

LONDON, SATURDAY, OCTOBER 24, 1863.

CHIPS OF FOREIGN ASHLAR.

No. 1.—AMONG THE SWEDES—MEN AND TURNIPS.

What is a Swede? If you consult an English agricultural labourer, he will without hesitation inform you that a Swede is "a turnip sure," and then laugh at your simplicity in not knowing the fact. It may safely be said that "Swedes" are highly honoured by thousands of people who never heard of Sweden.

We confess to having ourselves had somewhat dim ideas of Scandinavia. In our school days we had a decided conviction that Scandinavia was chiefly remarkable for the popularity of *scurvy* and kindred diseases—a sad misconception, for which we humbly apologize. In later years we somehow or other associated that part of the world with arid regions in which winter snow was only relieved by summer sand. However, we have been "among the Swedes," and we like both "men and turnips."

September was late in the year to go to Sweden, and had we known the terrible ordeal through which we were to pass in our outward voyage, we should certainly have preferred to stay in England rather than have encountered the perils of the sea. Old travellers say that the voyage to North Europe is as bad as any in the world, and though we have seen something of rough equinoctial gales in the English and Irish Channels, our sufferings never equalled what we endured in transit by steamer from Hull to Gottenburg. For four nights and three days we found an habitation in the splendid screw steamer, "Hero," of Messrs. Wilson, Sons and Co., and for three-fourths of that time our situation can be better imagined than described. Charles Dickens's narrative of sea sickness on his outward voyage, for which see the *American Notes*, may furnish some idea of our horrible state. But we were not alone in affliction, for every passenger but one was similarly affected, and even the cabin stewards exhibited signs of qualmishness. Still, it was no comfort to know that others shared our troubles, for sea-sickness is eminently selfish, and will admit of no attempts at public or private philanthropy. Louis XIV. of France used to say, "*L'Etat c'est moi*;" and the sea-sick sufferer feels acutely that *Le Monde c'est moi*. He desires only the statesman's

policy "the greatest happiness to the greatest number—one."

We were a pleasant company in the "Hero," notwithstanding our griefs; but, singularly enough, the writer was the "only Freemason on board." Among others we had with us the Swedish Consul at Hull, with his family, and several merchants trading with Sweden, who proved to be men of the right sort, and whom we hope some day to meet again. In our own cabin there was also domiciled a jolly little Frenchman, for whom everybody took an especial liking. Monsieur was terribly sick, but he maintained his vivacity throughout. Ever and anon, when addressed with the inquiry—"Comment vous portez vous, monsieur?" he replied with an air of profound misery and yet irresistible drollery—"Je suis très malade—très malade!" Monsieur was a professor of designs, who was leaving the establishment of Campbell, Minton, and Co., Stoke-upon-Trent, to occupy a post in a china-ware factory in Stockholm. We afterwards met him in Stockholm, when he appeared delighted with that city and its inhabitants, praising them above England, though he said he liked the English people.

The officers of the steamer were indefatigable in attending to the unfortunate passengers, but on one occasion we evoked a hearty burst of laughter, instead of sympathy from the otherwise decorous steward. "How do you feel, sir?" said he. "Feel," we replied, "why there will be nothing left of us but a telegram when the steamer gets to Gottenburg." We have forgiven him.

Words cannot express our delight when we reached Gottenburg; but, alas! we had not done with the old enemy, for our head swam with the motion of the vessel for three or four days afterwards. The man who could invent an effectual cure for sea-sickness would earn the gratitude of the whole human race, but we have no hope of such a consummation. In our frequent journeys by salt water we have tried many nostrums, "anti-nauseas," "gastrodynias," and what not; but we have always found them good enough in fair weather but useless in storms. In fact, sea-sickness, like that other nuisance the boils, with which humanity is sometimes afflicted, can only be palliated by doses of laudanum. The only consolation the sea-sick have is that "it will do them good," and they would gladly forego the possible good to get rid of the actual bad.

Gottenburg we found to be a thriving business

town, largely exporting timber and importing goods from England. On arrival the first person we saw was Bro. Richard Lidstrom, who happened to be the broker of the steamer, and whose attention and kindness to us was very great. Bro. Lidstrom showed us over the Masonic rooms and exhibited to us some of the Craft regalia. The arrangements for the various Masonic meetings were most excellent, and it was evident that our Ancient Order had many true friends in the town.

Underneath the lodge rooms we dined at the "Frimurare Restauration," or Freemasons' Restaurant, and were much pleased with the viands and attendance. It was unfortunate for us that the long passage of the steamer—the longest on record—prevented our reaching Gottenburg in time to attend a lodge meeting, but we hope we may have another opportunity of meeting our brethren.

Herr Rudolf Leffler, of Gottenburg, told us that he had an uncle who was a Craftsman, and who, being wrecked on the coast of China, was left bereft of everything but bare life. He, however, sought out a brother Mason with whom he had no previous acquaintance, but who fed, clothed, and equipped him for his onward journey. "So mote it be." "Let brotherly love continue."

J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 303).

BOOK IV.—CHAPTER V.—(contd.)

He then informed him that the custom had been introduced into the Order by Gerard de Ridefort,* a certain bad Grand Master, who was imprisoned by Saladin, and could only obtain his liberty upon swearing to establish that form of reception in his Order, and to compel all who were received to deny Christ—and (a curious thing to come from a Mahometan) to deny him three times, in memory of the three denials of St. Peter. In spite of this reason, De Goneville persisted so

* This is another villanous lie. A more noble-minded and holy man never breathed than De Ridefort. It was a gratuitous insult to the memory of a great and good Knight, who did more for the cause of the Cross in his day than any other man in Palestine, and who, having endured all the horrors of a Musselman captivity, at length sealed his devotion to the cause of Christ, by dying at the head of his Knights, in defence of his cowardly Christian brethren, in a battle before Acre.

positively in his refusal, that the Grand Prior received him without compelling him to make the renunciation, upon condition that he should never speak of the thing afterwards. This condition he had kept, in spite of the remorse which his silence had occasioned him; but the fear of the Templars had sealed his lips. He had been often tempted to divulge these crimes to the King, but he feared if he did so he should be deprived of his benefice, which was very rich. He had confessed to a chaplain of the Order. He had never heard of the idol. He afterwards revoked this confession, notwithstanding which Imbert forced him to put his signature, along with others, to the following interrogatory:—"Interrogatus, utrum vi vel metu carceris aut tormentorum immiscuit in sua depositione aliquam falsitatem, dicit quod non?" Albert de Romecourt deponed, that he had refused to make the renunciation, and that seeing him determined, the others desisted, on account of his advanced age.*

Such is an outline of the examination of the hundred and forty Templars arrested at Paris, obtained, as the inquisitors had the audacity to say, "by just measures and mild arguments." A sorry extract it was, purchased at the expense of every noble and pious emotion, by butchers in mind, and heathens in faith. A single spark of Christianity never enlightened the hearts of these ruthless Dominicans, who, in their torture-room, resembled more the wild and brutal heathen, slaughtering their victims at the shrine of some dull god, than the followers of the all-suffering Jesus. The crimes confessed under torture were not only untrue, but in many instances contrary to all history, such as the charges of being in league with the infidel, of denying the Saviour, and worshipping Mahomet. The confessions contradict each other, and prove that some Templars knew nothing at all about the crimes, and others of only one in particular. Further on, we shall have occasion to hear the Templars speak of the manner in which these confessions were rung from them, and how, when they were brought away from tormentors, they denied the existence of crime in the Order, and recanted all the previous statements. Philip accused them furthermore of having robbed the royal treasury, and leagued with the infidel against St. Louis, on the occasion of his Crusade in 1248. This latter charge was not only false,

* Dupui, Mezeraï, Gaguin.

but totally foreign to the question of the Templars' crimes, who were not answerable for the deed of those who had been dead many years before. In multiplying charges, Philip only more clearly shewed their falsehood.*

CHAPTER SIXTH.

Examinations in the Provinces—Caen—Pont de l'Arche—Cahors—Carcassone—Beaucaire—Bigorre—Bayeux—Troyes—Trois Evêches—A.D. 1307-1308.

While the interrogation was going on in Paris, similar examinations were held in the provinces. These were conducted by the bailies and seneschals, and certain Dominicans delegated by Imbert for that purpose—although this was informal, as a delegate had no right to subdelegate his duties. But law as well as justice was set at defiance in this barbarous process, and supported by the king, the monk laughed at the Pope. The same formalities were observed in these examinations as in those at Paris, and the torture was employed even more severely, if that were possible, than by Imbert. Confessions were to be procured at all hazards, so that the guilt of the Order might appear fully proved.

The Templars at Caen were examined in the presence of Hugo de Châlet and Enquerrand de Viliers, deputed for that purpose by the king. Thirteen had been arrested in this town. Before being tortured, the act of accusation was read over, and were informed by the Dominicans, that upon confessing the crimes, they would receive absolution from the Church, while the deputies of the king promised them pardon from the State. The sight of the instruments of torture terrified twelve of the Templars, who confessed to every charge but that of idolatry, of which they had no knowledge. They had never seen the idol, but had received girdles at their reception, although nothing criminal had been stated regarding them,

nor did they view them in any other light than "girdles of chastity." The thirteenth Templar however, refused to confess anything against the order, and asserted its innocence. For a long while he bore the torture unflinchingly, but at length his strength failing, he agreed to confess. The promise of pardon, and entire freedom from temporal and spiritual punishment was renewed and he made the same avowals as his brethren. We have no further details of this interrogation.

Of the examinations at Pont de l'Arche, we have still less information. There were ten Templars arrested here, who were examined in the presence of Peter de Hangert, Bailie of Rouen, and several other Knights. The torture appears to have been pretty freely employed, and the Templars are said to have confessed to everything but idolatry.

Seven Templars had been arrested at Cahors. They were called Renaud and Peter de Teyac (brothers), Bernard de Casal, Stephen Sommelin, Guy Cocha, Bernard de Velas, and William Arnaud. They were examined in presence of John d'Areillan, a Knight, and of two notaries. They all confessed to having denied Christ. The torture was employed here also, although some writers have denied it.

At Carcassone, six Templars were examined. The first, John de Cassagne, preceptor of Nogaredo, deponed, that having presented himself for reception at a chapter held at Pamiers, two Knights were deputed to question him. They asked if he wished to enter the Order. He replied that he did. They returned to the chapter, and gave in his answer. Two other Knights thereupon came out, and said to him that he demanded a very important thing, and very difficult of execution, because the statutes of the Order of which he only saw the exterior, were not easy to observe. This not having discouraged him, they lead him into a hall, where the preceptor and ten Knights were seated. The preceptor held a book in his hand, upon which, after demanding if he still desired to enter the Order, he made De Cassagne place his hand, and swear that there was nothing, such as debt, marriage, or similar engagements, to prevent his reception. Having replied that there was nothing, the Preceptor made him promise, as much to God as to the Order, that he would obey the commands of the superiors blindly; live without riches, and have everything in common with the brethren; that he

* In the Latin Christianity, Dean Milman says: "Wileke asserts (p. 342) that Moldenhaner's publication of the proceeding against the Templars, (now more accurately and fully edited by M. Michelet), was brought up by the Freemasons, as injurious to the fame of the Templars. If this was so, the Freemasons committed an error; my doubts of their guilt are strongly confirmed by the procès. Wileke makes three regular gradations of initiation. I. The Denial of Christ. II. The Kisses. III. The Worship of the Idol. This is contrary to all the evidence; the two first are always described as simultaneous. Wileke has supposed that so long as the Order consisted only of Knights, it was orthodox. The clerks introduced into the Order, chiefly Friar Minorities, brought in learning and the wild speculative opinions. But for this he alleges not the least proof, Vol. VII, p. 277, note.

would live chastely and believe in one only God, who was not dead, and could never die. The Preceptor then took a cloak of the Order, and placed it on his shoulders, and a chaplain read a psalm, "Quam bonum," after which the Preceptor kissed him on the mouth. This was all in perfect accordance with the ritual of reception. Cassagne appears to have finished his confession here before the torture was employed. After suffering great torment, he added, that the Preceptor then took from a box a small idol of copper, which had the appearance of a man. He placed Cassagne upon a trunk, and shewing the idol to the assembly, said, "There is a friend of God, who speaks to him when he wishes. Render him thanks that he has introduced you to this Order, into which it was your utmost desire to be received; lo, he has gratified all your desires!" Thereupon the Templars threw themselves upon their knees. A crucifix was raised up, from which they turned and worshipped the idol, thereby renouncing Christ, and at each adoration of the idol, they spat upon the crucifix. The Preceptor afterwards gave Cassagne a girdle of thread or twine, and conducted him to a neighbouring chamber, where he clothed him in the habit of the Order, and instructed him how he was to comport himself in church, at war, and at the table. He bade him never lay aside his girdle. Cassagne added, that the same day he saw another Knight received in a similar manner to himself, and the same ceremonies were observed in other receptions at which he had been present. Gausseran de Montpezat acknowledged, that at his reception, the superior shewed him an idol, bearded, which had the figure of a puppet, and a crucifix. He made him adore the idol, and spit three times upon the crucifix, telling him that it was the custom of the Order to do so. The Superior gave him a girdle, which he took from a box, and commanded him always to wear it. The other four Knights, Raymond Rabbé, William Bos, Arnaud Sabatier, and Peter de Mossie, deponed to the same circumstances, with some exceptions. One of them added, that on presenting the idol to him, the Superior made use of those Arabic words, "Sarrazin Y Alla," which signified "Saracen of God."

