand Conclave in ample form,

The G. Registrar called the muster roll.

Before the reading of the minutes the D.G. Master, Sir Knt. the Rev. J. Huyshe, moved a loyal and dutiful address to the Queen in the following terms:—

"Most Eminent and Supreme Grand Master,—I rise for the purpose of making a motion in Grand Conclave, which I feel assured, will meet with the cordial concurrence of all the Knights now assembled, and will be carried by acclamation.

"I am confident that there is not any one of us here present who can have forgotten the feeling of deep horror, and the burst of intense indignation, which sprang up in his heart, when he first heard the announcement that a murderous and cowardly attack had been made upon the person of one of our Royal Princes, the young Duke of Edinburgh. I trust, also that we shall never forget the sensation of relief and heartfelt satisfaction which we experienced when we heard that the Great Captain of our Salvation had, in his infinite mercy, stretched forth his protecting arm and rescued so young a Prince from so premature a grave.

"It is, I believe, a well known and acknowledged fact, that, among all Her Majesty's subjects within her dominions there is no body of men more devotedly attached to their Sovereign, nor more loyally disposed towards the Crown, than the United Masonic Orders of the Temple and Hospital, and it is, on that account, that I feel no hesitation (without any lengthened speech) in proposing that a humble and dutiful address be presented to Her Most Gracious Majesty the Queen, assuring her of our deep sympathy with her in the late severe trial to which she has been subjected, and our fervent congratulations on the escape of her Royal Son."

The motion was seconded by the Grand Chancellor, Sir P. Colquhoun, and on being put from the chair was carried by acclamation.

The Grand Master thereupon left the throne attended by the Deputy Grand Master, and the Grand Chancellor to the Sepulchre, where he signed the address which was beautifully illuminated on vellum, on behalf of the Order.

The following is a copy of the address:

"To the Queen's Most Excellent Majesty,—The loyal and dutiful address of the United Masonic Orders of the Temple and Hospital, unanimously adopted at a general meeting of the Grand Conclave, held on Friday, the 8th day of May instant, in London.

"May it please your Majesty,—We the Grand Master officers and members of the United Orders of the Temple and Hospital, venture most respectfully to approach your Majesty to express the utter abhorrence and indignation with which we regard the late cowardly and atrocious attempt which has been made on the life of your Royal Son, the Duke of Edinburgh, our deep sympathy with your Majesty under so severe a trial, and our cordial congratulations on the failure of the attempt. We earnestly hope that His Royal Highness may speedily recover from its evil effects, and that his life may long be spared to be a never-

failing source of happiness to your Majesty, and of public usefulness and honour to his country.

"(Signed) WILLIAM STUART, G. Master."

The minutes of the Grand Conclave of last December were then commenced to be read, when Sir Knt. Lambert moved that a certain portion of them be not read. The Deputy Grand Master observed that if such a course were pursued, it would enable any Grand Chancellor who should be so disposed, to place on record any matter he might please, to the prejudice of any member of Grand Conclave, and which might not come to light for years afterwards. That many Knights were not present at the last Grand Conclave, and had no other means of knowing what had taken place but by the minutes, and that no one could say the minutes were correctly entered up if they did not hear them read. Sir Knt. Lord Eliot thought the course pursued was most imprudent, the only effect would be that the whole of that discussion would have to be inserted in the minutes of the present meeting, and a painful subject again brought forward which it was in the interest of the parties themselves should be buried in oblivion. Sir Knt. Lambert withdrew his motion, and after a protest from Sir Knt. Binckes, the minutes were read and confirmed.

The Grand Chancellor then read the report as follows:—

"Most eminent and Supreme Grand Master:—Your Committee has the honour to report that six new encampments, viz., the De Tabley, in Cheshire; the Cœur de Lion, in Montreal; the Prince of Peace, in Lancashire; the Star of the East, at Singapore; the Sussex, in the Dominion of Canada; and the Southern Cross, at Cape Town, have received warrants since May, 1867, the last mentioned encampment, however, was reported in December last, and promises from the high social position of its Members and judicious selection of its Officers to assume a place inferior to none, but superior to most on the roll, and forms a contrast to those which have unfortunately shown a too great desire to increase their ranks, at the expense of their standing. The total number of encampments under your banner now amounts to 112.

