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AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

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(Continued from page 370.)

Next as to England, the various constitutions from Hallewell's M.SS. down to those printed by Cole abundantly prove that, as a degree, the Master Mason was not known before the eighteenth century, as do the records of the earliest lodges we have been able to obtain by excerption.

From a visit we made to York, and from the researches of Bro. J. G. Findel, it would appear that the ancient Lodge of York was of a similar character to the other Operative lodges of Great Britain, and no more entitled to be called a Grand Lodge than those of Kilwinning, Edinburgh, Glasgow, Perth, and such others. If the Lodge at York issued warrants or permitted other lodges to work under their authority, so did all the large Operative lodges of Scotland. If it was acknowledged as the mother of Masonry in the South, so were the others recognised as such in the North, East, and West. In fact, they were either all Grand Lodges, or simply lodges of position and influence working by virtue of the protection afforded them by the State. The latter view accords more with common sense and history than the former, and the Masonic student will find that such terms as Grand Master, Grand Lodge, third degree, and Royal Arch are all of the last century.

We had the good fortune to secure the valuable services of Bro. William Cowling, P.M. and Treas. of the Union Lodge, when on a visit to the City of York, and nothing could exceed the kindness and attention of that obliging and intelligent Mason. Apart from traditions we did not find any secure resting-place until the first minutes were examined, and even then but little light was communicated as to the history of a lodge, which is said to have existed from A.D. 926. The minutes commence March 19th, 1712, when several members were "sworn and admitted, George Bowes, Esq., Deputy President." Other meetings were held on June 24th, 1713, August 7th, and a "Private Lodge" 18th December in the same

year, when several gentlemen "were admitted." This record is signed by Sir Walter Hawkworth, Knight and Bart., as "President." "At St. John's Lodge, on Christmas, 1716, being a general lodge," the members met to transact business. These minutes are written on a long narrow slip of parchment.

These are all the minutes of any importance before A.D. 1717 (excepting that a lodge was held at Bradford under its authority A.D. 1703). The so-called "York Constitution of 926," is of questionable antiquity, at least, nothing like so old as the date just given, according to an undoubted authority (the historian, Dr. Kloss). The original of Bro. Krause's translation, as certified by Bro. Stonehouse, of York, has neither been discovered in England, nor has it been inserted in the inventories of the lodge at York, and the Latin document itself is nowhere!

The Constitutions of A.D. 1693 is a valuable document, and certainly of the age stated. It was presented by George Walker, of Wetherby, to the Grand Lodge of York A.D. 1777. Unfortunately it is a little torn, but the few deficiencies can easily be supplied as the omissions occur at the beginning of the roll. The Fraternity are charged to be "true to one another—viz., to every Master and fellow of the Craft of Masonry that be Masons allowed. The conclusion runs thus: "Those be the constitutions of the noble and famous history called Masonry, made, and now in practice, by the best Master and fellows for directing and guiding all that use the said Craft," &c.

The next is a roll of parchment dated 1704, almost word for word with the ancient manuscript published as the "Gentleman's Magazine," and which has already been inserted in the magazines of the Craft.

So far as minutes are concerned, the "Grand Lodge at York" is much behind Mother Kilwinning and several other ancient lodges, and the evidence afforded for its being entitled to rank as a Grand Lodge, would enable some dozen in Scotland to claim the same distinction.

Elias Ashmole, the noted antiquarian, states in his diary that "He was made a Freemason at Warrington, Lancashire, with Colonel Henry Manwaring, by Richard Penkes, the Warden, and the Fellow Crafts, on the 16th October, 1646," and on the 10th March, 1682, we find that he visited a lodge in London, and was the senior fellow present, "the Master of the Masons' Com-

pany and seven more old Freemasons" being also with him. This lodge for certain knew nothing of Freemasonry as we have it now.

The Lodge of Antiquity was instituted about the middle of the seventeenth century (so Bro. Preston says), but, strange to say, not a word has ever been written about its minutes before the Grand Lodge of England was formed, and hence we conclude that none have been preserved, as circumstances occurred which called for their production had they been in existence. Its subsequent history will be noticed as we proceed; at the same time we must express our regret that so little is known of the early character and transactions of so ancient and important a lodge as Antiquity (No. 2), formerly No. 1.

The constitutions of A.D. 1723 occupy nearly half the volume in presenting a sketch of the Craft from "Adam, our first parent" down to Noah, and from the Flood to King Solomon; and, while anxious to style Moses Grand Master, and give him full credit for "Marshalling the Children of Israel into a regular and general lodge while in the wilderness," they entirely ignore the minutes of the lodges which constituted the Grand Lodge A.D. 1717 (if any existed), and resolutely keep a thick veil over the former proceedings of the "time immemorial lodges," although the latter information would have been vastly more valuable and useful than all the most ridiculous traditions in the world in the elucidation of the nature and customs of Operative Masoury.

The constitutions, however, insert the following act of Parliament:—

"Tertio Henrici Sexti, cap. 1, A.D. 1425.

"Title. Masons shall not confederate themselves
"in chapters and congregations.

"Whereas, by yearly congregations and confederacies made by the Masons in their general assemblies, the good course and effect of the Statutes for Labourers be openly violated and broken in subversion of the law, and to the great damage of all the Commons, our said sovereign Lord the King, willing in this case to provide a remedy, by the advice and assent aforesaid, and at the special request of the Commons, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden— if they thereof be convict—shall be judged for

felons, and that the other Masons that come to such chapters and congregations be punished by imprisonment of their bodies, and make fine and ransome at the King's will."

According to Coke's Institutes, part 3rd, p. 99, this Act and its statutes "are repealed by the Statute of 5th Elizabeth, cap 4." The fact of that eminent judge so expressing himself, however, has actually led the compiler of our first "Book of Constitutions," to declare that it "confirms the tradition of old Masons, that this most learned judge really belonged to the ancient lodge, and was a faithful brother."

These constitutions will be further examined ere long.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 406.)

CHAPTER IX.—*(Continued.)*

On receiving this message, a council of the nobles was held at Jerusalem. The justice of the demand made by the Count of Tripoli and the barons was at once acknowledged. The period of the truce with Saladin was almost expired, and it became therefore absolutely necessary to fix upon a line of operations for the renewal of the war, which could only be done on the appointment of a king. Difficulties, however, now met them from an unexpected quarter. Sybilla retracted her former promise to be divorced from her husband not expecting such a union of opinion among the contending parties, for she hoped that in the disputes to be able to place the crown on the head of her husband before a divorce could be pronounced. She therefore refused to yield her consent to the terms proposed by the Barons, and declined accepting the sovereignty of Jerusalem fettered with such obnoxious conditions, for she was passionately attached to Guy. But De Lusignan entreated her to waive all personal considerations, and not to neglect the safety of the kingdom on his account. After some consideration, and acting upon a sudden thought, she said—"If a divorce takes place between me and my husband, I wish you to make me sure, by your promises and oaths, that whomsoever I shall make choice of, you will choose for your head and lord." To this Gerard

de Ridefort and the nobles at once agreed, and gave their solemn oaths to obey him she might choose for her husband as their king; whereupon Sybilla agreed to be divorced from Guy. These arrangements being concluded, the Grand Master of Templars ordered the gates of Jerusalem to be closed, and placed in the charge of his Knights. To this he added strict orders to the preceptors, who had the command of the guards of the gates, to allow no one to enter or leave the city, without a written order from himself. Guarded by a strong force of Templars, Sybilla, still attended by Guy de Lusignan, was then conducted to the Church of the Holy Sepulchre, where the Patriarch and the clergy were waiting to receive them. The crowns of the kingdom of Jerusalem were carefully preserved in a chest in the Treasury, which was guarded by two locks. The keys of these locks were severally kept by the Grand Masters of the Templars and the Hospitallers. Roger de Moulins, Grand Master of the Hospitallers, did not appear with the other nobles at the ceremony of the coronation, being a staunch friend of the Count of Tripoli, nor did he send the key of the crown-chest which was in his custody. When this was told to De Ridefort, he sent to Roger de Moulins demanding the key; but the Hospitaller declined to give it up. Thereupon De Ridefort and the Patriarch, after consultation, went to the Hospital, but they were at first refused admittance. After much delay, and not without many threats of punishment, they obtained entrance to the presence of the Grand Master, and demanded from him the key in the Queen's name. This he refused to do, and high words ensued. At length, taking the key from the place where it was concealed, he threw it scornfully on the ground. The Patriarch picked it up, and, along with Gerard de Ridefort, he proceeded to the Treasury, took the crowns from the chest, and proceeded with them to the church. One of the crowns Heraclius placed upon the high altar, and the other by the side of the chair upon which Sybilla sat. He then pronounced, in a loud voice, the divorce of the Queen from Guy de Lusignan, after which he proceeded to perform the solemn ceremony of the coronation. Kneeling before the sacred tomb of Jesus, he took the oath of allegiance to Sybilla, in the name of the clergy and people. When placing the crown upon the brow of the Queen, he reminded her that she was but a frail woman, unable to cope with or overcome the dangers which then

threatened the Holy Land, and commanded her to make choice of some one who, in conjunction with herself, might govern the kingdom. Sybilla then rose and took up the second crown, and turning to Guy de Lusignan, who was kneeling before her, said—"My Lord Guy, I make choice of thee as my king and my husband, and as Lord of Jerusalem. Those whom God hath joined let no man put asunder. Receive this crown, sire, for I know of no one more worthy to wear it than yourself." This choice took the nobles by surprise, and, though chagrined and disappointed, they could not but admire the cleverness with which a simple woman had outwitted the most astute councillors of Jerusalem. They made no complaint, however, for the oath which Sybilla had so craftily won from them, to obey the husband she might prefer, sealed their lips. The Patriarch crowned Guy King of Jerusalem, and bestowed upon him his blessing. Divine service being ended, Gerard de Ridefort gave the King and Queen and the nobles a sumptuous entertainment at the House of the Templars at Jerusalem.

The coronation of Guy was one of those grave mistakes which were continually occurring in the state policy of the Holy Land. It took the whole people by surprise, and filled with alarm all who thought Jerusalem stood less in need of a king and more of a defender. Baldwin, of Ramla, one of the skilfullest generals of his time, despairing of the safety of the kingdom, retired to Antioch, repeating the threats of the prophets against Jerusalem. Geoffrey, the brother of Guy, exclaimed, when he heard of his brother's coronation, "Well, if they have made a king of him, they would have made of me a god had they only known me." Gerard de Ridefort, too, was alarmed at the unfavourable aspect which affairs began to assume; but instead of vainly lamenting the error into which the Queen had fallen, he set about actively to prepare for the coming struggle with Saladin. Meanwhile, the Barons, assembled at Naplous with the Count of Tripoli, disgusted with the conduct of the Queen, resolved to abandon the Holy Land and return to Europe. Raymond, who had secretly hoped to have succeeded Guy as the Queen's husband, and to have ascended the throne, not having abandoned all hope of yet reaching that dignity, persuaded them to remain, and to appoint a new king. The king he proposed was Humphrey de Thoron, who had recently married the sister of the Queen. To aid the

success of this scheme, he promised them the help of Saladin, with whom he had opened a correspondence. To this the Barons agreed; but Humphrey being told of the honours in store for him, terrified at such a responsibility and the horrors of a civil war, fled with his wife secretly to Jerusalem, where he took the oath of allegiance to the King and Queen, declaring at the same time that he preferred ease and life to the troubles of the throne of Jerusalem. This flight and loyal conduct of Humphrey disconcerted the projects of the conspirators. Many of the Barons abandoned the cause of the Count of Tripoli, and repairing to Jerusalem, took the oath of allegiance to Guy, while others retired to their castles there to wait the tide of events. Raymond, abandoned by his supporters, retired to his principality of Tiberias, of which he was feudal lord, and set the authority of the King at defiance; at the same time resuming his correspondence with Saladin, and entering into a closer alliance with that powerful Sultan.

Seated now firmly on the throne of Jerusalem, Guy displayed how utterly unfitted he was to sway the destinies of the kingdom. Instead of conciliating the Barons, and so consolidating the kingdom, he treated them with great haughtiness, and at length completely alienated from him those very nobles who had all along supported his cause. He, furthermore, resolved to take revenge upon Raymond for his rebellion, and sought the powerful aid of the Templars in punishing his refractory vassal. To this request Gerard de Ridefort replied, that it was against the principles of the Order to undertake a war against any Christian prince. He likewise pointed out to the King the danger of commencing hostilities with the Count, who, being in league with Saladin, would not fail of getting ample support. The consequence would be, that instead of punishing the Count, he would only succeed in bringing two armies into the field against him, and the attack of Saladin would be the more deadly, considering that Tiberias commanded some important passes. Besides the prudence of this counsel, there was something noble in the Grand Master suppressing his own desire for vengeance against the Count, which, with the King's aid, he might have succeeded in gratifying, for the welfare of the Holy Land. The King, however, persisted in his desire for vengeance, and ordered an army to be assembled at Nazareth. Raymond, hearing of these preparations, despatched a fleet messenger to Saladin,

with instructions to enter into a treaty, offensive and defensive, with him. The treaty was concluded, and an army sent to the assistance of the Count. Before, however, any advance was made by the King against Tiberias, the Grand Master of the Templars conferred with several of the most distinguished nobles, and they came to the King and proposed that some parties should be sent to the Count of Tripoli, to reason with him upon the errors of his conduct, and to endeavour to bring him into submission; for it could not be concealed that the Saracens would take advantage of such a civil war to deal a severe blow to the Christian cause in the East. These arguments, and the high rank of the advisers, overcame the vindictive spirit of Guy, who agreed to the proposal. Gerard de Ridefort, the Grand Master of the Hospitallers, the Archbishop of Tyre, the Lord Balian d'Ibelin, and the Lord Reginald of Sidon, were chosen as envoys, and departed accordingly for Tiberias.

