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LONDON, SATURDAY, AUGUST 19, 1871

THE ROYAL VISIT TO IRELAND.

Whatever significance the Royal visit to Ireland may have, in a political sense, is a matter with which, as a Masonic Journal, we have no concern. Whether Paddy, in the sunshine of a Royal visit, with processions, triumphal arches, and illuminations forgets, as things of a remote and barbarian age, his hate of the Saxon, and his cry for "Repale" is not a subject for consideration in our columns; but it is a pleasurable duty to record the enthusiastic reception which our Royal Brother, the Prince of Wales, has met with from Masons of every grade in the Emerald Isle.

As sister Lodges, the Grand Lodges of England, Scotland, and Ireland, have ever been in close communion; with the fact of the heir to the throne being at one and the same time a member of one or more subordinate lodges under each Constitution; and holding under the English Constitution the rank of Past Grand Master; under the Scottish Constitution that of Grand Patron, and a similar rank under the Irish Constitution, the Masons of the three several countries must feel bound still closer than ever by the tie of brotherly love.

The enthusiasm with which the Royal visitor was received was extended in a great measure to every individual member of the Craft hailing from the Grand Lodge of England, and it was an evident source of regret that the representatives were not

more numerous, being confined to the R.W. Bros. His Grace the Duke of Manchester, Provincial Grand Master of Northamptonshire; Capt. Brereton, R.N., the Representative from the Grand Lodge of England to the Grand Lodge of Ireland; V.W. Bro. W. E. Gimbleton, Past Grand Deacon; Bro the Marquis of Hamilton; V.W. Bro. J. C. Parkinson, Junior Grand Warden of the Grand Mark Lodge of England; Bro. Francis Knollys, the Private Secretary of His Royal Highness (who had just received his M.M. degree); and Bro. Courtenay Boyle, Private Secretary to his Excellency the Lord Lieutenant.

The manly outspoken extempore speech of His Royal Highness has given a subject for consideration to all Masons under the sister Grand Lodges. "It is true," he said "I have not been a Mason very long, still I will take the liberty of saying that during the short period that I have been one of yourselves I may not be considered an unworthy member." At the time of the installation of our M.W. Bro. it may be remembered that we took some little exception to the fact that a newly-initiated brother should have had the rank thrust upon him, which it had taken a quarter of a century of zealous hard work to earn by the only other brother under this constitution, who was entitled to the same rank. At that time, we felt it would have been better for our Royal Brother to have had the opportunity of doing something to "win his spurs," and that the rank of Past Grand Master of the Grand Lodge of England should have been accorded him as a reward for services rendered, and not as the natural result of the accident of birth which made him the heir apparent to the Throne of Great Britain. At the same time we expressed our hope that the confidence of the Rulers of the Craft was not misplaced—that our Royal Brother would prove himself a worthy scion of a long line of Masonic Ancestors.

Our hopes have been thus far realized. Although able to write at the end of his name the highest rank which it is possible for a Craft Mason to attain, and with no further reward as an incentive, but the esteem of his brethren, our Royal Brother has been most unremitting in the performance of his Masonic duties. Although scarce eighteen months have elapsed since his reception into English Craft Masonry, His Royal Highness has assisted at the festivals of two of

our Charities; he has laid with Masonic honours the Foundation Stone of the New Schools at Reading, and he has been installed Grand Patron of the Order in each of the sister countries.

But these are pleasant duties, may say some reader. It is no great hardship to preside at a grand dinner, or make one in a pleasant "outing." But the concluding remarks of our Royal Brother's address show that he knows there is something more in Freemasonry than the mere name. He says, "We all know how good and holy a thing Freemasonry is. How excellent are its precepts, how perfect are its doctrines." He has evidently studied the principles and the precepts of the Royal Art, and is able to expatiate upon them.

Again he says, "Forgive me if I remind you that some of our friends outside are not so well acquainted with its merits as we are ourselves, and that a most mistaken idea prevails in some minds that, because we are a secret society, we meet for political purposes, or have a political bias in anything we do." The "some minds" referred to must be held to include a large number of the Roman Catholics, the head of which Church, and his satellites, have ever industriously circulated and fostered the idea that Freemasonry has a political purpose, and that its doctrines are calculated to upset law, order and religion; and, in the words of a recent anathema, would "drive God himself from his throne." Now the concluding portion of our Brother's speech before the Grand Lodge of Ireland:—"I am delighted to have this opportunity of proclaiming, what I am satisfied you will agree with me in, namely, that we have, as Masons, no politics, that the great object of our order is to strengthen the bonds of fraternal affection, and make us live in pure and Christian love with all men; that though a secret, we are not a political body; that our Masonic principles and hopes are essential parts of our attachment to the Constitution and our loyalty to the Crown."

What an answer to those bigoted continental kings and emperors who see in Freemasonry nothing but the *enfant terrible* which, imbued from infancy with revolutionary principles, will grow up to overthrow their thrones and deprive them of their birthrights, and whose growth must be kept down with an iron hand; nay, must be exterminated as vermin.

The heir to the greatest throne in the world has been initiated into the secrets of Masonry. He sees nothing to fear, he becomes an active brother. In all parts of the great nation over which one day, in the natural course of events, he must reign, he expatiates upon the excellent precepts and the perfect doctrines of Freemasonry; he denounces the mistaken notion that Freemasonry is a political society, or has a political bias. He says that "we, as Masons, have no politics; the great object of our Order is to strengthen the bonds of fraternal affection, and make us live in pure and Christian love with all men." And finally he states that "our Masonic principles and hopes are essential parts of our attachment to the constitution and our loyalty to the crown."

To those misguided monarchs, who suppress Freemasonry in their dominions, we would only say, take the word of your "Cousin of Wales," as "One who knows," that Freemasonry is not a political society, that its proceedings have not a political bias. Encourage your subjects to become Freemasons, let them flourish under the warmth of your smiles and approbation, and when they become, as they will, a great body, identify yourselves with the Order, and you will find that their Masonic principles and hopes will prove essential parts of their attachment to the constitution and their loyalty to your crown.

THE "PRINCE OF WALES'S OWN" LODGE, (No. 154), BELFAST.

The Prince of Wales has been elected an honorary member of the Masonic Lodge 154, in Belfast, which since 1813, has borne the name of the "Prince of Wales's Own." An address, to which the resolution of the Lodge was appended, was forwarded to his Royal Highness, and the following acknowledgments were received:—

"Viceregal Lodge, August 6.

"Mr. Knollys is desired by the Prince of Wales to thank the Master, Wardens, and members of the Prince of Wales's own Masonic Lodge, CLIV., Belfast, for their cordial address, and for their expressions of loyalty and attachment towards Her Majesty the Queen.

"It has afforded his Royal Highness great satisfaction to have been able to revisit these shores, and he will never forget the welcome which he has received from all classes of the community.

Viceregal Lodge, Dublin, August 6.

" Sir,—I am desired by the Prince of Wales to request you to have the goodness to convey to the Master, Wardens, and Members of the Prince of Wales's Own Masonic Lodge CLIV., Belfast, his thanks for the resolutions contained in their address, and to inform you that it will afford his Royal Highness great pleasure to become an honorary member of the Lodge in question.—I have the honour to be, Sir, your very obedient servant,

" Francis Knollys, Private Secretary.

" Mr. C. Stewart, Masonic Hall, Belfast."

INCREASE OF NUMBERS IN MASONRY.

The Grand Lodge of Michigan has issued the following circular to its Lodges, and it is so opportune, and full of practical truths, that we reproduce it, and recommend its reading by all Masons whithersoever dispersed :

" Worshipful Master, Wardens and Brethren :

The attention of the Grand Lodge of F. and A. Masons of the State of Michigan has been called to the prevalence and rapid increase of certain Masonic evils that result from the rapid growth and apparent prosperity of our Order in this jurisdiction. That these evils exist is apparent to all ; and this Grand Lodge, convinced of the importance of eradicating them as speedily as possible from the Lodges under its care, takes this unusual means to admonish you of the necessity of reform in the following particulars, viz :

Our numerical growth has been so rapid that we have become proud of it, and have been so willing—perhaps so anxious—to increase our membership, that we have, for a time, forgotten those rules of prudence that should guide and govern Masons at all times, in the making of Masons. Too often the profane are solicited and urged to join the Order. In some cases this proceeds from an indiscreet zeal in behalf of an institution we love ; but too often it is the result of rivalry between Lodges. In the anxiety to grow—to be a large lodge—to have an overflowing treasury—we forget to exclude the unworthy. Thus, while we grow in numbers, we are decreasing in that moral strength which should always be found in a Masonic Lodge.

Masonry being now on the high tide of prosperity and popularity, many are attracted to it, not because they love it, but because it is popular. Many join the Order, not because they wish to be

purified by its influences, but because they wish to turn it to account. The reputation of Masonry being good, the mercenary seek our endorsement in order to obtain character and credit. We are thus incurring moral liabilities and losses which damage our standing in the world.

Our love of growth and our pride in our Order, which are natural enough, and which, if kept within strict Masonic limits, are harmless enough, tempt us to seek far too much the applause of the world. We boast too much before the world of the beauties and blessings of Masonry : we exhibit ourselves in Masonic processions on occasions not Masonic : and in other ways manifest undue anxiety to be seen and known, and admired, as Masons. This, brethren, is Masonic vanity, and not Masonry.

This undue sensitiveness to the world's opinion, on the other hand, is too apt to betray us into useless arguments with those who, through ignorance, ridicule or assail us ; by which means we are unsuspectingly led into a violation of one of our first and most important obligations.

The popularity of our institution is such that the ambitious, anxious to wear its honours, but forgetful of true Masonic modesty, too often resort to discreditable manœuvring and tactics to win and wear its jewelled collars. This ought not so to be. Brethren, the white gloves and apron of a Master Mason, if worthily worn, are the highest badge of honour a man can wear. We should be more careful to wear these worthily, and be less anxious to assume the jewels of office ; for though the latter may represent power, they do not always indicate purity.

We are neglecting too much that policy of inviolable secrecy which formerly has characterised the Order, by the observance of which we have preserved not only our purity, but our very existence. This neglect of Masonic secrecy is a great and growing evil. The world hears far too much of the work and of the business of the Lodge. How is it, and why is it, brethren, that the secrets of the ballot, that should not be divulged even in the Lodge, are so often the sport of the world ? The prevailing failure to preserve our strict rule of silence bodes no good to Masonry. It must be speedily checked, or there will be left to us but little of that 'harmony' which constitutes our chief 'strength.'

It is an evidence of our degeneracy that we are

too lenient towards offenders against our laws. Unmasonic conduct in far too many instances, not only escapes censure and punishment, but sits unrebuked on the floor—nay, even in the highest stations of the Lodge. The good will leave us if we do not punish the bad. Brethren, that is not Masonic charity to an erring brother which makes the immoral, the corrupt, and the traitorous the peer and equal of the good, the honest and the honourable Mason.

A custom, or fashion, rather, exists among us, which is innocent of itself, and would be harmless but for the use which unworthy Masons and those who are not Masons make of it. It is the wearing of Masonic jewelry. Masons, undoubtedly, often indulge in it because they love its beautiful symbolism; but in these times, when cheats, swindlers, and thieves assume them as a means of obtaining the reputation and credit of Masons, it becomes us to inquire whether it is not a duty we owe the Craft to wholly abstain from the custom.

THE WAY TO DO THE WORK.

BY BRO. ROUNSEVILLE.

No officer can do his work well who does not thoroughly understand it; hence the necessity of "studying" it. It is not enough that he can repeat it, parrot-like. We do not agree with those who think that an uneducated man makes the best officer, because he is more likely to get it exact. It may readily be conceded that an ignorant man will be more likely to use the exact language of the work than one who is educated. It is undoubtedly the fact, and for this reason: The man who does not think has no words but those he finds in the work to express the idea which that work contains. He gets the idea from the work, and expresses it in its own language, because he has no other. With the educated, thinking man, the case is different. He has half a dozen terms that express the same, or a similar idea, and he will frequently have one at hand, when the term that is orthodox escapes his memory.

Now it is doubtless desirable that there should be uniformity in the work, but we submit that there are other things more desirable. One of these is a forcible and impressive manner of delivering the lectures. The change of a single

word for one of the same, or a similar signification, mars the work less than the false pronunciation or accentuation of the word laid down in the ritual. Suppose the candidate is told in the true work that he has "exemplified" an event in history, would it detract from the impression of the work should he use the word "illustrated" instead? We give this as a specimen of the principle for which we contend, that there are worse errors than the substitution of a strange word of similar meaning. The sentence in which the word "exemplified" occurs, badly delivered, would be less forcible and impressive, and subserve the interest of Masonry less than the interpolation of "illustrated" in a well and forcibly spoken sentence. If this be true, it is better to make the manner of delivering a study, as well as the text of the work.

This brings us back to our starting-point, that a good officer will endeavour to understand—thoroughly understand—the work. And by this we do not mean that we should go through it without missing a word or misplacing a syllable. Some do that and yet know very little about the words. The ritual of Masonry will bear study. It is terse, simple and expressive, and in nine cases out of ten when an officer is at a loss to construe a passage in it, if he will express the idea in the most forcible, direct and simple language that he can command, he will get it correctly. There is no verbiage, no rhetorical periods, no high-sounding epithets, no rounded sentences in Masonry. It is like the three pillars; it combines wisdom, strength, and beauty, without a display of tawdry finery. Then it follows that the officer who shall attempt to deliver his charges and lectures in grandeloquent, or what is generally called an eloquent manner, will most surely fail.

But this is not all. The officer must strive to accommodate his manner to the particular subject on which he is engaged. It would be simply and only ridiculous to assume the same bearing and manner in delivering the historical lectures that would be proper and desirable in the most thrilling portions of the second section of the third degree. Should a man design to commit an outrage on a public highway, at mid-day, where persons would be constantly passing, he would not likely be long or very noisy about it. If he said anything, it would not be in a loud tone of voice that might bring the neighbourhood upon

him. But nature would be his indicator and he would speak in a low, earnest key, that would not attract attention from the passers by, but which would be audible to those to whom it was addressed. We give this illustration as a specimen which may be applied to a great number of points in the work of Masonry.

The work should always be performed in a manner that would be appropriate to the subject were the transactions delineated real. Hence, anything incongruous introduced in the ceremony, detracts from its influence and impression. Masonry is essentially dramatic. Thus we must not only observe the "unities" of the play, but the "proprieties" also. What would we think of a murderer, who, after he had throttled his victim, should carry his body to the hastily-scooped grave by torchlight? And yet we have witnessed scenes in the lodge-room quite as incongruous, not to say ridiculous, as this. Such lodges are wise above the traditions of Masonry. They sacrifice sense to effect, and then spoil the effect, by the perfect absurdity of the proprieties. "A jewel in a swine's snout" is a scriptural figure to illustrate a lack of discretion. There are many beautiful things and pretty ceremonies intrinsically, that are wholly out of place in the work of a lodge of Masons.