The number of Knights now on the roll according to the returns amounts to 1891, to which about 200 may be added for foreign stations, from which the returns have not yet arrived. The former figures can be relied on, the Grand Vice Chancellor having, after considerable time and labour, extending over two years, at last succeeded in compiling a synoptical register of the Order, in addition to the usual index of encampments, arranged alphabetically, by which the name and address of every Companion of the Order can be readily found, and to which all subsequent creations can be added as they accrue.

A new form of printed receipts has been issued by the Grand Vice-Chancellor to the Registrars of encampments, on receiving the certificate of the election and installation of Commanders and the appointment of First and Second Captains, whereby an additional record of these officers for easy reference is obtained.

So many applications have been made for certificates of having served the office of Eminent Commander, that your Committee has recommended the issue of a certificate to that effect, which your Grand Chancellor has prepared, and for which your Committee is of opinion a fee of one guinea should be paid to the funds of Grand Conclave.

"You have been pleased to constitute South Australia a province, and to appoint Sir Knight James Penn Boucant, P.E.C., to preside over it as your representative.

"Since the Grand Conclave of May last important correspondence has taken place between the Grand Chancellor and the Prov. G. Commander of Canada. Consequent on the political change of last year, by which most of the states of British North America were formed into a Confederation under the style and title of the Dominion of Canada, the Craft has thrown off its allegiance to the United Grand Lodge of England and Wales, and established an independent Grand Lodge.

"A tendency in the same direction on the part of the Orders of the Temple and Hospital was averted by the timely and reasonable concessions authorized by yourself. The severance from the parent stock would have been received with regret here; while it would certainly have diminished the dignity of the Order on the other side of the Atlantic.

"Your Committee congratulates the Order in the Dominion of Canada, on its election to remain true to its old allegiance.

"In accordance with the wish of the Order in British North America the Prov. G. Master for Canada, Colonel W. J. Bury Macleod Moore, will assume, with your authority, the style and title of G. Prior of the Dominion of Canada, enhanced beyond his expectation by his Insignia of Office being transmitted to him as a present from yourself.

"In addition to this you have been pleased to confer P.G. rank on the following most distinguished Knts., recommended by the G. Prior of Canada as worthy of that honour:—Sir Knts. James Davis Macdonnell, P.G. Chancellor and Prov. Sub-Prior; Samuel Deadman Fowler, P. Prov. G. Chancellor, to be P.G. Sub-Priors of England; and James Hill Rowan, and William Simpson, of the Hugh de Payens encampment, to be P.G. Captains of England.

"You have also adopted the suggestion of the G. Prior of Canada to appoint a representative in the United States, and have, on the recommendation of that officer, selected Sir Knt. Dr. Alfred Creigh, LL.D., for that distinction.

"Your Committee also recommends that the application of the G. Prior of the Dominion of Canada, that the G. Priory be permitted to retain, for local purposes, half the general fees and so much of the benevolent fund as is collected within his jurisdiction, be granted.

"Formal motions will be presented to you for carrying out these arrangements.

"The commissions appointed under the third article of the convention with Scotland, for settling the details of that arrangement, have not yet commenced their labours, on account of the pendency of the negotiation with Ireland.

"The Deputy Grand Master, whom the Duke of Leinster as Grand Master, has appointed his plenipotentiary for the purpose of negotiating a convention on behalf of the Irish branch of the Order, has been as yet unable to spare time from his official duties as Judge of the High Court of Admiralty for this matter; and as time and trouble would be ultimately saved by the three sets of Commissioners meeting in common conference, no delay, will, in fact, occur by this question being deferred till a season when all official men are more at leisure.

