

LONDON, SATURDAY, JUNE 6, 1863.

THE FIRST MASONIC MEETING IN DAMASCUS.

BY BRO. ROBERT MORRIS, LL.D.

Somebody has said, and very truthfully, that "Damascus is rightly named the oldest city of the world." It dates back, certainly, anterior to the days of Abraham (B.C. 2000, or thereabouts), having been founded, according to the best records, by Uz, the son of Aram, the son of Shem, the son of Noah. (Genesis, x., 21—23). If we omit the first eleven chapters of Genesis, there has no recorded event occurred in the world's history but Damascus good was in existence to receive it. Had the good hebdominal, now issued at Damascus under the auspices of H. E. Raschid Pasha, Governor General, entitled *La Syria*, been commenced a few thousand years earlier, its files would certainly be a *thesaurus* of historical facts unequalled for value, because containing nothing less than that "universal history" which Sir Walter Raleigh and other aspiring composers meditated. Go back as far as you will in the past and there was *always a Damascus*. In the writings of every century, for more than four thousand years, its name has been mentioned and its praises sung. To this old place years are only minutes, decades only fitting trifles of time. She saw the foundation of Baalbec and Thebes, and Ephesus laid; saw them grow into mighty cities, and amaze the world with their grandeur; saw them desolate, deserted, and given over to the owls and bats. She saw the Israelitish empire exalted, and she saw it annihilated. She saw Greece rise, and flourish her twenty centuries—then die. *In her old age* she saw Rome founded, builded, overshadow the earth with greatness—then perish. All that has ever occurred upon the earth Damascus has seen, and *yet she lives*. She has looked upon the dry bones of a thousand empires, and will probably see the tombs of a thousand more before she passes from the stage. Far more truthfully than the "seven-hilled" city of Rome does Damascus deserve the name of the *Eternal City*.

Perhaps all this is not much to the purpose in inditing an article upon "The First Masonic Meeting in Damascus," yet it is this which makes all the difference between one place and another. The new town of Pumpkinville, in the new State

of Nebraska, is a more sightly object by far than this old city on the banks of the Baraba, as its river is far larger and more noble than this; but who can arouse any mental or spiritual glow in Pumpkinville? Every drop in the flow of the Baraba is historical. The very mud of which these walls of Damascus are constructed, contains the dust of a thousand generations. Those overhanging hills yonder have witnessed in their grand reticence such sights, as could we read their secrets from them, would fill volumes of history! And it is the consideration of these things that made my entry upon the top of the diligence, through that mountain cleft and down by that singing stream, "a joy for ever."

I had been in Damascus but a day when I paid my respects to H.B.M Consul, Bro. E. J. Rogers. This gentleman is acting in the absence of the Consul-General of Syria, Bro. Eldridge; but his own official position is here. He is the Worshipful Master elect of the lodge at Beyrout, Palestine (No. 415, Scotch Registry), while Bro. Eldridge is Deputy Grand Master of the district. The fame of Bro. Rogers as an exemplar of gentlemanly courtesy, benevolence, and the largest cosmopolitan friendships, has gone out, long years ago, and all that I can say in regard to it is just so much surplusage. His knowledge of Arabic is remarkable; even here where so many foreigners, learned in that rich and abounding language, are found. His French is that of a native. Standing as the representative of so great a nation, foremost among Syrian consuls, his own urbanity, shrewdness, knowledge of the people and their peculiarities of government, religion, and habits, places him far higher than any mere office could do.

My call upon "Bro. Rogers" (for so in unbent hours he delights to be styled) was at an opportune moment. We had "spiritual affinities" (whatever that expression means). An hour was sufficient to lay the foundation of a friendship that *mors non separabit*. I may forget a good many things that have occurred in my life (and hope I shall) but I never expect to forget this and subsequent conferences with the good Consul Rogers at Damascus.

Amongst my first requests (and goodness knows I made enough) was a personal introduction to our distinguished brother, the Governor General of Syria, Raschid Pasha. This was readily had, and "we three" passed an evening together in Bro. Rogers' parlour, much to my gratification. At

that time it was proposed that the Masonic brethren of Damascus should be invited ere long to come together in the same apartments to become acquainted with each other, to take the preliminary steps should prudence dictate, for the organisation of a lodge in that city, and to hear some remarks of a Masonic nature from myself. This meeting was accomplished a few days later, and it is this that forms the basis of the present article to which, I must confess, there has been a most unconscionable preface tacked on.

It was Tuesday, April 7, 1863, that this "first Masonic meeting in Damascus" was held. There were present ten, out of the fifteen Masons residents of that city, viz.: E. T. Rogers, Worshipful Master elect of Palestine Lodge (No. 415, Scotch Registry), Beyrout, Syria; Joseph Pilastre, Lodge La Verité, Marseilles, France; Christophe Delenda, Lodge Stella Ionia, Smyrna, Asia Minor; Nasif Meshaka, Palestine Lodge (No. 415), Beyrout, Syria; Asari Messedié, *ibid*; Mohee-ed-Deen, son of the Emir; Abd-el-Kader, *ibid*; Mohammed, son of the same, *ibid*; Ali Ibn Khalil Mohassini, *ibid*; Mustafa Sebace, *ibid*; Saleh Izdachir Azm, *ibid*; Robert Morris, Fortitude Lodge (No. 47), La Grange, Kentucky, United States.

After the proper introductions and tea-drinking—the latter being among the land-marks of Oriental life—and the preparation and ignition of a suitable number of cigarettes, your correspondent was called upon for his remarks. These I had written out in English. Bro. Rogers translated them into French, and a portion of them from that tongue into Arabic, for there was but one of the native brethren present (Bro. Meshaka) who knew any English. What I said would not be worth detailing here, except as it forms a part of the history of this transaction. It was designed to be a sketch of the practical influence of Freemasonry, particularly in the country from which I came, and in which, as my hearers had already been informed, I had played some part as a Masonic writer and oral instructor. I told them that "in the United States we have more than six thousand lodges, one-half of all the lodges in the world; that these are divided into about forty Grand Lodges; that there is very much zeal manifested amongst the members therein affiliated, who love one another and venerate the ancient Order; and that they had sent me to this distant land that I might see with my own eyes how many

Masons are here, what kind of persons they are, and what is their condition, and tell them the facts when I return home."

I informed them that, amongst American travellers to Damascus, there are very many Freemasons; but they cannot find their brethren here for want of a lodge; when I notify them that in this city there are not less than fifteen of the brotherhood, they will be equally surprised and delighted. I assured them that, should they visit the United States, they would find lodges in every town and village. Our largest city, New York, not one-half so large as Constantinople, has alone more than one hundred Freemason's lodges, and in every American lodge they would be greeted with welcome, and their acquaintance hailed with undissembled joy. Then I informed them that the grand objects of Freemasonry are the honour of God, the increase of brotherly love among men, and the relief of the poor and distressed. The world in which we live is afflicted with sorrow and cursed with selfishness. Strangers are usually unkind to each other, or, at the best, indifferent; while those professing opposite creeds hate and worry each other. But in this ancient and world-wide institution we have a common religion—the worship of God—and a common language—that of the sign, the hand-grasp, and the word; so that we both recognise and fraternise with each other through it. In its rites we are assimilated by solemn obligations, and thus, by duty as well as love, we become brothers. The world, it is true, cannot understand this, nor do we care that they should. Those who have not penetrated our charmed circle are slow to believe this; nor are we careful for that. We know it to be true. I, who for more than twenty years have travelled from lodge to lodge, studying and instructing—bearing the light of Freemasonry as upon a torch from heart to heart—I know that this claim is well founded. Ever since I left home I have secured additional proofs of this. The steamer upon which I crossed the Atlantic had among its officers and passengers ten Freemasons. We recognise each other, and exchanged the undying proofs of sympathy and fraternal esteem. The steamer which brought me from Marseilles to Beyrout was not wanting in the "good men and true" who bore their Masonic covenants gracefully. At Smyrna, where I remained for a few hours, the Craft conducted me to their halls; heard my message gladly; entertained me with the largest

courtesy; nor suffered me to depart until they had loaded me with their grateful burdens of sympathy, loving wishes, and prayers. At Beyrout I found more than sixty Masonic brethren.

Then I said: "I come to this city (Damascus) a total stranger. Our kind host, Bro. Rogers, took me by the hand. His Excellency Raschid Pasha took me by the hand, welcomed me as a brother, offered me every facility in my mission that his exalted station permits, and has attached me to his staff as an honorary member during his proposed journey to Tadmor, the renowned city of King Solomon. The distinguished Emir Abd-el-Kader took me by the grip fraternal. In like manner I have now been greeted by you. So that, only one week a resident of Damascus, I am no longer a stranger here, but acquaintance, neighbour, brother—yea, a brother of the same Father—the Father in Heaven. Nor do I believe that ever we shall become strangers to each other again. There is a Lodge in which all good men hope to meet—a Master at whose feet all good men hope to worship and adore through the circles of eternity."

I then informed them of the difference (of rituals merely) between American Freemasonry and that in which they had been instructed. I did this not to produce confusion, but to prevent it. Being nearly all young and inexpert in the practice of the Art—only one or two of them ever having visited lodges than their own, I knew they would desire some light upon this subject, and indeed they were greatly entertained by the sketch of the *esotery* of this lodge Masonry which I communicated to them. This I followed by the poem "Our Vows." Speaking of the funeral practices of American Masonry, I sang for them the opening stanza of the ode which all our brethren expect will, some day, be sung around our graves—

"Solemn strikes the funeral chime
Notes of our departed time;
As we journey here below,
Through a pilgrimage of woe.*

I also sung a verse or two of "The Gavel Song," quite popular at present in American lodges in which the peculiar concussion of that implement is introduced as the chorus. Following this, I exhibited my "Mark Master's mark," explaining

* The author of this is David Vinton, about 1815. We sing it to Pleyel's Hymn.

my chosen device, "the broken column;" also my ring connected with the Lodge of Perfection; A. . . and A. . . R. . .; and my token, in marble, of the Order of H—m. These things were absolute novelties to my hearers, not one of whom has a degree above the third.

But I might spin out the particulars of this pleasant meeting to a half ream. We adjourned "in peace and harmony" at a suitable hour, and as I assumed my couch at "Demetry's" I endeavoured to conjure up the spirits of the departed visitors to Damascus, who could have shared in congenial mood, all the events of the occasion—Abraham, Eliezer, Jacob, Elisha, Paul, the great Saladin; perhaps Mahommed himself, who I suspect, was a very much better man than our Christian historians paint him. I called this group around me and mentally repeated before them the sentiments I had just expressed. Every one without exception endorsed my views.

A few days subsequently to this meeting a petition was drafted to the Grand Lodge of England, soliciting authority to organise and work King Solomon Lodge (No.), at Damascus, Syria. This is signed by the following brethren:—Bros. E. T. Rogers, H.B.M. Consul; Dr. P. Nataley, Nasif Meshaka, Secretary to American Vice-Consulate; A. Joseph Pilastrri, LL.D.; Caisar Messedie, Abbas Kulli Khan, Persian Consul in Damascus; Mustapha Effendi Sabax, Inspector of Entailed Property of the Great Mosks; Mohammed Ali Effendi Mohasin, Secretary of the Grand Court of Justice in Damascus; Mohammed Effendi, son of His Highness the Emir Abd-el-Kader. Several other brethren, native and foreign, who were temporarily absent, will attach their signatures to the petition. Several of the Beyrout Masons have already done so. The following American Masons asked leave, upon an additional slip, to be attached, viz., Bros. Robert Morris, LL.D.; Samuel Hallock, of Lodge No. 9, Philadelphia Pa., U.S.A.; and David W. Thompson, of Fulton City Lodge (No. 147), U.S.A.

In the petition which we sent forward from Beyrout in the mail of April 22nd, the following facts are set forth: "There is but one Masonic lodge in this large and populous Pashalie of Syria, viz., Palestine Lodge (No. 415), working under warrant from the Grand Lodge of Scotland. This is at Beyrout, 75 miles north-west from Damascus, a point always difficult of access, often inaccessible.

Besides this, the nearest lodges are those of Alexandria, in Egypt, and Smyrna, in Asia Minor. The petitioners, although in good strength as to numbers and social position, and second to none in zeal and veneration for the Order, are thus practically debarred from all enjoyment and advantage as Masons; although united together by the most solemn and enduring covenants, they are almost strangers to each other; although amongst the crowds of tourists who annually throng Damascus are many competent to instruct them in their Masonic duties and obligations, yet, for want of organisation, that privilege is lost; that Masonic charities languish from the same cause; and that there is no city over which the jurisdiction of the Grand Lodge of England extends in which the establishment of a lodge is so imperatively demanded, or where a respectable circle of members could so soon be found as at Damascus." To all this I can heartily affirm, and would add that I never saw a company of Masons in which such large social, commercial, and political interests were represented as the fifteen at Damascus. I cannot but hope that these facts will have due weight at head-quarters, and that ere the hot season comes on to put an end to Masonic labour a warrant will reach these shores and the organisation be effected. In the garden of Bro. Rogers there is an ancient mosk that seems to have been erected on purpose for a lodge-room; and in this I trust to see King Solomon Lodge (No. —) at work before my own fiftieth birthday comes round.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

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

(Continued from page 365).

CHAP. II.—MODERN FREEMASONRY.