To prevent falling into these follies we must study the work. The accomplished actor does something more than commit his lines to memory. He studies the meaning of the author; he strives to ascertain and enter into the train of thought that led to the expression of the beautiful ideas which it is his duty and pleasure to render in the best possible manner. The good lodge officer is, in a degree, an accomplished actor. He must strive to comprehend the thoughts which passed through the brains of those ancient worthies when the present work of Freemasonry was embodied into a perfect system. And he who most thoroughly studies these old forms and expressions, these old symbols and emblems, these ancient ceremonies and rites, will be best qualified to administer them. He who applies himself the closest to the study will discover the most beauties and the most good in the Institution, and will be the best able to perform the duties of his station.

In choosing men to do the work of the lodge, we must never forget that there are countless numbers

of good Masons who can by no means make good officers. We must look beyond the mere tenets of a Mason's profession—brotherly love, relief, and truth. These the good officer must have, but he must have more. One of the great obstacles in the way of Masonic progress is to be found right here. We elect those to office that we love without regard to capability. The result is that we often have good Masons who are very bad officers in the chairs of the lodge. The work is ill-done, the interest in Masonry flags, the attendance becomes small, the lodge dwindles down to a determined few, and well for it, if that few does not become weary.

We close this paper with a remark that ought to be an axiom: No lodge was ever prosperous when the work was ill-done; no lodge long declines when the work is well performed. From this fact the importance to Masonry of good work may be inferred.—*Masonic Trowel.*

MASONIC JOTTINGS, No. 82.

BY A PAST PROVINCIAL GRAND MASTER.

CHRISTIANS, JEWS, PARSEES AND MAHOMEDAMS MEETING IN LODGE.

Christians, Jews, Parsees and Mahomedams, meeting in lodge, preserve so much only of their respective religions as comprises natural theology. OUR FREEMASONRY, WITH AND WITHOUT ITS MYTHS AND LEGENDS.

Our Freemasonry, with its myths and legends, is a fruit garden and an ornamental flower garden also; without its myths and legends it is a fruit garden only.

TOLERATION.

The English Constitution and English Freemasonry were changed by toleration, so far only as they were liberalised.

ENGLISH FREEMASONRY AT THE UNION.

English Freemasonry at the union, 1813, was a particular Freemasonry, and an universal Freemasonry. The religion, as a particular Freemasonry, was Christianity. The religion, as a universal Freemasonry, was natural theology.

MASONRY.

Masonry is natural to man; but it is not true Masonry, unless made so by the right exercise of his reason.

THE SOUL.

The pious and instructed Mason may *believe* that the stars "will fade away;" and that the sun "will grow dim with age;" but he *knows* that the soul "will flourish in eternal youth."*

GOOD MEN IN OLD TIMES.

Brother,—Good men in old times found Masonry in their own minds, if they found it not in a lodge.

THE GRANDIDIER THEORY.

The subject of the Grandidier Theory was the English Freemasonry, first introduced into France in 1725, and into Germany in 1733.

It is our 1717 Revival Freemasonry.

THE TWO 1717 THEORISTS. TESTIMONY.

"If the present system was fabricated in 1717, there would be, say in 1760, persons living, and connected with the Order, who could personally testify to the fact; but can the two 1717 theorists show any such testimony in their favour amongst Masonic writers?"

CHRISTIAN, JEWISH, AND MAHOMEDAN FREEMASONRIES.

A Christian Sect establishes a Freemasonry, opening the door of the lodge to the members of their own sect only. But when five years had elapsed they opened the door of the lodge to members of all other Christian sects. And when twenty years had elapsed they opened the door of the lodge to all men, believers in the Great Architect of the Universe.

Now there is nothing which prevents a Jewish sect or a Mahomedan sect from doing what the Christian sect is decried to have done.

We shall thus have, during five years, Christian, Jewish, and Mahomedan Freemasonries limited to certain sects of Christians, Jews, and Mahomedans; and during fifteen years Christian, Jewish, and Mahomedan Freemasonries comprehending all sects of Christians, Jews, and Mahomedans; and lastly, twenty years having elapsed, we shall have three Universal Freemasonries.

KRAUSE.

Krause has observed that when we find in any nation or age social efforts resembling in aim and organization those of the Freemasons, we are by no means justified in seeing any closer connection in them, than such as human nature, everywhere and in all ages, is known to have in common—which characteristics form the basis of all social intercourse.—*Krause.*

* "Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds."—*Addison*

MASONIC NOTES AND QUERIES.

THE GERMAN MASONIC UNION AND BRO. W. P. BUCHAN.

The Union of German Freemasons has elected Bro. Buchan, as Corresponding Member, on its tenth anniversary at Darmstadt, and also forwarded its Diploma to him as a token of the acknowledgment of his services to the Craft. As masonic author he has been engaged to promote historical truth and the true welfare of the Craft. In electing him like the Brethren, Hughan, Woodford, Lyon, Peck, &c., the Union of German Freemasons, wishes to make a new link between English and German Freemasonry, and to promote the unity of our Masonic family.

RIGHT OF ADMISSION INTO THE ENGLISH LODGE.

Every brother regularly initiated into a true Freemasonry, has the right of admission into the English Lodge in every part of the Globe.—*CHARLES PURTON COOPER.*

UNION OF GERMAN MASONS.

The following are my answers to the questions contained in a letter, entitled as above. First.—Ten years have elapsed since the Society was founded. Secondly.—The first meeting took place at Potsdam, 19th May, 1861. Thirdly.—In the "Freemasons' Magazine," vol XI, page 382, is an account of the proceedings at that meeting. Fourthly.—The Rev. A. F. A. Woodford, of Swillington (Ebor, "A Masonic Student") is a Corresponding Member of the Society.—*CHARLES PURTON COOPER.*

IN WHAT SENSE FREEMASONRY IS A RELIGION.*

"God has created man, he preserves him, he makes himself known to him, he judges him. From these relations spring duties, on the part of man, which may be reduced to four principal ones—to believe, to love, to obey to worship.

God has an existence; all nature proves it; the reason, the moral sentiment; the order of the universe. Man is constrained therefore to believe in God.

Man exists, and preserves his existence only by the Will of God. It is to God that he owes intelligence and liberty, which makes him the king of nature. Man therefore is constrained to love God.

God, the creator of man, displays himself to him as a power, not only beneficent, but superior. Man therefore is constrained to obey God.

Everything that man possesses is the gift of God. On him he depends, to him he looks up. He owes him then the homage of his being. As a finite and frail being he is constrained to humble himself before the being who is infinite and perfect. He is thus constrained to worship God."—From a bundle of Masonic Excerpts.—*CHARLES PURTON COOPER.*

A PLEASANT DISPUTATION.

There is a pleasant disputation in Masonic Literature, touching what a Contributor thinks fit to call *his* theory. The parties are a Fellow-Craft, and an Entered Apprentice.

The former contends that according to a Contributor's theory, Speculative Masonry did not exist,

* See before page 128, "In what sense Freemasonry is not a Religion.

whilst the latter contends that, according to such theory, it did exist, before the year 1717.

The Fellow-Craft's proof consists of the five ensuing passages, taken from communications of the Contributor to the "Freemasons' Magazine," in the month of October, 1869.

1. "Since Bro. J. A. H. asserts that Speculative Masonry was in existence before 1717, it is his place to prove the affirmative, not mine to prove the negative."

2. "I mean by speculative Masonry our present system, which system was instituted about A.D. 1717."

3. "I shall be glad to hear what constituted the speculative Masonry, which, we are told, existed before 1717? I am quite sure it was not the Speculative Masonry, or Freemasonry, we now possess. Therefore, what was it?"

4. "Are we always to hear about, and never to see these precious evidences of the antiquity of Speculative Masonry before 1717?"

5. "First prove if you can, (but I am afraid you cannot) that our Speculative Masonry existed before last century."

The Entered Apprentice's proof consists of the following communication, made to the "Freemasons' Magazine," in the month of May last:—

"Bro. B. does not deny the existence of the doctrines which our system of Freemasonry teaches before 1717. He only denies that our Masonic Society as such, promulgated them before that time. These doctrines existed before 1717, and what the founders of Speculative Masonry then did, was to take hold upon them, and use them for their own purposes."—A PAST PROVINCIAL GRAND MASTER.

BIENSEANCE.

It is better, although right, to be thought wrong, than to be wanting in what the French call "Bienséance." But there are members of the Craft who are wrong, and are wanting in Bienséance also.—A PAST PROVINCIAL GRAND MASTER.

UNSEEMLINESS.

In Masonry where there is unseemliness, look not for usefulness. — A PAST PROVINCIAL GRAND MASTER.

A CONTRIBUTOR.

An Entered Apprentice says that in December, 1869, a certain Contributor wrote "As to finding proof of the *existence* of our Speculative Freemasonry before 1717, I beg to confess my inability to do so, the search on my part being fruitless." Whilst in May, 1871, he writes "he does not deny the *existence* of the Doctrines which our system of Freemasonry teaches before 1717." He adds "these doctrines *existed* before 1717."—A PAST PROVINCIAL GRAND MASTER.

THREE ASSERTIONS AND THEIR ANSWERS, (P. 106).

In reply to Bro. C. P. Cooper, permit me to observe that the German and English Masonic Historians upon whom he relies at page 107, have made several mistakes, e.g. Bro. Findel, at page 113 of the second edition of his History of Freemasonry, says that Thomas Boswell was chosen Warden of St. Mary's Lodge at Edinburgh in the year 1600 and

that Robert Moray was made a Master Mason in 1641, yet at page 652 Bro. Findel admits that he was mistaken in saying so, and Bro. D. Murray Lyon, who is examining the old records of the Lodge of Edinburgh Mary's Chapel, explains that Robert Moray was not "made a Master Mason," but like other non-operatives had an honorary connection with that body. And seeing also that no longer ago than 5th inst., Bro. Hughan says that "Masonic *degrees* were unknown before A.D. 1716," it appears to me that instead of Bro. Buchan being wrong in his "assertions" at page 249 of the Magazine for April 1st 1871, it is the English and German Masonic Historians referred to who were deficient in their knowledge of the subject when they wrote. It must be remembered that owing to many masonic documents having been carefully examined by various brethren within the last three years, "more light" has been shed upon many points that were until then exceedingly obscure. Consequently if any brother wishes to keep abreast of our present position in the attainment of the true history of our Order it will never do to ignore the progress made within the last three years. Seeing therefore that our system did not exist before 1716—17, it follows that it was impossible for the four London Lodges to impart what they did not possess themselves. It was only in 1716-17 they got it.—W. P. BUCHAN.

EARLIEST NON-PROFESSIONAL MASONIC OFFICE HOLDERS.

There is unfortunately a misprint at page 129, eleventh line from top, for "under date of 1672," read "under date of 1670."—W.P.B.

MARKS AND WHO RECEIVED THEM IN THE SEVENTEENTH CENTURY A.D.

Two centuries ago the Entering Prentise, when being entered, received his mark on payment of "ane merk piece for his meason merk." Afterwards when admitted to the privileges of a Fellow-of-Craft, his mark had to be recorded along with his name. No extra secret however in the case.—W. P. BUCHAN.

THE MASTER DEGREE AND THE ROYAL ARCH.

The Master Degree never existed until about A.D. 1717; and the Royal Arch, so far as I have been able to discover, not until the fourth decade of last century. It is also my own opinion, in accordance with Bro. Hughan's, that the Grand Lodge of England "went out of its way to adopt the Royal Arch in A.D. 1813."—W.P.B.

THE HOLY SAINTS JOHN.

From the "Keystone" we learn we learn that the following resolution was introduced before the Grand Lodge of New York, and very properly laid on the table:—

Whereas, The use of the words "Holy Saints John" as practised in the standard work and lectures of this M. W. Grand Lodge, is a sectarian interpolation, and in its tendencies subversive of the primary principles, the tolerant and universal character of Freemasonry; and

Whereas, The "Holy Saints John" were entirely unknown as "Eminent Patrons of Masonry" before the year 1755; and

Whereas, The Grand Lodge of England, the Grand Lodge of France, and other Continental Grand Bodies,

ignore, in their several rituals, any allusion to these mythical holy and saintly patrons of ancient Freemasonry; therefore

Resolved, That it is the duty of this M. W. Grand Lodge, as conservers of the great humanitarian principles submitted to their keeping, to preserve intact and maintain at all times, regardless of "expediency," the cosmopolitan character of the Masonic institution, by discarding all sectarian allusions and tendencies; and

Resolved, That this subject be referred to a special committee, who shall report upon the same, in full, at the next annual communication of the M. W. Grand Lodge.

The committee reported the following resolution, which was properly tabled:—

Resolved, That in the opinion of this committee, the words "Holy Saints John," as used in the standard work and lectures of this M. W. Grand Lodge, should be stricken therefrom, not hereafter to be used as a part thereof, as the same are subject to sectarian criticism.

WAS GEORGE WASHINGTON A CHAPTER MASON?

Some time since we received a letter from a brother in Washington city, stating that he had in his possession a scarf worn by Gen. George Washington in Royal Arch Chapter, and which he presented to Governor Bradford, of Delaware, from whom it came into the possession of the family of our correspondent. As an historical relic of interest to the fraternity, and especially to the Companions of the Royal Arch, it is of much interest. The owner desires that it should go into the hands of some lodge or chapter, and with this view proposes to dispose of it.

The most interesting light in which the matter strikes us is the well-authenticated history which is claimed to accompany the scarf, and which connects George Washington not only with the blue Masonry, but with the Royal Arch. During his day it was worked in connection with and under the charter of some lodge, being a appendant to it, and the degrees it conferred were considered the completion of the third degree. We hope to hear further from this interesting relic, and if so we will give our readers the benefit of our researches.—*The Evergreen.*

A LITTLE TOO EARLY.

Bro. J. L. Gould, of Connecticut, published, in 1866, at New York, a manual entitled "Guide to the Chapter," in which this statement is contained:—

"The earliest account of the introduction of Masonry into the United States is the history of a lodge organised in Rhode Island, A.D. 1668, that is, 59 years before the revival in England, and 75 years before the establishment of the first lodge of Massachusetts." The author states that the Rev. Edward Peterson, in his "History of Rhode Island and Newport in the Past," gives the account of this early lodge.