"The short experience of the six months which have elapsed since the improved administrative system was authorized by Grand Conclave, has so far proved satisfactory. The Prov. G. Commanders now assume powers and authority which give a practical reality to their office, on which greater dignity and importance is conferred, more regularity and simplicity introduced into the government of the united Orders, and much trouble will also be saved at head-quarters, and control rendered more easy and efficient.

"Your Committee thinks it due to Sir Knt. Woof, to express its obligations to that gentleman for his useful heraldic researches in connexion with the United Orders, and his report on this subject, when completed, will form a valuable document for reference, and the instruction of encampments.

"Your Committee regrets to have to report the resignation of his seat in the Committee by Sir Knt. Meymott, who has placed his office as G. Dir. of Cer. at your disposal, both of which expire to-day. The activity of this officer, and the interest he has taken in the Order is too well known to need comment. The Committee, therefore, while deploring the loss of his knowledge and experience, begs to express its sense of the services he has rendered.

"The Grand Treasurer's accounts show a balance in favour of the General Fund of £164 13s. 2d., and of the Benevolent Fund of £92 2s.

"By Order of the Committee of Grand Conclave,  
P. MAC C. DE COLQUHOUN, G. Chancellor."

Sir Knt. Meymott wished, with reference to paragraph 2 of the report to ask the G. Chancellor whether it was true that the register there mentioned was completed—whether all the returns had been sent in. The G. Chancellor explained that only about six were in arrear, and that the threat of suspension of those encampments who neglected to make their returns had brought in a great number.

It was then moved by the D.G. Master, and seconded by Bro. the Earl of Limerick, and carried *nem. con.*, that the report be received and adopted, and entered on the minutes.

The G. Treasurer then moved, and the G. Registrar seconded, the following resolutions to carry out the report, which were carried unanimously.

"That the Grand Priory in the dominion of Canada be hereby authorised to retain the total sum levied on the Order within that jurisdiction for the Benevolent Fund for local purposes."

"That the Grand Prior in the dominion of Canada be hereby authorised to retain one-half of the general fees levied within that jurisdiction, for local purposes."

The G. Master then nominated the following Knights, members of the committee of Grand Conclave:—The Earl of Limerick, Grand Prior; the Rev. E. Moore, Grand Prelate; J. H. Law, Past Grand Chancellor; and R. J. Spiers, Past Grand Captain.

The Grand Conclave then re-elected Sir Knt. C. Goolden, Grand Treasurer, and elected the following Knights members of the committee of Grand Conclave:—Captain Layton, Sir John Sebright, Captain Lamert, W. F. Harrison, and W. Powell.

The G. Master appointed the following Knights to be his Grand Officers for the ensuing year:—

Sir Knt. Lord Skelmersdale .....	G. Seneschal.
" Earl of Limerick .....	G. Prior.
" Sir H. Edwards, <i>Bart.</i> , <i>M.P.</i> .....	G. Sub.Prior.
" Rev. E. Moore .....	G. Prelate.
" H. C. Finch .....	1st G. Captain.
" Bentley Shaw .....	2nd G. Captain.
" Sir P. Colquhoun .....	G. Chancellor.
" M. H. Shuttleworth .....	G. Vice-Chancellor.
" C. Goolden.....	G. Registrar.
" Joseph Lavender .....	G. Treasurer.
" F. W. Harrison.....	G. Chamberlain.
" Rev. George Ross.....	G. Hospitalier.
" Captain Lamert.....	G. Dir. of Cers.
" R. A. Jamieson .....	Assist. G. Dir. of Cers.
" Stephen Smith .....	G. Supt. of Works.
" Sir J. Sebright .....	G. Constable.
" J. Tepper .....	G. Provost.
" Rev. Spencer Stanhope .....	G. Almouer.
" George Lambert .....	G. Warden of Regalia
" C. Fendelow .....	1st G. Expert.
" J. Ashworth .....	2nd G. Expert.
" D. Thomas.....	1st G. Standard Bearer.
" J. Woodcock .....	2nd G. Standard Bearer.
" Rev. A. Bruce Fraser .....	3rd G. Standard Bearer.
" P. Laird.....	4th G. Standard Bearer.
" Major General Doherty .....	1st G. Aide-de-Camp.
" Rev. Charles J. Martyn .....	2nd G. Aide-de-Camp.
" T. J. Cottle .....	1st G. Capt. of Lines.
" W. Horner.....	2nd G. Capt. of Lines.
" W. R. Mabey.....	1st G. Herald.
" Wilhelm Ganz .....	G. Organist.
" Captain Shanks.....	G. Sword Bearer.
" W. Tinkler.....	G.M.'s Banner Bearer.

