

LONDON, SATURDAY, SEPTEMBER 7, 1867.

NOTES OF DISCUSSIONS ON THE MYSTERIES OF MASONRY IN MALLING ABBEY LODGE (No. 1,063), SO FAR AS THEY MAY BE LAWFULLY PUBLISHED.

The symbols and mysteries of Freemasonry are a storehouse of the treasures of moral and philosophic truth. The ancient Masons doubtless looked on them with very different eyes, according to the various degrees of proficiency which they had attained. Whilst the many would recognise in the emblems and ceremonies belonging to the three stages through which they had passed nothing further than what was communicated indiscriminately to all the brethren, others would discern under them deeper and more important truths completely veiled from the sight of the ordinary inquirer. Hence the division of Masons into exoteric and esoteric by Pythagoras. The exoteric truths of Masonry have been taught us in our lodges of instruction, and delivered to us in lectures on the tracing boards. The esoteric teachings of Masonry, now, as formerly, can only be fully discerned by diligent investigation. The writings of philosophers, and the architectural and other records of religious systems, will often suggest explanations of Masonic signs, and will again, in their turn, be more fully understood and appreciated when read in the light which Masonry will shed upon them.

A brief consideration of the general purport of the three degrees of Craft Masonry will serve as a preparation for a more particular inquiry into the signification and object of its several symbols and allegories.

We may consider the three degrees with reference, first, to three periods of the history of mankind; and, secondly, to three stages in the life and education of an individual.

A glance at the tracing boards will show how large a proportion of our symbols belong to the first degree. And this was to be expected, for gesture-language and picture-writing would characterise the early ages of the world as they now mark the infant state of nations and individuals.

The distinctive symbols of the first degree are doubtless of the highest antiquity. Probably they were all used in Masonry before the departure of the Israelites from Egypt.

The earliest traditions would have reference to the creation of the world. This was completed in seven periods or days, and seven is the characteristic number of the first degree. The Masonic ladder has seven rounds.

Objection: There are but three rounds named in Masonry.

Answer: The names so given are comparatively modern, as is the designation of "Jacob's Ladder." When this emblem of the E. A. is fully considered, reasons will be given for believing that the ladder was a Masonic symbol before the time of Jacob, and that the number of the rounds was seven.

The three pillars refer to the Creator of the Universe. The Deity was represented by a pillar, because it contained a kind of outline of the form of a man in height and breadth, though of far larger dimensions. This mode of representing Deity must have continued to the time of the Exodus, for the Israelites were directed to throw down the pillars of the idolatrous Canaanites; and it may have been on this account that the Divine presence was represented by the form of a pillar when the Israelites came out of Egypt. The three pillars denote a Trinity.

Objection. The doctrine of the Trinity was unknown in the earliest periods of Masonry, and the three pillars represent the three principal officers of the lodge; the three chief persons employed in the building of the temple; and three orders of architecture. And the lights have reference to positions of the sun.

Answer. These applications of the symbol do not exclude the other. At the time to which we refer the introduction of the three pillars into the tracing board of the E. A. degree, the builders of the temple were not born, and the orders of architecture were unknown; the connection of these last with Masonry is perhaps figurative of the support the lodges derived from three systems of Grecian philosophy—the Dorian, Ionian, and Attic. The consideration of these latter applications is full of interest and instruction. Knowledge of a purely religious character does not appear to have formed part of the ordinary instruction in lodges, but was reserved for the "Esoterics." Pythagoras himself recommended conformity to the religious practices of the country to which Masons belonged. But there was certainly religious knowledge veiled under the Masonic symbols, sparingly communicated; and a traditional knowledge of the Trinity may have been

included in it. It is certain that in systems of religion derived from a corruption of Masonry, as Druidism, the number three was invested with a sacred character, as in the honour given to the misletoe and numerous other instances. The reverence for the triangular form amongst Masons was also very significant. But this question must be left for future consideration. The course of the sun was the subject of various allegories and symbols in the earliest ages of many nations; and their place in Masonry is therefore very probable.

There is also reference, in the E. A. degree, to the first period in a man's life and culture. The three periods, corresponding to the three degrees in Craft Masonry, are thus described by Algazali, the Arabian philosopher: "The first, or infantile stage in intellectual development is that of pure sensation; the second, which begins at the age of seven, is that of understanding; the third is reason, by means of which the intellect perceives the necessary, the possible, the absolute, and all those higher objects which transcend the understanding."

Candidates for admission to the second degree were formerly asked "How old are you?" and the answer was "not yet seven;" because they had not yet passed beyond that Masonic teaching which is analogous to that which is learnt by children from their first perception of things until the age of seven, viz., Knowledge of an entirely practical character, obtained by the exercise of our senses, by perseverance, "line upon line," and by the proper use and ordering of our time; and the first rules of right and wrong under the guidance of our natural conscience. All this is signified by the character of the working tools used in the E. A. degree.

The names given by Pythagorus to Masons in the three degrees were: 1. Aconstici (hearers); 2. Mathematici (scholars); 3. Physici.

The hearers, even in their lodges, were to be silent, and to retain their thoughts within the secret recesses of their hearts. This is still symbolised by the mode of wearing the apron in the E. A. degree. It is also implied in the charge of the second degree, where permission to offer sentiments and opinions on subjects regularly introduced in the lectures is for the first time given.

Masonry discourages mere system-mongers, and accordingly guides us in the first instance to such practical works and duties, and such acquaintance

with sound principles of moral truth and virtue as may strengthen our minds against error, when we come to the exercise of our contemplative, intellectual, and speculative faculties.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

CHAPTER II.

(Continued from page 168.)

RISE OF THE ORDER.

De Payens founds the Order.—His associates.—Approved of by the Patriarch and King, who bestows on them gifts.—The Knights Hospitallers.

Every exigency calls into play a dormant faculty—every emergency produces a hero. The dangers which threatened the pilgrims became every day more imminent, till they arrested the attention of Hugo de Payens, a valiant soldier of the First Crusade. He was a man of rare courage, piety, and benevolence, and had distinguished himself on many occasions by acts of charity as well as of daring bravery. His heart bled within him as he heard of the slaughtered pilgrims, and he resolved to devote himself entirely to their help, which was the cause of Christ. This resolution he imparted to eight friends—noblemen belonging to the first families of Europe, and who had given their all to equip men for the Crusade, deeming the sacrifice but little, so that the Holy City might be the possession of the Christians. They applauded his design, and, fired with religious ardour, cast in their lots with his. Their names were Godfrey de Saint Aldemar, or Saint Omer, a man of distinguished courage and wisdom; Roral, Gundemar, Godfrey Bisol, Payens de Montidier, Archibald de St. Aman,* Andrew de Moutbar, and the Count de Provence. They formed themselves into an association, having for its objects the clearing of the highways of robbers, affording hospitality to the sick, and the protection of pilgrims travelling to the Sepulchre. This association united the characteristics of a monk with that of a soldier, the members devoting themselves to a chaste and pious life, so that, by means of their swords, and by clearing the thorns from the path of the pilgrims to the tomb of the Lord, they might themselves win an entrance to His joys and presence in Heaven. For their patron saint they

* It is generally supposed by writers that, with the exception of the two principals, the names of the founders are unknown. Güntler, in his "Historia Templariorum" gives them, fol. 15.

selected the Virgin Mary—"La doce Mere de Dieu" (the sweet Mother of God); and their resolution, so much akin to the religious and chivalrous feelings of the age, obtained for them the approbation and the warm support of Baldwin II., King of Jerusalem, and Guarimond, the Patriarch of the Holy City. In the presence of the latter, and between his hands, they took the three monastic vows of poverty, chastity, and obedience; while, in their military character, they added a fourth, to defend pilgrims, and keep the sword for ever unsheathed against the infidels in protection of the Holy Land. For their rule they adopted that of St. Augustine.

Considerable doubt exists as to the precise date when they formed their company, but the probability is that it was immediately after the capture of Jerusalem. Wendover and others set it down as 1118, but this is erroneous. They must have been formed long before that year, and the mistake is easily understood when it is remembered that, in 1118, they received the gift of certain lands in Jerusalem from King Baldwin for their good services in the cause of the Cross. "As they had no fixed residence, the 'Knighthood of the Temple of Solomon' gave them a habitation in his palace on the south side of the Lords' Temple, and the canons of the Temple gave up to them the open space which belongs to them round the palace to build offices upon" (Wendover, A.D. 1118). In these offices the company kept their armour and equipments, and, from their proximity to the Temple, they styled themselves "The Poor Fellow-Soldiers of Jesus Christ."* The Patriarch, the King, the nobles, and the prelates gave them large donations to find them in arms, dress, and food.

The Temple, from which the Order derived its name, was the old church of the Virgin, erected, by the Emperor Justinian, on the extreme edge of Mount Moriah, south of the site of the Mosque of Omar (*i.e.* the Temple of the Lord) against the modern walls of Jerusalem. The Musselmén, on capturing the Holy City, converted it into a mosque, which they called D'jamé al Aesa.† When the Holy City became the conquest of the Crusaders, it fell to the King of Jerusalem, and is called by William of Tyre "the Royal House to the south of the Temple of the Lord, commonly called the Temple of Solomon." The Temple of Solomon,

* Will. Tyr., lib. xii., cap. 7.

† Ordnance Survey of Jerusalem—FREEMASONS' MAGAZINE, 1866.

according to the Ordnance Survey, has been built on vaults, to bring up a level surface for it. Procopius* has given a most astonishing description of the building, which would not appear to have been in the slightest exaggerated‡. To obtain a level for the building, a wall of Masonry was raised from the valley below on the east and south sides of the hills, and a vast foundation, consisting partly of solid stone and partly of arches and pillars, was constructed. The stones used were of such a size, that each block required to be transported upon a truck drawn by forty of the Emperor's strongest oxen; and to admit of the passage of these trucks it was necessary to widen the roads leading to Jerusalem. The forests of Lebanon yielded their choicest cedars for the timbers of the roof, and a quarry of variegated marble in the adjoining mountains furnished the edifice with superb marble columns. Addison says that the interior of this interesting structure, which still remains at Jerusalem, after a lapse of more than thirteen centuries, in an excellent state of preservation, is adorned with six rows of columns, from whence spring arches supporting the cedar beams and timbers of the roof, and at the end of the building is a round tower surmounted by a dome. The vast stones, the walls of masonry, and the subterranean colonnade raised to support the south-east angle of the platform whereon the church is erected, are truly wonderful, and may still be seen by penetrating through a small door, and descending several flights of steps at the south-east corner of the enclosure.

The first profession of the Templars was, for the remission of their sins, to clear of robbers the roads through which the pilgrims had to pass on their way to Jerusalem,‡ but having now obtained a footing as a power, a house to live in, a church to worship in, and a certain revenue, the Knights gradually extended the sphere of their operations. A few of the flowers of Christian chivalry were received among them, but numbers were not thought of then, nor had the idea of forming a great military and religious Order been conceived. The lives of the members were now in constant danger. Ever ready at a moment's notice to depart to the succour and assistance of pilgrims, they succeeded in baffling the attacks of, and finally exterminating, the marauders who,

* "Procopius de ædificiis Justiniani," lib. v.

† Addison's "Knights Templars." Mr. Addison visited the Holy Land previous to writing his history.

‡ Wendover, A.D. 1118.

lurking about the hills and forests, slew the poor wayfarer. The nobility of the cause in which they fought, the simplicity and abnegation of their lives, and their matchless courage, won the applause of all pilgrims. Fulk, Count of Anjou, on the visit which he made to the Holy Land in 1120, charmed with their bravery and humility, joined them as a married brother, and bestowed upon them annually thirty pounds of silver, to enable them to prosecute their schemes, an example afterwards followed by other nobles.

From this beginning—this Society of nine Knights bound together for the protection of the poor pilgrims to the Holy Land—sprang the noble and famous Order of the Knights Templars, which for two hundred years was the bulwark of Christianity in the East, spreading its houses over every land in Europe, rivalling in wealth and influence the greatest kingdoms of the Middle Ages—the champion of the weak and distressed, and the avenger of wrong.

Let us for a little look at the Order of the Hospital, the great rival and final absorber of part of the riches, and the Knights of the Temple.

Pilgrims to the Holy Land often combined the pursuit of salvation and a heavenly crown with an earthly and material desire for profit, to be derived from commercial intercourse with the inhabitants of Judæa. Thus, certain merchants belonging to Amalfi, trading to Jerusalem, applied to the Caliph of Egypt for permission to erect a small and convenient house for the entertainment of themselves and their brethren. This request the Caliph granted, and a house—hospitium or hospital, as such erections were called—was built by the applicants, close by the Holy Sepulchre. They afterwards, upon a renewed application to the Caliph, obtained permission to build a chapel in connection with this hospitium, which they dedicated to Sancta Maria de Latina, in which the services were conducted in the Latin tongue. Shortly after this chapel was built certain canons of St. Augustine joined them in their pious duties, and built another chapel; but the numbers to Jerusalem daily increasing, for their better entertainment another hospitium was raised on the site of the place on which pious tradition affirmed had stood the house wherein our Lord instituted the Sacrament of the Last Supper. A chapel was also built in connection with this new hospitium, which was dedicated to St. John of Cyprus, a canonised Bishop of Alexandria, commonly called

St. John Eleemon, or the Compassionate. This new hospitium possessed no funds of its own, but derived its revenues from the parent institution, and from the charity of the pilgrims. In 1099, Godfrey de Bouillon, on taking Jerusalem, endowed this new hospitium; and Gerard, its first inspector, separating it from the jurisdiction of the abbot and monks of the original hospital, established in it a congregation to the honour of St. John the Baptist. Gerard was succeeded by Raymond Dupuy, a Knight of Dauphinè, who organised the Order of Hospitallers, and became, under the new arrangement, its first Grand Master, in the year 1118, the very year of the Templars receiving the Temple of Solomon. De Vertol, in his "History of the Knights of Malta," endeavours to show that the Templars sprang out of the Hospital, and, quoting Brompton, says that, in his (Brompton's) time, it was generally supposed that the Knights of the Temple were pupils of the Hospitallers, and subsisted for several years only by relief from them.* De Vertol does very little justice to the Templars when he mentions them, which is seldom, and in several instances he states what is absolutely false. All glory and renown was won, by his showing, by the Knights of St. John, and the Templars, except as their followers, did little. Now the learned Abbe, in his desire to magnify the Knights of St. John, has altogether ignored facts. The Templars were of greater note in the Holy Land than all the other Orders put together, and they were the first religious and military Order that ever existed. De Vertol writes, "'Tis astonishing that none of the historians of that time take any notice of the year in which these Hospitallers had recourse to arms, and that those writers have kept the same silence with regard to their exploits, or at least have spoken of them only, by-the-by, and superficially. However, we learn from a bull of Pope Innocent, bearing date A.D. 1130, that they talked of nothing in all Europe but of the importance of the services done the Kings of Jerusalem by the Hospitallers against the Infidels, which supposes that they had been some time before in arms; and yet there is no carrying the epocha we are in search of higher than A.D. 1118, when Raymond Dupuy was dignified with the Mastership of this new militia." Ashmole makes the date 1104, but this is extremely doubtful.†

* "Histoire des Chevaliers de St. Jean, A.D. 1128.

