

LONDON, SATURDAY, JUNE 19, 1869.

THE PRAYERS OF THE CRAFT.

By Bro. WILLIAM JAMES HUGHAN, P.M. 131, &c.

In the constitutions of Grand Lodge of Scotland A.D. 1866, there are several prayers which for elegance of diction and devotional element can scarcely be surpassed. In consecrating daughter lodge, the following commences the proceedings.

“O adorable Lord God, maker of all things, and judge of all men, regard, we humbly beseech Thee, with Thy special favour, this our present undertaking, and grant that the work which we now commence in Thy name, may conduce to Thy glory, and to the good, temporal and eternal, of Thy dependant creatures.

“Let a scrupulous regard to the obligation which, in Thy name, and under Thine all seeing eye, shall be herein entered into, distinguish all upon whom the privileges of initiation shall be conferred—that they, abounding in all holy conservation and godliness, may become true and worthy members of our venerable Order, and that their practice may in all things correspond with their profession.

Response by the brethren—So mote it be.

After the oration and anthem, the V.W. the Grand or Provincial Grand Chaplain offers the following invocation.

“Great Architect of the Universe! maker and ruler of all worlds! deign from Thy celestial temple, from realms of light and glory, to bless us, in all the purposes of this present assembly.

“We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

“Permit us, O Thou centre of light and life, great source of love and happiness, to erect this lodge, and now solemnly to consecrate it to Thy honour and glory.”

Response by the M.W. the G.M., or the R.W. the Prov. G.M.—Glory be to God on High!

Response by the brethren—As it was in the beginning, is now, and ever shall be, world without end.—Amen.

[The consecrating elements are then sprinkled on the lodge room; after which the chaplain resumes.] “Grant, O Lord our God, that they who are [now about to be] invested with the government of this lodge may be endued with wisdom to

instruct their brethren in all duties. May brotherly love and charity always prevail among the members of this lodge; and may this bond of union continue to strengthen the lodges throughout the world!

Bless all our brethren wheresoever dispersed, and grant speedy relief to all who are either oppressed or distressed. We humbly commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee, and in the love of each other.

Finally, may we finish all our works here below with Thine approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss ineffable.”

Response by the brethren—So mote it be.

The installation of the Office Bearers of a lodge, is a lengthy and imposing ceremonial under the Grand Lodge of Scotland, as each officer is suitably addressed respecting the duties he will be expected to discharge. The Worshipful Master is told that “The Holy Bible, which is never shut in a lodge, teaches us to love God; and unless our motives be founded on that love, and our actions spring from it, all the morality in the world is of no avail.”

All the officers have to take oaths *de fidei* on accepting their appointments, and are then invested with the insignia or jewels, and the charges are delivered. Although we are no advocates for at multiplicity of obligations and believe “T” is not the many oaths that make the truth; but the plain simple vow that is vow’d true,” yet we have often wondered why the W.M. of an English lodge should be the only brother obligated on accepting office. We hope ere long to refer to the system practised in Scotland.

The following thanksgiving, by the V.W. the Grand or Provincial Grand Chaplain, and the Masonic Anthem, concludes the impressive ceremony, and the lodge is “closed, and in the third degree.”

Thanksgiving.

“Blessed be Thy name, O Great Architect of the Universe, that it hath pleased Thee to put into the hearts of Thy servants to found this lodge to Thy honour and glory. Bless them O Lord, with Thine especial blessing, and grant all who shall enjoy the benefit of this pious work, may continue Thy faithful servants unto their lives’ end. Let their practice shadow forth the blessed principles

of Faith, Hope, and Charity; and when Thou shalt be pleased to call them hence, and the earthly house of this tabernacle shall be dissolved, give them a building of God, a house not made with hands, eternal in the heavens.

“Response by the brethren—So mote it be.

In a note to the appendix it is stated that “the preceding ceremonies may be abridged or extended at pleasure, provided nothing be introduced that can give offence to any brother either in religion or politics; the material points however are on no account to be omitted.” “It is perhaps unnecessary to add that the presiding brother ought to commit the whole to memory, it being quite contrary to the spirit of Scottish Masonry to read any portion, except the charge and regulations.” These prayers do not occur in either editions of the constitutions published A.D. 1804, to 1848.

At laying a foundation stone by the M.W.G. Master Mason of Scotland after the elements have been scattered, the Grand Master delivers the following prayer, and then the Masons' Anthem concludes.

“Praise be to the Lord immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it, who supports the pillars of Nations, and maintains in order and harmony surrounding worlds. We implore Thy aid, and may the continued blessings of an all bounteous providence be the lot of these our native shores; and may the Almighty ruler of events deign to direct the hand of our gracious sovereign, so that she may pour down blessings upon her people; and may that people, living under safe laws, in a free government, ever feel grateful for the blessings they enjoy.”

(To be continued.)

AMERICAN CORRESPONDENCE.

By Bro. MORRIS, LL.D.

Are your readers posted in the new *imbroglio* in the ancient and accepted rite, in Louisiana? If not let me explain it. New Orleans has a large French population, many of whose political and social leaders have not yet entirely acquiesced in the sale of the territory by France so many years ago. They publish their laws in French, maintain French journals and books, &c., just as the same class of people do in Quebec that is under your jurisdiction. I believe there are yet successors to the old French families in both those

cities, who live in hopes of seeing the French flag wave over them before they die!

Well, these Louisiana Masons are very *Gallic* in all things. In the Scotch rite they prefer to derive their authority directly from France, although it is well-known, I believe, that all of that system which the French in France have at the present day, comes from the United States. (If I am not right, some of your 33° correspondents will correct me). So the New Orleans Scotch Rite Masons are “always kicking up a frightful row” as the street music in London, had it when I was there in July last! they break off occasionally in a new schism. The last one would have been of no importance only the Grand Orient of France for some private reason not yet exoteric, has recognised one Foulhouze with a score or two of confederates, in the very face and eyes of the fact that they have a *garantè de comité* in the person of A. G. Mackey, duly accredited to the Supreme Council of the southern jurisdiction which embraces Louisiana; and the Grand Orient of France has long since acknowledged the law of jurisdiction which forbids a foreign power from establishing subordinates there, and denies the right of any subordinate bodies (existing within the jurisdiction) to set up governing bodies for themselves. The Louisiana people, it is easily seen, have done this thing for the same reason that actuated them in their numerous previous schisms and which lies at the basis of *all the Masonic schisms in the world*; that is, *the greed for office*. It is unfortunate that in the polity of the ancient and accepted rite, neither long experience, Masonic knowledge or distinguished reputation, controls the distribution of the highest honour; the degree of “thirty-third” or Grand Inspector General which is the heaven of a Scottish Mason's aspirations cannot be had, save through the suffrages of the little band already possessing it—a band that in this country at least is far from representing the learning, talent, and Masonic experience of the institution here. Now the Louisiana Masons are accustomed to the following easy process of obtaining the thirty-third degree viz.; *they make a schism* to embrace one or more men already in possession of that celestial prize; then communicate the grade to a score or two of others; the schism becomes in a few years one of great magnitude (for all Masons crave that honour and how does the mass know, or what does the mass care for the question of jurisdiction involved);

a *concordat* is presently established; all parties shake hands; schismatics are *healed* and everthing again is lovely. Your readers would be surprised to learn how many of the 33° in this country, received their honours in this way. It takes no prophet to compute how many more will yet receive it so.

The evil grows out of the un-democratic character of the system itself. The grade of 33° like all other Masonic honours, should be bestowed "by merit only," and that through the suffrages of all Scotch Rite Masons. Until this is done there will never be (for there never has been) more than a brief intermission in the schisms that disgrace the rite, and damage the entire Masonic institution in the United States. The story of that rite ever since it was introduced into this country, with its 33°, its *ad vitam* appointments, the unlimited accumulation of powers in the hands of the few, and the want of historical accuracy that vitiates its history, is full charged with evil and has not one good thing, to my knowledge, to recommend it.

A few years since, an attempt was made to introduce into this country another system of the same sort called *the rite of Memphis*. Hundreds of our leading Masons entered into it, and quite a number of organizations have been formed under cognomens that drive us to the dictionary of antiquities for definitions. I do not think that they flourish, yet there is no lack of applications for the degrees.

The truth is, our American brethren are hungry and thirsty for *new degrees*. Never was such a race for grades, steps, and rounds. The true emblem of American Masonry is *the ladder*, and one too, with an infinite number of rounds. I have taken 142! yet I still live. Is that all that can be had here you enquire? I trow not. I see that H.R.H. the Prince of Wales went to Sweden to get some degrees *ehu posthume! we haven't got in this republic!*—what then? why, we will send somebody there who *will* get them. And he shall come back, and we will meet him at the wharf, and he shall be honourably conducted to the nearest Masonic hall, and we will *draw them out of him*. Then we will have a new rite, and my poor paltry number of 142 will attain to the respectable aggregate of 154! think of that Master Brooke! By the way, do you know of any new degrees, or does any correspondent of the FREEMASON'S MAGAZINE know of any new degrees that

I can get hold of? A friend of mine writes me lately; "down this way, Bro. Morris, all the boys (he means the Masons) are asking me if I cannot get them some new degrees?" Do brother Editor help us if you can.

THE MARK DEGREE.

By BRO. FREDERICK BINCKES, Grand Secretary,
Grand Lodge of Mark Masters, &c.

"Reitam" is, in my opinion, deserving of the thanks of all Mark Masons for having drawn attention in the MAGAZINE of the 5th inst., to the status and condition of this degree and I propose to say a few words on two topics of importance to which allusion is made by him, not in any way seeking to impugn his narration of facts. The subjects I refer to are:

1.—The legality of the constitution of the Grand Lodge of Mark Masters of England and Wales, &c.

2.—The position of that body with reference to other Supreme Masonic jurisdictions.

1.—On this head I maintain the indefeasible right of any body of men finding themselves without government, to organise themselves under a ruler, and to frame laws for their guidance and control.

This was done by the Mark Masons in England in 1856, *but not until* every effort had been used to induce the Supreme existing Masonic jurisdiction in England to authorise the working of the Mark Degree *not as a new degree, but as an integral portion of the Fellow Craft Degree.*

This was done by the Masons in London in 1717, who constituted, and declared themselves to be, a Grand Lodge, although the Grand Lodge at York continued the exercise of its functions.

This was done by the Masonic Knights Templars in 1790.

This was done by the members of the Ancient and Accepted Rite in 1846.

In the two latter instances, the degrees not being recognised by the Grand Lodge of England, the organisation in each case was effected without provoking rivalry, opposition, or even hostile criticism.

This was done by the Masons, who in 1739-40 seceded from the body constituted in 1717, and organised a Grand Lodge which maintained a flourishing existence in opposition to the older body, until the union in 1813.

The measures adopted by the Mark Masons in 1856 were precisely similar to those adopted by,

The members of the four London lodges in 1717.

The seceding members in 1739-40.

The Knights Templar in 1790.

The members of the two London Grand Lodges in 1813.

The members of the Ancient and Accepted Rite in 1846.

Only with this advantage on the side of the Mark Masons as compared with one or more of those bodies that there was no superior authority claiming legitimate jurisdiction over them to whom they could be opposed, and therefore by parity of reasoning, the constitution of the Grand Lodge of Mark Masters of England and Wales, &c., is as sound, legal, and valid, as that of either of the above supreme bodies the constitution of which has never been questioned.

2.—The position of the Grand Mark Lodge with reference to the United Grand Lodge of England is precisely analogous to that of the Grand Conclave of K.T. and the Supreme Grand Council 33°. All three are bodies ruling over degrees not recognised by the United Grand Lodge of England, and therefore not only independent of, but not in communication with her, though the members of all, are not only not antagonistic to her, but are numbered with the best, and most valued of her subjects.

But, it will be retorted, the Grand Mark Lodge of England is not only not recognised by the United Grand Lodge, but is not recognised by, or in communication with, any supreme Masonic body in any country, even where the Mark Degree is acknowledged and practised as an essential part of pure and ancient Masonry.

To this I answer that the Grand Mark Lodge of England has only been in existence 13 years, and is encountering, and has yet to encounter, the prejudices with which all young governments are regarded. It is but recently that conventions have been concluded by the English Grand Conclave with those of Scotland and Ireland; and, I believe, the same may be said of the relations between the English Supreme Grand Council and the Councils of France and other countries. I believe the time *will* come when recognition and communion will be gladly extended to, and held with, the Grand Mark Lodge of England, which as a Supreme Masonic Body with jurisdiction over nearly 100 lodges—increasing annually—comprising many noblemen and brethren of position, influence, and

learning, cannot long remain in an isolated condition.

But, whether this be so or not, we (I speak on behalf of the members of the Grand Mark Lodge) we are comparatively indifferent. We have faith in the essential importance of the degree, not caring to quarrel with those who withhold concurrence in our opinions. We are prepared to prove the antiquity of the degree as practised universally down to 1813, utterly rejecting the absurd and insulting hypothesis set up by one or two leading opponents as to its origin, and the motives of those by whom it is said to have been founded, and patiently waiting the time when our labours will meet with a fitting recompense.

Before quitting this part of my subject, let me direct attention to the position of the Supreme Grand Chapter of Scotland with reference to the Grand Lodge of Scotland, which, however, does not operate as a bar to the recognition of the power exercised by Supreme Grand Chapters in England and elsewhere.