Turning from a hasty sketch of the revival of Freemasonry, A.D. 1717, and its consequences, we now purpose glancing at the Royal Arch degree of England, its institution, character, and position in the Craft, and its several necessitudes, down to the present time. Its origin has been a matter of dispute for more than a century: from its very commencement many of its votaries have claimed for it an antiquity far beyond the range of possibility, and, on the other hand, nearly all writers of

note declare the degree was established about A.D. 1740. The subject of late has been referred to in the *Freemasons' Magazine* by "A Masonic Student," who has brought a considerable amount of research and intelligence to bear on the question. The writer has been well known in the fraternity for many years, and therefore his statements are well worthy of consideration, especially as the brother is a fair representative of the few who still adhere to a belief in the traditional antiquity of the third and Royal Arch degrees. He states "that we have numismatic evidence of the second part of the third degree, coeval with the operative lodge of York Masons, certainly in the fifteenth century," and that the Royal Arch, as we have it, is identical in substance with the second part of the Master's degree." In consequence, "A Masonic Student" expresses his firm belief that the Royal Arch degree is far more ancient than 1740. Now, I freely admit that the anonymous writer who has thus most fraternally criticised the first part of my "Analysis," for Masonic position and influence is considerably in advance of myself; and now that he has privately revealed his name to me I frankly avow my indebtedness in particular to him for his Masonic labours. Yet, still, I most emphatically demur to his propositions, on the ground that no evidence has been adduced to support them; but, on the contrary, history and testimony generally concur in quite the reverse.

In the first part of the "Analysis" a considerable amount of evidence was presented, tending to prove that the system of ancient or operative Masonry was of a very simple character, and that neither any record, constitution, nor other document ever made mention of *three degrees of Masonry* anterior to the eighteenth century; that the minutes of operative lodges of the seventeenth century confirmed the fact of but two degrees, and no more, being worked at their meetings; and that, consequently, the Royal Arch, and all other degrees besides, were the production of later times. We are not aware of either of these propositions having been disproved in any way, and therefore we must make them the basis of the following considerations.

Although the Grand Lodge of England was established in 1717, the limited Grand Chapter of royal arch Masons was not formed until one hundred years later, and in the interval between A.D. 1717, and the first decade of the nineteenth

century, the Grand Lodge *never once recognized the Royal Arch degree*, but actually as late as the 21st November, 1792, in answer to a complaint of Bro. Sampson's, relating to certain acts of a Grand Chapter, constituted by members under the Grand Lodge, resolved "That this lodge do agree with its committee that the Grand Lodge of England has nothing to do with the proceedings of Royal Arch Masons." We thus take it as proved that the Grand Lodge of England until the "Union" never recognized the Royal Arch degree. We do not say thus to depreciate its value, but only to place the degree in its proper historical position, and as it deserves every effort to elucidate it more completely than has been our wont. I am determined to contribute to so interesting a subject. The Grand Lodge of Scotland, which from A.D. 1736 has refused to recognise more than three degrees, including the "mark as the second part of the Fellow Craft" decided by a considerable majority, A.D. 1813, that the Royal Arch degree *was not* a "real and intrinsic part of Master Masonry," and that the latter degree was complete without it (page 34, F. Mag., A.D. 1865). Bro. Laurie, the Grand Secretary, in his valuable history of the Craft observes (page 425), "That the object of the Royal Arch degree is to supplement the third degree of St. John's Masonry, but this is entirely unnecessary, as it is known to every intelligent Master Mason, that this order is complete in itself." I cannot see though, how a Master Mason, under the Grand Lodges of England and Scotland *can be complete without taking the Royal Arch in this epoch of the Craft*; for although before the Royal Arch was fabricated, a Master Mason was complete, surely since he cannot be, unless under authorities who work the ancient system as in some lodges in Germany.

Under what is called the English rite—which came in force when the United Grand Lodge of England was formed—a Master Mason cannot obtain the secrets originally communicated in the third degree until exaltation as a Royal Arch Mason. This arrangement must now continue, as any alteration in the present system would create a greater evil than it would seek to remedy. However, an intelligent Master Mason may even now discover considerable light by perusing Dr. Oliver's History of the Royal Arch, and especially by referring to the works issued from A.D. 1723 to A.D. 1760. Some of the so-called "exposures" are curious, and particularly the

plates, many of which I have in my Masonic library, and value exceedingly, on account of their rarity and importance. The rituals of the third degree in my possession on or before A.D. 1750, would also tend to establish the modern nature of the Royal Arch, and of the alteration made in the sublime degree of a Master Mason, but obviously their production here would be out of place and inexpedient.

In the introduction to the Lausano regulations for the Government of the Order of Royal Arch Masons of Scotland, it is stated that the Royal Arch degree was "retained more immediately in connection" with the original Knights Templars, and to have "formed part of the ancient ceremonial." It is likewise stated that the earliest printed notice of it is an address by Laurence Dermott, A.D. 1764. The former we cannot accept, and the latter is incorrect. The earliest writer on the English Royal Arch of which we have any account is Bro. Fifield Dassigny, *M.D.*, author of the "Impartial Answer to the Enemies of Freemasons," which work was issued some twenty years earlier than Dermott's notice. We may mention that the work itself, which contains the reference to the Royal Arch, has been unknown for some time past. Bro. Findel mentions that "he sought in vain for the book in the British Museum," and but for the quotation in the "Ahiman Rezon," by Laurence Dermott, 2nd edition, 1864, we should have been in ignorance of its character, until I became the fortunate possessor of a copy a few months ago. On comparing the quotation with the original I find that the whole of the recommendation by Bro. Dr. Dassigny is not given, and therefore beg to present it to my readers in its entirety. "A serious and impartial enquiry into the cause of the present decay of Freemasonry in the kingdom of Ireland," &c. Dublin, A.D. 1744, page 32. "As the landmarks of the constitution of Freemasonry are universally the same throughout all kingdoms, and are so well fixt that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system some few years ago in this city, who imposed upon several very worthy men under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry.

However, he carried on his scheme for several months, when his fallacious art was discovered by a brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and proved that his doctrine was false; whereupon the brethren justly despised him and ordered him to be excluded from all benefits of the Craft, and although some of the fraternity have expressed an uneasiness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation), I cannot help being of the same opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organised body of men who have passed the chair, and given undeniable proof of their skill in architecture, it cannot be treated with too much reverence, and more especially since the characters of the present members of that particular lodge are untainted, and their behaviour judicious and unexceptionable; so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons." It will be seen that in the earliest work referring to the English Royal Arch there is nothing to prove that the date of about A.D. 1740, is too late for the introduction of the Royal Arch.

At page 16 Dr. Dassingy states thus: "I am informed in that city (i.e. York) is held an assembly of Master Masons, under the title of Royal Arch Masons, who as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons." Whatever this learned author may have been told, we know that at present there is not a single warrant, record, or other document respecting the Royal Arch degree in connection with the Grand Lodge of York before A.D. 1760, and that so far as we are aware, there is not a single charter in existence under the authority of the regular York Masons authorising any lodge to confer the Royal Arch degree for some time after that date, if at all.

The foregoing quotations are the only allusions to the degree I can find in the book:

We have never been able to find that any notice was taken of the Royal Arch degree by Bro. Preston or Hutchinson, although Dr. Charles Mackay in his well known *Lexicon*, says the latter spoke highly of it, but on examining the "*Spirit of Masonry*" from the first editor of A.D. 1775, to the last edited by the Rev. Dr. Oliver, I cannot find any such recommendation, but on the con-

trary, actually discovered that the part supposed to refer to the Royal Arch, is a deserved tribute to the grandeur and sublimity of the third degree. Dr. Mackay however states "That before the year A.D. 1740, the essential element of the Royal Arch constituted a part of the third degree, and about that year it was severed from that degree, and transferred to another by the schismatic body." (Page 560 *Lexicon* A.D. 1861.) The learned Dr. Rob Morris, the voluminous Masonic author, says its origin must be set at about the year A.D. 1740. This we take to be the real truth of the matter. That some such alteration existed among the ancients is still more palpable when we consider of the 7th Query by Lawrence Desmott, their Grand Secretary, and subsequently Deputy Grand Master, viz., "Whether it is possible to initiate or introduce modern Masons into the Royal Arch lodge (the very essence of Masonry) without making him go through the ancient ceremonies—answer, no." The reason of which we take to be that the modern Mason (so called, but really the ancient had received the secret of the Royal Arch in the Master Masons degree, or else why should the ceremonies of the degree be repeated? Strange to say in the 1st ed. of Ahiman Rezon, A.D. 1756, the Royal Arch degree is not mentioned, although in the 2nd ed. A.D. 1764 (p. 46), the author says, "he firmly believes it to be the root, heart and marrow of Masonry." It will be well to guard against supposing the Royal Arch of England to be the same as that of the noted Chevalier Ramsay's of an earlier date, and now incorporated with the Ancient and Accepted Rite. Although the Knight of the Ninth Arch, is considered to be several years older than the English Royal Arch, it has never been so generally accepted, as an illustration of ancient Masonry, as the latter.

Dr. John Pearson Bell in his admirable chart of Freemasonry, records A.D. 1740, as the date when the Royal Arch degree was instituted, and several other noted Masons, like D. M. Lyon, Anthony Oneal Hays, incline to the same opinion.

It is said that Ramsay visited London A.D. 1740, and submitted the various innovations of which he was the author to the Grand Lodge of England. These were declined; and therefore what more natural than to suppose, from the fact of his novelties being rejected by this body, he went to the schismatics, and gave them such an "inkling" of the "Knight of the Ninth Arch" that induced them to alter the Master's degree, and declare that

"Masonry consisted of four degrees." We have heard, on the authority of a noted Masonic author, that some time since the lectures on the English Royal Arch "opened with the details of Enoch's Arches" (page 33, Dr. Oliver's "Royal Arch"), who also mentions the important fact that "the first lectures which were drawn up by Bros. Payne Anderson, Desaguliers, Martin Folks, Madden, and other eminent Masons, expressly declare, in the degree of Master, that that which was lost (meaning the Master's word) is now found—i. e., in the latter ceremonies of the third degree—when it was delivered to the newly-raised Master in due form; and therefore the Royal Arch degree would have thrown no new light on the subject to a constitutional Master Mason" (page 39). We take it then as clear that the Royal Arch was unknown to the Grand Lodge of England for some time after its invention by the seceding Masons, and that the original third degree was intended to lead the fraternity to the footstool of the Creator in solemn devotion and praise, and to unite in ascribing all honour, power, and glory to Him, who condescended to reveal His name unto Enoch, to Jacob, and to Moses, and which name, through them, descended to Boaz, Obed, and Jesse, and even, by the lips of our father David and his successors of ever blessed memory, to us of latter days. (*Vide* "Primitive Rituals.") In the address appended to the by-laws of No. 6 Chapter, Dundee, it is stated that the Royal Arch degree "formed a prominent part of the rites and ceremonies of the Knights Templars and the Knights of Malta, and, although no *distinct* records have been found of its being practised in Scotland until the early part of the last century, yet it must have been known at a very early period, as is sufficiently proved by relics in the possession of the ancient Lodge of Stirling. From a minute dated 25th January, 1773, it appears that the Grand Lodge of England had recognised and encouraged the Royal Arch and its concomitant degrees, and that, by a special understanding with the Grand Lodges of Ireland and Scotland, they became fully authenticated in these kingdoms." We present this quotation as a sample of how un-historic statements are told as genuine in reference to this degree. There is no evidence whatever of the old Knights Templars and of Malta ever having been Royal Arch Masons. The earliest minute of the Royal Arch at Stirling is said to have been dated A.D. 1743; but no one there

that we can find knows where the minute-book is, or aught of the degree during the eighteenth century, and there never was any such agreement made with respect to the Royal Arch by the Grand Lodges of England, Ireland, and Scotland.

The next oldest chapter in Scotland is the one at Banff (although it is numbered 4 on the roll). In the admirable preface to the by-laws of St. Andrew's Chapter it is expressly declared that "although the antiquity of St. Andrew's Lodge of Master Masons can be traced by its written records as far back as the year of our Lord 1703, and by the most authentic and satisfactory proof to a much more remote period; yet it does not appear that the Masonic knowledge of the brethren extended beyond the three degrees of apprentice, Fellow Craft, and Master, until about the year 1787." We have it, however on the authority of Bro. Stenhouse Bairnsfather, P.M., of Banff, that the St. John's Operative Lodge has worked the R.A. degree from an earlier date and possesses minute books from A.D. 1765; so that it ranks next to Stirling. None, however, in any country can produce minutes before A.D. 1740, which is decisive.

Banff has also worked the Knights Templar's degree from about A.D. 1780 to the present time, although it has not joined the Grand Conclave, but has never conferred the degree on any but Royal Arch Masons. The members under the Grand Lodge at York observed the same gradation, although in that city the Royal Arch degree cannot be traced so far back as in this northern town of Scotland.

In neither of the constitutions of the regular Grand Lodges of England, Ireland, and Scotland, from Anderson's of A.D. 1723 and 1738, to Spratt's of A.D. 1744 and 1751; from Laurie's of A.D. 1804, and all the editions in England from 1756 to the end of the last century, is there a single reference to the R.A. degree. The learned Dr. Kloss fixes the date of the introduction of the Royal Arch into England, in the year 1744, but to our mind that is four years too late, on account of the evidence we have submitted clearly pointing to A.D. 1739 or 1740. Bro. W. A. Laurie observes "that beyond a mere assertion, there is no evidence of any kind of its existence in this country previous to 1743." Dr. Dassigny's work, though, militates against this, and points some few years further back. The accomplished Mason, Bro. Findel, is of the opinion

that it was not known in Ireland until 1751. Bro. Spratt, the compiler of their contributions, never once mentions it, and their having derived that degree and the Knights Templar's from Kilwinning, is entirely fabulous. It seems to have been imported in America about 1758, and in Germany 1781, for a short time.

The "abstract of laws for the Society of Royal Arch Masons," by members under the regular Grand Lodge of England, *although not recognised*, was first published A.D. 1778, and a second edition A.D. 1782. The latter is inserted in Findel's "History of Freemasonry" (page 196), and is almost an exact reprint of the first edition, of which we have a copy. The preface is of an elaborate character, and mainly in support of the following statement, viz.: that "it is reserved for the honour of this Society to show forth to the world the glory, power, and import of the *Sacred Word* in a much more perfect, clear, and ample manner than is now generally done." The list of officers appended contain a goodly array of most distinguished Masons.