The ambassadors slept the first night at Naplous, of which Balian d'Ibelin was the feudal lord, and the next day they departed for Nazareth. On approaching the city Gerard de Ridefort quitted the party, for the purpose of visiting the castle of La Feue, which was a stronghold of the Templars in the neighbourhood of Nazareth, purposing to join his companions early next morning. Meanwhile, the army sent to the assistance of the Count of Tripoli, had entered the territories of Raymond, commanded by Malek-el-Afdal, a son of Saladin. Gerard was sitting at supper with the brethren in the refectory, when the news was brought him that a strong party of these Musselmén had crossed the Jordan at sunrise. On hearing of this, he despatched a swift messenger to the convent of La Foco, another stronghold of the Templars about four miles distant, commanding all the brethren, save those required for garrison purposes, to repair at once to La Feue. The Knights of La Foco had retired to rest when the messenger thundered at the gate with the commands of the Grand Master. Immediately every one hurried to equip himself, and used such despatch that long before midnight the Knights were encamped around La Feue. So soon as it was light, Gerard de Ridefort, at the head of his troop of ninety Knights, rode over to Nazareth, where he was at once joined by Roger de Moulins, the Grand Master of the Hospitallers, and forty Knights of the garrison. The party now numbered six hundred and forty men, five

hundred being foot soldiers belonging to the two Orders. With this small but gallant band, Gerard and Roger departed in quest of the Saracens, and had proceeded about seven miles from Nazareth, in the direction of the Jordan, when they came upon a large body of the Musselmen, who were watering their horses at the brook Kedron. The Musselmen numbered seven thousand strong, the flower of Saladin's army. Undismayed by their numbers, and without waiting to count the odds against him, Gerard de Ridefort, who commanded the Christians, ordered Jacques de Maillie, the valiant Marshal, to unfurl the "Beausant." Thereupon the Knights of the Temple and the Hospital placing their lances in the rest, dashed down like a whirlwind upon the surprised and alarmed Saracens, dealing among them, in the emphatic language of the rare old chronicler, Radolph, Abbot of Coggeshale, "death and damnation."

At first the Musselmen, completely taken by surprise, were trampled down and slaughtered; but, according to their military tactics, they broke their ranks and fled. The Knights eagerly followed in pursuit, leaving the infantry totally unprotected. The general of the enemy perceiving this, sent forward a body of troops to attack the infantry, which, debouching from a valley, rushed upon the defenceless footmen and utterly destroyed them. The shrieks of the surrounded footmen, the cries of the triumphant Musselmen, and the clamor of the battle, warned Gerard of his mistake. He ordered a halt, and returned to the assistance of the infantry with his Knights; but the tide of victory flowed strongly in favour of the Infidel. The ground was broken and narrow, the Knights could not place their lances in rest nor bring their chargers to the career, while the enemy rained down upon them from the heights clouds of darts and other missiles. The old chroniclers revel in delight while relating the courage displayed by the Templars on this occasion. They were to be seen bathed with blood and sweat, trembling with fatigue, with their swords and lances broken, closing with the Infidels, and rolling headlong with them in the dust. Some tore the darts, with which they had been transfixed, from their bodies and hurled them back with a convulsive energy upon their enemies. Pressed by fatigue and heat, they drank their own blood, and renewed their strength by the very means which must have weakened it; and others, having lost all their weapons in the affray, clung around the necks of

their opponents, dragged them from their horses, and strangled them under the feet of the combatants. With their latest breaths threatening their enemies, they died, their brows rigidly marbled into a scowl of defiance of those they contemned in life and scorned even in death. Others, making ramparts of their horses, for a long while withstood the attacks of the Infidels, and when they did fall before their legions of foes, the heaps of slain that surrounded them, told how terrible had been the conflict ere those valiant champions of the Cross had succumbed. Were these facts not so well authenticated, we would be apt to doubt their truth. The battles resemble more those of the fable Titans, than of mere mortals.

Conspicuous in this fight above the rest, valiant where all were brave, appear two Knights—Henry, a Hospitaller, and Jacques de Maillie, the Grand Marshal of the Templars. De Maillie was a German by birth, nobly born, and of matchless bravery. So pre-eminent was his valour, that even among the Templars he was early marked out for important commands, and in the discharge of these duties he ever showed the nobility of his origin and the greatness of his native prowess. When all had fallen, for all the Christian army perished except Gerard de Ridefort and two of his officers, who, when the battle was lost, cut their way through the dense ranks of the Musselmen, and escaped to Nazareth, Henry and de Maillie maintained the combat, but at length the Hospitaller fell. His extraordinary valour now drew upon the Templar the attacks of the whole of the Infidel. Alone he sustained the weight of the battle, a glorious champion for God's law. The horse which he rode, worn out by fatigue and exhausted by wounds, sunk under him, and dragged him to the earth; but the intrepid Knight freeing himself from his dying charger, arose, lance in hand, covered with dust and blood, bristling like a porcupine with arrows, and rushed upon the ranks of the enemy, who fell back in compassion, astonished and confounded by his audacious bravery. At length this brave man, hemmed in on every side by the enemy's troops, and all human aid or deliverance alike impossible, seeing so many thousands pressing in upon him from every direction, nerved himself up for one dying effort, and like the blind Samson in the hands of the Philistines, resolved that with him should die many of his enemies. He threw aside his lance

and drew his sword. His valour had attracted the admiration of the enemy. They were filled with compassion for him, and called repeatedly and earnestly upon him to surrender, promising him both life and liberty. De Maillie turned a deaf ear to their proposals. He felt he had one paramount duty to perform as Grand Marshal, to die on the field where so many of his brethren had fallen in the cause of Christ. The enemy seeing his determination, and afraid to approach him, overwhelmed him from a distance with a flight of javelins, stones, and lances, and rather than wounded, he was crushed to death, and his soul fled triumphantly to the heavenly kingdom bearing the palm of martyrdom. His death, says Vinisauf, was indeed rendered glorious, since by his single sword so large a circle of dead bodies had been heaped around him. It was sweet for a man to die thus, himself in the centre, surrounded by the unbelievers whom his brave arm had slaughtered.

Cogglesdale compares the fury and anger of the Templar, as he looked around the plain and saw it covered with the bodies of his brethren, to the wrath of the lioness who has lost her cubs; and his position and demeanour in the midst of the throng of Infidels, to that of the wild boar when surrounded by dogs whom he is tearing with his tusks. "Every blow," says the Abbot, "of this furious Knight despatched an Infidel to hell." De Maillie, who had been mounted on a white horse, clad in translucent armour, with the white cloak of the Order streaming from his shoulders, the ruddy cross of martyrdom upon his breast, and from his dauntless courage, was taken by the Infidel for Saint George; for Vinisauf writes that they believed the saint often appeared in battle in the front rank of the Christians, and fought bravely in their behalf. Their delight was excessive at having slain the patron saint of and bulwark of the Christians. There was in the place of the conflict some stubble, which the reapers had left a short time before, after the ears had been cut off, but the Infidel had rushed over it in such multitudes, and this single champion had held out so long against them that the field in which they stood was wholly trampled to dust, and showed no signs of a crop of corn ever having been grown there. After the battle the Grand Master of the Hospitallers was found dead under a heap of Turks and Saracens, whom he had slain with his own hand, while similar heaps pointed

out the spot where each Templar had fallen. The Saracens drew near the body of De Maillie, slain with a thousand wounds, with great respect. They wiped off the blood, and shared the rags of his clothes and the fragments of his arms, and covered him with dust, which they sprinkled on their heads, expecting thereby to obtain a share of his matchless courage. Vinisauf relates that one, in the moment of excitement, excelled his companions in his belief in the power of the body of the Templar even when dead, but modesty forbids us transcribing it in this history; and in the Latin History of Jerusalem we read, "*Quidam verò, ut fama ferebat, ardentius cæteris movebatur, et abscissis viri genitalibus, ea tanquam in usum gignendi reservare deposuit ut vel mortua membra, si fieri posset, virtutis tantæ suscitarent hæredem.*" The Musselmen then severed the heads of the Christians from their bodies, and fixing them on the points of their lances, marched away in the direction of Tiberias.

This battle took place on Friday, the 1st of May, being the feast of St. James and St. Philip. In that beautiful season of the year, when the inhabitants of Nazareth were wont to seek the rose and the violet in the fields, they only found the sad traces of carnage, and the lifeless bodies of their slaughtered brethren. With mourning and with lamentation, they carried them into the burial-ground of the Blessed Virgin Mary of Nazareth, crying aloud—"Daughters of Galilee! put on your garments of mourning; and you, daughters of Zion! weep over the ills that threaten the kings of Judah."

The Lord Balian d'Ibelin, while the battle was being fought, was journeying with another body of Templars to Nazareth, there to join the Grand Master. When they had travelled two miles, they came to the city of Sebaste. It was a lovely morning, and they determined to march no further until they should hear mass. They accordingly turned towards the house of the bishop and woke him up, and informed him that the day was breaking. The bishop thereupon ordered an old chaplain to put on his clothes and say mass; after which they hurried forward. Then they came to the Castle of La Fene, and found outside the walls the tents of the Knights of La Foco pitched, but no one there to explain what it meant. A varlet was sent into the castle to inquire, but he found no one within but two sick people, who were unable to speak. They then marched on to Naza-

reth, and after they had proceeded a short distance from the Castle of La Feue, they met a brother of the Temple on horseback, who galloped up to them at a furious rate, crying out, "Bad news! bad news!" and he informed them how that the Master of the Hospital had had his head cut off, and how of all the brothers of the Temple there escaped but three, the Master and two others, and that the Knights whom the King had placed in garrison at Nazareth were all taken and killed. If Balian had marched straight to Nazareth with his Knights, instead of halting to hear mass at Sebaste, he would have saved his brethren from destruction. As it was, he arrived in time to hear the funeral service read over their dead bodies by William, Archbishop of Tyre.

Gerard de Ridefort lay for some time at Nazareth, suffering severely from his wounds; but having received reinforcements from the castles of the Templars, he, along with Lord Balian and the Archbishop of Tyre, proceeded to Tiberias to have an interview with the Count of Tripoli. However, Gerard would not trust himself in the hands of Raymond, wisely considering that the Count would have few scruples in ridding himself of such a determined enemy as the Grand Master had proved both to himself and Saladin; and De Ridefort, after seeing the two envoys a certain distance, returned to Nazareth, where his half closed wounds broke afresh, and he was once more confined to a sick bed. The envoys had an interview with the Count, who, although he had entered into a solemn league with Saladin, pretended to repent of his conduct, and consented to do homage to Guy de Lusignan and Sybilla, and to forget his private injuries, and to use every effort in his power to repair the misfortunes he had, by his league with the Sultan, brought upon the kingdom. For this purpose Raymond at once set out for Jerusalem; and the meeting between the King and the Count took place at Jacob's Well, near Naplous, in presence of the Templars, Hospitallers, the clergy, and nobles of the kingdom. The Count knelt upon one knee, and did homage; whereupon the King raised him up and kissed him, and they then both returned to Naplous, there to concert measures for the defence of the kingdom. This reconciliation on the part of the Count was doubtless insincere, and he appears to have only consented to it to gain a surer opportunity of again betraying his brethren.

(To be continued.)

NINTH DECADE OF MASONIC PRECEPTS.

(From Bro. PURTON COOPER's *Manuscript Collections*.)

LXXXI.—DEMONSTRATION OF THE MORAL LAW.

Brother, the moral law may be sufficiently demonstrated philosophically; but it is not correct to say that it can be demonstrated geometrically.

LXXXII.—SISTERS IN ADOPTIVE FREEMASONRY.

Adoptive Freemasonry being altogether foreign to English Freemasonry, sisters in adoptive Freemasonry are our sisters only in the sense in which all men, although not Freemasons, are our brothers.

LXXXIII.—ARCHITECTURE.

Brother, architecture being one of the fine arts, forms part of the new science esthetics.

LXXXIV.—BEAR AND FORBEAR.

Ανεχου και απεχου bear and forbear. This, brother, is the celebrated precept of Epictetus. It needeth no paraphrase.

LXXXV.—DISPUTATION.—THE IGNORANT MAN.

Brother, disputation with the ignorant man, philosopher and prudent Freemason alike avoid.

LXXXVI.—AN ANCIENT PHILOSOPHER.

Brother, it was the just pride of an ancient philosopher that, notwithstanding his great age, he continued his labours for the increase of the knowledge stored in his mind.

LXXXVII.—NATURAL RELIGION.—CHRISTIANITY.

Brother, in the midst of the darkness by which thou art surrounded, thou hast searched and thou hast found a light—thou hast found Natural Religion. Search again, and thou wilt find another and greater light—thou wilt find Christianity.

LXXXVIII.—EQUALISATION.

Brother, in life there is commonly a sort of equalisation of the good and the bad.

LXXXIX.—CENTENARY.

Brother, thou observest the centenary of the foundation of thy lodge. Observe, also, the centenary of the birth of a worthy parent.

XC.—ETERNITY.

Brother —, "Eh! savez vous ce que c'est que l'Eternité? C'est une pendule dont le balancier dit et redit sans cesse ces deux mots seulement, dans le silence des tombeaux. *Toujours! Jamais! Jamais! Toujours!* Et toujours pendant ces effroyables révolutions un réprouvé s'écrie; *Quel heure est-il?* et la voix d'un autre misérable lui répond—*l'Eternité!*"

MASONIC NOTES AND QUERIES.

THE RELIGION OF FREEMASONRY SLUMBERS; IT AWAKES; IT ISSUES FORTH.

A learned brother writes as follows:—"In the nature worshipper, the Polytheist, the Pantheist, the religion of Freemasonry slumbered. In certain Greek philosophers it ceased to slumber; it awoke, but it still remained with them. In other Greek philosophers it awoke, and remained not with them, but issued forth, and threw its light on the western world."—C. P. COOPER.

THE PIECE OF STRING.

The paper called "A Translation from a Foreign Tongue" lately sent to me, respecting which a subscriber to the Royal Literary Fund inquires, is not an anecdote of a piece of string, but the sequel of the anecdote of the piece of string. The Baron —, to whom it relates, was, I am told, an eminent Freemason. This, however, does not appear from the paper, a *verbatim* copy of which is here subjoined:—"The sequel of the anecdote of the piece of string.—After the — day of —, 1836, the late Baron — ceased to tie the piece of string round the leg of his library table, and to predict what would happen before the time for untying it should arrive. He did not deny that on that day his extraordinary faculty of prescience had signally failed. He affected, however, to wonder *why* it had failed, and, even as his end drew nigh, he often exclaimed how was it that he did not foresee the breaking-out of the war between his country and Austria, and the deaths of his three nephews on a field of battle (Sadowa)." In the "Biographie Universelle" there is something like this recorded of a German *littérateur* and philosopher of the last century. His custom was to tie the string round some part of his bedstead on the four great feasts of the year. His name has escaped my old recollection.—C. P. COOPER.

SPECIAL PROVIDENCE.

What a brother has heard is, in substance, correct. About thirty years ago I knew three devout men, true Freemasons, members of the same German lodge, Theists, and not Christians, who believed in a special Providence. They thus believed because circumstances had occurred in their own lives for which they could not satisfactorily account on any other supposition. They communicated the circumstances to me, and I made a written memorandum of them at the time, which is still in existence. But it would not be right to relate the circumstances in this place, for when I knew those devout men they were all young, and they are probably now living, and are possibly readers of the FREEMASONS' MAGAZINE, and greater publicity might be displeasing to them.—C. P. COOPER.