In the jurisdiction of the Seneschal of Beaucaire, forty-five Templars had been arrested. These consisted of five Knights, a priest, and the remainder, serving brethren, and aspirants. The

deputy appointed by the King was Odoard de Molinier. The Knights and the serving brethren confessed to the commission of all the crimes charged against the Order, especially the renunciation of Christ, whose memory the Superiors treated with contempt. They also admitted to having adored the idol in a Provincial Chapter; and one of them declared it to be the custom of the Order. The priest's declaration is curious. He stated that the Preceptor who had received him forbade him to consecrate the host, when celebrating the Holy Mass, and compelled him to take an oath to that effect. This he had not always done, for on several occasions he had repeated the words of the sacrament in a low voice, and consecrated in his heart. The Templars who communicated thus received unconsecrated hosts, a fact of which they were aware, and which several admitted. We do not pretend to reconcile the fact of men who had denied Christ partaking of the sacrament at all. They had no occasion to take it. In fact, the whole statement is absurd. If the Templars were idolators, they could not believe in the consecration of the host by the priests; so that if the offering up of the mass was only a pretence to blind the eyes of the people, the consecrated host would, in their eyes, still be bread. The absence of any symptom of truth in these examinations, is only equalled by the absence of anything like logic. The Knights and others were well tortured on this interrogation.

At Bigorre, eleven Knights were arrested. They were examined before the Seneschal of the province, and Bernard Agassa, a Knight and deputy of the King. They confessed to having been constrained to spit on the Cross, to renounce the Christian faith, and even to trample the symbols of religion under their feet. This they did much against their inclination. They confessed to the rest of the charges, with the exception of the unmentionable crime, which they only admitted had been permitted them. This was signed by a notary, a witness, and Montpezat, a Templar.*

Imbert having concluded his examination of the captives at Paris, went in November to Bayeux, to interrogate five Templars who had

* In the church of the romantic hamlet of Gavarnie, a few leagues from Barèges, on the road to Spain, in the heart of the Hautes Pyrénées, according to Lardner, are shown twelve skulls, which are said to have been those of Templars who were beheaded in that place, belonging to Bigorre.

been arrested there. Their depositions were similar to those taken at Paris. Radolph de Gisy, one of them, stated that till he had received the charge of a preceptory, he had never seen idolatry practised. He was not aware that the girdle which had been given him at his reception had touched the idol. He ended his deposition by throwing himself at the feet of the inquisitor, and asking pardon. This interrogation was signed by two notaries.

From Bayeux, Imbert went to Troyes, where in presence of the bailie, and two gentlemen, he took the depositions of seven Templars. Their confessions differed little from the preceding. They were re-examined a few days after, but appear to have added nothing to their depositions. At Trois-Evêches, in spite of promises and the cruellest torture, the Templars denied every charge declared that at their reception nothing passed but what was good and holy. Imbert was forced to send these unpleasant depositions to the King, who was much annoyed at them. To add to his annoyance, and to turn the tide of popular opinion in favour of the Templars, upon a new examination, most of them recanted their former depositions, testified to the holiness of the Order, and declared that the crimes of which it had been accused were vile lies, which they had only admitted to escape from the excessive torments of the torture. This would not do; so Imbert had them all tortured anew. So brutally was it performed, that several of them died under it. The six Knights formerly examined at Carcassone retracted their depositions, and died under the torture, maintaining the innocence of the Order. Others had been arrested here in the interval, and were now examined by Imbert, when after suffering great torture, they confessed.

Let us examine these depositions. From them we are to believe that the Templars were Deists and Atheists and idolators at once. Deism is founded on the moral law; it reproveth and condemns all crimes; it abominates idolatry; and it hates the sin which the Templars admitted to have been one of their institutions. The depositions, supposing many of them not to have been forgeries of the Dominicans, were confessedly torn from the Templars by torture. Those at Pont-de-l'Arche and Caen revoked their declarations when they were again examined, and terminated their recantations by imploring the mercy of the

Church. The whole proceedings were irregular. First, a great Order, holly established, and which had rendered such eminent services to Christianity—which had sacrificed its best and bravest on the plains of the Holy Land, in defence of a sign which they are said to have defiled in their houses—is accused by two apostates and a citizen, all condemned to death. The apostates are not brought face to face with those whom they accuse. The guilt is assumed, the Knights arrested; they are called upon to confess to crimes, and, on denying them, are tortured till they confess, faint, or die. Secondly, the King had no other proofs of their guilt than these confessions, although he stated that Cardinal Cautilupo, the Pope's chamberlain, who had been connected with the Templars from his eleventh year, had related some crimes. The depositions of this witness is not given; and, even if it had, it would have been worthless, as the evidence of a creature of the King. Supposing the apostates had been tortured to prove the innocence of the Order, what would they not have confessed in its favour? The very fact of their making these depositions as the condition of pardon of their crimes, renders them valueless. Thirdly, the accusation, so sudden and so vile, the solitary imprisonment of the Templars, the forged letter of the Grand Master, the torture, and the foreseen extermination of the Order, made many confess, who, had they been supported by their brethren, would rather have died than made an avowal of the hideous crimes. Could there be a more despicable mode of gaining evidence than that employed by the King? What can we think of the evidence itself, so full of contradiction: some acknowledging one thing, others denying it? If the crimes were statutes of the Order, why were the depositions not all uniform? Has there ever existed a religious order where the mode of reception varied or was conducted in such a manner as these depositions would have us believe? Had such been the case it was impossible for the Order to have existed as it did, countenanced by every monarch and numbering among its members the noblest, the bravest, and the holiest of men. Innocent the Templars were of all crimes, save those common to all men. As for those isolated cases of unnatural crimes, which sometimes occur in a Christian land, we do not believe they were ever talked of in the noble Order, or ever entered the thoughts of the gallant Templars.

CHAPTER VII.

The Pope remonstrates with Philip about the proceedings against the Templars—Issues a condemnatory Bull—Suspends Imbert and the Bishops from taking steps in the matter—Sends two Legates to Philip to demand the persons of the Templars—The King enraged—The Templars, hearing of this, recall their depositions—The King in a bold letter, rebukes and threatens the Pope, who, by a Bull, recalls his interdicts, and conforms to Philip's wishes—Effect of this upon the people—Disputes regarding the disposal of the wealth of the Order—The Pope issues a Bull commanding the arrest of the Templars still at large—Instructs fresh proceedings—A Council held at Paris—A Council held at Tours—The Pope attempts to escape to Bordeaux, but is arrested by the King—Interview between the Pope and King at Poitiers—A Council ordered to be held at Vienna—A.D. 1307—1308.

Meanwhile, the Pope was kept in ignorance of the ferocious manner in which the examinations of the Templars were conducted; and Philip only acquainted him with those details which were calculated to prejudice him against the Order. But, after the interrogations were completed, the violence employed by the Dominicans became known. Either the cruel and fiendish process disgusted the Pope, or he was chagrined at the King having seized the wealth of the Order for his own use. From his character, we cannot believe that he was likely to care much how confessions were obtained, so long as these could justify the seizure of the wealth of the Templars; nor would he have complained of the barbarity of the torture, had their property been handed over to him. But the Pope, instead of being placed in possession of the lands of the Order, found managers established every where to collect the revenues, not in the name of the Church, but of the State. He, therefore, wrote to the King denouncing these proceedings as so many outrages against his authority. He stated that his rights had been violated by the proceedings of the Inquisitor, and the commissioners who had conducted the interrogations, for they had taken their instructions from the King, while the Templars were under the sole jurisdiction of the Pope, by whose directions alone they could be examined. The King, by judging an ecclesiastical body, had gone beyond his privileges, and infringed upon the dignity and rights of the Church. He was furthermore astonished that Philip should have seized upon the Templars' goods for his own use, contrary to his pledged word, that these should be employed, as originally destined, to the re-

covery and defence of the Holy Land. This letter was written with considerable bitterness, for the Pope found that he had sacrificed the best bulwark of his throne and of Christianity; had given over to their enemies innocent and noble minded men, without deriving any advantages from their fall. He represented, likewise, to the King the injustice of the whole procedure, which would naturally sap the authority of the Holy See, and added,—“You, Sire, have no such example in those who have preceded you in the throne of France. They have ever been the most devoted sons of the Church, have paid the Supreme Pontiff every respect, conduct which reflects the highest honour upon their memories. Your conduct is contrary to that of your predecessors, and not such as the successor of St. Peter has a right to expect from you.” The pope professed to be deeply afflicted and astonished at it, but trusted that his majesty, on consideration, would see the mischief he had wrought, and would give every satisfaction.

In addition to this letter, the Pope, upon the 27th of October, fulminated a Bull still more condemnatory of the proceedings of the King. It was dated from Poitiers, and bore that it was unheard of, and subversive of that obedience which Christian Kings owed to the Chair of St. Peter, for them to judge an ecclesiastical body. That in so doing Philip had behaved like a disloyal son of the Church, for not content with having, by his own authority, arrested all the Templars in his kingdom, he had put them to the torture, and made them suffer incredible torments to force confessions from them. He had also seized upon all their riches, without paying any attention to the letters which the Pope had addressed to him regarding their disposal. He added, that he did not pretend to exempt the Templars from punishment, which they merited if found guilty; but that it belonged to him, their superior and their natural judge, to instruct the action and conduct the proceedings, and this he had resolved to do. It is also very probable that the Pope, discovering the manner in which he had been tricked by the King, was inclined to save the Templars, and so baffle the greed of Philip.

The Pope joined certain deeds to his letter and Bull, by which he suspended Imbert's faculties of Inquisitor of the Faith, and denounced him as an abuser of his functions, which did not extend to reserved cases, these being judged by the Holy See alone. He suspended also the functions of

the bishops who had taken part in the proceedings, as he was resolved to punish all who had aided in those measures, which were calculated to undermine his authority. He likewise sent two Legates to the King at Paris, demanding from him the persons of the captive Templars, as well as possession of the riches of the Order. The two Legates were Cardinal Berengareus, of the title of St. Nérius and St. Aquiléus, and Cardinal Stephen de Suzi, of the title of St. Cyriacus in Termis. They set out from the Papal Court at Poitiers on the 1st of December.

On the receipt of the Bull, the letter, and deeds of the Pope, the rage of the King was excessive. He recalled to mind the interview at St. Jean d'Angeli, where he held the election to the Papacy in his hands. Then, when he offered to elevate Clement to the Chair of St. Peter, the ambitious ecclesiastic fell on his knees before him, and, in order to attain to the supreme pontifical power, placed no limits to his gratitude, accepted without any question, or attempt to fathom them, all the demands of the King. His conduct was now changed. The Pope conducted himself in a haughty and domineering fashion, attempted to exercise the pontifical authority in its widest extent, and treated the King as if he were the subject, and not as one to whom Clement owed his present exalted condition. To a prince of so haughty a disposition, this was gall and wormwood. In the first moments of his passion, he felt inclined to commence a war with the Pope, similar to that which had ended in the downfall and death of Boniface, to support and defend his whole proceedings, and to oppose himself to the Bulls, relying upon the submission, zeal, and attachment of the clergy of France, who were discontented at the abrogation of their privileges.

Philip's anger was not confined to his own breast. He gave vent to it, in the presence of his court, and the news speedily spread over Paris, penetrating to the dungeons in which the unfortunate Templars were confined. The news filled them with joy and hope; they believed the evil days of the Order had for ever passed away, and that the Pope knowing their innocence, had now begun to exert himself for their deliverance, and to take them under his protection as their legitimate head. Stirred up by this hope, several repented of the cowardice which had made them confess to the truth of such shameful, wicked, and false accusations, and their cells echoed with the

lamentations and reproaches which the memory of their weakness conjured up. Those who had confessed without being tortured, were filled with the liveliest remorse, and cried out that they had been the ruin of their noble Order. They demanded an interview with their keepers, denounced the accusations made against the Order, as false, and as emanations of the devil, and revoked their depositions, which they declared had been wrung from them by terror and force. This was a most unfortunate proceeding. Had they remained passive, the quarrel between the Pope and the King might have come to such a crisis, that they would not only have received their liberty, but the Order might have been re-established in all its ancient glory and honour. The revocation of their depositions only brought on faster their final destruction.