† "History of the Garter," cap. ii.

The more probable story is that, at their commencement, Hugo de Payens and his comrades went out and brought in the pilgrims, placing them under the charge of the Hospitallers, and in all probability lodged in the Hospital themselves; but, when they got a house of their own, they devoted themselves entirely to their proper duties of keeping the highways clear of robbers. Their growing importance, and the fame of their brave deeds, would naturally cause envy to arise among the Hospitallers, and Gerard then equipped a military force, which was the germ of the celebrated Order of Malta. It is a matter of history, and will be noticed hereafter, that the Hospitallers did not become a purely military body till after the year 1168. One thing is evident—the Templars did not spring out of the Order of the Hospital; and it is also evident that, in the strict sense of the word, the Templars were the first military and religious Order. De Vertot gives the year 1118 as the date of the military element appearing in the Order of Malta, and only mentions the Templars in 1128, whereas Wendover and all other writers mention them in 1118; so, even by De Vertot's own showing, the Hospitallers could have no precedence as to time.

Baldwin I. conferred upon the Hospitallers considerable privileges, and Pope Innocent IV. granted them a dispensation, absolving them from the obligations of their original oath. The duties of the Knights were to fight against the infidel, and entertain and protect pilgrims. At first they acknowledged the supremacy of the Patriarch of Jerusalem; but, when riches flowed in upon them, and their influence became extended, the Pope absolved them from this servitude, and Pius IV. and other pontiffs endowed them with ample privileges, and exempted them from the payment of tithes. Their dress was the black garb of St. Augustine, with a white cross, of eight points, on the breast; but in the battle-field they changed this robe for a red cassock. Ashmole writes that, in his time, the Grand Master had the title of Prince of Malta and Goza, and, among his privileges, with the Sovereign Pontiff and the Doge of Venice, he sealed in lead. He acknowledged the Pope as his head, and the King of Spain as his patron. The territories of the Order in the various countries were presided over by priors; and in England this officer was called "Prior Hospitalis St. Johannis Jerusalem in Anglia," and sat in Parliament by that title, as

the first Baron of the Kingdom. The wealth of the Knights became so enormous, that in the time of Henry III. they possessed in Christendom no fewer than 19,000 manors. When Saladin took Jerusalem, the Order retreated to Acre, and in 1308 seized possession of Rhodes, from which, after a gallant defence, they were driven forth, in 1522, by Solyman. They afterwards settled in Malta; but, in the time of Napoleon, they were forced to quit this isle, which fell into the possession of the British. Subsequently, they settled in Russia, and the Emperor Paul became their Grand Master. The head-quarters of the Knights is now established in Rome, but their wealth and glory are among the things of the past. There has lately been a talk of reviving the Order in all its pristine magnificence, but we believe the talk never went further than a dinner to inaugurate the proposal. Such an association would be an anomaly at the present day. There is a chapel of the Order in London.

ADDRESS TO ALL THE GRAND LODGES OF THE GLOBE.

Most Worshipful and Beloved Brethren,—If the Masonic fraternity to which we all adhere with enthusiasm and affection, has not hitherto been able adequately to fulfil her sublime mission—which consists in the task of ennobling and conciliating mankind, and advancing the happiness of man and the victory of the good principle throughout the world—this want of success is obviously due, in the main, to the imperfect organisation of the Craft as a whole.

"Freemasonry is universal, and all the lodges and Freemasons spread all over the world constitute but *one lodge*." This sublime thought which clearly and markedly expresses the fundamental idea of our federation has not yet been realised.

To the first of all Grand Lodges, the Grand Lodge of England, the Craft is doubtless greatly indebted, and thankfully acknowledges its great and manifold merits; yet, it is not to be denied that this Grand Lodge has neglected sufficiently to guard in every direction, the unity of the institution. The natural consequence of this is, that while spreading and developing itself in different communities, the Craft very soon assumed a variety of forms and laws, nay changed its very character to a certain extent, by reason of local circumstances and special requirements, as well as owing the influence of the spirit of the day.

In the course of the last century centrifugal tendencies came up, which led to a splitting up of the whole, and the isolation of the individual Grand Lodges to each of which a province, confined within geographical and political boundaries, was allotted. To this decentralisation the fact is due, that at the present day the different Grand Lodges follow different systems and pursue different objects, as regards constitution and doctrine, rituals and practice, and that there exists hardly any but a very loose connection amongst them.

It is the object and the duty of the Masonic Craft to be a federation, allied with mankind for the good of mankind; but such a federation it cannot be truly and fully as long as its unity remains merely ideal, produced, as it has been hitherto, by the mutual spirit of fraternity and the connecting link of a few forms of worship common to all, as long as this unity does not recline in the face of the outer world, in proper platform and adequate representation by means of a joint federal law and joint institutions.

The Association of German Freemasons, animated by the desire to realise aggregation designed to promote unitarian tendencies in freedom and love, a rational organisation of the Craft and its development in conformity with spirit and the ideas of the time—has been seriously engaged, for several years past, in working out the project of a general constitution, and at its annual meeting at Worms, on the 8th and 9th of June last, it has adopted the draft of such a constitution. The undersigned officers of the association have been deputed to submit this fundamental law to your kind examination, and propose its adoption to you, honoured and beloved brethren. It cannot escape your notice that this platform—starting from actual facts, and aiming at nothing but what is attainable, with due regard to the historical development of the Order—is designed to bring about unity in things essential only, but in everything else adhere throughout to the Masonic principles of liberty, equality, and fraternity, of local self-government and general worship; and that it may consequently be safely adopted by every Grand Lodge.

We need not dwell upon the desirability of the establishment of international Masonic congresses and the foundation of a Board of Management (*Verwaltungsausschuss*), or universal Grand Lodge for the whole federation, and it is useless to expatiate upon the beneficial results the Fraternity

and mankind at large might derive from the foundation of such institutions. However bold this idea may appear, its realisation belongs no more to the province of mere phantasmas, by reason of the vast development of the means of communication between all countries; nations being thus brought nearer to one another, and the idea alluded to having already received its incarnation by international exhibitions of industry. What could be done for the advancement of material interests, may and must be no less practicable for the promotion of the intellectual and moral interests of mankind! The one thing needful is that every individual and every corporate body evince a firm goodwill, as due to this great and good cause, that everyone set about to work courageously and without prejudice, and that personal inclinations and opinions be freely waived in the interest of the whole.

Seeing that the influence of the lodges has been beneficial hitherto, and that, wherever they worked in the proper animus, they fostered and promoted morality, brotherly love, and the good of mankind at large, this will evidently be the case to a much greater extent if the individual links of the chain of the Order be drawn closer together, if they improve their institutions, breathe the breath of new life into the Masonic body, keep pace with the progress of the century, and work throughout upon one plan and in one spirit.

In the confident expectation that you, honoured and beloved brethren, will gladly and freely join us in our endeavour to bring about internal and external unity and a rational organisation of the Craft and therewithal a new era of prosperity of Masonry, we earnestly entreat you to adopt the annexed "fundamental law" (*Grundgesetz*) which is drawn up in the spirit and upon the ground of the "ancient charges," and to foster and promote all aspirations calculated to establish an international tie amongst all lodges and all Masons of the world.

In this hope we hereby send you the greeting of the initiated.

Respectfully and affectionately yours,
By order of the Association of German Masons,
The Directors:

DR. RUDOLPH SEYDEL, of Leipzig, President,
REINHARD KAMP, of Elberfeld, Vice-President,
J. G. FINDEL, of Leipzig, Secretary and
Keeper of the Archives,
DR. CARL VAN DALEN, of Berlin,
HEINRICH WILHELM FLASCHE, of Barmen.

Worms, Whitsuntide, 1867.

MASONIC STATISTICS.—No. 2.

LONDON LODGES IN 1834 AND 1867.

The changes in the habitats of lodges are worth noting.

The G.L. and Nos. 1 and 2 remain at F. M. T.

No. 3, the Fidelity, has removed from the Crown Tavern, Clerkenwell-green, to F. M. T. It has a R.A. Chapter attached, and is one of the time-immemorial lodges, but it must have lost its red apron while at the Crown.

No. 4, Somerset House, remains at F. M. T.

No. 5, the St. George's and Corner Stone, is a time-immemorial lodge, which has migrated with its chapter from the George, Commercial-road, to F. M. T. It has kept its red apron.

No. 6 is steady to the Thatched House. It is the first lodge with a date, 1721.

The destruction of the old George and Blue Boar drove a cœval lodge, No. 7, the Royal York Lodge of Perseverance, into the F. M. T.

No. 8, the British, remains at F. M. T.

No. 9, the Albion, a 1721 lodge, has gone from the Bell Tavern, Pall Mall, with its chapter, to F. M. T.

No. 10, Westminster and Keystone, remains at F. M. T.

No. 11, Enoch, also of the earliest date, has removed its chapter from the Blue Posts, Charlotte-street, Rathbone-place, to the F. M. T. It has now a chapter.

No. 12, the Fortitude, and No. 14, the Tuscan Red Apron, remain at F. M. T., and No. 13, the Union, at Woolwich, all are of 1721.

Another 1721 lodge, the Kent (No. 15), has moved from the Star, Wilkes-street, Spitalfields, to the Three Tuns Tavern, Southwark. It appears Spitalfields, in its decline, could no longer support Masonic lodges.

The R. Alpha (No. 16), has removed from the Assembly Rooms, Kensington, to the Clarendon.

No. 17, is a Quebec lodge, an early record of American Masonry.

No. 18, the Old Dundee, has got from Mark-lane to the London Tavern, and No. 19, the Royal Athelstan, from the Fitzroy Hotel, Charlotte-street, to Anderton's.

We now begin with 1,723, the Royal Kent, still at Chatham, and our eldest provincial lodge. The Emulation (No. 24) has removed from the George and Vulture, to the Albion; the Neptune (No. 22), from the Black Boy, Wapping, to Radley's.

The Globe, of the same date, remains at F. M. T.,

but No. 25, now the Robert Burns, has reached there from the King's Arms Tavern, Golden-square.

The Castle Lodge of Harmony (No. 26), a lodge of 1724, has moved from the Piazza Coffee-house, Covent-garden, to the Westminster Palace Hotel; it was No. 27, and acquired the No. of 26 by the failure of a very old lodge, the Lodge of Antiquity, which met at the Mitre Tavern, Portsea.

No. 27 is now the Egyptian, meeting at Anderton's, claiming from 1724, but which of the lodges of the old list it represents does not appear, very likely No. 29, the George, as No. 28, the Lodge of Philanthropy, meeting in the Hall of Mason's Court, at Stockton-on-Tees, has departed.

The Old King's Arms (No. 30), has become No. 28, and still meets at F. M. T. The St. Alban's, now No. 29, a lodge of 1727, left the F. M. T. for the London Coffee-house, but the lease of the latter has now expired, and the lodge will have to move.

The United Mariners' has moved from the Coopers' Arms, Crown-street, Finsbury, to the Green Man Tavern, Tooley-street. This Coopers' Arms was a regular Masonic house.

The Corner Stone (No. 37), has collapsed into No. 5; St. George's, now St. George and Corner Stone. The Corner Stone was founded in 1730, and used to meet in the Piazza Coffee-house; it had no chapter.

The Britannic (No. 38), which used to meet in St. James's-street, is now No. 33, meets in F. M. T., and has become an engineering lodge, with a chapter.

The Mount Moriah Lodge has followed the same migration to F. M. T. It came from the Spread Eagle, Linchouse.

The old No. 49, the Lodge of Concord, with its chapter, has disappeared. It was founded in 1733, and met at Proctor's Hotel, Westminster-bridge-road.

No. 45, the Strong Man, which meets at the Falcon Tavern, Fetter-lane, was No. 53, meeting at the Hole in the Wall, Kirby-street, Hatton-garden.

The Old Union keeps constant to Radley's.

The Gihon (No. 49), met at the Three Tuns, Borough, migrated to the London Coffee-house, and will have to move.

The Constitutional, a lodge of 1736, has moved from the Buckingham Arms, New Kent-road, to the Ship and Turtle.

The Lodge of Felicity is constant to the London Tavern.

The Royal Naval (No. 59), is one of the lodges gained by the F. M. T. from the George and Vulture.

The Lodge of Peace and Harmony has moved from the Bay Tree Tavern, Swithin-lane, to the London Tavern.

St. Mary's remains at the London Tavern.

The Lodge of Prosperity (No. 78), meeting at the Grapes, Little Paternoster-row, Spitalfields, and founded in 1738, has become No. 65, meeting at the Freemason's Club in Little Bell-alley.

The Grenadier is constant to the F. M. T.

The Unity has moved from the Bedford Head, Maiden-lane, Covent-Garden, to the London Tavern.

The Royal Jubilee has removed from the Paul's Head, Paul-street, Finsbury, to Anderton's. We have a sudden drop from 1742 to 1747, and a change of number from No. 85 to No. 72.

Mount Lebanon has not moved far from the Roebuck, New Dover-road, to the Green Man Tavern, Tooley-street.