"In the spring of 1658, Mordecai Compannel, Moses Peckeckoe, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the first three degrees of Masonry, and worked them in the house of Compannel; and continued to do so, they and their successors, to the year 1742."

M. W. Grand Master Thos. A. Doyle, of Rhode Island, has been exploring this matter, and alleges that no original documents in proof can now be pro-

duced. He expresses his belief that this early lodge is altogether mythical. He says:—

"My own opinion is, that the first lawful lodge of Masons ever convened in this jurisdiction was the one which met in Newport in 1749, now known as St. John's Lodge.

MASONIC SAYINGS AND DOINGS ABROAD.

The "Masonic Mirror" of San Francisco speaks thus upon Freemasonry and Popery:—

When Jacques DeMolay, Grand Master of Knights Templar, was burned at the stake, March 11th, 1314, by order of Pope Clement V., as the flames of his funeral pyre were enveloping him in their fiery mantle, and laying hold of his quivering flesh, he raised his hand toward Heaven, and called upon the one God to forever curse Popery and kingly despotism, and especially his barbarous executioner, Clement V. Within forty days the blood-thirsty despot, who ruled the world from the Vatican at Rome, followed his victim to answer at the great tribunal of the Great I Am, for his atrocities.

At that time the Popes at Rome ruled Europe with a rod of iron. No Monarch dared disobey the commands, or fail to perform the behests of his master at Rome. The Pope made and unmade kings at will. His excommunication tore royalty from the persons of kings and emperors, and absolved their subjects from all allegiance—yea, commanded them to refuse further obedience to such excommunicated ruler. In that age of ignorance and superstition, the Pope was feared far more than God himself. The Vice-gerent made his power directly felt, by faggot and torture, and well might the people fear to disobey, surrounded by spies of the Church, and ruled body and soul by the most consummate despotism ever inaugurated upon earth. Ruler and subject alike bowed their necks to the Papal yoke in humble submission.

Five centuries and a half have rolled away since our heroic Grand Master of Knights Templar yielded up his life rather than forfeit his integrity—and mark the change! The dark night is passed, and education, civilisation and enlightenment, with a free Bible has evaporated the superstitions of those dark ages, as miasmatic fogs vanish before the rising sun. The curse of Jacques DeMolay has been meted out to the Popish Despotism at Rome, as well as the despotisms of the world. From a universal tyrant whose will was law to kings and emperors, Popery has dwindled down to a mere beggarly permittance to exist at the will of regenerated Italy. Its arguments

of inquisitorial torture, faggots and fiery stakes, dungeons and chains, are of the horrors of the past, which, however strong may be the disposition, for want of power cannot be used in this enlightened age to convince heretics of the error of their ways. Then all Europe bowed in submission to the Papal despot. Now there is not a power in Europe so poor as to do its bidding. And as if by direct interposition of the Almighty, as punishment for the impious declaration and assumption of infallibility, what little remaining power left the Pope, and bolstered up by French bayonets, was swept away in the bezom of the Almighty's wrath; and, thanks to educated Germany, Italy to day stands redeemed, regenerated, and virtually free.

Surely, "Babylon the great is fallen! is fallen! and in one hour has her judgment come."

She who drank the blood of Saints and Martyrs, and said "I sit a queen and am no widow, and shall see no sorrow;" therefore shall her plagues come in one day.

This is a true picture of the situation, and the celebration of the political reign of a fallen monarch has more the semblance of a funeral pageant than anything else.

We rejoice that the power of the despot is broken, and his glory departed never to return. This is a feature worthy of being celebrated, and, with this view only, was there either propriety or good sense displayed in celebrating that fallen despotism in a Republic.

GRAND LODGE OF ENGLAND AND DISTRICT OF COLUMBIA.—The Grand Master of Masons in this District has received from the Grand Lodge of England, splendidly engrossed and illuminated on vellum, the resolution passed by the latter Grand Lodge, tendering the Masons of this country their hearty thanks for the enthusiastic welcome and reception given to Earl de Grey and Ripon.

RICHMOND (VIRGINIA) MASONIC ACADEMY.—The scholars, male and female, of Richmond (Virginia), Masonic Academy, were recently examined publicly in one of the lodge rooms of that city, before the Masonic Educational Committee, and several prominent Masons. The academy is supported by the Masons of Richmond.

Grand Master Norris, of Alabama, in urging the establishment of the Masonic Orphans' Home in that jurisdiction, said: "Let us engage in this noble God-like work, and leave for our posterity a monument more lasting than brass, and to our Order the proud

consciousness of practically exemplifying those three great Masonic principles—Faith, Hope, and Charity; then indeed we can see, like Jacob in his vision, the starry-decked heaven with its innumerable glittering jewels set in the vast conclave, and the ladder reaching to its heights with angels ascending and descending, the flutter of whose wings deliciously waves in successive billows balmy fresh air from the throne of God."

The new Masonic Hall at Mount Sterling, Kentucky, was dedicated recently with appropriate ceremonies.

The brethren of Monterey are preparing themselves for proficiency in work when they receive the proper credentials for organising a lodge. The Editor of the *Castroville "Argus"* says that he has met the brethren several times, and that they exhibit remarkable proficiency in the work. They are preparing a fine hall for their lodge room.

Legislatures ought to have a better reputation than they do; especially when so large a number of Masons find their way thither. It is reported that there were 56 of the Fraternity in the House of Representatives of the State of Maine, and in the Assembly of New York there were 86.

The Grand Royal Arch Chapter of Kansas has abolished the affiliation fee, as un-masonic, and prohibited its continuance in subordinate Chapters. The Committee on Correspondence of the Grand Chapter of New York endorse the action of Kansas, and remark that it should be adopted in every jurisdiction.

REVIEWS.

"A few Notes and Queries about Newcomi(e)n, (who made the first Steam Engine), and a drawing of his Engine, his House and Fireplace, and something about his Kettle, his Monument, &c."—London, J. Camden Hotten.

Another quaint Pamphlet printed in the very old style following up a former work on the same subject, by Bro. Thomas Lidstone, of Dartmouth, the scene of Newcomen's early labours

The hand of a brother is always open to relieve a worthy distressed brother. So long as one is worthy to remain a member of this Order, so long as he is entitled to its benefactions. Could this be said of every society of men, how few would be found in our alms-houses. The mystic future with its unknown reservations is before us. No man can fathom it for a single day. He whose heart is most gay to-day, and whose marrow seems most redolent of bright joys, may be the first to need the assistance of his fellow mortals. The ease and luxury in which he delights to-day, to-morrow may be as the tale that is told. The health and strength in which he now rejoices may flee as a shadow before the light of another day. Against these our Order, to a certain extent, provides. It clothes the naked, visits the sick, and comforts the distressed.

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

Bro. L. M. Cockcroft, D. Prov. G.M. for Northumberland, has been appointed Provincial Grand Superintendent of Royal Arch Masonry for Northumberland.

We have been requested to announce that it is proposed to present a testimonial to Bro. F. Binckes, the Secretary of the Royal Masonic Institution for Boys, in recognition of his untiring efforts, and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed. At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence, a difficulty presented itself in the fact that the school was then burthened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralise all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers. By the secretary's continued perseverance and thorough devotion to the welfare of the institution the liabilities have been so far reduced as to leave the institution now only indebted in a comparatively small sum to its bankers, whilst during the nine years of Bro. Binckes' secretaryship the number of boys had been increased from 70 to 118. This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the committee individual subscriptions are limited to one guinea—those from lodges and chapters are unrestricted. A committee has been formed, with Bro. E. Cox, of 103, Chancery Lane, as Hon. Sec.

Brother Richard Spencer, informs us the reprint of the 1722 1723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland;" edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masonic Depot, 26, Great Queen Street, W.C.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for 33 years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and

Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

ROYAL MASONIC INSTITUTION FOR GIRLS, OCTOBER ELECTION, 1871.—The votes of the brethren are solicited on behalf of Mary Ann Line, aged 10 years. The father of the candidate, Bro. Thomas Line, who for some years kept the Chequers Hotel, Uxbridge, was initiated in the Royal Union Lodge, No. 382, on the 23d. Jan., 1861, and continued a subscribing member to the time of his decease, which occurred on the 23rd January, 1871. He died suddenly, leaving his widow in very straitened circumstances with four children. The case is strongly recommended by a large number of influential Masons of the Province, and proxies will be thankfully received by Bros. J. Jaquin, W.M. 382; W. Coombes, P.M., Hon. Sec. 389; and G. H. Wools, 382.

GRAND LODGE OF IRELAND.

We are enabled, through the kindness of a correspondent, to give with authority a complete list of the brethren who attended Grand Lodge on the occasion of the installation of M.W. Bro. H.R.H. the Prince of Wales, as Grand Patron of the Order in Ireland.

The following Grand Officers were present:—

- M.W. Bro. His Grace Augustus Frederick, Duke of Leinster, Grand Master.
- R.W. Bro. Robert William Shekleton, Deputy Grand Master.
- " " The Right Honourable William Meredyth, Baron Athlumney, Senior Grand Warden.
- " " Mervyn, Viscount Powerscourt, Junior Grand Warden.
- " " Arthur Bushe, Grand Treasurer.
- " " Maxwell C. Close, Grand Secretary.
- " " The Rev. John James MacSorley, Grand Chaplain.
- W. Bro. Charles A. Cameron, Senior Grand Deacon.
- " Charles D. Astley, Grand Superintendent of Works, as Junior Grand Deacon.
- " John Matning, Grand Director of Ceremonies.
- " Theophilus E. St. George, Grand Steward.
- " Ambrose Baird, Prov. Grand Secretary, as Grand Sword Bearer.
- " Francis Quinn, Grand Organist.
- " Stuart Nassau Lane, Grand Inner Guard.
- " Charles T. Walmisley, Deputy Grand Secretary and Treasurer.

Bro. Samuel B. Oldham, Assistant Secretary.

Bros. Professor Wm. T. Wilkinson, and Dr. H. Minchin, Secretaries of the Grand Lodge of Instruction.

REPRESENTATIVES.—From the Grand Lodge of England: R.W. Capt. Godfrey Brereton, R.N.; from the Grand Orient of France: R.W. Sir Edward R. Borough, Bart; from the Grand Lodges of Prussia: R.W. Philip C. Smyly; from the Grand Lodge of Canada: R.W. James V. Mackey; from the Grand Lodge of Louisiana: R.W. Lucius H. Deering; from the Grand Lodge of Virginia: R.W. John Cottle; from the Grand Lodge of New York: R.W. John Ringland; from the Grand Lodge of Illinois: R.W. Richard B. De Burgh; from the Grand Lodge of Alabama: R.W. Captain George Huband; from the Prov. Grand Lodge of Lisbon: W. John H. Gooddard.

PAST GRAND OFFICERS.—R.W. Bros. Sir Edward Borough, *Bart.*, Past Dep. G. Master; Sir Edward Grogan, *Bart.*, Past G. Warden; Henry R. J. Westley, Past G. Chap.; Rev. Simpson G. Morrison, Past G. Chap.; W. Bros. Edmund R. D. L. Touche, Past G. Deacon; Robert A. Wallace, Past G. Deacon, Davenport Crasthwaite, *L.L.D.*, Past G. Org.; Edward D Thorp, Past G. Inner Guard; R.W. William S. Tracy, Past Dep. Prov. G.M.

BOARD OF GENERAL PURPOSES.—Bros. Capt. A. Gibton; Henry Johnston, Dr. Minchin, Joseph Wanfer, Samuel Boucher, Morris Harris, Isaac Beckett, Thomas Bumber, P. J. Graham, *L.L.D.*; Thomas McGovern, Edward D. Thorp, Dr. C. A. Cameron, Theophilus E. St. George, Rev. J. J. Macsorley, John Gallie, C. C. Macnamara, William Roper, Geo. Young, James Richering, Arthur Ellis, D. J. Field, Dr. G. D. Powell, Richard M. Carnegia, Capt. Geo. Huband, Dr. J. Ringland, John Cottle.

Dublin Lodges were represented as follows:—

Grand Master's Lodge—Bros. Thomas G. Kerans, W.M.; Lombe Athhill, M.D., S.W.; Henry Wilson, M.D., J.W.; Philip C. Symley, M.D., Sec.; Travers Blackley, Plato Oultou, Robert P. Bayley, James Bell, and John Quain.

2—Bros. Edward W. Smyth, W.M.; Henry N. Carrol, S.W.; Henry Kerr, J.W.; John Gallie, Sec.; Robert S. McClure, Edward McClure, Charles Cooney, John Evans, Dr. Hepburn, Joseph Ferguson, and Charles O'Grandison.

4—Bros. John William Queale, W.M.; Thomas Dockrell, S.W.; Robert A. Millner, J.W.; Samuel B. Oldham, Sec.; John Hodges, George Alexander, John Boon, Arthur Andrews, Samuel Dobbin, George Woodward, William Reside, Harry Hodges, James Ireland, and William Telford.

5—Bros. E. Hunter, W.M.; William L. Barrington, S.W.; Arthur Barrington, J.W.; John A. Hogan, Sec.; Lawrence Smith, William Shaw, Thomas K. Austin, George W. Drewitt, John V. Legge, and R. Ponclue.

12—Bros. William Peters Smith, W.M.; Capt. Robinson, S.W.; Richard Bushe, E. J. Armstrong, Loury Balfour, Arthur Huband, Edmund St. Casey, and John St. Jessop.

25—Bros. Arthur F. Lloyd, W.M.; Joshua Bewly, S.W.; John White, J.W.; C. A. Cameron, M.D., Sec.; Samuel T. Bradburne, George Nuyers, Rawdon Macnamara, Rev. B. Gibson, Alexander D. Kennedy, John Bewley, and John Brennan.

33—Bros. Rev. Joseph A. Galbraith, F.T.C.D., W.M.; William Stoker, S.W.; Arthur Houston, J.W.; C.C. Macnamara, Sec.; John F. Goodman, Robert T. J. Macrory, Dr. Sinclair, John F. Waller, L.L.D., and Dr. McDowell.

50—Bros. Edward H. Carson, W.M.; Philip F. Lyster, S.W.; Edward Peele, J.W.; James V. Mackey, Sec.; Francis M. Scott, William Thompson, John Dumas, Mus. Doc.; Robert K. Clay, Robert S. Greenhill, Arthur Barlow, and James Wilson.

53—Bros. John F. Echlin, W.M.; Brentnal Talbot, S.W.; Henry Coulter, J.W.; Robert L. Swan, M.D., Sec.; D. Long, Dr. Barker, George Crowe, E. B. Murphy, B. Thompson, and George C. Lett.