As we come nearer to the time of the union, Masonic writers frequently notice the Royal Arch favourably, *e.g.*, Smith, in "Use and abuse of Freemasonry," page 344, on the triangle, says "It must strike the learned Mason, but more particularly the Royal Arch companion," of the truth of his opinion expressed; and in Browne's "Master Key" a list of regular chapters is appended to the roll of lodges, with their times of meeting, &c. Sandy and Findel nearly agree as to the date of formation of the Royal Arch chapter in London, to which the abstract just quoted from, refers. The former inclines to 1877, and the latter to one year earlier. For certain, however, no Grand Chapter was formed by members of our Grand Lodge before A.D. 1770, and we presume that its institution was regarded as a necessity from the growing popularity of the "Ancients," in consequence of their being the promoters of the Royal Arch degree. Unquestionably the seceders owed their success chiefly to the fourth degree.

But we must draw these disconnected remarks to a close, rest content with the little we have done to elicit the early history of the degree, and to trace its true origin. It is a matter for sincere congratulation that the learned divine, the late Rev. Dr. G. Oliver, has exhaustively treated this subject, and that a second edition was all but re-published ere he departed this mortal life, which is even

of more value than the former of A.D. 1837 (Spencer, London). We know of no work to be compared with it for research and careful enquiry into the presumed antiquity and legitimate basis of the Royal Arch degree.

This learned Masonic author fixes the error of its introduction to a period which is coeval with the memorable schism amongst the English Masons about the middle of the last century (page 6).

The words ancients and moderns are used by him in their "general acceptation; the former to designate the seceders, and the latter the constitutional Masons, although both were alike either ancient or modern, being equally derived from the same source." (*i.e.* Grand Lodge of A.D. 1717.) "The fabrication of the English Royal Arch appears on their own showing (*i.e.* the ancients) to have been their work," and originally contained certain detailed events commemorated in Ramsay's Royal Arch, the Knights of the Ninth Arch and many others, particularly the rite, called the *anciende Bouillon*, which was the real name of the degree, and it was on this authority that they denominated themselves ancient Masons (page 27). Dr. Oliver believes that the degree as first conferred was in a Master's lodge, and we are inclined to accept this as a fact, for the laws originally promulgated respecting the right to give the degree, acknowledged that "every regular and warranted lodge possesses the power of forming and holding meetings in each of these several degrees, the last of which from its pre-eminence, is denominated a chapter." We are also not able to discover that the ancients were in the habit of granting warrants to work the Royal Arch degree alone, but usually allowed the lodges to confer the degree by virtue of their Craft warrant, and the candidate having passed the chair." (The latter was merely nominal.)

The union of the two Grand Chapters occurred in 1817, under the title of the United Grand Chapter of England, but some five years afterwards the name was changed to Supreme Grand Chapter. In the articles of union it is provided that there are but "three degrees and no more," and in the ceremonies of exaltation, the candidate is distinctly told that the Royal Arch is not a fourth degree, but only the completion of that of a Master Mason. It is stated by Dr. Oliver, that "the last version of the Royal Arch is essentially different from the ritual which was manufactured by the seceding brethren, and introduced by Dunckerley, with

certain modifications, into the London Grand Lodge." We presume he refers to the version by the Rev. Adam Brown, who was one of the Chaplains to H.R.H. the Duke of Sussex, Grand First Principal, A.D. 1835, and if so, we certainly admit that the present ritual is vastly different to the one used at and before the union of A.D. 1813. Although it is now much improved, it still requires careful alteration in several parts of its ritual in order to constitute it well worthy of the acceptance of a highly educated generation, and it is gratifying to find that amidst all the innovations by the accomplished Bro. Ramsay and others, they were careful to preserve and retain that sublime reference to Jehovah as "The Great Architect of the Universe, which formed a principal element in the constitution of Athelstan, was renewed at the revival in 1717, and still animates an improved system of Freemasonry.

Without any desire for more than truth, and that alone, allow me to conclude this part of my Analysis in the words of Dr. Oliver, "Thus have I detailed the chief varieties in the different systems of Royal Arch Masonry. I am afraid, however, that those brethren and companions who have been in the habit of valuing the Royal Arch degree on account of its antiquity, will be sadly disappointed to find it thus shorn of one of its brightest attributes, viz., antiquity. But there is rather cause for congratulation than regret; for what can be fairer or more desirable than truth? The degree loses none of its excellencies by being shown to be of modern origin. I have been anxious to clear up this dark problem in the history of Masonry; and if I have been successful, the time I have employed in the investigation has not been ill-bestowed. It must be evident to every candid reader, that in these suggestions I have been actuated by no other motives than those which have influenced my career in the cause of Freemasonry, viz., a high veneration for its sublime qualities; a love of its principles, not to be subdued by any earthly influence; and an arduous desire to remove every objectionable impediment.

(To be continued.)

UNDER date Malta, May, 25th, we learn from the *Times* of May 26th, that "letters received here from Smyrna to the 17th ult., report that on the preceding day Mr. Vanlennep and Mr. Stevens, an engineer, had been kidnapped by a band of thirty brigands. A ransom of £3,000 is demanded for these gentlemen under a threat of sending in their heads. The family of Mr. Vanlennep proposed to send £1,500 on the 18th ult." Mr. J. W. Stevens was S.W. of the Homer Lodge of Smyrna.

(No. 12).—TRUTH STRANGER THAN FICTION.

The authoresses of "East Lynne" and "Lady Audley's Secret," have often been denounced for writing "sensational novels," but wonderful as are the plots and counterplots which the brilliant imaginations of those writers—whom in spite of all the critics we cannot help liking—have woven into romance, we believe that there are often occurrences in real life which far transcend the most extraordinary flights of fancy which authors may indulge in. The following incident furnishes a case in point. In Guernsey we had the pleasure of making the acquaintance of Bro. Wakley, who was then W.M. of Loyalty Lodge, and Grand Junior Warden of the province. Bro. Wakley often pleased us by the plain, common-sense, and eminently fraternal speeches which he made on festive occasions, and we may say that throughout the island he was much respected as a man of unimpeachable veracity. A graphic account of one event in Bro. Wakley's life, which cannot fail to remain imprinted on his memory as long as life can last, was given by him at a meeting of the Loyalty Lodge, Guernsey, held on November, 21st, 1866, a report of which appears in the *MAGAZINE* of December 1st, 1866. We venture to say that if Miss Braddon or Mrs. Henry Wood had published in any of their works, a narrative like this, they would have been told that it was not only improbable but impossible, but the facts resting upon incontrovertible testimony are not more strange than true.

Bro. C. J. Carleton, of Doyle's Lodge of Fellowship, Guernsey, told us of another case in which Freemasonry had prevented a *fraud*. A landed proprietor in the south of Ireland having been defrauded by his steward, issued an advertisement to the effect that "all the tenants" of Captain —— were requested to meet him at an hotel in Cork on a certain day, whereupon the editor of a local paper published a facetious article, headed "A Strange Landlord," and intimating that the Captain must be a curious person not to know the addresses of his own tenants. This put Captain —— in a furious rage, and he at once purchased a pair of pistols, and a heavy whip for the purpose of offering the offending editor the alternatives of an apology, a duel, or a horsewhipping. Arrived at his hotel in Cork he met a very agreeable gentleman at dinner, whom he discovered to be a fellow-Mason, and getting comfortable and chatty over dessert the Captain enquired if he knew Mr. ——, and then proceeded to explain confidentially the object of his visit; the pistols and whip eliciting the warm admiration of the gentleman. Next day the Captain proceeded to Mr. ——'s office, and on being ushered into the editorial *sanctum* was surprised

to find the excellent brother with whom he had spent an agreeable evening to be the identical editor. Of course satisfactory explanations ensued, and the result was the formation of a valuable friendship. Then we may remark that until quite recently, duelling was thought highly honourable in Ireland, and it will be remembered that a few years ago The O'Donoghue, *M.P.*, feeling aggrieved by a speech made by Sir Robert Peel, *M.P.*, sent the honourable baronet a challenge to fight a duel, which was afterwards the subject of an amusing scene in the House of Commons. In the general statutes of the "Order of Knights of the Eagle and Pelican, Princes Grand Rose Croix in Ireland," there is the following clause, the necessity for which was no doubt apparent when it was adopted:—

"It is strictly prohibited, under pain of degradation, that a Prince Mason should challenge or provoke to combat a brother of the Order."

As a further illustration of the curiosities of Freemasonry, we may mention that it is within our knowledge that an Englishman who went over to America to personally observe the civil wars, having been captured during General McClellan's raising of the siege of Richmond, subsequently obtained his freedom from the Confederates, through being a Mason. Moreover, Freemasonry was extensively practised among the negro population in America previous to the abolition of slavery, and was sometimes of great service to escaping slaves. Bro. the Rev. J. Sella Martin, an escaped slave, well known in England as a writer in "Good Words," was an accomplished Mason long before he obtained his freedom. We do not know how far coloured Masons obtain recognition among lodges of white men in the United States; but we have unquestionable authority for what we have stated. Bro. Dr. Morris, of Kentucky, in the *Freemason's Magazine* for November 16th, 1867, stated that the American negroes have "more than one hundred lodges of their own, contained in some twenty Grand Lodges, the whole forming a national organisation that meets triennially." The account of how Masonry was introduced and spread among these people will add a most interesting and remarkable chapter to the history of the Craft.

Bro. P. L. M. Nicolle, of Doyle's Lodge of Fellowship, Guernsey, writing to the *Freemason's Magazine* of May 9th, 1868, under the signature of "Aproned," relates a curious circumstance that occurred while he was travelling in Australia. Still more singular was the experience of our Bro. General Bulharyn, of Jersey, who, when travelling in the interior of Asia, was admitted to the sacred temples by giving the Masonic signs.

The whole course of our reading and study of

Freemasonry induces us to believe that the signs and symbols are much older than the ritual. We are convinced that, whoever originated the modern system, it was simply adapted, not invented.

J. A. H.

MASONIC NOTES AND QUERIES.

THE KNIGHTS TEMPLARS.

The third and fourth books of the history being now completed, and in the hands of the publishers, I shall be greatly obliged by receiving from any of the members accounts of the Templar Chapters in England working in connection with Freemasonry, so as to perfect the fifth book.—ANTHONY ONEAL HAYE.

"J. A. H." AND BRO. HUGHAN.

I am perfectly satisfied with the explanation given by "J. A. H.," the accomplished Mason and writer of "Masonic Worthies of Jersey," and beg to thank him for his very courteous reply to my communication. In the fullest sense I have much pleasure in withdrawing any remarks of mine that would tend to throw a doubt on the accuracy of the information afforded by "J. A. H.," as the fact is now clear, viz.: That a copy of the Book of Constitutions of A.D. 1784 was actually in the Masonic library, presented by the erudite Bro. Dr. Hopkins to Jersey, although "the brethren were in ignorance of its existence" until it was discovered by "J. A. H."

Again permit me to express my unqualified admiration of the various articles by "J. A. H.," and a hope that we shall soon be privileged with several more from so interesting an author.—WILLIAM JAMES HUGHAN.

RED CROSS OF ROME AND CONSTANTINE.

In reply to "Fair Play" (although much engaged, and therefore must be brief), I am glad to find that he is pleased with the "clear and explicit letter of 'Audi Alteram Partem.'" Perhaps he has the advantage of me, and knows the writer of that article personally. Although "Audi Alteram Partem" wrote mostly in favour of the views advocated by some friends and myself, he surely might as well have appended his name. I am not aware of "having been made to vouch" for a ritual; neither has the accomplished Mason, Bro. Hyde Clarke, "been made to vouch for the succession of the Order." I do not say that the present Red Cross of Rome and Constantine is the Order founded by Constantine, but simply a revival of that Order during the eighteenth century, and confined to the Masonic body—just like the Masonic Templar degrees is not the veritable Order of the Temple, but a revival only of the last century.

No Masonic chivalric degrees are of any great antiquity, and few, if any, existed before the latter part of the eighteenth century that are in existence now. I agree with the remarks of "Fair Play" in many respects, but not with the foregoing.—W. J. HUGHAN.

CORRESPONDENCE.

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

HISTORY OF THE KNIGHT TEMPLARS.

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

Dear Sir and Brother,—I desire, with Bro. A ✕, to express the great pleasure with which I have perused our talented Bro. Anthony Oneal Haye's "History of the Knights Templars." It does him great credit, and is well worthy, as A ✕ suggests, of being published singly in book form. Bro. Haye's answer to A ✕, on page 411 of the *Magazine* contains three very important pieces of information:—

1st. "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."

2nd. "The true descendants of the ancient Templars are the barristers of the Temple."

3rd. "There was no secret doctrine among the ancient Templars."

Which three sentences gives a great deal of information in a very small space, and highly worthy of being well pondered and digested by all interested.

We look forward with great interest to Bro. Haye's fifth book.

I would feel gratified if Bro. Haye could inform me if there was ever any connection between the ancient Hospitallers and the Freemasons in Scotland, and, if so, of what sort? Also, if there was any secret doctrine among the ancient Hospitallers?

Yours fraternally,

PICTUS.

MASONIC WORTHIES OF JERSEY.

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

Dear Sir and Brother,—Allow me to correct an inadvertent mistake made by me in the *Magazine* for May 23rd. In alluding to our esteemed Bro. Schmitt, I spoke of his estates as having been "larger than the whole island of Jersey." Permit me now to explain that it is the estates of Bro. the Count De Sesmaisons, of La Césarée Lodge, which are of the extent alluded to. At the same time I crave the pardon of my dear Bro. Schmitt for the unfortunate error in my notes.

Yours fraternally,

J. A. H.

MASONIC LIFE-BOAT.