CORRESPONDENCE.

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

AN IMPOSTOR.

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

DEAR SIR AND BROTHER, — Several brethren of the lodge of which I am a member have been victimised by a woman professing to be the widow of a Mason. Her husband, she states, was a subscribing member to a Birmingham lodge. His death took place about ten months ago, since which time she has been left without any visible means of support. The name she gives is Caroline Hendrie, age about forty, dressed in deep mourning, and of middle height. She appears to find out the names of those who are Masons, and then, by her pitiful tale, deceives them

more or less. On investigation of her case, she proves to be nothing but an impostor; and it would be advisable that lodges and brethren in the provinces should be upon their guard.

Yours fraternally,

I.G.

Old Globe Lodge (No. 200).

PRIESTLY PERSECUTION OF FREEMASONS.—A correspondent writing from Havana, on Saturday the 19th ult., gives an account of the promulgation of an order which is aimed at the Freemasons of Cuba. The correspondent says:—"The Inquisition stands a fair chance of again assuming its ancient and powerful sway in the dominions where modern civilisation and advanced ideas of progress have not yet been able to separate things spiritual from those that belong only to the government and temporal welfare of nations. The events of the past twenty-five years have undoubtedly diminished the influence and power of the priesthood in Spain, but nevertheless have been insufficient to destroy their meddlesome character, so as to confine them merely to the task of attending to the care of wayward souls. No matter how badly they might be defeated on certain occasions, they patiently persist in the course they have laid out, and, hydra-like, again present themselves in an attitude either to attack their opponents or defend the object they have in view. Among the many institutions and measures which for a long time have been a thorn in the side of fanatics and bigots that of Freemasonry occupies the front rank; and in no country has the society and its members found such bitter opponents as in Spain and its dependencies. Enlightenment is not compatible with the ideas of bigots. The Masonic fraternity, although denounced by bishops and priests, and prohibited by the laws of the realm, has assumed respectable proportions both in Spain and its colonies. Four lodges were known to be in existence here and tolerated by the powers that be, the members being the *élite* of Spaniards and Cubans, some of them well known in the republic of letters and sciences, while others are equally distinguished for their probity and fair fame. Lodges were also organised in other cities of the interior, and until the Masons had the unheard-of audacity of acknowledging themselves as such openly, by appearing with their regalia in the streets of Cienfuegos on the occasion of paying the last obsequies to a deceased brother member, no one belonging to the Government had openly interfered with them. This action capped the climax, and a few days ago an order by the acting captain-general was promulgated prohibiting all meetings or re-unions of any secret society. I can hardly believe that this action of the captain-general was caused by the mere fact of a few men appearing in the streets in a peculiar costume, and am compelled to ascribe it to the machinations and influence of the priesthood, who still exercise such a powerful sway. Some extenuation may also be found in the reported fact that a certain physician, occupying a high rank in the Fraternity, has tried to undermine and stain the laudable purpose of the Order by attempting to use his influence in the order for other views, said to be of a political nature; and, if this really is the case, no blame can attach to the Count of Balmaceda, but he deserves all praise for protecting the important trust confided to his care.—*Glasgow Herald*.

LILY.—This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India, presented it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in bas-relief or statue. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Savior as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salvation of Gabriel to the Virgin Mary, and in fact has been held in mysterious veneration by the people of all nations and times. It is the symbol of divinity, of purity, and abundance, and of a love most complete in affection, charity, and benediction; as in holy Scripture, that mirror of purity, Susannah, is defined Susa, which signifies the flower of the lily, a name given to the chief city of the Persians, for its excellency. The three leaves of the lily in the arms of France mean piety, justice, and charity.

MASONIC MUSIC FOR (A.T.T.B.)

By Bro. J. H. YOUNGHUSBAND, P.M., P.Z., and Prov. J.G.D., Exchange News Room, [Liverpool.

FOR USE AT CONSECRATIONS.

SANCTUS.

F. DEAN.

Andante.

ANDANTE.

Ho - ly, Ho - ly, Ho - ly, Lord God of Hosts, Heaven and earth are
full of thy glo - ry. Glo - ry be to Thee, O Lord most high. A - men.

ANTHEM.

F. DEAN.

Allegro.

Glo - ry to God on high, Let heav'n and earth re - ply, Praise yo his name,
Praise yo his name. Ma - sons his love a - dore, Tyled in their mys - tic lore,
And cry out ev - er - more, Glo - ry to God. And cry out ov - er - more,
Glo - ry to God, And cry out ov - er - more, Glo - ry to God.

THE MASONIC MIRROR.

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

MASONIC MEMS.

FREEMASONRY AT FOWEY.—It has been determined to hold a grand bazaar in Place grounds, kindly granted by the Rev. Dr. Trefry for the purpose, at Midsummer next, to raise fund in order to build a temple for the use of the brethren in the neighbourhood.

In our obituary column last week, the death of Bro. James is recorded, we learn from Kendal that at a meeting of the Underley (No. 1,074), held at Kirkby Lonsdale on the 19th inst., Lord Kenlis, Prov. G.M. of Cumberland and Westmoreland, presiding, he announced that he had received an abstract of the will of the deceased brother, in which the sum was bequeathed of £10 10s. for the Royal Masonic Institution for Boys.

GRAND LODGE.

At the next Quarterly Communication to be held on Wednesday, the 4th of December, a very large muster of the brethren is expected, as there are several matters of general interest to be brought before the meeting, of which not the least interesting is the report of the Building Committee, in which their chairman, the R.W. Bro. John Havers, has very ably set forth the history of their labours since the appointment was made in 1863.

The following is the short agenda of business proposed to be brought before Grand Lodge:—

The Grand Lodge will be opened at eight o'clock punctually, when, 1. The minutes of the last Quarterly Communication will be submitted for confirmation.

2. The nomination of the Grand Master for the ensuing year.

3. Election of twelve Past Masters to serve on the Board of Benevolence for the year ensuing.

4. Report of the Board of Benevolence for the last quarter, and certain grants of money will be submitted for approval and confirmation.

5. The report of the Board of General Purposes will be read (or taken as read, as it is printed, and will be circulated at the meeting).

6. The report of the Colonial Board (containing much that deserves the serious attention of the members of Grand Lodge).

7. The report of the Building Committee (every member of Grand Lodge, and the Craft in general, should show their appreciation of the labours of this Committee).

8. Appeals against the ruling of District Grand Masters (of whom there are four only, and the papers relating to them may be seen during office hours in the Grand Secretary's office).

9. Proposed motions (of which the first, an excellent one, is by Bro. H. G. Warren, P.M. Grand Stewards' Lodge, "that the business papers should be sent by post to all members of Grand Lodge for a small annual fee;" the second is to repeal clause 4, p. 30, in the "Book of Constitutions;" the third is by Bro. James Mason, P.G.S.R., "that the thanks of Grand Lodge be given to the Building Committee." This, we trust,

will be done in a thorough and appropriate manner; but we hope, for the honour of the Craft, that our appreciation of the chairman and members of that Committee will not be limited to mere *thanks*, (however warmly given).

This concludes the list of business announced. We advise every member entitled to attend to be in his place by half-past seven on Wednesday evening next. We believe it will prove to be one of the most interesting and largely-attended Grand Lodge meetings ever held, as, besides the interest excited by the business to be brought forward, it will afford the opportunity, so conveniently, to many provincial and metropolitan brethren to pay a visit of inspection to the really magnificent halls and suites of rooms in connection with the Freemasons' Hall and Grand Lodge offices and the Freemasons' Tavern.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—This lodge met for the first time since the vacation on Friday, the 8th inst., at half-past four punctually in one of the new rooms of the Freemasons' Tavern, Great Queen-street. The brethren having assembled, the lodge was opened in the first degree, according to ancient custom and with solemn prayer, the following being the officers:—Bros. John Strapp, W.M.; Jas. Glegg, S.W.; F. W. Shields, J.W.; Lewis Crombie, Treas.; Thos. A. Chubb, Sec.; A. G. Church, S.D.; James Glaisher, J.D.; and Magnus Ohren, I.G. The following Past Masters were present:—Bros. Henry Bridges, William Smith, C.E., J. S. Peirce, Henry Grissell, and R. Galloway. The following is a list of the members who attended:—Bros. Thomas Middleton, E. W. Turner, George Seward, George Furness, Murriel, Parker, Cope, Voile, Shaw, Rowland, Tyler, Rumble, Palmer, Webb, Freeman, Young, Finlay, Rocheason, Clouston, Dr. Beaman, Paddon, Church, Robertson, Jeffrys, Fergusson, Banister, Kincaid, Fairlie, Gale, Dixon, Sparks, Sugg, C. Horsley (*primus*), Pawley, Bayley, Cope (took second degree), Truscott, Asten, Waller, J. S. Farmer, Rawlinson, Jabez James, and Norman. The following visitors also honoured the lodge with their presence:—Bros. Woodman, P.M. No. 66; Walters, P.M. No. 73; Laybourne, P.M. No. 683 and D. Prov. S.G.D. Monmouthshire; Dale, 57; Beville, 91; Edwards, 171; Tower, 176; Battye, 166; Stidolph, 291; Buchanan, 309; Gilpin, 398; Bath, 772; Ballivant, 812; Hallowes, 841; and Thomas Smith, 969. The minutes of the previous meeting having been read and approved were signed as correct, and a ballot was taken for Mr. A. G. Browning, of Penge and Victoria-street, Westminster, which, being unanimous in his favour, he was communicated with, and, upon his attending, was duly prepared and afterwards initiated into Freemasonry by the W.M., Bro. Strapp. This ceremony having been completed, before the lodge was opened in the second degree Bro. Cope was examined, entrusted, and retired. When the lodge was duly opened in the second degree Bro. Cope was regularly passed, and the lodge was then resumed in the first degree. The appointment of stewards for the several Masonic Charity Festivals was then proceeded with, when each of the Charities was fortunate enough to find an important and zealous member of the lodge to undertake the duty. Bro. Torrens, *M.P.*, whose name has been down on the summons several times for raising, did not attend as was expected. The usual routine business of the lodge having been gone through, the lodge was closed with prayer, and the members and visitors adjourned, at half-past six, to banquet in the new Tavern premises, it being the first occasion upon which the room had been used. The banquet was served, *a la Russe*, in admirable style, and gave unmistakable satisfaction alike to members and visitors, and a very noticeable improvement in the quality of the wines has taken place since the new premises have been entered upon, and the new management has had a fair start; indeed, it was the subject of congratulation amongst the members that they had now nothing to complain of. The dinner being over, the cloth removed, and grace said, the usual loyal and Masonic toasts were given by the W.M., and they were duly responded to and interspersed with some excellent vocal and instrumental music, under the direction of Bro. Lawler. The toast of "The Visitors" was ably responded to by several brethren. After the Tyler's toast and the tea and coffee

being served, the members and visitors separated about nine o'clock, many availing themselves of the opportunity thus afforded them of inspecting the new premises.

MOUNT LEBANON LODGE (No. 73).—This old and prosperous lodge was held at the Bridge House Hotel, Wellington-street, Southwark, on Tuesday, the 19th inst. Bro. George Morris, W.M., presided, and during the evening there were present Bros. T. J. Sabine, S.W.; M. A. Loewenstark, J.D., as J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; D. Rose, S.D.; R. Stevens as J.D.; G. Free, I.G.; Dr. Dixon, F. Walters, H. Moore, P.M.s; J. C. Gooddy, I.P.M.; J. Trickett, S. Harman, J. Delaney, T. Knott, R. H. Williams, Dussek, D. Waller, R. G. Chippertfield, H. Elliott, H. T. Turney, and several others. Amongst many visitors we noticed Bros. Crawley, Sec. 176; Seex, 180; Bromley, P.M. 228; J. Terry, P.M. 228; J. W. Avery, P.M. 619, J.W. 1178; Deering, W.S. 619; S. Wells, 619; Collins, 518; Justin, 869, and others. The minutes of the last lodge were read and confirmed unanimously. Ballots were taken separately for five candidates for initiation, and declared to be unanimous in favour of admission, and each one being present was duly initiated into the ancient order. Bro. Gedge was passed to the second degree. Bros. Saunders and Badsor were raised to the third degree. Bro. Dr. Dixon, P.M., initiated one of the candidates, a friend of his (Mr. McNair), in his usual able, impressive, effective, and painstaking manner. Although now some seven years since Bro. Dr. Dixon, P.M., had done an initiation in this lodge, yet he was as effective as if he had just left the chair. Whilst an old lodge possesses such P.M.s as Bro. Dr. Dixon, it cannot but be prosperous. One gentleman was proposed for initiation and a brother as a joining member at the next meeting of the lodge. The lodge was then duly closed. A superior banquet and dessert followed, which, as usual, reflected credit on Mr. Spencer, who served it. An old P.M. and P.Z. gave five guineas to the Boys' School.

JORDAN LODGE (No. 201).

The first meeting of this old-established and flourishing lodge was held at the Freemasons' Hall, Great Queen-street, on Friday, the 15th inst., when the chair was taken by the W.M., Bro. John Hammond. After the opening of the lodge and the confirmation of the minutes, two gentlemen were initiated into Freemasonry, the ceremony being performed with the accuracy for which the Jordan Lodge has been so long famous.