Why the Grand Lodges of Scotland and Ireland decline recognition of the Grand Mark Lodge of England, it is difficult to state, as it would naturally have been thought they would have been but too glad to hail the formation of a body charged with the care of a degree which they consider of value and importance, in a country where it was otherwise neglected and ignored. The probable surmise is, that they have some fear that to do so would give offence to the Grand Lodge of England.

Why there should exist any grounds for such a fear is matter of surprise and regret. In our legislation there is on no point so much anxiety evinced as to guard most studiously against any infringement of rites, ceremonies, regulations, constitutions, and practice of the United Grand Lodge. Although maintaining the intimate connexion between the Fellow Craft and the Mark Degree, we do not allow the latter to be conferred upon any brother who is not a Master Mason, nor do we permit any brother to be installed Master of a Mark Lodge unless he has previously filled the chair of a Craft Lodge. Amongst the members of the Mark Degree are found in large numbers earnest and liberal supporters of the noble Masonic Institutions, and I fearlessly assert that amongst them are also found as loyal, devoted, constitutional subjects of the M.W.G.M. of English Craft Masons as can be met with elsewhere.

Thus much for the present. Hereafter I may recur to this subject.

It is related that a pupil of the Deaf and Dumb Institution at Paris, being asked "What is Eternity?" replied with a richness and force of conception rarely equalled, "It is the life of the Almighty."

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 368.)

BOOK IV.—CHAPTER XVIII.

The Council at Vienne—Arrival of the Pope—His opening speech—Urges the abolition of the Order of the Temple—The Council divided—The Pope adjourns the Council—Arrival of Philip le Bel—The Pope in a secret Consistory prepares a Bull of Abolition—Orders the arrest of nine Templars who defend the Order—The Abolition—Disposal of the wealth—A.D. 1311—1313.

The time now approached for the meeting of the General Council at Vienne*. This town is a short distance from Lyons. The Pope repaired thither on the 1st October 1311, and found nearly 300 of the fathers already assembled. There were 114 Bishops, besides Cardinals, Archbishops, Abbots, and Doctors. On Friday, the 13th, ill-omened day for the Order, as it was the anniversary of the arrest of the Templars four years previous, the Council commenced its sittings in the cathedral. Before the opening, the Pope had ordered every one of the Fathers to fast for three days, and offer up each day a mass, that the light of the Holy Spirit might be invoked upon their deliberations. The Pope, in his opening speech, spoke with vehemence against the Order, recapitulated the crimes with which it stood charged, which he pretended to believe in, and urged the necessity of abolishing it, without further process. The Council was divided upon the last. One party, the moderate and just, desired to hear the defence of the accused. They protested against breaking down those formalities which were necessary in an affair of so much consequence, and insisted that Templars should be confronted with their accusers. This party was composed of several prelates of France, and all the Italian, Spanish, English, Scotch, Irish, German, and Danish Bishops. The second party was composed principally of Philip's creatures; the leaders being the Archbishop of Sens, Rheims, and Rouen. Of this party was William du Rondi, Bishop of Abanne, a man of profound intellect, but devoted to Philip. He declared that it was impossible to hesitate in abolishing so infamous an Order, branded with so many crimes, which had been proved by two thousand witnesses, and who, by their conduct, had rendered odious and despicable the Christian name among the infidel. The first party, however,

adhered to their opinions, and declared that it would be a rash and iniquitous act to abolish the Order, without observing these formalities towards it, it being a holy brotherhood, which in times past had rendered the greatest services to the Church. Finding this party resolute in opposing the abolition of the Order in so summary a manner, the Bishops of Soissons, Mende, Leone, and Aquila, were then appointed to prepare a report of the result of the different examinations respecting the Order, which they read before the Council, and the Templars who desired to defend themselves were summoned to appear. Nine Knights obeyed the summons, and declared themselves to be the representatives of from fifteen hundred to two thousand Templars still at large and in concealment among the hills at Lyons. Clement was unprepared for this. He was not present when the gallant Knights appeared before the Council, but in his letter to Philip, of the 11th November (a transcript of which will be found in the Appendix to this work), he states that he had ordered the brave Templars to be cast into prison, and, in affected terror at the number still at large, he surrounded himself with additional guards, declaring that he was in danger from them. The Council, with the exception of Philip's creatures, refused to sanction this act of flagrant injustice, demanded that the Knights should be heard, and every opportunity granted them for proving the innocence of the Order. Upon this, the Pope suddenly closed the sittings, and the winter was passed in fruitless arguments and negotiations.

Early in February, Philip, determined to push the affairs of the Order to a conclusion, repaired to Vienne. He was accompanied by his three sons, Louis, King of Navarre, Philip, Count of Poitiers, and Charles, Count de la Marche. His brother, Charles Count de Valois, likewise accompanied him. He was furthermore followed by a large body of troops, which, however, he did not take with him to Vienne, but left in the neighbourhood, within an easy distance from the place, so that, if necessary, they could speedily execute his orders. The King of Arragon had sent his ambassador to watch his interests, and prevent the Council from disposing of the goods of the Order, in his realms, to his disadvantage. Philip had abandoned the hope of founding a Royal Order, for the maintenance of his son, Philip, and contented himself with asking the Pope to found

* Dupuis, Turcelin, Fleuri, Vertot.

a new Order to replace the Templars*. Clement refused this, as the Templars had been established for the advantage of the Holy Land, which was now lost beyond recovery. There were many grave reasons for not creating a new Order, more especially as the Hospitallers of St. John were becoming every day more powerful, having conquered Rhodes, and assumed the title of the "Knights of Rhodes." They were in close proximity to the heathen, with whom they were waging daily warfare, and the wealth of the Templars could not be better employed, than, by bestowing it on them, to increase their strength, and encourage them to serve Christendom, of which, since the fall of the Templars, they had become the chief bulwark. Besides the process against the Templars, the Council had been summoned for reforming the clergy, and to deliberate upon the affairs of the Holy Land. The last two were never referred to, even in the interviews between the Pope and prelates, which took place between the first and second sittings of the Council. The King had urged his creatures to press the Pope to create a new Order, but Clement again refused to do so, declaring his intention to bestow the whole of the Templars' goods and lands upon the Knights of Rhodes, so that they might be enabled to wage a perpetual war against the infidel. The ambassador of the King of Arragon, represented to the Pope, that since it was the intention of his Holiness, to employ the Templars' wealth in the destruction of the infidel, he could not do anything more appropriate, than to apportion the goods situated in the territories of his sovereign, to the expulsion of the Moors, who had now become so formidable in the Spanish Peninsula. The Pope would not at first agree to this, but the ambassador remained firm, and declared that his sovereign would never obey a Bull, which gave the lands situated in his territories, to an Order already so rich and powerful, rather than to those whose danger was so imminent from the attacks of the Moors. The Pope, finding the ambassador resolute, yielded, and consented to the funds of the Order being employed in carrying on the war with the Moors; but he insisted that a new Order should be founded in Arragon, to fight the infidel, and who should receive the wealth of the Templars. The ambassador agreed to these terms, and the property was

given to Our Lady of Montesa, which was founded in 1317. The habit was similar to that of the Templars, many of the Knights joined its ranks, and it might almost be called the same Order. Diniz, the able and enlightened sovereign of Portugal, to preserve the Order in his realms, and at the same time to yield a show of obedience to the commands of the Pope, made it change its name, and the Grand Prior of Portugal became the Grand Master of the Order of Christ, which continues at the present day.

The presence of Phillip at Vienne soon completed the destruction of the Order. The Pope assembled the Cardinals and prelates favourable to the King's project in a secret consistory, when, by his sole authority, on the 22nd March 1312, he prepared the following Bull:—"Not without bitterness and grief of heart, with the approbation of the Holy Council, not by way of a definite sentence, with it, hereupon, according to the inquisitions and proceedings taken herein, we cannot destroy the state, habit, and name of the Order, by right, but by way of provision, or, with the sanction of an apostolical ordinance, of irrefragable and perpetual validity, we have abolished it and its supporters with a perpetual prohibition, especially forbidding any one henceforth to enter into the said Order, or to take or wear the habit thereof, or to presume to represent a Templar: If any one act contrary hereto, he shall incur the sentence of excommunication by the very fact." A provisional sentence to be executed in perpetuity! What mockery there is in the Pope's pretended grief, and what falsehood in the statement regarding the "approbation of the Holy Council." But the illegal proceedings against the Order would not have been complete without the precious document. It is curious that the Jesuits were suppressed in almost the same manner, and on the same charges.

The second sittings of the Council commenced on the 3rd April 1312, shortly after Easter. The assembly was considerably augmented by the arrival of certain prelates of high standing. The King was present, seated by the side of the Pope, attended by his three sons and his brother, while the royal guards appeared, for honour, for protection, or for intimidation. The other matters being settled, they took up the case of the Templars, the principal object of the meeting. The Pope did not allow himself to be embarrassed about the condemnation and abolition of the Order. Finding

* Dupuis, Vertot.

that the great majority of the assembled Fathers were firm in their belief in innocence of the Knights, he found it necessary to throw into the scale, to carry the day, his own authority. The presence of the King, and still more the shining arms of the royal guard, intimidated the boldest, and carried weight. Several prelates had conformed to the views of the King, bribed by his gifts and promises. The Pope read the Bull of suppression. A solemn silence ensued. No voice was heard to champion the cause of the hapless Knights. The Bull was published on the 6th of May, and the Order which for two hundred years had fought and bled in the cause of the Cross was extinguished by the hand of the Pope.

Immediately after this, the innocent were set at liberty and the guilty punished according to the decisions of the Provincial Councils of Sens and Rheims. The innocent were granted a pension, and many entered the Order of the Hospital, where they were willingly received—a strong proof of their innocence. The relapsed were ordered to be punished with the utmost rigour, and the fugitives, who had not yet been arrested, were cited to appear during the year before their episcopal diocesan to be interrogated and judged. If they failed to do so, they were declared to be contumacious, excommunicated, to be treated as the vilest of heretics, glorying in the continuance of their crimes. The Pope reserved to himself the judging and passing sentence upon De Molai and the three principal officers of the Order.

By a Bull, the Pope reserved to himself the disposal of the goods of the Templars, although he had resolved to give them to the Hospitallers*. By an extension of the Bull, he added a second, by which he explained that he adjudged them to these Knights, excepting always the wealth situated in Spain, and without prejudice to the rights which the kings, princes and nobility might have on the wealth of the Templars situated in other countries. It was said that this clause was omitted in the first Bull by the fault of those who had written it—an excuse of almost unexampled ridiculousness, for these acts could not have been published without the revision of the Pope himself.

The Bull is a curious production. It abolishes a famous Order, which is said to have been found guilty of crimes, although the Pope avowed that

* Dupui, Vatsingan, Mariana, Fleuri, Vertot, Chron. de Nangis.

the proof had failed so as to carry a definite judgment. This was using an absolute authority, and confessing that, for secret motives, he wished to abolish an Order established solemnly and legally, and from which the Christian people had received such great services. But the Pope evidently adopted the law known in Scotland as Jeddart justice, which first kills, and afterwards inquires into the proof of the crime.

The Hospitallers had to pay such enormous fines to the Pope and King, before they could enter on the possession of the Templars' lands, as almost ruined them. The King, if he did not succeed to the utmost of his anticipations, had little reason to complain of his share of the plunder, for, besides appropriating to himself all the moveable property of the Order, he retained three hundred thousand livres, to repay the expenses of the prosecution. The treasure brought by De Molai from Cyprus, as well as the rich gold and silver utensils, and plate with which the chapel and place of the Temple at Paris were furnished, fell also into his hand.

(To be continued.)

PALESTINE EXPLORATION FUND.

A most interesting exhibition is now open to the public in the Dudley Gallery of the Egyptian Hall, Piccadilly. The articles constituting the display are for the most part the result of the excavations made by Bro. Lieut. Warren. They have been arranged in the Dudley Gallery for general inspection, along with a series of nearly three hundred and fifty photographic views, taken in all parts of the country. His subterranean labours have revealed what may be called stratified Jewish history. He has gone down as much as ninety feet in one spot; and, at the corner of the Haram especially, at the depth of eighty feet, he has disclosed the foundation-stones of the old temple, standing upon the living rock, besides chambers, walls, aqueducts, cisterns, and arches; which begin, after incredible toil, to range themselves into an intelligible plan, revealing to us the real Jerusalem of the past. Those excavations have carried back research, indeed, to the days preceding Solomon, for in one spot a water course of masonry has been found passing under the temple wall itself; and there are relics in this exhibition which come from that very place. Six or seven cases in the body of the room are filled with

pottery, for the most part rather fragmentary, and pieces of iridescent glass; while a long table at the end sustains a variety of ordinary-looking potsherds, interspersed with some of the coarse and common-looking silver and gold work of the modern Syrians. But when it is remembered that much of this apparent rubbish comes from the deep foundations of the "City of God"—from the levels where David and Solomon walked and the workmen of Hiram laboured—an extraordinary interest arises from the contemplation of the display. The bottom of the *Birket Israil*, or Pool of Bethesda, also contributes to the collection, as well as the wall of Ophel and the Tyropœan Valley; and at the foot of the S.E. angle of the Great Rampart, which now sustains the mosques of Omar and Aksa, have been unveiled stones bearing letters incised with a chisel, or painted in red. These have been studied by Mr. Deutsch, and declared to be the construction marks of the Phœnician masons who built the temple. They are assuredly of immense antiquity, and no doubt they represent the actual memoranda of the stone-layers of Tyre and Sidon, "who took the contract" from Solomon the King to build his temple. From similar mines of archæological wealth Bro. Lieut. Warren sends us in this exhibition the various finds hitherto exhumed.