The Pythagorean remains at Greenwich.

The United Lodge of Prudence is a lodge which has been permanent at the Albion.

The Vitruvian Lodge keeps in Lambeth.

The St. John's Lodge is the oldest customed to Radley's.

The Lodge of Regularity keeps to F. M. T., where there are so many of these old lodges following a useful career, and seldom heard of.

The Moira is an old habitue of the London Tavern.

The Eastern Star has moved from Poplar to the Ship and Turtle.

The Burlington was No. 108, founded in 1756, and meeting at the Piazza Coffee-house. It is now a flourishing lodge, No. 96, meeting at the Albion; at the same place meets the Shakespeare (No. 99), as before.

(To be continued.)

MASONIC NOTES AND QUERIES.

HOW THE CIRCULATION OF THE "FREEMASONS' MAGAZINE" MAY BE INCREASED.

It is stated in my communication to the *Freemasons' Magazine*, No. 298, March 18th, 1865, that "the usefulness of the *Freemasons' Magazine* is certainly considerable at present; but this usefulness may well be looked upon as actually nought in com-

parison with what it might become were the lodges not so indifferent regarding its success as they appear to be." . . . "That in my judgment the lodge that does not subscribe to the *Freemasons' Magazine* omits to do an important act which, for numerous reasons, would, most undoubtedly, be for the good of Freemasonry in general, and of itself in particular."

"That there is no institution which the Press, when under skilful and discreet management, may not be brought to benefit, and to an extent that few can imagine, except those whose attention has been directed to the subject." . . . "That of all the establishments, social and charitable, with which I am acquainted, English Freemasonry is that whose influence and prosperity might, in my opinion, be most strengthened and increased by judicious recourse to the conveniences and powers furnished by the art of printing." . . . After this expression of sentiment, it cannot create surprise that, in compliance with the request of several zealous brothers, subscribers to the *Freemasons' Magazine*, I now reproduce the suggestions which the Rev. John Kingston, Past Provincial Grand Chaplain for Dorset, sent to that publication about the same time (No. 300, April 1st, 1865), under the title "How the Circulation of the *Freemasons' Magazine* may be increased," and urge all those desirous of promoting the welfare of our Craft to do all in their power that such suggestions may not continue a dead letter. 1. Let each subscriber embrace every suitable opportunity of mentioning the *Magazine*. I have followed this course myself, and was greatly surprised to learn that the very existence of such a magazine was unknown to a great many. 2. Let brethren be urged to join in subscribing. If three or four were to combine in every locality, how insignificant would be the sum required from each. There are, doubtless, some who could not afford to take the *Magazine* except in this way. 3. Let energetic agents be appointed in each important town throughout the United Kingdom and the Colonies who would canvass for subscribers. Surely there are many whose love of our Order is sufficiently strong to urge them to volunteer their services in so good a cause. I, for one, am ready to do so. 4. Small leaflets, setting forth the object, claims, &c., of the *Magazine*, might be supplied to those willing to assist. These leaflets might be slipped into our letters, and would thus serve to make known our periodical to both initiated and uninitiated.—C. P. COOPER.

INTELLIGENCE.

Dear Brother —, the communication "Intelligence," page 26 of the present volume, was culled from a paper which makes part of my manuscript volume entitled "Freemasons' Table Talk." The passage forming the communication is not a continuous passage. In the original there are lines (which are not in the communication) immediately preceding and following the sentence "Where much has been given, it is not a little that is expected; where little has been given, it is not nought that is expected." It would have been better had these omissions been indicated by asterisks. The paper is in the handwriting of a brother who died about twenty years ago. . . . The use made of the term "Caucasian" shows him to have been un-

acquainted with the advance made in ethnology since the days of Blumenbach. . . . The paper, however, deserves printing in its entirety. Your transcription of it when at Denton Court has escaped my recollection. But, as you are in possession of a copy, send it at once to the *Freemasons' Magazine*. Although it contains much that is not Masonic, it will not be out of place in that useful and meritorious publication.—C. P. COOPER.

FRENCH FREEMASONRY.

French Freemasonry, by the toleration of Atheism, has ceased to be *true* Freemasonry.—From a manuscript volume in Bro. Purton Cooper's Masonic collections entitled "Freemasons' Table Talk."

FREEMASONRY'S MOST ESSENTIAL PART.

A young brother is mistaken. Freemasonry's most essential part is that which our reason duly employed teaches; and our reason duly employed teaches us at all times and at all places. It teaches when we are out of lodge, as it teaches when we are in lodge. It is not, therefore, in lodge only that Freemasonry's most essential part may be learnt.—C. P. COOPER.

WHY IS KENTUCKY UNIVERSITY CALLED MASONIC?

Bro. Murray Lyon is a Master of Arts of the Masonic University of Kentucky; and the correspondent asking this question should look at Bro. Lyons' extract from a sketch of this institution received from its Principal, Bro. Robert Morris, LL.D., and printed in the *Freemasons' Magazine*, vol. x., page 197.—C. P. COOPER.

THE DIONYSIAN ARCHITECTS.

The Dionysian architects had all been initiated in the Dionysian mysteries. In those mysteries they had learnt the doctrines of the One God and of the soul's immortality. There were Dionysian architects in Tyre at the time of the building of the Temple of Jerusalem. Hiram, the widow's son, was one of such architects. . . . This, my dear young friend, is one of those myths with which Masonic histories teem. Your love of poetry and romance is, I know, much too great for such myths not to please you.—C. P. COOPER.

KING HENRY THE SEVENTH.

My dear young friend, King Henry the Seventh is *said* to have been a Freemason. This is the only part of your question that I am able to answer. You should look into our Masonic histories.—C. P. COOPER.

CENTENARIES IN 1867.

The following are the lodges, founded in 1767, which attain their centenary in the present year, and are entitled to petition the M.W.G.M. for a centenary medal:—

- No. 163. Integrity, of Manchester.
- „ 164. Perseverance, of Sidmouth.
- „ 165. Honour and Generosity, of London.
- „ 166. Union, of London.
- „ 167. St. John's, of Hampstead.
- „ 168. Mariners, of Guernsey.
- „ 169. Temperance, of Deptford.
- „ 170. All Souls, of Weymouth.
- „ 171. Amity, of London.

For thirty years no lodge of 1767 has become extinct. May they long flourish.—F.

MASONIC PLACES OF MEETING.

Is it Masonic or right for lodges to meet in houses belonging to non-Masons in towns where there are suitable houses belonging to Masons or their widows?

Is there, in fact, any provision to ensure such a desirable course?

Do the Grand Lodge, District, or Provincial authorities take the least care about the places of meeting or granting warrants or dispensations?

Should not this point be distinctly investigated by some officer? Who so fit as the Grand Superintendent of Works, the D.S.G.W., or the Prov. S.G.W., and why should not his report be required before the grant of a warrant or dispensation, and why should he not make a yearly report to his G.M. and Grand Lodge? This would make something for him to do. Generally speaking, except at headquarters, the S.G.W. is a non-combatant. What is here proposed would place the dignity on the footing of a working office.—A. P. PROV. G. OFFICER.

DR. OLIVER'S QUOTATIONS FROM "ENGLISH ROYAL ARCH" (Spencer, London).

"In the present instance I have been influenced by a twofold motive. First, to place the Royal Arch on its legitimate basis; and, secondly, to furnish the reader with all the information respecting its origin and elementary principles which study and reflection, augmented by a competent knowledge of the continental systems, has enabled me to collect together.—*Preface, page 12.*

"Freemasonry is a Christian institution, established by Christian men, and embracing Christian principles, a truth which may, indeed, be gathered from any of my numerous publications on the subject of Masonry. My faith in this respect commenced at my initiation, when I was only eighteen years of age, and has remained unshaken through a long and eventful life; and I rejoice in the opportunity of publicly professing the same faith at the age of eighty-five years.—*Preface, page 19.*

"The next important question which remains open at the present day is the true origin of the English Royal Arch. . . . Some believe it was unknown before 1780. . . . There exists sufficient evidence to disprove all these conjectures, and to fix the error of its introduction to a period which is coeval with the memorable schism amongst the English Masons about the middle of the last century.—*Page 6.*

"At my first exaltation, in 1813, I was taught to believe it an ancient degree; but I confess that, even at that early period, I entertained considerable doubts on the point. The degree is too incongruous to be of any great antiquity. . . . The earliest mention of it in England which I can find is in the year 1740, just one year after the trifling alteration sanctioned by the modern lodge mentioned."—*Dr. Oliver's "Royal Arch," page 26.*

N.B. The above commences a series of observations on the origin of the Royal Arch of England, by the learned doctor and divine, and no one anxious to understand the question should remain long without the work.—W. J. HUGHAN.

CORRESPONDENCE.

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

PRECEDENCE OF OFFICERS.

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

DEAR SIR AND BROTHER,—Excuse my pointing out to you that your reply to the inquiry of “A Prov. G. Supt. of Works” is hardly sufficiently explicit. As applied to all Craft lodge meetings in the London district it is undoubtedly correct, because an officer or past officer of Grand Lodge takes rank in every Craft lodge under the English Constitution, whilst a Prov. G. Officer or P. Prov. G. Officer takes no rank out of his own province. But the “Book of Constitutions” declares that Prov. G. Officers shall possess, within the district, the rank and privilege of Grand Officers; it is therefore clear that, in a Provincial Grand Lodge, or a Craft lodge in the provinces, the Prov. G. Officers and P. Prov. G. Officers of that district would all (with the exception of Prov. G. Stewards) take precedence of a Past Grand Steward.

Yours fraternally,
H. B. WHITE, P.M. 148, &c.,
Prov. G. Assist. Dir. of Cers. West Lancashire.

SUSPENSION OF OFFICERS.

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

DEAR SIR AND BROTHER,—My attention has been called to an article which appeared in your valuable paper of date 17th August, 1867. Having only recently become a subscriber I had not an opportunity of seeing the article previous, viz., “Glasgow.—Meeting of the Provincial Grand Lodge,” wherein you state that a J.W. of a lodge which had been suspended by the Provincial Grand Lodge for some breach of Masonic discipline, was deprived of his vote because no official notification had been given them of the removal of the alleged suspension. This was not necessary, as the Prov. G. Sec. was present in the Grand Lodge at the time; further, it was the duty of the Prov. G. Sec. to have written to the Grand Clerk for a copy of the minute of the Grand Lodge thereon. The Grand Lodge is not bound to instruct them of said removal, except in the usual manner through the Grand Lodge reporter. The alleged suspension alluded to was, as described by the Grand Committee, *harsh, cruel, and unjust*. You describe it as being a nice point of Masonic law, pray who was there that knew anything of Masonic law? On a former occasion the D. Prov. G.M., in his Masonic wisdom (Heaven save the mark) refused to allow the S.W. of said lodge to sit in the Provincial Grand Lodge, although the office-bearers suspended had complied with Cap. xxi., sec. 9, of Grand Lodge laws, which says “that should any brother be suspended or expelled from any lodge, holding of the Grand Lodge of Scotland, without appealing against such sentence within one month thereafter, he shall be deemed to have lost his Masonic privileges, and shall not be permitted to appear either in Grand Lodge or in any daughter lodge, until such judgment has been recalled. This law proves that no brother has lost his Masonic privileges provided he appeals within the given time. This view is held by the Grand Committee and Grand Lodge. So much for

the Masonic knowledge of the D. Prov. G.M. But to show the Masonic lore of the majority of the Provincial Grand Lodge of Glasgow for the last twenty years, to my knowledge, out of the cases of *suspension, &c.*, appealed against to Grand Lodge, *nine-tenths* of the decisions have been *reversed*. So much notoriety has the Provincial Grand Lodge gained through their ignorance of Masonic law, that some of their most intelligent office-bearers have resigned their offices rather than belong to such a body. How did the D. Prov. G.M. allow the said Bro. S.W. (*being suspended*) to sit in open lodge on that occasion, he having returned to the Provincial Grand Lodge after the vote, he having lost his Masonic status through the alleged suspension, he had no more right to sit in open lodge until such suspension was removed.

Although I heartily agree with Bro. McTaggart and his news as regards the “Masonic Benevolent Educational Fund Scheme,” it will be found difficult to work, owing to the great want of the third step in the Masonic ladder being carried into practice in the province of Glasgow. This scheme is nothing new, as the late Prov. G. Chaplain, Bro. The Rev. W. D. Henderson, about eight years ago visited every lodge in the province, urging them on to establish a scheme exactly similar to the one at present proposed by Bro. McTaggart, who, I hope, will be more successful.

As the office of Prov. G.M. is at present vacant, I trust that the members of the Provincial Grand Lodge will see it to be their duty (although the election rests in the hands of the Grand Lodge) to select a brother who will guarantee a thorough renovation of the Provincial Grand office-bearers; otherwise make crooked things straight.

Your insertion of this letter in your next issue will show to the brethren how far the Provincial Grand Lodge has done justice in this matter. I enclose you a copy of our protest and note of appeal against the alleged suspension alluded to in your article. The whole of our grounds of appeal are sustained, both by Grand Committee and Grand Lodge, only one Bro. (the Prov. G. Sec.) dissenting.

Yours fraternally,
THOMAS M. CAMPBELL, W.M.,
Clyde Lodge, No. 408.

MASONIC STATISTICS.

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

DEAR SIR AND BROTHER,—I beg you will contradict the statement made in “Masonic Statistics” of there only being one lodge held in Aldermanbury. Such a mistake may tend to mislead many brethren, particularly those visiting London. Seven Craft lodges hold their regular meetings, viz., Lion and Lamb, Tower Hamlets Engineers, Panmure, Victoria, Stability, Euphrates, United Mariners; one chapter, the Canonbury; two Mark lodges, two Red Cross conclaves; also the last new chapter under the Victoria Lodge, granted by Grand Chapter, at their last meeting; one chapter of instruction, and one lodge of instruction.

Yours fraternally,
B. P. TODD, P.M. and P.Z., &c.
George Hotel, Aldermanbury,
Sep. 4th, 1867.

THE MASONIC MIRROR.

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

GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at the Freemasons' Hall, on Wednesday, the 4th inst.