The ceremony of initiation being over, the W.M. rose and addressed the brethren as follows:—Brethren, before I close the lodge, permit me to address you on a subject which is of great interest to you all. You see that I hold in my hand a frame containing a vellum, inscribed as a testimonial to our Bro. Farnham, from the Lodge Star of India (No. 1062), Bombay. Our Bro. Farnham will pardon me if I do not, in what I say, sufficiently express the feelings with which I present it. I am called upon, at a moment's notice, to present it to him, and therefore cannot be expected to do that justice to the subject which it deserves. Bro. Farnham was initiated in this lodge nine years ago, and continued with us some time, during which he was an excellent and much-esteemed member. After some time he was called abroad, and there, I believe, he devoted his whole heart and soul to the advancement of Masonry. He has done an immense deal for Masonry in India, as will be seen by the strides which it has made during the time he was in the Presidency of Bombay. As, however, I am not sufficiently acquainted with what he has done, and our Bro. Goldsbro' is, Bro. Goldsbro' will follow me, and tell you something of the good our Bro. Farnham has done. After being some years away he has at length come back, and I know I am only expressing the feeling of the whole lodge when I say how pleased I am to see him among us again. This testimonial has been sent to me to be presented to our brother by his mother lodge. For some reason not explained there should have come a communication at the same time, and a gold bar for his jewel should have accompanied it. Neither of them, however, has, as yet, reached us, but I had a verbal message by the brother who conveyed the testimonial that the lodge in Bombay wished that it should be presented by the mother lodge. I will now read to you the words in which the testimonial is couched:—"Lodge Star of India (No. 1062), Bombay. To W. Bro. the Rev. J. J. Farnham, 201, P.M. 757, 1032, P.P.Z. Chapter 757, W.M. Mark Lodge (93), P.E.C. Mount Zion Encampment, P.D.S.G.W. and D.G.C. of Bombay, and P.D. Prov. G. Com. Bombay. Dear Sir and Brother,—As the founder of Lodge Star of India, its first

Master and Immediate Past Master, we, the officers and members of the lodge, cannot permit you to depart from these shores without placing on record the feelings we entertain towards you as one of the leading Masons of Bombay. The great good to the cause of Masonry in Bombay resulting from your continuous and unwearying exertions during the last five years is a well-known and acknowledged fact among the Craft here, and it is with extreme pleasure we hear of a general movement among the Fraternity with the object of marking, in a substantial manner, their appreciation of your services. In this movement we shall most heartily join; but at the same time, as a lodge so intimately connected with you as we have been, we desire in addition to express how much we esteem you in all your Masonic relations. We sincerely trust you may have a pleasant voyage and a happy return to your native land; and while your memory will be ever fresh among us, we beg you will accept from this lodge a gold bar to your jewel and this address, as a special memento of our regard.—(Signed) W. C. Penson, W.M.; Edward Keily, jun., S.W.; F. D. Parker, J.W.; H. H. Grendon Tippet, Treas.; J. Thomas, Sec.; Alfred Swift, S.D.; W. S. Wetherell, J.D.; I. H. Light, Dir. of Cers.; H. I. P. Thomson, I.G.; John Dully, Tyler. Bombay, February 16th, 1867."

The W.M. then presented the testimonial (very beautifully written on vellum) to Bro. Farnham.

Bro. Dr. Goldsbro', P.M. 201, 998, &c., P.Z. and Prov. S.G.W. North Wales and Shropshire, said, brethren, I rise to respond, with a very great deal of pleasure, to the call of the W.M. to say a few words in furtherance of that which has just fallen from his lips with regard to the handsome testimonial which has just been presented by him to Bro. Farnham on behalf of the Lodge Star of India (No. 1062), and I certainly do not feel myself to be in the difficulty spoken of by the W.M. The very facts of so handsome and complimentary a testimonial as that is, conveying, as it does, the kind and cordial expression of the fraternal feelings of his brother Masons in India, with the insignia of his rank in the Order he now worthily wears, require nothing to be said in his praise, either by the W.M. or by me; hence I am relieved of that which might be a great difficulty to me also, viz., the finding of words adequate to the expression of my admiration of and personal regard for that excellent and worthy brother. I am very sure those feelings are participated by every brother who, eight or nine years ago, had the pleasure of being associated with him in the Jordan Lodge. The facts of his having received the appointments of Provincial Senior Grand Warden of Bombay and Provincial Grand Chaplain, of the presentations by his brethren of the jewels he now wears on his breast, of this testimonial being sent to him, and a bar for his jewel to follow it, which we must all regret has not yet arrived, fully justify us in saying how zealously and successfully Bro. Farnham must have laboured in the cause of Masonry in the far East to have these honours. I know how heartily you will all join with me in saying, Long may he continue to wear and enjoy them! They are an honour and credit to himself and an honour to Masonry. The honours of Masonry are not to be purchased, and when they are conferred must be merited. Bro. Farnham has well earned them. It will be in the recollection of the Past Masters of this lodge that prior to his departure for India the then W.M., Bro. James Robinson, convened a special meeting of the lodge for the purpose of wishing him God-speed! We expressed our hopes at that meeting that he would return to us again in health and strength. He has returned, and we now hope that he will remain with us for good, to add, by his society, to the happiness of the Jordan Lodge. I feel it is perfectly unnecessary for me to say anything more in the face of these testimonials, and in the face of one important fact which I have not yet mentioned, but which you heard read from the framed testimonial, namely, that our Bro. Farnham was the founder of a lodge in India. Masonry, it is said, came from the east to the west; but certainly it has been so much extended in India by our Bro. Farnham, that in this instance it may be said to have travelled from the west to the east in his person. Let us, then, wish him health and long life, now that he has again come amongst us, to remain and promote the good of Masonry in his mother lodge. (Addressing Bro. Farnham): May you long live to wear those decorations on your breast, and to look on this testimonial added to them, as a proof that your exertions on the behalf of Freemasonry have met with the approval of your brethren. May they ever afford pleasure to you and to yours. (Applause.)

Bro. Spooner, P.M. and Sec. said: The admirable remarks which have fallen from our Bro. Goldsbro' have expressed so

fully my own feelings and those of the lodge, that it would be a mere waste of time if I attempted to add anything to them.

Bro. Farnham then rose and said: Worshipful sir and brethren,—I rise with emotions more easily imagined than described, to thank you for the manner in which you have acted as the medium between me and my esteemed brethren of Lodge Star of India, in presenting me with this handsome testimonial of their goodwill towards me. It is true that during my residence in India I did something for the advancement of Masonry, and I am proud of the rank to which those in authority were pleased to raise me. I fear, however, that what I did has been magnified by the kind feeling of my brethren. I am proud to be acknowledged as the founder of so distinguished a lodge as Lodge Star of India, and I am deeply grateful to the brethren of that lodge for their kind appreciation of my humble services. I scarcely know whether the pleasure of being the recipient of this handsome testimonial, or that of being back among the old familiar faces of the brethren of my mother lodge be the greater; but believe me, dear brethren, I do feel very glad to meet you all again, and I most heartily thank you, Worshipful Master, and the Past Masters Goldsbro' and Spooner, for the kind manner in which you have carried out the wishes of my brethren in the east.

The lodge was closed at eight p.m., when, after an excellent banquet, the usual loyal and Masonic toasts were drunk. "The Visitors" was responded to in a very eloquent and appropriate speech, by Bro. A. C. Gumpert, P.M. of St. George's Lodge (No. 549) and D.S.G.W. of Bombay.

Bro. Robinson proposed "The Health of Bro. Farnham," in one of those short, telling, and appropriate speeches for which he is so well known.

The proceedings were enlivened by some excellent singing, notwithstanding the colds so prevalent in November, and at an early hour the brethren separated, after a very pleasant meeting.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—*Lodge Charity* (No. 223).—A regular meeting of this lodge was held on the evening of Tuesday, the 19th inst., in Union-street, Plymouth. Bro. J. B. Witheridge, the W.M., presided, and among the fifty brethren present were Bros. Luckraft, Nicholls (St. John's Lodge), Ferris (St. John's Lodge), P.M.'s, Lee, Thomas, Jones, &c. Bro. Woolf, P.M., was duly elected to be the W.M. of the lodge for the ensuing year. This is the fourth occasion on which Bro. Woolf has been elected as a W.M. Bro. Pollard was elected Treasurer.

SUFFOLK.

IPSWICH.—*St. Luke's Lodge* (No. 255).—The monthly meeting of this lodge was held on the 13th inst., at the lodge-room, Coach and Horses, Brook-street, when there were forty brethren present, comprising Bros. Charles Davy, W.M.; Joseph Whitehead, P.M., as S.W.; Philip Whitehead, J.W.; James Clarke, P.M., Treasurer; Alexander C. Barber, P.M., Secretary; R. C. Brown, S.D.; J. W. Robb, I.G.; and B. W. Syer, Tyler; also the following brethren of the lodge and visitors:—Bros. W. T. Westgate, I.P.M., who also officiated as Dir. of Cers.; S. B. King, P.M.; W. D. Skinner, John Ellwood, Charles Byford, J. M. Bloomfield, G. S. Golding, Joseph R. Clements, and James Talbot, jun. Visitors:—Bros. R. N. S. Green, W.M. 376; Jas. Franks, P.M. 376; Wm. Spalding, P.M. 376; W. P. Mills, P.M. 376; A. Read, J.W. 376; G. W. Brock, S.D. 114; P. Cornell, 114; G. S. Findley, P.M. 195; C. S. Pedgrift, P.M. 388; C. Schülen, P.M. 114; W. L. Walker, 401; Samuel Wright, 959; A. J. Barber 959; &c. The lodge was duly opened in ancient form with solemn prayer, and the minutes of the preceding lodge were read and confirmed. The ballot was then taken for Mr. A. C. Thicke and Mr. C. J. Pratt, clerks in the Continental department of the Great Eastern Railway at Harwich. In each instance the votes of the brethren were unanimous. The two candidates were then duly initiated into the mysteries of the Craft by the W.M., the charge being delivered by J. Whitehead, P.M. The next business on the summons was the election of W.M. for the ensuing year, when the votes of the brethren were unanimously in favour of the present W.M. retaining that office, and to whom the lodge is deeply indebted for the able manner in which he has discharged his duties during the past year. The W.M., in again accepting the chair, suitably acknowledged

the compliment paid him by the brethren for the confidence they had reposed in him. The Treasurer (Bro. Clarke, P.M.) and the Tyler (Bro. B. W. Syer) were also unanimously re-elected. There being no further business before the lodge, the same was duly closed according to ancient form. The brethren and visitors, numbering thirty, afterwards sat down to a well-arranged banquet, served by Bro. C. W. Godball, the host, in his unequalled style. The cloth being removed and grace said, the usual loyal and Masonic toasts were given from the chair, and the evening passed away with intermingled complimentary toasts and harmony, nor was it until past high twelve that the Master gave the Tyler's toast. It is only just to state that the banquet was provided at the sole expense of the much-respected W.M. (Bro. Davy), and the manner in which the lodge has been conducted during his year of office reflects upon him the highest credit.

NORTH WALES AND SHROPSHIRE.

THE ANGLESEA LODGE (No. 1143).—EMERGENCY.

The members of this lodge were convened by the W.M. to an "emergency" on the 26th ult., for the initiation of candidates and for conferring other degrees.

Upwards of twenty brethren punctually assembled at the hour named in the summons, among whom were Bros. J. C. Fourdrinier, W.M.; W. Bulkeley Hughes, M.P., S.W.; Wm. Hughes, J.W.; Goldsbro', P.M.; Rev. J. H. Williams, Chap.; Hugh Owen, Treas.; Robert Rowland, J.D.; R. R. Roberts, I.G.; A. W. F. Alexander, Charles William Bulkeley, (Baron Hill), P. McKinn, C.E., Pugh Jones, Azariah Hughes, M.D., John Hughes, M.D., William Evans, M.D., Capt. Glynn Grylls, P.M., R. B. Daines, J. Griffiths, E. Higgins, J.P., H. W. A. Hughes, Dyer, &c.

The lodge was opened and the ballot taken for the candidates, which being unanimously in their favour they were regularly initiated into Freemasonry, after which they retired. Lodge was opened in the second degree, and three brethren were passed to that degree. We scarcely need add that the ceremonies were very beautifully, as they were correctly, performed by the W.M., assisted by his highly efficient staff of officers, of whom it may be said, "their hearts are indeed in their work," as there is no lodge of instruction within many miles of Llangefni, and as several of the officers are comparatively young in Masonry, we can fully estimate the pains the W.M. and his Wardens have taken to make them so efficient in their respective duties. The business of the lodge being ended, it was closed in due form, and the brethren adjourned to refreshment.

Grace being said, the W.M. proposed the toast of "The Queen and the Craft," which, being right loyally and Masonically honoured, was followed by the National Anthem, one of the members of the lodge presiding at the pianoforte.

The usual toasts of the "Most Worshipful the Grand Master," and the "Right Worshipful the Deputy Grand Master, and the Grand Officers of England," were severally given with the customary honours.

The W. Master said: I shall now give you the toast of "The Health of the R.W. the Provincial Grand Master of North Wales and Shropshire." I am sure that all the brethren who had the pleasure, on Thursday and yesterday, of witnessing the exertions of our R.W. Grand Master, and all who had the pleasure of being present, will agree with me that the Grand Master exhibited on those occasions the same kind feelings that have always actuated him. On each occasion he left the room with such heartfelt feelings of respect and affection as one body of men can entertain towards another, and that came home to all of us. Our Grand Master completely identified himself with the Craft duties of office, with credit to himself and satisfaction to us all, in every point of view. He maintains the high character of Freemasonry to our admiration, and he enjoys the highest esteem throughout the province. Brethren, Sir Watkin was not unattended. The Deputy Provincial Grand Master was present. The Grand Senior Warden of the province, and our excellent and esteemed brother, the Grand Registrar, were both present. Bro. Goldsbro' we have the happiness to reckon among the members of our lodge—the brother whose Masonic knowledge exceeds that of most, and who, with that solemnity of manner performed the important ceremony of the consecration of this lodge—a man as much esteemed as a friend as he is in his profession and in private life. I give you "The Health of the Right Worshipful Provincial Grand Master, and the R.W.

Deputy Grand Master," and couple with the toast the V.W. Senior Grand Warden, Bro. Goldsbro'.

Bro. Goldsbro' having returned thanks on behalf of the Provincial Grand officers, said: It is my privilege and my pleasing duty as a Past Master to propose to you the next toast, one which you, brethren, no doubt anticipate, seeing that for the time being I am in possession of the Master's gavel. It is a toast which it gives me as much sincere pleasure to offer to you as it will do to you to receive it. It is the health of the Very Worshipful Bro. Fourdrinier, the Worshipful Master of the Anglesea Lodge—the first Master of the lodge—a distinguished veteran in Masonry, Past Master of I don't know exactly how many lodges, but something between half a dozen and half a score. You have only to look at his breast covered with those brilliant decorations, one of which was placed there by the hand of a no less distinguished personage and Mason than the Duke of Sussex when Grand Master, so many silent yet convincing proofs of the eminent services he has rendered to our Craft. You will think and feel as I do how unnecessary it is that I should even attempt to say anything in his praise, and you all know him well, as I also have the happiness of doing. I had the pleasure of being introduced to Masonry and of being elected to the Master's chair in the same lodge in which our Worshipful Master was initiated some forty years ago, and of which lodge he is a Past Master, as well as a member at the present time. I could say more. Your warm and hearty reception of his name alone tells me less would have sufficed to ensure a worthy reception of the toast, which I now pledge you in a bumper, "The Health of our worthy and Worshipful Master and Prosperity to the Anglesea Lodge."

Full Masonic honours."