The King was furious on hearing of their proceedings, and he resolved to compel the Pope to aid him in his measures. He answered his letter and Bull, in language so strong and bold, as no Catholic prince had ever before dared to address the Sovereign Pontiff. He declared that the coldness and lukewarmness which he testified in an affair of so much importance to religion was inconceivable; that in place of seconding him in bringing the offenders to justice, and of destroying an Order so corrupt, and of destroying an Order so corrupt, and charged with crimes of so horrible a character, his Holiness wished to stop the course of justice, and to annul the proceedings done on his authority by the Inquisitor of the Faith, who held from him his power. This was to approve of the crimes of the accused, to encourage and excite them to persist in their denials. Several, upon hearing of his Holiness's Bull, had recalled their depositions, although made judicially. Under these circumstances, far from suspending the power of the prelates, he ought rather to have strengthened their hands for the extirpation of so odious an Order. No one could understand by what right the Pope had presumed to order this suspension, for the prelates shared with him the pastoral functions, and were his companions in the government of the church. The Bull was likewise irregular, for each bishop could instruct the process in his own diocese with more facility, more regularity, more promptitude, and more knowledge, than the Pope could. It was thus a manifest injustice to take the power of judgment from

them, to substitute in their places utter strangers having no acquaintance with the people of the country; that neither he, the King, nor his bishops would submit to it; and that they were resolved to oppose any Bull by which the Pope might bring religion and the cause of Jesus Christ into disrepute. That should the Pope persevere in shielding the Templars from justice, he would have to answer for the crime before God, and that it was in the King's power to make him answer to men also, since he was subject to the laws of his predecessors, and it would be a meritorious act to proceed against him in a matter of faith. The King finished his remonstrance, by representing to the Pope, that the share he wished to take in the proceedings, either by judging the Templars himself, or by appointing others to do so, would favour the thwarting of justice, and bring down upon himself the accusation of conniving at the escape of the guilty. The mode of procedure which he wished to adopt would extend to an indefinite period, and likely never come to an end. Circumstances would arise to favour the cause of the criminals, and to quash the proceedings. The whole matter would be contrary to justice; and to strike terror to the hearts of the guilty, it was necessary to proceed to prompt action. That in the affair the King stood neither in the official capacity of accuser or denouncer. He had simply discharged his duty as a Christian, full of zeal for religion; as a prince, a minister of God, and His champion on earth, charged by his coronation oath to render to Heaven a strict account of all that passed in his kingdom contrary to faith, manners, and good order.

(To be continued.)

THE PRINCE OF WALES AND FREEMASONRY.

Apropos of the letter that appeared in our issue of the 10th inst., we subjoin the following correspondence that has been published in the *Glasgow Herald*:—

Glasgow, 26th Sept., 1868.

"To His Royal Highness the Prince of Wales.

"May it please your Royal Highness,

"The Masonic Order is one of the most ancient fraternities in the world; and has been honourably associated directly and indirectly by the 'Craft' of the brethren with the architecture both of ancient and modern times.

"At the erection of the Glasgow Cathedral (A.D. 1190) King William the Lion graciously extended his countenance to the Glasgow fraternity.

"The Glasgow University, the *alma mater* of many successive generations of students in the liberal arts, is herself the time honoured daughter of the Glasgow Cathedral; and the Masonic body of Glasgow—of which 'The Glasgow St. John, 3 Bis,' is a lodge not the least and important—represent by corporate descent the brethren whose 'Craft' was identified with the erection both of the ancient Cathedral and University.

"The Masonic body of Glasgow have heard with lively gratitude and satisfaction of the proposal of your Royal Highness to follow the example of King William the Lion by renewing, on a more eligible site than the present, the architecture of the Glasgow University; and that your Royal Highness has condescended to lay the foundation stone of the new University Buildings on Gilmorehill, upon Thursday, the 8th October next.

"May I humbly submit that the occasion is one on which Masonic traditions, solemnities, and honours are specially due; but a fitting regard to these is the peculiar function and privilege of the Masonic brethren.

"The Masonic fraternity in general, and the Glasgow Masonic body in particular, and, among others, the lodge of which I am Secretary, can point with pride to names on their roll high in the estimation of this country and the world for rank, talent, and virtue; and I humbly approach your Royal Highness at the present time for the purpose of most respectfully suggesting that the occasion of your Royal Highness's presence in Glasgow is one at which fraternization with the Masonic body would be peculiarly appropriate in itself; and that such fraternization, while not unworthy of your Royal Highness, would be eminently grateful to a large and intelligent and loyal association of Her Majesty's—your Royal Highness's mother—subjects all over the world. The Masonic body will be prompt and ready, should your Royal Highness concur, to concert such measures as are necessary according to the Masonic Order for the fraternization of your Royal Highness immediately antecedent to the ceremonial at which your Royal presence is expected; and I would most respectfully submit to your Royal Highness that its significance and due observance would thereby be greatly enhanced.—I have the honour to remain your Royal Highness's most obedient, humble servant,

"JOHN SLACK."

"Dunrobin Castle, Sutherland.

"Sir William Knollys is desired by the Prince of Wales to acknowledge the receipt of Mr. Slack's letter of the 26th instant, suggesting his Royal Highness should become a member of 'The Lodge Glasgow St. John, 3 Bis.'

"Sir William is directed to inform Mr. S., in reply, that the Prince does not propose, at all events for the present, joining any Masonic lodge; and he regrets, therefore, that he is unable to accede to the application in question.

"September 28, 1868."

It is safer to affront some people than to oblige them; for, the better a man deserves, the worse they will speak of him.—*Seneca*.

MASONRY AMONG THE INDIANS.

Among the Cherokees, Choctaws, Chickasaws, Creeks, Seminoles, and other American Indian tribes there has existed from time immemorial a secret fraternity of sworn friends, having signs, tokens, and words known only to themselves and confined to the male population. The form of initiation is said to be simple, but their obligations to each other are held to be of the most solemn and binding nature through life. If one of the fraternity is in danger or trouble, his claim for protection or aid of his brethren is not to be disregarded; and if at any time flight from enemies becomes necessary, he is at liberty to mount the horse of a brother and flee from his persecutors. Indian Freemasons say that there is enough in the ceremonies and obligations of this fraternity to justify the conclusion that it had a genuine Masonic origin, though at what period it is impossible to determine. An instance is related by Judge Field of the Cherokee nation, wherein a party of United States Commissioners sent to treat with the Seminoles in Florida early in the present century when surrounded by enraged savages and about to be put to death, were saved by a half-breed attached to the commission, who gave the mystic sign of the fraternity, which in a moment turned the fury of the savages into the warmest demonstrations of friendship. Another peculiar and striking feature of this Indian fraternity is found in the fact that in starting out upon the hunt or war-path, the Indians form in groups of three, five, and seven, who on such occasions adhere to one another, even to death. The mystic numbers—three, five, and seven—are traditional numbers, and are adhered to with the most scrupulous fidelity.

MASONIC NOTES AND QUERIES.

MASONIC CHARTERS.

Can Bro. Buchan give any proof that the Charter of William the Lion was to Masons, and not to certain clerics to be sent to collect funds for the building? In fact, that this charter was neither more nor less than a royal advertisement for getting money for the Glasgow monks. Upon carefully studying the charter, this is my opinion. The purpose for which the charter is granted is the *collecting* not *expending* funds, and nothing is said as to the builders.—A. O. HAYE.

THE CORINTHIAN ORDER (page 309).

Bro. Anthony Oneal Hays differs with me in every view I have expressed in regard to architecture. Well, suppose he does, that does not prove that I am wrong. The words "in every view," I am afraid, show that there is something wrong with the spectacles—the glasses require a little rubbing. I am afraid that Bro. Hays is not so well posted up as he might be in the history of the "origin" of the three Orders, or he would not differ with every view contained in the remarks at page 251. However, I will look over carefully what has been said in the *Magazine*, *pro* and *con*, and give my verdict about Corinthian Order, or the "Three Grand Pillars," next week if possible.—PCTUS.

"SCOTCH."

We cannot agree with "W. P. B." in concluding that to apply "Scotch" and "Scotchmen" to natives of Scotland is "both vulgar and incorrect." The fact that in the English language there is the verb "scotch" does not affect the proper use of the adjective "Scotch," any more than the existence of another English word, "scot" (a payment), can interfere with "Scot" being applied to indicate the nationality of a man born in Scotland. In support of his dictum, "W. P. B." quotes:—

"Scots, wha hae wi' Wallace bled ;"

but, as an impartial critic, he ought to have gone farther, and drawn from the same source proofs of the bard's incorrectness of expression and vulgarity in his use of the adjective "Scotch." These will be found in "The Author's Earnest Cry and Prayer to the *Scotch* Representatives in the House of Commons ;" in his lines "On a *Scotch* Bard, gone to the West Indies ;" "On *Scotch* Drink :"—

"O thou, my Muse! guid auld *Scotch* Drink ;"

and in "Tam o' Shanter"—

"We think na on the lang *Scotch* miles."

Nor did Burns hesitate to ring the changes on "Scotch" and "Scots."

"I'll pledge my aith in guid braid *Scotch*."

occurs in his "Earnest Cry ;" while in "The Brigs o' Ayr" a line runs thus:—

"In plain braid *Scots* hold forth a plain braid story."

In his Dedication, addressed to the members of the Caledonian Hunt, he styles himself a *Scottish* Bard; and the adjective here used occurs frequently throughout his writings. "Scot" and "Scotchman" are synonymous; the former may be more in favour with writers than the latter, but both are, we think, proper to be used, and that in the sense objected to by "W. P. B."—D. MURRAY LYON.

MASONIC CHARTERS.

If Bro. W. P. Buchan will look more closely, he and his learned authority will see that my remarks had no reference to the question of Scotch Charters being written in Anglo-Saxon or in Norman-French; but to the question whether any alleged charters of a guild could have any example or exemplar other than the two sources of Anglo-Saxon formulas in the early period, or of Norman (that is French or continental) in a later period. This his learned chartologist will not, I think, deny; and, this being so, we must seek for internal evidence as to the authenticity of any alleged guild charter to contemporary English, French, and Flemish documents, with any aid we can get from Italian. It is to be apprehended that, subjected to such a test, the alleged charters will break down, even if the writing and parchment be apparently authentic. In fact, the real question is practically so answered by Bro. Buchan and his authority.—R.M.

SCOTCH.

Surely Bro. Buchan must know that Scotsmen go about in kilts incessantly tapping mulls and whisky casks. Every one must know better than the inhabitants how to spell the popular name. There never was such a work as "The Scots Magazine." They must be very ignorant in Glasgow. Is Glasgow in England? and is Scotland the capital of Edinburgh?—A. O. HAYE.

THE DERIVATION OF FREEMASON.

There has been for some time past a controversy in the pages of the *Freemasons' Magazine* respecting the derivation of Freemason. In order to ascertain the origin and meaning of any word, especially a distinctive appellation, the safest rule is always to endeavour to trace back its use as far back as we possibly can.

It is undoubtedly true that the use of Freemason is comparatively modern, and even the simple word Mason but precedes in its use the compound word by an insignificant period.

In the earliest records at present accessible the members of the operative Order are called indifferently *latonii, cæmentarii*.

"*Le loge latomorum, le magister de le loge latomorum,*" "*magister cæmentariorum,*" "*magister,*" "*seniores,*" "*guardiani,*" "*apprenticij,*" are expressions to be found—"mutatis mutandis"—to describe various officers and members of the body in the York, Durham, Exeter, and Westminster fabric rolls. In Exchequer and pipe rolls, and especially in the register of W. Molash, Prior of Canterbury, in the reign of Henry VI.

The earliest use of the word "Maçon," I believe, occurs in Chaucer's "Romaunt de la Rose," and we have frequent examples of the use of the different words "maçonu," "masonni," as in the contract with the Abbot of St. Edmundsbury, 1439, for the repairs and restoration of the great bell tower, "on all manere of things that longe to Freemasonry, "maisoun," and even "masonqu."

We also find constant references, as Bro. D. Murray Lyon says, to "Robert the Mason," "Henry the Mason," "Richard of Cracall, Mason," in the contract to build Catterick Church, 1412, which he contracts to make new "als workmanschippe and Mason crafte will."

The earliest use of the compound word Freemason, I believe, so far known, is in the contract to build Fotheringay Chapel in 1435, where W. Norwood, Master Mason, the Freemason contracts with Richard, Duke of York, to "neyther sett mas nor fewer freemasons, rough setters, ne boys thereupon, but such as shall be ordeigned." We have also seen evidence of its use in 1439. From this time the word seems to be generally used in contracts, and is found in many still extant expense rolls.

We see it in an Act of Parliament (Edw. vi. 1548), and constantly find it in obituary notices, epitaphs, and the like.

As yet no genuine charter of an operative guild has been discovered, as far as I know: but the earliest connexion of the operative guild with the use of the word Freemasons is to be found in the MSS. Charges and Constitutions belonging to the Charter Guild of Freemasons in the British Museum of date about 1650. The use of the word Freemason is a great deal earlier than any revival of speculative Masonry, as Dr. Plot, writing in 1689, mentions the existence of the society for some time previously under that name, and mainly as an operative Order, though admitting honorary and speculative members.