75—Bros. Emanuel Spencer Harty, W.M.; Peter Marshall, S.W.; Francis Benson, J.W.; Marcus C. Sullivan, Sec.; Andrew Fitzpatrick, and John O'Ryan.

93—Bros. William Collier, W.M.; John Sutton, S.W.; James Gorton, J.W.; James H. North, Sec.; Thomas Pearsall, R. Donovan, John Forsythe, H. Flavelle, Charles Brian, and John Sharpe.

100—Bros. William F. Douglas, W.M.; John B. Gilbert, S.W.; Ralph Valentine, J.W.; T. H. Atkinson, Sec.

120—Bros. Auguste Monillot, W.M.; Henry Gerty, S.W.; Henry Cochrane, J.W.; James Porter, Sec.; W. H. Collier, J. W. Ormsley, Jas. Waugh, Arthur Sharpley, M. L. Davies, and William J. McCoy.

125—Bros. Benjamin F. M'Dowell, M.D., W.M.; George A. Harvey, S.W.; Benjamin D. Watlock, J.W.; Robert Thacker, Sec.; J. S. Wilson, A. Smith, R. Pitten, John Lawrence, Thos. Hayes, and James Browne.

126—Bros. Frederick Bapty, W.M.; John D. Elliott, S.W.; John Cox, J.W.; Frederic Bapty, Sec.; Graham Lemon, Thomas Morrow, John Turner, J. R. O. Brien, Du. Browne, and Thomas F. Kustace.

141—Bros. Arthur W. Foot, M.D., S.W.; Robert Reeves, J.W.; Henry B. Johnston, Sec.; Richard Thompson, F. Basten, H. A. Dellon, C. H. Woodroffe, D. Galbraith, R. Bourne, Dr. Geo. Johnston, and Dr. Kirkpatrick.

143—Bros. J. T. Hammerton, W.M.; Richard W. Boyle,

S.W.; Charles T. Walmisley, Sec.; Andrew Ferguson, John T. Hamerton, Henry O. Barker, Rev. C. M. G. Boyce, Dr. Tyner, Capt. Staveley, R. P. Williams, Capt. Bailey, and W. L. Payne.

153—Bros. James W. Jackson, W.M.; Thomas, G. Yeates, S.W.; Francis H. Berry, J.W.; Philip R. Patman, Sec.; Thos. Bell, James Allen, Mathew Good, Charles W. Sims, George Bell, and Chas. H. Bourne.

158—Bros. Meldrum Macready, W.M.; John Holmes, jun., S.W.; Thomas E. Linden, J.W.; Percival Jones, Sec.; D. J. Field, J. R. Ryan, M. E. Solomons, W. Telford, H. Leslie, and W. F. Coall.

171—Bros. Cornelius Doherty, W.M.; William Hawkins, S.W.; Bernard Murphy, J.W.; Joseph S. Wilson, Sec.; John Jennings, D. Armstrong, Charles Rankin, J. Battersley, J. D. Rosenthal, and John Redmond.

225—Bros. Robert W. Griffin, *L.L.D.*, W.M.; William H. Hillsworth, S.W.; Frederick G. Saunders, J.W.; Joseph H. Lloyd, Sec.

245—Bros. Robert Fitzmaurice, W.M.; Nicholas G. Carew, S.W.; Charles F. Phillips, J.W.; George T. Whitestone, Sec.; F. Tinchler, John O. Miller, John Byrne, J. Whyte, W. Green, and J. Kempton.

250—Bros. William Curtis, W.M.; J. J. D. Dillon, S.W.; Ambrose M'Ennery, J.W.; William Scott, Sec.; Thomas Kennan, S. Smithson, Thomas Wright, and Samuel Holt.

494—Bros. Henry R. Quin, W.M.; Henry M. Williams, S.W.; William A. Bell, J.W.; William Allen, Sec.; M. Chamberlain, Dr. Lawless, Dr. Usher, Dr. Chapman, Dr. Jacob, John Mathews, and Dr. Morgan.

500—Bros. Montgomery Anderson, W.M.; Ferdinand Wine-wiser, S.W.; Arthur Andrews, J.W.; William F. Collins, Sec.; John T. Molony, J. Monks, John Wiustanley, R. Henderson, and Charles Meagher.

620—Bros. William H. Engledow, *L.L.D.*, W.M.; Capt. Maxwell Harte, S.W.; E. Bernard Coleman, J.W.; D. Crosthwaite, *L.L.D.*, Sec.; C. H. G. Emerson, J. Foster, George Smith, and John Sproule.

666—Bros. George D. Enright, W.M.; George Booth, S.W.; John De C. Franklin, J.W.; Arthur White, Sec.; Thomas Edwards, John Griffin, Charles Hedgelong, Fred Flint, Robert Neil, and J. Simonton.

728—Bros. Emanuel Hutchins, W.M.; Capt. Edward Evans, S.W.; Charles A. Cooper, J.W.; W. Peebles, Capt. Mostyn, Capt. Murray, O. P. Cotton, J. Haglett.

The Provinces were represented as follows:—

ANTRIM.—Bros. W. H. Dixon, P.G.W., and Robert Atkinson, P.Prov. G.W.

ARMAGH.—Bro. M. C. Close, Prov.G.M.

CONNAUGHT (NORTH).—Bros. Major Ormsby Gore, Prov.G.M. Thos. M. Wood, Prov.G.W.; B. Ferguson, Prov. G.Sec.

CONNAUGHT (SOUTH).—Bros. W. F. Potts, Prov. G.M.; W. Gaunett, Prov. G.W.; R. Eaton, Prov. G.D.; R. Carroll, Prov. G.Sec.

DOWN.—Bro. H. H. Wallace, as D. Prov. G.M.

DENNY AND DONEGAL.—Bros. I. G. McMurray, Prov. G.W.; William Dale, Prov. S.W.; Capt. A. W. Smyth, Prov. G.D.

MEATH.—Bros. W. Featherstonhough, Prov. G.M.; J. Featherstonhough as Prov. G.W.; Geo. N. D'Arcy, Prov. G. Sec.

MIDLAND.—Bros. Right Hon. Major General Dunne, Prov. G.M.; Arthur St. George, D. Prov. G.M.; H. J. P. Kane, Prov. G.W.; A. M. Baird, Prov. G. Sec.

MUNSTER.—Bros. Lord Bernard, Prov. G.D.; Geo. Chatterton P. Dep. Prov. G.M.

NORTH MUNSTER.—Bro. J. Spaight, D. Prov. G.M.; H. J. Land, Prov. G.M.

SOUTH EASTERN.—Bro. Sir John Kean, *Bart.*, Prov. G.M.; E. Fitzmaurice, Prov. G.W.

TYRONE.—Bro. Major Irvine, D. Prov. G.M.; Capt. Nicholson, Prov. G. Sec.

WICKLOW.—Bro. Viscount Powerscourt, Prov. G.M.; J. R. Sutcliffe, Prov. G. Treas.; H. Ebbs, Prov. G. Sec.

There were also present:—Bros. Henry G. Henderson, J. Gordon, 18, Newry; Alexander Lyons, and Stephen Cherry, 20, Sligo; Capt. Mussey, and S. Harding, 13, Limerick; W. Green, and M. Greene, 68, Youghal; J. Maloney, and P. O'Brien, 60,

Ennis; G. Fitzgerald, J. Gibson, and Thomas Adams, 73, Lime-
rick; W. Slater, 76, Longford; George N. Mentue, 71, Cork; A.
J. Johnston, 36, Belfast; Dr. Saunderson, 79, Donoghue;
Major Thompson, 86, Downpatrick; D. Allen, 93, Dublin; W.
R. Rogers, 47, Dundalk; M. F. Panes, P. D. Shackleton, T.
Levan, and Thomas C. Butler, 116, Carlow; H. J. Lunth, 150,
Rathdermoy; R. Null, 109, Belfast; John Cook, 196, Belfast;
Capt. Robertson, Henry Iscom, and John Iscom, 242, Boyle;
G. F. Stoney, M. Andrews, and F. N. Young, 201, Nenagh;
R. Willi, W. D. Pattison, P. Fawcett, and H. J. Love, 321,
Tullamore; Rev. C. K. Irwin, 219, Portadown; Major
Colclough, and William R. Hichey, 935, Wexford; H.
Potts, and Dr. Eaton, 137, Ballmastow; W. Peyton, Major
Ormsby Gore, and Dr. Bradshaw, 854, Carrick and Shannon;
Thomas Mitchell, 163, Parsonstown; William F. Bleech, 332,
Omagh; Geo. C. Roberts, 270, Ennisworthy; W. I. Leggett,
A. Jesson, J. Keir, and Thomas Nesth, 222 Bray; Dr. Hayes,
205, Naas; R. J. Kinhead, and D. Rutledge, 161, Tuam;
James Hesse, 384, Dundalk; J. W. Fair, 101, Athlone; John
Hajara, 272, Belfast; Joseph Lightburne, 696, Mullaglass; W.
H. Frazer, 642, Kilkenny; John Waldun, 402, Abbeylax; Dr.
Edge, 150, Rathdowney; H. Sheey Muir, 114, E.C.; A. Hill,
555, Fermoy; S. Bennor, 579, Tralee.

The following brethren acted as Stewards:—

Bros. F. William Wilde, 143; Leoll Snow, 141; Capt.
Massey, 13; Dr. Thos. E. Beately, 12; Dr. John Thomas
Banks, Grand Master's Lodge; Dr. Owens, 143; Edward W.
Maunsell, 33; James Ireland, 4; William Allen, 494; Harry
Hodges, 4; David Galbraith, 141; George A. Stephens, 6; Jas.
D. Mitchell, 53; Dr. J. Taffnell, 728; Samuel B. Oldham, 4.

The Visitors from the Grand Lodge of England were:—Bros.
His Grace the Duke of Manchester, Provincial Grand Master
of Northamptonshire; William E. Gumbleton, Past Grand
Deacon of England; Marquis of Hamilton, Comptroller to
H.R.H. the Prince of Wales; Francis Knollys, Private
Secretary to H.R.H. the Prince of Wales; B. Courtueny Boyle,
Private Secretary to his Excellency the Lord Lieutenant; J. C.
Parkinson, Jun. Grand Warden of the Grand Mark Lodge of
England.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

HERVEY LODGE, No. 1260.—The regular meeting of this
lodge was held at the Swan Inn, Walham Green, on Wednesday,
9th inst. There were present Bros. P. H. Jones, W.M.; G.
King, Jun., P.M., as S.W.; Wm. Smith, C.E., as J.W.; Puls-
ford, W.M., Eastern Star Lodge, as S.D.; Czarniecki, J.D.;
Davidson, I.G.; G. King, Jun., P.M. and Sec. The visitors
were Bros. Holland, P.M.; P. Prov. G. D. Suffolk; Cooper,
P.M., Zetland Lodge; Pulsford, W.M., Eastern Star Lodge.
The minutes of the previous meeting having been read and con-
firmed, Bros. Portner, Bicknell and Mason were raised to the
sublime degree of Master Mason; and Mr. James Johnson
having been balloted for and unanimously elected, was initiated.
The business being over, the lodge was closed in ancient form
with solemn prayer.

LODGE OF ASAPH (No. 1319).—The brethren of this lodge
held an emergency to relieve the lodge of the work at the
next regular meeting, on which occasion the installation of the
W.M. elect, Bro. Coote, S.W., will take place. There were
present Bros. E. S. Jones, W.M.; C. Coote, S.W.; J. Chamber-
lain, J.W.; E. Frowin, I.G.; W. A. Timney, D.C.; T. Adams,
P.G.P., H. J. Timney, Egerton, Compton, Easton, Weston,
Reynolds, Horton, J. Baker, Jun., Boatwright, Silderberg,
Snelling and Snyders; visitor, Bro. S. Caswell, 333, I.C. The
business consisted in balloting for Mr. J. F. Hutchings for
initiation, which proved unanimous; passing Bro. Reynolds, and
raising Bro. G. A. Compton, The W.M., having entrusted the chair

to Bro. Coote, P.M., then retired. Bro. Coote, in submitting
that a P.M.'s jewel be voted to Bro. Jones, said that it afforded
him the greatest possible pleasure to be the proposer. It was a
law in this lodge, and he thought a very salutary one, that the
sum should not exceed ten guineas, as some brother would sub-
scribe a certain amount which others could not afford, but at
the same time, from feelings of delicacy, felt they could scarcely
do otherwise; he should therefore propose that the highest
amount allowed by the bye-laws, namely, ten guineas, be voted
to Bro. Jones for his indefatigable exertions as the first Master
of this happy and prosperous lodge. Bro. Chamberlain, J.W.,
seconded the motion in a few well-chosen words, and it was car-
ried unanimously. It was also proposed by Bro. Cooke, duly
seconded, and carried unanimously, that a testimonial, engrossed
on parchment, be prepared and framed, to accompany the jewel,
expressing the great esteem the brethren have for their first
W.M., from whom the idea of the Lodge of Asaph emanated.
On the W.M.'s return to the lodge, Bro. Coote announced to
him what had been proposed and carried during his temporary
absence. Bro. Jones expressed the great pleasure it would
afford him to receive this great mark of esteem; he assured the
brethren that the testimonial would be more prized by him than
gold or jewels, as it displayed the feelings of the brethren towards
him. The lodge was then closed in solemn prayer.

ROYAL ARTHUR LODGE (No. 1360).—This new lodge, to be
held at the Duke of Edinburgh Hotel, New Wimbledon, was
consecrated on the 3rd inst., at 4 p.m., by W. Bro. James Brett,
P.M., and P.G. Purst., assisted by Bro. William Watson,
G.S.L. as S.W.; and Bro. J. Thomas, P.M. 507, as J.W. The
ceremony was performed in a most beautiful and impressive
manner, and excited the admiration of all present. Bro. Joseph
Smith, P.M. and P.G. Purst., who has already been the means of
founding several lodges, was installed as the first W.M., and the
following officers were appointed:—Bros. Henry Robert Willson,
S.W.; Robert Wiffen, J.W.; Henry Smith, S.D.; William
Henry Jackson, J.D.; Walter C. E. Snow, P.M., Sec.; and J. L.
King, P.M. 657; George Neale, P.M. 1208, and P. Prov. G.A.
Dir. of Cers. as members. Bro. Stevens, P.M., assisted most
ably as Director of Ceremonies. After the lodge was closed the
brethren sat down to a most excellent and liberal cold collation,
provided at the expense of the worthy host of the Duke of
Edinburgh, himself a candidate for initiation into the mysteries
of the Order. The usual loyal and Masonic toasts were drunk,
and the brethren dispersed about 9 p.m., after having seen one
of the most interesting ceremonies performed in a manner that
must have impressed all with the beauty, solemnity, and sound
foundation of Freemasonry. The following visitors were
present:—Bros. James Brett, P.M., and P.G. Purst.; W. Platt,
P.M. 144, and Sec. 23 and 946; W. Watson, G.S.L.; John
Reeve, 780; Thomas Lane, 720; Daniel Truster, 720; Henry
F. Huntley, W.M., 720; George Lilley, 720; Henry Cooper,
172; A. Treadwill, 177; H. Masielski, 177; H. Elney, P.M.,
177; P. M. Crane, 177; M. A. Lowenstark, W.M. 73; E. H.
Finney, 255; James Stevens, 25, P.M. 720, 1216; W. S.
Larham, 1216; John Thomas, P.M. 507; David Stoltz, 554;
J. H. Lassam, 742, 1269; J. Wright, S.D. 1158; J. R. Brown,
1158; A. D. Lowenstark, P.M. 548, and 733; W. M. Hilton,
J.D. 780, and J.W. 1351; Henry Potter, P.M. 11, 177, 1351;
Thomas Baker, 1269, 429; and D. D. Beck, S.W. 1306.