The treasure-trove is, of course, of different epochs and very varying importance. There is a square brick from beneath the hill of Ophel which is kiln-baked, and comes from the city as it existed at and before the time of Christ. By the side of that relic are deposited three or four balista balls, roughly chipped out of stone, and weighing from five to fifteen pounds, which were found in the *débris* of the Tyropœan, and most probably were flung into the city by the besieging army of Titus. Near the antique ammunition is a Jewish weight, elaborately carved with arabesques, also of stone. The owner of the article may have been brought before King Solomon for cheating in the matter of "shekels" and "cabs;" and this very specimen may have suggested the monition, "a false balance is abomination to the Lord." A fragment of mortar and concrete from the bottom of the Pool of Bethesda, shows that the water was artificially contained in that receptacle; if, indeed, the *Birket Israil* be the same. We come up to Saracenic times, looking at the bright green and blue encaustic tiles of the Haram; and we go down again to remote days—the days signalised by the

mighty men of valour who followed the kings of Judah—in beholding the boss of a shield, worked in bronze, which was "got" forty feet underground at "Robinson's arch." From the same spot, as also from many others in the subterranean workings, have been sent a large number of tiny earthenware lamps, which are all ranged together. One glance at these from an eye accustomed to the East recognises them as identical with the Arab *assiraj* which is used so widely to burn oil. They are little pear-shaped flatted things, the like of which, almost to a tool-mark you can buy in Nazareth at the rate of three for a piastre; yet they may very well be ancient, for the East is conservative in all its arts. Mr. Vaux, we believe, of the British Museum, pronounces the major part of them to be of about the date 150 B.C.; and doubtless it was just such a domestic article which met the eye of Him who told the parable of the wise and foolish virgins, and counselled all to have their "loins girded and their lamps burning." There is, however, much more noticeable pottery among the cases. Bro. Lieut. Warren and his party send us from the vaults below the area of the Great Mosque some fragments of pitchers and cups which are thought to be true Phœnician. They are singularly like the ceramic ware of the Kabyles in Algeria as regards colour and ornamentation, but the reds and yellows upon them are the natural earth-dyes of all potters, and the lozenge patterns those also which are the easiest to make. None of the articles are perfect enough to allow of a judgment from their shape, which is a surer guide than colour or pattern in ancient earthenware. Along with these, however, are some very pretty and neatly-finished *lecythi* of an unique form, which, although very simple, are perfectly true in design, and are rendered positively elegant by their correct shape. There is an especially striking round-bellied vessel from "Robinson's Arch," discovered at seventy-two feet below the surface, of dark red clay, and almost as thin as biscuit china. It may have held the "fine flour mingled with oil," or the "drink offering of wine, the fourth part of a bin," presented when "Kore, the son of Imnah the Levite, was porter toward the East, over the precious offerings," in the reign of Hezekiah. With these are mingled some curious little jars of a more primitive type—believed to be Sidonian—though, as they are of exactly the same shade of colour, and made apparently of the same clay, they may, as likely as not, have been Jewish

vessels to contain oil, or essences, in religious or domestic use. Under Mount Sion have been found spindle-shaped vessels, small, and possessing the character of "lachrymatories." Those remains are very puzzling. Among the most ancient of the number may be noticed a saucer-shaped piece, of good manufacture and perfect glaze, which exactly resembles the articles made in the Punjab to hold camels'-milk cheese, though it may very well be, for aught we know, the identical "lordly dish" in which Jael, the wife of Heber the Kenite, brought butter to Sisera—preserved in the temple—or one of the "empties" not returned to the Queen of Sheba after her celebrated visit with so many presents to the spot which is here for the first time laid bare after four thousand years. The names and positions of the places wherein the articles have been dug, are made intelligible to the uninitiated by a large model and plan of Jerusalem, lent to the committee by Col. Sir H. James, R.E., F.R.S., Director General of the ordinary survey. No catalogue of the exhibition has yet been published, but descriptions from the pen of the assiduous secretary have been placed over most of the articles for the instruction of the visitors. Copies of the photographs, we may mention, are on sale by Messrs. Bartlett and Co., of Fleet-street; and it is hoped that considerable aid will be given to the labours of the Palestine Exploration by the purchases of the public, who cannot fail to admire them, or to sympathise with the Society's purpose of unfolding the hidden history of Jerusalem.

ANCIENT LODGES.

A New and Correct List of all the English Regular Lodges in Europe, Asia, Africa, and America, according to their seniority and constitution. By order of the Grand Master. Brought down to April 19th, 1765.

- 1 Queen's Arms, St. Paul's Churchyard, second Wednesday. Constituted time immemorial. Every fourth Wednesday there is a Master's lodge. It is also the West India and American lodge.
- 2 Horn, Westminster, second Thursday.
- 3 Sun and Punch Bowl, High Holborn, first and third Thursday, Jan. 17, 1721.
- 4 Crown and Rolls, Chancery Lane, second and fourth Tuesday, Jan. 19, 1721.
- 5 Fox and Goose, King-street, Seven Dials, first and third Wednesday, Jan. 28, 1721.
- 6 Salmon and Bell, Charles-street, Soho-square, first and third Wednesday, Feb. 27, 1722.
- 7 King's Arms, New Bond-street, second and last last Thursday, Nov. 25, 1722.
- 8 Running Horse, David-street, Grosvenor-square, first and second Wednesday, May, 1722.
- 9 Dundee Arms, Red Lion-street, Wapping, second and fourth Thursday, 1722.
- 10 The Globe in Chatham, first and third Monday, March 28, 1723.

- 11 King's Arms, Wandsworth, first and third Tuesday, March 30, 1723.
- 12 April 1, 1723.
- 13 Mourning Bush, Aldersgate, second and fourth Friday, 1723.
- 14 Baptist's Head and Anchor, Chancery-lane, second and last Thursday, Aug. 4, 1723.
- 15 Golden Anchor, at the Ballast Key, in East Greenwich, second and fourth Tuesday, Sept. 11, 1723.
- 16 Fountain, Snow-hill, first Thursday, Sept. 11, 1723.
- 17 Swan, Whitecross-street, fourth Thursday, 1723.
- 18 Pewter Platter, Cross-street, Hatton-garden, second and fourth Thursday, Dec. 21, 1723.
- 19 Thatch'd House, Norwich, first Thursday, 1724.
- 20 Dolphin, Chichester, third Wednesday, July 17, 1724.
- 21 Three Tons, Portsmouth, in Hampshire, first and third Friday, four o'clock, 1724.
- 22 White Lion, Cornhill, second and fourth Monday, Jan. 22, 1724.
- 23 Queen's Head, at Stockton-upon-Tees, in the county of Durham, first and third Friday, Feb. 1724.
- 24 Sun, Ludgate-street, fourth Monday, April, 1725.
- 25 Pon's Coffee-house, Castle-street, first and third Tuesday, May 25, 1725.
- 26 St. Alban, St. Alban's-street, third Monday, Jan. 31, 1727.
- 27 Three Fleur-de-Luces, St. Bernard-street, Madrid, first Sunday, 1727.
- 28 Crown, Cranbourne-alley, first and third Thursday, 1728.
- 29 Red Cross, Southwark, second Thursday, 1728.
- 30 Gibraltar, at Gibraltar, first Tuesday, Nov. 1728.
- 31 Lion, Lynn Regis, Norfolk, first Friday, Oct. 1, 1729.
- 32 Jan. 22, 1729.
- 33 Jan. 25, 1729.
- 34 March 25, 1730.
- 35
- 36 Red Cross, Barbican, first Wednesday, third a Master's lodge, May 22, 1730.
- 37 Castle, at Putney, third Tuesday, July 17, 1730.
- 38 Sept. 7, 1730.
- 39 Platter, White Lion-yard, Norton Falgate, first Friday, Jan. 26, 1730.
- 40 Rainbow, Fleet-street, second and fourth Monday, 1730.
- 41 Old Magpye, Bishopsgate-street, second Monday, 1730.
- 42 Windmill, Rosemary-lane, first Monday, 1750.
- 43 Angel, Macclesfield, Cheshire, 1751.
- 44 Jerusalem, Clerkenwell, second and fourth Wednesday, Dec. 17, 1731.
- 45 Dec. 23, 1731.
- 46 Salutation and Cat, Newgate-street, first and third Monday, Jan. 11, 1751.
- 47 King's Arms, St. Margaret's Hill, Southwark, third Monday, Feb. 2, 1751.
- 48 King's Arms, Leigh, in Lancashire, Feb. 22, 1751.
- 49 A la Ville de Tonerre, Rue des Boucherries a Paris, first Monday, April 3, 1732.
- 50 Turk's Head, Greek-street, Soho, first and third Wednesday, May 25, 1732.
- 51 King's Arms, Marylebone-street, Piccadilly, second and fourth Tuesday, Jan. 21, 1732.
- 52 July 12, 1732.
- 53 Lion and Cock, St. Michael's-alley, Cornhill, Sept. 8, 1732.
- 54 Royal Oak, Derby, first and third Tuesday, 1752.
- 55 A Private Room, Bolton Lee Moor, Lancashire, next Wednesday to every full moon, Nov. 9, 1732.
- 56 Chough, Blue Boar-row, Salisbury, first and third Wednesday, Dec. 27, 1732.
- 57 Queenhithe Coffee-house, second and fourth Monday, Feb. 17, 1732.

- 58 Swan, Chelsea, second and fourth Tuesday, March 3, 1732.
 59 White Bear, Bath, first and third Tuesday, May 18, 1733.
 60 May 23, 1733.
 61 Red Lion, Bury, Lancashire, next Thursday to every full moon, July 26, 1733.
 62 Talbot, Stourbich, Worcestershire, every Wednesday, Aug. 1, 1733.
 63 Sun, St. Paul's Churchyard, second and fourth Wednesday, Dec. 6, 1733.
 64 King's Head, Birmingham, first and third Friday, 1733.
 65 Royal Exchange, Boston, in New England, second and fourth Saturday, 1733.
 66 Valenciennes, French Flanders, 1733.
 67 Barnstaple Inn, Plymouth, first and third Friday, 1734.
 68 Samson and Lion, East Smithfield, late the Ship at the Hermitage, first and third Thursday, Feb. 17, 1734.
 69 King's Head, near the Watch-house, High Holbourn, second and fourth Wednesday, June 11, 1735.
 70 Horn, Fleet-street, Stewards Lodge, Publick Nights, third Wednesday in March and December.
 71 In Holland, 1735.
 72 Fencers near Newcastle-upon-Tyne, first Monday, June 24, 1735.
 73 Castle at Aubigny, in France, first Monday, Aug. 12, 1735.
 74 Solomon's Lodge, Charles Town, South Carolina, first and third Thursday, Nov. 12, 1735.
 75 Savannah, at Savannah, in the province of Georgia, 1735.
 76 Angel, Colchester, second and fourth Monday, 1735.
 77 Fountain, Gatedshed, in the bishoprick of Durham, second and fourth Wednesday, March 8th, 1735.
 78 Green Man, Shrewsbury, first Monday, April 16 1735.
 79 Rising Sun, Fashion-street, Spittalfields, first and second Tuesday, June 11, 1736.
 80 King's Head, Norwich, last Thursday, 1736.
 81 The Custom House, by the Old Dock, Liverpool, first Wednesday, June 25, 1736.
 82 Boar's Head, in Eastcheap, first and third Monday, Aug. 16, 1736.
 83 Rose, Edgebaston-street, Birmingham, second and last Tuesday, Sept. 20th, 1736.
 84 Half Moon, Cheapside, second and fourth Friday, Dec. 2, 1736.
 85 George, Ironmonger-lane, second and fourth Tuesday, Dec. 2, 1736.
 86 Caveac Tavern, Finch-lane, Cornhill, second and fourth Wednesday, Dec. 31, 1736.
 87 Jan. 24, 1736.
 88 Feb. 14, 1736.
 89 Three Tuns, Spital-fields, second and fourth Friday, April 13, 1737.
 90 Chapman's Coffee-house, Sackville-street, first and third Tuesday, Aug. 24, 1737.
 91 Talbot Inn, in the Strand, first Tuesday, Sept. 21, 1737.
 92 Sun, Milk-street, Honey-lane Market, first and third Tuesday, Dec. 8, 1737.
 93 Angel, Shipton Mallet, Somersetshire, first and third Monday, Dec. 12, 1737.
 94 Parham Lodge, Parham, Antigua, Jan. 31, 1734.
 95 Swan, Gloucester, first and third Friday, March 28, 1738.
 96 Crown, Leadenhall-street, second Tuesday, May 3, 1738.
 97 Rose and Crown, Halifax, Yorkshire, first and third Thursday, July 12, 1738.
 98 The Great Lodge, at St. John's, Antigua, second and fourth Wednesday, Nov. 22, 1738.

(To be Continued.)

MASONIC NOTES AND QUERIES.

BURGH RECORDS. NO. 3. (FROM P. 429).

From Extracts from the Council Register of the Burgh of Aberdeen.—Spalding Club.

I cannot understand how it has happened, for I see it is written in my manuscript, and I imagined I had corrected the proof; but on page 428, second column, between "The littistares sal fynd," &c., and "The talzoures," the following item is awaiting, viz. :—

"The smythes and hammermen sal fynd,"
 "The three kingis of Culane, and alsmony honeste squaires as thai may."