In the absence of the Earl of Zetland, the throne was occupied by the Earl of Limerick. Lord Elliot officiated as Senior Grand Warden, Bro. Hervey as Junior Grand Warden.

After the reading and confirmation of the minutes, the report of the Board of Benevolence for the last quarter was read, containing a recommendation for a grant of £50 to Bro. A. Peacock, of Lodge of Love and Honour (No. 285), Shepton Mallet.

Bro. Clabon having presided at the Board of Benevolence when the grant was recommended, moved that it be confirmed on the following grounds—that Bro. Peacock was seventy-five years of age; that he had been thirty-two years a subscribing member; and that he was a Past Master of four lodges. He had been a subscribing member to one lodge at Shepton Mallet for sixteen years, fourteen of which he had acted as Treasurer. In 1822 he ceased to subscribe, through misfortune; he then went to reside with his son, who has since that time also been unfortunate.

The Junior Grand Warden seconded the motion, and it was passed unanimously.

The report of the Board of General Purposes was agreed to be entered and taken as read. It contained a statement that five lodges had neglected to make the requisite returns, and the Board recommended that the Masters and Wardens of these lodges be summoned to attend the Grand Lodge at the next Quarterly Communication, to show cause why their respective lodges should not be erased.

Bro. Llewellyn Evans, in moving the adoption of the report, stated that since its circulation three of the five lodges had made the necessary returns, but that the two that had not, and to which the recommendation would apply, were the Forest Lodge (No. 575), Mansfield, and the St. Teilo Lodge (No. 695), Llandilo.

The motion was seconded, and passed unanimously.

The next and last business before Grand Lodge was a communication from the District Grand Master of Trinidad, reporting the suspension of Bro. José Felix Gonzales, of the Phoenix Lodge (No. 911), Port of Spain, Trinidad, until the pleasure of Grand Lodge be known.

The Grand Secretary read the papers relating to this matter.

The Grand Registrar stated the facts of the case, which were as follow:—The District Grand Master had summoned Bro. Gonzales to appear before him and produce certain books; this he neglected to do. The District Grand Master then peremptorily summoned him, according to the power conferred on him by the "Book of Constitutions;" to this he did not attend, and the District Grand Master suspended the brother till the decision of Grand Lodge could be obtained. We (the Grand Registrar) therefore moved, "That the suspension of Bro. Gonzales be continued until he shall make due submission to his District Grand Master, and that the District Grand Master be empowered by this Grand Lodge to remove the suspension as soon as such submission shall be deemed satisfactory."

Bro. L. Evans seconded the motion, which, upon being put to Grand Lodge, was unanimously adopted.

There being no further business, Grand Lodge was closed in due form.

METROPOLITAN.

ST. JOHN'S LODGE (No. 167).—This lodge resumed its duties on Tuesday last, the 3rd inst., at the Holly Bush Tavern, Hampstead, at half-past four. Bro. Wm. Alexander, W.M., took the chair, supported by Bros. James Houghton, P.M.; Thomas Alexander Adams, P.M. and P.G. Purst.; M. Thompson, P.M.; also by his subordinate officers, Bros. Muncey, S.W.; F. B. Davidge, J.W.; J. R. Smith, Sec.; Frederick Adlard, Dir. of Cers., P.M. No. 7, and P. Prov. G. Dir. of Cers. Essex. Lodge being opened, the minutes of the last meeting were read, and received confirmation, after which Bros. Raistrick and Hollis were introduced, and being found well informed as to the previous degree, the brethren considered them fit and proper brothers to be advanced a stage further in the Order, which was accordingly vouchsafed them. The next business was the election of the W.M. for the next twelve months, which resulted in Bro. Muncey, the S.W., being unanimously elected to fill that most important office. There being no other matters before the lodge, the brethren adjourned to refreshment, Bro. Dale, the worthy landlord, as usual, doing his utmost for the comfort of his guests. Upon the removal of the cloth the usual loyal and Masonic toasts were given. Bro. Adlard returned thanks for the Grand Officers. The W.M., in returning thanks for his health being proposed, said he had to the best of his ability done his duty during his year of office, and would, as far as in him lay, assist his successor, not only in the ceremonies, but in keeping order, which was one of the most essential points, or landmarks, of the Fraternity. He (the W.M.) felt assured that Bro. Muncey would endeavour to carry out all that was necessary for the advancement of the lodge. The W.M. then proposed the health of Bro. George Taylor—the only visitor—and made some pertinent allusions to the value of Masonic literature, with which, he said, Bro. Taylor was connected. Bro. Taylor, in responding to the toast, said: Worshipful Sir,—I feel a difficulty in responding to this compliment, inasmuch as I should like to avoid the stereotyped phrases usual upon such occasions; but so stereotyped is the kindly feeling displayed by the Order, that to find new expressions to convey our appreciation of these courtesies would be to find a new dictionary. Brethren, however, receive my thanks for your reception of my humble self, and allow me to offer a few observations upon the subject of Freemasonry. Masonry holds out two mighty arguments in its favour—a universal language understood by the Fraternity in every quarter of the globe, and a universal fund for the relief of the distressed, whatever may be their religion, or country, or complexion. Our language is understood by every country pretending in the slightest degree to cultivation under Heaven. The Mason needs but to speak it and he is fed, clothed, and comforted by men who never saw his face before. And the accidental distinctions of religion, country, or colour are all obliterated in the expansive reflection that the world is our country, man our brother. I advert not to the circumstance that a man was born in Asia, Africa, Europe, or America. Whatever be his country, colour, or creed, he is welcome to the little pittance our funds afford him, and when these are inadequate to his wants and necessities, a strenuous endeavour to sweeten the hour of adversity by the gentle offices of friendship and humanity will, in all probability, make up the deficiency. Several toasts followed, and the brethren retired soon after ten o'clock, highly delighted with the evening's entertainment.

PANMURE LODGE (No. 720).—The summer festival of this excellent lodge took place on the 27th inst. at the Crystal Palace, Sydenham, to which ladies were invited; a more pleasant reunion could not have taken place. Bro. Lilley, P.M., took the chair, in the unavoidable absence of the W.M., illness being the cause. Bro. Smith acted as S.W., and Bro. Gatos as J.W. The banquet was in Bros. Bertram and Roberts' usual style of excellence. Upon the removal of the cloth, the usual loyal and Masonic toasts were given and heartily responded to. Bro. Thomas, P.M., proposed "The W.M.," which was received with all honours. Among the visitors we observed Bros. Stevens, formerly a member of the Panmure Lodge; Pulsford, S.W. of Lodge No. 1,158; Smith, &c. Bro. Smith returned thanks for the health of the visitors, making some pretty allusions to the pretty faces—the brethren being surrounded by the light of such eyes as would almost eclipse the light of Freemasonry. It was very proper that ladies were excluded from the lodges, for it was quite certain that very little Masonic work would be done, as the ladies must have the attention of the brethren drawn to them. The most important toast of the evening was that of "The Ladies." Bro. Huntley acted as their champion, and returned thanks in eloquent

and graceful terms. In conclusion, we must say, if all lodges would follow such an example, it would tend, in a measure, to do away with the objection some ladies have to the tie "not matrimonial" but the "mystic."

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this flourishing lodge was held on Friday evening, the 30th ult., at Bro. Allatt's, the Montpellier Tavern, Walworth, and was numerously attended by the brethren connected with the lodge and visitors. Bro. Henry Thompson, the W.M., and P.M. 177, presided, supported by the following officers:—Bros. Pulsford, S.W.; Margerison, J.W.; Clarke, S.D.; Maynard, J.D. (*pro tem.*); Bartlett, I.G.; Potter, Steward; Charles E. Thompson, Sec.; and Laing, Tyler. Amongst the brethren and visitors we noticed Bros. Allatt, E. W. Russell, G. W. Tildesley, W. Winn, J. Spring, G. T. Bootz, H. Maynard, Domatic, 177; and E. H. Thomson, St. John's, 104. The lodge having been opened in due form and with solemn prayer, Messrs. John Conway Davenport, John O'Conner, and William Hart having been regularly balloted for and approved of, were duly initiated into the mysteries and privileges of ancient Freemasonry, and seemed very much impressed with the solemn ceremony. Bro. Thomson's performance upon the harmonium added greatly to the effect of the ceremony. The lodge was then raised to the second degree, when Bros. Spring and Russell, having answered the customary questions satisfactorily, were passed to the degree of F.C. All the brethren below the degree of an M.M. having withdrawn, and the lodge properly prepared, Bro. Winn was raised to the sublime degree of M.M. The manner in which the W.M. performs this ceremony reflects upon him great credit. The lodge seemed to be very proud in having secured his services. There being no other Masonic business the brethren adjourned to refreshment, when the usual loyal and Masonic toasts were given. "The Health of the newly-initiated Brethren" was given and responded to. The toast of "The Visitors" followed, Bro. Maynard, of the Domatic returning thanks. Bro. Thomson (104) said that as he was about to leave he did not think he should be doing fair justice if he went away without giving vent to his feelings in speaking of the Masonic treat afforded him by the almost sublime manner in which the W.M. had gone through the ceremony of "raising," which had quite entranced him. He had travelled all over England, and he confessed he had never heard that important ceremony gone through in a better manner than it had been that evening. He should not have done common justice had he gone away without saying this much, and he trusted it would not be the last time he should visit the Southern Star Lodge. The W.M. thanked Bro. Thomson for his kind words. Other toasts and songs followed, and a very pleasant evening was brought to a happy close at an early hour.

THE DOMATIC LODGE OF INSTRUCTION (No. 177).—This lodge of instruction, after having been in abeyance for nearly three years, was reconstructed on Monday evening last at Bro. Allatt's, the Montpellier Tavern, Walworth, Bro. Thomas, P.M. United Pilgrims', Panmure, and other lodges, occupied the chair. The meeting being a merely formal one, no Masonic business was transacted. It was agreed that the first meeting since the revival should take place on Tuesday, the 17th inst., when it is hoped the numerous brethren belonging to the lodge will attend in large numbers. Bro. Thompson (1,158) officiated as secretary *pro tem.*

PROVINCIAL.

WORCESTERSHIRE.

KIDDERMINSTER.—*Lodge Hope and Charity (No. 377).*—The usual monthly meeting of this lodge was held on Monday, the 26th ult., when Bro. W. G. Hopkins (who was unavoidably called away on the previous lodge night) was raised to the sublime degree of a M.M.

CHANNEL ISLANDS.

GUERNSEY.

GUERNSEY.—*Doyle's Lodge of Fellowship (No. 84).*—The usual monthly meeting of this lodge was held on Wednesday, the 10th ult. All the officers were present except the I.G., whose duties were efficiently performed by Bro. Garland. The

D. Prov. G.M., Bro. Gallienne; the W.M., Bro. Guilbert; Bro. Sparrow, who acted as I.P.M.; Bros. Tartou, Parker, and others, and also two visitors, Bro. James and another, attended the lodge. The brethren were punctual in their attendance, and the business of the evening commenced shortly after eight o'clock. The lodge was opened in the first degree, and the minutes of the preceding lodge having been read and confirmed, Bro. Muntz, who was a candidate for being passed to the second degree, having answered to the entire satisfaction of the W.M. and brothers present the questions asked him, was entrusted, and left the lodge. The lodge was then opened in the second degree, and Bro. Muntz on his re-admission was duly passed to the degree of Fellow Craft. The ceremony was worked in a praiseworthy manner throughout, all the officers being well up in the discharge of their respective duties. The W.M. was, as always, correct and impressive. The lecture on the tracing board was delivered by the D. Prov. G.M. in a very lucid and instructive manner. At this meeting the absence of Bro. Churchouse, I.P.M. of the lodge, was much regretted, as in consequence of losing his kind services at the harmonium the ceremony had to be conducted without music. Two candidates were proposed for initiation by the D. Prov. G.M., Mr. Carleton and Mr. Cohen, the former seconded by Bro. Gardner, S.W., and the latter by Bro. Millington, J.D. The business of the evening was then finished, and the lodge was closed in the second, and then in the first degree in due form. The brethren then adjourned for refreshment, and after a short time spent in pleasant Masonic intercourse separated at an early hour, much merriment having been caused by an allusion made by the D. Prov. G.M. to Bro. Muntz as "the man of metal," and Bro. Muntz's reply thereto, which went to prove that he was also "a man of wit."

IRELAND.

LONDONDERRY AND DONEGAL.

PROVINCIAL GRAND LODGE.

A meeting of the Provincial Grand Lodge of Londonderry and Donegal was held in the Masonic Rooms, Strand-road, Londonderry, on Monday, the 2nd inst. Amongst the brethren present were Bros. W. Browne, D. Prov. G.M.; W. Thompson, Prov. G. Treas.; E. Smith, Prov. G. Sec.; J. Cairns, Prov. J.G.D.; S. Flemming, Prov. G.I.G.; J. W. Coppin, P.M. 69; W. Corscaden and Smithwick, 69; and A. W. Smythe, 127. The minutes of the last meeting, held in June, were read and confirmed. After some business of a general character, Bro. Coppin spoke of the advantage of holding the Provincial Grand Lodge in different towns in the province, instead of, as heretofore, its being always held in Londonderry. Some remarks were made by Bros. Browne, D. Prov. G.M., Srythe, and others. Bro. Cairns gave notice of motion to request Bro. Sir James Stewart, *Bart.*, Prov. G.M., to hold a Provincial Grand Lodge in some other part of the province. No other business being brought forward, the Provincial Grand Lodge was closed.

CANADA.

PROCEEDINGS OF GRAND LODGE.

Condensed Report of the Proceedings of the Grand Lodge of Ancient, Free, and Accepted Masons of Canada, held in the St. George's Hall, Kingston, commencing on Wednesday, the 10th day of July, A.D. 1867, A.L. 5867.

(Continued from p. 158.)

"The Work."