PROVINCIAL.

DORSETSHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Dorsetshire was held on
Thursday, the 10th inst., at the charming watering place of
Lyme Regis. Owing to the town being surrounded by hills, and
six miles from a railway station; being also at an extreme part
of the province, and well into Devon, a large number of Dorset
brethren could not be expected, but there were, nevertheless,
some 80 present.

The Lodge having been opened at one o'clock, the minutes
were read and confirmed, and the abstract of the Provincial
Grand Treasurer's accounts was received.

The Provincial Grand Master then made the following appoint-
ments:—

Bro. Ben. P. Gundry, P.M. 170,...	Prov. G. S.W.
" E. A. H. Castleman, W.M. 1266,...	Prov. G. J.W.
" Rev. W. Roxby, 1168,...	Prov. G. Chaplain.
" Francis T. Johns, S.D. 1266, ...	Prov. G. Registrar.
" Thomas Coombs, P.M. 417, ...	Prov. G. Secretary.
" Henry Ling, W.M. 417, ...	Prov. G. S.D.
" Sir E. H. Greathead, Bart, 622, ...	Prov. G. J.D.
" W. Mansfield, S.W. 622, ...	Prov. G. Sup. of Wks.
" Joseph Maunders, P.M. 170,...	Prov. G. Dir. of Cers.
" Robert Case, Treas. 417, ...	Prov. G. Ast. D. of Cers.
" John B. Cole, S.D. 1,037, ...	Prov. G. Swd. Bearer.
" Charles Keats, 417, ...	Prov. G. Organist.
" Thomas Ratcliffe, S.W. 1,037, ...	Prov. G. Purst.
" Alfred Mason, 170, ...	Prov. G. Steward.
" James Lee Carpenter, 170, ...	Prov. G. "
" Frederick Moudey, J.D. 417, ...	Prov. G. "
" Edwin Targett, 1,037, ...	Prov. G. "
" William Dyer, 1,037, ...	Prov. G. "
" Edward Pidgeon, 1,037, ...	Prov. G. "
" William F. Russell, 170, ...	Prov. G. St. Bearer.
" William B. Scriven, 170, ...	Prov. G. "
" John Lovelace, ...	Prov. G. Tyler.

A most eloquent address was delivered by the Rev. F. C. Newnham, Provincial Grand Chaplain.

After the transaction of the Lodge business, the brethren were called from labour to refreshment, at the Royal Sun, the banquet being well served by Bro. John Grove.

The following were present:—Bros. Joseph Gundry, P.M. 707, Prov. G.M.; J. M. P. Montagu, P.M. 707, D. Prov. G.M.; J. Hinton, P.M. 665, P. Prov. G.S.W.; B. P. Gundry, P.M. 707, P. Prov. G.J.W., Acting P.G.J.W.; the Rev. P. H. Newnham, S.W. 417, W.M. 195; Thomas Coombs, P.M. 417, P. Prov. G.S.W., Prov. G. Sec.; Charles Dyke, W.M. 665, Prov. G.S.D.; J. Maunder, P.M. 170, Prov. G. Dir. of Cers.; Charles Burt, S.W. 622, Prov. A. Dir. of Cers.; R. G. Long, Treas. 1168, Prov. G.S.B.; R. Radford, Org. 665, Prov. G. Org.; John Hine, 707, Prov. G. Purst.; William Mansfield, S.W., and Charles Snell, 665, Prov. G. Stewards; P. F. Gundry, P.M. 707, and L. H. Ragg, 1168, P. Prov. S.G. Wardens; George Thompson, W.M. 1168; Joseph New, P.M. 472, and S. S. Moore, P.M. 665, P. Prov. G. S. Bearers; T. R. Charles, P.M. 1037, and W. S. Gillard, P.M. 1168, P. Prov. G.J. Deacons; James Soppitt, P.M. 472, P. Prov. G. Sup. of Works; John Goodden, 665, P. Prov. G. Dir. of Cers.; S. K. Woodward, S.W. 1168, P. Prov. G. A. Dir. of Cers.; Joseph Sanswell, and W. C. Usher, 472, P. Prov. G. Sword Bearers; J. Lundie, P.M., and James Jesty, 170, P. Prov. G. Pursts.; Henry Ling, W.M. 417; James Emblin, S.W. 472; C. S. Buddin, W.M., and Sir E. H. Greathead, S.W. 622; Vere Temple Bayly, J.W. 665; Thomas Radcliffe, S.W., and G. R. Waters, J.W. 1037; E. W. Castleman, W.M. 1266; E. W. Wallis, and James Martin, 665, Prov. G. Standard Bearers; John Lovelace, 417, Prov. G. Tyler; William Robins, 965; J. W. Jerrard, 665; Arthur Field, 665; John E. Wallis, 665; William Lanford, 665; Eli Dollen, 665; Charles Brown, 665; J. M. V. Cotton, 665; R. W. Hillman, 665; S. C. Penny, 665; John Foot, J.D. 472; Frank Frith, 472; J. B. Cole, 170; Petty Hooper, 170; Robert Case, Treas. 417; J. Himbury, Tyler 1168; W. B. Scriven, 170; E. V. Williams, 170; Charles Keats, 417; Thomas W. Haselgrove, Sec. 475; Arthur Mason, 170; R. Simmonds, 170, 1037; Richard Skincei, 1266; W. F. Galpin, P.M. 84, P. Prov. G.D.C., Somerset; W. Roxby, Chaplain, 1168; Francis I. Johns, S.D. 1266; Charles Jetty, S.D. 170; R. Smith, 114. The following were present as visitors:—Bros. C. J. Vigne, P.M., P. Prov. G.S.W., Somerset; F. Binckes, P.M.G.S. Lodge, Secretary to the Royal Masonic Institution for Boys; Thomas Budge, Jun., P.M., P. Prov. G. J.D., Somerset; W. T. Galpin, P.M., P. Prov. G. Dir. Cers., Somerset.

KENT.

RAMSGATE.—*Lewis's Lodge* (No. 1209).—This lodge held its regular meeting on the 9th inst., at the Royal Hotel. Bro. T. H. G. Snowden, P.M., P. Prov. G.J.W., in the unavoidable absence of the W.M., opened the lodge, assisted by the whole staff of the officers. The minutes of the previous meeting were read and confirmed, when the W.M., in a thoroughly impressive and efficient manner, not to be surpassed by any of our best London Lodges, raised Bro. A. F. W. Wade to the third degree, giving the traditional history in full. Bro.

McIntosh Valon, C.E., was elected a joining member. The lodge was then called off, and on its being resumed the W.M., Bro. M. Fruck, P.M. 429, P. Prov. G.I.G., took the chair and passed Bro. S. Goodson to the second degree, in the same efficient and admirable manner. The charge in this degree, was most ably rendered by Bro. W. J. Smith. We cannot close our notice of this meeting without giving the W.M. and Brethren, that meed of praise which they eminently deserved; as not only were the ceremonies of raising and passing strictly and correctly worked by each and every officer, according to their several duties, but the W.M., instead of resuming in each degree, closed the lodge down each time separately, shewing that the W.M. and officers were thoroughly conversant with the various ceremonies, and which, considering the lodge has been but three years in existence, reflects the more credit on the officers. The following officers and members were present:—Bros. L. Finch, P.M. 429, P. Prov. G.D.C., W.M.; H. Wootton, P.G.S., S.W.; J. Crocker, J.W.; Bedford Z. Hiscocks, P. Prov. J.G.D., Hon. Sec.; Bedford N. Hiscocks, S.D.; W. Call, J.D.; A. Wootton, I.G.; Geo. Meager, Tyler; T. H. G. Snowden, P. Prov. J.G.W., P.M.; G. W. Sicklemore, P. Prov. J.G.W., Chaplain, P.M.; G. Page, E. J. Smith, F. Cruse, W. Winch, J. Hazeldine, John Chase, A. W. F. Wade, C. J. Burgess, J. W. Smith, S. Goodson, G. Miles, J. O. Eve, A. Twyman, P.M. 429, P.G.D.C. The visitors were:—Bros. H. W. Hemsworth, P.M. 190; C. Nash, S.W. 79; W. West Smith, P.M. 890; G. S. English, 65; R. T. Rolfe, P.M. 429; H. G. Snowden, 429; W. C. Brasier, P.M. 127; H. G. Curtis, P.M. 429; Meyer A. Loewenstark, W.M. 73.

INDIA.

BENGAL.

DISTRICT GRAND LODGE.

A Quarterly Communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta, on Saturday, the 24th of June, 1871.

There were present W. Bro. Hugh David Sandeman, C.S., District Grand Master; W. Bros. H. H. Locke, Dep. Dist. G.M.; G. H. Daly, as D.S.G.W.; W. B. Farr, D.J.G.W.; D. J. Zemin, D. G. Reg.; Capt. W. G. Murray, D. G. Sec.; J. L. Taylor, D.S.G. Deacon; W. G. Amos, as D.J.G. Deacon; Col. B. Ford, Past D.S.G. Deacon; Capt. G. G. Nelson, as D.G. Dir. of Cers.; E. F. Longley, as D.G.S.B.; C. H. Compton, D.G. Org.; R. Harvey, as D.G. Pursuivant; W. H. MacGowan, T. Carritt, T. H. Henty, W. J. Curtoys, W. H. T. Ayres, (Acting) R. C. Sterndale, (Acting) D.G. Stewards; G. Alexander, D.G. Tyler; D. J. Daniel, Past D.G. Tyler.

There were also present:—Bros. F. H. Marsden, W.M. 67; E. H. Fenn, J.W. 67; Col. J. F. Tennant, R.E., W.M. 109; W. Goodenough Bayly, S.W. 109; G. J. Scott, W.M. 218; J. A. Ferris, S.W. 218; A. Le Franc, S.W. 229; S. Lawry, J.W. 229; J. W. Turner, W.M. 232; J. E. Barnes, W.M. 392; E. H. Lloyd, S.W. 392; W. Hunt, W.M. 486; J. Watson, S.W. 486; J. W. Porchini, J.W. 486; W. Hay, W.M. 825; J. R. Pomeroy, J.W. 825; A. J. Meyer, W.M. 1,160; R. M. Wibrow, S.W.; 1,160; W. E. Hillier, J.W. 1,160; A. Friedeman, W.M. 38; W. Girling, S.W. 38; O. Morrissy, J.W. 38.

The visitors were Bros. A. B. Mitchell, W.M. 404, of Scotland; W. Avery, 218; J. Nickels, 229; J. T. Limpus, 1,160; J. H. E. Beer, 825; Leach, 38, Bengal; G. Atkinson, 38, Bengal; J. F. Baues, unattached.

District Grand Lodge was opened in due form at 7-15. p.m.

The District Grand Secretary reported the receipts of apologies from several brethren, for unavoidable non-attendance that evening.

The Minutes of the Communication of the 21st March, 1171, having been printed and circulated, were, on the motion of the District Grand Master, taken as read, and on being put to the vote, were confirmed.

The Right Worshipful the District Grand Master addressed the District Grand Lodge as follows:—

"W. Brethren,—I have but little to communicate to you on the present occasion.

"The report of the Committee of General Purposes is satisfactory, showing on the aggregate of our funds a balance of upwards of Rs. 2,000, against a deficit under one head only of nearly Rs. 800.

"It is a matter of congratulation to observe the increased regularity of Lodges in the payment of their dues, and I am glad to report the resuscitation of Lodge 'Dalhousie' at Mussoorie, under the able superintendence of W. Bro. J. H. Clarke, Past Master of Lodge 391, at Allahabad, and an old member of the Lodge.

"The amended bye-laws of this District Grand Lodge, as passed at our quarterly communication in March, have been received from England, duly approved by the Grand Master, and are now in the hands of the printer. Referring to this circumstance, I would notice a clerical error in para. 4 of the paper of agenda for this evening, where it is stated that the quarterly report of the fund of benevolence will be read for the information of District Grand Lodge. The general control of the fund is now vested by this District Grand Lodge in a committee composed as before of the Masters and Immediate Past Masters of Lodges, and the report of the Committee, together with the accounts of the fund, was to be submitted to and therefore confirmed by you.

"You will be glad to learn by the report of the Bengal Masonic Association for the Education of Children of Indigent Freemasons, that that excellent charity is progressing favourably; I would earnestly recommend it to the favourable consideration of all Freemasons, and would especially ask Masters to assist us by obtaining subscriptions from members of their lodges.

"The office of Grand Organist having become vacant during the quarter, I have selected Bro. Compton to fill the post. Bro. Compton has justified my selection by the interest which he has taken in the musical arrangements of Grand Lodge, and the prominent position which he has filled in furthering the objects of the local Masonic charity for the education of children.

"I have to report the following exclusions for non payment of dues:—

"Bros. P. T. Mooney, from Lodge 'Marine,' No. 232; Wm. Hosey, from Lodge 'St. John,' No. 486.

"I am requested by the Master of Lodge 404 of Scotland to report the exclusion from his lodge of W. Bro. James Davidson, a Past Master; Bros. J. W. Pundt; F. Arwell; J. R. Cousin; and W. Bro. A. J. Sharpe, a Past Master of Lodge 392 of England."

The report of the Committee of General Purposes was read:—

"The committee have much satisfaction in bringing to the notice of the District Grand Lodge the fact that there is only one Lodge in the district in arrears, and the District Grand Secretary anticipates that this will be settled before the meeting of the District Grand Lodge.