The W. Master said: To a certain extent I was prepared for the kind way in which my health has been received. On looking around me, I see a number of good boys who acknowledge me as the parent who brought them to the lodge. I am very much obliged to you all, but I really want words to express what I feel. A great many of you know me well; those who do not, I pray them to receive this, the truth, as from an aged father—that I deeply appreciate this compliment. I can assure you that, on each recurring occasion, when the brethren are so kind (it is, I may own, by their kind conduct towards me that I feel they mean what they say), I feel each time, as it comes back to my heart, renewed as it were, and, like the giants of old, who, when thrown down, got up stronger than before. I may, perhaps, possess the desire, and do endeavour to do my duty to the Craft. That I come short of it is apparent to myself, but that my heart is good, and that I desire to do my duty, I pray you to believe.

Bro. A. W. F. Alexander proposed the health of Bro. Wm. Bulkeley Hughes, and said: I thought it quite impossible that he could be here to-day. The zeal, the energy, and the kindness he has displayed in being here on this occasion, and his ability, also, as Worshipful Master at Llandudno yesterday, are beyond all praise. I shall merely add that which is self-evident to all who have the honour and pleasure of knowing him—he is the same with regard to everything he undertakes. As a magistrate in this and in the adjoining county, as a member of Parliament, as a gentleman and as a Mason, he is always ready at his post when required, and his purse is always open to any charitable institution, and on every public occasion he is ever ready to come forward whether it be in this or in the neighbouring counties. We are all delighted to see him here to-day; I therefore beg to drink his health in a bumper toast.

Musical chorus, and full Masonic honours.

Bro. W. Bulkeley Hughes, M.P., on rising to return thanks, was received with the most enthusiastic cheers and acclamations of the brethren, said: I scarcely know how to respond to the kind mention of my name. You have honoured me with your kind acclamations—don't let me be thought ungrateful. I am truly Masonic when I thank you, from the depth of that sense of feeling which I shall ever testify to my brethren, whether in this lodge or out of the lodge, if within my reach. I thank you from the bottom of my heart. What can I say? What can I utter, in thankfulness, for the kind feelings and kind greetings with which you have received me this evening. It was almost from the bed of sickness that I attended at Llandudno yesterday and here to-day. I have done no more than my duty, nor than my feelings and inclinations led me. Nothing is further from my heart than to feel ungrateful to you; and I will say this—if I suffered greater pain than I have done, I would do more than this for Masonry. Believe me, that whatever I can do to promote the interests of the Anglesea Lodge especially, of which I

am the Senior Warden, I will effect as long as I live. Let me say that the feelings of a grateful heart are responding to the toast which you have so kindly given and received, and I trust you will excuse the ebullition of a connection of mine in having given, in the warmth of his feelings, out of the usual order, the toast of my health, and in having, earlier than is customary, introduced so unworthy a subject.

The W.M. said: I really could not interrupt the hearty and ann honest outburst of feeling of the brother who proposed the last toast, though somewhat out of the usual order. I look around the room, and I see here many of my own children. I can go to the old St. David's Lodge, at Bangor, and I can come to the Lodge in Anglesea, and in each of them I can see a lot of my own boys; and if my boys tell me that I am drifting and out of my course, I may tell them if they had been seated in this chair they would have done the same, because we see our dear brother, Bulkeley Hughes, back again amongst us, and we are all so delighted to find that, with the blessing of the Great Architect of the Universe, he is recovering from an accident which might have been even more serious than it was. We are so delighted to receive him again amongst us. He is a Past Master, and he will be lenient with me. I hope and believe he will see that we are all so pleased to find him so far restored to health that he will overlook what I admit has been a slight deviation from our usual course.

Bro. Alexander: I admit that I rose sooner than I ought to have done, according to the order of toasts as arranged by the Worshipful Master. I regret that I was out of order.

The W. Master: The next toast I propose to you is an exceedingly gratifying one to every member of the lodge; it is "The Health of the Newly-Initiated Candidates." Brethren, I have said before to-day, and I pray you to listen for one moment to me now, that, in all my Masonic connections, and upon all occasions since it has been my great pleasure to be connected with the Craft, I have never found an assemblage of brethren come together so gradually and so naturally as this has done. We began with nine, and at first we had a variety of propositions, and before the end of the year we had the pleasure of reckoning among our number five brethren holding commissions of the peace in the county. We had one member of that important House which, I believe, may be said to be the ruling power in the realm. We had three clergymen, two practising lawyers, one barrister, two gentlemen connected with the important banking interest, and other gentlemen with more or less pretensions to the position of esquire, some of them to whom it was justly due, to others not critically so. We were but a small number, but a small score of good fellows; and since that time we have gone on gradually increasing like the rolling snowball. I am delighted to meet three brethren from the grand craft of Esculapius. They are the first of the brethren that I have had the pleasure of counting under our banner—three black graces, law, physic, and divinity. First we had the law, then we had the divinity, but we had not yet got the physic. We have got it now (you will think me exceedingly discursive); in fact, the cape and corner stones are the two brethren who joined us to-night. I pray you to believe me; and I venture in your name to tender to those brethren my advice to go on and prosper in their new profession, one which makes me become acquainted with Bro. Charles William Bulkeley. I am exceedingly delighted to see that he has come here to take care of his friends. Our Bro. Hughes, who, though the younger man is the senior Mason—I shall couple his name with this toast.

Song—"The Entered Apprentice."

Bro. H. W. A. Hughes returned thanks on behalf of himself and Bro. George Higgins, and expressed the pleasure he felt in being admitted a member of the Anglesea Lodge.

Bro. William Bulkeley Hughes: I propose the health of the brethren who have done us the honour of attending here this evening as our visitors. You were kind enough, Worshipful Master, to notice the unworthy subject who addresses you, and I will now endeavour to make amends for that emotion which was created in me (by a gentleman, one of my own connections), by proposing the health of two members of my lodge of Saint Tudno. I would call your special attention to the gallant brother who sits on the left of the Worshipful Master as one of the most prominent members of the Craft, not only from the badges which he has the proud satisfaction to bear, but from the circumstance of his having resided some time in this country benefitting himself, I hope, as well as the people whom he is amongst. I would especially allude to the very efficient services

he rendered on the recent occasion at the opening of the Freemasons' Hall at Llandudno, where they have been most invaluable. One and all who witnessed the interesting ceremony will accord to him that meed of praise which I, as the W.M. of that lodge, now tender to him in my more humble capacity of Senior Warden of this. Bro. Grylls is one of our members, and a distinguished member of the Craft. He bears on his breast no insignificant tokens of those distinctions which have been accorded to him by his brethren. I know nothing more gratifying to a man than to have those badges to display upon every occasion. Let me not pass over my excellent brother who has come to greet us this day, Bro. Daines, as a citizen of Llandudno and as a friend. I trust he has had that reception this evening that will induce him to come and see us again. We do study brotherly love and friendship, and long may we continue to preserve it as a household word in the Anglesea Lodge, and I hope those brethren will take back with them such pleasing recollections of their visit as will induce them to come here again, when we hope to avail ourselves of the opportunity to show them that hospitality which is one of the principles of the Craft.

Musical chorus—"For he's a jolly good fellow."

Bro. Captain Grylls: I assure you it gives me extreme pleasure to return thanks to you for drinking my health, and for having the opportunity and pleasure of being present this evening. Wherever I have been in Masonry I have found that brotherly love has been one of the first principles inculcated, and there can be no question that if the constitutions of Masonry be properly carried out, it is noble in the extreme. What I did yesterday was simply my duty as a Mason. I claim no credit for that, my heart and soul were in my work. Would it be right for me or for any one wearing the highest honours in Masonry, even as a Master Mason, to keep these honours to himself? I say, Worshipful Sir, that we are bound as brethren to do something more than sit down to enjoy ourselves; no doubt it is a very pleasant thing, but Masonry requires something more than that. It was my duty as a Mason to do what I did, and we should go on and try to do more. It has given me the greatest possible pleasure to be here to-day, and I do feel the greatest possible respect for our brother the Senior Warden, and it affords me the greatest possible satisfaction to meet the brethren whom I have met to-night, and if of any use at any time, Bro. Grylls is at your service.

Bro. Daines: I did expect, worshipful sir, that Bro. Grylls would have said a word for me. I am but a young Mason, but I hope to go as far as I can in the Lodge of St. Tudno. I have never regretted entering Masonry, or I should not have been here to-night, and anything I can do for it I will with all my heart. I have to thank the Worshipful Master and the brethren for drinking my health. With respect to our brother the Senior Warden, who is the Worshipful Master of the St. Tudno Lodge, we all love and respect him, whether we belong to that lodge or not.

The W.M.: No Master in the Mason's Craft, any more than in life at large, can expect to discharge his duties unless he is supported by those who assist him. The Order brings itself into a perfect mathematical figure. Masonry forms itself into a triangle to rule the lodge, and which I may call the Masonic triad. No Master can maintain the credit of his lodge unless he is well supported. The toast I have to propose enables me to speak of a brother who is not only the backbone of the lodge, but who really was the originator of the lodge; and if I hold the position as the first Master of the lodge, it is because he had not been able to serve for a year as a Warden, and therefore was not entitled to the chair; but for that, the first Master should have been our Bro. William Hughes, of Llangefni. I could not withstand the call when he said to me, "Will you come and do a certain duty?" By your good and kind feeling I became entitled to the chair; but it is only due to our Bro. Hughes to say that he is the originator of the lodge. Then, brethren, I have been Master in the chair on more than one occasion, and have had Chaplains who professed to do their duty, but I have one now, Bro. R. H. Williams, who does his duty. Our Bro. Hugh Owen, you know how he takes care of our funds, and if we have no money he pays our bills. I will not detain you longer, though I could pay a just compliment to all the officers, who desire to do their duty to the utmost to this lodge, I believe, and in furtherance of that obligation which our two brethren have taken this evening, I call upon you to drink "The Health of the Officers of the Anglesea Lodge."

Bro. William Hughes, J.W., said: I feel exceedingly obliged to you for the kind way in which you have mentioned my name and proposed my health. I feel proud, proud in my heart, that I am a free and accepted Mason. As some of the brethren have said, I am a very young Mason in years; nevertheless, my heart is full of it. I assure you, brethren, the more I know of Freemasonry the more I love the Craft. I am but a Master Mason, but my heart says "Go on and prosper, and not be satisfied with the first, second, and third degrees. It is quite true the Anglesea Lodge is a very young lodge, but it is a very prosperous and successful one, and I venture to say that now it is not second to any in the principality of North Wales, and, from what I have heard in the last two or three days, more brethren holding high positions in the island will join it. From the bottom of my heart I wish success to the Anglesea Lodge, and to every lodge throughout the principality, and throughout the world at large, east, west, north, and south, and I am certain that, before long, Freemasonry will cover the entire face of the habitable globe.

Bro. Wm. Bulkeley Hughes proposed the health of Bro. Charles Williams Bulkeley, and said: I am not going to dilate upon the pleasure which it gives us to see him amongst us, or upon his own good qualities, but, in allusion to what has been stated by the Junior Warden, it is a source of great gratification to see that such a man as the junior member of the house of Baron Hill can testify his anxiety and his desire to promote the interests of Freemasonry. We had, it is true, some little anxiety about our brother coming amongst us, but we now see him, the best proof of his solicitude for the Craft in this county, and it is to his own honour that he has brought here one who has been the high sheriff of this county. Worshipful Sir, I only hope that, young as he is in Freemasonry, his example will be followed, and that we may look forward to the time when, under his wing, that brother may do honour to the Anglesea Lodge. I could say more of him and of his family, but time presses, and the train is about to depart; but do not let us separate without drinking the health of Bro. Charles Williams Bulkeley.

Bro. Bulkeley having returned thanks, "the poor and distressed" were feelingly remembered, and thus terminated an evening spent in truly fraternal harmony.

YORKSHIRE (WEST).

PROVINCIAL GRAND LODGE.

The quarterly meeting of the Provincial Grand Lodge was held in the St. George's Hall, Bradford, on Wednesday, the 6th inst., when upwards of 500 brethren were present. The Right Hon. the Earl de Grey and Ripon, R.W.D.G.M., and Provincial Grand Master of West Yorkshire, presided, and was supported by a large number of Provincial and Past Provincial Grand Officers, and the W. Masters, P. Masters, Wardens, and brethren from the various lodges in the province, amongst whom we noticed Bros. Bentley Shaw, D. Prov. G.M.; John Freeman, Prov. S.G.W.; James Peace, P. Prov. J.G.W.; Thomas Robinson, P. Prov. J.G.W.; Rev. A. Smith, M.A., P. Prov. G. Chap.; T. A. Bottomley, Prov. S.G.D.; William Smith, P. Prov. G.D.; William Cocking, F. Prov. Grand Supt. of Works; James Hall, Prov. G. Steward, Huddersfield; Manoh Rhodes, Prov. J.G.W.; H. Farrar, P. Prov. J.G.W.; D. Salmond, P. Prov. J.G.W.; A. Engelmann, P. Prov. J.G.W.; Rev. Canon H. J. Burfield, M.A., P. Prov. G. Chaplain; Thomas Senior, P. Prov. G. Reg.; J. A. Unna, F. Prov. G. Reg.; John Ward, P. Prov. G.D.; C. H. Taylor, Henry Smith, Thomas Hill, and Isador Ahrens, P. Prov. G. Deacons; H. Mawson, P. Prov. G. Supt. of Works; Jeremiah Rhodes, Prov. G. Dir. of Cers.; A. Hunter, P. Prov. Assist. G. Dir. of Cers.; James Lumb, Prov. G. Steward; Thomas Peel, Prov. G. Steward, Bradford; Rev. J. Senior, LL.D., P. Prov. S.G.W.; Prov. G. Chap.; John Gill, P. Prov. G. Dir. of Cers.; J. Emmerson, P. Prov. G. Org.; John Lee, P. Prov. S.G.W.; T. England, P. Prov. G.W.; Samuel Freeman, P. Prov. G.D.; S. Newsum, Prov. G. Supt. of Works, Leeds; Major R. R. Nelson, P.D. Prov. G.M., and Prov. G. Sec.; Charles Oldroyd, Prov. G. Treas.; Captain Charles Patterson, P. Prov. G. Dir. of Cers.; A. Wilson, P. Prov. G. Purst., Dewsbury; W. W. Widdop, P. Prov. G.W., Brighouse; William Dixon, P. Prov. G.W.; Captain John Wordsworth, P. Prov. G. Supt. of Works, Morley; Thomas Perkington, P. Prov. G.W.; Rev. James Hope, M.A., P. Prov. G. Chap., Halifax; T. W. Tew, P. Prov. G.W., Pontefract; Rev. P. Brown, D.D., Prov. G. Chap.; Major H. Webster, P. Prov. G. Reg.; William Short, Prov. J.G.D.; William Longden, P.