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

Dear Sir and Brother,—In the *Express* of Tuesday last, under the heading "Odd Fellows, A.M.C., at Cheltenham," I read the following:—"The Directors had paid over £620 for the 'Manchester Unity' life-boat, which was to be launched early in August, and will be stationed at Cleethorps, near Grimsby, on the Lincolnshire coast."

Comment upon the above is superfluous.

Yours fraternally,

LECTOR.

THE MASONIC MIRROR.

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

MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—We have been requested to bring the case of C. W. R. Betty, a candidate for the next election, before the Craft. Proxies will be thankfully received by Bro. Dr. H. Hopkins, 3, Plymouth-road, Totnes.

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 prior to the ceremony.

We understand that Red Cross Conclaves will shortly be established in the Islands of Jersey and Guernsey—the popular Bro. Gallienne, P.D. Prov. G.M., will in all probability, be appointed Inspector-General for Guernsey.

THE installation by Bro. the Right Hon. the Earl of Dalhousie, K.Z., Grand M.M. of Scotland, of Bro. Hector F. McLean, as Prov. G.M. of the province of the Upper Ward of Lanarkshire, took place on Tuesday, the 26th ult., in the County Hall, Lanark; the attendance of brethren was very numerous, and we hope to be able to give a full report of the proceedings in our next.

UNITED GRAND LODGE.

The quarterly communication of the United Grand Lodge of England took place on Wednesday evening, June 3, in Freemasons' Hall, and there was an unusual full attendance for this season of the year.

The Right Hon. the Earl of Zetland, Grand Master, on entering the hall, preceded by his Sword Bearer, was greeted with the most hearty cheering, and his lordship looked in the enjoyment of excellent health. He took his seat upon the throne, surrounded by a number of Provincial Grand Masters and Grand Officers. Bro. John Fawcett, Prov. G.M. for Durham, was the acting D.G.M., Bro. Havers, as S.G.W., and Bro. J. le Gendre Starkie, J.G.W.; and there were present, amongst many others, the following brethren:—Lord de Tabley, Prov. G.M. for Cheshire; the Earl of Limerick, Prov. G.M. for Bristol; Daniel Hart, Dist. G.M. for Trinidad; Llewellyn Evans, President of the Board of General Purposes; Æneas J. McIntyre, the Rev. Sir John Warren Hayes, Bart., P.G. Chaplain; the Rev. Robert J. Simpson and the Rev. Thomas F. Ramshaw, P.G. Chaplains John Emmens, P.G. Pursts; John L. Hopwood, P.G.D.; Benjamin Head, P.G.D., the Rev. C. R. Davy, P.G. Chaplain; John Symonds, P.Ass. G.D.C.; E. H. Patten, P.G.S.B.; H. Browne, J.G.D.; E. J. Fraser, P.G.D.; William Young, P.G.S.B.; William Farnfield, P. Ass. G. Sec.; J. Coward, G. Org.; Albert W. Woods, G. Dir. of Cers.; Thomas, Ass. G. Dir. of Cers.; John McClabon, P.G.D.; John Savage, P.G.D.; Rich. A. Williamson, P.G.W.; Rev. R. Bedford, P.G. Chaplain; Jabez Hogg, P.G.D.; Richard J. Spiers, P.G.S.B.; George Cox, P.G.S.B.; Samuel Tomkins, G. Treasurer; William Gray Clarke, G. Sec.; J. Smith, P.G. Purst.; Thos. A. Adams, P.G. Purst.; Dr. Goldsbro', J. E. Saunders, Nunn, Thos. Lewis, G. Pursts. Meggy, &c.

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

THE LAST QUARTERLY COMMUNICATION.

The G. Secretary read the minutes of the quarterly communication of the 4th of March, which were confirmed.

THE GRAND FESTIVAL.

The minutes of the Grand Festival of the 22th of April were also read and confirmed.

THE BOARD OF GENERAL PURPOSES.

The next business was the election of fourteen members to form the Board of Benevolence, of which not more than seven could be Past Masters. The following were the candidates:—

MASTERS.—Bros. Gardyne, Bruce, 1118; Hale, G.W., 5; S. May, 101; Meggy, 569; J. Monckton, 1150; Robinson, 3; J. E. Saunders, 1; G. States, Grand Steward's Lodge.

PAST MASTERS.—Bros. F. Adlard, 7; B. Baker, 21; James Brett, 177; W. M. Bywater, 19; E. Cox, 657; C. C. Dumas, 46; Dr. Lilley, 857; J. Nunn, 134; J. S. Peirce, 33; Samuel Poynter, 902; J. Sharpe, 26; J. R. Sheen, 201; J. Tepper, 14; S. L. Tompkins, 2.

A ballot took place, and scrutineers were appointed to collect the votes, and the result was as follows:—

May	176
Saunders.....	149
Brett	146
Robinson	143
Nunn	142
Hale	131
Meggy	129
Monckton	126
States.....	124
Adlard	118
Cox	112
Baker.....	106
Gardyne.....	102
Sheen	97
Tompkins.....	95
Dumas	89
Bywater	86
Poynter	72
Sharpe	63
Lilley	54
Peirce.....	42
Tepper	27

On the announcement of these numbers the Grand Registrar said as Bro. Sheen belonged to a lodge that was under suspension he was ineligible to serve on the Board of General Purposes, and therefore the votes so given for him could not be received.

The Grand Master said that being so, he should include in the vote the next highest in point of numbers, which was Bro. Tompkins, who, together with Bros. May, Saunders, Brett, Robinson, Nunn, Hale, Meggy, Monckton, States, Adlard, Cox, Baker, and Gardyne, would form the Board of Benevolence proposed by Grand Lodge. He nominated Bro. L. Evans, President, and Bro. Fraser, Vice-President.

THE COLONIAL BOARD.

The under-mentioned brethren were nominated at the General Committee on the 20th May to be on the Colonial Board, and no others were named:—

Bros. F. Adlard, 7; Brackstone Baker, 21; F. Bennock, 1; C. A. Cottebraue, 733; E. Cox, 657; S. Poynter, 902; H. J. Warland, 144.

The Grand Master nominated Bro. J. S. Hopwood President and Bro. Fraser Vice-President.

THE ROYAL BENEVOLENT INSTITUTION.

The under-mentioned brethren (P.M's.) were nominated at the General Committee on the 20th May to be on the Committee

of Management for the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, and no others were named:—

Bros. B. Baker, 21; J. Brett, 177; E. W. Davis, 172; J. A. Farnfield, 907; S. Gale, 19; P. Kirke, 144; J. G. Marsh, 28; E. J. Page, 23; W. F. N. Quilty, 862; W. F. Smith, 177.

The G. Master declared the above to be duly elected.

THE BOARD OF BENEVOLENCE.

The report of the Board of Benevolence for the last quarter was presented, in which were recommendations for the following grants, viz., Bro. J. T., of the Lodge of Unanimity (No. 154), Wakefield, £50; Bro. J. McL., of the Finsbury Lodge (No. 861), London, £30; Bro. P. M., of the Prince Edwin's Lodge (No. 125), Hythe, £100; Bro. W. W., of the Albany Lodge (No. 151), Newport, Isle of Wight, £40; Bro. G. W., of the Pomfret Lodge (No. 360), Northampton, £40; the widow of Bro. I. H. B., of the Howe Lodge (No. 587), Birmingham, £50; the widow of Bro. S. L., of the Pythagorean Lodge (No. 79), Greenwich, £30.

These recommendations were brought forward *seriatim*, and unanimously agreed to.

THE BOARD OF GENERAL PURPOSES.

The following report of the Board of General Purposes was presented.

“To the United Grand Lodge of Ancient Free and Accepted Masons of England.

“The Board of General Purposes beg to report—

“1. It having been reported to the Board that a petition for relief from the Fund of Benevolence had been sent in by the widow of a deceased brother, to which a certificate was annexed purporting to be signed in open lodge by the Master, Wardens, Secretary, and several other members of the Silurian Lodge (No. 471), Newport, Monmouthshire, stating that the deceased brother had been initiated in that lodge, and had paid the usual initiation fees; and it appearing that the brother's name had never been returned for registration in the Grand Lodge books the Master and Wardens were required to attend the Board. The Secretary of the Silurian Lodge attended the Board by desire of the Master, and produced the warrant and books. On investigation it appeared that the deceased brother was initiated in the above lodge in December, 1856, passed April, 1857, and continued to attend the meetings of the lodge until August following, shortly after which time he died. The Secretary of the lodge was unable to account for the omission of the deceased brother's name in the return, and the books appearing to be very regularly kept, and the name of the brother having been duly returned for registration in the books of the Provincial Grand Lodge, it was resolved—‘That the Silurian Lodge be required to pay to Grand Lodge the regular fee for the registration of the deceased brother's name, and his quarterage for half a year, and be recommended to be more cautious for the future.’ The money having been at once paid, the warrant and books were returned.

2. It appearing, by the returns made by the Jordan Lodge (No. 201) that more than five candidates for Freemasonry had been initiated in that lodge in one and the same day, in violation of Art. 6, p. 86, of the Book of Constitution, the Master and Wardens were ordered to attend the Board. The Master attended, and produced the warrant and books. On inquiry it appeared he was not Master when the offence was committed, but that he was present and objected, but was overruled and withdrew. Under these circumstances, the Board summoned before them Bro. Henry Carvell, who was Master in the chair on the occasion referred to, who admitted that he had initiated

seven candidates in the Jordan Lodge in one and the same day, without having obtained a dispensation for so doing; but he pleaded that, although at the time he knew there was a limit to the number that could legally be initiated on the same day, he did not know what that limit was, but also admitted he was aware that some objection at the time was made. The Board, in view of the law in this respect contained in the Book of Constitutions, p. 82, which subjects a lodge offending against any of the laws therein referred to to erasure, resolved—"That the Jordan Lodge (No. 201), London, having, in contravention of the provisions of the Book of Constitutions, Art. 6, p. 86, initiated into Masonry more than five persons in one and the same day, be suspended, and that the suspension be reported to Grand Lodge," and ordered the warrant and books to be retained. The Board would hope that the punishment which the Jordan Lodge has already suffered will be a warning to its members to be observant for the future of the laws of the Craft, as laid down in the Book of Constitutions, and that those in authority in the lodge will for the future take care that the ceremonies be conducted decently and in order; and, being desirous to take a merciful view of the case, they recommend to Grand Lodge to resolve: "That, under the circumstances, the penalty of erasure, as regards the Jordan Lodge (No. 201), be remitted; but that the suspension of the said lodge be continued, with power to the Board of General Purposes to remove the same on due submission being made, and on such conditions as the Board may see fit to impose."

3. It having come to the knowledge of the Board that certain irregularities had taken place at an emergency meeting of the De Grey and Ripon Lodge (No. 905), Great Ilford, Essex, the Master and Wardens were summoned to attend the Board, and produce their warrant and books, and to give such explanations as might be in their power. The Master and one of the Wardens accordingly attended. It appeared from the minutes that an election of Master had taken place at the regular meeting of the lodge; the minutes of the election were not confirmed. A lodge of emergency was subsequently held, at which an election of Master took place, and the brother so elected was at the next regular meeting of the lodge installed. It, however, appeared that neither the present Master nor Wardens were members of the lodge when the said lodge of emergency was held. After full consideration, and under the circumstances, the Board resolved that, the De Grey and Ripon Lodge (No. 905) having committed a gross error in allowing the election of a Master at a lodge of emergency in March, 1864, this Board declares the said election void, it being contrary to the Book of Constitutions, Art. 1, p. 76. The Board ordered Bro. Matthew Cooke, the brother thus irregularly elected, to be summoned to attend the Board, to give any explanation that might be in his power. Bro. Cooke attended, and, admitted that his election had taken place at a lodge of emergency, which proceeding, he was now aware, was illegal; but said he was not acquainted with the law at the time of the election, and that at that time he believed a lodge of emergency could be convened for any purpose if the business to be transacted was stated in the summons. The Board, after a full consideration of the matter, resolved to submit the case to the favourable consideration of Grand Lodge, and accordingly recommended—"That, under the circumstances, Grand Lodge do condone the error which has been committed in the case of the De Grey and Ripon Lodge (No. 905), in electing a Master at a lodge of emergency, and do sanction Bro. Matthew Cooke and the succeeding Masters of the said lodge, taking their seats as members of this Grand Lodge."

4. The Board have investigated a complaint against the Lodge of Peace and Harmony (No. 496), St. Anstell, for neglecting to pay quarterages for a deceased brother during the time he was a subscribing member of the lodge. The warrant and books were produced, and the Master and Wardens stated that they and a large majority of the present members had joined since the said brother had left the lodge, and they were unable to assign any reason for the non-payment of Grand Lodge dues on his behalf, but they admitted that the brother had duly paid his subscription during the four years he was a member, and the Master and Wardens expressed regret at the irregularity of the former members. It was resolved—"That the explanation be accepted, but that the lodge be required to pay forthwith, the four years' quarterages due on behalf of the deceased brother." The money having been paid, the warrant and books were returned.

5. It has been brought to the notice of the Board that in some lodges an arrangement is allowed of compounding with their members to return their names during life to Grand Lodge as annual subscribers to the Fund of Benevolence on the payment of a fixed sum to the lodge in lieu of a yearly subscription. The Board, upon full consideration of the matter, are of opinion, and submit to Grand Lodge, that such arrangement is illegal, as being contrary to the law as well as the policy of Grand Lodge, which, in the judgment of the Board, requires a continuous contribution on the part of members of lodges to the Fund of Benevolence, as well as a subscription to a regular lodge.

6. The very large impression of the 32mo edition of the Book of Constitutions (5,000 copies) printed in March, 1867, by order of the Grand Lodge, being exhausted, the Board have given directions for a reprint of the same, to meet the demands of the Craft.

(Signed) J. LLEWELLYN EVANS, President.

Freemasons' Hall, London, W.C., 20th May, 1868.