The G. Almouer collected the alms and the Grand Conclave was then closed in ample form, and the Knights not members of the Order of Malta having withdrawn,

#### A GRAND PRIORY ON MALTA

was declared open. The minutes of the last Priory in December were read and confirmed.

The G. Chancellor read the report of the Committee as follows:—

"Most Eminent and S.G.M., the present strength of this Order has reached 556.

"Your Committee is happy to report that the returns have, in consequence of the strong remarks it was necessary to make at the Grand Conclave in December, come in more regularly.

"In order to secure greater uniformity in the appliances necessary for the working of this Order, your Committee has requested the G. Chancellor to direct the issue of a set of lithographed plans, patterns, and drawings of the different objects necessary, together with instructions for the setting out of a Grand Priory. These will shortly be ready, and can then be obtained on application to the G. Vice-Chancellor, on payment of the cost incurred in their preparation. Arrangements have also been made for printing the table cloths on linen, silk, or other

material, whereby much expense will be spared to private Priors.

"The D. G. Master, at the special request of those members in the Provinces desirous of taking the degree of the Mediterranean Pass, and being admitted to the Order of Malta, held on the 6th May a Priory under the banner of the Early Grand Encampment, commonly called "The Faith and Fidelity," at which several members were admitted

"By Order of the Committee of Grand Priory,

"P. MAC C. DE COLQUHOUN,

"G. Chancellor."

This report was received and adopted, and ordered to be entered on the minutes. The Priory was closed in ample form.

The G. Master, assisted by the D.G. Master and his principal officers, presided at a banquet at the Freemasons' Tavern.

## MASONIC FESTIVITIES.

### SCOTLAND.

#### ANNUAL ASSEMBLY OF THE GLASGOW KILWINNING LODGE (No. 4.)

The annual assembly and supper of this ancient and flourishing lodge took place on the 31st ult., at Bro. Nimmo's, Tontine Hotel, Irongate. The proceedings commenced with dancing—the large hall serving as an excellent ball-room—which was kept up most spiritedly from seven till ten p.m., when the company, some seventy in number, about one half being ladies, adjourned to one of the adjoining rooms, and partook of supper, served up in a manner in every way highly creditable to Bro. Nimmo, the proprietor of the hotel, and giving entire satisfaction to all present.

In the unavoidable absence of the R.W.M., the chair was very ably filled by Bro. J. Steel, Prov. G.J.W., and J.D. of No. 4.

The cloth having been drawn, and grace returned by Bro. Wilson, the usual loyal and Masonic toasts were given from the chair, and were all right heartily received and appropriately responded to. A few select songs and recitations were agreeably interspersed between the toasts by volunteering brethren and friends. Dancing was then resumed, and kept up till the morning was pretty far advanced, when the company dispersed, highly gratified with the entire success of the proceedings.

### RESTORATION OF BRISTOL CATHEDRAL NAVE.

#### LAYING THE FOUNDATION STONE BY THE R.W. PROV. G.M., BRO. THE EARL OF LIMERICK.

The ceremony of laying the foundation stone of the new nave which it is intended to build in connection with the present Cathedral, was performed on the 17th ult., and the old minster, which for centuries has remained in its present incomplete state, is now in a fair way of being restored to a condition more worthy of the large and important city, of which it is the mother church. The work, it is estimated will cost £35,000, of which £15,000 is already subscribed or promised.