It having been decided at our last annual meeting that in order to secure uniformity in our lodges, an exemplification of "the work," as it is technically called, should be given upon the second day of the present session, I have some time since appointed a committee, composed of Bros. Harris, Bull, and White, upon whom this duty will devolve. These brethren, with such aid and assistance as I could render them, have devoted much time and thought to a careful preparation for the proper discharge of the duty imposed upon them. I must confess that individually I am nervously apprehensive as to any attempt at innovation or change in the *lex non scripta* of Masonry. A system which has come down to us from our ancient brethren, hallowed, mellowed, and approved by our

fathers in the mystic art, is not to be rashly interfered or tampered with; and if through inadvertence, or because it seemed more consistent with our modern notions, any change has crept in, I would gladly favour an immediate return to the old paths and traditions of our Order, for, as an ancient writer quaintly remarks: "They are the registers, the chronicles of the age they were made in, and speak the truth of history better than a hundred of your printed communications." I much regret that the pressure of business will prevent our distinguished and Right Worshipful Bro. Richard Bull from assisting in the exemplification of a work, to the careful arrangement of which his best skill and ability has been most earnestly devoted. In connection with this subject, I may add, that it is intended to appoint a Standing Committee on Work, to whom all communications on that subject will in future be addressed.

The Board of General Purposes.

Upon carefully examining the published proceedings of our Grand Lodge for the last few years, I have been much struck with the amount of labour which devolves upon, and is so ably performed by our Board of General Purposes; and I am sure that I but express the prevailing sentiment of Grand Lodge when I say that we, as a body, are deeply indebted and most grateful to them for their efficient and valuable services. This Board is composed of our most intelligent and best educated members; and although it is doubtless considered as a very high honour to be selected as worthy of a seat among them, yet its members soon discover that high positions are generally accompanied with important duties and great additional responsibilities. The patient and unwearied attention given by them to minute and frequently tedious details, the constant sacrifice of their own interests for the common good (for in addition to their labours at Grand Lodge, the heaviest portion of their duties is performed between the annual meetings), and the careful and laborious discussion which precedes all their decisions, must be understood and known before they can be fully appreciated. And when we consider also that these brethren cheerfully devote their time and talents, without remuneration of any kind, simply from a love of the Order, surely I cannot err in claiming for them not only your cordial countenance and support, but also your most grateful and hearty acknowledgments.

Lodges under Dispensation.

Since our last annual meeting I have granted dispensations for fourteen new lodges, which are named and situated as follow:—

Oriental	Port Burwell	25th July, 1866
Petrolia	Petrolia	9th Aug. "
Tuscan	Levis	1st Oct. "
Prince Albert	Prince Albert	4th Dec. "
Old Light	Lucknow	19th Jan., 1867
Enniskillen	York	21st Jan. "
Plantagenet	Plantagenet	19th Feb. "
Royal Canadian	Sweetsburgh	20th Feb. "
Ascot	Lennoxville	6th March "
Filius Vidue	Adolphustown	6th March "
Belmont	Belmont	8th April "
Ashlar	Coaticook	21st May "
Orillia	Orillia	12th June "
Scotland	Scotland	27th June "

As each of these applications were accompanied by the necessary certificates and vouchers required by our regulations, I have now much pleasure in recommending that a regular warrant of constitution be issued to them respectively, in lieu of the temporary authority granted by my dispensations.

Masonic Jurisprudence.

During the past year I have been called upon officially to decide various questions of Masonic law, but as none of them possess any peculiar interest or importance, I consider it unnecessary to bring them before you at present. A serious difficulty occurred in one of our subordinate lodges, in which several worshipful brethren became unfortunately involved, but as this matter has all been happily and satisfactorily arranged, and the lawful authority of this Grand Lodge properly vindicated, I have no desire to give it undue prominence, or to refer further to a matter which occasioned me much pain and anxiety at the time. All the documents, however, connected with this and similar matters are in the possession of the Grand Secretary, and can be referred to if necessary.

The Grand Secretary.

At the last meeting of this Grand Lodge it was determined that an honorary jewel should be prepared and presented to our Grand Secretary. This I find has been neglected, but no time will now be lost in giving effect to your wishes, although at the same time I would venture to suggest for your consideration whether twelve years of valuable and faithful service might not be more substantially and appropriately acknowledged than by a mere jewel of office, which, although valuable as a proof of your appreciation and regard, is otherwise of but little use to the recipient.

Boston.

I was honoured by an invitation from the M.W. Grand Master of the Grand Lodge of Massachusetts to be present at the dedication of their Masonic Temple at Boston, on the 24th of June last, and I much regret that circumstances prevented me from accepting the invitation, and from meeting the large and brilliant assemblage of Masons upon that very interesting occasion. His Excellency W. Bro. Andrew Johnson, the President of the United States, with the leading members of the Fraternity in that Republic, and upwards of ten thousand Masons, participated in the solemn and imposing ceremonies of dedication. We congratulate the Grand Lodge of Massachusetts upon the successful completion of their superb edifice, and also upon the great success which has thus crowned their labours. We, as Masons, enter as fully, and participate as heartily in the joyous emotions excited by the occurrence of important events of this kind, as if they had taken place in our own midst and in our own dominion, for Masonry knows neither country nor language; and although (as the reverend and eloquent orator said on the occasion referred to) we may be men of different nationalities, men of diverse views in philosophy, men of widely-varying types of religious faith, and men of diametrically opposite political sentiments, yet we have been brought into harmonious and abiding social relations by the powerful and controlling influence of the compass and square.

Distress in Georgia.

I regret to announce to Grand Lodge that much distress still prevails among our brethren in the Southern States, and startling accounts of misery and want offered by the widows and orphans of Masons in the State of Georgia have been forwarded to the Craft in Canada and elsewhere. Our lodges in many instances promptly responded to this appeal, and I would gladly at that time have been the almoner of your bounty, but found upon inquiry that no funds for charitable or other purposes are now left subject to the order of your Grand Master. I heartily commend this subject to your most favourable consideration, and hope that if this distress and want has not already been relieved by a bountiful harvest, no time will be lost in forwarding substantial evidence of your sympathy to the suffering widows and orphans of Georgia.

M. Furnell, Esq.

It is also my painful duty to inform you of the death of Michael Furnell, Esq., the representative of our Grand Lodge at the Grand Lodge of Ireland. By the death of this distinguished brother we have lost a warm friend, and our Order a most worthy Craftsman; his loss will be sincerely regretted by every member of the fraternity in Canada.

I had much pleasure in appointing R.W. Bro. James Vokes Mackey, of Dublin, as our representative near the Grand Lodge of Ireland, with the rank of a Past Grand Senior Warden, as successor to our deceased brother Furnell.

Representatives.

I have also made arrangements, on behalf of this Grand Lodge, for an exchange of representatives with several other Grand Bodies with whom we have not heretofore been in communication, and I have appointed the following distinguished members of our Order as our representatives at these Grand Lodges and Grand Orients respectively, viz. :—

- R.W. Bro. Andrew Kerr Mackinlay, at Grand Lodge of Nova Scotia.
- R.W. Bro. E. T. Carr, at Grand Lodge of Kansas.
- III. Bro. J. M. C. Obed, at Grand Orient of Cuba.
- III Bro. Dr. Francesco De Paula Romas, at Grand Orient of Brazil.
- III. Bro. J. M. Samper Angiano, at Grand Orient of Ne^w Grenada.

Ill. Bro. Antonio M. Mollejas, at Grand Orient of Venezuela.
 Ill. Bro. Adolph R. Pfeil, at Grand Orient of Uruguay.
 Ill. Bro. Joas Caetano D'Almeida, at Grand Orient of Portugal.
 Ill. Bro. Luis Goopil, 33°, at Grand Orient of Mexico.
 Ill. Bro. Francesco De Luco, at Grand Orient of Italy.
 Ill. Bro. A. M. Medina, at Grand Orient of Chili.

These diplomatic relations with Grand Orients have been established through the kind and fraternal offices of Ill. Bro. Andres Cassard, the distinguished representative of these Grand Bodies to the Grand Lodges of the United States, and I indulge in the hope that we will soon have the pleasure of receiving and welcoming, in proper form, the accredited representatives of these Grand Bodies among us.

By the last mail from England I received an official communication from our M.W. Bro. W. C. Stephens, announcing the resignation of his position as representative of the Grand Lodge of England, near this Grand Lodge, a copy of which I herewith lay before you.

Although retiring from a high and important position (the duties of which he has for so many years discharged with great ability and discretion), our distinguished brother cannot by any means sever the link which connects him with this Grand Lodge. His past services, and the many pleasing incidents connected with them, will never be forgotten by his Canadian brethren, and should he again return to this jurisdiction, he will find many warm hearts and ready hands to welcome and to greet him.

Unaffiliated Masons.

I would also direct the attention of Grand Lodge to the very large and increasing number of Masons who are not connected with any of our lodges, and who, consequently, contribute nothing towards our fund of benevolence. This subject has occupied much of my attention for many years past, and I would suggest for your consideration the propriety of directing that every subordinate lodge should endeavour to ascertain with as little delay as possible the names of all unaffiliated Masons residing within the limits of their jurisdiction, and inform them that their names have been entered on the unaffiliated roll of the lodge, and that by instructions received from Grand Lodge they are required to contribute a certain sum annually (say, half dues), and that a failure on their part to comply with this requirement will be followed by such penalty as Grand Lodge may please to direct. I have discussed this subject with many of our unaffiliated brethren, who, from the pressure of their avocations, and for other reasons, have felt it necessary to retire from an active participation in lodge duties, and in nearly every instance, I have been assured that they would gladly resume their connection with the Order, provided some such scheme as I have suggested was adopted.

Fenianism.

In the month of September last I addressed letters to the Grand Masters of the neighbouring States, referring to the wicked and unjustifiable attempts of those reckless and lawless men, known as Fenians, to invade these provinces, and asking them to supply me with any information they might possess as to their plans and intentions. The replies to these letters were prompt and fraternal, and while assuring me that their best services would be rendered to me in the matter referred to, they, at the same time, convinced me that they and the intelligent and enlightened classes in the United States had no sympathy with these piratical marauders, who had, without a shadow of reason, attacked and still threatened a peaceful and inoffensive community. On this subject I have also been in communication with the Grand Masters of England and Ireland.

History of Freemasonry.

Your committee appointed to collect material for a more perfect history of Freemasonry in this jurisdiction have, under the able superintendence of their chairman, the R.W. Bro. S. D. Fowler, collected a mass of information relating to the early history of our Order in Canada, of a most interesting and valuable character, and are entitled to the best thanks, not only of this Grand Lodge, but of every member of the Craft in this jurisdiction. The result of the labours of this committee has partially been published in the "Craftsman," and has materially added to the lively interest with which the members of our fraternity look forward to the arrival of the monthly numbers of this most excellent periodical.

In connection with this subject, I would earnestly invite the attention of our old lodges to a careful search in their archives

for minutes and documents connected with the early incidents of their history, with a view to forwarding them to this committee with as little delay as possible.

Library.

I have also to direct the attention of Grand Lodge to the large accumulation of valuable Masonic material, consisting of printed proceedings of Grand Lodges, pamphlets, &c., now in the office of our Grand Secretary, and to suggest that if they were arranged, and cheaply bound, they would form a valuable addition to our Grand Lodge Library.

Index.

It is also desirable that a general index to our own proceedings should be prepared and printed, and I would also suggest that, in future, an index be added to our annual publication of proceedings.

Official Visits.

Since our last annual communication I have had the pleasure of paying official visits to my brethren in Guelph, Montreal, Peterborough, and London, and I need scarcely add that my reception everywhere was most cordial and hearty. I would gladly have visited many of our other lodges had time and circumstances permitted, as I have long felt that official visits of this kind have a most beneficial effect in promoting the interests of Masonry.

Special Grand Lodges.

I have also to state, for the information of Grand Lodge, that I authorised the holding of two special meetings of Grand Lodge, since our last annual communication, which on both occasions were ably presided over by my Most Worshipful Bro. Harington, P.G.M., who officiated at the ceremony of laying the corner stone of two churches in Ottawa, a full account of which appeared in the papers of the day.

Investment of Grand Lodge Funds.

About the middle of August last I observed an official notice emanating from the Receiver General's Department, to the effect that applications would be received up to the 10th of September for the purchase of provincial debentures, which were to bear seven per cent. interest, and knowing that a large portion of our funds was lying on deposit at four per cent., I at once saw the importance of securing so favourable and safe an investment for them. I proceeded to St. Catherine's, where I met many members of the Board of General Purposes, who were there attending a meeting of the Grand Chapter, and consulted them with reference to the matter. Finding that they approved of my suggestion, I proceeded to Toronto for the purpose of advising the trustees of the Asylum Fund to invest that amount also in provincial debentures. I then visited Montreal, and made the necessary arrangements with our much esteemed brother, the chairman of the Board of General Purposes, for the transfer of our funds, after which I proceeded to Ottawa, which I reached on the 18th of August, where, with the valuable assistance of the Deputy Receiver General, I completed all the arrangements I had the power to make. I again returned to Montreal, for the purpose of obtaining the signature of the chairman of the Board to an order on the bank having charge of our funds, to deposit the same in the Bank of Montreal, as directed by the Receiver General. You are all probably aware that by the existing regulations the signatures of the Chairman, the Grand Secretary, and the Grand Treasurer are required to any order for the payment of money. On again calling upon Bro. Stevenson I ascertained that he did not like assuming the responsibility of making this change without calling a special meeting of the Board to consider the matter, and as the time allowed for the application had nearly expired, I could only urge upon him the necessity of losing no time in ascertaining the views of the members of the Board (of which, by the way, I entertained no doubt), and I then returned home. On the 10th of September the sum of 16,000 dollars was deposited in the Bank of Montreal, for which amount provincial debentures were duly issued, and handed over to the Grand Treasurer. An additional sum of 1,500 dollars was on hand at the time, but I am unable to say why this amount was not also invested in the same securities. The Asylum Fund was also invested by the trustees in provincial debentures.

Finances.

The accounts of that most trustworthy and valuable officer, the Grand Treasurer, showing the state of our finances up to

the 1st day of July instant, will be laid before you, from which you will be pleased to learn that our finances are in a most satisfactory condition.

I would suggest that whatever decision may be arrived at with reference to the Asylum Fund, it should still appear in and form part of the Grand Treasurer's accounts, so that members may at all times know exactly the position of all their funds.