Perhaps the readers of the Magazine will correct that in the number for May 29th. I shall now give a few more extracts :—

15th September, 1442.

"Item, that al the communitie, alsweile unfree as free men, be sworne to rise with the alderman and balzeis in the defence of the toune, and of the nychbores of the toune; and quhasa will nocht riese and absentis him willfully, he sal tyne his fredome, and be bannysit oute of the toune."

"It is sene speidful to the commoune counsaile and the gylde, for the keyping and the governance of this burgh," &c.

"Item, that the balyeis keipe the assise of breide, ale, and flesche, and at thair be nane ale said derrar than vid., and at nane brew that bot brethir of the gilde, and othiris sell for iijd., iijd., and ijd., and the penny lafe wey xxiiij unce of bakin brede at the leste," &c.

7th November, 1449.

"In the firste, that na merchand man of this burgh opin his both dorr to do ony merchandise, outhar sell or by, apou the Sondai, under the payne of a punde of wax, or the valu of it, to be raisit be the dene of the gild, of ilk faute unforgiffin, and to be appliit to the kirkwerk."

"Item, that the dene of the gild see bayth be scirscheying and inquisitioun, and punyce rigorously, and but favour, all thaim that in henderyng of merchandiss schapis, and barkis, or barkis nocht beand gilde, othir wais than the law levis."

"Item, that he punyss the skynnaris that biis skynniss to pluk or to mak merchandiss of othir wais than the law levis and the statut of the gilde."

"Item, that the dene of gilde punyss forstallaris * of this burgh, als weile free men as othirs within the burgh or withoute, efter the ald actes and statutis mad thairapon, but favour, and at he inquir and accuse sic forstalling ilke xv daais in the gilde court; and that nothir the aldirman na he componis na fyne with ony forstallaris withoute avyss and wytyng of sex persounes, at the leest, of counsaile, and the clerk."

"Item, give the dene of gild beis negligent in the

* Forstallers, are "they quha pre-occupies and byes merchandice before it cum to the mercat, or to the stall or place quhair it suld be sauld, or the time of day statute and ordained thereto; thus 'Item, aliqua regrataria emat aliquod antequam veniat ad forum et cruce[m] burgi et pulsationem campani solvet xiid.,' a regrater being he 'quha' byis ony merchandice or uther thing, and takis vnleasunlie greater price for the samin after-ward.'" "It was unlawful for any merchant to pay a larger price than the statute one."

execution and punysyng of thir forsaid statutis, and he be convicte be the aldirman and counsaile thair-upon, he sal pay the same unlaw and payne that the fautouris suld have paiit, to be raisit of him be the aldirman unforgiffin."

At another place it speaks of "every honest man, freeman within the said burgh, baith merchandis and craftismen," &c.

On the 16th July, 1484, "the consel and diuerse of the communitie," &c., "has feit Richert Ancram, mason, to Sanct Nicolace wark for a yer, for twenty merkis of fee," &c.

15th November, 1493.

"The saide day, Alexander Stute, Thomas Barry, and Mathow Wricht, masonis, was conducit and hirit be the aldirman ande consale for ane yer to remane and abide in thar seruice, batht in the luge and vteuche, and pass to Cowe, thar to hewe and wirk one thar avne expensis, for the stuf and bigyne of thar Kirk werke, and thai have sworne the gret bodely aithe to do thar saide seruice and werk for this yer, for the quhilkis thai sal pay to ilk ane of the saide masonis xx merkis vsuale money of Scotland* alanerlie, but al accidents of brede."

27th August, 1546.

"The said day, the bailzeis and counsaile present for the tyme ordinit David Andersoun, thair maister of Kirk wark to send to Sanctandrowis for ane plumar, to reforme and mend the faltis of thair kirk; and ordinis that quhat expensis he gevis ane seruond to pass for the said plumar, and als quhat he gevis the said plumar for his travell heir, gif he agreis nocht with him one the wark, and gif he agreis, quhat expensis he makis thair upoun to be alovit thankfully to him in his next comptis."—W.P.B.

PAST MASTERS.

I think you must be wrong. It may not be usual to make a Past Master in England without putting him in the chair; but I should think the M.W.G.M., or a P.G.M., can give me a dispensation, or give me the rank. I do not want to do the work of a W.M., I only want the rank of a P.M., so as to sit in the Grand Lodge of England. That would satisfy me.—E.A.

BRO. JAMES CLARKE.

In the year 1787, Bro. James Clarke, a land-surveyor at Penrith, in Cumberland, published "A Survey of the Lakes of Cumberland, Westmoreland, and Lancashire: together with an Account, Historical, Topographical, and Descriptive, of the adjacent Country. To which is added, a Sketch of the Border Laws and Customs." It is a folio volume of 194 pages, and contains the following Masonic dedication:—"To His Royal Highness Henry Frederick, Duke of Cumberland and Strathern, Earl of Dublin, Ranger of Windsor Great Park, Admiral of the Blue Squadron, Knight of the most noble Order of the Garter, Grand Master, &c., The Right Honourable Thomas Howard, Earl of Effingham, Lord Howard, Acting Grand Master; Sir Peter Parker, Baronet, Deputy Grand Master; the Grand Wardens, Past and Present Grand Officers of the Grand Lodge of

* In the 15th and 16th centuries it speaks of "King of Scottis," "Scottis mone," "pundis Scottis."

England, and Brethren of the Ancient and Honourable Society of Free and Accepted Masons: this Book is Humbly Dedicated, by their most obedient Brother and Servant, James Clarke." I will be glad to receive any further particulars relating to Bro. James Clarke, either as a man or a Mason.—GEORGE MARKHAM TWEDELL.

ENGLISH KNIGHTS TEMPLAR RITUAL.

Where can the English Knights Templar Rituals of 1686 and 1791 be procured, mentioned in correspondent's letter on "Templar Uniformity of Ritual," in *Freemasons' Magazine*, No. 507, 20th March, 1869.—CANADA.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

BRO. ROB. MORRIS.

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

Dear Sir and Brother,—The accompanying letter has been placed in my hands by W. Bro. Carrer, of Smyrna. The contents appearing to me to be interesting, I asked his permission to send it to the *Masonic Mirror*, with a view to its publication. The permission was readily granted.

Bro. Morris passed through Smyrna in the early part of last winter on an exploring expedition to Palestine, and, during his short stay at Smyrna, visited the Homer Lodge; unfortunately I was not present on the occasion, but I believe he had a hearty reception. As a Craftsman his extensive knowledge rather astonished the Smyrniotes.

The *Masonic Mirror* is received by the Homer through its present talented W. Master, Spiegelthal, and no doubt the brethren of Smyrna would be glad to see Bro. Morris's letter published.—I am, dear Sir and Brother,

Yours fraternally,

JAMES O'CONNOR,

P.M. Homer Lodge, Smyrna.

Dardanelles, 31st May, 1869.

"La Grange, Kentucky, U.S., A.

"January 9, 1869.

"Hon. and R.W.

"Bro. Carrer, 33°, LL.D.,

"I shall ever regret that, at the close of my Syrian explorations, my health and business alike hurried me homeward, for I greatly desired to repeat the strong grip of your hand and that of Bros. Stab, Franghia, Landon, Caracoupi, and other genial and kind-hearted *frères*. Mine was the loss and the regrets.

"The letter to His Highness Raschid Pasha was in the highest degree effectual. He opened his arms to me. He gave me his Masonic confidence. He furnished me with his buyuruldi, couched in most emphatic terms, and placed me upon his own staff, as Honorary Aid to facilitate my explorations and give me credence among his subordinate officers. By this means I was enabled to accomplish far more than I could otherwise have done. I do not forget that to you I am indebted for this.

"Since my return I have been busily engaged in preparing my notes for publication in the form of a

volume (8vo. large, 600) to be well illustrated with maps and engravings, entitled, 'The Handmarks of Solomon's Builders.'

"An important chapter in this is the origin, history, and present status of the Masonic institution in Smyrna and Ephesus. May I look to *you* to give me that? No one else is so competent, and, although I am well aware that the demands of an ordinary profession draw heavily upon you, yet this is a matter that so much concerns the credit of the Craft in Asia Minor, that I feel confident of your sympathy. You can, of course, rely upon the co-operative aid of the brethren whose name are given on the first page.

"I shall do myself the honour to forward you a copy of the work when complete (in July next) and such other brethren as you may designate as helpers in this literary Temple.

"I ought to have the MSS. by April.

"Would it be asking too much of you, and others of my good brethren of Smyrna, for your photographs? I greatly long to look upon your faces, if only upon the *solar shadows* thereof.

"With most affectionate remembrances to all who remember me, I am, hon. and learned brother,

"Faithfully,

"ROB. MORRIS, *L.L.D.*,

"P.G.M., 32°, &c., &c."

BRO. MELVILLE'S DISCOVERIES.

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

Dear Sir and Brother,—What have the Masonic Archæological Institute or the gentlemen named by J.A.H., done to be called upon to investigate Bro. Melville's claims to be a discoverer? Bro. Melville's claims are before the public in the *Freemasons' Magazine*, and what can he or his friends want more? Some brethren believe in him, and no report of any committee can induce anyone to believe in Bro. Melville who knows anything of the subject with which he deals. Bro. Melville is very sore with the treatment he has received, but he has provoked it. He has, however, no right to charge anyone with treating him as "a swindler or an impostor." That is a mode of escaping just censure unworthy of Bro. Melville.

That brother, thinking he has made important discoveries, has honestly published enough to show his pretensions, and, having done so, he must take the consequences. The fact of a man being a Mason, and deluding himself, does not exempt him from severe and searching criticism and censure. It can be little doubted that it is only the conviction that Bro. Melville is not "a swindler and an impostor," but an honest man, that has obtained for him so large a measure of consideration. The *Athenæum* or the *Saturday Review* are not so sparing with such people.

Yours fraternally,

R. J.

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

Dear Sir and Brother,—It is very unpleasant to differ from a good man who believes what he says; but, now that we have Bro. Melville laying down the first principles of his Masonic Astronomy, one is compelled to differ from him.

He eschews a modern map of the stars, which

shows small respect for constellations, and recommends the old maps and globes with constellations well developed.

Stars there are is true, but does Bro. Melville, or one of his admirers, know there are no such things in nature, or the star world, as "constellations." Constellations are pure creatures of the fancy, differing in various ages, with various nations, and serving astronomers.

They are a convenient artifice of memory for plotting out the stars, and in the system that we use, the old part is taken from the Greek system and the Greek mythology.

This system differed from the others in ancient days and in modern, and the twelve signs of the Zodiac have unlike names in Greek, Chinese, &c. The names of the antarctic constellations are altogether modern.

A so-called constellation we now know collects together stars not near together, but millions of miles apart. Any deductions from such premises must be false, and, if Freemasonry does what Bro. Melville says, so much the worse for Freemasonry.

The whole is a worthless concoction in derision of astronomy and Freemasonry.

Yours fraternally,

W. T.

BRO. CLABON'S SCHEME.

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

Dear Sir and Brother,—Your statement of Bro. Clabon's proposition to devote part of the Benevolent Fund to other purposes, I think was equitably disposed of. The surplus (if any) at the close of each year—if not immediately required—should not be trafficked away to children—after giving them a good education and maintainance for several years to prepare them ready to earn their own living—and that to the prejudice of the aged poor of the Order. It is incorrect to say that the fund of the annuitants was more than was wanted, when a short time since the Secretary stated they were some hundreds of pounds in arrears; but, had it been double the amount in hand, there would be plenty of necessitous brethren glad to receive part of it.

There are now 31 inmates in the asylum:—20 widows receiving £25 each, and 11 males, seven of whom have wives to maintain, at £26 per annum; so that married men have £1 per annum more for the support of two than the single men and widows, which looks like a mistake. When they get to Croydon they have very little chance of getting anything, unless they have any friends to assist them, and friends are apt to forget absentees. That may account why there are so few married couples in the building; and Croydon is not a cheap place to live in. If there was an overplus, then a little more might be given to the married man during the joint lives of himself and wife. As to the single men and widows, they should be content with their annuity. It is not many years since annuities were even talked of. The Board of Benevolence was then all the resources to needy brethren, when £10 or £20 was considered a liberal gift, and now £20, £30, or £50 is not thought too much in many cases. Conse-

quently, I think the Benevolent Fund should be taken care of for the purposes for which it was first established.

Yours fraternally,

W. D., P.M., ANNUITANT.

WHAT SHALL BE DONE WITH THE RE-DISCOVERED MYSTERIES ?

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

Dear Sir and Brother,—It is a trite observation that communities are made up of many classes; some are, more or less, educated; others have no education at all. One class, hearing Bro. Melville had made, after very many years hard labour, archaeological rediscoveries of vital interest to mankind, naturally rush to the conclusion that they should be inconspicuously published; a second class, more circumspect, more self-possessed, mentally draw comparisons between what they hear of the rediscoveries and some pre-Adamite theories, some pre-conceptions of their own in relation to the soul's beatitude, to either of which idea they cling with maternal solicitude. Thus pre-occupied, they pooh—pooh the re-discoveries as inadmissible, or as so much rubbish, &c. A third class profess their belief in scientific progress, and even advertise their expectation that science and scripture will *some day* be found to agree; but when told that that agreement is now a fact, accomplished by Bro. Melville, they are silent, preferring to oscillate between doubt and hope on the subject the rest of their lives.* A fourth class, and that a multitudinous one, wont, or can't, think for an hour consecutively on any one subject. They want others to think for them; their faith is in the assurance of quacks whom, whether civil or religious, they enrich with oblations, while they leave the men of solid professional acquirements to thrive as best they may.