At a meeting of the Board held on Tuesday, the 19th ult., after the ordinary business had been disposed of, it was unanimously resolved:—

"That the thanks of the Board are due, and are hereby tendered to the V.W. Bro. John Llewellyn Evans, the President, for his attention to all matters of business that have been brought forward during the past year, for the ability with which he has conducted the proceedings, and for his courteous bearing to all the members of the Board."

(Signed) CONRAD C. DUMAS, Vice-President.

To the report was subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 14th ult., showing a balance in the hands of the Grand Treasurer of £3,520 3s. 2d., and in the hands of the Grand Secretary for petty cash £50. Of these sums there belongs to the Fund of Benevolence £1,216 17s. 7d., to the Fund of General Purposes £1,963 9s. 2d., and to the Unappropriated Account £389 16s. 5d.

The different items of this report were discussed and occupied the entire evening, but as our notice of the Grand Lodge has already extended to so great a length we must defer the report of the discussion until next week. The suspension of the Jordan Lodge was ordered to be removed on due submission being made.

The other business on the agenda could not be entered upon, and it was all deferred until the next quarterly communication.

METROPOLITAN.

SOUTHERN STAR LODGE (No. 1,158).—The first annual meeting of this prosperous lodge was held on Tuesday evening, the 26th ult., at the Montpelier Tavern, Walworth. Bro. H. Thompson, W.M., presided, supported by his officers and several visitors. The lodge was opened in due form and with solemn prayer, soon after 4 o'clock, when the minutes of the last regular lodge and the lodge of emergency were read and confirmed. The first business of the evening was to raise Bro. Wright to the sublime degree, which ceremony was performed by the W.M. in his usual careful manner. This being installation night, the next business was to instal Bro. T. H. Pulsford, W.M. elect into the chair for the ensuing year. Having been presented by Bro. H. Potter as the candidate for the office upon whom the choice of the brethren had fallen, Bro. Thompson recited to him those qualifications which were essentially requisite in any one aspiring to that high office, and having received a satisfactory reply, after some further proceedings all the brethren below the chair were requested to retire. A board of installed Masters was then formed, and Bro. Thompson, the retiring Master, duly installed Bro. Pulsford in the chair of K.S., as W.M. of the Southern Star lodge for the ensuing twelve months. The rest of the brethren were then admitted, and the new W.M. was saluted and proclaimed according to the ancient custom. The W.M. having been entrusted with his warrant of authority, he proceeded to appoint his officers as follow:—Bro. Thompson, P.M. and Treasurer; R. E. Clarke, S.W. Bayfield, J.W.; C. E. Thompson, S.D. and Sec.; O'Connor, J.D.; Towers, I.G.; H. Potter, S.; and Laing, Tyler. Bro. H. Thompson, P.M. then delivered the addresses in a most impressive manner, and the installation ceremony was brought to a close. The W.M. at once commenced upon the duties of his office by initiating Mr. Robert Varvill, a candidate for the honour, into the mysteries and privileges of ancient Freemasonry, in a manner which proved to the brethren that the business of the lodge will be well carried out in his hands. Some proposition having been made, the W.M. said he had a very pleasing duty to perform, which was to present to Bro. Henry Thompson, the promoter and founder of the lodge, with the jewel which had been voted to him at their last meeting as a mark of their appreciation of his services. He had well won and deserved it, and in placing it upon his breast he hoped he might live many years to wear it, and to remind him of the esteem in which he was held by every member of the Southern Star Lodge. For the information of the brethren he would read the inscription on the jewel which he thought expressed the feelings of the brethren to Bro. Thompson. It was as follows:—"This jewel was presented by the brethren of the Southern Star Lodge, No. 1158, to Bro. Henry Thompson, founder and first W.M., as a token of their appreciation of the courtesy and kindness he has uniformly displayed towards them, and as a mark of their esteem for the zeal and ability with which he has discharged his duties during the year he presided over them. May 26th, 1868." Bro. Thompson said he felt altogether inadequate to give expression to his feelings, or in suitable terms to acknowledge the kindness he had at all times received from the brethren of the Southern Star Lodge, but the splendid jewel he had that evening received was a substantial token of their goodwill towards him. As a work of art it was most beautiful, and one of which any brother might be proud in wearing, but at the same time he did not regard it so much for its intrinsic value as for the cordial and kind feelings with which he had been received not only then but on all occasions when he has the happiness of meeting them. His year of office had been one of unmixed pleasure, and long might those feelings continue and be as they had hitherto been, the distinguishing characteristic of the Southern Star Lodge. As the first Master and promoter of the lodge they might naturally suppose that it was most gratifying to him to see the present state of prosperity to which it had arrived, and he trusted that would go on year by year adding so many more links to that fraternal chain which bound them together, and that his successor would have the pleasure of bringing into their Order as many worthy members as he had. Long might they remain as united and happy as they were, long might they enjoy every satisfaction and delight which disinterested affection could afford, might peace and comfort for ever reign in their dwellings; and when at length the time should come when they should be removed from their sublunary abode, he trusted they

might all again be re-united in the Grand Lodge above, where the World's Great Architect lives and reigns for ever. The jewel was handed round for the inspection of the brethren, manufactured by Bro. Harker, of 24, Upper Barnsbury-street, and it was pronounced by all as a most beautiful work of art. There being no further business the lodge was closed in due form, and the brethren adjourned for the banquet, which was supplied by Bro. Allott, the worthy host, and gave entire satisfaction. On the cloth being drawn the W.M. gave the loyal and formal toasts, alluding to the fact that the Earl of Zetland, Grand Master, had now fulfilled that office for twenty-five years, a proof of the esteem in which he was held by the Craft. He also adverted to the very able way in which Bro. the Earl de Grey and Ripon discharged his duties as Deputy Grand Master, and not less those of the chair in the sometimes unavoidable absence of the Grand Master. All these toasts were heartily responded to. The W.M. said the next toast he had to propose was one that he trusted they would do all honour to, as it was "The Health of Bro. Thompson, their Installing Master," and he was sure that all who had witnessed the way in which he had performed the ceremony of installation, must have been highly delighted with it. For himself he must say that to him it was most gratifying, as Bro. Thompson had initiated, passed, and raised him, and that day had installed him into the chair, so that he was indeed his father in Freemasonry. He had done his duty in the chair and he (the W.M.) trusted that they should long have his services as P.M. and Treas. of the lodge, and he hoped that his year of office might be as prosperous as the last, and that he should be able to instal his successor as well as had been done by their Past Master. This toast was very cordially received. Bro. Thompson, P.M., said their W.M. had departed from the usual routine of toasts for the purpose of doing him especial honour, but as it was his will and the brethren had so cordially responded to it, he sincerely thanked them for that renewed mark of their kindness towards him. Their W.M. had been pleased to allude to the fact that he had initiated him into Freemasonry, and had that day installed him into the chair, which was most gratifying to him, and having referred historically to the duties he had performed in the lodge in which he was initiated as well as in the lodge of which he had then become W.M., trusted that he might have a successful year, and at the close of it be able to retire with the same good opinion as he (Bro. Thompson) preserved at that moment. In position as P.M. he should do all in his power to promote the interests of the lodge. The W.M. said the next toast he had to propose was a most pleasing one, for it was "The Health of their Newly Initiated brother Bro. Varvill," whom he had that evening initiated into Freemasonry, and he doubted not that he would become a good Mason and an honour to the Craft, a toast for which Brother Varvill briefly returned thanks. The W.M. next gave the health of the visitors, for which Bro. Thomas, of the United Pilgrims; Bro. Harker, of the Royal Athelstan; Bro. Watts, of the Jordan; Bro. Huddleston, of the Rose of Denmark, and other brethren, severally returned thanks, complimenting the W.M. on the very efficient working of the lodge and the truly fraternal greeting they had received. Bro. Thompson, P.M., in a few complimentary sentences proposed "The health of the W.M., Bro. Pulsford," and added that he was sure under his auspices the lodge would go on and prosper. The W.M. returned thanks for the way in which their P.M. Thompson had spoken of him, and expressed his determination to do all he could to promote the interests of the lodge and the benefit of Freemasonry. The W.M. next proposed the officers of the lodge, and in complimentary terms alluded to the very efficient manner in which they had discharged their duties. Bro. R. Clarke returned thanks for the officers, and trusted they should go on in the way they had begun. Some other toasts were given, and the evening was spent in the most harmonious manner. We omitted to state that in the course of the evening Bro. Sloman, who presided at the harmonium and pianoforte, favoured the company with one of his extemporaneous compositions, which was warmly applauded. Bro. Mackney also contributed some choice songs which materially added to the general amusement.

HE who betrays another's secrets because he has quarrelled with him, was never worthy of the sacred name of friend. A breach of kindness on the one side will not justify a breach of trust on the other.

PROVINCIAL.

BEDFORDSHIRE.

LEIGHTON BUZZARD.—*Beaudesert Lodge* (No. 1087).—The regular monthly meeting of this lodge was held at the Assembly Room of the Corn Exchange, on Monday, May 11th. Bro. Arthur Whyley, Prov. G. Reg., W.M. in the chair. Bros. Bernard T. Fountain, Prov. G. Treasurer, S.W.; — Gotto, J.W.; F. Gotto, P.M., P.P. G.S. Works, Hon. Sec.; Henry Poynter, I.G., &c., &c. Visitor: Bro. John Bowes, P.M.; Prov. G. Reg. Cumberland and Westmorland. The lodge was opened in form with the usual solemnities, when the minutes of the previous meeting were read and confirmed. A discussion now took place as to the desirability of closing the lodge for the months of June, July, and August, which, after due consideration, was assented to. There being no further business Bro. Bowes tendered hearty good wishes from the Union Lodge, 129, Kendal and the Lodge of Lights, 148, Warrington, and the lodge was closed in form according to ancient custom, and the brethren separated in harmony.

KENT.

DARTFORD.—*Lodge of Emulation* (No. 299).—The annual festival of this lodge for the installation of the W.M. elect and the appointment of officers for the ensuing year, was held at the Bull Hotel on Tuesday, the 26th ult., when a numerous company assembled, consisting of many influential members of the Craft, representatives of several London and provincial lodges. The lodge was opened at three o'clock by the W.M. Bro. Peter Harvey, P.G.D. Cers., who, after the usual preliminary business proceeded to instal the W.M. elect, Bro G. W. C. Bonner, which ceremony was most impressively performed, calling forth high eulogiums from the brethren. The newly-installed master having appointed his officers, and the business of the lodge over, the brethren proceeded to a splendid banquet, which will long be remembered by those present, it being served in Bro. Bray's best style with the most *recherché* delicacies, while the tables were profusely decorated with the choicest flowers. The W.M. was supported by the P.M.'s. of the lodge and numerous visitors, including Bros. W. A. Hill, Prov. G. Chap.; Thomas F. Nettleingham, 77, P. Prov. S.G.W.; L. A. Hart, 77, P. Prov. S.G.D.; J. Snow, P. Prov. S.G.W.; W. Hills, 77, P. Prov. J.S.D.; G. Ashdown, P. Prov.; G. Pourst, G. S. Wright, W.M., 77; Thomas Pottinger, P.M., 77; Charles Relph, S.W., 188; H. G. Hollingum, J.D., 77; &c., &c. After the usual loyal toasts the W. Master, in proposing the health of the Installing Master, Bro. Peter Harvey, said that no words of his could express the high esteem in which he was held by the brethren, not only for his zeal for Masonry, but also in his private life, he had great pleasure in affixing to his collar a striking proof of this in the shape of a handsome jewel, with a complimentary inscription thereon, and concluded by saying that he hoped the lodge would long continue to have the benefit of his (Bro. Harvey's) valuable services. Some excellent songs were sung by the brethren, and after a most enjoyable evening they parted in that true Masonic spirit for which this lodge is so justly distinguished.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights*, No. 148).—The regular meeting of this lodge was held at the Masonic Rooms, Sankey-street; Bro. James Hephherd, W.M., in the chair; Bros. David W. Finney, S.W.; W. Richardson as J.W.; H. B. White, P.M.; Prov. G. D. C. John Bowes, P.M., Prov. G. Reg. C. & W.; Thomas Jones, J.D.; Joseph Robinson, I.G.; W. S. Hawkins, Horatio Syred, J. Lathwaite, R. Richardson, T. Donville, W. Woods, G. Woolf, W. Savage, T. Morris, A. F. Huttman, John Leigh Wilson, W. H. Spring, James Johnson, Tyler. Visitor: Bro. Peter Carter, 94L. The lodge was opened in form, when the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. John Leigh Wilson as a candidate for the mysteries and privileges of the Order, which was proved unanimously in favour of that gentleman, and, he being present, was initiated by Bro. John Bowes, at the request of the W.M. The working tools were presented, and explained by the acting J.W., Bro. W. Richardson, and the charge was delivered by the S.W., Bro. D. W. Finney. The Sec. drew attention to the fact that the M.W. Grand Master would lay the foundation

stone of the Royal Albert Asylum at Lancaster, with full masonic honours, on Wednesday, June 17th inst. There being no further business the lodge was duly closed, and the brethren departed in harmony.

NORTH WALES AND SHROPSHIRE.

PROVINCIAL GRAND LODGE.

The R.W. Bro. Sir Watkin William Wynn, Bart, M.P., having appointed Friday, the 24th ult., for holding his Prov. G. Lodge, the members of the St. John's (No. 601), and of several other lodges assembled, to the number of sixty, in the lodge room at the Bull Hotel, Wellington. The R.W. Prov. G. Master and several other officers of the Prov. G. Lodge were unavoidably absent, their presence being required at the public reception of the Prince and Princess of Wales at Caernarvon. This, though a great disappointment, was to some degree lessened, when it became known that the highly esteemed and R.W. Bro. E. H. Dymock, the D. Prov. G.M. had arrived and would preside on the occasion. Bro. Stoney, the W.M. of the St. John's Lodge opened a Craft lodge in the three degrees, soon after which the D. Prov. G. Master and the following members of the Prov. G. Lodge entered in procession:—

Bros. E. H. Dymock, D. Prov. G.M., as Prov. G.M.; T. W. J. Goldsbro' as Prov. G.S.W.; W. Brightwell as P. Prov. G.S.W.; J. P. White as Prov. G. Treas.; Rev. — Benson as Prov. G. Chap.; Charles Wigan as Prov. G. Sec.; B. H. B. Owen as Prov. S.G.D.; — Knowles as P. Prov. S.G.D.; Charles Dutton as P. Prov. G.S.D., Cheshire; Charles Oakeley as P.S.G.B.; — Stanway as P.P.G.P.; — Atkins as P.A.P.G.P.; Thomas Blakeman Brown as P.G.S.; Edward Price as P.G.S.