Prov. G.D., Sheffield; Rev. B. Christopherson, M.A., Prov. G. Chap.; W. Sheard, Prov. G. Steward, Batley; Rev. W. Appleyard, P. Prov. G. Chap.; Isaac Lee, Prov. G. Org., Batley Carr; Rev. W. Fearnside, P. Prov. G. Chap., Todmorden; John Booth, P. Prov. G.D., Hallmondville; John Harper, P. Prov. G.S.B.; J. M. Woodhead, Prov. G. Purst., Holmfirth; James Atkinson, P. Prov. G.S.B.; John Siddall, P. Prov. G. Purst., Cleckheaton; W. Blackburn, Prov. G. Steward, Saddleworth; John Bright, P. Prov. G. Steward, &c.

The minutes of the Provincial Grand Lodge held at Skipton on Wednesday, the 3rd inst., were read and confirmed. The minutes of a meeting of the Property Committee were read and ordered to be entered on the minutes.

The report of the Charity Committee was handed to every brother and taken as read.

Two petitioners, widows of deceased brethren of the province, were relieved with £20.

The general business of the province having been transacted, the R.W. Provincial Grand Master announced that the next Provincial Grand Lodge would be held at Leeds on Wednesday, the 22nd January, 1868.

The Provincial Grand Lodge was closed in due form and with solemn prayer; after which the brethren adjourned to banquet, to which 370 brethren sat down, presided over by the R.W. Provincial Grand Master, who was supported by the D. Prov. G.M. on the right, and Bro. John Gaunt, the W.M. of the Lodge of Hope (No. 302), and many past and present Provincial Grand Officers; the vice-chairs were occupied by Bros. John Greeman, Prov. S.G.W.; Manoh Rhodes, Prov. J.G.W.; Wright-Barber, W.M. of the Lodge of Harmony (No. 600); and Thomas Laycock, W.M. of the Shakespeare Lodge (No. 1,018).

The Prov. G.M. proposed the first toast, "Her Majesty the Queen;" after which the "National Anthem" was sung.

The Prov. G.M. then proposed, "The Prince of Wales, the Princess of Wales, and the rest of the Royal Family."

Song—"God bless the Prince of Wales."

The Prov. G.M. proposed, "The Army, Navy, and Volunteers," which was responded to by Major Webster.

The Prov. G.M. proposed, "The M.W.G.M. of England, the Right Hon. the Earl of Zetland, and the rest of the Grand Officers past and present," which was responded to by the Rev. J. Senior LL.D., Prov. G. Chap.

The D. Prov. G.M. proposed, "The Right Hon. the Earl de Grey and Ripon, R.W.D.G.M. of England, and Prov. G.M. of West Yorkshire," which was responded to by the Earl de Grey and Ripon.

The Prov. G.M. proposed, "The D. Prov. G.M., Bro. Bontley Shaw," which was responded to by the D. Prov. G.M.

The next toast was that of "The Prov. G. Wardens and the rest of the Prov. G. Officers," which was responded to by Bros. J. Freeman, Prov. S.G.W., and M. Rhodes, Prov. J.G.W.

The next toast was, "The Prov. G. Chaplains and our Clerical Brethren," which was responded to by Bros. the Rev. B. Christopherson, M.A., and P. Brown, D.D., Prov. G. Chaplains.

The Prov. G.M. proposed, "The Masonic Charities," and was responded to by Bro. Major R. R. Nelson, P.D. Prov. G.M., and Prov. G. Sec.

The D. Prov. G.M. proposed, "The W.M.'s and P.M.'s of Lodges," which was responded to by Bro. John Gaunt, W.M. of No. 302.

Bro. M. Rhodes, Prov. J.G.W., and W.M. of No. 97, proposed, "The Visiting Brethren," and was responded to by Bro. Dr. Kirk, Prov. J.G.W., Durham.

The next toast was, "The Prov. G. Stewards," which was responded to by Bros. James Lumb and Thomas Peel, Prov. G. Stewards.

The next toast was that of "The Countess de Grey and Ripon, and the Ladies." The Right Hon. the Earl de Grey and Ripon and Bro. Pollard responded.

WAKEFIELD.—*Sincerity Lodge* (No. 1019).—This lodge held its monthly meeting at the Masonic Hall, Zetland-street, on Wednesday, the 20th inst., at which only a small number of brethren attended. The W.M., Bro. Joseph Haslegrave, presided. Bros. John Wordsworth, jun., S.W.; W. H. Gill, as J.W.; Alfred Stanfield, S.D.; Howden, J.D.; Cowper, Sec.; Daniel Wilson, P.M., Treas.; Henry France, P.M.; Frederick Dale, as I.G.; W. Gillot, O.G. The minutes of the last lodge were read and confirmed. Two gentlemen passed the ballot successfully, and are to be initiated in due course. A motion was brought forward relating to rent to be paid to Lodge 495

for the use of rooms, furniture, &c., and the Secretary was ordered to write to the lodge a proposition for settlement. It being the proper night for electing the W.M. for the ensuing year, the Secretary read the names of all eligible. The ballot being taken, the choice fell upon Bro. Wordsworth, the J.W. The Treasurer was again re-elected, as also the Tyler. On closing the lodge, the brethren again assembled to partake of an excellent supper at nine o'clock, after which the usual loyal and Masonic toasts were drank. Bro. Henry Smith replied for the Prov. G. Lodge and visitors, and the proceedings were brought to a close at eleven o'clock.

SCOTLAND.

AYRESHIRE.

GRAND MASONIC GATHERINGS IN CONNECTION WITH THE CENTENARY FESTIVAL OF THE LODGE ST. MARNOCK (No. 109).

Visit of Grand Lodge office-bearers, and other distinguished Masonic officials.

Since its institution in November, 1736, the Grand Lodge of Scotland has only upon three occasions deigned to favour Ayrshire with a deputation of its office-bearers and members;—once during the period of its supremacy in Scotland being disputed by Mother Kilwinning, and twice since its incorporation with its ancient rival. It was in 1772 that the M.M. Bro. Patrick Earl of Dumfries, the then Grand Master, accompanied by Dalrymple of Orangefield, Campbell of Fairfield, Logan of Camlurg, and other acting officers, paid a visit to Ayr for the purpose of laying the foundation stone of a quay wall at the harbour of that town. Of the lodges taking part in the ceremony, Ayr Kilwinning, Maybole St. John, Kilmarnock St. Marnock, Kilmarnock St. Andrew, Stewarton Thistle, and Girvan St. Andrew, still exist. Seventy-nine years elapsed before the next Grand visitation to this province was made—the Grand Master (the M.W. Bro. George Duke of Athole), accompanied by several of his colleagues, choosing the ancient seat of Scottish Masonry as the place at which he should hold a Grand Lodge, the date of that notable event being May 22nd, 1851. And now it is to the spirited exertions of the recently resuscitated Lodge St. Marnock that the Craft are indebted for the third Grand Lodge visitation to Ayrshire, which took place in the George Hotel, Kilmarnock, on the evening of Thursday, the 21st inst., under the most propitious circumstances—Grand Lodge deputation being under the guidance of the Substitute Grand Master elect, the R.W. Bro. Henry Inglis, of Torsonce, Prov. G.M. of Selkirk and Peebles-shire. It is a rather singular coincidence that an Earl of Dalhousie should have been Grand Master elect both at the birth of the Lodge St. Marnock and at the celebration of its centenary. In December, 1766, the ninth Earl of Dalhousie was nominated, and in November, 1767, elected, to the office of Grand Master. At the present moment the thirteenth Earl of Dalhousie is Grand Master elect, and will be raised to the throne in December next.

PROVINCIAL GRAND LODGE OF AYRESHIRE.

Anticipating on the part of the sister lodges, a pretty general response to the invitation to attend its centenary celebration that had been issued by the Lodge No. 109, the R.W. Bro. Robert Wylie, Master of Mother Kilwinning, and as such Provincial Grand Master of Ayrshire, had summoned the Masters and Wardens of the lodges in this district to assemble at Kilmarnock on the day in question, for the purpose of re-constituting the Provincial Grand Lodge of Ayrshire. The circumstances, then, under which the Fraternity met on Thursday in the commercial metropolis of Ayrshire, were unparalleled in the annals of west-country Masonry. On ascending the dais in the Provincial Grand East, Bro. Wylie was cordially greeted by the representatives of the lodges present, with whose assistance the Provincial Grand Lodge was opened—the Masters of Nos. 22 and 230 bearing temporary rule in the West and South.

In the course of a few remarks the Prov. G. Master said, that when accepting of the appointment of Master of the mother lodge he fully resolved, among other things, to set about getting the Provincial Grand Lodge into proper working order. He had put off from time to time calling them together for this purpose, in consequence of a dispute existing between the mother and the Grand Lodge of Scotland. Although this

dispute is still unsettled, he felt that he could not any longer defer having a Provincial Grand meeting. He had therefore called them together for the installation of office-bearers and despatch of business having reference to the organisation of the Provincial Grand Lodge. In attempting the organisation of the head Masonic court of this important province, he was only actuated by a desire to promote the interests of the Craft within the bounds which have been placed under the jurisdiction of the Master of the mother lodge. He saw no reason why the Provincial Grand Lodge of Ayrshire should, as regards its judicial functions, longer remain dormant. There were among Ayrshire Freemasons brethren of considerable Masonic ability, and otherwise well fitted to aid the Master in the despatch of Provincial Grand business; and in virtue of his official powers, and with the consent of the mother lodge, he had by commission appointed certain duly qualified brethren as office-bearers—the selection having been made with a judicious regard to the interests of the Order. Bro. Wylie concluded by calling upon the Prov. G. Sec. to read the names of the commissioned Provincial office-bearers, which were as follows:—

Depute Provincial Grand Master—John Steven of Kilmarnock St. John Kilwinning.

Substitute Prov. Grand Master—J. G. Halket of Saltcoats and Ardrossan St. John Royal Arch.

Senior Prov. Grand Warden—D. Murray Lyon of Ayr and Renfrew Militia St. Paul.

Junior Prov. Grand Warden—Alex. Weir, of St. Barnabas, Kilwinning.

Prov. Grand Secretary—Patrick Burns of Mother Kilwinning.

Prov. Grand Chaplain—Rev. Alex. Inglis of Kilmarnock, St. John Kilwinning.

The applause with which this list was greeted having subsided, the members of the Provincial Grand Lodge then elected the following brethren to the offices at their disposal:—

Prov. Grand Treasurer—John Whinton of Mother Kilwinning.

Senior Prov. Grand Deacon—John Brown of Loudoun Newmilns Kilwinning.

Junior Prov. Grand Deacon—Robert Armour of Mauchline St. Mungo.

Prov. Grand Tyler—Robert Allison of Mother Kilwinning.

The oath *de fidei* having in solemn form been administered to the newly appointed office-bearers, their installation was proceeded with. Shortly thereafter the Provincial Grand Communication terminated.

CENTENARY MEETINGS OF THE LODGE ST. MARNOCK (No. 109).—THE DINNER.

At half-past five o'clock the programme of the St. Marnock Centenary Celebration was entered upon by the entertainment at dinner, in the George Hotel, of the members composing the deputation from Grand Lodge, and other distinguished guests of No. 109. The company numbered about eighty. The chair was filled by Bro. Hugh Shaw, banker, Master of St. Marnock. Bro. John Mackay, Master of St. John Kilwinning, Kilmarnock, acted as Croupier.

Immediately after dinner—which, it may be mentioned, was quite characteristic of the usually-efficient arrangements of Bro. Walker—the party adjourned to the Hall.

THE EVENING FESTIVAL.

At half-past seven o'clock the lodge was opened under the venerable charter of St. Marnock—the fourth in point of order that has been sent into Ayrshire by the Grand Lodge of Scotland—Bro. Hugh Shaw being ably seconded by his Wardens, Bros. J. Stewart and Captain A. Galt.

The walls of the Hall were hung with the lodge banners and a large number of beautiful oil paintings and engravings, some of them of a Masonic character. Bros. Banks, pianist, Glasgow; W. Brown (cornet), and D. Moir (flute), Kilmarnock, officiated in the orchestra.

After the several deputations from sister lodges had been received, the Grand Lodge of Scotland was announced, upon which, the assemblage, about 450 in number, rose and accorded full honours to the deputation, who entered in the following order, and were conducted to their places on the dais in the Orient:—Bros. Henry Inglis, Substitute Grand Master-Elect; James Ballantine, Grand Bard; Alexander Hay, Grand Jeweller; Charles McKenzie, D. Murray Lyon, and Alexander Ballantine, Grand Stewards; and William M. Bryce, Grand Tyler—who, with Bros. Robert Wylie, P.G.M. of Ayrshire; Colonel Campbell, of Blytheswood, P.G.M. of East Renfrewshire; Colonel Muro, of Caldwell;

Patrick Burns, P.G. Secretary; and the Rev. Alexander Inglis, P.G. Chaplain—formed quite a galaxy of Masonic notables. In the west, as supporting the Warden, were Bros. Frazer, Sec. of No. 109; Revs. Leo Kerr, Chaplain of Mother Kilwinning; John Thomson, Chaplain of No. 126; Alexander Webster, Chaplain of No. 139; Robert Thomson, and J. Henderson, ex-P.G. Sec. The ruler in the south was well supported by the sons of St. Marnock and close to the pedestal we noticed clothing denoting the presence of members of Ayr St. Paul, and other lodges who had not found it convenient to send deputations. The following lodges were represented:—Mother Kilwinning; St. John's Kilwinning, Kilmarnock (No. 22); Loudoun Newmilns Kilwinning (No. 51); St. Andrew, Kilmarnock (No. 126); Thistle, Stowarton (No. 127); St. James Kilwinning, Tarbolton (No. 135); Royal Arch, Ayr (No. 165); St. Mungo, Mauchline (No. 179); St. Clement, Riccarton (No. 202); St. Barnabus, Old Cumnock (No. 230); St. John Royal Arch, Saltcoats and Ardrossan (No. 320); Neptune Kilwinning, Ardrossan (No. 445).

Apologies for non-attendance were received from Bros. Captain Speirs, M.P., Prov. Grand Master of Glasgow; Major Barbour, St. Mark's, Glasgow, and others.

The Acting Grand Master having gracefully declined the chair that Bro. Shaw essayed to vacate in favour of his Masonic chief, the evening's ceremonial was at once entered upon, upwards of 400 brethren taking part in what proved to be one of the most interesting and successful Masonic festivals that has ever taken place in Ayrshire.

The presiding Master then opened the proceedings by giving, in succession, "The Queen and the Craft," "Prince and Princess of Wales," "The Army, Navy, and Volunteers"—replied to by Captain Campbell.