Those among the more or less educated classes who counsel publication of the re-discovered knowledge, however, do not consider, or will not understand that that knowledge embraces a complete system of the ancient religion of Freemasonry, unsectarian, universal, designed to unite all races of men, within one fold, under one shepherd, with no other qualification than that of reading and writing.

The religion of Freemasonry, it must be borne in mind, was not founded on the theory or hypothesis, but drawn from and built upon the rock of astronomic science—a science veiled in allegory and illustrated by symbols. Its votaries were students and professors able to demonstrate the same in any part of the world to the mutual edification of brethren, or to the enlightenment of aspirants come whence they may.

The knowledge of the science was a sacred mystery. To those within the pale of Freemasonry, the mystery banished by demonstration, but to those without the pale, the mystery was impenetrable. Whereas, the essence, the ritual principle of the Romish religion is that the more its mysteries are inscrutable, the more effectually will they enthrall the mind and render it passively obedient to Pontifical authority.

* *Vide Times* newspaper about three or four years ago, for advertisement signed by a large number of Cambridge professors and others declaratory of their opinion that science and Scripture would some day be proved to agree.

That the Romish Church is not unconscious of its usurpation and perversion of the sacred mysteries of Freemasonry is shown by its anathemas, which are still not without their unfavourable effects, as witness Cardinal Cullen's recent interdict on the occasion of the Freemasons' Ball, Dublin, graphically described in the Magazine, page 339.

The knowledge of the science, it must be understood, cannot be acquired without illustration or practical demonstration, the same as inferior sciences. A few thoughtful students, were the science published, would master its details, many readers would derive therefrom but little knowledge, which is "a dangerous thing," while to the million its publication would be the scattering of pearls before swine.

The books of science that issue from the press and are taught daily in schools, relate solely to things civil, whereas the science of the mysteries relate to things sacred.

"Truth may win a silent quiet way with thinkers and students, but, when it comes out into the world, its preachers must enlist in its behalf the interests and even the passions of men." This observation of a contemporary, however humiliating to mankind, conveys a truism which, considered in connexion with the re-discoveries, inclines one to the belief that, instead of launching the knowledge haphazard into the world, the wiser course would be to follow precedent and restore it to the Masonic mother church to be preserved within the sanctuary, the Altar of the Temple, whence it may be taught to all those seeking the Truth.

"But," exclaims one of the anonymous correspondents of the Magazine, page 372, "it would be disgraceful in Masons to keep from the world so much knowledge as is assumed by Bro. Melville: besides, it would be impossible for illiterate men, becoming Masons, eating more or less good or bad dinners, to acquire such knowledge without hard study."

There is nothing uncommon or discouraging in these views. For how few Masons, even under the present *ordinary* regime, attain distinction as instructors compared to the many who remain mute spectators, or unprofitable listeners, at Masonic lodges? How few in any profession emerge from obscurity or reach eminence? How few, even with *past study*, attain proficiency? How few are endowed with quick—how many with slower faculties? There is no sovereign remedy for inequality of intellect. The knowledge of every science, of every branch of learning, cannot be acquired, *per saltum*, but by degrees. The re-discovered knowledge cannot be mastered in any other way; it must be learnt little by little, step by step, until the goal is reached, then will the successful student triumphantly realise the truth of the Royal Arch superscription, that "*Nothing is known*" without the use of the keys.

Yours fraternally,

W. N. CRAWFORD.

EVIL SPEAKING.—To speak ill upon knowledge, shows a want of clarity. To speak ill upon suspicion, shows a want of honesty. To know evil of others, and not speak it, is sometimes discretion; to speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.

THE MASONIC MIRROR.

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

INTENDED REDUCTION IN PRICE OF THE "MAGAZINE."

On Saturday, the 3rd July, the price of the MAGAZINE will be reduced to **THREEPENCE**.

It is now nine years since the *quarto series of the MAGAZINE* was commenced, and it has ever since continued to be published at sixpence weekly.

For a considerable time past it has been in contemplation to reduce the price of this MAGAZINE; and it is now many months since the intentions of the then proprietor were made known by announcements in the advertising columns that a permanent reduction in price would be made as soon as the necessary arrangements for that purpose could be completed, and a fitting opportunity occurred.

It is now our pleasing duty to announce to our subscribers and friends the *promised reduction*; and also that various improvements will be introduced into the MAGAZINE itself. In so doing we must of course look to a greatly extended support from the members of the Craft for that reward, which we are assured by a very large circle of friends and supporters, such a step as that about to be taken will be sure to meet with; still it is only by the active and energetic support of our friends that such a venture can be made to succeed—more particularly in the case of a class journal—and by a greatly increased sale to cover the weekly cost of production.

The proposed reduction of the postage rates on newspapers, has been for some time past looked forward to as affording an opportunity for expecting the reduction in price of the MAGAZINE; and it is believed that long before our next half-yearly volume is completed, the anticipated reduction on the newspaper postage rates will be successfully introduced by the Post Office Authorities. And therefore the approaching commencement of a new volume has, under these circumstances, been considered an appropriate occasion for carrying out the long contemplated and previously announced intention, to reduce the sum of the MAGAZINE to **THREEPENCE**.

Whilst thanking the numerous subscribers and the zealous friends and supporters of the MAGAZINE for their past aid and labour on our behalf, we trust still to secure their hearty co-operation, so that, by their recommendations and otherwise, amongst the members of the Masonic Order, they may assist us in so expanding the area of its usefulness and by greatly-increasing the number of its readers, thus give it still greater power and influence as the well-tried organ of the Craft at large.

MASONIC MEMS.

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 20 per cent.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T. G.C.B.*, *M.W.G.M.* Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

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 beg to call the attention of our readers to the *AMERICAN FREEMASON*, a monthly, published in Cincinnati, and edited by Bro. Fletcher Brennan. The articles are well written, and as a reflex of proceedings of our brethren in America is well worth reading. Subscription 5s., payable to our office.

THE British Association will meet at Exeter, on the 8th August, on which occasion we trust that those members belonging to the ancient Craft will meet with a Masonic reception.

PALESTINE EXPLORATION FUND.—The exhibition of pottery, glass, and other specimens of ancient Jewish art, found by Bro. Lieut. Warren in the course of his excavations at Jerusalem, is now open at the Dudley Gallery. No such exhibition has ever been held previously, and we trust it will meet with success, and and more especially in a financial sense, as funds are urgently needed to prosecute the researches.

METROPOLITAN.

CAVEAC LODGE (No. 176).—*Installation Meeting*.—The regular meeting of this lodge was held on Saturday, the 12th inst., at Radley's Hotel, Bridge-street, Blackfriars. The lodge was opened by Bro. P. A. Nairne, W.M., supported by his officers. Bro. C. Browne, P.M., Dir. of Cers. at the last meeting, tendered his resignation in consequence of his inability, as a medical gentleman, to attend punctually at the meetings. It was unanimously agreed and carried, that his resignation be not accepted, and that he be elected an honorary member of the lodge, in consideration of the very many great and valuable services rendered to the lodge. That minute was carried unanimously. The W.M. initiated Mr. Zuihampton, and installed Bro. W. N. Smith, as W.M., in an able, efficient, and impressive manner. Bro. Smith, W.M., initiated Mr. Groves also in an able manner. Two poor Masons were relieved from the charity fund of the lodge, neither ever having been members of the lodge. The lodge was closed until October. Nearly fifty sat down to the first-class banquet. Bro. P. A. Nairne, I.P.M., had a P.M.'s jewel presented to him. There were present besides those named, Bros. C. T. Dorey, P.M.; E. Litchfield, P.M., Sec.; P. Browne, P.M., Treas.; C. Browne, P.M., Dir. of Cers.; H. Dorey, P.M.; T. Zuihampton, S.W.; R. S. Foreman, J.W.; McAlister, S.D.; Godsell, J.D.; Tower, Power, Puckle, and many others. Among the visitors, who mustered in large force, were Bros. Ransford, Prov. G. Org.; F. Walters, H. Massey, Young, W. Smith, Gouly, Pestow, and many others whose names we were unable to ascertain.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this flourishing lodge, was held on Monday evening, June 14th, at the Montpellier Tavern, Walworth, Bros. R. E. Clarke, W.M. presided; Bayfield, S.W.; C. E. Thompson, J.W.; H. Thompson, P.M. and Treas.; T. H. Pulsford, P.M. and Sec., and the rest of the officers. Amongst the visitors were: Bro. R. Tanner, W.M. of the Domestic Lodge, No. 177, Bro. Wood, of a Scotch lodge, and several others. The lodge having been opened in due form and with solemn prayer, Mr. W. Monckton and Mr. James Mansell, were severally introduced and initiated into the mysteries of Freemasonry, that important ceremony being performed in a most excellent manner by the newly installed

W.M., showing that under his guidance this lodge will lose none of the lustre it has hitherto maintained for good and correct working. Both the initiates appeared highly impressed with the ceremony they had gone through, which was the best testimony that could be given, that the Southern Star Lodge has continued to maintain its high reputation, which is not only evinced in its numbers but the quality of its members. As this was an extraordinary meeting, no other business than that expressed on the summons could be entered upon, although a notice was given in reference to some future proceedings in connection with the summer festival, when an extra meeting will be held, at which certain propositions will be considered. The lodge was then closed in due form and with solemn prayer, and the brethren adjourned for refreshment, which was provided in Bro. Allatt's usual ample style, and it gave unanimous satisfaction. On the withdrawal of the cloth, the W.M. gave very briefly the loyal and Masonic toasts, which were received with all the customary honours. The W.M. in giving the health of their newly initiated brethren, congratulated them upon their entrance into Freemasonry, and also as to having selected the Southern Star Lodge as the one in which they were first to see the light of their noble Order, and he felt confident that they would be worthy members, and do honour to the Craft to which they now belonged. Bros. Monckton and Mansell severally returned thanks, and expressed the great gratification they experienced in being numbered as members in the ranks of Freemasonry. The W.M. next gave "The Visitors," and coupled with the toast the name of "Bro. Tanner, W.M. of the Domatic Lodge." This toast was most enthusiastically received. Bro. Tanner, W.M. 177, on returning thanks, said he felt highly gratified at the kindly feeling he had received, and when he looked round and saw so many members with whom he was personally acquainted, he scarcely knew whether he was in the Domatic or the Southern Star Lodge. He felt highly gratified at his visit, and was glad to see the lodge going on in so prosperous a manner, and he warmly congratulated them in having as their founder Bro. Thompson, P.M., who was also a P.M. of the Domatic Lodge. He was much pleased with all he had seen, and, although that was his first visit to the lodge, he trusted that it would not be the last, and concluded by thanking them, on the part of the visitors, for the honour that had been conferred upon them. The W.M. next gave "The P.M.'s of the Lodge," for which Bro. Thompson, P.M. & Treas., returned thanks, assuring the brethren that, as the founder and promoter of the lodge, it gave him great satisfaction to see its present prosperity, and it was also particularly gratifying to him to see that night Bro. Monckton initiated amongst them, and whom he had known for years, but who from henceforth he should regard as bound to him by a closer tie than had ever existed before, for he could then greet him as a brother Mason. On the part of himself and Bro. Pulsford, the I.P.M., he sincerely thanked the brethren for the very kind way in which the toast had been received, at the same time reminding the younger brethren that the Domatic Lodge of Instruction met every Tuesday evening, at the Palmerston Arms, Grosvenor Park, close at hand, where all might learn the duties to qualify them for any position they might hereafter be called upon to take. That lodge was attended by many worthy and able Masons, and he just alluded to the fact that Bro. Thomas, the worthy preceptor of that lodge, was then in the room, who was always willing to give instruction, not only in the lodge room, but in his private residence, and he felt assured that if the Great Architect of the Universe would only spare his life, he would be content to give any instruction that might be required for 50 years to come. "The Officers" was the next toast, for which Bros. Bayfield and C. E. Thompson severally returned thanks. The Tyler's toast brought a very happy meeting to a close, which was rendered very agreeable by some excellent songs by Bros. Edward Thompson, C. E. Thompson, Wise, Monckton, and Allatt.

HERVEY LODGE (No. 1,260).—This lodge met for the transaction of business, at the George Hotel, Walbam-green, on the 9th inst., Bro. G. King, junr., the W.M., in the chair. The lodge having been opened, and the minutes of the previous meeting read and confirmed, Bro. Way, of No. 1,044, was balloted for and unanimously accepted as a joining member. Bros. Tully and Mallyon being present, and, upon examination, found proficient, were passed to the second degree. A ballot was taken for Messrs. Hugh Middleton and F. W. Agar, which was unanimous in their favour. These gentlemen, however, were not in attendance. Bro. H. Parker was appointed Organist.

Letters were read from Bros. Hogg, Emmens, and William Smith, C.E., returning thanks for being elected honorary members. After two propositions had been received for joining, and for two initiations, the lodge was closed in perfect harmony, and the brethren retired to a capital banquet served by Bro. J. Webb. The whole of the ceremonies were most efficiently performed.

INSTRUCTION.