I find that we have to that date cash in—

	Dols. c.
The Gore Bank, at Simcoe	5,159 67
In County Middlesex Debentures.....	1,600 00
In Provincial Debentures	16,000 00

Total funds 22,759 67

Which amount belongs to the following accounts :—

	Dols. c.
General Fund	14,220 71
Asylum Fund	467 81
Investment for Benevolence	7,890 24
Current for do.	180 91
	-----22,759 67

In addition to which interest has accrued on provincial debentures, but which will not be available until 1st September next, when the half year's interest falls due, to the amount of 373 dollars 33c.

To be distributed as follows :—

	Dols. c.
Benevolence	184 10
Asylum Fund	10 92
General	178 31
	-----373 33

By-laws of Lodges.

During the past year I have had to examine carefully a number of by-laws of lodges; these, with some amendments and trifling alterations, I have much pleasure in approving and confirming.

Ballot for Grand Officers.

I have also endeavoured, with the assistance of that most efficient officer, your Grand Secretary, to perfect the arrangement of a system which will be tested at the present meeting, and by which I hope much valuable time will be saved to Grand Lodge at our annual balloting.

Conclusion.

There are still many subjects connected with my administration of your affairs during the past year which I would have wished to report upon for your information, but as this address has already extended far beyond the limits I originally contemplated, I will only add that all the documents connected with my transactions are ready for inspection should any reference to them be desired, and I think I may say with confidence that my successor will find no unfinished business to encroach either upon his time or attention.

May the blessing of Heaven rest upon our labours during the present communication, and wisdom from on high direct and guide us in all we undertake for the advancement and promulgation of our divine art.

WM. M. WILSON, Grand Master.

The M.W. Grand Master read a letter from the brethren of St. John's Lodge, No. 3, and Catarqui Lodge, No. 92, of the city of Kingston, inviting the Grand Officers and representatives of lodges to attend a steamboat excursion through the Thousand Isles, which generous hospitality was cordially accepted.

A letter was read from R.W. Bro. Henry Groff, G. Treas., acknowledging in appropriate terms the receipt of the testimonial presented to him by the M.W. Grand Master, by a resolution of Grand Lodge.

A letter was read from M.W. Bro. W. C. Stephons, the representative of the Grand Lodge of England at the Grand Lodge of Canada, stating that in consequence of having taken up a permanent residence in England he had tendered his resignation to the Earl of Zetland, M.W. Grand Master of the United Grand Lodge of England, of the office held by him at the Grand Lodge.

A letter from the representative of the Grand Lodge of Ireland was also read on the subject of regalia for our representative of that Grand Lodge.

A circular letter from the Grand Orient of France was read in relation to a Masonic Congress during the Exhibition. The circular has already appeared in the "Craftsman."

On motion it was resolved that so much of the address of the M.W. Grand Master as has reference to the present position of the Grand Lodge and the establishment of a Grand Lodge for the dominion of Canada, be referred to a special committee to be named by the M.W. Grand Master, and the remaining portion thereof to the Board of General Purposes. The M.W. Grand Master named the following to be such special committee:—Bros. T. D. Harington, W. B. Simpson, A. Bernard, and himself, ex-officio; A. A. Stevenson, J. H. Graham, and James Moffat.

Reports from the following District Deputy Grand Masters were read:—R. W. Bros. F. Westlake, London District; D. Curtis, Wilson, Charles Kahn, Huron; James Seymour, Hamilton; A. De Grassi, Toronto; W. H. Weller, Ontario; Donald Fraser, Prince Edward; Richard Bull, Montreal; John H. Graham, Eastern Townships.

These reports are all of the most satisfactory and cheering character. They represent Freemasonry in every part of the jurisdiction as in a flourishing condition, and, what is still better, they bear, with one single exception, and that having reference to but one case, the most gratifying testimony to the hearty spirit of concord and brotherly love that characterises the Craft. Many of the reports contain suggestions of a practical and valuable character, in relation to the uniformity of books for the use of lodges, the necessity for some more satisfactory method of imparting instruction, the establishment of Masonic libraries, in one case, the payment on some fixed principle of remuneration of Deputy District Grand Masters for the expenses they incur in visiting lodges, the value of Masonic lectures, and other kindred subjects. The reports will be published in full in the official report of the proceedings of Grand Lodge.

On motion the foregoing reports were received and referred to the Board of General Purposes for consideration.

An appeal from R.W. Bro. H. Groff, on behalf of Bro. Sovereign, against the decision of the Board of General Purposes, in the matter of an appeal against Norfolk Lodge, No. 10, was read and referred to the following special committee:—M.W. Bros. T. D. Harington, W. B. Simpson, R.W. Bros. A. E. Irving, James Seymour, and Alex. S. Kirkpatrick.

V.W. Bro. John W. Ferguson, chairman of the Committee on Foreign Correspondence, submitted a report, which was received and ordered to be printed with the proceedings.

The Grand Lodge was called from labour, to meet on the following day, Thursday, at ten o'clock a.m.

THURSDAY.

The Grand Lodge resumed its sittings on Thursday, at ten o'clock a.m.

M.W. Bros. W. M. Wilson, as representative for the Grand Orient of Cuba; T. Douglas Harington, as representative for the Grand Lodge of Nova Scotia; and Thomas B. Harris, as representative for the Grand Orient of Portugal, presented their credentials and warrants of appointment for those several Grand Bodies, which were cordially received by Grand Lodge, and the brethren saluted with the customary Grand honours and invited to a seat on the dais.

R.W. Bro. Thomas Drummond, representative from the Grand Lodge of Scotland, entered Grand Lodge, and was invited to a seat on the dais.

On motion it was resolved that a testimonial be presented to M.W. Bro. T. Douglas Harington, P.G.M., for valuable services rendered to the Craft, and that the sum of 200.00 dollars of the Grand Lodge funds be set apart to defray the expenses of the same.

Notices of motion for the next annual communication, by W. Bro. the Rev. Vincent Clementi:—

That the Constitution be so amended as to vest the appointment of District Deputy Grand Masters in the M.W. Grand Master.

Notice of motion for the next annual communication, by V.W. Bro. James Reynolds:—

That the Central District be subdivided into two or more districts, the present district being too large.

R.W. Bro. A. A. Stevenson, on behalf of the Board of General Purposes, submitted the annual report of the Board.

The report refers to the steps taken for the investment of Grand Lodge funds in provincial seven per cent. securities, and

states that after a special meeting of the Board it was agreed to so invest them, to the extent of 16,000 dollars, the debentures to be deposited for safe keeping in the Bank of Montreal, and to be withdrawn only on the joint written order of the President of the Board of General Purposes, the Grand Secretary, and the Grand Treasurer of the Grand Lodge of A.F. and A.M. of Canada, for the time being.

The report also embodied the proceedings of the regular semi-annual meeting of the Board, held at Port Hope, on the 12th February last. These proceedings were published in the March number of the "Craftsman," and it is therefore unnecessary to repeat them here.

On motion it was resolved that the next annual communication of Grand Lodge should be holden at the City of London, Province of Ontario.

R.W. Bro. Rev. V. Clementi, in accordance with notice given, moved to amend the Constitution, so that Past Masters may have the privilege of voting at the nomination of District Deputy Grand Masters for their respective districts. A vote of Grand Lodge having been taken, it was declared in the negative.

R.W. Bro. A. A. Stevenson, in accordance with notice given, moved that the Constitution be so amended that Past Grand Masters be constituted ex-officio members of the Board of General Purposes, which resolution, after some discussion, was withdrawn.

R.W. Bro. A. F. Henderson gave notice for the next annual communication that he would move for a redivision of Masonic Districts in Canada.

The Grand Lodge was called from labour to refreshment, to meet at three o'clock p.m.

The Grand Lodge resumed its sittings at four o'clock p.m.

Grand officers and representatives present.

The President of the Board of General Purposes submitted the following reports:—

(To be continued.)

AUSTRALIA.

NEW ZEALAND.

(From the *Wellington Independent* of June 6th, 1867.)

LAYING OF THE FOUNDATION STONE OF THE NEW MASONIC HALL AT WELLINGTON, NEW ZEALAND.

St. John's Day was fittingly chosen as the time for laying the foundation stone of the hall; and the fineness of the weather caused a large number of persons to assemble along the line of route taken by the procession, and at the spot where the ceremony was to be performed. As this will be the first hall erected by the Craft in the city of Wellington, great exertions were made to give interest to the proceedings. A temporary booth was erected over the site of the future building, which was gaily decorated with evergreens and flags, the royal arms, and armorial bearings. Seats were fitted up for the accommodation of ladies, who attended in large numbers. It was expected that a large muster of the brethren would have taken place, but from various causes many were hindered from being present, and only about eighty joined in the procession.

The site chosen for the hall is in Bouleott-street, adjoining Captain Benson's residence, and is well situated for the purpose. The building will be erected by the Pacific (E.C.) and Waterloo (S.C.) Lodges in conjunction; and the cost (estimated at £1,100, including ground and building) will be defrayed partly by at present invested money, and partly by private members of the Order. Mr. Toxward is the architect.

Shortly after one o'clock the procession, formed of members of the Pacific and Waterloo Lodges, emerged from the archway of the Empire Hotel, and headed by the Hutt Volunteers' band, playing the "Delhi March," marched up Willis-street and round by the Queen's Hotel to the site of the proposed hall. On reaching the spot, the brethren formed on a platform which had been erected for the occasion around the stone, and, all being in readiness,

W.M. Dransfield said:—I have now the honour, as Master of the New Zealand Pacific Lodge of Freemasons, which has been established in this province for a quarter of a century, to assist in laying the foundation stone of a Masonic Hall, which, I trust, will prove perfect in its parts and honourable to the builder. I shall ever consider it as one of the fortunate circumstances of

my life that it has been my good fortune to preside on the present occasion—a day long to be remembered in the annals of Freemasonry in this province.

The Rev. P. H. Maxwell then offered up the following prayer:—

"Vouchsafe to us Thine aid, Almighty Lord and Great Architect of the Universe, in the undertaking which we commence this day, and grant that in this and all other works to which we set our hands, we may not rely on our own strength, but on Thy great might, in Whom we live, and move, and have our being. Give Thy gracious help to all engaged in the erection of the edifice to be reared on this foundation; avert from them accident and misfortune; prosper all their efforts, and enable them to bring this work to a full and satisfactory completion. Endow the brethren of our Order with thy continual blessing; assist us in our pursuit of truth and in our practice of virtue. May the influence of the Masonic Light set up in this building not be confined to its limited precincts, but shed its benign rays on every inhabitant of this place, and assist in the enlightenment of all mankind. Grant that we who shall assemble here may not only be worthy and faithful members of this ancient brotherhood, but that we may be stones in Thy living temple. Guide us in all the paths of this our mortal life, and finally bring us to the Grand Lodge above, to the House not made with hands, eternal in the heavens. So mote it be."

To which the brethren responded, "So mote it be."

Past Master Lambert, in presenting the trowel, said:—The W.M. of the New Zealand Pacific Lodge of Freemasons, English Constitution, having deputed me to act as Master of Ceremonies, to assist in laying the foundation stone of this building, I will state, as you know or as all good Masons ought to know, that the stone should be placed at the north-east corner of the building. As you are aware, we have had a good deal of difficulty to contend with in getting suitable places in which to hold our meetings, and the two lodges have therefore combined to build this hall, and I hope we shall always work together in it in harmony as good Masons.

W.M. Dransfield then called upon the Secretary to read the inscription roll.

Bro. Sec. George read the inscription roll as follows:—

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

"By favour of Almighty God, on St. John's Day, 24th June, 1867, and of Masonry, 5,867; and 31st year of the reign of our Most Gracious Majesty Queen Victoria, by grace of God Queen of Great Britain and their dependencies; in the sixth year of the government of Bro. Sir George Grey, K.C.B., &c.; the foundation stone of the Masonic Hall; Bro. Christian Julius Toxward, architect; for the use of all members of lodges of the Ancient Order of Free and Accepted Masons established in Wellington, was well and truly laid, after having been ascertained to be plumb, level, and square, in due and ancient Masonic form, and with appropriate rites and honours by Joe Dransfield, Esq., W.M. of the Pacific Lodge, No. 517 (E.C.), assisted by Richard Samuel Fay Parsons, Esq.; R.W.M. of the Waterloo Lodge, No. 463 (S.C.); and the Worshipful Wardens and other officers and members of the lodges above mentioned, in the presence of many visiting brethren and other persons; and the building to be erected hereupon was thenceforth dedicated to the sacred cause of brotherly love, relief, and truth, of which event may this scroll long remain a perpetuating record."

Officers of Pacific Lodge, established by Dispensation of Grand Lodge in 1842. Officers, 1866:—Bros. J. Dransfield, W.M.; J. Tully, S.W.; E. W. Mills, J.W.; R. Lambert, Treas.; G. Gray, Sec.; C. J. Toxward, S.D.; J. D., J.G.; L. Buck, T."

Officers of Waterloo Lodge, established by Dispensation of Provincial Grand Lodge (S.C.), N.Z., 1866. Officers for 1866-7:—R. S. F. Parsons, R.W.M.; E. W. Puckey, S.W.; W. V. Stevenson, J.W.; F. Sidey, Treas.; J. R. George, Sec.; W. Raymond, S.D.; W. Davis, J.D.; W. Twogood, J.G.; L. Buck, Treas.

W.M. Dransfield then called upon Treas. Sidey to lay the inscription roll upon the stone, which was done.

The Worshipful Master having questioned the Junior Warden as to whether he had plumbd the stone, and the latter having replied that he had done so and found the craftsmen had done their duty, the stone was lowered, the band playing a solemn tune. The Senior Warden then applied the level, and testified that it was laid properly, and W.M. Parsons applied the square with a satisfactory result.

W.M. Dransfield then, having received the tools from the three officers, said:—Brethren, having full confidence in your

skill in the loyal art, it now remains with me to finish the work, and knocked the stone three times with a mallet.