The word Mason comes then from the Norman-French word "Maçon," which is derived from the Latin *Mansio*, just as *le loge*, Norman-French, is

derived from *logerium*, in low Latin; and the compound word Freemason is not derived from "free-stone," but is the term of a Mason free of his guild or fraternity in towns among "the freemen Masons" in the country, either belonging to some "loge" attached to a monastery, or the loge, chapter, assembly of that "limitt."—A MASONIC STUDENT.

MASONIC IMPOSTORS.

My experience as a Mason and as a Master of a lodge, is that Scotland produces by its lax working and small fees, more impostors and beggars than all the other Grand Lodges put together. I can certify as correct every word that D.P.G.M. has written in the last number. The ancient brazen case, where a man preyed upon the brethren—until put in prison—with a deceased brother's diploma, is one of the results of our beautiful Scots system.—A. O. HAYE.

"THE TEMPLES OF THE HEBREWS."

"The ark is supposed either to have been destroyed at the capture of Jerusalem by Nebuchadnezza, or to have been concealed in some of the secret subterranean caverns beneath the temple, and never afterwards discovered. The latter supposition is the more probable. The existence of subterranean caverns and passages in the heart of Mount Moriah had long been conjectured, and the fact is now placed beyond all doubt by the recent explorations of Dr. Barclay, an American medical missionary.

Having been informed that there were excavated chambers beneath the foundations of the Mosque of Omar which no European had ever entered, at the eminent hazard of his life Dr. Barclay penetrated into several of these mysterious recesses. In some of these hidden caverns the ark and other articles of the temple furniture were in all probability concealed during the siege of the city; and there, when explorations shall be permitted by the Turkish authorities, they may yet be discovered."

I give the above quotation from Dr. Bannister's "The Temples of the Hebrews" without further comment than: 1st. Who would dare to enter the Holy of Holies to touch the ark and remove it? 2nd. The different conquerors of Jerusalem would search every place where they would imagine treasure could be concealed. However, independent of these, many things may be discovered.

About 18 months ago I made the following remark in a Fellow Craft lodge:—"Some of our forefathers from this, then far off Isle* of the Gentiles, may have stood as spectators of that glorious scene, the dedication of Solomon's Temple, and carried back with them to their native land some faint glimmerings of the knowledge of that one living and true God whom the Hebrews worshipped, the Great Architect of the Universe."

I grant the above may perhaps be improbable, but it is not impossible. For the sake of the tin mines in Cornwall, the Phœnicians may even then have traded there regularly. Long before Solomon's time ships were not only used for trade but also in war. We have a representation of a sea-fight that took place about the 13th century B.C.—W. P. B.

* Brit.in.

ROSIERUCIANS.

The full and explicit account in your last number of the proceedings of the Rosierucians answer many of my doubts. With this information and the description of the lights blazing in the Orient, I can almost realize the scene, one of those gorgeous illuminations in the old MSS. on Rosierucianism, the perusal of which will enable one to follow the Master-General in his elucidation theoretically and philosophically. The MSS. referred to by P.S.G.W. are expensive, but the whole matter can now be got at in a cheap and compendious form by becoming a Frater under Fratres Hughan, and Rawley. I too do not see the gold.—F. H.

CORRESPONDENCE.

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

BOYS' SCHOOL.—AN APPEAL TO THE WIVES OF MASONS AND SINGLE MEMBERS OF LODGES IN ENGLAND.

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

Dear Sir,—I venture to make this appeal, feeling sure that one or two ladies (the wives of Masons) in each lodge will take up this cause, and plead for the necessitous children of the Order. In the July number of the *Freemasons' Magazine* we read of the annual fête of the Boys' School, wherein the chairman, speaking of the school, says:—"There are within its walls 103 pupils, and there is room for 20 more, if only the heavy debt of £10,000, with the consequent charge of £500 per annum interest thereon, could be removed." There are 35,000 brethren in England alone, and we may suppose the greater part are married. Then let us, the wives, band together to pay off this debt; we can each do a little; 'tis not much that is required from each, and 'tis an equal benefit to the wife to see her son getting a good education. Let the wives show now that they appreciate the effort made for their sons by giving cheerfully from their stores for their more needy brother or sister's child. Those who "give to the poor lend to the Lord." 'Tis more blessed to give than to receive." None can tell how soon they may need help for themselves in some way. Those in affluence with happy surroundings to-day, may be crushed down and broken in spirit to-morrow by some unforeseen accident or by visitation of the Great Master, the bread winner taken away in the midst of health, leaving a widow and family to struggle with the cold world. Then let us work to lessen the cares of those so left. If Masonry can then step in and offer a solace to the sorrowing ones, to comfort the widow and the fatherless in their affliction, it will be well. I have tried it in this neighbourhood, and find a willingness to help. I suggested 10s. should be considered a good donation. The first I called upon gave cheerfully, and expressed herself glad of the opportunity to show her gratitude for the kindness she had received from Masons when left a young widow with nine children. This lady has one daughter in the Girls' School; she also spoke of

the suitability and talents of the Mistress (Miss Davis). Others gave willingly, some lesser sums, some larger, according to their means; all wished me success. May I earnestly ask some kind sister in each lodge to try for the school, and show we are not behind our brethren in wishing to do good for the cause and see the school free from debt before next midsummer fête.

Yours truly,
H. H. W.

BRO. HUGHAN'S ANALYSIS.

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

Dear Sir and Brother,—On reading the concluding chapter of Bro. Hughan's interesting "Analysis of Ancient and Modern Freemasonry," I find that Bro. Hughan says that the P.M.'s degree in Ireland is conferred under the Grand Royal Arch Chapter, "as also the Mark and Excellent Master, as preparatory and a necessary prerequisite to the Royal Arch, whether the candidate is a Master of a lodge or not."

I write to say that the P.M.'s degree is now never given under Royal Arch warrants in Ireland; neither is the Mark or Excellent Master's degrees a necessary prerequisite to the Royal Arch. In fact, the Excellent Master's is not wrought at all in Ireland, and the only qualification required by candidates for the Royal Arch is to be six months registered in the Grand Lodge book as a Master Mason.

Bro. Hughan also says—"The United States practice, what is called the 'York Rite,' consisting of nine degrees." I should very much like to learn the names of the "nine degrees." I was Marked and Arched in America, but never heard the Royal Arch Degree put down as the ninth.

Yours fraternally,
J. L. W., 30^o, D.P.G.W.

SEIGMUND SAX.

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

Dear Sir and Brother,—Your readers are now pretty well acquainted with Seigmund Sax, but I think it is not generally known that he took a Masonic tour in Ireland; and here he succeeded in "borrowing" from Lodge 20, Sligo, £1, and from three brethren of the lodge £2, in all £3, barely sufficient to take him from Sligo to Hamburg.

He stands a very creditable examination; has been in America, and appears to know the usages of American lodges, but is the most polished and apparently sincere impostor I have ever met. It is quite affecting to see him wipe his eyes with his white handkerchief while appealing for a "loan" to his Masonic brethren. He carries a Scotch certificate.

Yours fraternally,
A SIXTEEN AND EIGHTPENNY VICTIM.
Sligo, Oct. 14, 1868.

THE spirit that dictates slanders or libels, or seeks in an underhand manner to injure a brother's character, professional or otherwise, is not a Masonic one, and should not be tolerated in a lodge, as it directly interferes with its harmony.

MASONS' MARKS.

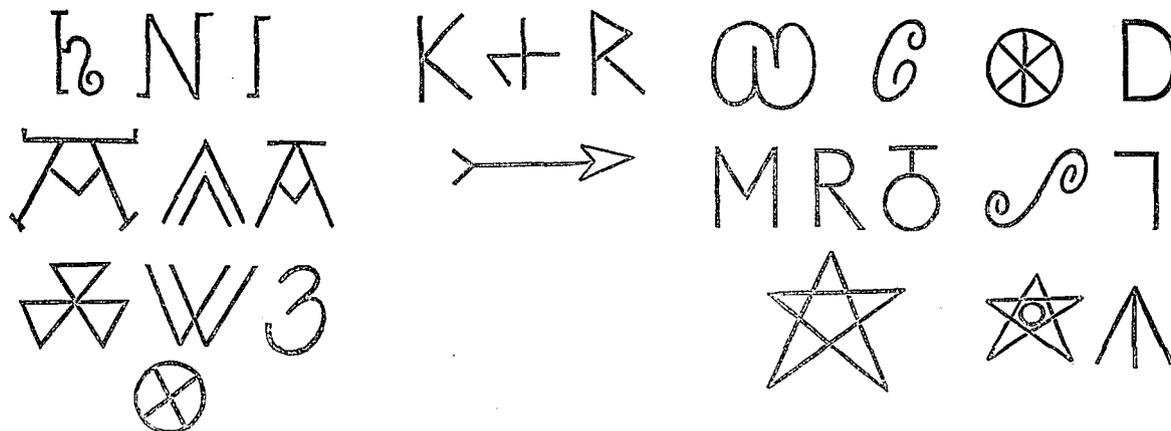
The following marks have been forwarded to us for insertion by Bro. Besant, the Secretary to the Palestine Exploration Fund. They were copied by Bro. Lieut. Warren, R.E., in the course of excavations

that are now going on in and about Jerusalem. As many of our readers take an interest in such matters, we have much pleasure in giving them.

SEBUSTIYEH.

BIREH.

KURYET EL ENAB. JERUSALEM.
(ALEU GOSH).



We are also under obligation to Bro. E. Shaw, of Farnworth, Lancashire, for the accompanying

marks, which are copied from various parts of Glasgow Cathedral.



AGAIN has the Prince of Wales declined to be made a Freemason. That is a matter of course. He has seen the portraits of certain of his family in the Masonic garb and that has sufficed a gentleman of taste. But I want to know how it happens that his Royal Highness has had the opportunity of declining. Any real Mason will (without any infraction of that tremendous oath which can never be repeated outside a lodge, because the lions of King Solomon's temple roar and cause the words to be forgotten) inform an outsider that solicitation is opposed to all the traditions of the Craft; and that if any abject person has so far been oblivious of his vows as to ask the Prince to join, that abject person is at this moment in a jeopardy too dreadful to be written down in a family journal. The topic ought instantly to be brought under the notice of the Grand Master; and it is to be hoped that—amiable as he is in private life—he will not shrink from inflicting the terrible punishment which has been incurred, if the newspaper paragraph be accurate. *Spero meliora*—*Illustrated London News*.

It is the property of all true knowledge, especially spiritual, to enlarge the soul by filling it—to enlarge it without swelling it; to make it more capable, and more earnest to know the more it knows.

GREAT souls are not those which have less passion and more virtue than common souls, but only those which have greater designs.

CONCERNING GOD AND RELIGION.—A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.—*Ancient Charges*.

The word of a Mason is not stock-in-trade. The confidence it secures from the Craft is not reposed that profit may be made—it is not so much capital on which to do business as often as one can on the principle of "quick sales and small profits." Not every culprit caught *in flagrante delicto* should be permitted upon his sacred work to assert his innocence.

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.

To smile at the just which plants a thorn in another's breast, is to become a principal in the mischief.

LEVITY of behaviour is the bane of all that is good and virtuous.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editors of the Calendar; and all communications may be addressed to them at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow.

WE understand that a Rose Croix Chapter will be opened at Whitby, Yorkshire, on the 5th Nov. It has been suggested as desirable that a meeting of the Talbot Chapter Rose Croix, at Sheffield, should be held the day before the opening of the new chapter at Whitby.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

WE learn that a Conclave of the Red Cross Order, No. 10, is about to be opened at the Assembly Rooms, Weston-super-Mare, and Major-General G.B. Munbee will be the first M.P. Sovereign of the new conclave.

PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.—A meeting will be held on Wednesday, 28th inst., at Meltham, near Huddersfield. The Right Hon. Bro. the Earl de Grey and Ripon, D.G.M., will preside. After the meeting his lordship will lay the foundation stone of the Meltham Convalescent Home.

WE have been informed that Bro. Colonel F. Burdett, 33°, has been unanimously elected a member of the Imperial Council of the Red Cross Order, and will occupy the position of High Chancellor. It is thought that the gallant Colonel's accession to the Order will probably lead to its recognition by the Supreme Grand Council of the 33° for Ireland, where it will be worked under the supervision of the Grand Council of Rites. It is understood that similar arrangements are on the tapis between the Red Cross Council and the Grand Orient of France.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

WE have been requested to publish the following caution:—"Brethren are fraternally requested not to respond to an appeal for charitable aid which has recently be made from Crickhowel, in South Wales."

PROVINCIAL GRAND LODGE OF DURHAM.—A meeting will be held at Durham, on Tuesday, the 27th inst:

THE Right Hon. the Lord Leigh, Provincial Grand Master for Warwickshire, has kindly consented to preside at the next anniversary festival of the Royal Masonic Institution for Girls, on Wednesday, 12th May, 1869.