DOMATIC LODGE (No. 177).—The weekly meeting of this lodge was held on Tuesday evening, 15th inst., at the Palmerston Arms Tavern, Grosvenor-park, and was well attended. Bro. H. J. Wright, of the Jubilee and Southern Star Lodge, occupied the chair. Bro. White, J.W., of the Neptune Lodge, No. 22, as S.W.; and Bro. Poore, of the Pamure Lodge, No. 720, as J.W. Bros. Hart, of the Jubilee Lodge, S.D., Speed of the Faith Lodge, J.D.; Flood, of the Vitruvan Lodge, I.G.; Thompson, P.M. 177 and 1,158, Hon. Sec; Wingham, 25, P.M.; Thomas, of several lodges, preceptor; Marshall, P.M. 22, Treas.; and several other brethren. The lodge was opened in the first and second degrees, when it was announced that the ceremony of raising was about to be gone through. Bro. Geider announced his willingness to become a candidate. After being questioned, he retired, and the lodge opened in the third degree, when Bro. Geider was most impressively raised by Bro. Wright, W.M., to the sublime degree; who also gave the traditional history and a beautiful explanation of the tracing board and the working tools. The third section of the lecture was worked and the lodge was closed down to the first degree. Bro. White was appointed W.M. for the ensuing week, and the lodge closed in due form, and with solemn prayer. This lodge meets every Tuesday evening during the summer months at eight o'clock, as above, where the ceremonies are very carefully performed, and it may be remarked that in all respects the fittings and furniture are most appropriate, and tend to impress the visitor that he is rather in a regular lodge than one of instruction.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—St. John's Lodge (No. 795).—A meeting of this lodge was held at the Orkney Arms, on the 1st inst. Bro. Gammon, the W.M., presided. The minutes of the previous meeting having been read and confirmed, Bro. J. Lovegrove was balloted for, and elected a joining member. Mr. J. Turner, who had been previously balloted for, was initiated by Bro. J. L. Isaacs, and Bro. Bogue was raised to the degree of M.M. A sum of two guineas was voted to the Zetland Commemoration Fund. The lodge was closed in due form, and the brethren retired to the banquet, excellently served by Bro. Skindle. The usual toasts were given and responded to, and the brethren thoroughly appreciated a very pleasant evening.

CUMBERLAND AND WESTMORELAND.

COCKERMOUTH.—Skiddaw Lodge (No. 1,002).—The annual meeting of this lodge was held on Tuesday the 1st inst., for the purpose of installing the W.M. for the ensuing twelve months. The installing Master was Bro. Crowther Morton, of Whitehaven, P. Prov. G.S.W., P.M. 872, and P.M. 1,002, assisted by Bro. Kenworthy, of Whitehaven, P.M. 119, P. Prov. J.D. 872. Bro. R. Robinson, of Cockermouth, was installed as W.M. for the ensuing year. After the installation the W.M. proceeded to nominate the following brethren as his officers:—Bros. J. F. Taylor, S.W.; Joseph Mayson, J.W.; J. Pearson, P.S.W., Treas.; W. Williams, Sec.; I. Evening, S.D.; H. Braithwaite, J.D.; J. Pearson, Lorton, I.G.; W. Potts, Org. Among the brethren present were C. Morton, P. Prov. G.S.W., P.M. 872, and P.M. 1,002; Kenworthy, P.M. 872; Dr. Dodgson, P.M.; H. F. Faithful, P.M., and P. Prov. G.J.W.; W. Shilton, Retiring Master; J. Pearson, P.S.W.; E. Thwaites, P.J.W.; W. Taylor, P.J.W.; W. Potts, Tyler; Rev. W. Williams, J. Pearson, H. Braithwaite, and J. Bolton. After the installation, and the nomination of officers, the brethren retired to the Globe Hotel, where they enjoyed an excellent dinner provided by Bro. Rapley.

DURHAM.

WEST HARTLEPOOL.—*Harbour of Refuge Lodge* (No. 764).—The annual and regular meeting of this lodge was held in the Freemasons' Hall, on Tuesday, the 8th inst., at two o'clock in the afternoon, Bro. S. Gourley, *M.D.*, *W.M.*, in the chair, supported by a goodly number of distinguished visitors and brethren, amongst whom were the following:—Bro. B. Levy; *P.M.* of Lodge Palatine (No. 97), and *P. Prov.* J.G.W., Installing Master; Herbert Laws, of 481, 636, and S.W. 541; Ralph Graham, *W.M.*; J. Settle, *P.M.*, and *P. Prov.* G. Reg.; W. Best, *P.M.*, and *P. Prov.* J.G.W., and W. Metcalf Watson, *J.W.* Tees Lodge, 609; Emra Holmes, *P.M.*, and J. J. Armstrong, *S.W. St. Helen's, Hartlepool*, 531; W. G. Laws, *W.M.* De Lorraine, 541; A. Farmer, *W.M.* North York Lodge, 602; H. Jackson, *W.M.*, and J. F. Mann, *S.D.* Philanthropy, 940. Bro. S. Gourley in a short but forcible and appropriate speech, before leaving the chair, presented to and adorned the breast of Bro. Harply, *P.M.*, with a jewel, supplied by Bro. Caney, Cheapside, London, and subscribed for by the officers of the lodge, as a souvenir of their esteem, and as a trifling reward for his constant and untiring zeal for the welfare of this lodge. This gracious act—the recognition of “patient industry and merit”—was a most befitting one with which to close the labours of an official year, and it must have given the *W.M.* and his officers much pleasure thus to have crowned these efforts. The most important business of the day was the installation of Bro. J. B. Watt, as *W.M.* for the ensuing year, which ceremony was efficiently and impressively performed by Bro. B. Levy. The newly-installed *W.M.* now selected and invested his officers; they are as follow:—Bros. S. Gourley, *M.D.*, *I.P.M.*; J. W. Cameron, *S.W.*; R. H. Stafford, *J.W.*; J. Miller, *Treas.*; E. Hudson, *Sec.*; G. Carter, *S.D.*; W. Harrison, *J.D.*; J. Scott, *I.G.*; and W. Atkinson, *Tyler*. After the conclusion of the business of the lodge, the brethren, accompanied by many visiting brethren, retired to Bro. Gallon's, the Royal Hotel, and there partook of a most *recherché* banquet, such as Bro. Gallon is famous for. Bro. Watt, the *W.M.*, presided, and very ably disposed of the usual loyal and Masonic toasts, which were interspersed with instrumental and vocal music of no ordinary character by Bros. Walton (pianist), Hart, Hunter, Graham, Whitwell, Jackson, Fraser, and Wilmot, making the evening's entertainment one continued feast.

KENT.

DOVER.—*Peace and Harmony Lodge* (No. 199).—The installation took place on the 7th inst., at the Royal Oak Hotel, before a large number of the members of the lodge and visiting brethren. The lodge was opened in due form at two o'clock, by Bro. A. W. Ayers, *W.M.*, assisted by his officers, all of whom were present, and the minutes of the previous meeting read and confirmed. Bros. J. D. and T. A. Terson having given proof of proficiency, were entrusted, and retired. The lodge was opened in the third degree, and Bros. Terson were re-admitted and raised. The lodge was resumed to the first degree, and Bro. Birch having given proof of proficiency was entrusted and retired, and in due time passed. The lodge was then called off for a short time, and on its being resumed Bro. J. Owen Rees, *S.W.*, who had been unanimously elected the *W.M.*, was presented for the benefit of installation. After the necessary preliminaries, a Board of Installed Masters was formed, and Bro. Rees was, with all due formality, installed in the chair. The brethren were then admitted, and the following officers were appointed and invested. Bro. Ayers, *I.P.M.*; Dr. Marshall, *S.W.*; A. Wilson, *J.W.*; J. Coram, *Treas.* (re-elected); W. J. Adeock, *S.D.*; E. W. Fry, *J.D.*; Cessford, *I.G.* Bro. Vanderlin, *P.M.*, was the Installing Master, and elicited the warmest admiration from the whole of the brethren by the excellent and impressive manner in which he performed the ceremony, and for the eloquent address to the officers. The lodge was closed at half-past five o'clock, and the brethren, to the number of fifty, sat down to a splendid banquet, prepared by Bro. Philpott. The usual loyal and Masonic toasts were given, and duly responded to by the brethren. Bro. Ayers, in a very eulogistic speech, proposed “The Health of the *W.M.*,” which was warmly responded to by the brethren. The *W.M.*, in returning thanks, pointed out the advantages of Freemasonry, and the great beauties that could only be discovered by an earnest search after Masonic knowledge, and urged the younger brethren to commence a competition, earnest in character and Masonic in disposition, to attain the position he had the satis-

faction of holding, assuring them that the prize was not always to the swift, but that patience and perseverance were able to surmount every difficulty, and concluded by saying that he would use every exertion to maintain the lodge's efficiency, and to further the interests and welfare of the Craft. The *D. Prov.* G. Master for Kent, was prevented from being present by the severe illness of a member of his family. The musical arrangements were under the direction of Mr. Planet, of Canterbury Cathedral, assisted by Messrs. Cross and Rhodes, which considerably enhanced the enjoyment of the evening, and the brethren separated highly pleased with the entertainment.

NORTHUMBERLAND.

NORTH SHIELDS.—*St. George's Lodge* (No. 431).—The regular monthly meeting of this lodge was held on Monday the 3rd ult., at the Masonic Hall, the *W.M.*, Bro. Thomas Jackson in the chair, supported by Bros. J. D. Brown, *S.W.*; M. Mensor, *D.D.*, *J.W.*; Bro. T. Featherstone, *P.M.*, *Chap.*; M. J. Robson, *M.D.*, *P.M.*, *Treas.*; and other officers of the lodge. Visitors:—Bros. W. G. Laws, *W.M.* 541; J. Robertson, *W.M.* Tyne Lodge; J. H. Ingledew, 685; G. Lawson, *W.M.* 1,119; Joseph Robertson, *P.M.* 240; J. Roddam, *P.M.*, and others. The lodge having been opened in due form by the *W.M.*, Bros. Anders, Peter Anderson, Elias Davis, and William Sharp, were severally raised to the third degree by Bro. M. J. Robson, *P.M.* Mr. Joseph Brown was proposed as a candidate for initiation, and a ballot taken, when he was declared duly elected, and Bro. John Gayford Howsagoe and Luke Blumer Hubback were proposed and admitted as subscribing members of the lodge. A letter was read from the Secretary of the Grand Lodge of England stating that £15 had been granted to the widow of late Bro. J. Mamlan from the Fund of Benevolence. The *W.M.* having given notice of his intention to move at next meeting that a sum of money be tributed out of the lodge funds to the Zetland Commemoration Fund, and there being no further business the lodge was closed in regular form by the *W.M.*

WARWICKSHIRE.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—The usual monthly meeting of this lodge was held at the Mason's Rooms, on Wednesday, the 9th inst., Bro. T. D. Miller, *W.M.*, in the chair. There were also present, Bros. *P.M.*'s Partridge, *Prov.* G. Org.; J. F. West; B. Purnell, *I.P.M.*; E. Kent, *S.W.*; W. W. Rose, *J.W.*; A. Rooke, *Sec.*; A. Simpson, *Treas.*; and others. The lodge having been opened, and the minutes confirmed, Bros. Morris and Bransby were examined as *E.A.'s*, and having satisfactorily answered the several questions, retired. The lodge was then opened in the second degree, and they were respectively passed as *F.C.'s*. The chair of *K.S.* was then taken by Bro. B. Purnell, *I.P.M.*, when Bros. Jackson and Taylor were interrogated as to their proficiency as *F.C.'s*, and having answered in a satisfactory manner, withdrew. The lodge was then opened to the third degree, when Bros. Jackson and Taylor, being properly prepared, were re-admitted, and raised to the sublime degree of a Master Mason. This important ceremony was performed in a most careful and impressive manner by Bro. Purnell, *I.P.M.*, who is well known as being one of the most able and proficient workers in this province. During the ceremonies the organ was taken by Bro. W. T. Belcher, *Mus. Bac.*, Oxon. Two candidates for initiation, and one joining member, were proposed. Bro. E. Kent, *S.W.*, gave notice of motion respecting donations to the Masonic Charities. The lodge was closed, and the brethren adjourned to refreshment, and spent a pleasant evening.

IRELAND.

COUNTY DOWN.

NEWRY.—*Provincial Grand Lodge*.—The half-yearly meeting of the *Prov. G.L.* of this province was held on Tuesday, the 18th ult., at two o'clock p.m., in the Masonic Rooms, the *R.W.* Bro. Wm. Henry, *J.P.*, *Dep. Prov. G.M.*, presiding, supported by *R.W.* Bro. Bell, *Prov. S.G.W.* (acting); Francis A. Potterton, *Prov. J.G.W.*; Henry Montgomery, *Prov. G. Sec.* and *Treas.*; Braithwaite, *Prov. G.J.D.*; Moore, *Prov. G.S.D.* (acting); and John Russell, *Prov. G.I.G.* The following brethren were present:—Bros. H. G. Henderson, *P.M.*, of 18 Newry; W. T. Henry, *C.E.*, *J.W.*, of 66 Hillsborough and 77 Newry; Moody,

Marshall, and McClelland, of 79 Donoughmore; Davidson, of 80 Rabbfriland; Robert Cochrane, C.E., P.M., of 124 Banbridge; Hanna, P.M., of 142 Castlewellan; Anderson, of 367 Downpatrick, &c. Lodges 23, 46, 70, 77, 144, 155, 372, and 697 were also represented. An application was made by the lodges in the neighbourhood of Newtownards to have one of the quarterly meetings of the Prov. G.L. held in that town, for the convenience of the brethren in that part of the province. It was resolved to make the necessary arrangements to hold an additional meeting in Newtownards. Proposed, seconded, and carried unanimously, that Bro. William Johnson, W.M. of 86 Downpatrick, be elected Prv. G.S.W. in the room of Bro. Leslie, resigned. The lodge proceeded with the consideration of the conduct and discipline of the private lodges of the province; afterwards the lodge was closed in ancient form.