"There has been for a considerable time past a wish to obtain a new piano in lieu of the present old and almost unserviceable one; the Musical Instrument Fund being now in a position to bear such a change, the committee recommend that the District Grand Organist be requested to obtain the best instrument obtainable for the money at command, and also draw up a set of rules for the guidance of Masters and brethren using the instrument on lodge nights.

"The committee have learnt with much satisfaction that the Lodge 'Dalhousie,' No. 649, at Mussoorie, has resumed work, and in order to afford every facility for the carrying on of this lodge, they recommend that all dues for the several years which have elapsed since their last returns to District Grand Lodge, be remitted except the fee of Rs. 4 for each Initiation, it being also distinctly understood that the sum of 7s. 6d. be likewise forwarded by the lodge to the Grand Lodge of England for the the registration and certificate of each initiate admitted since the date of their last return to home authorities."

It was proposed by W. Bro. G. H. Daly, and seconded by Bro. Col. J. F. Tennant—"That the Accounts as shown in the report of the Committee of General Purposes, be accepted and passed as correct. Carried unanimously.

Bro. C. H. Compton proposed, and Bro. Capt. G. G. Nelson, seconded—"That the recommendation of the Committee as regards the purchase of a new piano be adopted. Carried unanimously.

Bro. Harvey proposed, and Bro. G. F. Longley seconded—

"That the recommendation of the Committee as regards the remission of dues by Lodge 'Dalhousie,' No. 639, at Mussoorie, be adopted." Carried unanimously.

The following report, submitted for the information of District Grand Lodge, was laid on the table, and ordered to be recorded:

At a General Meeting of Subscribers to the Bengal Masonic Association for the Education of the Children of Indigent Freemasons, held in pursuance of the provisions of the 10th Bye-Law, at the Freemasons' Hall, No. 55, Bentinck Street, on Wednesday, 7th June, 1871, at 4 o'clock in the afternoon, Bro. Hugh D. Sandeman, President, in the chair—"The proceedings of the general meeting, held on the 7th December last were read and confirmed.

"The accounts from the 1st December 1870, to the 31st May, 1871, showing a balance of Rs. 13,500 in Government Securities, and Rs. 1,724-12-8 in cash, were examined and passed.

"The President laid on the table an abstract of the cash transactions of the Association during the past half-year, with balance sheet, prepared according to the provisions of the bye-law 25, showing a sum of Rs. 963-13-0 available for expenditure during the remaining half of the year ending 30th November, 1871.

"The President in addressing the meeting observed that their progress though slow, was steady, that since their last general meeting the trustees invested Rs. 2,000 in Government Securities, and they were now investing a further sum of Rs. 1,000. He desired to notice one liberal gift of Rs. 300 among the list of donations, and also a very handsome donation of Rs. 900 from a party of gentlemen who conceived the liberal idea of giving a Theatrical Performance at the Opera House for the benefit of the Association, to which their nett proceeds as above were devoted. The donation was accompanied by a letter from the Theatrical Company, which was composed partly of gentlemen amateurs, and partly of gentlemen and ladies attached to the Theatrical Company which was in Calcutta during the cold season, announcing that the experiment might probably be repeated from year to year. The Trustees had addressed a special letter of thanks to the Chairman of the Theatrical Committee for the very liberal aid which he and his colleagues had rendered to the Association, and the President thought that a vote of thanks should also be tendered to the Committee by this General Meeting.

"The receipts of the Association during the past year were Rs. 1,720 on account of donations, and Rs. 656 on account of subscriptions. Three children were receiving education at the expense of the Association, of whom two (girls) were placed at the Girls' Martiniere School in Calcutta, and one (boy) at St. Paul's School in Darjeeling. He was happy to say that good accounts were received of the progress of all three children from their teachers. No applications for admission to the benefits of the Fund had been received during the half-year under review.

"Upon the proposition of Bro. D. J. Zemin, seconded by Bro. A. G. Rousac, it was resolved that a cordial vote of thanks be tendered to the Chairman and Committee of the Theatrical Company, for their generous aid in behalf of this Association, in arranging a Benefit Performance, by which a sum of Rs. 900 had been added to the Funds of the Association.

"After the usual vote of thanks to the Chair, the meeting separated."

The R.W. the District Grand Master again addressed the District Grand Lodge as follows:—

W. Brethren,—Before closing Grand Lodge, I have a duty to perform, which I have purposely kept back till now, in order that I may conclude our work with the most pleasing portion of our business for the evening. I need not recapitulate the many and valuable services which have been rendered to Freemasonry in Bengal by your Deputy Grand Master, who, although even now but a young Mason, has served you with fidelity and unceasing labour as Grand Secretary for five years. It would be a waste of words, although an excusable and a pleasant one, to go over what is so well known to you all, and what must be conscientiously felt by our worthy Brother. A few of his friends, not content that he should lay down his office of Grand Secretary without some token of regard, have joined together in purchasing for his acceptance a testimonial, which although of no great intrinsic value, is yet intended to serve him as a memento of their fraternal love and regard. It is my province, and I have rarely had a more gratifying office to perform, to

ask our Brother to accept of this token of esteem from those who have styled themselves his "true friends in Masonry."

The District Grand Master then called Grand Lodge to order, and after addressing a few words to Bro. Locke in expression of his high appreciation of his services to the Craft, and the assistance which he had rendered to him as District Grand Secretary, read the following address:—

"To H. H. Locke, Esq., Deputy District Grand Master, Bengal.

Dear Brother,—We, the undersigned, solicit your acceptance of the accompanying Goblet and Dish as a small token of our personal esteem for you, and as a memento of our Masonic fellowship during the time that you so ably filled the Secretary's chair in the Grand Lodge of this District. We feel that it would be a waste of words to dwell upon what your own conscience must fairly tell you, that for five long years you performed the duties of Grand Secretary with devoted interest, unflagging diligence, and marked success; and whilst as a token of our very high appreciation of the many services which you have rendered to the Craft in Bengal, we beg you to accept our small offering, we would be further glad to feel that in the long life of happiness and success which we fervently hope is before you, we may ever be regarded by you as, what we sincerely profess ourselves to be, your real friends in Masonry."

At the conclusion of the address, the District Grand Master handed to W. Bro. Locke, through the Grand Director of Ceremonies, the testimonial, which consisted of a Goblet and Dish, prepared by Messrs. Hamilton and Co., of Calcutta. They both bear the following inscription:—

"To H. H. Locke, Esq., from a few real friends in Masonry."

W. Bro. Locke, in a few appropriate words, acknowledged the presentation, the kindness and honour of which he would not soon forget, and stated his readiness to be at all times, and at all seasons zealous in the cause of Masonry.

Wor. Bro. G. H. Daly enquired from the R.W. the District Grand Master, whether "Lodge representatives, other than Masters and Wardens, who were not Members of the District Grand Lodge, had votes in the proceedings of that body?"

The R.W. the District Grand Master said, in reply, that although the question was out of order, no previous notice having been given, he would answer it. He considered that Delegates from Lodges in place of the Master and Wardens holding appointments in District Grand Lodges had votes in the District Grand Lodge.

A collection was then made for the Fund of Benevolence. The District Grand Secretary announced the amount to be Rs. 106-0-0, which was directed to be sent to the District Grand Treasurer.

There being no further business, the District Grand Lodge was closed in due form at 8-10 p.m.

CAPE OF GOOD HOPE.

PORT ELIZABETH.

INSTALLATION MEETING OF PORT ELIZABETH LODGE, No. 711.

The annual meeting of this lodge took place at the Masonic Temple, on Saturday, June 24th, St. John's Day, at high noon. Owing to the unpropitious state of the weather, there was not so large a gathering as is usual on this occasion. Bro. S. Bain, W.M., presided, supported by his officers, and Bros. F. S. Fairbridge, P.M., J. C. Kemsley, P.M., Geo. Smith, P.M., and several visiting brethren. Bro. F. S. Fairbridge duly presented the W.M. elect, Bro. H. E. Tonks, S.W., according to ancient custom, for installation, and after the brethren had retired, he was duly and impressively installed into the chair of K.S. by the W.M.

The customary salutations followed, and the W.M. then proceeded to the appointment and investiture of his officers as follows, viz:—Bros. F. A. Pearson, S.W.; C. E. Dunster-ville, J.W.; G. Armstrong, Treas.; H. Frost, Sec.; J. A. Bell, S.D.; A. Hill, J.D.; J. F. Gertenbach and J. W. Clark, Stewards; T. Crage, I.G.; J. Morley, Tyler.

The addresses were given with much earnestness and feeling by the Installing Master, and, after the usual routine business, the lodge was closed.

In the evening the brethren again assembled, in number about fifty, at the annual banquet, which was sumptuous and well served by Bro. Phillips, of the Club. Dessert followed, and, after the customary toasts were given, of the Queen and the Craft, and others with masonic honours, the toast of the evening was proposed by Bro. S. Bain, P.M., who observed that this was the second pleasurable duty which had devolved upon him on this occasion, the first being the installation of their esteemed W.M. and the second that of proposing his health, which he was sure the brethren would respond to with enthusiasm. Bro. Tonks had faithfully served the office of S.W. during his (Bro. Bain's) first year of office, and had acted in that capacity during the greater part of his second year, owing to the continued absence of the officer appointed to that post, and if ever merit deserved preferment it was in the case of their present W.M., and being, as he believed, the oldest mason present, he would be of infinite service to the brethren if they would only rally round him and give him the support which he undoubtedly deserved at their hands. In the early days of the lodge the W.M., as an old and experienced mason, had done good service to the promoters by his advice, and he (Bro. Bain) felt sure if the brethren would only listen to his teaching, they would all become good and zealous masons.

The W.M., in responding, said that he could scarcely express to the brethren how deeply he felt the kind and hearty manner with which they had received the toast, and he could assure them this was a day he had looked forward to for many years and the brethren might depend upon his doing his utmost to follow in the steps of their late W.M., whose ruling, working and governing the lodge had met with the cordial approval of all the brethren.

The W.M., in the unavoidable absence of Bro. F. D. Deare, P.M., gave the health of the retiring W.M., to which Bro. Bain duly responded.

Other toasts then followed, interspersed with some capital songs and recitations, and altogether a most agreeable evening was spent, the brethren retiring about 11 o'clock.

AUSTRALIA.

NEW SOUTH WALES.

PROVINCIAL GRAND LODGE.

The quarterly communication of the Provincial Grand Lodge of New South Wales, was held at the Freemason's Hall, York-street, Sydney, on Monday, 15th May. There were present R. W. Bro. James Squire Farnell, P.G.M., in the chair; V. W. Bro. John B. Jackson, D.P.G.M., and a full attendance of P.G. Wardens, Officers, W. Masters, and Past Masters.

The Provincial Grand Lodge was opened in due form by the R.W. the Provincial Grand Master, at 7-45 p.m.

The minutes of the last quarterly meeting were read and confirmed.

Correspondence of a formal character was also read and noted. The returns from the various lodges, metropolitan and rural, containing records of the several brethren elected to occupy the chairs of their respective lodges for the ensuing six months, were received, considered and duly approved of by Provincial Grand Lodge.

An application from a number of brethren in a country district, praying for a warrant and dispensation to open a new lodge, was received, and is under the consideration of the P. G. Master. This application was considered by most, if not all, of the W. brethren present, a gratifying instance of the steady progress Masonry is making in the country districts. Foreign brethren, unacquainted with the peculiarities of rural life in the colonies, can form no idea of the trouble and expense the country members are put to in attending lodge. To ride a distance of fifty miles on horseback for that purpose is nothing unusual.

Business of a routine character was subsequently transacted, including notices of motion, and a discussion on matters of minor importance.

Provincial Grand Lodge was finally closed in peace, love, and harmony, at 9.30 p.m.

GRAFTON.—*Palmerston Lodge* (No. 1148, E.C.).—An Emergency meeting of this Lodge was held on Tuesday, April 18th, at eight o'clock, the W.M. Bro. T. Bawden, J.P., M.P., took the chair, and was supported by all the officers, a large muster of brethren, and visitors. The lodge was opened in form, passed, raised, when a candidate who had undergone the necessary examination, was raised to the sublime degree of a Master Mason. The lodge was closed in peace and harmony at half-past nine o'clock, when the brethren adjourned to Bro. Holmsten's, where arrangements had been made for a complimentary supper to P.J. W. Bro. C. Krauss, who was on the eve of his departure from Grafton for the metropolis. At ten o'clock the W.M. Bro. Bawden took his position at the head of the table, Bro. E. Potts, S.W. occupying the vice-chair. The festive board was well attended, and ample justice done to the repast—which was all that the most fastidious appetite could desire. The cloth being removed, the W.M. gave the usual loyal and Masonic toasts, "The Queen and the Craft," which were heartily received. The W.M. then gave the toast of the evening "Our Guest, P.J.W. Krauss," who, he remarked, was one of the oldest members of the lodge, and had had always taken a lively interest in its welfare. The W.M. concluded a neat and appropriate speech by wishing Bro. Krauss, health, happiness, and prosperity, in his new home, assuring him that the members of the Palmerston Lodge will at some future time be pleased to welcome him once more. Bro. Krauss feelingly acknowledged the compliment paid him on this occasion, expressing his pleasure at being connected with this lodge—his mother lodge—for so long a period; he reviewed its career since its foundation. Bro. Krauss thanked the brethren sincerely for their kindness to him, and concluded by bidding them farewell, and wishing the Palmerston Lodge every success. Other toasts followed, and the musical brethren, as usual, did their duty during the evening—which was a very agreeable one. "Auld Lang Syne" brought the meeting harmoniously to a close at midnight.

ROYAL ARCH.

KENT.

CHATHAM.—*Chapter of Antiquity*, No. 25.—On Wednesday, 9th inst, at a convocation of the Chapter of Antiquity No. 20, held at the Sun Hotel, Chatham, the most Ex. Comp. H. W. Moon, M.E.Z. and Treasurer, very ably exalted Bros. Edwards and Gilbert to this degree, the most Ex. Comp. T. Vesper, P.Z. 554, acting as P.S., after which Comp. Vesper, P.Z., and Father of the Yarborough Chapter, 554, installed the M.E. Comps. W. J. Blakey as Z., and G. Ashdown as H. The Ex. Comp. who had been elected as J. was not present, but his place was most ably filled by the Rev. Comp. Thomas Robinson, P.Z. of two chapters, P. Prov. G. Chap. Cambridgeshire, and a joining member of this chapter. Ex. Comp. Warne was invested as S.E., and Ex. Comp. Redman as S.N., with Ex. Comp. Seabrook as P.S.; and Ex. Comp. Moore as Treas. A brother was proposed for exaltation at the next meeting, and there is little doubt but that this chapter will now rapidly resume its high status in Royal Arch Masonry. After closing the chapter the Companions adjourned to an excellent banquet, after which the usual loyal and Royal Arch toasts were ably proposed and responded to, the M.E.Z., the M.E.H., and the M.E.J., *pro tem*, gaining golden opinions from the Companions by the style in which they presided at the festive board.