ISRAEL LODGE OF INSTRUCTION.—Bro. B. T. J. Barnes, the W.M. of the Doric Lodge, will work the fifteen sections in this lodge of instruction, on Sunday, the 24th inst. The lodge meets at Bro. W. Yetton's, the Rising Sun, Globe-road, Green-street, Victoria-park, every Sunday, at half-past seven o'clock.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Quarterly General Court of the governors of this Institution was held on Monday, the 19th inst. Bro. J. Hervey, V.P., presided. A ballot for the election of nine boys, from a list of 53, took place with the following results:—

SUCCESSFUL.		
No. on list.	Name.	Votes polled.
39	Hawes, Frederick John.....	1,183
4	Addison, James	1,166
47	Tetley, Samuel William	1,136
26	Barnes, James Augustus Marsden .	1,104
30	Ladd, Alfred Edward	1,091
2	Hickmott, Henry	1,085
29	Smith, Walter	1,080
19	George, Edward.....	1,005
28	Packwood, William Harbottle.....	1,004
UNSUCCESSFUL.		
35	Sweet, Edward George Leigh.....	954
5	Mace, William Francis.....	906
22	Gilkes, Edgar Lawson	812
17	Hennis, Charles.....	755
6	Smith, Lewis.....	706
11	Collingwood, John	627
7	Marjason, Josiah	574
21	Chappell, Chas. Webster	503
50	Lane, Francis Dalrymple.....	501
24	Fabian, William Grant.....	451
8	Dowsing, John Edward	449
15	Cottrell, John Thomas.....	436
13	Rigden, Henry Thompson	333
42	Harrison, Edward Maxwell.....	295
49	Bruford, Wm. Alexander.....	286
1	Bentley, Edwin Thomas	265
16	Wills, Thomas William.....	195
34	Bush, Henry Charles	163
23	Eade, Henry Charles	161
37	Betty, Christopher W. Rowland.....	141
44	Woods, Frank	125
46	Bryant, Robert.....	106
36	White, William Herbert	93
48	Sherry, Maurice.....	84
3	Walsh, Herbert	83
25	Travers, J. Harrison H.	76
43	Wright, W. George Comte	70
9	Nicholas, Tcm Ferdinand.....	51
52	Spicer, Arthur Ebenezer	49
41	Amery, Fred. Taylor	48
51	Haskins, W. Albion	47
38	Hustler, Arthur Earnest	44
53	Coombs, George Albion	44
10	Laws, George.....	31
45	Tate, Wm. Frederick	27
40	Fox, Henry Linzee	18
32	Chase, Arthur Ed.....	11
33	Axon, James Joseph.....	10
31	Ellis, George	9
20	Campbell, F. Gordon	8
14	Bone, Thomas Robert	7
27	Sinclair, Joseph H.	5
12	McDowell, William	4
18	Parsons, George	3

The numbers prefixed to the cases denote the number of each case on the balloting paper.

Votes for the unsuccessful candidates are carried forward to their credit for the election in April next.

METROPOLITAN.

LODGE OF JUSTICE (No. 147).—The opening night of the season was held on Wednesday, the 14th inst., at the White Swan Tavern, High-street, Deptford. Bro. J. Patte, W.M., opened the lodge, and the minutes of the preceding lodge meeting were read and confirmed. Bro. G. Chapman, P.M., took the chair, and in his usual able and impressive manner, raised Bros. Bacon and G. Gilbert to the third degree. Bro. J. Patte, W.M., in a superior manner, passed Bro. C. Porter to the second degree. All the work was beautifully rendered and correctly done, which reflected the highest credit upon the occupants of the Solomonic chair. On the notice of motion previously given by the much-respected and highly-esteemed veteran P.M., Bro. G. Bolton, the sum of two guineas was unanimously voted to the Masonic Lifeboat Fund, which in his absence was brought forward by Bro. N. Wingfield, P.M. It was announced in response to the circular soliciting Stewards for the Aged Freemasons and their Widows' Festival, that three members of this lodge had sent in their names to represent that Charity at the forthcoming festival, viz., the W.M., the S.W., and Bro. Wingfield, P.M., so, no doubt with their united exertions, and knowing the high esteem in which they are all held, a large list of contributions must and will be the result of such an excellent combination. These three members of the South-eastern Masonic Association for promoting the support of the Masonic Charities will add, if possible, to the fame of usefulness of that institution which has done so much to further the support so cheerfully given to all the Masonic Charities. It is an association well worth the attention of all zealous Masons who wish success to our Masonic Charities, by establishing similar affairs in all parts of the metropolis and in every town in England. One esteemed brother during the recess (who had once been a member of this lodge) being in reduced circumstances, caused by events entirely beyond his own control having solicited aid to assist him to emigrate to America in a very few days, had the sum of £10 7s. given to him from the voluntary contributions of members of the Deptford lodges who had known him in his prosperity, proving in practice how well in this town charity is carried out. He only asked for £10, and the sum was immediately given him. No lodges being open at the time, and he not being not able to wait for the Lodge of Benevolence meeting caused the affair to be taken up in the liberal manner it had been done. The lodge was duly closed. There were present, besides those mentioned, Bros. Batt, S.W.; Percival, J.W.; J. Lightfoot, P.M., Treas.; G. Chapman, I.P.M., as Sec.; J. Whiffen, S.D.; Sadler, J.D.; C. G. Dilley, as I.G.; G. Hall, F. Durrant, N. Wingfield, and F. Walters, P.M.'s; Chappell, Bullock, Bartlett, and many others. Amongst a large number of visitors were Bros. T. Smith, Nash, Griffin, Watson, and others, whose names we were unable to ascertain.

BELGRAVE LODGE (No. 749).—The first regular meeting of the season of this well-known lodge took place on the 14th inst. In the absence of the W.M., Bro. Potter, the I.P.M., took the chair at half-past four precisely, surrounded (as is always usual with the Belgrave) by all the officers, Bros. W. Bourne, S.W.; H. Watkinson, J.W.; J. G. Froud, P.M., Treas.; H. Garrod, P.M., Sec.; W. Ough, P.M., Assist. G. Purst.; W. Runting, P.M.; J. N. Grogan, P.M.; Woodstock, P.M.; G. Pymm, S.D.; W. Hester, J.D.; P. Parsons, I.G.; S. Homewood, Steward; T. Strip, E. Harper, W. E. Mackrill, E. J. Scott, A. Lefebvre, W. Wickham, and near fifty brethren. The lodge was opened in due form with solemn prayer, and after the confirmation of the minutes, Bro. W. J. Marchant was examined, and his fitness for an advanced position made palpable to the brethren by his complete mastery of the examination to which he was subjected. The chair was then by express wish taken by Bro. Ough, who opened the lodge in the second degree, and passed Bro. Marchant to the degree of F.C., in a masterly manner, after which Bros. Wilson, Hallett, Hoare, and Elliott were submitted to the usual questions, and having answered in a satisfactory manner, retired for the purpose of being prepared, and Bro. Potter resumed the chair, and raised the four brethren in the style for which he is so well-known. The lodge was lowered to the first degree, and the ballot was taken for Mr. H. E. Forscot, which having proved unanimous, he was regularly introduced and initiated in a very impressive manner into the mystic rite. The ballot was then taken for W.M. for the ensuing year, and Bro. Bourne, S.W., unanimously elected to the coveted honour.

The election of Treasurer then took place, and Bro. J. G. Froud again had the proud satisfaction of being, with the Tyler, Bro. Daly, likewise unanimously re-elected. Notice was given of motion for grants to the Palestine Exploration Fund and the Zetland Testimonial, to be discussed at the next meeting. Bros. G. Pymm and W. Hester were elected auditors, and this being all the business the lodge was closed in due form with solemn prayer. The brethren adjourned to the banquet table, and the cloth being removed the usual loyal and Masonic toasts having been done justice to, the W.M. proposed "The Initiate" in a few appropriate remarks, and Bro. Forscote returned thanks. The W.M. said the next toast, "The Visitors," was one that always gave the Belgrave Lodge the highest satisfaction. This was also done with all honour. That of "The P.M.'s of the Lodge" followed, and Bro. Potter remarked, in a most able speech, that as that would be the last time he should have the pleasure of occupying the chair, he would say again from his heart that the P.M.'s had the proud satisfaction of seeing the reward of all their "labours of love" by looking around at the noble company they saw before them that evening. Bro. J. G. Froud, P.M., replied on behalf of the P.M.'s, and said that they should always be happy to give any and every assistance in their power to promote the interest of the Belgrave Lodge, and they were ever ready to give their time to afford instruction to any of the members who might solicit it. Bro. Froud proposed the W.M., and said that every brother in the lodge could bear testimony to the ability, to the kindness, and to the punctuality that Bro. P.M. Potter, in the absence of the W.M., had shown by always being at his post to do anything that might be required of him by the lodge. Bro. Potter said that if the members of the lodge were satisfied with his humble efforts, he was more than compensated by having met with such a cordial reception that evening, and he hoped that as they all knew and loved Bro. Bourne, the W.M. elect, they would give him as cordial a reception as had been awarded to himself, for they all knew Bro. Bourne's ability from meeting him so repeatedly at lodges of instruction, and he was sure he was not mistaken when he said that Bro. Bourne would make one of the best Masters the lodge had known. Bro. Bourne, W.M. elect, in replying, thanked the W.M. for the kind way he had been pleased to speak of him, and to the brethren for the kind manner they had responded to the W.M.'s call, and he should try his utmost to give the lodge every satisfaction during his year of office, and he hoped and trusted that this he should be able to do to his own credit, and to the honour of the Belgrave. The "Officers" was responded to by Bro. Watkinson, J.W., and the Tyler's toast brought a happy meeting to its termination, some excellent harmony during the evening from Bro. Parsons, Pymm, Hester, Herbert, &c., served to enliven its proceedings.

INSTRUCTION.

DOMATIC LODGE OF INSTRUCTION (No. 177).—This old lodge of instruction has resumed its meetings for the season at the Palmerston Arms Tavern, Palmerston-street, Camberwell, every Tuesday evening, at half-past seven punctually, and all Masons living on the southern side of the river are invited to attend, inasmuch as there is no other lodge of instruction held for a considerable distance from it. On Tuesday last, Bro. Stevens, S.W. of the Macdonald Lodge, held at the headquarters of the 1st Surrey at Camberwell, took the chair, and some very good working was got through, and several proficient Masons are in the habit of attending it to give instruction to their younger brethren. Bro. Marshall is the worthy host, and any brethren who will favour the lodge is sure to receive a cordial and hearty welcome.

PROVINCIAL.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, (No. 471).—On Wednesday the 14th inst., a lodge of emergency was held at the Masonic Hall, Dock-street, for the purpose of balloting for and initiating, if accepted, Capt. Samuel Vine, master of the ship *Forest King*, of this port, aged twenty-nine. Bro. C. H. Oliver, W.M., presided, supported by Bro. R. B. Evans, P.M., and Prov. G. Dir. of Cers., Bro. Williams, Prov. G. Sec., and several foreign brethren of distinction. The candidate was proposed by Bro. Gratte, S.D.; and seconded by Bro. Terry, and on the ballot

was unanimously admitted. He was immediately initiated, the ceremony being very ably performed by the W.M. A discussion then took place as to the advisability of having a lodge of instruction during the winter months, and we believe one will be formed, which will be worked by P.M. Evans, the W.M., S.W., J.W., and Secretary, and the first meeting will take place next Friday. The Masonic music, sold at the FREEMASONS' MAGAZINE Office has been purchased for the organist; Bro. Groves and a choir of some of the best singers in the town belonging to the Craft have promised to attend to practice. The lodge was closed in due form at 9 p.m.

NORTH WALES.

CAERNARVON.—*Segontium Lodge*, (No. 606).

It affords us much gratification to find that this lodge, which although a short time ago, (through the death of several of its members and change of residence of others), might be said to have elapsed, has, under the fostering care of its earnest and able W.M. of the past year, (Dr. T. C. Roden) made such an addition to its members, by joinings and initiations, as fully to warrant the statement that the Segontium Lodge has now regained and promises to maintain a substantial and enduring position in the province. Great praise is due to Bro. Dr. Roden, who at no small personal sacrifice of time and convenience has attended from Llandudno to discharge the duties of W.M., and we might add too those of an able and kind preceptor. Among the number of those who assembled on Thursday the 1st inst., were the following:—

V.W. Bro. J. C. Fourdrinier, P. Prov. G.W.; W. Bro. William Swansborough, P. Prov. G.D.; W. Bro. E. W. Thomas, W.M., No. 322; Bro. W. D. Potter, W.M., elect.; W. Maughan, S.W.; R. Roberts, F. Taylor, J. Hughes, E. H. Williams, O. Thomas, O. Jones, O. Bradbury, R. Humphreys, R. A. Jones, H. Hulse, C. Stuart Hartigan, J. W. Poole, Arthur Jones, Morton, J. Hawkrige, &c. &c.

In consequence of the severe illness of Bro. Roden, the duties of the chair were undertaken and most ably discharged by Bros. Fourdrinier and Swansborough. The lodge was opened in the first degree, and upon the confirmation of the minutes the ballot was taken for two candidates for initiation. The lodge was then opened in the second degree, Bros. Roberts, Williams, and Hughes, having been examined as to their proficiency as F.C. were intrusted by Bro. Fourdrinier and they retired. The lodge was then opened in the third degree, and Bros. Roberts, Williams and Hughes were received into that degree in ancient form.