INDIA.

BENGAL.

DISTRICT GRAND LODGE OF BENGAL.

A Quarterly Communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta, on Saturday, the 20th March, 1869. The R.W. Bro. Hugh D. Sandeman, D.G.M., took the chair supported by the following officers:—W. Bros. Dr. F. Powell, D.S.G.W.; J. Mackintosh, D.J.G.W.; J. Pitt Kennedy, D.G. Reg.; H. H. Locke, D.G.S.; W. B. Farr, D.S.G.D.; O. B. Andrews, D.G. Sup. of Works; J. Bennett, P.D.G.S.D.; J. Conway, D.G. Dir. of Cer.; W. G. Amos, Assist. D.G. Dir. of Cer; P. E. Claque, as D.G.SB.; A. Zelman, as D.G. Org. G. M. Goodricke, as D.G. Purst.; W. B. Mactavish, J. Lindley, W. Nicholls, H. B. Lewis, and T. McKelvey, D.G. Stewards; D. J. Daniel, D.G. Tyler.

The following lodges were represented:—Star in the East, No. 67; Industry and Perseverance, No. 109; True Friendship, No. 218; Humility with Fortitude, No. 229; Marine, No. 232; Anchor and Hope, No. 234; Courage with Humanity, No. 392; St. John, No. 486; Excelsior, No. 825; Temperance and Benevolence, No. 1160.

The D.G. Lodge having been opened in due form, apologies from brethren were recorded.

The minutes of the Quarterly Communication of the 28th December, 1868, having been printed and circulated, were taken as read, put to the vote, and confirmed.

The R.W. the D.G.M. addressed the District Grand Lodge as follows:—

“Worshipful Brethren,—Before offering any remarks, as I usually do at the opening of my address, upon the reports which will be submitted to you during the evening, I wish to acquaint you that his excellency the Earl of Mayo has been pleased to accept your invitation to be the Lord Patron of our Order. His lordship has been pleased to waive the ceremony of receiving any public address, and an intimation to this effect has been already conveyed, by circular, to Masters of Lodges. I do not doubt but that this gratifying intelligence of his excellency's assent to the wishes of the Masonic brotherhood will be gladly received by every Mason, and that his intimate connection with the Order will be productive of much good to the Craft.

“Referring to the report of the Finance Committee, which is entered on the agenda paper, I observe that five members only attended, while the D.G. Treas. was again absent. The abstract of the funds of the D.G.L. for the quarter appears to be satisfactory.

“At our last quarterly communication, I noticed a scheme which had been set on foot by the brethren of lodge Excelsior to assist the Masonic Charities in England by means of lotteries; and I ventured to suggest the practicability of starting some association in this country for the assistance of our poorer brethren, who find daily increasing difficulty in providing for their children in India, by offering to them an education which might be useful to them in after life. Since then I have invited a few brethren, whom I felt to be interested in the matter, to a consultation on the subject; and the result has been the issue of a prospectus for an association, which, I have every confidence, will be warmly responded to throughout India. The object of the association is to provide, as far as means will permit, for the education of the children of indigent Freemasons, who will be brought upon its funds by election under certain rules and conditions, which it is unnecessary now to detail; and if, as is proposed, the capital is all invested in Government

Securities, we may hope to see established a fund of a permanent nature, which cannot fail, under God's providence, to be productive of much good. The prospectus has, as yet, been in private circulation only, but it has been generously responded to by promised donations amounting to Rs. 9,350, while the annual subscription list amounts to Rs. 352. I am happy to inform you that among the donors I am able to mention the names both of his excellency the Viceroy and the Lieutenant-Governor of Bengal; and I propose, as soon as the promised donations amount to Rs. 10,000, calling in the amounts and convening a meeting of subscribers to make bye-laws and fairly launch the association. I may mention that it is not proposed to connect the association in any way with the District Grand Lodge, but to place its funds under the management of specially appointed trustees, and its general conduct under the management of the Vice-Presidents and Life Governors.

“I desire to make a few remarks upon the circulation of the proceedings of District Grand Lodge, which I hold to be privileged in their nature, and which are printed, after each quarterly communication, for the private information of certain members of the Craft. I am induced to do this from the circumstances of a brother having threatened me with an action for libel in the law courts for words uttered by me regarding him in my capacity as D.G. Master in this place. I need not now enter into the history of this case, which must be fresh in your memory, further than to say that having afterwards ascertained that a portion of my remarks was not fully justified by the evidence, I took the earliest opportunity of retracting that portion in Grand Lodge, as publicly as I had made the original remarks. I expressed, at the same time, my conviction that the brother would, as a Mason, accept the explanation in the spirit in which it was made, but in this I have been disappointed, and the brother has as yet shown no signs of abandoning his determination to proceed against me. Now, I feel fully certain that nothing which is said, or reported privately and confidentially from an authorized secret society like a Masonic Lodge, can be legally termed a libel, for nothing is a libel until it is published, and our reports, although printed, are furnished only, as I have said, for the private information of certain members of the Craft; but if our reports are permitted to go beyond the limits of this private circulation, a publication is effected, and then an action for libel may possibly lie. Thus, if, for instance, a Masonic magazine takes upon itself to publish to the world the confidential proceedings of a Masonic meeting, that magazine may possibly render itself liable for what it publishes, although the Lodge remains harmless. In like manner, if a Mason choose to communicate to others what has been given to him in confidence, as a member of this District Grand Lodge, and what, if published, might be deemed to be a libel, that Mason may possibly be held to be liable for the publication, although the District Grand Lodge itself is not liable. Our proceedings are printed and circulated for private information to officers and members of the D.G.L., to certain Masonic bodies which are in confidential communication with us, and of course to the G.L. of England from which we hold our power to act; but wherever the information is sent, it is on the condition of secrecy and confidence, and in order to keep this condition always in sight I have instructed the D.G. Sec. for the future to mark our printed proceedings with the words ‘for private information only’ at the head of the first page. The practice which prevails in many lodges of circulating District Grand Lodge proceedings among all members is, to my mind objectionable; the papers are invariably circulated in open covers, and in case of their contents becoming publicly known, it would be extremely difficult to determine when or where the publication actually commenced. I think it would be far preferable if Masters on receipt of such proceedings, would either lay them on the table in open lodge, or cause to be read out any portions which they think it desirable to make known to the brethren under their command.

“In making the above remarks, I do not wish it to be thought that I regard the privileged nature of Masonic communications to be any excuse for the infliction of an injury upon an individual. In our Masonic lodges we have sometimes the unpleasant duty of reproof and of correction, and it is very necessary that such Masonic awards should be made generally known to the Craft, but we should at the same time be most careful how we wield this power, so as not to hurt the feelings of a brother without a cause; and I feel fully confident that you will bear me out when I say that, as a rule, I have been most careful in this respect; while in the case under notice, I have done all in

my power to prevent the possibility of any injury being done to the brother by my reflections upon his character, by publicly retracting them in D.G.L.

"I have to notice that some of the Calcutta lodges are occasionally not fully represented at our quarterly communications. You are aware that under Article 12 of the ancient charges, every Master, at the time of his installation, promises a regular attendance at the communications and committees of the Grand Lodge, and in appointing his Wardens he enjoins upon them a similar duty in order that his lodge may be properly represented. I am confident that this notice of an occasional omission which, I am quite aware, arises purely from inadvertence, will be sufficient to impress upon Masters generally the great desirability of strictly observing this important part of their duty. In cases where the Masters or Wardens of a private lodge are officers of the D.G.L., and attend its communications in that capacity, they should see that their lodge is properly represented by appointing delegates to attend in their stead.

"At our quarterly communication of the 24th June last, I announced to you the M.W.G.M. had been pleased to separate British Burmah from Bengal, and to form it into a separate Masonic province; I regret now to acquaint you that a similar course has been followed with reference to the Punjab, and that the number of our lodges is consequently reduced to 20 in number; or one half of the number that were enrolled under this D.G.L. before the sub-division was introduced. A communication from the D.G.M. of the Punjab will be read to you in the course of the evening.

"I have much pleasure in announcing to you that there is again a prospect of establishing a lodge at Benares in the North-Western Province. There was for some time a flourishing lodge at this station, with a Royal Arch Chapter attached to it, under the name of 'Fraternity and Perseverance.' The lodge has now been extinct for some time, so that it will be necessary to obtain a fresh warrant and charter, and an intimation to this effect has been conveyed to Bro. Captain Chester, who is exerting himself to establish a new lodge, in which I hope he will prove successful."

At the conclusion of the address, the District Grand Master called to order and instructed the G.Reg. to proclaim his Excellency the Earl of Mayo as Lord Patron of the order, which was accordingly done by the G.Reg. (W.Bro. J. Pitt Kennedy).

The report of the Finance Committee was then read and adopted.

The Grand Committee report of the Bengal Masonic Fund of Benevolence was read for the information of the D.G. Lodge, and ordered to be recorded.

Some other business having been brought forward, and disposed of, the D.G. Lodge was closed in due form.

ROYAL ARCH.

METROPOLITAN.

BEADON CHAPTER (No. 610).—The regular quarterly convocation of this young and prosperous chapter was held at the Greyhound Inn, Dulwich, on Thursday, the 10th inst. The chapter was opened by Comps. A. Avery, P.Z., M.E.Z.; J. W. Halsey, P.Z., as H.; J. W. Avery, J.; and other installed Principals being present. The companions were then admitted. The minutes, which also contained the by-laws to be used for the future government of the chapter, were read and unanimously confirmed. Ballots were taken for three brethren who were candidates for exaltation, and in each instance were declared to be unanimous in favour of their admission. Bros. C. A. Potter, P.M. 619; H. J. Leeuw, W.M. 619, and E. Kimber, 1,009, being in attendance, were introduced separately; and in an able and most impressive manner exalted into Royal Arch Freemasonry, the ceremony being beautifully rendered, as every officer was perfect in his part. Comp. F. Walters, P.Z. & S.E., in an efficient manner proposed, and Comp. J. W. Halsey, P.Z., seconded, "That a five guinea P.Z.'s jewel be presented from the chapter funds to Comp. A. Avery, M.E.Z., for his efficient services rendered to the chapter during his year of office, this being his last night of presiding. This, on being put by the J. to the chapter, was carried with acclamation. This vote did not seem to satisfy all of the members present, as it was considered that, to more fully express their feelings, that the jewel should be supplemented with some other article to prove how high was the estimation which they all felt for the many ser-

vices rendered by their M.E.Z. to this chapter. It was afterwards proposed and seconded that the Audit Committee meeting be held on Monday, September 6th, at 7 p.m., at the Queen's Arms Tavern, 36, Weston-street, Bermondsey. Some propositions for exaltations at next meeting were received. Apologies were sent by the H. and S.N. excusing and regretting their non-attendance; also from several of the candidates for exaltations. All business being ended, the chapter was closed until Thursday, September 9th, which will be the installation meeting. There were present besides those named—Comps. T. J. Sabine, as S.N.; G. A. Smith, P.S.; W. H. Green, 1st A.S.; R. H. Williams, 2nd A.S.; F. Deering, Reg.; F. McKiernan, S.B. Visitors—G. W. Wheeler, P.S. 73; C. T. Dorey, M.E.Z. 176; P. A. Nairne, Z. 176; J. Harris, M.E.Z. 185; Pinhorn, P.Z. 257, and others. The usual good banquet followed, and the evening's amusement was greatly increased by the humorous recitations of Comp. E. Kimber.

KNIGHTS TEMPLAR.

IRELAND.

DRUM.—An encampment of High Knight Templars was held on the 4th inst. The encampment was opened with the usual formalities, the following Sir Knights taking up their respective positions:—Dr. J. Sharpe, M.E.C.; J. Patterson, Capt. General; Carleton, Marshall; and J. Wonfor, S.B.; the other offices being filled by Sir Kts. Hawthorne and Robert Ker, No. 794, Newbliss. After the opening of the encampment, the following R.A. Comps. were duly admitted into the Order, namely, Sir Kts. Sydney Jackson and George Hubbard. The ceremony of installation was conducted by Sir Kt. J. D. Wonfor, F.C.S., and P.C. of Lodge 205, Dublin. He was assisted by Sir Kt. John Patterson. After a lecture on the origin and antiquity of the Order, the encampment was closed, and the Sir Knights sat down to supper. The chair was occupied by the M.E.C., Sir Kt. Dr. Sharpe. "The Queen and the Craft" was proposed, after which followed the song "God save the Queen" by Sir Kt. Ker. "The Three Grand Masters" was next given, and duly honoured; after which the chairman said the next toast he had to propose was the toast of the evening, namely, "Sir Kt. Wonfor," who had come to assist their labour under considerable physical inconvenience. The toast was enthusiastically received, and suitably acknowledged. "The newly-installed Sir Kts." was then given and responded to. Sir Kt. Dr. Taylor's health was also proposed, and warmly received.

THE CALM OF DEATH.

"The moon looks calmly down when man is dying,

The earth still holds her way,

Flowers breathe their perfume, and the winds keep sighing,

Naught seems to pause or stay!"

Clasp the hands meekly over the still breast, for they have no more work to do. Close the weary eyes, there are no more tears to shed. Part the damp locks, there is no more pain to bear. Closed is the heart alike to love's kind voice and calumny's stinging whisper.