Bro. Shaw having, in introducing the toast of the Army, referred to the remark of Lord Combermere in the parliamentary discussion on the Secret Societies Bill, that he never knew of a good Mason who was a bad soldier, the Substitute Grand Master related an anecdote by way of illustrating the truth of Lord Combermere's statement. An officer well known to his (Bro. Inglis) family had, while serving with the British army during the peninsular war, been placed in command of a storming party at the siege of St. Sebastian in 1813. His company having, in the execution of their orders, met with considerable loss in more than one repulse by the enemy, showed a momentary hesitancy to renew the attack, when the commanding officer, placing himself in front of his little force, called upon all "Brother Masons" to follow him. A goodly number of Craftsmen in the ranks responded to this appeal, the non-Masons followed, and, with a united effort, the "forlorn hope" succeeded in establishing themselves within the walls of the doomed fortress.

The R.W.M. then gave "The Grand Lodges of England and Ireland," which was succeeded by "The Grand Lodge of Scotland," this toast being very neatly prefaced by a few brief remarks, in the course of which Bro. Shaw took occasion to thank the Grand Lodge for their many acts of kindness towards Lodge St. Marnock, the copestone to which had that night been placed by their sending a deputation to countenance the ceremony that was then being celebrated.

Bro. Inglis, in a sentence or two, acknowledged the compliment.

At this stage, Bro. D. Fraser, after a very appropriate introduction by himself, read the following sketch of the history of the Lodge St. Marnock, drawn up by Bro. Archibald McKay, the laureate of No. 22:—

"St. Marnock's Lodge is dedicated, as you are aware, to the venerable saint from whom the name of the good town of Kilmarnock is derived. The charter of the lodge is dated 17th November, 1767. The first Grand Master was Wm. Park, of Langlands, surgeon. The roll of the original members contains the names of the leading men at that time in the town and neighbourhood. In 1770, William Earl of Glencairn was Grand Master. The Rev. Bro. Mutrie, of the Low Church, who figures in Burns' poem of "The Ordination," was Chaplain; and among the honorary members were the Hon. John Cunningham, brother to the Earl of Glencairn; James Dalrymple, younger, of Orangefield; and William Creech, bookseller, Edinburgh, who we take to be the well-known Creech who published the second edition of the works of Burns, and who is the subject of some of the letters and poems of the poet. Among the other members we may mention Captain Wallace, of Cairnhill; John Glen, of Assloss; Dr. Hamilton, Kilmarnock House; Arnot, of Silverwood; Bailie Hunter, Robert Montgomery, of Bogston; Sir Wm. Cunningham, Wm. Muir, of Barlieth; Bailie Hugh Parker, George Boyd, surgeon; and

Patrick Clark, of Holmes, who was Grand Master in 1783. Among the old papers of the lodge are a number of applications from individuals wishing to become members. Some of these are not a little curious. They show at least the social spirit with which the brethren were actuated in the good old time, and the anxiety which prevailed among the gentlemen of the town and neighbourhood to get enrolled as members of the lodge; for example Baillie David Hunter is represented as possessing "a love of mankind and attachment to his glass with sociable companions." Regarding Wm. Paterson of Muirhouse, it is said—"Virtue, genius, and manly spirit, and many other amiable accomplishments recommend the petitioner to the benign favour of St. Marnock Lodge;" and of Robert Gilchrist of Maryland, merchant, and a brother of Kilmarnock Kilwinning, it is said—"If an honest heart, a sound bottom, a genius sublime and eccentric, and an extensive knowledge of the mysteries of Masonry, united in a single man, can qualify him as a brother of St. Marnock, Bro. Gilchrist cannot, in justice to his merits, be denied that honour." Other recommendations of a similar kind might be given, but these just quoted are sufficient to afford an idea of the spirit and enthusiasm which prevailed among "the merry Masons" in the good old times. In 1775, the lodge held a grand ball or dance, at which about eighteen ladies attended, and afterwards supped with the brethren. "St. Marnock," says the minute, "presided and inspired all the company with harmony and mirth, and happiness crowned the evening and morning of a new day." At the consecration of the St. Marnock Lodge, the Grand Master "delivered," to use the words of the minute, "a very learned and elegant discourse on the antiquity, design, and beauties of Masonry, and favoured the lodge with two inimitable songs of his own composition, which were received with the greatest applause by the brethren." As a specimen of the Kilmarnock muse a hundred years ago, we may give a few lines from one of the songs:

"From the Grand Lodge of Scotland our charter we claimed,
Our lodge is St. Marnock, which high shall be famed—
The town has our wishes in commerce to thrive—
May trade, with good order, be still kept alive.
Let their morals be chaste without cunning or art,
As pure their religion, so pure be their heart."

But, as the poet has it, "all that's bright must fade," and St. Marnock's Lodge, for a time at least, became somewhat dormant. From 1784 till 1807 few meetings were held. In the last-mentioned year the Kilmarnock Academy was in the course of being built, and many gentlemen wishing the foundation-stone laid with Masonic honours, the brethren conceived it a good opportunity for again reviving the lodge, which was done under favourable auspices. Bro. Parker—the late Major Parker of Assloss, and then chief magistrate—laid the foundation-stone with great solemnity in presence of the other civic authorities, several Masonic bodies, the volunteers, &c. The last meeting recorded in the old books of St. Marnock's was held in January, 1818. Perhaps the political excitement which prevailed about that time in the district was the cause of the meetings being discontinued. Bro. Frazer then proceeded:—I have little more to add to the remarks so ably penned by our esteemed brother. But this much I may say—I am sure you will be glad to learn that the prosperity of Lodge St. Marnock, since its reposal in February, 1867, has been neither fast nor slow, but steady and progressive. We have since our resuscitation "initiated" 31 members, and done what we could for the advancement of Masonry as an ancient heirloom and a pleasing science. In looking over the minutes and other documents in connection with the original lodge, I find that very many military gentlemen were admitted to the "light" in front of the altar dedicated to the patron saint of Kilmarnock. Officers of cavalry and foot appear in almost every minute, seeking for and obtaining admittance into our sublime mystical science. Of the names of the honoured dead, but one, so far as known to us, still lives—a hale, active octogenarian. I refer to the Rev. Robert Hawthorne, Stapleford Lodge, Cambridge; and in respect of the kindness shown by him to us, at our reposal we have elected him honorary Chaplain to Lodge St. Marnock for life. I trust, and I have your good wishes for the same, that the venerable gentleman may have a few years yet to spend on earth, and we hearing occasionally of his welfare. One hundred years have come and gone since the Grand Lodge of Scotland gave to St. Marnock a charter whereby to work in that light which sheds a lustre of brightness on all—be he king or cottar—who vows to

uphold its time-honoured mysteries. I have now done. When another centenary cycle has passed and gone, perhaps one holding the same office I do now may speak of this brilliant assemblage, and many happy meetings of Lodge St. Marnock, as recorded in our sederunt book. I know you here this evening wish us every success. We are thankful for all this, and desire to here express—prosperity, good-will, and happiness to one, to all.

The acting Grand Master next proposed "The Lodge St. Marnock," coupled with the name of its Master, Bro. Shaw; and, in the giving of this toast, also, brevity seemed to be the order of the day. After a humorous allusion to the history of St. Marnock, and a remark or two complimentary to the spirit and commercial enterprise of the people of Kilmarnock, Bro. Inglis expressed his satisfaction with the manner in which the Grand Lodge had dealt with the application for the restoration of the Lodge St. Marnock. He advised those who had hitherto viewed with jealousy the honourable position that had been given to No. 109, now to welcome the revivification of the long-dormant St. Marnock Lodge, and to give to the neutral world an exemplification of brotherly love and forbearance, by which, in their intercourse with each other, Freemasons ought to be actuated. Before resuming his seat, Bro. Inglis said that of all the provincial Masonic meetings it had been his privilege to attend, he could not remember any that could come up to the centenary celebration of Lodge St. Marnock for the marked order and fraternal feeling that had been displayed in every department of the festal arrangements.

Bro. Shaw, after thanking Bro. Inglis and the brethren on behalf of the lodge over which he had the honour to preside, proceeded to say: Masonry is a science confined to no particular country, but extends over the terrestrial globe; hence the benefits which our Order confers on all who leave their native land and go amongst strangers, for even there, wherever it may be, they are sure to find a brother's welcome and a brother's assistance. Added to this, the Fraternity have secret and invisible signs preserved amongst them, which constitute an almost universal language, by which men of all lands, and of different, can hold fellowship and exchange mutual acts of brotherly kindness and simplicity. As Masonry is confessedly a universal institution you find men of all opinions and sects amongst its members, and any candidate who will subscribe to the existence of a God can claim admittance into our Order, and initiation into its mysteries, whether he be a Jew or Christian, a Mahomedan or Hindoo. Hieroglyphics are emblems of divine, sacred, or supernatural things, and as such are most invaluable amongst Masons. The Egyptians cultivated the knowledge of them because they were the repositories of their learning and history, and they even also applied for the purpose of preserving the secrets of their religion. For the same purpose, Freemasons have adopted their use, so that the mysteries of the Order may be kept secret from the uninitiated. They are our light shining in darkness, and the darkness comprehending it not. Our Order is very wisely instituted for all ranks and degrees of man, and every brother, no matter what his station or degree, may employ his abilities in the lodge, and class with his equal. Actuated by the true principles of our Order, no disquietude is found amongst our gatherings; when met in general convention one plan regulates the whole, neither annoyance nor presumption appears on the one hand, nor strife or insubordination on the other; but every brother tries to excel his neighbour in promoting that endearing happiness which constitutes the very essence of civil society—each emulates the other as to who can best work and best agree. Many charges have been from time to time brought against the Craft, which I am proud to say are not now often urged by our opponents. The charge of intemperance and excess at our lodge meetings at one time was, and even yet it is brought against us, and we must admit that anyone acquainted with the past history of the Craft must have found that we were not without blame in bygone days on this account. The days I refer to were those in which the *bon vivant* was the only popular character in general society, and Freemasonry could not escape the general contagion, which affected all classes and conditions of men, and penetrated the most private recesses of even royalty itself. We even find in the "ancient constitution" a law which directed the Steward to provide good cheer against the hour of refreshment, and to call on each fellow to pay his share of the reckoning. In compliance with this ancient regulation it was the general practice to call the lodge from labour to refreshment on the very slightest pretence, and a bumper was charged and pledged to some important toast;

this was followed by a song or two, after which the labour was resumed, to be again succeeded by refreshments, and so on alternately until the closing of the lodge. But we must even admit that this practice, when moderated within the bounds of decent decorum, was very fascinating, as it combined in a very pleasing and agreeable manner the useful with the pleasant, and whilst it had attractions without vice, it afforded a modest enjoyment without debauchery. But I am forced to say that our practice of Masonry in Scotland, at least in this locality, on this point was not always kept within the limits alluded to, as I find from communication with old brethren that at no very distant day it was the practice to set aside the greater portion of the induction fee of each candidate, to be consumed in spirits on the occasion of his admission as a member of the lodge. This most objectionable practice has done more harm to the Craft than is possible to name, but I am proud to think that its practice is now obsolete, and sobriety and good conduct are now the characteristics of all our meetings. We are also charged with disloyalty, but our Craft teaches us to be faithful to our Queen and true to our country; to avoid violent measures, and to submit with reverence to the decisions of legislative power. It is surely, then, no mean advantage for any state to have under its power a body of men who are loyal subjects and friends to mankind.

The following "Song for the centenary of St. Marnock Lodge," composed by the Grand Bard, was then sung by the author, to the air of "Maggie Lauder."

Lang syne, when donce auld Saints cam roun',
And carried blessings wi' them;
When cot and clachan, dale and doun,
Were unca pleased to see them.
There came a sago far kecker hero,
His hallowed name St. Marnock;
Whas genial light shone bright and clear,
And Christianised Kilmarnock,
Ho taught our sires the grip and word,
That test ilk true leal brither;
And counselled man to sheath the sword,
And a' be friends thegither.
And this same text spread Scotland's fame,
Frae Labrador to Karnae;
When Burns sent forth in words o' flame,
His soul slaughts frae Kilmarnock.
St. Marnock's sons for lang worked on,
For foremost ranks aye striving;
And their Auld Mithor, counthly erone,
Was blythe to see them thriving.
But through a long and eerie night,
Time flow slee as a warlock;
And etled sair to blot frae sight,
The brethren o' St. Marnock.
But our Grand Master has renewed,
Our famous ancient charter;
And wi' new brither love imbued,
We seek our love to barter.
Then brethren let your joyous shout
Be heard frae Ayr to Darnock,
Come, three times three, come, bumpers out,
Hurrah for auld St. Marnock.

"The Provincial Grand Lodge of Ayrshire," given by Bro. Colonel Mure, was replied to by Bro. Wylie, as follows: "I have very much pleasure in rising to return you my warmest thanks for the kind way in which my health has been proposed and responded to by all the brethren present. I cannot help expressing the very great pleasure that I feel in being present on this occasion. From my Masonic position it is becoming that I should feel an interest in the prosperity of all the Ayrshire lodges, but as I had recently the pleasure of assisting in the resuscitation of this one, I cannot but feel a double and peculiar interest in its welfare and prosperity; and, from what I know of the office-bearers, I am assured it will at once take a respectable position among the sister lodges. I do not intend, neither am I prepared, to make a speech on this occasion, but I may, in passing, make a few short remarks on the Masonic aspect of the province over which I have the honour to preside. Ayrshire is the largest province in Scotland. It contains thirty-two lodges in active working order, and, as I can calculate, about 10,000 brethren. The number initiated last year was over 400, and this year I anticipate a larger number will be added to the roll of members. In looking back I find

that the province has given Masters on three occasions to the Grand Lodge of Scotland, and it was, as you are all aware, the cradle of Freemasonry in Scotland. The Masonic communications held at Kilwinning many years ago, and presided over by the Scottish kings, must doubtless have been grand and imposing spectacles, but, although composed of the élite of the brethren from all parts of the realm, I question if they ever mustered in such large numbers as they have done to-night under the presidency of Bro. Shaw. Allow me again to thank you for the honour you have done me and the Provincial Grand Lodge on this occasion."