Bro. Swansborough having taken the masters' chair resumed the lodge in the second degree and proceeded to the ceremony of installation. The usual preliminaries having been observed, a board of installed masters was formed, and Bro. W. D. Potter was most ably and duly installed by Bro. Swansborough in the chair of K.S., and proclaimed in the usual manner. The newly installed W.M., appointed the following brethren as his officers for the ensuing year. Bros. Swansborough, I.P.M.; W. Maughan, S.W.; O. Thomas, J.W.; J. Hughes, Chap.; O. Jones, Treas.; R. Humphreys, Sec.; E. H. Williams, S.D.; J. W. Poole, J.D.; R. Roberts, Org.; F. Taylor, R. A. Jones, Stewards; Bradbury, J.G.

The several ancient addresses to the Master, Wardens and brethren, were delivered in a most impressive and perfect manner by Bro. Swansborough. The lodge was then closed in due form and the brethren partook of an excellent banquet provided by Bro. Morton, of the Royal Sportsman Hotel. The customary loyal and Masonic toasts were given by the W.M., and were received by the brethren with that warmth of feeling invariably accorded them by the Craft in the province.

V.W. Bro. Fourdrinier in proposing the health of the W.M. said: "On the present occasion I have to address you in the place of your worthy, Worshipful and Venerated Past Master Dr. Roden. If he were here to night, it would be his proud position to admit and acknowledge that he was the first Past Master of the renewed Segontium Lodge. I am quite sure from all you have seen and known, that you will feel with me, though absent in body he is present in spirit. I venture to bespeak for Dr. Roden, that he is one of the sincerest friends of the Craft, he is the friend of every man who has the pleasure of his acquaintance, and I am sure he is an ornament of the Craft of which he has been so long a member. I have mentioned this in order that you should all understand if I fall short of my duty, that I

desire he should have the credit for what he has done. We have had the pleasure, the great pleasure of seeing our W.M. placed in the chair. I had the pleasure of communicating with Bro. Potter on the revival of this lodge. On that occasion I felt it was very likely that we should meet in this good town as Masons and brethren, but I did not exactly suppose that we should meet under his presidency as the Worshipful Master, I am very happy to congratulate him on arriving at the honorable post of the chair, and I think the brethren have done right in placing him there. I hope and believe you have found, (and that you Worshipful Master will take me as) a sincere man, when I say, I hope he will endeavour to emulate, (he cannot surpass) the eminent man who has gone before him, and that he will give satisfaction to all of you, and to all the young Masons of this lodge, example and precepts that will be of use to them throughout their lives. I should be sorry to detain you unnecessarily, but the Masters' day is one on which old Masons, do take the liberty of saying a word to their younger brethren, and I am sure you will pardon a very old Mason if he gives one word of advice. I would say, if you feel any deficiency in the discharge of the duties, never let it stand between you and your punctual attendance, the mere fact of your giving willing attention to the ceremonies will insensibly bring you to copy what you see and what you hear, and you will get the spirit of the Craft into you, and you will act so that the result will be in time you will become the Master of the lodge, and then only you will appreciate what you have been working for, (I pray you pardon me). I am the oldest Mason in the room and one cannot help on this occasion, endeavouring, by the experience of a man of some years in the Craft, to be, and I desire invariably to be of use. I have no desire to intrude, but the benefit of a little good advice and counsel that in a very long servitude one has picked up. I pray you to be standing up, and drink the health of the Worshipful Master."

Bro. Potter W.M. in reply said: Brother Fourdrinier and brethren, I am quite at a loss for words to express my thanks for the very kind manner in which you have received my health. I can assure you it gives me very deep pleasure to be placed in the honourable office to which you have elected me. You cannot expect me to fill the office with that ability with which our worthy P.M. has. In the first place, I have not his ability, and although I am what you might call an old Mason, I have had very little experience. The original Segontium Lodge was of very short standing, and soon broke up from causes we could not prevent at the time, principally from deaths, and members leaving the town. Not having had the opportunity of attending lodges, it cannot be expected I can be very efficient in the duties of a Master, but, brethren, I hope you will take the will for the deed. Our P.M.'s whom I see here will render us all the assistance in their power. Another thing I must allude to, you must all be aware that unless the Master has the assistance of his officers, it is quite impossible for him to carry on the duties of his lodge properly. I hope that the officers appointed this evening will give their attendance punctually, and work themselves up as well as they possibly can. I can only thank you, brethren, for the kind way you have received my health.

The W. Master proposed the health of the P.M. Dr. Roden, and said: I am sorry to inform you he was unable to be present this evening through severe illness. I would have been only too great a pleasure to him to have been here this evening. I must allude to one thing which was overlooked in the lodge, that a vote of thanks should be given to our P.M. Dr. Roden, for the very able manner in which he has conducted this lodge during the past twelve months, but for him the Segontium Lodge would not have been revived, as he was the only Master who was eligible, and whom we could get for the chair. I propose his health and with all the honours.

Bro. Swansborough said: In the absence of Bro. Roden, it is but right that the brethren present should know of his care and anxiety for the Lodge of Segontium. At the lodge meeting previous to this, I had a communication from him asking me to take the chair on that occasion, which, owing to another management, I was unable to do, as I had an engagement the same evening, but to show you the care of Dr. Roden, immediately the time was coming on for the installation, he wrote to me, and his words were simply these, "I am laid by the heels, can you take my place at the Segontium." I at once wrote back, I am willing and able so far as my powers would permit me. I am, therefore, the representative of Bro. Roden, and now return you, Worshipful Master and Brethren, thanks for the way his health was received, and I assure you it shall be my duty to

report to him that it was given with all the honours as though he had been present.

The W. Master: The next toast I have to propose is the health of the four Past Masters who have obliged us by coming over this evening. We could not have gone through the ceremonies without them, and I think we owe a great deal to our brothers Fourdrinier, Golds, Swanborough, and Thomas who always come when called for. I can assure you, brethren, it gives me great pleasure to propose their health, and I hope we shall often have the pleasure of seeing them at the Segontium Lodge.

Bro. Fourdrinier, having returned thanks on behalf of the Past Masters,

The W. Master proposed the health of the visitors, Bros. C. Stewart, Hartigan, and Hulse.

Bro. Stewart Hartigan replied on behalf of the visitors, and expressed the great pleasure he had experienced in witnessing the able manner in which the ceremonies had been conducted.

The W. Master proposed the health of the newly-appointed officers.

Bros. Owen Thomas, J.W., and Bro. Dr. Williams, S.D., respectively returned thanks.

In the course of the evening Bros. Potter, Williams, Hulse, E. R. Thomas, Poole, Roberts, and Bradbury, contributed much to the pleasure of the evening by some excellent songs, Bro. E. R. Thomas presiding at the harmonium.

WELCHPOOL.—Lodge No. 998.—The regular meeting of this lodge took place on Friday, the 2nd inst. Among those present were Bros. Thomas Blakeman Brown, P.M., P.G.S. of W.; Francis Smith, I.P.M.; David Pryce Owen, S.W.; Edward Pryce, J.W.; William Withy, Thomas Rutter, F. Roper, W. Collender, R. S. Standen, R. Lloyd, &c. In the absence of the V.W. and Rev. Bro. J. M. Edwards the lodge was opened by Bro. F. Smith, I.P.M. On the confirmation of the minutes the ballot was taken for Mr. K. Williams, which was in the affirmative. Bro. Brown now took the chair, and Mr. K. Williams was then introduced and was duly initiated into Freemasonry, in ancient form. It was proposed, seconded, and carried unanimously that the sum of two guineas be voted by the lodge to the Zetland Commemoration Fund. The lodge was then closed, and the brethren adjourned to refreshment.

WILTSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Prov. G. Lodge of Wilts was held in the Assembly-rooms, Salisbury, on the 14th inst. The R.W., the Prov. G.M., Lord Methuen, was unavoidably absent, and he was represented by Bro. Sir Daniel Gooch, Bart., the D. Prov. G.M. The lodge was close tiled at three o'clock, and the business of the province was transacted. The usual annual subscriptions were voted, viz., Girls' School, £21; Boys' School, £10 10; Widows' Fund, £10 10s. The sum of £5 5s was voted towards a fund for the purpose of purchasing a life boat, to be called the "Masonic Life Boat." The brethren, on the motion of Bro. Sir D. Gooch, re-elected by general acclamation, Bro. S. Wittey, P.M., 663, P.P.S.G.W., as P.G. Treas., for the ensuing year; and the following appointments were made:—Prov. G.S.W., Bro. Richard Bradford, 335 P.M.; Prov. G.J.W., H. Kinnier, P.M., 335; G. Chap., Rev. J. K. Davey, P.M.; Treas., W. Wittey, P.M. and P.S.G.W., 663; Prov. G. Reg., Edward William Moore, W.M., 631; Prov. G. Sec., H. C. Tombs, 631; Prov. G.S.D., King, W.M., 586; Prov. G.J.D., G. T. Dicks, 335; Prov. G. Supt. of Works, Simpson, 335; Dir. of Cers., William C. Merriman, 631; Prov. G. Assist. Dir. of Cers., Gane, 632; Prov. S.B. Gill, 335; Prov. G. Org., Chandler, 355; Prov. G. Purst., Horatio Ward, P.M., 586; Prov. G. Stewards, J. E. Bradford, A. Cusse, jun., J. Goodwin, and W. J. Wilton; Prov. G. Tyler, J. Burrows. The following brethren were also present:—Bros. W. Biggs, P.P.S.G.W., 663; Payne, P.P.G. Reg., P.M., 335; R. Lawson, P.M., 632; James Greenfield, 1,101; John Sutton, 76; W. T. Gooch, P.M., 631; W. Sampson, J.D., 355; J. Rogers, J.D., 632; T. F. Ravenshaw, G. Chap. of England; John Burrows, P.G. Tyler; Charles Wyndham, P.M., 586, Prov. G. Reg., Wilts; R. S. Hulbert, P.M., 694, P.S.G. Warden, Hants; Robert Chilcott, S.W., 1,112; J. Bonnett, Tyler, 1,112; W. E. Rebbeck, P.M., 195, P.P.J. G.D., Hants; John Miles J.D., 195; Charles Phelps, 195; C. C. Barrett, W.M., 622; Charles Feavour, 335, S.W., Wilts; J. Elkington Gill, W.M., 335, P.P.G.S. Works, Somerset John Allen, W.M., 632; J.

Philpot, Tyler, 633; W. Nott, S.W., 663; S. G. Mitchell, P.M., 335. The following members of lodge 586 ("Elias de Derham," Salisbury) were present:—Bros. J. M. Cardell, S.W.; H. P. Blackmore, J.W.; Robert Stokes, P.M., Treas.; C. W. Wyndham, P.M., Sec.; E. G. Benson, P.M.; Beverley Robinson, P.M.; E. Henry Taylor, Org.; Stanley Haynes, I.G.; Thomas E. Darke; M. G. Handford; Wyndham Pain; Frederick Pern; Charles Triniman, Tyler; Herbert Cox, Assist. Tyler.

Bro. Sir D. Gooch informed the brethren that he had very recently accepted the appointment of Prov. G.M. for Berkshire, which would render it necessary for him to resign the office of D. Prov. G.M. of Wilts, which he had so long filled, upon which it was moved by Bro. S. Wittey, and carried by acclamation, "That the thanks of the province be given to Bro. Sir D. Gooch for the great benefit he had rendered to Masonry during the time he had acted as the deputy for Bro. Lord Methuen, and particularly for the valuable services he had given to the province, and while they deeply regretted the loss they were about to sustain, they could not but congratulate him upon his accession to the higher honour he had achieved." Bro. S. Wittey also proposed, and the proposition was seconded by Bro. W. Biggs, "That a suitable jewel be presented by the province to Bro. Sir D. Gooch, as a slight memento of the esteem and regard of the brethren for his constant attention to the welfare of Masonry in the province," which was carried with acclamation, and a committee was appointed to carry out the resolution.

The business having been transacted, the lodge was closed. About fifty brethren sat down to a most sumptuous banquet which had been provided by Mr. Horatio Ward, whose admirable catering was the theme of universal approbation. The assembly room was most tastefully decorated for the occasion with the choicest shrubs, plants, and flowers, supplied by Mr. Brittan, and the whole of the arrangements reflected the highest credit on the Salisbury brethren who superintended, and who did everything in their power to make the meeting pleasant and enjoyable. The chair was taken by the D. Prov. G.M., the vice chair being filled by Bro. Bradford, P.M., the newly-appointed Prov. G.S.W. On the removal of the cloth, the usual loyal toasts were given. After the M.W. the G.M.'s toast had been given,

The D. Prov. G.M. gave "The Health of their Prov. G.M., Bro. Lord Methuen." He was very sorry that his lordship was not able to be amongst them that evening, having been prevented by unavoidable circumstances from attending. In his absence he would give his health, and would couple with the toast "The Prov. G. Officers."