The following Masters, Past Masters, and brethren were also present:—

Bros. Slaney, W.M., 601; Wood, M.D., P.M., 262; J. M. Edwards, W.M., 998; T. C. Eytton, P.M., 601; Francis Smith, P.M., 998; Bellis, P.M., 601; Rowland Millington, P.M., 601; D. P. Owen, S.W. 998; Blakeway, 262; Barber, 601; George Higgins, Anglesea Lodge, 1,113; John Millington, 601; J. Murrell, Denbigh, 1,143; Lawrence and Yates, St. Milburga Lodge, 1,120; Roberts, Denbigh Lodge, 1143; Slowman, 262; Hayley, 601; and others whose names we were unable to obtain.

The R.W. Bro. Dymock, having opened the Prov. G. Lodge, explained the cause of the regretted absence of the Prov. G. Master,

V.W. Bro. J. P. White read his report (as Prov. G. Treas.), from which it appeared that the funds of the Prov. G. Lodge, notwithstanding increased contributions to the Charities, had very considerably augmented since December, 1866, and he expressed the great pleasure he felt in announcing the prosperous state of Masonry in the province, and at the same time of mentioning the punctuality with which the secretaries of the various lodges had made their returns to the Prov. G. Lodge, which had enabled him to make up the accounts some weeks ago.

The D.P.G. Master expressed the pleasure he felt in hearing the satisfactory statements of the Prov. G. Treas. as to the prosperous condition of the Grand Lodge funds, and it was unanimously agreed that the report of the P.G. Treas. should be entered upon the minutes.

The following brethren were nominated and appointed Prov. G. Officers for the ensuing term:—

V.W. Bros. William Bulkeley Hughes, M.P., Prov. S.G.W.; B. H. Bulkeley Owen, Prov. J.G.W.; Revs. Benson and John Meredith Edwards (W.M. 998), Prov. G. Chap.; J. P. White, Prov. G. Treas.; Charles Oakeley, Prov. G. Regist.; Charles Wigan, Prov. G. Sec.; Mellor, Hamer, Thomas Blakeman Brown, Prov. G.S. of W.; Rowland Millington, Prov. G. S.B.; Richard Forrest, Prov. G. Org.; Tiptod, P.M., 262; Edward Pryce and E. Elias, Prov. G.S.; Mallard, Prov. G.T.

Bro. William Brightwell, P. Prov. S.G.W., spoke in highly complimentary terms of the valuable services of Bro. White, Prov. G. Treas., and proposed that a Prov. G. Lodge Jewel should be presented to him. The proposition was seconded by the R.W.D.P.G. Master and carried unanimously. The D.P. G. Master at a subsequent period alluded to the very long and valued services of Bro. Charles Wigan, Prov. G. Sec., and proposed that a Prov. Grand Lodge Jewel be also presented to him as a mark of the esteem of the Prov. G. Lodge, which was seconded by Bro. B. H. B. Owen, Prov. J.G.W., and carried unanimously. The Prov. G. Lodge was then closed, and the brethren, to the number of sixty, adjourned to the Assembly

Rooms, where an excellent banquet was served with great and good taste under the directions of Miss Hulet, and which gave general satisfaction. The R.W. Bro. Dymock presided.

After the banquet, the R.W. Bro. Dymock proposed the health of the "Queen and the Craft," after which the National Anthem was sung.

R.W. Bro. Dymock: The next toast I offer to you is the health of the Prince of Wales, the Princess of Wales, and the rest of the Royal Family. We all know that one of the reasons why we miss a good many of the brethren to-day is the very happy occasion of their Royal Highnesses coming to Caernarvon. As members of the Craft, and, I may say, especially as Masons of the province of North Wales and Shropshire, there are no more loyal subjects in the world, or who rejoice more in seeing his Royal Highness in Wales. Long may he live and often come into Wales and into Shropshire likewise. I am sorry we cannot drink it as a Masonic toast as he is not a Mason. I give you the "Health of the Prince and Princess of Wales."

R.W. Bro. Dymock: The next is a Masonic toast—"The Health of the Right Honourable the Earl of Zetland, the most Worshipful Grand Master of Masons, and the Officers of the Grand Lodge of England." Lord Zetland has devoted much time and trouble to the Craft during many years and has gained great popularity by the example he has given to Masons. We drink his health with Masonic honours.

R.W. Bro. Dymock: The next toast is one which I hope you will all fill a bumper to. It is "The health of our R.W. and excellent Prov. G. Master." It is the very first time he has ever omitted a single opportunity of attending to his duty, and nothing would have kept him away from us to-day, but his loyalty towards his Prince. As the principal gentleman in North Wales it was his duty to attend to the Prince of Wales at Caernarvon. Of course, the call of duty he was bound to obey. It is not for me to speak of his good qualities, they are known to you all, whether as a landlord, a gentleman, a sportsman, or a friend. His popularity is shown by the great increase of Masonic lodges in the province. No person misses him so much as myself. I am sorry he is not here, his absence makes me feel most uncomfortable. We miss his kindness, his kind feeling, and the kind way in which he always conducts the Masonic ceremonies. I only hope it may be the last time that he will be absent from us, all we can do is to join in the best of wishes to him, and drink his good health, long life, and prosperity to him in a bumper.

V.W. Bro. Bulkeley Owen: I have the permission of the R.W. the D. Prov. G.M. to propose the next toast and I extremely regret that it has not fallen to the duty of some one more fitted and able than myself; but I am called upon to do so, and I know that any deficiency on my part you will kindly excuse. It is the health of the R.W.D.P.G. Master who presides over us this evening. I think you will receive this toast with enthusiasm. We all join in regretting the absence of the real Prov. G. Master, but when we know what is the cause of his absence we cannot but acquit him of neglect of his Masonic duties. As has just been remarked, he has a prior call on his loyalty, that of the Prince of Wales. At the same time that we regret his absence we still feel that his place is worthily filled by Bro. Dymock and, to speak the truth, I believe all the brethren join with me in that opinion. Wherever the Prov. G. Master has been, whether at Llandudno, Anglesey, Denbigh, or Welshpool, Bro. Dymock has accompanied him, and were it to be in the wilds of New Zealand, Bro. Dymock would be found at his post. I call upon you to join with me in drinking health and long life to him, that he may for many years be as attentive to his Masonic duties, for without attention to these duties (although a man may be a very good Mason) unless he attends to them regularly, as in everything else, he will not succeed.

Bro. Dymock: Brethren, I am very much obliged to my friend, Bro. Bulkeley Owen, for the kind way he proposed my health and the exceedingly happy way in which you received it. All I can possibly do, I am delighted to do in Masonry. I have had the pleasure of attending upon every occasion except one and that was owing to the death of my nearest relative. When we speak of attendance to duty I can speak of my friend on my left—he left a dinner in celebration of his wedding, and went to Denbigh and Llandudno in an admirable manner—he was a perfect example. I drink all your healths and I hope we shall all meet again at Wellington.

R.W. Bro. Dymock: Brethren, a toast has been omitted,

and one which ought to be drunk. No Grand Lodge can do without officers, and there is no Grand Lodge under such obligations to its officers as this has been. We have here to-day Bro. Goldsbro', he comes from London to attend to his duties; Bro. White also who has a difficult and responsible office as Grand Treasurer, and Bro. Wigan who for so many years has been the Provincial Grand Secretary. I look around me and see many more but I will not particularise farther. As Masons we are under the greatest obligations to all our officers, and I give it as a bumper toast, "The Health of the Past and Present Provincial Grand Officers." We are very grateful to them, especially so to Bro. Goldsbro', for the great kindness he shows and the attention he always gives, which has only to be known to be appreciated.

V.W. Bro. Goldsbro': Brethren, it is with mingled feelings of pleasure and regret that I rise on this occasion, especially to return thanks for the toast of the Provincial Grand Officers, of pleasure as the proxy (although a very unworthy representative) of the very Worshipful Bro. William Bulkeley Hughes, the actual Senior Grand Warden. I feel fully convinced and may venture to assure you that his absence to-day is quite unavoidable, and is due to nothing less than the same high sense of true loyalty and duty, as that which has actuated our Right Worshipful Provincial Grand Master, and specially called forth by the arrival and public reception of their Royal Highnesses the Prince and Princess of Wales at Caernarvon, which event alone I am fully convinced has deprived us of the pleasure of seeing him also to-day—of regret because I feel I can but very imperfectly fulfil one part of the duty, but on his behalf and on my own especially, and on the part of the Provincial Grand Officers generally, I beg to return our united, sincere, and heartfelt thanks for the honour you have conferred upon us by drinking our healths.

V.W. Bro. White: I do not know how sufficiently to thank you, brethren, for the great kindness and compliment paid me in the Provincial Grand Lodge this evening, one which took me quite by surprise. I had not the opportunity to thank you there, I therefore take this opportunity of expressing my thanks to you for this very gratifying tribute, and also the great pleasure and delight I feel in attending to the duties of the Provincial Grand Lodge, when those duties are useful and are performed to the satisfaction of the Provincial Grand Lodge, it is always a labour of delight. Though the lodges have increased in number (and I am glad to find they have) the work has not increased, for the Secretaries have responded and sent in their returns with greater punctuality, a very important thing to those holding the office of Provincial Grand Secretary, and for which we feel grateful. I beg to return you my heartfelt thanks for the kind feeling shown to me this evening.

R.W. Bro. Dymock: Brethren, there was an omission made in the Provincial Grand Lodge to-day, and I call you from refreshment for a short time. It is the unanimous wish of the lodge that a jewel should be presented to our Bro. Wigan, as a mark of the esteem in which he is held by us all, I shall therefore be very happy to propose that Provincial Grand Lodge jewel be so presented, which is the very best thing we can do for him.

V.W. Bro. Bulkeley Owen, Prov. G.J.W.: I am very happy to second what the R.W.D. Prov. Grand Master has said. There are many around me who have known Bro. Wigan many more years than I have, but I have had a sufficient knowledge of him for a great number of years, to bear testimony to his good qualities, and I am perfectly sure that the proposition of Bro. Dymock will meet with the approval, not only of the Right Worshipful the Provincial Grand Master, but of every member of this Provincial Grand Lodge, and of every brother in the province.

V.W. Bro. Brightwell, P. Prov. G.S.W.: I stand here self-reproached, and beg to state that I very deeply regret I did not make the proposition to the Provincial Grand Lodge at the same time that I moved that with respect to Bro. White.

R.W. and Rev. Bro. Benson, proposed "The Health of Lady Williams Wynn," which was received with all the enthusiasm invariably accorded to this toast in all the lodges of the province.

Bro. Slaney, W.M. 601: A toast remains in my hands to propose, but as several of the brethren are obliged to go by train, I will not detain you long. The visit of the Prince of Wales to Caernarvon has deprived us of the great pleasure of seeing many brethren from the more distant parts of North Wales and Shropshire, but there is one, Bro. George Higgins,

who has honoured us by coming here from Anglesea (I see he has left since I commenced speaking), but there are other visitors here, and I give you as the toast "The Health of the Visiting Brethren," to whom we are much obliged for their attendance here to-day.

V.W. Bro. Brightwell: The R.W. the D. Prov. G. Master has done me the honour to select me to propose one of the most important toasts introduced this evening, one that requires very great comment and explanation on the part of the brother whose privilege it is to propose it. I cannot occupy your time long because all are anxious to leave, but I would expatiate on the transcendent zeal and talent displayed by the Masters and Wardens of the province, and which this meeting will ratify and confirm, for the province of North Wales and Shropshire is in a very flourishing and sound state. We recollect (any of those belonging to Lodge 262) when we were groping in the dark with only fourteen members. We went in for a Provincial Grand Master and obtained one. We waited upon Sir Watkin who then and there accepted the office, since which time Masonry has transcendantly flourished, and if we keep on making three or four new lodges in five or six weeks as we have lately done, I believe North Wales will become the "cosmetum" of Masonry. We have heard a great deal of the Most Worshipful Grand Master; of our Provincial Grand Master we can say the same, and we must all duly appreciate the time and the attention our Provincial Grand Master has devoted to Masonry since he was appointed to that distinguished office. Had it not been for his representing the loyalty of North Wales by his presence at Caernarvon, in conjunction with others of our Provincial Grand Officers, nothing would have prevented his being here. Still we must give a meed of gratitude on this occasion to the merits of our esteemed Bro. the Deputy Grand Master, and I can endorse the remarks of Bro. Bulkeley Owen as to how efficiently and ably he has discharged the duties of the chair. Brethren I go to the toast, for me to attempt to expatiate upon it would be superfluous. I believe that this (and every meeting we have attended) shows that the Masters and Wardens of the lodges in the province are doing their duty. "The Health of the Masters and Wardens of the Lodges in the Province, and may Masonry in North Wales and Shropshire prosper."

W. Bro. Slaney returned thanks on behalf of the Masters and Wardens.

Bro. Goldsbro' proposed "Success to the Wellington Lodge," remarking that he should take the liberty of amending the toast as it appeared on the list, by adding to it the word "continued," as ample evidence existed of its present success, in the able working which he had witnessed that day.