RAMSGATE.—*Thanet Chapter*, No. 429.—An emergency meeting of this chapter was called on the 10th inst., for the purpose of exalting Bro. Capt. Burgess, R.N. The chapter was opened by the Principals, and the ballot proving unanimous, Bro. Capt. Burgess was exalted to the sublime degree of a Royal Arch Mason. The three chairs were filled by most Ex. Comps. J. C. Twyman, Z., T. H. G. Snowden, H., and L. Finch, P.Z., Treas., J., and most beautifully and perfectly did they render the ceremonies and lectures. Comp. Wmch acted as P.S., and also was thoroughly *au fait* in the work. The Rev. Comp. G. W. Sicklemore filled the position of chaplain very impressively. The other Companions present were H. G. Curtis, P.Z.; R. Z. Hiscocks, P.Z.; A. Twyman, S.E.; B. Rolfe, S.N.; H. Wootton, 1st A.S.; J. Crocker, 2nd A.S.; J. S. Clark. Visitors, Comps. Meyer A. Loewenstark, J., Mount Lebanon, 73. We were highly delighted with both the manners and precision with which the chapter appears to be governed.

SURREY.

SUTTON.—*The Frederick Chapter of Unity*, No. 452.—A convocation of this chapter was held at the Station Hotel, Sutton, on Tuesday, the 1st inst. Present: Comps. James Robins, M.E.Z.; R. H. Evans, H.; Magnus Ohren, Scribe E.; C. W. Dommert, 1st A. S.; A. J. Dickinson, 2nd A.S.; W. L. Webb, H. E. Frances, and W. S. Masterman, P.Z.'s; and Frederick Williams. The minute was confirmed altering the days of the meeting of the chapter to the first Tuesdays in April and September, instead of May, June, July and August, as before—they being the meetings of the lodge and most inconvenient. It was moved by Comp. Magnus Ohren, Scribe E., seconded by the M.E.Z., and carried unanimously, "That, from and after September next, the subscription to the chapter be 5s. per annum, and that the joining fee be £1 3s. 6d."

KNIGHTS TEMPLAR.

METROPOLITAN.

TEMPLE CRESSING ENCAMPMENT.—At a Conclave of the Temple Cressing Encampment, held at the Horns, Kennington, on Thursday last, the Emt. Sir Kut. F. W. Mitchell, P.E.C., supported by Sir Knights Geo. Harrison, First Captain; H. S. Sanderson, Second Captain; Dr. Lilley, P.E.C., Prelate; R. Farrar, P.E.C., Reg.; Dr. Harrison, Expert, and other Knights, most impressively installed Ex. Comp. Walls as a Knight of the Illustrious Order. The usual pleasant banquet of this Encampment followed with the usual loyal and religious toasts, concluding with that of the Equerry by the Emt. Sir Knight Vesper, P.G.E.

ANCIENT AND ACCEPTED RITE.

SUFFOLK.

IPSWICH.—*Victoria Chapter Rose* H.R.D.M.—A meeting of this chapter was held in the Masonic Hall, Brook Street, Ipswich, on Monday, the 14th inst. Present: Ill. Bros. Rev. R. N. Sanderson, M.W.S. 30°; Emra Holmes, 31° 1st General; and Captain Astley Terry, 30°; Ex. Bros. C. T. Townsend, P.M.W.S.; Rev. T. G. Beaumont, Prelate; Rev. F. R. Palmer, Past Prelate; Rev. G. W. Marwood, Past Prelate, Hilda Chapter, Whitby; Dr. Mills, 2nd General; A. J. Barber, Recorder, as Organist; G. S. Golding, Treasurer; P. Cornell, C.G.; H. B. MacCall, &c. After the chapter had been opened in ancient and mystic form, and the minutes of the last regular chapter and chapter of emergency read and confirmed, the ballot was taken for Bro. Walter Azemberg Smith, W.M. of the Perfect Friendship Lodge, and Prov. G.D.C., Suffolk, who was accepted for perfection. Bro. George Andus Beaumont Beecroft, Mus. Bac., P.G. Organist, Oxford, however, was the only candidate present, and having previously signed the petition and declaration of allegiance to the S.G.C., was admitted to the intermediate degree and dubbed a Knight of the East and West, and was subsequently advanced, installed, perfected, and proclaimed a Knight of the Pelican and Eagle, and Sov. Prince Rose H.R.D.M. The ceremony was ably performed by I.W. Bro. Sanderson, the musical portion being undertaken by Ex. Bro. Barber, P.G.O., Suffolk. The M.W.S., pursuant to notice, proposed the following alteration in the bye-laws, viz., that members should be permitted to compound for their subscriptions to the chapter, resident members for £5, and members residing without the liberties of Ipswich, £3 3s.; seconded by Ill. Bro. Emra Holmes, and carried unanimously. Ill. Bro. Emra Holmes, and Ex. Bro. Dr. Mills were appointed auditors of the accounts. The Recorder gave in the names of two or three members who had failed to pay their subscriptions for more than a twelvemonth, and they were ordered to be erased from the books. Ex. Bro. C. T. Townsend proposed as a joining member of this chapter Ex. Bro. Rev. C. J. Martyn of the Metropolitan Chapter, Past Grand Chaplain of England, and W.M. of the Stour Valley Lodge, No 1,225, Sudbury; seconded by Ex. Bro. Rev. G. W. Marwood. The third point having been given, and Bro. Beecroft received into the mystic code, the chapter was closed, and the Sov. Princes retired to the banqueting room, where an excellent collation was prepared. On the removal of the cloth the W.M.S., who presided, proposed "The Queen," which was drunk with due honour, the National Anthem being sung by the brethren.

The "Supreme Grand Council of the Ancient and Accepted Rite" was next proposed, and much regret was expressed that none of that distinguished body had been able to be present. The toast was received with every expression of respect and esteem. Ill. Bro. Sanderson next proposed the newly elected member of the chapter to the 30 degree, the Ill. Bro. Terry, whose rapid promotion was a matter of congratulation to himself and to the chapter. Bro. Terry briefly and modestly returned thanks. The M.W.S. afterwards gave the health of the newly perfected Sovereign Prince, Bro. Beecroft, who replied in suitable terms. The evening was agreeably enlivened by the vocal efforts of Ex. Bro. MacCall and others, and it was at a late hour that the brethren separated.

THE KNIGHT TEMPLAR, PAST AND PRESENT: HIS MISSION AND ITS MODERN OBJECTS.

[The following is a condensed report of a Lecture on the above subject, delivered before the Members of St. Andrew's Priory, Sydney, New South Wales, by Sir Knight J. S. Moore, Chaplain.]

M. E. Prior, Sir Knights, and Brethren,

History, the silent witness of national progress and decay, of action and reaction in human affairs, of eras of peace and epochs of convulsion, presents one scene to the eye of the student more startling in its effects—in its masses of light and shade—in its extraordinary enthusiasm and more extraordinary superstition—than any other in her varied panorama: I allude to the moral phenomena exhibited in Europe and the East in the eleventh century. As the first thousand years of the Christian era drew to a close, the gloom of an appalling delusion darkened the intellect of Europe. The facile tongue of the interpreter of prophecy had already unequivocally announced the day of wrath was at hand. From A.D. 950 to 990, frantic preachers declared from pulpit and market-cross, in private houses and on the public highways, that the Sixth Angel of Revelations had sounded his trumpet before the torrent of Mahommedanism swept over the Christian empires of the East, and that "the consummation of all things" was at hand.

I have elsewhere, and in poetic form, embodied the progress of Mohammed and his successors; let me quote a few passages:—

From grim Caaba, and its mystic shrine,
To Mecca marched he, like a fiery orb;
And then, as sweep simoons 'cross desert wastes,
He passed in lurid conquest—crimson glory!
Oh! how the nations bent before his sword,
Like ripened corn beneath the reapers' steel!
And why all this? Why doth success still wait
Upon his blood-stained path, if not to show
That heaven permits such awful visitants
To punish men forgetful of its laws.

And the prophet brought such influences as these to stimulate his followers to action:

Prepare ye now, the fierce enthusiast cries,
Prepare ye now for deeds of rare emprise!
Your guerdon's sure whether ye live or die;
For living, earth shall all your joys supply,
But better still (and greater the delight)
For him who falls amid the glorious fight.
On wings of fire to Paradise he'll move,
And seize fruition in the heaven above.
There in the gardens of eternal Spring,
While birds of Paradise around you sing,
Each, with a blooming hoari by his side,
Shall quaff the bliss of Life's celestial tide,
Breathe fragrant gales o'er fields of spice that blow,
And gather flowers immortal as they grow;
Ecstatic bliss shall all your powers employ,
And every sense be lost in every joy!

Under such influences Mahommedanism spread, and Christians looked upon it (trembling the while) as the outpouring of the penultimate vial of God's wrath. Distorted imaginations revelled in the gloom they had created. Men, full of this phantasy, awaited "the day of wrath" with as gloomy a certainty as we do the approach of death. They expected that, at the close of the Chiliad (or thousand years), the the Saracenic Antichrist would be smitten, and the day of general judgment follow. Some of the more imaginative prophets threw a slight irradiation on these dark anticipations—they taught the doctrine of the millennium, or the reign of the glorified Christ on earth for a thousand years, during which period the exalted visions of Isaiah and the the impassioned desire of the Roman sybil were to be accomplished. The Adamite paradise was to be restored—the lion was again to lie amicably alongside the lamb—and children were to make pets of vipers and rattle-snakes. But this poetic hope threw a pale light only on the funereal imaginings of general society; for general society stood within the gloom of the suspected Day of Judgement. As the tenth century drew to its close, the shadow became darker and denser. It was universally believed," says Mackey, "that the end of the world was at hand; that the thousand years of the Apocalypse were near completion, and that Jesus Christ would descend upon Jerusalem to judge mankind. All Christendom was in commotion. A panic-terror seized the weak, the credulous, and the the guilty, who in those days formed nineteen-twentieths of the population. Forsaking their homes, kindred, and occupation, they crowded to Jerusalem to await the coming of the Lord, lightened, as they imagined, of a load of sin by their weary pilgrimage. To increase the panic, the stars were observed to fall from heaven, earthquakes to shake the land, and violent hurricanes to blow down the forests. All these, and more especially the meteoric phenomena, were looked upon as the forerunners of the approaching judgments. Not a meteor shot athwart the horizon that did not fill a district with alarm, and sent away to Jerusalem a score of pilgrims, with staff in hand and wallet on their back, praying as they went for the remission of their sins. Men, women, and even children, trudged in droves to the Holy City, in expectation of the day when the heavens would open, and the Son of God descend in his glory."

An old chronicler says that men awaited "the coming" in an awful silence. But the state of Christendom, just described, was followed by an active upheaving of European society, the most sudden and tremendous in the records of history, and singularly like those marvelous phenomena of geological science, in which a period of apparent repose is followed by one of vast convulsion—the level lands being rent, mountain ranges formed, and long slumbering volcanoes suddenly rendered active, Fancy a whole continent starting from the midnight horrors of the dark delusion I have described, and becoming a vast brotherhood—sworn to hurl back Oriental power from Christian lands; and above all things bound to rescue the "holy places"—the Zion of the Old Law and the Calvary of the New from the hands of infidels. The growth and progress of this delusion, in which enthusiasm almost spontaneously awakened enthusiasm, are so interesting that I cannot refrain from giving you—following Charles Mackey—a rapid *resumé* of them. [Here the lecturer gave an outline of events preceding the First Crusade, and made a few reflections on the Crusades generally.] But these reflections lead me away from the subject proper of my discourse this evening. I have not to deal with the Crusades, nor to dwell on the good or evil that resulted from that movement. My theme, on the present occasion, is the heroic associations that sprang up during (and from) the Crusades, and the effect of those associations on European progress and

civilisation. The first order of Soldier Monks were the Knights of the Hospital of St. John, whose retreat—the temporary home of all Christian pilgrims—lay first in the valley of Jehosaphat, and afterwards within the walls of Jerusalem. I need not follow the Hospitallers through their chequered history, and many of the remarks and illustrations, which I shall hereafter use, will apply equally to them as to the glorious band of Brothers, the Knights of the Temple, the fame of whose chivalric achievements would be far greater were not it absorbed in the tragic grandeur of their misfortunes and unmerited sufferings. The historian Stebbing* gives a sufficiently accurate account of their institution and the principles which animated them; but like too many other writers, through the warping influence of sectarianism he fails to realise the heroism of their self-sacrifice and the beautiful ideal of their founders. His opinions are valuable because they are those of an adversary. "Among the many brave knights," he says, "who had followed Godfrey to Jerusalem, there were nine whose deep piety and fervent devotion to the cause of the faithful acted as a strong incitement to their uniting with each other in strict and affectionate friendship. Hugo of Payence, and Godfrey Saint Omer, were at the head of this little band of pious warriors, and they bound themselves by a vow to pass a life of chastity and humiliation; to fight for the protection of the objects which claimed their veneration; and travel through the most dangerous and least defended parts of the Holy Land in furtherance of their devout profession. In the reign of Baldwin the Second, when a great number of other knights professed their desire to associate themselves with these noblemen, the society subjected itself to the rules of Saint Augustine; and the King, in order to encourage an institution so calculated to increase the glory of his reign, and assist in the general advancement of the Christian cause, gave the members of the new establishment a part of his palace for their residence; and this being near the Temple of Solomon, they thence took the title of Knights of the Temple, or Templars. Many valuable benefactions soon increased the power of this order. Foulque, Count of Anjou, had so high an esteem for it, that he contributed yearly thirty pounds of silver to its support. Many other noblemen showed an equal desire to contribute to its splendour and usefulness; and it continued to increase in importance, till it was doubtful whether the valour or the pride and luxury of its members, were the greater."