Bro. King said that he rose for the purpose of proposing as a toast the health of a gentleman for whom they all entertained the highest respect, and who had recently accepted the office of Prov. G.M. for Berkshire. He begged to give "The health of Bro. Sir Daniel Gooch, Bart., the D.P.G.M. of Wiltshire."

The D. Prov. G.M., in thanking those present for the kind way in which they had drunk the toast, said that he felt very deeply in parting with them, in order to enter on another sphere of action. His residence was not far from the scene of his new duties, and he thought that it was quite right that the Prov. G.M. should reside near the seat of the province. He could assure them most sincerely that it would always give him the highest pleasure to render any service to the brethren in the province of Wilts, and he felt deeply grateful for the manner in which he had ever been treated by them. Although he was about to leave the province, he should always feel the deepest interest in its welfare and prosperity.

The D. Prov. G.M. next proposed "The health of the Grand Treasurer," which was well received.

Bro. Wittey returned thanks in very suitable terms. The toast of "The Visitors," was acknowledged by Bro. Barrett.

Bro. W. Biggs proposed in eulogistic terms the health of Bro. W. Gooch.

Bro. Gooch returned thanks, and expressed the great pleasure he felt in being present on that occasion.

The D. Prov. G.M. proposed "The health of Bro. Payne and Prosperity to the Province of Somerset," which was duly acknowledged by Bro. Payne.

"The health of the Grand Officers, past and present," with which was associated the name of Bro. Biggs, P. Prov. S.G.W., was then given.

Bro. Biggs replied in a very neat speech.

The D. Prov. G.M. then proposed "The health of Bro. W. M.

King and Prosperity to the Salisbury Lodge," thanking the brethren for the magnificent reception which the Prov. G. Lodge had that day received in this ancient city.

Bro. Benson, P.M., in the absence of the W.M., who had been obliged to leave by train, acknowledged the toast.

The Tyler's toast was then given, and the D. Prov. G.M. retired amid the acclamations of the brethren.

We must not forget to mention that Bro. E. H. Taylor, Organist of the Lodge of "Elias de Derham," Salisbury, rendered very effectively the musical portion of the day's proceedings.

YORKSHIRE NORTH AND EAST.

PROVINCIAL GRAND LODGE.

The above lodge met in Hull on Thursday, the 15th inst., and was attended by a large number of brethren from the province, and distinguished visitors, from other provinces, the Right Hon. Bro. the Earl of Zetland, the M.W.G.M. of England, as the R.W.G.M. of the province, presided, assisted, by Bro. John Pearson Bell, M.D., the D. Prov. G.M. and the officers of the province.

The Prov. G. Lodge was opened at two o'clock at the Town Hall, kindly lent for the occasion by the Mayor; the Right Hon. the Earl of Zetland presided, and there was a very large attendance. After the ordinary business of the lodge had been transacted, it was resolved, "That the sum of ten guineas be voted from the funds of the Prov. G. Lodge to the Palestine Exploration Fund." It was moved "That ten guineas be voted from the funds of the Prov. G. Lodge, to the Zetland Commemoration Fund." It was stated that this fund would not be appropriated to any personal presentation, as Lord Zetland had determined to devote it to the providing of as many scholarships at the universities for the sons of Freemasons, as the amount realized would allow. Hereupon certain amendments were moved increasing the grant, and eventually £50 was unanimously voted. The following brethren were appointed provincial officers for the ensuing year:—Bros. Dr. Bell, D. Prov. G.M.; C. Sykes, M.P., Prov. S.G.W.; Harcourt Johnson, Prov. J.G.W.; Rev. — Moyle, Prov. G. Chap.; R. W. Hollon, York, Prov. G. Treas.; G. C. Roberts, Mayor of Hull, Prov. G. Reg.; M. C. Peck, Prov. G. Sec.; George Hardy, Prov. S.G.D.; A. J. Taylor, Malton, Prov. G. Dir. of Cers.; John Walker, Hull, Supt. of Works; Reinicke, Sword Bearer; G. T. Farthing, Org.; John Ward, York, Purst.; William Johnstone, Tyler.

In the evening a grand banquet was held in the Music Hall, when no fewer than 200 brethren sat down to a *récherché* repast, provided by Bro. G. Peacock. The viands, wines, &c., gave general satisfaction. The Earl of Zetland presided, and amongst those present were Bros. Dr. Bell, D. Prov. G.M.; C. Sykes, M.P., Prov. S.G.W.; B. Jacobs, P. Prov. W.; S. Mosely, P. Prov. W.; Major Smyth, P. Prov. G.M., Lincoln; C. E. Lucas, P.G.S., Lincoln; Dr. Metham, D. Prov. G.M., Devonshire; Rev. H. Blane, Prov. G. Chap.; Rev. H. W. Kemp, P. Prov. G. Chap.; R. W. Hollon, Prov. G. Treas.; Wm. Couling, P. Prov. S.G.W.; Captain Copperthwaite, P. Prov. J.G.W.; Lieut.-Col. Pease, Major Bannister, William Smith, C.E., F. Binckes, Secretary of Boys' School; Jas. Clay, M.P., C. M. Norwood, M.P., H. J. Atkinson, Thomas Thompson, Charles Wells, L. W. Longstaffe, C. Coupland, Joseph Winkley, J. L. Seaton, S. Shields, James, ex-Lord Mayor of York.

The usual loyal and Masonic toasts were then given, and the proceedings closed.

ANCIENT AND ACCEPTED RITE.

A meeting of the Grand Chapter K.H. was held at the Freemasons' Tavern, Great Queen-street, on the 14th inst., when the following Ill. Bros., members of the Supreme Grand Council were present:—C. J. Vigne, M. Ill. Lt. G.C.; H. C. Vernon, Ill. G. Treas. Gen.; Col. Clerk, Ill. G.C.; Capt. Philips, Ill. G. Sec. Gen.; Rev. H. W. A. Bowyer, Ill. G. Chap.; Capt. Adair, Ill. S.G.I. Gen. The M.P. Sov., Col. Bowyer, the Ill. Bro. Capt. I. G. Sandeman, and A. H. Royds, were absent in consequence of domestic afflictions; Bros. Hyde Pullen, and W. Smith, C.E., 32°; Major Elmsall, Col. Goddard, and Major Finney, 31°; Gen. Doherty, James Glaisher, G. Lambert, R.

Spencer, C. C. W. Griffiths, John Wike, C. Horsley, W. Stone, G. Cockle, H. J. Thompson, and T. Vesper, 30°; and Bro. W. G. Cotesworth, 30°, Scotland, as visitor. The Ill. Bro. Clerk, G. Chancellor, presided at the ceremonial, at which the following candidates were admitted:—Bros. Rev. T. J. Baty, Hon. J. Ludovic Lindsay, Rev. A. Bruce Frazer, Capt. J. R. Molineux, C. A. Newnham, J. Duffield, W. Birch, Dr. E. Beverley Bogg, Lieut. C. H. Hallett, Dr. Dawson, James Keene, and J. Starkey. After the ceremony a very satisfactory report was made of the progress of the Order, and the state of the funds of the Supreme Grand Council, which in July last consisted of over £1,700—£1,400 of which are invested in Consols. Since May this year a library of over 300 volumes on Masonic and kindred subjects, presented by members to the Supreme Grand Council, have been deposited in their rooms, 33, Golden-square, and form the nucleus of a highly interesting and, we may hope, ere long, an extensive library. The A. and A. Rite now numbers over 1,000 members in England and Wales, and is rapidly spreading in India, British Burmah, Australia, and Canada, for which last dominion the Council have lately issued warrants for a consistory of the 32° degree, and four Rose Croix chapters, which are working in most satisfactory relationship with their brethren in the United States, from whom they have received the offer of their valuable assistance and co-operation.

Obituary.

DEATH OF DR. W. B. HERAPATH.

The death is recorded of Dr. William Bird Herapath, of Bristol. He died on Monday, the 12th inst., at his residence, Old Market-street, Bristol. Dr. Herapath was a son of the late Mr. William Herapath, so eminent as an analytical chymist, and, like his father, had attained to a high degree of knowledge and skill in the same science. Dr. Herapath's name has also been associated with some useful discoveries in the microscope. Deceased, the cause of whose death was jaundice, leaves a widow and six children. On passing his M.B. examination, in 1844, at the London University he took honours in no fewer than six branches of medical knowledge. He subsequently became an M.D. of the same institution, and his rapid and brilliant succession of chymical and toxicological discoveries was rewarded by the Fellowships of the Royal Societies of Edinburgh and London, and corresponding membership of most of our learned bodies. Among a mass of scientific communications to various periodicals, we may mention his papers on the "Optical and Chymical Characters," "Sulphate of Soda Quinine," on "the Iodo-Sulphate of the Cinchona Alkaloids," "Discovery and Manufacture of Artificial Tourmalines," "Address on Chymistry in its Relation to Medicine and the Collateral Sciences," on "A New Method of Detecting the Hydrogen, Arsenic, and Phosphorus when in company as Mixed Gases," &c. Although suffering from an exhausting and painful disease, his zeal for science remained until the last, and within a few days of his decease he was engaged in laborious researches with spectrum analyses, more especially as to bloodstains and the chlorophyllia of plants. His early death, at 48 years of age, will be deeply regretted by a large circle of professional and other friends.

Dr. W. Bird Herapath was during his college life a member of a small literary society in London called the Hengist Guild, which met at the house of Mr. Hyde Clarke, and which included Dr. Robert Barnes, M.D., Mr. P. E. Barnes, B.A., Mr. Edwin Hyde Clarke, Dr. Rosenthal, Mr. Thomas Milnes, the sculptor (cousin of Lord Houghton), Mr. Spencer Herapath, Mr. E. J. Herapath, Mr. Thomas Gibson, the artist, Mr. J. T. Hackett, Dr. Morfoldt, Mr. Weiss (the founder of the Dental College), Mr. H. P. Einde, Mr. C. Nightingale, and other young literary men and artists, many of whom will be recognised as Masons. In this company Dr. Herapath read some able papers on physiological subjects.

This death makes the third death of distinguished men this year in one family; the others being John Herapath, the mathematician, author of the "Mathematical Physics;" and the other W. Herapath, the chymist, father of the one just deceased. Another son of William, namely, Thornton Herapath, a most promising chemical discoverer, met with an untimely death on his return from a mission to South America.

It may be observed that Bristol has no memorial of her distinguished sons of the name of Herapath; and our brethren there will do well to forward a movement by which at least a bust of W. Bird Herapath may be placed in the Institution. His old friend, Thomas Milnes, would be the sculptor to do justice to such a taste.

NOTES ON LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Ricci's new opera, to be produced next season at St. Petersburg, is entitled "La Czarina."

Signor Petrella is writing a new opera for San Carlo, Naples. Its title is "Jeanno II. de Naples."

Abbé Liszt has completed a requiem for male voices with organ accompaniment.

The New Globe Theatre will open with a comedy in five acts.

M. Carvalho has determined to take his quarrel with the Grand Opera about "Faust" before the tribunals.

Messrs. Cassell, Petter, and Galpin have issued the first part of a very profusely illustrated "Child's Bible." Seldom has a more handsome edition of the Bible been published.

Lord Lytton has published his drama, *The Rightful Heir*, now being performed at the Lyceum Theatre. The flyleaf bears the following inscription:—"To all friends and kinsfolk in the American Commonwealth, this drama is dedicated with affection and respect. London, September 28, 1868."

There are many in this country who will hear with regret that the family of John J. Audubon, the naturalist, have been compelled to make an appeal for public charity. They are in a totally destitute state, Audubon's researches having consumed all his means. It is proposed to republish his works for the benefit of his children, who are now living at Charleston.

Bro. Victor Hugo has arranged to deliver to his publishers, Messrs. Lacroix and Verboeckhoven, in the beginning of November, the MSS. of a new novel, entitled *By Order of the King*. The work is to comprise four volumes, £3,000 being paid for each. This is £400 more than the author received for any of his previous works. Besides the novel, the poet is to furnish two other volumes—a poem, *The End of Satan*, and *The Theatre in Liberty*, which latter is to contain a drama and two comedies not written for the stage. During the last few years the same publishers have paid their favourite author nearly 1,000,000fr. *By Order of the King* is to appear in January, and before April the second part of the *Légende des Siècles* will be published.

It is announced that Mr. Macintosh, of Paternoster-row, will publish, in a few days, a new work by Mr. James Grant, author of "God is Love," "Our Heavenly Home," &c., under the title of "The Religious Tendencies of the Times; or, How to Deal with the deadly Errors of the Day." Among the subjects into which Mr. Grant has fully entered, are—The Doctrine of Annihilation; The Universalist System of Faith; The Duration of Future Punishments; The Preaching of the Present Day; The Existing Crisis in Religion; Our Dangers and Duties. It is said that Mr. Grant's work will contain astounding revelations relative to the kind of errors which are prevalent amongst our religious bodies.