W. Bro. Knowles, P. Prov. G.S.D.: As a Past Master of the Saint John's Lodge, I beg to acknowledge the compliment paid by Bro. Goldsbro'. We believe we have been working well. It has been the desire of every Master of this lodge to do his duty, and from the fact that the Master at the present time gives the greatest satisfaction to the members of the lodge, we may hope they will continue to do so in the future. It has been a great satisfaction to us to see the Grand Lodge to-day, it is the third time it has been held here, and I hope it will not be the last.

R.W. Bro. Dymock proposed "The Health of the Visitors from the Wolverhampton Lodge," to which Bro. Brittain replied.

V.W. Bro. Knowles: There are present some members of the young Lodge of Saint Milburga (No. 1120). I beg to propose "Success to that Lodge," and to couple with the toast the name of Bro. Lawrence.

Bro. Lawrence: I feel obliged to Bro. Knowles for his kindness in mentioning the Ironbridge Lodge, which though a very young lodge in the province, I may say on its behalf is very desirous of carrying out the principles of Masonry to the fullest extent, and I believe we can at the Saint Milburga Lodge go through the ceremonies as well as any I have visited. I am particularly obliged to Bro. Knowles (because he has known me longer than any one in this room) for coupling my name with the toast. I will not say more than I thank you all for the toast. We shall at all times be delighted to see any of the members of the Saint John's Lodge who may come to see us.

Several other toasts were given and responded to. The R.W. D. Prov. G.M. with the other members of the Provincial Grand Lodge retired, but several brethren remained under the presidency of the W. Master of the St. John's Lodge, and spent an additional happy hour, Bros. Barber, White, and others contributing thereto by some excellent songs, very well sung.

SCOTLAND.

GRAND MASONIC DEMONSTRATION AT MELROSE.

As announced in our Masonic memorandum of May 9, the inauguration of the Lodge 262, of Galashiels, was held at Melrose on Thursday, the 14th ult., it being the first Masonic lodge under the Grand Lodge of Scotland in Melrose, although the name of that town and its interesting abbey has been associated with Freemasonry since Freemasonry existed in Scotland. On this occasion there was a large attendance of the members of the Order, as well to do honour to the occasion as also to mark the high esteem in which they hold the Substitute Grand Master Mason of Scotland, Bro. Henry Inglis, who as a zealous Mason has not his equal in Scotland.

The meeting was graced by a large deputation from the Grand Lodge of Scotland, headed by the Substitute Grand Master, Bro. Henry Inglis; also by deputations from the following lodges, with their R.W. Masters:—No. 1, Mary's Chapel, Bro. D. M'Cowan; No. 5, Canongate and Leith, Bro. Mathieson; No. 8, Journeymen, Edinburgh, Bro. Crooks; No. 16, St. John's, Falkirk, Bro. Dick; No. 27, St. Mungo, Glasgow, Bro. Smith; No. 32, St. John's, Selkirk, Bro. Clapperton; No. 97, St. James's, Edinburgh, Bro. White; No. 104, Jedburgh, Bro. Blackie; No. 132, St. Luke's, Lauder, Bro. Stewart; No. 216, St. John's, Stow, Bro. Brownless; No. 261, Tweed, Kelso, Bro. Weddell; No. 291, Celtic, Edinburgh, Bro. Kay; and of the brethren of No. 262, Galashiels, there were about forty present.

The office-bearers of the Grand Lodge comprised the following distinguished brethren:—Henry Inglis, acting Grand Master Mason of Scotland; W. A. Laurie, grand secretary; Dr. McGowan, G.S., and representative of the Grand Orient of France; Alex. Hay, grand jeweller; David Bryce, jun., grand architect; W. Hay, G.S.; C. Mackenzie, G.S.; W. Smith, G.D.; John Gilchrist, G.D.; W. M. Bryce, grand tyler; Bro. Mathieson, R.W.M. No. 5, acting as S.G.W., and Bro. Crooks, R.W.M., No. 8, J.G.W. The Grand Lodge of Ireland was represented by Bro. Captain Aylmer. The Provincial Grand Lodge of Peebles and Selkirk by Bro. Robert Sanderson, P.G. Secretary.

The lodge was opened in the Abbey Hotel, where the procession was marshalled by Bro. Bryce, G.T., at 12 o'clock, and headed by the Galashiels brass band, under the able leadership of Mr. Cumming, marched up Abbey-street, passed round the ancient cross. Then marching down High-street, the procession wended its way to the Weirhill, from which commanding position the far-famed scenery of "the silvery Tweed" was seen to advantage, and greatly admired. Returning to the Abbey, they passed through that stately though ruinous pile, and while gazing upon the noble ruins, Bro. Inglis addressed a few words to the brethren, saying, "Into this abbey the Scottish army had marched many centuries ago from the field of Otterburn, and in some respects they furnished a striking contrast to their proceedings that day, because they then brought back a dead Douglas, but we returned with a living lodge and a numerous retinue of active and zealous Masons."

The proceedings within the lodge room were of the description with which most of our readers are familiar. The consecration and dedication having been completed, the lodge was declared duly constituted, and authority for the future to perform Masonic ceremonies, by virtue of the powers of the Grand Lodge of Scotland, duly conveyed, was then adopted; and after the usual formalities had been concluded, the lodge No. 262 at Melrose was closed, according to ancient custom, by prayer.

Before leaving the Abbey, a photograph of the whole company was taken by Bro. Campbell, of Howe-street, Edinburgh.

At two o'clock dinner was laid out for the brethren in the large hall in the Abbey Hotel, and a hundred of them partook of the substantial repast provided by the proprietor, Mr. Hamilton. Bro. Inglis, Acting Grand Master, occupied the chair, and was supported on the right by Bro. Scott, R.W.M., 262; Bro. Rev. J. Spence, of Ladhope Free Church, Chaplain Lodge Mary's Chapel; Bro. Hay, Grand Jeweller, &c.; and on the left by Bros. M'Cowan, Smith, Mackenzie, Bryce, &c. The blessing was asked by Bro. Spence, and thanks returned by Bro. Blair, Chaplain No. 262.

After the cloth was removed, the usual loyal and Masonic toasts were given from the chair, and heartily responded to by the brethren. The toast "The Army, Navy, and Volunteers," was replied to by Bro. Captain Aylmer, and Bro. J. S. Turnbull, No. 104 Jedburgh. The toast "The Grand Lodge of Scotland and

its Deputation, headed by the Substitute Grand Master," was given by Bro. Scott, R.W.M. No. 262, in a few appropriate remarks, in the course of which he referred to the readiness of the Grand Lodge in acceding to the wishes of No. 262, and the kindness shown by the members of the Grand Lodge in honouring their meeting with their presence.

Bro. INGLIS, on rising to reply, was received with great cheering. He said—Brethren, I need not tell you that the Grand Lodge of Scotland is always glad and gratified to attend the daughter lodges upon occasions of interest and importance; and the present occasion possesses features of Masonic interest and importance which are rarely surpassed. It is well known that, previous to the institution of the Grand Lodge of Scotland, in 1736, Masonry was on the decline in this country; and the appeal which was then addressed to the brethren by the lodges of Edinburgh was felt to be irresistible, and resulted in that institution. It was felt that union was strength, and that isolation in Masonry was weakness, narrow-mindedness, uncharitableness, bad fellowship, misgovernment, and ignorance. One after another, the numerous lodges of Scotland followed the example of the thirty-three lodges who instituted the Grand Lodge of Scotland upon that memorable St. Andrew's Day of 1736; and now in this year of 1868 there is but one single and solitary exception, and that exception is the Lodge St. John, Melrose. Why this is so I may regret but cannot explain. Whether it was that the Grand Lodge declined their claim of antiquity over all other lodges, or from what other reason it was that they remained, and yet remain, in single blessedness, I cannot say. But this I can say, that when two or three years ago I came here, on their own invitation, as Master of the Province, to endeavour to arrange terms for their admission into the Grand Lodge, I found them, at least the majority of their representatives who met me, labouring under those chronic diseases of isolation which I have described. Be that as it may, however, the colours of the Grand Lodge of Scotland, or indeed, as far as I know, of any Scottish lodge other than the Melrose Lodge, have never been displayed in this romantic town before to-day. The credit was reserved to my friends of 262 Galashiels to petition the Grand Lodge for permission to open their regular and loyal lodge in this place, and it was the unanimous pleasure of the Grand Lodge to accede to the prayer of that petition; and so, after the lapse of 130 years, the Grand Lodge and her attendant and dutiful daughters have shown themselves to the citizens of Melrose. Now, brethren, this of itself is a subject for Masonic interest, and a subject for Masonic congratulation. But we cannot divest ourselves of another consideration. This town of Melrose in which we are met is no ordinary town. No true Scotchman, whose pride is his country's glory, can stand in the shadow of "St. David's ruined pile," and fail to look back

"— on the days that are long gone by,

When the limbs were strong, and the courage was high"

of those heroes to whom Scotland owes her place in history. For does he not stand hard by the holy ground,

"Around the screened altar's pale,
And where the dying lamps did burn,
Before thy low and lonely urn,
O gallant Chief of Otterburn!
And thine, dark Knight of Liddesdale."

Yes, brethren, this is one of the temples of Scottish fame; and we passed to-day reverentially before the dust of the Douglas and the heart of the Bruce, and we felt all a Scottish Mason's pride in the saviours of our native land; but we were conscious, too, of the righteousness of the cause which brought us here, and we felt, too, that the emblems of order which we displayed would not have disgraced the banners of hero or king.

The next toast was "The sister Grand Lodges of England and Ireland," which was drunk with all honours.

"The Provincial Grand Lodge of Peebles and Selkirk" was given by Bro. Dr. M'Cowan, and acknowledged by Bro. R. Sanderson, P.G. Secretary.

"The Lodge, No. 262, Galashiels," was given by the chair, and acknowledged by Bro. Scott, R.W.M.

"The Lodges sending Deputations" was given from the chair, and acknowledged in the order of seniority by the masters present.

The "Town of Melrose" was given by Bro. Spence, of Ladhope. In his remarks he referred to the historic fame of Melrose—its ancient and noble ruins—to the heart of the Bruce which lies enshrined within the venerable pile—and commenting upon

the incident related in the above legend, he urged upon all the brethren as Masons, as Christians, to emulate the conduct of the gallant Douglas, who, flinging the golden casket into the thickest of the battle, said—

"Pass on, brave heart, as thou wert wont,
Th' embattled hosts before,
Douglas will die or follow thee,
To conquest, as of yore."

Let such be our watchword in following all that is good, noble, and holy.

"The Clergy of all Denominations" was given very appropriately by Bro. Dr. M'Cowan, and acknowledged by Bro. Spence. "The Ladies" and "Happy to meet, sorry to part, happy to meet again" were given from the chair, and met with an enthusiastic response from the brethren.

During the evening excellent songs, recitations, &c., were given by Bros. Scott, Kay, Dykes, Hendrie, Macdonald, and Mercer; the entire proceedings, which passed off very successfully and harmoniously, were brought to a close in good time to allow the brethren of the Grand Lodge and the deputations to depart by the express train for Edinburgh.

WEST INDIES.

TRINIDAD.

(From the *Port of Spain Gazette*, 11th April, 1868.)

On Wednesday, the 8th April, a deputation of several members of the Masonic body under the Grand Lodge of England, waited on the District Grand Master, Bro. Daniel Hart, and presented that gentleman with the following address, to which Bro. Hart made the accompanying reply. Bro. Hart was appointed District Grand Master in 1859 by patent of the Right Hon. the Earl of Zetland, most Worshipful Grand Master of the united Grand Lodge of England:—

"Trinidad, 7th April, 1868.

"To the Right Worshipful Bro. Daniel Hart, District Grand Master for the Province of Trinidad, Grenada, St. Vincent and St. Thomas.

"Right Worshipful Sir and Bro.:—We are deputed by the District Grand Lodge to convey to you the expression of their sincere congratulation upon your recovery from your late severe and painful illness.

"While doing so they cannot but at the same time also express their gratitude to the Great Architect of the Universe that He has been graciously and mercifully pleased to spare you to them.

"They feel that had it been his will to have decreed otherwise the Fraternity must have sustained a severe and almost irreparable loss, ere it had recovered the calamity which has so recently befallen them, in the utter destruction of their Temple, while Freemasonry wherever your name is known would long have had to deplore the departure from this scene of one of its brightest luminaries.

"Your recovery they humbly acknowledge as a mark of Divine favour and affection and their unshaken faith in His goodness and mercy inspires them with the hope, that as he has not permitted to fall the column on which is supported Freemasonry among them He will stretch forth His healing arm, and speedily restore you to a greater enjoyment of the blessing of health and strength, as well for the benefit of the Craft as for the happiness of your family.

"In conclusion, they beg to assure you that their constant prayer will be, that it will not be long ere they will again experience the deep pleasure and satisfaction of receiving in the bosom of their lodge their devoted and worthily esteemed Right Worshipful District Grand Master.

We remain, Right Worshipful Sir and Bro.

Yours fraternally."

[Here follow the signatures.]

Port-of-Spain, 8th April, 1868.

To the Worshipful Brother Robert Scott, and other Members of the District Grand Lodge, &c.

Worthy and esteemed brethren,

I cannot adequately express to you the gratification I have experienced by the reception of your letter of congratulation on

my recovery from the recent serious illness with which the Almighty was pleased to afflict me.

For that recovery, believe me, I am truly, sincerely, and heart-feltedly grateful, not only on account of being still spared as head of my own family, but as the local ruler of that ancient and honourable craft to which we respectively belong.

You do me too much honour, however, in supposing that if it had been decreed otherwise, the loss to our fraternity would have been an irreparable one, because, although I am satisfied that you could not have found a more ardent and faithful disciple of Freemasonry than myself, to fill the position I hold amongst you, there are many of the brethren who are capable of discharging the duties of that high office with credit and ability, if not with the same enthusiasm and experience that, you admit, have always characterised my career as District Grand Master.