The whole nave will have a length of 117ft. from the transept tower, and a width of about 80ft. It will be furnished with north and south-western towers 130ft. high, and have a northern and western frontage, and connected with it on the southern side will be the original cloisters, the architect having introduced an attractive arcading or arched corridor in this part of his plan. The nave will be built of Douling stone; and in harmony with the walls of the old portions of the structure, the new walls will be five or six feet thick, with the triforium or passage running between the windows in a similar manner to the design of the present building.

A Provincial Grand Lodge was opened at the Royal Hotel, College-green, at one o'clock, and at a quarter to two o'clock the brethren in full Masonic costume formed a procession, and left the hotel for the Cloisters. On reaching the cloister gate the brethren, who had been walking two and two, divided on either side, forming an avenue, through which the Prov. G. Officers and other dignitaries passed into the cloisters. Here they were headed by the choristers, the cathedral clergy, the bishop, the chancellor, and officials, the right worshipful the Mayor and Corporation, and others. In this manner they entered the Cathedral at two o'clock, and Divine Service was then commenced. The Earl of Limerick, with the D. Prov. G. Master and other high dignitaries of the order, were assigned conspicuous positions in the chancel.

A collection was afterwards made, and it amounted to the handsome sum of £171 12s.

The procession then re-formed, and walked by way of the cloisters to the enclosure surrounding the foundations of the new nave, and the brethren having taken up their position, the ceremony commenced by Mr. Cruger Miles presenting Bro. the Earl of Limerick with a handsome silver trowel, and requesting him to lay the stone. His lordship consented and acknowledged the presentation, the Mayor, on behalf of the citizens, thanking him for accepting the duty. Prayer having been offered by the Bishop, D.P.G. Powell produced the articles to be placed beneath the stone—coins of the realm, copies of the day's newspapers, and a masonic slab with the following inscription:—

Cathedral Church  
Of the Holy and Undivided Trinity,  
Bristol.

Re-building of Nave.

The Right Reverend Charles John Ellicott, D.D., Lord  
Bishop of Gloucester and Bristol.

The Rev. John Pilkington Norris M.A., Canon.

The Rev. Henry Mosely, M.A., Canon.

The Rev. Edward Girdlestone, M.A. Canon.

The Ven. Archdeacon Randall, M.A., Canon.

The Right Worshipful Francis Adams, Mayor.

William Gale Coles, High Sheriff.

Henry Cruger William Miles, Chairman of Rebuilding  
Committee.

William Killigrew Wait, Honorary Secretary of Com-  
mittee.

George Edmund Street, A.R.A., Architect.

The Right Honourable the Earl of Limerick, Prov. G.  
Master for Bristol.

William A. F. Powell, D. Prov. G. Master.

Gilbert Cobb Harris, Prov. G.S.W.

William Hagley Bowden, Prov. G.J.W.

This Stone was laid, with Ancient Masonic Rites,

On Friday, April 17th, A.D. 1868.

Edward Honey, Clerk of the Works.

The articles having been placed beneath the stone and hermetically sealed, the choristers sang the 241st hymn, and the Worshipful Grand Master then proceeded to lay the stone, punctiliously observing all the details of the ceremonial prescribed by the Order. His lordship then declared the stone laid, and in an address of some length he expressed the pleasure he felt at the honour conferred upon him, and sketched the past history, and looked forward to a promising future of the edifice in connection with which the stone was laid. Further devotional exercises followed the proceedings, concluding with the benediction pronounced by the Bishop.

The procession then re-formed and returned to the Royal Hotel, when upwards of two hundred ladies and gentlemen sat down to an elegant repast, under the presidency of the Right Worshipful the Mayor. The usual toasts were given and responded to, and several excellent speeches delivered, which space forbids us to report.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

On Monday, the 11th inst., a festive meeting was held at Freemasons' Tavern, for the purpose of presenting a testimonial to Bro. Samuel May, the theatrical costumier of Bow-street. Before the presentation took place, the committee entertained Bro. May at supper, which, by the way, was excellently supplied by Bro. Charles Gosden, the manager of the tavern. The chair was ably filled by Bro. John Udall, P.G.D., supported by a considerable number of Masonic and theatrical friends.