W.M. Parsons having done the same, and declared it to be duly laid, the band playing in the meantime,

The oil, wine, and corn, were then poured on the stone by Past Masters Moore, Vennell, and McKenzie, after which W.M. Dransfield uttered the following prayer:—

"May the all bounteous Author of nature bless the inhabitants of this province with all the necessaries and comforts of life assist in the erection of this building and long preserve it from decay, and grant to us in needed supply the corn of nourishment, the wine of refreshment, and the oil of joy, and may the blessing of the Grand Architect of the Universe be upon this undertaking."

Bro. Toxward, the architect, presented W.M. Dransfield with the plans of the building, which were approved of; the W.M. then handed the tools to the architect, saying:—Bro. Toxward, you are now intrusted with the superintendence of the workmen employed in the construction of this edifice, and having according to the best of my ability accomplished the task appointed to me, I now return to you the implements committed to my care [here the speaker handed the tools to the architect] with full confidence, that as a skilful and faithful workman you will use them in such a manner that the building may rise in order, harmony, and beauty, and being perfected in strength, will redound to your credit, and the honour of our ancient fraternity.

The brethren then sang the Masonic version of the National Anthem, accompanied by the band; after which three cheers were given for her Majesty the Queen, and a like number for his Excellency Sir George Grey.

W.M. Dransfield, addressing the assemblage, said:—Ladies and gentlemen,—On occasions like the present it is customary to offer a few explanatory remarks upon the forms and ceremonies made use of by us, and to explain the uses and benefits of our institution, throwing aside for the moment the reserve and silence with which we are wont to veil the subject. Our institution is founded upon the sacred law, giving us a guide to our feet, and setting before us the hope of eternal life, teaching us to act justly, to love mercy, and to walk humbly in our allotted path. Of the symbols brought prominently before you to-day, the principal ones beside the corn, wine, and oil, are the square, level, and plumb rule. The square is to us a symbol of morality, pointing out the volume of the sacred law, as the true guide to life and conduct, inculcating faith in God, hope in eternal life, and charity towards all mankind; the level as a symbol of equality, teaching that all men are equal before Him, who causeth the sun to shine as well on the rich as the poor; and the plumb rule as an emblem of rectitude—reminding us to act justly in all our dealings. I will not now detain you further. Having tested this foundation stone and poured upon it the symbols of peace, plenty, and good will—may the Great Architect of the Universe bless this undertaking.

After the brethren had placed their contributions for the workmen on the stone, the procession was reformed, and marched back again to the Empire Hotel.

Thus ended a very interesting ceremony.

A grand banquet was given at Osgood's Empire Hotel in the evening to celebrate the occasion. At seven o'clock about sixty of the brethren sat down to a most sumptuous dinner, served up in Host Osgood's best style. W.M. Dransfield, of the New Zealand Pacific Lodge, occupied the chair, and W.M. Parsons, of Lodge Waterloo, the vice-chair. The usual loyal, patriotic, and fraternal toasts were given and responded to in the most hearty manner. By the permission of Mr. Osgood the theatre band was in attendance and played a choice selection of music. Some songs were sung by the brethren, which added greatly to the enjoyment of the entertainment. The company separated at twelve o'clock, after having enjoyed themselves to their hearts' content.

KNIGHTS TEMPLAR.

LONDONDERRY.

LONDONDERRY.—*St. Colomb's Encampment* (No. 610).—An emergency meeting of this encampment was held at the Masonic Rooms, Strand-road, on Monday, the 2nd inst., at seven o'clock. The following members were present:—Sir Knts. W. Browne, E.C.; Rogan, Coppin, Blackall, Hanna, Renczynski, Mahmene,

and others. Sir Kut. A. W. Smyth, William Stuart Encampment, Aldershott, was present as a visitor, and was installed Knight of the Sword, Knight of the East, and Knight of the East and West. There were three companions to have been installed, but they did not attend; two sent apologies. The encampment was closed about half-past eight. The next regular meeting will be held on the second Thursday in October.

CANADA.

OTTAWA.

Annual Meeting of the Provincial Grand Conclave.

The annual assembly of the Provincial Grand Conclave of Masonic Knights Templar, for the appointment of officers and transaction of other business, took place on the 14th ult., at the Masonic Hall, in Elgin-street. An unusually large number of the Frateres were present on the occasion. In the course of the proceedings the following address was read by the V. E. Commander, Col. W. J. B. McLeod Moore:—

Address of the Provincial Grand Commander of Knights Templar and Knights of St. John of Jerusalem for Canada, under jurisdiction of the Supreme Grand Conclave of England and Wales, &c.

Frateres of the Christian Order of the Temple for Canada,—It is with no ordinary feelings of gratification that I greet you on our assembling for the first time since the formation of this Prov. Grand Conclave, now twelve years ago, in the capital of the New Dominion. This is the beginning of a new era in the history of Canada, and Canadians may well be proud of the position she is about to assume.

With hearts devoted to their country, the blessings of religious and civil liberty, and, above all, the principles of the Great Captain of their salvation engrafted in their minds, they may surely and fondly hope that the New Dominion will long proudly flourish amongst the older nations of the earth. A change will naturally arise in consequence of such new era in the position of our Order in the Dominion, and I would now recommend to the consideration of this Grand Conclave the necessity of applying to the supreme body to appoint a Colonial Deputy Grand Master, with power to appoint Prov. Grand Conclaves under him for the different provinces of the Dominion, which God speed.

It affords me great gratification to state that the Order under our Supreme Grand Master, Frater William Stuart, in England and Wales, has considerably increased in numbers, extending itself to all parts of the British possessions, and is now in a highly flourishing condition. Admittance into our ranks has been eagerly sought after, and some of the noblest names in England are enrolled under our banners. Negotiations for a convention with the Grand Bodies in England and Ireland are now pending, and the most friendly and cordial relations are entertained with the Templars of the United States. It is to be hoped that ere long the whole Templar Order will, as of old, be united and bound together by the same ritual, the same landmarks, and Christian principles, because the ceremonies adopted in the United States Commanderies has for a number of years exhibited so many departures from the original ritual, as extant in Europe, that their only safety is in returning to that fountain head where those ceremonies have so long continued uncorrupted and undefiled. To this desirable end Frater Alfred Creigh, L.L.D., Grand Recorder and Historiographer of the Grand Encampment of Pennsylvania, and an Honorary Past Deputy Grand Commander of this Provincial Grand Conclave, has been with his pen ably advocating the adoption of the English Ritual in all the Encampments of the United States; clearly pointing out in his History of the Order, lately published, that the ritual in use with them is not the original one brought from England, and that the innovations, in fact total change, of the ceremony of reception was made by Frater Thomas Smith Webb, styled the father of American Freemasonry, and other innovators, at the commencement of the present century. He agrees with me that the degree known as the "Red Cross" in the United States, and so much insisted upon as the preliminary one to the Templar, is another innovation of Webb's, taken from degrees in the Ancient and Accepted, or Scottish rite, and has no connection whatever with the Christian Orders of Knighthood. As such it is unknown and ignored in the Encampments of England, although a knowledge of its peculiar ceremonies is admitted in Canada, to prevent any difficulty in visiting the encampments of the United States.

The revival of the Order of St. John of Jerusalem, known as Knights of Malta, is now fully established, and almost every encampment under English rule has a priory of this order attached to it, in which the ancient and beautiful ceremony called the Melita Ritual is observed at the reception of the candidate. This Order is governed by its own rules and rites, being quite distinct from that of the Temple. The new edition of the Statutes will give all the necessary information, and to this I wish to draw your attention, that steps be at once taken to attach a Priory of Malta to all our Templar Encampments.

I have much gratification in informing you that the G.M. has been pleased to direct his Grand Vice-Chancellor to convey to me his appreciation of the zeal and regularity which prevails amongst the Order in Canada; and has authorised me to return the names of such Canadian Fraters as I may select for the highest rank in Grand Conclave. He can only confer brevet or past rank, as the holding of office involves the attendance of the recipient at Grand Conclave in London.

Since our last annual conclave I have received a warrant for the Plantagenet Encampment and Priory of St. Catharine's, Ontario, which, under the zealous and able management of Frater Seymour, who has spared no pains or expense to fit up appropriately his commandery, bids fair to be second to none in the dominion. Within the last few months I have granted a dispensation for a new encampment and priory at Stanstead, in the eastern townships, and have recommended and applied for a warrant of confirmation. This encampment, now called Plantagenet, is to change its name to Sussex, of which Frater Colby is first Emt. Commander. All the petitioning Fraters were installed in United States Commanderies. I have also recommended and applied for a warrant for the Richard Cœur de Lion, of Montreal. This encampment, held under dispensation from me so far back as 1863, has been for some time dormant, and, by some unaccountable mistake, no warrant has been received from England, although there is little doubt that a petition was forwarded for a warrant to the Grand Vice-Chancellor, as the name appears on the roll of encampments (dated 1864) in the proceedings of Grand Conclave. The Emt. Commander and officers are now zealously qualifying themselves to conduct the business of the Order satisfactorily.

I have also received a petition from members of the Scotch Order in New Brunswick, to grant them a dispensation to open an encampment and priory at St. John's, which I have referred. It appears in Grand Conclave proceedings that there is a Prov. Grand Commander for Nova Scotia and New Brunswick, &c., although I am led to believe he does not hold active jurisdiction.

The warrant of the William de La More the Martyr Encampment, of Quebec, is in the hands of the Deputy Grand Commander Frater Harington, who, for reasons most satisfactorily explained to me, did not consider it expedient to leave the warrant in Quebec, or again open the encampment there, and now I leave it optional with him to transfer the warrant to Ottawa, opening it again under his immediate rule in the capital of the new dominion.

We have now in Canada seven encampments in active operation, viz., Hugh de Payens, of Kingston; Godfrey de Bouillon, of Hamilton; King Baldwin, of Belleville; Richard Cœur de Lion, of London; Richard Cœur de Lion, of Montreal; Plantagenet, of St. Catherine's; and Plantagenet, of Stanstead. I regret to say that the once flourishing encampment, the Godfrey de St. Aldemar, of Toronto, is obsolete, and, having unfortunately lost by fire the greater part of their documents and property. I here wish to remark that the last Eminent Commander of this encampment has not complied with the terms on which he received the warrant at his installation, not having returned it to me when the encampment ceased to exist, which it is necessary should be done without further delay.

With respect to the amendments in the by-laws of Prov. Grand Conclave, and other matters on which a committee was formed, I have been somewhat at a loss to report upon, in consequence of our Grand Chancellor Macdonnell leaving Canada for the United States; and it was only lately I received the minute-book. To Macdonnell I beg publicly to convey my thanks for the support and assistance he has at all times afforded me, and the careful and correct manner he has kept the minutes and different documents connected with his office. I am happy to state he returns to Canada to take up his permanent residence next month. Since the publication of the by-laws, several amendments have been made and new ones formed, the fees of honour reduced, &c. I should, therefore, suggest to this Grand

Conclave that they authorise the committee to republish them, with a short historical notice of the Order, and also insert the different forms of returns required by encampments.

I trust at this meeting the eminent fraters of the committee appointed to inquire into the amount paid to the Provincial Grand Conclave for the jewels of the Hugh de Payens Encampment, Kingston, will be able to report thereon, and have the question finally settled, which has now been two years under consideration.

I consider it proper for me here to make known to you that I have been in communication with the illustrious heads of the Ancient and Accepted Scottish Rite 33°, for the northern jurisdiction of the United States, who have now happily and satisfactorily established a union with the New York Consistory, under Ill. G. Commander Somerville. He informs me that, as the dominion of Canada is an open territory, I can, as a Grand Commander of the 33°, establish a Grand Consistory in the dominion.

I rejoice to say that, so far as it has come to my knowledge, peace and harmony prevail throughout our Templar jurisdiction, and the Order is flourishing in numbers and influence. In conclusion, Fraters of the Cross, let me remind you of your professions and vow as Templars; let us be courteous to each other; be guarded in every word and action, and the honour and welfare of our brother be as sacred as our own. The spirit of ancient chivalry and the self-sacrificing virtues of the founders of our Order is still required and venerated. Chastity of honour and integrity of purpose can never fade away; external forms may change, but the principles of the knights of old can never die. Let each of us, then, labour with heart and hand for the prosperity and peace of our Christian Order, that we may become invigorated to renew our pilgrimage, and fight manfully with the crosses and trials that are inherent to frail humanity.

The following officers for the ensuing year were then appointed by patent from the supreme Grand Master of England and Wales:—

Sir Knts. Col. W. J. B. McLeod Moore, Prov. G. Commander, and T. D. Harington, D. Prov. G. Commander.

Sir Knt. John C. Franck	Prov. G. Prior.
" C. D. MacDonnell	" G. Sub-Prior.
" Rev. J. Preston	" G. Prelate.
" J. Seymour	" G. 1st Capt.
" E. H. Parker	" G. 2nd Capt.
" T. B. Harris	" G. Chancellor.
" J. W. Murton	" G. Vice-Chancellor.
" W. Edgar	" G. Registrar.
" L. H. Henderson	" G. Treasurer.
" G. En. Earl	" G. Chamberlain.
" D. Curtis	" G. Hospitaller.
" A. G. Smyth	" G. Expert.
" H. Robertson	" G. 1st Std. Bearer.
" I. H. Stearns	" G. 2nd ditto.
" T. Mock	" G. Almoner.
" M. J. May	" G. Aide-de-Camp.
" C. B. Colby	" G. Dir of Cers.
" E. C. Fliut	" G. Capt. of Lines.
" E. Beaufort	" G. 1st Herald.
" I. P. Willson	" G. 2nd ditto.
" W. Read	" G. Sword Bearer.
" T. Holywell	" G. Equerry.

Sir Knts. Thos. B. Harris, Captain T. Wilson, and Colonel Wm. M. Wilson had conferred upon them the rank of P.D.G. Commanders.

HIGH KNIGHTS TEMPLAR.

IRELAND.