O, if in that still heart you have ruthlessly planted a thorn; if from that pleading eye you have turned carelessly away; if your loving glance, and kindly word, and clasping hands, have have come all too late—then God forgive you! No frown gathers on the marble brow, as you gaze; no scorn curls the chiseled lip; no flush of wounded feelings mounts to the blue-veined temples.

God forgive you! for your feet, too, must shrink appalled from death's cold river; your faltering tongue asks, "Can this be death?" your fading eyes linger lovingly on the sunny earth; your clammy hand yields its last faint pressure; your sinking pulse its last feeble flutter.

O, rapacious grave! yet another victim for thy voiceless keeping. What! not a word of welcome from all the houseless sleepers? No warm greeting from a sister's loving lips? No throb of welcome from the maternal bosom? Silent all?

O, if these broken links were never, never gathered up! If beyond death's swelling flood there was no eternal shore! If for the struggling bark there was no port of peace! If athwart that lowering cloud sprang no bow of promise! Alas! for love, if this be all, and naught beyond, on earth!—*Masonic Eclectic.*

GOVERNMENT OF A LODGE.

Every lodge is to be ruled with dignity and decorum, and to be governed with mildness and moderation. There is a way of inspiring obedience and respect in a lodge without haughtiness and austerity; in fact, they are forbidden.

Nothing can be more distasteful than the exercise of power among Masons, simply because one *can* exercise it. Power is to be exercised when it *must* be—when necessity demands it; and to exercise it systematically at any other times is usually injurious. Yet, Masters, or those acting as such, are but human, and often are very positive, affirmative, and representative men, and, unless they are constantly on guard, and have their obligation ever before them, they are likely to administer the laws and usages in a way that they would not like to have enforced upon them. Such men, on the whole, make the most successful governors, but they need to govern themselves, both in and out of the lodge.

Neither the voice nor manner of the Master should indicate authority, disrespect, or difference among the brethren. Any brother infirm in manner, poor in speech, or timid among others, should be *first* noticed, then encouraged, then upheld, until the Master is certain that he has said all he wishes or ought to, and that he is understood. The brethren will readily sympathize with such treatment, and with fair opportunity all may be heard.

It should be the constant study of the Master and brethren to have every brother, at proper times, present any matter in his charge himself, instead of having some spokesman to do it for him. The nearer a lodge can be induced to feel live, and speak, like a well-regulated family, the better for its comfort and success. There are few brethren who like to be spokesmen, and few who do so escape evil effects.

Every Master and every Mason should regard his obligation to sustain and obey the law, but this does not mean that every thoughtless disobedience or violation—every unintentional mistake—every misconception—every ebullition of temper, jealousy, or folly—every thing done out of order or place—is to be visited with punishment, censure, or even notice. A child should learn that a wilful and wicked disobedience is sure of its penalty, but a constant hectoring, punishing, and reprimanding, is sure to produce a dogged disposition or a crafty and deceitful character. Kind treatment, gentle reproofs, and rare but thorough punishment, are far more effective, in nearly all cases, than severer modes. Just so in the lodge. Let love and affection rule; and if a Master, by equitable, impartial, and genial government, can gain the love of his brethren, and their confidence withal, his rule will be more in the name than in the fact. This only proves that a Master is to be ever watchful and ever guarded. Success, love, and confidence, are his certain rewards.—*The Trowel.*

ROYAL ARCH MASONRY.

The degrees of Freemasonry known as the Entered Apprentice, Fellow Craft, and Master Mason, were first instituted, and are of antiquity long anterior to the subsequent Orders, and are the foundation upon which the latter were built. They are more widely diffused than the higher Orders; are incorporated into every rite, and embrace those pure principles of morality which, by their practice, render men wiser and better.

The origin of Royal Arch Masonry is distinctly traced to the erection of the second temple of Jerusalem, five hundred and thirty-two years before Christ, when, in the fulfilment of prophecy, the Jews repaired from Babylon to Jerusalem to rebuild the house of the Lord which had been destroyed by Nebuchadnezzar.

The magnificent temple erected by Solomon was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met the destroying angel. The foundation of this temple was laid in the fourth year of the reign of Solomon, in the year of the world 2,292, and, in con-

sequence of the wise regulations of the founder, it was completed in all its parts in little more than seven years. It was at this period the original degrees of Masonry were instituted, and so admirably were they designed, that the work proceeded with the utmost regularity, and during the period in which the workmen were engaged, neither the sound of the hammer, the axe, or any other tool of iron was heard.

In the ninth year of the reign of Zedekiah, the city of Jerusalem was besieged by Nebuchadnezzar. The siege was continued with great vigour, and the city was as vigorously defended by Zedekiah, who was at length compelled to surrender in the eleventh year of his reign. Zedekiah himself was conducted in chains to Babylon, where he remained in prison until his death, his eyes, according to the barbarous practice of the times, having been previously put out. By the orders of Nebuchadnezzar, the temple, and palaces, and other sumptuous edifices, were razed to their foundations; "temple and tower went down," leaving scarcely a wreck behind.

Fifty years after the destruction of the temple, Cyrus, who then filled the throne of Persia, being moved by the prayers of the captive Jews, issued a decree authorising them to return to Jerusalem to rebuild the house of the Lord; at the same time he addressed a letter to the Governors of Syria, in which he informed them that he had "given leave to the Jews to return to their own country, to rebuild their city, and to build the temple of God at Jerusalem on the same place it was before.

In consequence of this decree, the Jews repaired in great numbers to Jerusalem, where they first built an altar that they might offer sacrifices according to the laws of Moses. In the following year they laid the foundation of the second temple; but they had made but little progress in the work, when they were compelled to desist by order of Artaxerxes, who was induced, by the representation of the Samaritans, to issue this decree in opposition to that of his predecessors. The work was at a stand for fifteen years, when Darius Hystaspes ascended the Persian throne. In the second year of the reign of Darius Zerubbabel, a prince of the house of Judah, proceeded at the head of a deputation of the council or Sanhedrim of Jerusalem, to the court of the Persian king; and having gained admission to his presence, he prevailed upon Darius to abrogate the decree of Artaxerxes, and permit the Jews to proceed with the work.

Zerubbabel returned to Jerusalem, and the work was recommenced, and the temple was finished and dedicated in the sixth year of the reign of Darius, or 511 years before Christ.

The Degree of Royal Arch Mason is founded upon circumstances which then occurred, and upon important discoveries made, when the workmen were preparing for the foundation, and Masonic tradition with regard to those discoveries are corroborated by various passages in the Sacred Scriptures.

This degree is usually divided into two sections, but, with more propriety, it may be divided into three. The first relating to the opening of the chapter; the second, relating to the circumstances connected with the siege and capture of Jerusalem, and the destruction of the temple; the third, to the building of the second temple, in the reign of Darius Hystaspes.

This degree of Masonry, when properly conferred is one of great impressiveness and solemnity. It teaches some important truths, of which, without its aid, the world would still have been ignorant, and it inculcates, many sublime principles of morality, in a manner calculated to make an indelible impression. In this, as in the preceding degrees, "every utensil of work is an impressive emblem; every ceremony causes an illusion to some historical fact; every jewel is a symbol of moral virtue and every external ornament or appendage, is a silent but faithful prompter of those graces and virtues which should adorn the inner man."

In passing through the ceremonies of this Order the path may be rough, a true representation of the rugged path of life we are all destined to travel; but the rough places become smooth, and crooked things straight, by the lessons of moral virtue which are sought to be inculcated.—*Masonic Record.*

PUBLIC AMUSEMENTS.

MRS. STIRLING'S READINGS.

Another of the series of Shakespearean reading which are being given by the popular actress took place on the 11th inst., at St. James' Hall, and it is scarcely necessary to say that it was attended by a large and appreciative audience.

LIST OF LODGE, &c., MEETINGS FOR WEEK
ENDING 26TH JUNE, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

METROPOLITAN.

Sunday, June 20th.

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

Monday, June 21st.

LODGES.—Panmure, Balham Ho., Balham; City of London, Guildhall Coffee-house, Gresham-st.; Royal Albert. F.M.H.; Eclectic, Freemasons' Hall.—LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

Tuesday, June 22nd.

LODGES.—Industry, F.M.H.; Prince of Wales, Willis's Rooms, St. James's; Southern Star, Montpelier Tavern, Walworth.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; New Wandsworth, F.M. Ho., New Wandsworth; Royal Union, Hotel de Cologne, Haymarket.—CHAPTER OF INSTRUCTION.—Metropolitan, George Ho., Aldermanbury.

Wednesday, June 23rd.

Lodge of Benevolence, at 7.—LODGES.—Antiquity, F.M.H.; Mount Moriah, F.M.H.; United Pilgrims, Horns Tav., Kennington; High Cross, White Hart Ho., Tottenham.—LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Gt. St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar; Zetland, Adam and Eve Tav., Kensington.—CHAPTERS.—Union Waterloo, F.M.H., William-st., Woolwich; Lily Chapter of Richmond, Greyhound Hotel, Richmond.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, June 24th.

Gen. Com. Female School, at 4.—LODGES.—Peace and Harmony, London Tav., Bishopsgate-st.; Prosperity, Guildhall Coffee-house, Gresham-street; William Preston, Star and Garter Hotel, Putney; South Middlesex, Beaufort House, North-end, Fulham.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile-end-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. CHAPTER.—Domestic, Anderton's Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tavern, 57, Wapping-wall.

Friday, June 25th.

LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-street, Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.),

Freemasons' Hall; United Pilgrims, Horns Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitecomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury; Florence Nightingale, Freemasons' Tav., Woolwich.

Saturday, June 26th.

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

PROVINCIAL.

DORSET.

WIMBORNE MINSTER.—*Mon.*, Lodge: St. Cuthberga, Crown Inn.—SHERBORNE.—*Mon.*, Lodge: Benevolence, To. Ha.—SHATTESBURY.—*Thurs.*, Lodge: Friendship and Sincerity, Grosvenor Arms Ho.—SWANAGE.—*Sat.*, Lodge: De Moulham, Mowlem Institute.

EAST LANCASHIRE.

ACCORINGTON.—*Thurs.*, Lodge: Bank Terrace, Hargreave's Arms.—ASHTON-UNDER-LYNE.—*Thurs.*, Lodge: Minerva, Pitt and Nelson Ho.—BACUP.—*Thurs.*, Lodge: Samaritan, Green Man Ho.—BLACKBURN.—*Thurs.*, Lodge: Perseverance, Old Bull Ho.—BOLTON.—*Thurs.*, Lodge: St. John, Three Tuns Inn.—BURNLEY.—*Tues.*, Lodge: Silent Temple, Cross Keys Inn.—BURY.—*Wed.*, Lodge: Prince Edwin, Bridge Inn.—MANCHESTER.—*Mon.*, Lodges: St. George, F.H.M.; *Thurs.*, Shakespeare, F.M.H.—OLDHAM.—*Mon.*, Lodges: Tudor, Red Lion Ho.; *Wed.*, Friendship, Angel Ho.—ROCHDALE.—*Wed.*, Lodge: Hope, Spread Eagle Inn.—SALFORD.—*Wed.*, Lodges: St. John, F.M.H.; *Thurs.*, Harmony, F.M.H.

WEST LANCASHIRE.

BLACKPOOL.—*Mon.*, Lodge: Clifton, Clifton Arms.—FLEETWOOD.—*Thurs.*, Lodge: Hesketh, Fleetwood Arms Ho.—GARSTON (near Liverpool).—*Wed.*, Lodge: Harmony, Wellington Ho.—LIVERPOOL.—*Wed.*, Lodges: Derby, Ma. Te.; St. George, Adelphi Ho. *Thurs.*, Downshire, Royal Mersey Yacht Ho.

OXFORDSHIRE.

BANBURY.—*Mon.*, Lodge: Cherwell, Red Lion Ho.—CHIPPING NORTON.—*Thurs.*, Lodge: Bowyer, White Hart Ho.

WARWICKSHIRE.

BIRMINGHAM.—*Tues.*, Lodge: Elkington, Ma. Ro.—ALCESTER.—*Wed.*, Lodge: Swan Ho.—NUNEATON.—*Thurs.*, Lodge: Abbey, Newdegate Arms.

SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Luke, F.M.H. *Tues.*, Defensive Band, 14, Waterloo-pl. *Thurs.*, Caledonian, Albert Ho. *Fri.*, Trafalgar, New Ship Ho., Leith. Chapters: *Tues.*, Naval and Military, F.M.H.—GLASGOW.—*Mon.*, Lodges: St. Mark, 213, Buchanan-st.; Star; 19, Croy-place; Glasgow, Antigua-pl. *Fri.*, St. Mary, Ma. Ha., Partick. Chapter: *Fri.*, Govan, 207, Govan-rd.

IRELAND.

DUBLIN.—*Mon.*, Lodges: Nos. 126, 494, F.M.H. *Tues.*, No. 4, F.M.H. *Wed.*, Grand Lodge; No. 125, F.M.H. *Thurs.*, Nos. 50, 500, F.M.H. Chapters: *Fri.*, Nos. 100, 120, F.M.H. *Sat.*, No. 25, F.M.H.—BELFAST.—*Mon.*, Lodge: No. 54, Ma. Ro.—LONDONDERRY AND DONEGAL.—*Mon.*, Provincial Grand Lodge. *Thurs.*, P.G.M. Lodge, 2, Strand-rd.

[This information is extracted from the "Universal Masonic Calendar," and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

TO CORRESPONDENTS.

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