The testimonial consisted of an elegant silver salver, weighing sixty ounces, manufactured by Bro. Lamb, of St. John's-square, Clerkenwell, and a purse containing £700. The inscription on the salver was,

"Presented with a purse of £700 to Samuel May by his Masonic and theatrical friends, in evidence of their sincere sympathy towards him on the severe loss he has sustained by the calamitous fire at Her Majesty's Theatre, and as a slight mark of their regard and esteem. May 11th, 1868."

The usual loyal toasts having been given, Bro. Binckes rose and said that at a meeting of the committee it had been resolved that he should present the testimonial which had been so readily subscribed for to Bro. May, and as he had been selected, he at once cheerfully consented. Although he did not hesitate to say he felt complimented that the choice had fallen on him to perform this duty, he was conscious at the same time that it demanded higher qualifications than he possessed, to do full justice to the subject he had to treat of. He had not prepared a set speech, preferring the natural expression of his feelings, knowing that they would be more appropriate to the occasion and more in unison with the sentiments of his hearers. He felt, in the words of our greatest dramatic writer, that

"The web of life is of a mingled yarn—  
Good and ill together."

It was a truth plainly put in that writer's usual terse and eloquent language, a truth that could not be disputed. He (Bro. Binckes) did not for one instant pretend to say that, looking at good or evil in the abstract, the latter was a thing to be admired. We know that good is for our advantage, but if there were no evil would good be altogether for our advantage? He was not going to lead them into a metaphysical question by that which he had expressed, and, perhaps, not altogether logically explained. He did not look on evil in the abstract as anything to be admired. What would the world have been if there had been no evil? Why, we should all have been only negatively good, because there would have been nothing in which we could have distinguished ourselves above others. Had their been no misery to alleviate, no want to minister to, no pain to mitigate, no distress to relieve, where would have been the opportunity of exercising those better qualities of our nature which shine out from day to day? Nay, but for the calamitous fire at Her Majesty's Theatre, the friends of Bro. May would not have had a chance of showing that appreciation of his excellent qualities, which they did by subscribing to this testimonial. Let them understand him; he did not stand there as an advocate for evil, but to show that its mixture with good was frequently the cause of calling forth the nobler qualities of the human breast. He had often heard it mentioned, that in the sunshine of happiness when men were suddenly stricken down by illness or misfortune, it was worth enduring the pain and agony of their position to see how their friends rallied round them. None of us would wish a similar calamity to happen again, just in order that they might show their appreciation of a worthy brother by another testimonial, and so no one would wish his friend to be taken ill in order that he might evince his respect for him; but many men who had never tasted of misfortune, would go

down to the grave not knowing how they were esteemed. Another great writer has said—

“Through plots and counterplots,  
Through gain and loss, through glory and disgrace,  
Along the plains where Discord rears  
Eternal Babel, still the holy stream  
Of human happiness glides,”

and he took their friend, Bro. May, as an illustration of that writer's words, and he hoped he might rise superior to, and counteract any machinations that might be concocted to his detriment. He hoped he would look upon the material loss he had sustained, and in which they all so deeply and sincerely sympathised with him, as nothing; and that he would consider this testimonial not as an effort by his friends to reimburse him for his loss, but as a slight mark of their esteem and regard for him. He trusted that a good Providence would spare Bro. May long to exercise that industry and energy that he unquestionably possessed, steered by that integrity which had been the rule and guide of his life, to retrieve with glory a loss that he had incurred, without disgrace; that he might spend many, many hours yet, not as a dweller on those plains where discord had wasted its energies in attempting to rear a Babel of confusion, but that he might be a dweller in those plains where the sweet spirit of peace and contentment should reign supreme, and build up a structure dedicated to happiness and prosperity. (Bro. Binckes then read the inscription which we have given above, and presented the salver and purse to Bro. May, amid loud cheers.)

Bro. May (who, on rising, was received with hearty cheers), expressed in a few short sentences, but heartily and eloquently, the great gratification he experienced in the reception his name had met with, and the appreciation his friends had been pleased to express of himself. He sincerely thanked them.