But let us avoid criticism, and see how the Templar was admitted in the society of the Soldiers of the Shrine. 'Tis night. A number of shadowy figures armed—you can catch a glimpse of their long straight swords—pass into a church or chapel, dimly lit. In a few moments the blast of a trumpet is heard—it is repeated twice—then a challenge is given by a warder to the candidate (if ready) to approach. He is admitted, guarded, into the presence of the Prior, or President, who thus addresses him:—

"The perils which you will have to meet, in pursuance of the vows you are to take, are many and imminent. The rules of our order, also, are severe and strict. You will have to suffer hunger and thirst when you desire to eat and drink; to watch when you wish to sleep, and to pass into another country, when you desire to remain in the one where you are dwelling." Having thus warned him of the hardships to which he would expose himself, by becoming their associate, the chief continued: "Is it your desire to become a knight of this order? Are you sound of body? Are you married, or under an engagement of marriage? Do you belong to any other order? Have you any debts which you or your friends are not able to pay? If the answers to these inquiries were such as satisfied the chapter, the

candidate was next called upon to take (substantially) the following obligation:—"I swear to devote my conversation, my strength, and my life, to defend the faith of one God, and the mysteries of one Gospel. I promise to be submissive and obedient to the Grand Master of the Order. Whenever the Saracens shall attack any possessions of the Christians, I will pass the seas to deliver my brethren. I will render the aid of my arm to the church and to kings, in battle against the infidel. Whenever I am opposed by but three enemies, I will combat with them, and never flee; I will contend with them alone, if they be infidels." We can easily understand the effect of this solemn obligation on men of a glowing temperament. The Templar not only became a missionary of the Church (perhaps a necessity of the troublous times in which he lived); but he joined the side of order and humanity against the iron despotism of semi-barbarous kings and the brutality of lawless lords. St. Bernard bears ample testimony to the purity of their lives and the arduous character of their labours. "They live," he writes, "without having anything as their own, not even their will. Simply clad and covered with dust their countenance appears burnt with the heat of the sun, and is haughty and severe. When they approach to battle, they arm themselves with faith inside, and fire outside; their courage is unshaken in danger, and they fear neither the strength nor the number of their enemies. They place their whole trust in the God of armies; and in fighting for His glory, they seek a certain victory, or a holy and an honourable death."

Mr. Christopher Baker, in his lectures on the "Associative Principle in the middle Ages," supplies me with an ably condensed summary of the heroic achievements of the Knights Templar, that I cannot refrain from reading to you. "They enlarged their objects," he states, "from the defence of the roads to the defence of the Christian Kingdom of Jerusalem itself, now ruled by Baldwin, who had succeeded his brother, Godfrey de Bouillon, the leader of the first Crusade; and eminent men from various countries joined their society, and threw the whole of their possessions into the common stock. A mission to the Pope, and to the several great potentates in Europe, resulted in making the Order known throughout Christendom; and hundreds of the noblest knights in Europe returned with the mission to Jerusalem. Templar establishments speedily rose in various parts of England, the chief, however, being in London. Increasing in numbers and wealth, the newly-formed Society set about erecting their magnificent church and buildings on the spot still bearing the name, the Patriarch of Jerusalem having come over to England to officiate at the consecration. This event may be said to mark the consummation of the establishment of the Order in England; from which date the importance of the Templars is ever conspicuous. Of the part which they took in maintaining the Christian cause in the Holy Land, we need only remark, with the Hospitallers they shared in the perils and glories of many a well-fought fray. Generous emulation sometimes degenerated into envy, and the heats and feuds of the rival Orders at times violated the peace of the country, and brought scandal upon the Christian name; but these dissensions were speedily brought to a close when danger approached their charge, and the standard of the Mussulman was seldom raised on the frontier of the kingdom without the trumpets of the Brotherhood in every preceptory and commandery receiving and echoing the challenge. But the prowess of the Templars was particularly conspicuous in the moments of the Kingdom's final fate. When the Christians of the Holy Land were reduced to the possession of Acre, and 200,000 Mameluke Tartars, commanded by the Kalif of Egypt, were camped round its walls, the defence of the city was entrusted to th

* Constable's Miscellany, vol. LI., p. 27.

Grand Master of the Order; and well and chivalrously did he maintain his high and sacred charge. Acre fell, as we stated in our summary of the achievements of the Hospitallers, but not until this heroic representative of Christian chivalry and most of the noble followers of his standard were slain. That glorious standard, with its terrific—"Beauseant," forming the war-cry of the Templars, was now to be unfurled no more; the few survivors of Acre retired to Armenia and Cyprus; and with their departure appeared the last hope of arresting in the East the progress of the Mahomedan domination.

(To be Continued.)

THE MARK DEGREE IN ENGLAND.

(Continued from page 140).

Extract from Minutes of Meeting of Grand Committee, held 25th November, 1870.

Grand Secretary produced and read letters from Bro. F. Binckes, Secretary to the Grand Lodge of Mark Masters of England and Wales, soliciting that Grand Lodge to concur in a proposed Conference regarding the Mark Degree, and send Delegates to the same.

It was moved by Bro. Alex. Hay, and seconded by Bro. G. McLean, that this subject lie over till next monthly meeting, and that Bro. Andrew Kerr be invited to attend that meeting, as having taken a leading part in the settlement of the question regarding the Mark Degree when before Grand Lodge.

An amendment was moved by Bro. Robertson, seconded by Bro. Officer, that the application of Bro. Binckes be not entertained.

After some discussion, Bro. Robertson withdrew his amendment, and the motion was unanimously agreed to.

Extract from Minutes of Meeting of Grand Committee, held 6th January, 1871.

The Meeting then proceeded to further consideration of the proposal for Conference on Mark Degree, and the Grand Secretary having read the communication of Bro. Binckes, Secretary of the Grand Lodge of Mark Masters of England and Wales, Bro. Mann, Senior Grand Warden, explained the object of the proposed Conference as an effort to establish the recognition and uniform working on a satisfactory basis of the Mark Degree, and stated that the Supreme Grand Royal Arch Chapter of Scotland had agreed to send Delegates to the Conference on behalf of that body.

The Grand Secretary read copy of a letter addressed to Bro. Binckes by the Grand Secretary of the Grand Lodge of England, from which it appears that that Grand Lodge, while sympathising with the promoters of the Conference in their laudable desire to effect a settlement of the question at issue, having nevertheless respect to its own Constitution, felt obliged to decline taking any part in the movement.

The Grand Clerk read the report of the Special Committee appointed by Grand Lodge, on 6th February, 1860, to consider the whole subject of the Mark Degree, and which report was adopted by Grand Lodge at quarterly communication, on the 5th November, 1860, and became the law of the Grand Lodge on the subject, and Bro. Andrew Kerr, who attended this meeting at the request of Grand Committee, as per minutes of the last meeting, and who had represented Grand Lodge on the Joint Committee now referred to, gave a very lucid and interesting account of the proceedings of that Committee, and the grounds upon which the report just read had been prepared and agreed upon, showing that Grand Lodge had, at the time of the formal recognition of the Mark, sufficient historical data for holding it as part of Ancient St. John's Masonry, legally practised by the Old Operative Daughter Lodges, and as such entitled to be worked under the existing Charters in force.

After some discussion—

Bro. Wallace moved, seconded by Bro. Monteith, that as Grand Lodge of England had declined to join the movement, Grand Lodge be recommended not to entertain the proposal of sending Delegates to the Conference, and

Bro. Mann, (S.G.W.), considering that the Grand Lodge of Scotland was differently situated from the Grand Lodge of

England in this matter, moved that further consideration of the proposal be postponed till next monthly meeting, and which was seconded by Bro. Robertson, whereupon Bro. Wallace withdrew his motion, and that of Bro. Mann was unanimously agreed upon.

Extract from Minutes of Meeting of Grand Committee, held 1st February, 1871.

The Meeting then proceeded to re-consideration of the question as to Conference on the Mark Degree, when Bro. Alexander Hay moved, seconded by Bro. H. R. Kay—"That Grand Lodge be recommended to entertain the proposal from the Grand Lodge of Mark Masters of England and Wales, and to depute Bros. Andrew Kerr and Wm. Mann, (S.G.W.) to attend the Conference as Delegates from the Grand Lodge of Scotland, and to report the suggestions emanating therefrom to Grand Lodge for consideration.

On the suggestion of Bro. Mann, the name of Bro. William Hay was included with those already nominated as Delegates, in the event of either being unable to attend the Conference, and the motion, as so amended, was unanimously agreed to.

Extract from Minutes of Meeting of Grand Lodge, held 6th February, 1871.

On the recommendation of Grand Committee, Grand Lodge was pleased to entertain the proposal from the Grand Lodge of Mark Masters of England and Wales for a Conference on the subject of the Mark Degree, and to appoint Bros. William Mann, Senior Grand Warden, and Andrew Kerr, as Delegate to represent this Grand Lodge, with Bro. William Hay as substitute, in the event of either of those brethren finding it inconvenient to attend the Conference.

On the suggestion of Bro. Mann, Senior Grand Warden, the name of the Right Worshipful Past Grand Master, the Earl of Dalhousie was substituted for his own as one of the Delegates.

Extract from Minutes of Meeting of Grand Committee, held 24th February, 1871.

The Grand Secretary intimated that he had received a communication from the Right Hon. the Earl of Dalhousie, declining to act as Delegate to the Conference to be held on the Mark Degree, in respect that his Lordship is the Representative of the Grand Lodge of England, by which the Conference will not be recognised.

I hereby certify that the foregoing are true and faithful extracts from the Minutes of Grand Committee and Grand Lodge of Scotland.

JOHN LAURIE,
Grand Clerk, G.L.

APPENDIX E.

Articles of Union, England, 1813,—Art 2—5.

2.—It is declared and pronounced, that pure Ancient Masonry consists of three Degrees, and no more: viz, those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Orders of chivalry according to the Constitutions of the said Orders.

3.—There shall be most perfect unity of obligation, of discipline, of working the Lodges, of making, passing and raising, instructing and clothing Brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions of the Craft, shall be maintained, upheld and practised, throughout the Masonic world, from the day and date of the said Union until time shall be no more.

4.—To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions of Masonry, and further to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed that the obligation and forms that have, from time immemorial, been established used, and practised, in the Craft, shall be recognised, accepted, and taken, by the members of both Fraternities, as the pure and genuine obligations and forms by which the incorporated Grand Lodge of England, and its dependent Lodges in every part of the world, shall be bound; and for the purpose of receiving and communicating due light and settling this uniformity of regulation and instruction (and particularly in matters which can neither be expressed nor described in writing), it is further,

agreed that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorise, delegate and appoint, any two or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the said Fraternities; and that the respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens and Brothers, then and there present, and solemnly engage to abide by the true forms and obligations (particularly in matters which can neither be described nor written), in the presence of the said members of the Grand Lodge of Scotland and Ireland, that it may be declared, recognised, and known, that they are all bound by the same solemn pledge, and work under the same law.

5.—For the purpose of establishing and securing this perfect uniformity in all the warranted lodges, and also to prepare for this Grand Assembly, and to place all the members of both Fraternities on the level of equality on the day of re-union, it is agreed that as soon as these present shall have received the sanction of the respective Grand Lodges, the two Grand Masters shall appoint each nine worthy and expert Master Masons, or Past Masters of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London, when each party having opened in a separate apartment a just and perfect lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and being thus all duly and equally enlightened in both forms, they shall be empowered and directed, either to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled the Lodge of Reconciliation, or to visit the several Lodges holding both under the Grand Lodges for the purposes of obligating, instructing and perfecting the Masters, Past Masters, Wardens and Members, in both the forms; and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to enrol the names of all the members thus remade in the Register of both the Grand Lodges, without fee or reward; it being ordered that no person shall be thus obligated and registered whom the Master and Wardens of his Lodge shall not certify by writing under their hands, that he is free on the books of his particular Lodge. Thus on the day of the Assembly of both Fraternities, the Grand Officers, Masters, Past Masters and Wardens, who are alone to be present, shall all have taken the obligation by which each is bound, and be prepared to make their solemn engagement, but they will thereafter abide by that which shall be recognised and declared to be the true and universally accepted obligation of the Master Mason.

The marriage of Bro. Rawstorne with Miss Edith Elizabeth Fernor Hesketh, eldest daughter of Bro. Sir Thomas Fernor Hesketh, Bart. M.P., for Preston, was solemnised on Thursday 10th inst., at St. Paul's, Knightsbridge. The bride, accompanied by her father, who gave her away, was received at the church by the following young ladies, who were her bridesmaids:—Miss Constance Hesketh, Miss Eva Palk, Miss Gerard, Miss De Trafford, Miss Wilbraham, Miss Georgina Thorpe, and Miss Gardiner. For the information of "Mason's wives, and Mason's bairns," we will state that the bride's dress was composed of rich white satin trimmed with Brussels point, bouillons of tulle, and pansies of satin attached by garlands of orange blossoms and myrtle. Her headdress was of orange blossoms with a tulle veil. The bridesmaids' dresses were of white muslin, trimmed with lace, white satin bows and sashes; white tulle bonnets ornamented with apple blossoms, and they wore a gold locket, with an enamelled monogram of the bride and bridegroom in the centre, presented by the bridegroom. The ceremony was performed by the Hon. and Rev. R. Liddell. The bride's presents were very numerous; and among the most valuable were a handsome gold band bracelet, with brilliant star centre, and a large oval gold locket, with brilliant star centre, on a wide band necklace, an oval gold locket, with a beautiful ornament in emeralds and diamonds, a curiously-wrought gold band bracelet in the Etruscan style, a gold snake bracelet, with ruby eyes; an amethyst and pearl bracelet, a pair of gold enamel earrings, set with coral, and a coral brooch set in gold; a gold bracelet, with horse-shoe centre in pearls, &c.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING AUGUST 26TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 21st.

LODGE.—Panmure, Balham Hotel, Balham.

Tuesday, August 22nd.

LODGE.—Industry, Freemasons' Hall.

Wednesday, August 23rd.

General Committee of Grand Lodge and Lodge of Benevolence at 6 precisely.

LODGES.—United Pilgrims, Horns Tavern, Kemington-park; High Cross, Seven Sisters Tavern, Page Green, Tottenham.

CHAPTER.—Union of Waterloo, Freemasons' Hall, William Street, Woolwich.

Thursday, August 24th.

House Committee Girls' School, at 4.

CHAPTER.—Canonbury, Masons Arms, Masons Avenue, Basinghall Street.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Bermondsey, Fridays at 8.

TEMPERANCE, (No. 169), Victoria Tavern, Victoria Road Deptford, Fridays at 8.

STAR, (No. 1275), Marquis of Granby Tavern, New Cross Road Deptford, Saturdays at 7.

We have been requested to announce that Radley's Hotel being closed, no meetings of Lodges or Chapters can be held there for the present.

TO CORRESPONDENTS.

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

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of
The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers addressed, "Freemasons' Magazine, London, although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

ERRATUM.—In the letter from A. F. T., page 129, line 2, for "constitutions" read "constitution"; line 2 of the second paragraph, for "reasons" read "remedies."