With the assistance of the Great Architect, to whom all of us are subject, I hope very speedily to resume my wonted place in the bosom of our lodge, and to thank you verbally for those kind and sympathetic words you have just conveyed to me.

In the meantime accept this very imperfect expression of my thanks, and believe me when I say that your graceful and spontaneous congratulations have deeply affected me, and will be treasured as an evidence of how much I am respected and beloved by the brethren of the District Grand Lodge of this Province.

I remain my dear Brethren, yours ever Fraternally,
DANIEL HART, D.G.M.

MARK MASONRY.

CUMBERLAND AND WESTMORLAND.

CARLISLE.—*Cumberland Lodge of Mark Masters* (No. 60).—The annual meeting of this lodge was held on Tuesday, the 5th ult., at their rooms, Castle-street, when the chair was occupied by Bro. G. G. Hayward, who was assisted by Bros. T. Blacklock, W.M. elect, as S.W.; H. Fleming, J.W.; F. W. Hayward, P.M., Prov. S.G.D., as M.O.; J. A. Wheatly, S.O.; A. Woodhouse, J.O. and acting Sec.; W. Court, S.D.; J. Porter, J.D.; W. Murray, I.P.M., G.S.; T. Cockburn, I.G.; and J. Barnes, Tyler. The minutes of the last regular and committee meeting were confirmed. This being the night of installation, Bro. T. Blacklock was escorted to the pedestal by Bros. F. W. Hayward and Murray, and after signifying assent to the ancient charges, was duly installed by Bro. G. G. Hayward. The W.M. then invested his officers as follows, viz.:—Bros. H. Fleming, S.W.; W. Johnson, J.W.; J. A. Wheatley, M.O.; A. Woodhouse, S.O. and acting Sec.; G. Turnbull, J.O.; Rev. W. Cockett, Chap.; F. W. Hayward, P.M., re-elected Treas. for the fourth time; W. Pratchitt, Reg. of Marks; W. Court, S.D.; J. Porter, J.D.; T. Cockburn, I.G.; and John Barnes, Tyler, re-elected for the third time. The Installing Master then gave the charge to each officer. Bro. F. W. Hayward then brought before the lodge the condition of the Royal Freemasons' School for Female Children, and was sorry to say it was in want of aid, and as he (Bro. H.) intended to ask each of the lodges in Carlisle to contribute something towards defraying that debt, so, therefore, he begged to propose that two guineas be presented by this lodge. After much discussion it was finally decided upon, that a donation of one guinea should be presented, and also that one guinea annually be subscribed to make the W.M. *pro tem.* a governor. A proposition by Bro. G. G. Hayward, seconded by Bro. J. Porter, "that this lodge, No. 50, do invite the Grand Lodge to meet here in the first vacant year;" carried unanimously. After other business had been completed, the lodge was closed, and the brethren retired to the adjoining room, where coffee and other refreshment had been provided, and after spending an hour in conviviality, all parted in harmony.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Howe Lodge* (No. 21).—The first meeting of this lodge since its removal from Leicester was held at the George Hotel, on Thursday, the 7th ult., when there were present Bros. W. Kelly, Prov. G. M. who presided; W. Pettifor, W.M., as P.M.; Rev. W. K. Robinson, W.M. elect; Rev. W. Langley, as S.W.; H. Douglas, as J. W., and the following members of the Fowke Lodge (No. 19), Leicester; Bros.

Duff, as M.O.; W. B. Smith, as S.O.; Herbert, as J.O.; Weare, as S.D.; Manning, as I.G.; J. Hunt, and C. Bembridge, Tyler, The lodge having been opened and the minutes of the last meeting, including the election of the W.M., and the transfer of the warrant, read and confirmed, a ballot was taken for the following brethren, all of the Rutland Craft Lodge (No. 1130), as candidates, viz.: T. Markham, W. Adcock, R. W. Johnson, J. F. Foist, C. L. Ferneley, W. Sharman, and J. M. Leadbetter, all of whom were elected and advanced as Mark Masters, together with Bros. Bright and Mann, who had been elected at the last lodge. The P.G.M., assisted by the retiring W.M., Bro. Pettifor, then proceeded to instal Bro. the Rev. W. Kay Robinson, into the chair of the Adoniram, and was duly proclaimed and elected. The W.M. then appointed and invested the following brethren as the officers for the ensuing year: Rev. W. Langley, S.W. and chaplain, Douglas; J. W. Adcock, M.O.; Bright, S.O.; East, J.O.; Sharman, Sec.; Johnson, S.D.; Markham, J.D.; Ferneley, Dir. Cers.; Mann, J.G. Bro. Leadbetter was also elected, and invested as Treasurer. Three brethren of the Rutland Lodge having been proposed as candidates, and the revised by-laws having been adopted, the lodge was closed in due form, after which Prov. G. M. and the visiting brethren from Leicester were entertained at a banquet by the members of the lodge.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER (No. 1,056).—A regular meeting of this chapter was held on Monday, the 1st inst., at the George Hotel, Aldermanbury. The chapter was duly opened by the principals, and the companions were then admitted, after which ballots were taken for two candidates, and Bro. M. Bamberger being in attendance was exalted in R.A. Masonry. The election of officers for the ensuing year resulted as follows: Comps. Hosgood, M.E.Z.; Oliver H. Clark, J. (provided a dispensation be granted by the Grand Z. of the Order); Pendlebury, S.E. Long, S.N.; Brett, P.Z., Treas.; Goltheil, P.S.; Grant, Janitor. Higman, Goltheil, and Harris, Auditors. A Past Principal's Jewel was voted to Comp. Pendlebury, the retiring Z., for his efficient services during the past year. The chapter was then closed, and the companions above-named, together with Comps. Noehmer, Bolleter, and visiting Comp. Dodd, D.C., of 975, adjourned to an unpretending but substantial repast, and a very pleasant evening was, as is usual with the "Victorias," enjoyed by all present. A chapter of emergency will be held on Friday, the 26th inst., for the purpose of exalting Bro. W. Norman Leslie, of 592, who is going abroad, and any other candidate who may present themselves for exaltation. We congratulate this young chapter upon the signal success which has attended its labours during the brief period which has elapsed since its consecration by Comps. Little, P.Z., and Hubbard, P.Z., in October, 1867.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A quarterly convocation was held at the Freemasons' Hall, on Friday, the 29th ult., when there were present Companions Kelly, P.Z. and P.G.H., as M.E.Z.; Clepham and Bankart, P.Z.'s; Weare, M.E.Z. elect; Rev. J. Spittal, H.; L. A. Clark, J.; Barfoot, as E.; Toller, as N.; Rev. W. Langley, P.S.; Strettan, Ride, Gamble, and others. The chapter having been opened in solemn form and with prayer, a board of installed principals was held and Comps. Weare, Spittal, and Clarke were regularly installed in their respective chairs of Z., H. and J. by Comp. Kelly, assisted by Comps. Clepham and Bankart, P.Z.'s. On the Board of Installed Principals being closed, and the other companions having been admitted, a ballot was taken for Bros. S. S. Partridge, F. J. Baines, and W. Sculthorpe, of the John of Gaunt Lodge, 523, and Bro. J. J. F. Scott, of the Howe and Charnwood Lodge, 1007, Loughborough, who were all duly elected. Bros. Partridge and Baines being in attendance were exalted by Comp. Kelly, after which the Rev. Comp. Spittal delivered the historical lectures, and Comp. Kelly the symbolical and mystical lectures. The duties of P.S. were (for the first time) most efficiently performed by the Rev. Comp. Langley, who was elected to that office at the last meeting. There being no further business the chapter was closed

in ancient and solemn form, and the Companions adjourned to refreshment under the presidency of the newly-installed M.E.Z., Comp. Weare.

RED CROSS OF ROME AND CONSTANTINE.

METROPOLITAN.

ROSE AND LILY CONCLAVE (No. 3).—A regular assembly of this conclave was held on Saturday, the 23rd ult., at the Greyhound Hotel, Richmond, Surrey. The conclave was duly opened by Sir Knt. Dr. Sidney E. Clarke, G. Prefect, M.P.S., assisted by the following officers—Sir Knts. R. Ord, V.E. and Treasurer; C. A. Cotterbrune, S.G.; R. Gurney, J.G.; J. Terry, P.S., Recorder; R. W. Little, G.R., as High Prelate; T. F. Giles, Prefect; Alfred Thompson, S.B.; J. McKurnan, Herald; J. Gilbert, Sentinel. Ballots were then taken for several candidates, and the under-mentioned brethren being in attendance were regularly installed as Knts. of the Order, viz.,—Captain Fras. G. Irwin, P.M. 153, P.P.J. Warden, Andalusia; and Lieutenant John H. Macfarlane, S.D. 103, Bristol.

A College of Viceroy's was then held, and Sir Knts. Irwin and Macfarlane were received into the Priestly Order of Eusebius. A Senate of Sovereigns was then opened for the enthronement of Sir Knt. Irwin, he being about to preside as M.P.S. over a new conclave at Weston-super-Mare, in which Sir Knt. Macfarlane will hold the position of V.E. The senate, college, and conclave were respectively closed, and the chevaliers adjourned to a sumptuous banquet, served in the style for which the Greyhound Hotel has attained so great a celebrity. In fact we need only mention the fact that the Lodge of Harmony and the Iris chapter, comprising the *élite* of the aristocracy in their ranks, are held at Bro. Noyce's famed establishment. After the removal of the cloth, the M.P.S. gave the usual toasts, Sir Knt. Little returning thanks for the Grand Council as the only representative present. Sir Knt. H. A. Allman, of the Roman Eagle Conclave No. 6, responded for the "Visitors," and expressed his great satisfaction at the cordial reception accorded to him as a guest. In proposing the health of the "Newly-installed Companions," the M.P.S. expatiated on their high Masonic standing, and congratulated the Rose and Lily Conclave upon having given birth to two such distinguished children, whose entrance into the Order was but a prelude to the formation of another Red Cross conclave in a distant part of the country. The toast was received with great applause, and appropriately acknowledged by Sir Knt. Little, as Sir Knts. Irwin and Macfarlane had been compelled to leave in order to catch a train.

The health of the worthy M.P.S. was greeted with enthusiasm, as was also the toast of the "Host" who had so bountifully catered for the Knights, and Sir Knt. Noyce returned thanks for the compliment.

After spending a very pleasant evening, the Knt. Companions separated about 9 o'clock.

CORNWALL.

TRURO.—*Phanix Conclave* (No. 57).—An assembly of this conclave was held at the Masonic Hall, Truro, the 29th ult., at half-past 6. In the unavoidable absence of the M.P.S., the chair was taken by Bro. William James Hughan, P.S., &c., and, after the formal opening, the acting M.P.S. installed Bros. E. T. Carlyon, Prov. G. Sec. for Cornwall, and Richard John, J.W. 13, as Knights of the Order. It was agreed by the members to restore the number of the conclave to thirty-three, and some ten were balloted for as members immediately after that decision had been arrived at. Bro. Wentworth Little, the indefatigable Grand Recorder of the Order, was balloted for, and unanimously accepted, as the first and only honorary life member of the conclave, for his uniform attention and ready response to all the wants of the brethren in the west of England. Frederick Martin Williams, Esq., M.F., during the same evening, was admitted as a joining member, amidst the warm expression of approval from the brethren present. The acting M.P.S. engaged to deliver an address at the next meeting relative to the historical position of the degree.

MASONIC LIFEBOAT FUND.

Grey Friars Lodge 1,101, have forwarded £5 5s. towards the above Fund.

Poetry.

PLEAD FOR THE ERRING.

(See the Masonic Precept, "Anger," No. XXIV., in Bro. Purton Cooper's 3rd Masonic Decade).

Plead for the erring—in every prayer
Thou offerest up for thy Father's care;
In the midst of thine happiness and joy,
When heavenly yearnings thy thoughts employ,
When thy spirit is held in Virtue's thrall,
And thine hopes point upward—then pray for all.

All are erring, thou perhaps will say;
All have neglected God's will to obey.
True;—but some are more guilty still,
Have trespassed more greatly against His will;
Yet they are not beyond Mercy's recall.
Plead for the erring—pray for all.

Yes! plead for the erring—every day,
When even they wrong thee, kneel and pray.
Remember thy Saviour thus pleaded before,
Ere His torturing sacrifice was o'er.
Ev'ry one sinneth—thou, too, may'st fall.
Plead for the erring—pray for all.

T. J. SWAIN.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 13TH, 1868.

MONDAY, 8th—Geographical Society, at 8½.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JUNE 13TH, 1868.

MONDAY, June 8th.—Lodges:—St. Alban's, 29, Albion Tavern, Aldersgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye.

TUESDAY, June 9th.—Lodges:—Ranelagh, 834, Windsor Castle Hotel, Hammersmith. Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, June 10th.—Com. Royal Mas. Ben. Inst. at 3. Lodges:—Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, June 11th.—Lodges:—Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Capper, 1,076, Marine Hotel, Victoria Docks, West Ham. Chapter:—Royal Jubilee, 72, Horns' Tavern, Kennington.

FRIDAY, June 12th.—Lodges:—Caledonian, 134, Ship and Turtle Tavern, Leadenhall-street. Chapters:—Friendship, 6, Willis's Rooms, St. James's. Britannic, 33, Freemasons' Hall.

SATURDAY, June 13th.—Lodges:—London, 108, Freemasons' Hall. Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

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

LODGE REPORTS standing over until our next—No. 721, 1,161. Chapters 148, 721, 984. Knight Templars—Tyrone Encampment.

L. A. ALFORD (Logansport).—Masonic Gems received with thanks.

H. C. MARYPORT.—We cannot answer your question, but would refer you to the G. Sec., Bro. L. L. Hilgenhoff, Berlin.

WE regret that consequent upon our proof of music not reaching Bro. Johnson in time, we are reluctantly compelled to allow it to stand over until our next issue.

THE "History of the Knight Templars" will be resumed next week.