Several other toasts were given and responded to, and a joyous evening, enlivened by some excellent singing, was brought to a satisfactory termination.

[Through a mistake of our correspondent in misdirecting his letter, the above did not come to hand until too late for insertion in our last week's issue. We cannot but say that we are surprised at the smallness of the amount subscribed, and we are quite sure that if a more extended application had been made to the Craft, a much larger sum would have been obtained. Bro. May's usefulness in connection with the Masonic Charities is not unknown in the provinces, from where we think a goodly sum should have come.—ED. F.M.]

### REVIEWS.

*The Devon and Cornwall Masonic Calendar.* By Bro. WILLIAM JAMES HUGHAN.

The fourth annual issue of this valuable calendar has just been published, and produced with the great care Bro. Hughan usually bestows on everything he takes in hand. The preface is not the least interesting part of the work, for Bro. Hughan, as in the previous year's issue, details the progress that Masonry has made in the West of England for the past year. A memoir of the D.P.G.M. of Cornwall, Bro. Reginald Rogers is also given. We congratulate Bro. Hughan upon producing so useful a compilation, which for the reason before stated, is not only useful to the members in the province, to which the calendar refers, but to other members of the Craft wishing a succinct account of the advance of Masonry in the West.

**MASONIC EMBLEMS.**—Bro. W. Garey, a talented artist and photographer in Aberdeen, has recently designed and published in a very convenient size for framing, a neatly executed plate engraving of Masonic emblems grouped together in a tasteful and appropriate manner; and though this production will not stand comparison with the more elaborate and costly symbolical charts that have preceded it, yet Bro. Garey deserves credit for having produced at a very moderate price a comprehensive and

useful plate of Masonic emblems appertaining to the three degrees, possessing too, a favourable feature, not always attained by its more pretentious predecessors, namely, there being nothing shown in it but what may stand the gaze of the uninitiated. Suspended in the lodge room or in a private library we recommend this plate, more especially to the younger members of the Order, and as an unassuming, yet useful reference sheet for lodge lectures, and Masonic instruction.

### MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING MAY 30TH, 1868.

MONDAY, 25th.—Geographical Society, at 1. Anniversary Meeting.

TUESDAY, 26th.—Institution of Civil Engineers. The President's Conversazione, at 9.

WEDNESDAY, 27th.—Society of Arts, at 8.

### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MAY 30TH, 1868.

MONDAY, May 25th.—Lodges:—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms, King-street, St. James's. Unity, 183, London Tavern, Bishopsgate-street. British Oak, 831, Bank of Friendship Tavern, Bancroft Tavern, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. Chapter:—Robert Buras, 25, Freemasons' Hall.

TUESDAY, May 26th.—Lodges:—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Industry, 186, Freemasons' Hall. Prince of Wales, 259, Willis's Rooms, King-street, St. James's. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Chapter:—St. James's Union, 180, Freemasons' Hall.

WEDNESDAY, May 27th.—Lodges:—Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns' Tavern, Kennington-park. Prince Frederick William, 753, Knights of St. John Hotel, St. John's-wood. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Temperance in the East, 898, Private Assembly Rooms, Newby-place, Poplar.

THURSDAY, May 28th.—Gen. Com. Female School, at Freemasons' Hall, at 4. Lodges:—William Preston, 766, Star and Garter, Putney. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters:—Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 620, Greyhound, Richmond, Surrey.

FRIDAY, May 29th.—House Com. Boys' School, at 4. Lodges:—Finsbury, 861, Jolly Anglers, Bath-street, St. Luke's. Chapter:—Belgrave, 749, Anderton's Hotel, Fleet-street.

### TO CORRESPONDENTS.

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

FRATER CORNUBIENSIS.—We did not receive the advertisement from the Secretary announcing the result of the election, or it would have been published.

W. K. T., 313.—We do not answer anonymous correspondents. In every case real name and address must be forwarded, not for publication, but as a guarantee of good faith.

DORIC LODGE (No. 1,193).—The report will certainly appear in our next.