OMAGH.—*Tyrone Encampment.*—The Sir Knights assembled in obedience to summons at three o'clock p.m., on the 28th ult., at the Lodge Rooms, White Hart Hotel, when a Council of Knights of the Sword, Knights of the East, and Knights of the East and West was opened, and the above degrees were conferred on several Royal Arch Companions, after which the Council was closed at 4.30. At 7 o'clock p.m. the following Sir Knights answered the roll call:—Charles Scott, P.E.C.; O. Eccles, 1st Capt.; Wm. F. Black, 2nd Capt.; Dr. W. S. Lovv, Prelate; Dr. Henry Thompson, Treas. and Recorder; Dr. F. John West, 1st Std. Bearer; Wm. O. Orr, Sword Bearer; M. Delany, Herald; W. Wilson, 2nd Std. Bearer; J. Hamilton, Capt. of Lines; Thomas Henry,

Wm. Beatty, Samuel Shelbourne. The encampment was opened in form by Sir Knight Scott, in the unavoidable absence of Sir J. M. Stewart, *Bart.*, E.C. (on public business); Sir Knight Capt. Jenkins, of Nottingham Encampment, England, kindly came a distance of seventy miles to give the Sir Knights the benefit of his assistance. On presenting himself, with the insignia of P.G.R., he was received under the mystic arch of stool by the Sir Knights present, and took his place on the right of the E.C. R.A. Comp. Daniel Wilson, P.M. of 332, having made the usual profession of faith, was admitted, installed, and proclaimed a Knight Templar. The degrees of Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, Malta, and Mediterranean Pass were conferred on several of the Sir Knights who had not previously received these degrees, and who were saluted according to ancient usage. The following Sir Knights were appointed a committee:—W. F. Black, C. Scott, Dr. Thompson, Dr. West, W. S. Love, and J. Hamilton, to arrange and draw up by-laws, to examine into qualifications of candidates, and all matters connected with this encampment. A vote of thanks having been passed to Sir Knight Capt. Jenkins, P.E.C., for the kind aid and assistance rendered by him at the two meetings of this encampment, Sir Knight Charles Eccles, *J.P., D.L.*, on behalf of the Sir Knights present and many of the brethren of the different lodges in Omagh, presented Sir Knight Delany with a richly-ornamented Knight Templar apron and sash for the zeal and ability he has always displayed in the different degrees of Freemasonry. Sir Knight Delany returned thanks for the kind feelings displayed towards him, and would treasure their present whilst he continued to exist, and hoped he might never be found wanting when his humble services were required in any lodge, as it always gave him sincere pleasure to attend. Alms were collected, and the encampment was closed at 9 o'clock p.m. until November 14th. Great credit is due to Bro. John Getty McGee, High-street, Belfast, who supplied nearly all the paraphernalia of the Tyrone Encampment. A splendid supper was served in the dining-room of the hotel at 10 o'clock, at which all the Sir Knights attended, and were highly pleased with the supper and wines. Bro. Mullan, the worthy host, always provides the very best of each for his Masonic brethren. The loyal and Masonic toasts were drunk, and afterwards the newly-installed Sir Knight D. Wilson, who replied in a very appropriate speech, and felt much gratified with the solemn ceremony he passed through, and was proud to be a member of the Order. Sir Knights West and Thompson sang some very good songs. Altogether a very happy evening was spent, and the next meeting is anxiously looked forward to, when a much larger number of Sir Knights will be present.

Poetry.

PATIENCE.

By T. J. SWAIN.

Amidst the many pleasing traits
That help to render fair
A kind and gen'rous character—
Sweet Patience claims a share.

'Tis rightly nam'd the "key of joy,"
Enabling us to wait
For Time's unfoldings, whilst we buoy
With Hope the darkest fate.

It checks the hasty sharp rebuke
That, trembling on the tongue,
Might wound another to the heart,
Whilst doing him, perhaps, wrong.

It tends to soften ev'ry woe,
And tho' the heart be torn
By anguish, patience rendering grief
More easy to be borne.

'T was so with Job, in ev'ry trial,
Through all he underwent,
He bow'd unto his Father's will,
Resign'd to all He sent.

Then let us take the lesson found
On page of Holy Writ,
And strive to live that we may be
At last for Heaven fit.

LODGE MEETINGS, ETC., FOR THE WEEK ENDING SEPTEMBER 14TH, 1867.

MONDAY, 9th.—Peckham Lodge (No. 879), Edinbro' Castle, Peckham Eye.

TUESDAY, 10th.—Wellington Lodge (No. 548), White Lion Inn, Deptford.

WEDNESDAY, 11th.—Committee Royal Benevolent Institution, at 3; Union Waterloo Lodge (No. 13), Masonic Hall, William-street, Woolwich; Vitruvian Lodge (No. 87), White Hart Inn, College-street, Lambeth; Doric Lodge (No. 933), Masons' Hall, Basinghall-street.

THURSDAY, 12th.—Lily of Richmond Lodge (No. 820), Grayhound Hotel, Richmond; Capper Lodge (No. 1,076), Marine Hotel, West Ham.

SATURDAY, 14th.—Caveac Lodge (No. 176), Radley's Hotel, Blackfriars.

THE WEEK.

THE COURT.—The Queen, accompanied by Princess Christian walked in the grounds on the morning of the 27th ult., and went out in the afternoon with Princess Beatrice, attended by Lady Churchill. The Queen, accompanied by Princess Christian, went out on the morning of the 28th ult., and in the afternoon her Majesty drove out, accompanied by Prince Leopold and attended by the Hon. Harriet Phipps. The Queen went out on the morning of the 29th ult., accompanied by Princess Christian. In the afternoon her Majesty drove to Altna-Grathasach, accompanied by Princess Louise, and attended by Lady Churchill. The Queen, accompanied by Princess Louise, and attended by Lady Churchill, drove out on the 30th ult. The Queen drove out on the 31st ult., accompanied by Princess Christian and Princess Louise, attended by Lady Churchill. On the 1st inst., the Queen, Prince and Princess Christian, Princess Louise, and Prince Leopold, attended Divine Service in the parish church of Crathie. The Rev. Mr. Taylor, minister of Crathie, officiated. The Queen went out on the 2nd inst., accompanied by Princess Christian and Prince Leopold, and attended by Lady Churchill.

GENERAL HOME NEWS.—The health of London appears to be somewhat declining, as the number of deaths registered last week are 19 more than the estimated number, whereas in the previous week they were 65 less. There is a slight increase in the mortality from diarrhoea and cholera, the figures for the last seven weeks being—diarrhoea: 170, 196, 217, 189, 200, 196, 226; cholera: 10, 15, 19, 13, 15, 18, 22. The deaths from diarrhoea are almost double the number in the corresponding week of last year; and the mortality from that disease showed an increase in all the large towns, particularly in Manchester, Birmingham, and Salford. The annual rates of mortality in thirteen of the largest towns per 1,000 of the population were as follow:—Bristol, 20; Dublin, 21; Edinburgh, Glasgow, and London, 22; Hull, 25; Leeds, 26; Sheffield, 28; Salford, 29; Liverpool, 30; Birmingham and Manchester, 32; and Newcastle-on-Tyne, 40. The variation of the death rate in some of these places is very remarkable. Thus at Newcastle it was only 22 on the 6th July, and on the two following weeks 23, while in the last three weeks the number was respectively 28, 33, and 40.—On the 23rd ult., Earl Granville laid the foundation stone of the Warehousemen and Clerks' Schools at Cheadle Hulme, near Manchester. His lordship made a capital speech on the occasion. The possession of power by the present Ministry he thought afforded an excellent opportunity for getting rid of the difficulties in the way of education arising from the conscience clause and other matters. Speaking of the Reform Bill, he declared that he had never shared in the alarms expressed by

some persons as to its operation. One thing every one believed it would do, and that is to push education forward.—The ritualism commissioners have made their first report. It is very short. They state that none of the witnesses who were examined believe the use of vestments to be essential, and they recommend that the use of them should be restrained by some easy and effectual means which parishioners are to call into force. What those means are we are not told.—The convict George Britten, condemned for the murder of his wife at Woolverton, near Frome, was hanged at Taunton on the 29th ult. He struggled fearfully after the drop fell. There was a large crowd of people to witness the execution.—The prosecution by the Post Office of a man for delivering circulars was also resumed at the Bow-street Police-court. Mr. Manuel Eyre, who had employed the man to deliver the circulars, was represented by counsel. Mr. Eyre had founded a company the object of which was to deliver circulars at a cheap rate. This delivery the Post-office authorities contend is a breach of the Post-office Acts. Counsel for Mr. Eyre argued that the circulars were not letters, but merely advertisements, and therefore did not come under the prohibition of the Post-office Acts. Sir Thomas Henry held that they were letters within the meaning of the Acts, and he fined the defendant £5. Answering a remark made by Mr. Eyre's counsel, Sir Thomas Henry said that the Commissionaires, and any one who, in a similar manner to them, delivered letters, were liable to a like penalty.—The funeral of the late Duke of Northumberland took place on the 30th ult. at Westminster Abbey. The ceremony was, in obedience to the wish of the deceased nobleman, of a simple character. The service was impressively read by the Rev. Canon Hawkins, D.D. Along the route of the procession but few persons had assembled, but within the Abbey there was a large concourse of mourners and sympathetic spectators.—Many alarmist statements have been made within the last few days as to the condition of the atmosphere in the underground parts of the Metropolitan Railway. These statements are, no doubt, mainly sensational. Unfortunately, they have received some colour from the fact that one or two persons subject to bronchial affections have died on the line. Another case of this kind came under the notice of Dr. Lancaster, as coroner, on the 30th ult. A woman who had complained of pain before she took her seat in a train on the line died before she got to the end of the journey. A medical witness declined to say that death had been accelerated by the foul air in the tunnels, and the inquest was adjourned for an examination to be made. Mr. Fenton, the manager of the company, declared there was no foundation for the statements as to the condition of the line. The servants of the company were, he said, more healthy than those employed by the Great Western Railway Company on their line. It is to be sincerely hoped that a full and careful inquiry will be made into the matter.—David Jackson, the man who is charged with forging Union Bank of Scotland notes, was brought up again at the Mansion House. It seems clear that a gigantic system of fraud was nearly completed when the prime mover in it was arrested. The police appear to have been aware of what was going on from the first step taken by the would-be forgers. Jackson was committed for trial.—Mr. Dillwyn has been explaining to his constituents his conduct during the last session of Parliament. They do not seem to have altogether approved of his intrigues with Colonel Taylor. But he succeeded apparently in satisfying them, and won a vote of thanks before the meeting closed.—A very serious accident happened on the 31st ult. at Chatham. The caisson which shut out the water from the dry dock in which her Majesty's ship *Beacon* was being repaired, suddenly yielded to the pressure, and

the water burst into the dock. The *Beacon* was floated, and much damage was done, Fortunately no lives were lost.—It is announced, with some show of authority, that the Viceroy of Egypt has not promised to furnish 5,000 camels for our Abyssinian expedition. We are to find them ourselves where we can. The preparations for the expedition are being pushed forward. Some of the ships which have been taken up for transport service will sail on the 10th inst.—An inquest was held on the 2nd inst. at Bethlehem Hospital on the body of Miss Mary Anno Cornwall, late an inmate of the asylum. The unfortunate lady was suffering from religious mania, and had made many attempts on her own life. She was carefully watched, but she contrived to obtain some lucifer matches, with one of which she set fire to her dress. Before the fire could be extinguished she was so severely burnt that death ensued. There seemed to be some tendency on the part of the jury to complain of the non-restraint of suicidal patients in the hospital, but the medical officer said the system of removing restraints had had the happiest effects. Since it has been adopted it is stated that the number of suicides in the institution has diminished by eighty per cent.—The National Temperance League held their annual fete at the Crystal Palace on the 3rd inst. Notwithstanding the unpropitious weather of the morning the fete was attended by about 30,000 persons, nearly a third of that number having arrived from the provinces. It was announced that Mr. W. Lloyd Garrison would attend. Being on the Continent he was unable to do so, but a letter full of sound and wholesome advice was read from him, and warmly received. The proceedings of the day were not marred by a single hitch, and may be taken as significant index of the progress of temperance in our time.—Lieutenant Brand, R.N., of Morant Bay notoriety, has not been allowed to suffer long for his gross impertinence to Mr. Buxton, M.P., and his conduct generally. He has, it seems, been appointed to the *Irresistible* screw steam coastguard-ship at Southampton for service in tender.—A jury at the Surrey Sessions, on the 3rd inst., behaved in a singular manner. They retired to their room to consider their verdict in a case which had been tried before them. Another jury was sworn, and the first was nearly forgotten, when an officer came into court with a strange statement. Several of the jury who were supposed to be locked up were, he said, smoking their pipes comfortably on the roof of their room. It was then half-past four o'clock, and the jury had been out of court some three hours. The officer was told to order the smokers down from their exalted seats. He did so; they were locked into their room, and soon afterwards found a verdict.—A shocking murder was committed on the 3rd inst. in the Kent-road. In a house there a carrier named Bourdier cohabited with a woman named Emma Snow. A little before six o'clock he got out of bed, and, taking up a sharp knife, cut the woman's throat. She was able to stagger upstairs to her aunt and tell her what had happened, and then she died. Bourdier, when he had cut the woman's throat, went into another room where his little daughter was sleeping, and seizing her by the throat looked intently in her face and then bade her lie down again. Beyond doubt he had meditated murdering her also. He was soon afterwards taken into custody. He admitted that he had killed Emma Snow, and said he was obliged to do it. Letters found on him show that he had intended to kill himself and the children also. He was brought up at the Lambeth Police-court and remanded.—The members for Oxfordshire have been speaking to some of their constituents at the dinner of an agricultural society at Bicester. Mr. Henley discoursed chiefly on Reform, and congratulated his hearers on the passing of the Reform Bill. After fourteen years' playing with the business he had been resolved that, as far as he was concerned, there should be no more humbug about the matter, and he gladly supported a measure which promised a long settlement of the question. Speaking of education, Mr. Henley repeated his theories about what agricultural labourers need to be taught. Colonel North and Colonel Fane both spoke of the Reform Bill, but very doubtfully, and with the tone of tears in their words. Colonel Fane declared that Mr. Henley had more to do with the passing the bill than anyone else.—Mr. Gladstone was present on the 4th inst., at a meeting in Wales in behalf of the Society for the Propagation of the Gospel. The right hon. gentleman made a long and interesting speech, in which he strongly advocated the claims of the society, and urged the duty of England to propagate the gospel.