A Workman's International Exhibition on an extensive scale will be held next year, during June, July, and August, in the Agricultural Hall at Islington; the Hon. A. Herbert, brother of Lord Carnarvon, is the honorary secretary. Among the vice-presidents, guarantors, and subscribers are the Dukes of Devonshire and Rutland.

The publishing firm of Smith, Elder, and Co. has been dissolved, and the business divided between the existing partners. There is to be no alteration in the conducting of the business, and the old premises will be retained.

Madame Rattazzi is about to publish another romance, called "If I were Queen."

A German philologist predicts that in five centuries English will be the universal language.

Mr. Thomas Earle, the sculptor, has completed a statue of the Prince Consort for the corporation of Hull.

An Imperial decree orders the execution of a detailed geological map of France at the expense of the State.

The tomb of William Rufus, which was recently uncovered, was lately removed from the position which it has so long occupied between the north and south doors of the Chancel of the Winchester Cathedral to a spot between the chancery chapels of Cardinal Beaufort and Bishop Wayflete—close to the sarcophagi which contain the remains of Bishop De Lacy and Sir William De Gaveston, one of the knights banneret of Edward III. In removing the Royal tomb, a stone coffin was discovered lying near Rufus's tomb, but quite concealed beneath the pavement. Upon being opened the bones of some person were found wrapped in sheet lead. The remains are conjectured to be those either of Bishop Blois, interred in front of the high altar in 1171, or of Bishop Henry Woodlock or De Morewell, buried 1316. They were not exposed long, and, as in case of William Rufus, every care was taken in re-burying them.

The Marchioness de Caux (Adelina Patti) has signed an engagement for three representations at the Grand Opera at Brussels (where she has never yet sung) in the middle of November, on her return from St. Petersburg.

The Church of St. Giles, Cripplegate, built in 1545, and one of the sacred edifices which escaped the great fire, is now closed for the purpose of undergoing a thorough restoration. It contains many tombs of literary and other eminent men, including that of John Milton (died in 1674), and buried in the same grave with his father, who died in 1646. Also those of John Fox, the Martyrologist (died 1587); Robert Glover, *Somerset Herald* (died 1588); Sir Martin Frobisher, the bold mariner (died 1594); John Speed, the topographer (died 1629); Margaret Lucy (second daughter of Shakespeare's Sir Thomas Lucy, of Charlecot), died 1634. The parish register records the marriage of Oliver Cromwell and Elizabeth Bowchier (August 20, 1620). The future Protector was then in his 21st year.

PUBLIC AMUSEMENTS.

SURREY THEATRE.

Land and Water Rats, a sensational drama, has created quite a *furor* on the Surrey side of the water, with some really good acting by Messrs. Creswick, Volaire, Robson, and Misses Pauncefort, Webster, and Lenard. It is preceded by a screaming farce, entitled *Beautiful for Ever*.

ST. JAMES'S HALL, PICCADILLY.

Mr. Charles Dickens has proved so genuine a success that hundreds nightly are unable to gain admission. Bro. Austin has opened a new ticket office, and all who wish to avail themselves of the next reading on November 3rd, will do well to secure early places.

ROYAL ALHAMBRA PALACE.

In addition to the usual attraction to this popular place of amusement, Bro. F. Strange, the enterprising managing director, has produced another new mythological ballet, arranged by Mr. Milano, entitled "A Strange Dream; or, the Festival of Bacchus," it being the means of introducing a new dancer, Mdle. Pitteri, whose graceful action and exquisite dancing has not been equalled since the celebrated ballets produced at Her Majesty's Theatre, under the management of Mr. Lumley. The scenery is very beautifully painted by W. Callcott, and the ballet was well supported by Mdle. Kiralfi, Miss Woods, the Brothers Kiralfi, and the celebrated Alhambra coryphæes. A new song, composed and sung by Bro. R. Green, was received with great enthusiasm.

THE FIRST MASONIC FUNERAL IN CALIFORNIA.

An American Contemporary gives the following incident in connection with the Masonic funeral in California:—

The first Masonic funeral that ever occurred in California, took place in the year 1849, and was performed over the body of a brother found drowned in the bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm in red or blue ink, which time could not efface, appeared all the emblems of the entered apprentice. There were the Holy Bible, the square and the Compass, the 24in. Gauge, and the common Gavel. There were also the mosaic pavement representing the ground-floor of King Solomon's Temple, the indented tessel which surrounds it, and the Blazing Star in the centre. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the Fellow Craft degree, viz.: the Square, the Level, and the Plumb. There were also the five columns representing the five Orders of Architecture—the Tuscan, Doric, Ionic, Corinthian, Composite.

In removing the garments from his body, the Trowel presented itself, with all the other tools of operative masonry. Over his heart was the pot of Incense. On the other parts of his body were the Bee Hive, the Book of Constitutions, guarded by the Tyler's Sword; the sword pointing to a naked heart; the all-seeing Eye; the Anchor and Ark, the Hour Glass, the Scythe, the forty-seventh problem of Euclid; the Sun, Moon, Stars, and Comets; the three steps emblematical of Youth, Manhood, and Age. Admirably executed was the weeping Virgin, reclining on a broken column, upon which lay the Book of Constitutions. In her left hand she held the pot of Incense, the Masonic emblem of a pure heart, and in her uplifted hand a sprig of Acacia, the emblem of the immortality of the soul. Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the Hour Glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated fingers of the destroyer were placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability, such as the fraternity will never witness again. The brother's name was never known.

Poetry.

ROYAL MASONIC INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

Within this calm retreat,
Raised by Masonic love,
We aged pilgrims come
To rest our weary feet.

With joyful steps we come,
From toil and care set free,
To our Masonic home,
And nearer still to Thee.

Nearer to Thee, my God!
Great Architect divine!
O! teach us so to live,
That we may all be Thine.

I love the noble Order—
A woman tho' I be—
Its steadfast faith,
Its love to God,
And boundless charity!

Then come, Masonic sisters, dear,
And join your prayers to mine,
That God will bless our brethren here,
In every age and clime.

For they the holy footpath keep,
The path our Saviour trod,
They soothe our woes, dry orphans' tears,
And teach the way to God.

And by their sacred bond of birth,
Their noble actions, too,
They show, while here they dwell on earth,
What other men should do.

CHARLOTTE G.,
Croydon.

SONNET.

Thro' many an age, amid the shock of arms,
Religion's jars, and party's fell alarms;
'Mid Folly's lies, and Slander's forged stains,
Still unsubverted, Masonry remains;
Begot by Wisdom, and upheld by Truth,
Still feels the vigour of unfading youth.
The mystic building stands 'mid Envy's flood,
And Evil finds itself o'ercome by Good.
Still locked in secrecy, the hallowed tie,
Its generous virtues meet the public eye;
And actions now are candidly confessed
To show the hidden motives of the breast.
Hypocrisy awhile may cheat the light,
But Time will bring the snakey pest to light.
Ages have stamp'd a value on our art,
But 'tis our deeds that must convince the heart.
The Mason views yon glittering orbs on high,
Fix'd in the vast o'er-hanging canopy,
And from the Architect benignant draws
His humbler actions, less extensive laws;
Benevolence is hence his darling theme,
His waking monitor, his midnight dream;
He views the various races of mankind,
And views them always with a brother's mind;
No modes of faith restrain his friendly zeal,
The world is but one larger common weal.
Yet not alone the fruitless will to bless,
The Mason's heart is open to distress;
His eye sheds Pity's dew, his hand is near
To wipe away Affliction's starting tear;
The widow smiles; Compassion warms her wing;
The prisoner leaps for joy; the orphans sing.
O, brethren! still pursue the task divine;
For us hath rectitude mark'd out the line.
Behold Humility the level bear,
And Justice, steady-handed, fix the square.

T.

THE OAK TO THE IVY.

By Bro. J. C. MANNING.

'Twas in my spring of palmy gladness
First I met thee, Ivy wife;
Then, my brow untouched by sadness,
Bloomed with regal-foliaged life;
Proud my arms reached forth in blessing
O'er thy trustful spirit, Dear!
And my heart, 'neath thy caressing,
Wore a spring-dress all the year.
Time wings on—my strength is fleeing—
And my leafy beauties, too:
Still thou cling'st around my being,
Changeless—ever true!

Churlish Autumn hath uncrowned me,
Still I feel thy fond embrace:
Winter sad throws gloom around me,
Sweet! thou smil'st up in my face!
Spring arrives with flowery treasures,
Summer skips by, sun-caressed,
Yet thou, envying not their pleasures,
Bloom'st upon my rugged breast.
Time wings on—my strength is fleeing—
And my leafy beauties, too:
Still thou cling'st around my being,
Changeless—ever true!

Though my limbs grow old and weary,
Trembling in the wintry air,
And my life be dark and dreary,
Still I feel that thou art near.
Stripped of all my blossoms golden,
'Reft of stalwart, forest pride,
Sere and fallow, leafless, olden,
Yet remain'st thou by my side.
Time wings on—my strength is fleeing—
And my leafy beauties, too:
Still thou cling'st around my being,
Changeless—ever true!

THE MITHER LODGE.

Among the social "sons of light,"
I've often blythesome been, man,
And here within the Mithor Lodge,
Some joyfu' nights I've seen, man;
For aye to me there was a charm,
In speech, in sang, and crack, man,
That made me weary for the time,
When I'd come toddlin' back, man.

I've seen the jolly-hearted Com
Here often bear the sway, man,—
I've seen a Wylie, ever shrewd,
Masonic lore display, man;
And now a Mure adorns the East,
A bright, a worthy name, man,
He'll gie the Lodge anither heeze—
Anither wreath of fame, man.

Wha hasna felt a sacred joy—
A pleasure ever sweet, man,
When by a mither's ingle-side
Kind, couthly friends would meet, man?
And here we feel the same delight
When friendships we renew, man,
Within our guid auld mither's ha',
Mang brithers leal and true, man.

Wi' open heart she lo'es us a',
Whate'er our lot may be, man,
And aft she prays that a' her bairns
In love may aye agree, man;
For love she kens can yield a charm
To cheer life's fleeting scenes, man,
And lead to yonder Lodge aboon,
Where joy unclouded reigns, man.

Yes, muckle sense and worth is hers,
And proud she weel may be, man,
For evon kings themselves hae sat
Fu' kindly by her knee, man;
Then lang, lang may she keep her feet
To speak, or sing, or crack, man,
And aye be blithe, as she has been,
To bid us welcome back, man.

A. M'KAY,
P. L., St. John's Lodge,
Kilmarnock Kilwinning, No. 22 (S.C.)

METROPOLITAN LODGE MEETINGS, ETC., FOR
THE WEEK ENDING OCTOBER 31st, 1888.

MONDAY, October 26th.—Lodges: Old King's Arms, 28, Freemasons' Hall. Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. Unity, 183, London Tavern, Bishopsgate-street. British Oak, 831, Bank of Friendship Tavern, Bancroft Place, Mile End. Tower Hamlets' Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 903, Angel Hotel, Great Ilford. Chapters: Robert Burns 25, Freemasons' Hall. Joppa, 188, Albion Tavern, Aldersgate-street.

TUESDAY, October 27th.—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street. Blackfriars. Southern Star, 1, 158, Montpelier Tavern, Walworth. Urban, 1, 196, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Chapters: Royal York of Perseverance, 7, Freemasons' Hall. St. Albans, 29, Albion Tavern, Aldersgate-street.

WEDNESDAY, October 28th.—Lodges: United Pilgrims, 507, Horns' Tavern, Kennington-park. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford. Temperance in the East, 898, Private Assembly Rooms, 6, Newby-place, Poplar. Chapter: Union Waterloo, 13, Freemasons' Hall, William-street, Woolwich.

THURSDAY, October 29th.—Gen. Com. Females' School at Freemasons' Hall at 4. Lodge: Neptune, 22, Radley's Hotel, Bridge-street, Blackfriars.

FRIDAY, October 30th.—House Com. Boys' School at 3. Lodge: Finsbury, 861, Jolly Anglers, Bath-street, St. Lukes.

TO CORRESPONDENTS.

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

ERRATA.—At page 316, 2nd column, 22nd line from bottom, for "heard," read "shared"; 18th ditto, for "service," read "source"; 12th ditto, for "all that," read "a letter"; ditto, ditto, for "P.J.M.," read "P.C.M." At page 317, 2nd column, 26th line from top, for "initiated," read "un-initiated"; 40th ditto, for "of," read "off"; 49th ditto, for "could ask," read "could not ask"; 59th ditto, for "three years," read "thirty years."

THE RED CROSS AND M.M.—We have received a communication from Bro. Little, in which, while paying a just tribute to the courteous tone of M.M.'s letter, Bro. Little declines definitely giving categorical replies to queries emanating from anonymous correspondents. The general statutes of the Red Cross Order are now, we are informed, in the press, and their publication will be duly advertised in the FREEMASONS' MAGAZINE. M.M. will not, however, find the ritual of the Order in the forthcoming work.