Bro. the Rev. Alex. Webster, after "The Provincial Grand Lodge of East Renfrewshire" had been proposed, and duly acknowledged by Colonel Campbell, prefaced the toast of "The Grand Bard" with these remarks:—"The announcement of this toast must excite in you, as it does in me, a twofold feeling—first of all a feeling of admiration for Mr. Ballantine, who has honoured us with his presence here to-day, and lying behind this, a general feeling of respect for the high office he holds amongst us, and of sympathy with that branch of the literary profession to which he belongs. There are some who are apparently born and grow up with no poetic sympathies, and in this utilitarian age the question has been put, What is the use of poetry? To what practical account can it be turned? How can it be expressed in half-crowns? It is the old question, To what purpose is this waste? Now the very putting of such a question is a clear proof that the questioners are of the earth earthy, that they have never yet had their souls raised, if they have any souls to raise, above eating and drinking, shopkeeping and moneymaking, but that they are still grovelling there among their farthings and pence, and cleaving unto what, in commercial phrase, has been sarcastically termed "the dust." But you, brethren, who have been emancipated from this low estate do not require to be told what is the use of the bard and what place he holds in the great system of things. You know that poetry is one of the highest pursuits to which man can devote himself, and that poets are among the best benefactors of mankind, for by the perusal of their works of creative genius we are raised above ourselves and above the shopkeeping spirit, the dullness is taken out of this earthly existence, our higher nature is awakened, and our spirits are let out into the region of infinitude, to wander through the vast of space, and there to gaze on the awful grandeur of things, and to hold converse with the Great Architect, who is also the Great Poet of the Universe. All honour, therefore, let us render those gifted men who, by their divine vision and faculty, help to redeem our lives from commonplace, and to lift us up above the region of plain prose, and above the things of sense, into the celestial cloudland of imagination, and into the lofty region of immortal song. The kind of poetry which is more especially suggested to us by this toast is the writing of songs. This is a limited department, but it is confessedly one of the most difficult to excel in, and he who has written one good national song has, by that production, done more for the benefit of his countryman than if he had spent a whole lifetime in standing behind a counter retailing goods—or in making Town Council speeches—or in performing, however faithfully, any of the other duties of common life. I would rather be the author of "Annie Laurie," or "Ye banks and braes," than the most consequential bailie of the land. "Let me make the songs of a nation," said a great philosopher, "and I care not who shall make its laws;" and you must all acknowledge the truthfulness of this remark. Laws are of great use for calling scoundrels and dishonest men to order; but good songs and good music serve the far higher end of domesticating and elevating and refining a people, and thus raising them above the necessity of being looked after by magistrates and policemen. Now we have here among us the grand bard of this great Masonic brotherhood, and the greatest song writer of Scotland at the present day. You have all heard the name of James Ballantine—some of you may not have seen his face before, but this day, I am sure, auld Kilmarnock cocks her tail, and wags him a hearty welcome to the land of his great master and progenitor, Robert Burns. Our Grand Bard is known from north to south, and his songs being, like those of Burns, characterised by naturalness and simplicity, and genuine pathos, have already found their way into almost every dwelling, and have awakened a responsive echo in every Scottish heart, and have secured for him an honourable and permanent place in the literary history of this country. Who does not know his "Castles in the air?" and how many a poor, struggling widow in her little shop, and how many a downcast spirit

in every sphere of life has been revived and cheered and led to take heart again by that inimitable and best known contribution of his to our natural minstrelsy:—

Confide ye aye in Providence for Providence is kind,
And bear ye a' life's changes wi' a calm and tranquil mind.
Tho' pressed and hemmed on every side, hae faith and ye'll
win thro',

For ilka blade o' grass keeps its ain drap o' dew.

The toast was drank with enthusiasm.

Bro. Ballantine made a suitable acknowledgment.

"The Office-Bearers of St. Marnock" next came in for a share of the compliments which were being bestowed by the brethren. Bro. Frazer replied.

The Grand Bard gave "Mother Kilwinning," which was responded to by Bro. the Rev. Lee Ker, Kilwinning, in a few humorous and neat remarks.

After each visiting lodge had been given and responded to, the brethren separated in peace and harmony.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE (No. 81).—The usual monthly meeting of this lodge was held at the Masonic Hall on Wednesday evening, the 13th inst., when a goodly number of members and several visitors attended. Amongst the members were Bro. Guilbert, W.M., in the chair: Bros. Churchouse, I.P.M.; Sparrow, P.M.; Smithard, P.M.; Willcocks, P.M.; Hutchinson, P.M. and Treas.; Dr. Collette, P.M. and G. Sec.; Martin, S.W.; Gardner, J.W.; Glencross, S.D.; Millington, J.D.; Sarchet, Sec.; Garland as I.G.; Mauger, Tyler, Carleton, Cohen, Carré, Stainer, Parker, Nicolle, Turton, Abbot, Muntz, J. W. P. Hutchinson, Blackler, and Cooper. The visitors were Thomas Churchouse (288), Brown (168), Kensey (624), De Garis, P.M. 243, and Wakley, P.M. 243. The lodge was opened in the first degree, and the minutes of the preceding lodge read and confirmed. Mr. Joseph Le Maistre, a candidate for initiation, who had been regularly proposed and seconded in open lodge, was balloted for and approved. Mr. Lucas was also balloted for and approved as a candidate, but in consequence of some little irregularity in the proceedings prior to the ballot, his name will probably have to be submitted to the members of the lodge again. The lodge was then opened in the second degree, and the three F.C.'s, Bros. Carré, Carleton, and Cohen, who were candidates for elevation to the sublime degree of M.M., were each questioned by the W.M. as to their progress in Masonry in the usual manner, and having answered satisfactorily were entrusted, and then left the lodge room for preparation. The lodge was then opened in the third degree, and Bros. Carré, Carleton, and Cohen were separately readmitted in the order in which their names are placed, and respectively raised to the sublime degree of a M.M. After they had again retired and been re-admitted they were respectively invested with the distinguishing badge of a M.M. The working tools of the third degree were also explained to them, and the remaining part of the traditional history was proceeded with, which concluded the ceremony. The whole of the work was done by the W.M. in his usual correct and effective manner.

Bro. Churchouse, No. 228, presided at the harmonium. Some discussion afterwards ensued concerning a proposition made by Bro. Collette, P.M., and seconded by Bro. Martin, S.W., to the effect that for the future the mode of procedure for the election by ballot of the W.M. should be as follows, viz., "Every member having a right to vote to be presented with a list containing the names of all the members eligible for election to the office of W.M., from which list each member should tear off the name of the brother for whom he wishes to vote, and deposit the same in the ballot box." The proposition was eventually put to the meeting and carried. This finished the business of the evening, and the lodge was closed. The brethren then met in the banqueting room for refreshment, and spent a reasonable time in pleasant Masonic and social chat. One or two very amusing songs were sung by Bro. Cooper, and the usual toasts given and responded to. During the evening Bro. Gallienne, L. Prov. G.M., who was prevented from attending the lodge, came into the room accompanied by Bro. Jaboneau, Orator of Lodge La Cesarée (No. 289), Jersey. The D. Prov. G.M. proposed the W.M.'s health in highly eulogistic terms,

and spoke with much regret of the fact that his second year of office was so nearly ended. The toast was responded to in a most hearty manner by all the brethren, and it was evident that they fully endorsed every word uttered by their worthy D. Prov. G.M. in praise of Bro. Guilbert. All the Masons in the province know him to be a thoroughly good hard-working member of the Order, ever anxious for its prosperity and usefulness. Whilst in lodge he has, by his kind and genial manner, drawn towards him the affection and regard of all with whom he has come in contact. About their usual good time the brethren separated, all agreeing that they had spent an instructive as well as a pleasant evening.

ROYAL ARCH.

YORKSHIRE (WEST).

BRADFORD.—*Chapter of Charity* (No. 302).—A meeting of this chapter took place on Monday, the 18th inst., at which there were present Comps. A. Hunter, Z.; J. J. Schoepfi, H.; A. M. Matthews, J.; and the rest of the officers, together with Comps. Thomas Hill, Henry Smith, H. O. Mawson, Jas. Lumb, C. H. Taylor, and M. Rogerson, P.Z.'s. The chapter was opened at seven, and the minutes of the last chapter read and confirmed. Bros. Hinchcliffe Farrar, of the Lodge of Hope (No. 302), and William Hodgson, of the Eccleshill Lodge (No. 1,034), were duly exalted by the First Principal and his officers. Before the chapter was closed a renewed discussion arose as to the necessity for the three Principals wearing robes, it being thought by some that, if not imperative, they were much better dispensed with. Inquiries were to be made by the S.E. of the Prov. G.S.E. The chapter was closed in peace and harmony at nine o'clock. The companions then retired to the banquet-room, where a substantial repast was served, at which about thirty companions were present. Comp. Richardson presided at the piano, and several comps enlivened the evening by their vocal talents. As usual, the stewards deserved and received great praise for their exertions.

MARK MASONRY.

IRELAND.

OMAGH.—*Lodge Concord* (No. 332).—The monthly meeting of this lodge was held in the Masonic Rooms, White Hart Hotel, Omagh, on Tuesday evening, the 12th inst. In the absence of Bro. W. O. Orr, W.M., Bro. Dr. Thompson, P.M., presided, and there were present sixteen members of the lodge and five visiting brethren. After the preliminary business had been disposed of, Dr. Leary was initiated into the mysteries of the Order, Bro. E. Cuthbert was passed to the second degree, and Bro. J. R. Dickson, W.M. of No. 129, who had come from Belleek for the purpose, had conferred upon him the degree of Mark Master. In these ceremonies Bro. Dr. Thompson was ably assisted by Bros. C. Scott, Dr. West, Captain Jenkins, and Dr. Love. The nomination of officers for the ensuing six months was then proceeded with, and Bro. Dr. West was chosen as W.M.; Bros. Samuel Adair, S.W.; Captain Hamilton, J.W.; the Rev. R. C. Donnell, Chap.; Major Dawson, Sec.; H. James, S.D.; C. D. Lundie, J.D.; T. C. Dickie, I.G. The many excellencies of Bro. Charles Eccles, P.M., having peculiarly endeared him to his brethren of No. 332, they resolved some time ago upon asking him to allow his portrait to be taken at the expense of the lodge. He complied with their request, and they now had the satisfaction of hanging up in their room a large coloured photograph of Bro. Eccles, in full Masonic costume, as a Knight Templar. Upon the lengthened labours of the evening being concluded, the lodge was closed in peace and harmony, and the brethren adjourned for refreshment. Bro. Dr. Thompson having received a telegram calling him away on professional duty, Bro. Eccles was moved to the chair, and the usual loyal and Masonic toasts having been given and duly honoured, Bro. Dr. West, in very happy terms, proposed the health of the chairman. He congratulated Bro. Eccles upon the high place which he held in the estimation of all the brethren, and alluded to the pleasure which those present had on that evening derived from seeing the walls of their lodge room adorned by his portrait. The toast was drunk with much enthusiasm, and Bro. Eccles rose to respond. He thanked the brethren for the warmth with

which they had drunk his health; and, referring to the allusion made to his photograph by Bro. Dr. West, he said that when it was proposed to him by Bro. Scott to have that photograph taken he thought that the idea must have emanated from Bro. Scott's own brain; but when a deputation from the lodge formally waited on him to express the wish of the brethren on the subject, he could not hesitate to comply, and now that his likeness actually hung in the lodge room of 332, he could never enter that room without feeling his heart warmed towards those by whom such an honour had been paid him, and towards that system which was so admirably adapted to cement a pure and profound attachment between its members. To him Freemasonry possessed no ordinary charm, and for nothing did he more earnestly wish than the prosperity of the Craft. He had felt very much pleasure in being present that evening while Bro. Dr. Thompson, with such marked Masonic ability discharged the duties of W.M., and he believed that the lodge in which the various interesting ceremonies were so well performed could not fail to progress. Any aid to their beloved system of which he (Bro. Eccles) was capable he should ever most gladly render. He objected, however, to have bestowed upon him so much credit in connection with the resuscitation of No. 332, which he considered especially due to the star of Freemasonry in Ulster—Bro. Charles Scott. "The Health of Bro. the Rev. R. C. Donnell" was then proposed and drunk. Bro. Donnell, in returning thanks, alluded to the numerous misrepresentations and denunciations which were being poured forth against the Masonic Order. Those he received with more pleasure than otherwise, believing, as he did, in the inspired words, "Woe unto you when all men shall speak well of you." The denunciations hurled against Freemasonry supplied a strong proof of its vitality and excellence, and so long as it continued to be denounced by the enemies of truth and religious freedom, he asked no other proof of its worth and efficiency. He (Bro. Donnell) had been often reminded of the isolated position which, as a minister of the Gospel, he occupied while seated amongst his brethren at the social board; but he was happy to say that such was the propriety of the brethren whom he had the honour of meeting, that no minister of religion could feel himself out of place in their company. It was most creditable to the brethren of No. 332 that they so carefully avoided all profanity and excess; and it was most pleasing to him that if the limits of strict propriety were at any time for a moment lost sight of, the cloud thus produced was but a passing one, which presently gave place to the sunshine of innocence and pure enjoyment. Some excellent songs were sung by Bros. Dr. West, Cuthbert, and others, and a collection having been taken up for poor and distressed brethren the party separated.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING DECEMBER 7TH, 1867.

TUESDAY, 3rd.—Institution of Civil Engineers, at 8.

WEDNESDAY, 4th.—Geological Society at 8.

WEDNESDAY, 4th.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING DECEMBER 7TH, 1867.

MONDAY, December 2nd.—Robert Burns Lodge, 25, Freemasons' Hall. Lodge of Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee Lodge, 72, Anderton's Hotel, Fleet-street. St. John's Lodge, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's Lodge, 144, Pier Hotel, Cheyne-walk, Chelsea. Lodge of Joppa, 188, Albion Tavern, Aldersgate-street. Lodge of Union, 256, Freemasons' Hall.

TUESDAY, December 3rd.—Colonial Board, at 3. Albion Lodge, 9, Freemasons' Hall. Old Dundee Lodge, 18, London Tavern, Bishopsgate-street. Temple Lodge, 101, Ship and Turtle Tavern, Leadenhall-street. Old Concord Lodge, 172, Freemasons' Hall. Euphrates Lodge, 212, Masons' Hall Tavern, Masons'-avenue, Basinghall-street. Lodge of Stability, 217, George

Hotel, Aldermanbury. Lodge La Tolerance, 538, Freemasons' Hall. Lodge of St. James, 765, Leather Market Tavern, New Western-street, Bermondsey. Chapter of Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, December 4th.—Quarterly Communication, at 7 for 8. Lodge of Temperance, 898, Assembly Rooms, Chewby-place, Poplar.

THURSDAY, December 5th.—Westminster and Key Stone Lodge, 10, Freemasons' Hall. Egyptian Lodge, 27, Anderton's Hotel, Fleet-street. Strong Man Lodge, 45, Falcon Tavern, Fetter-lane. Ionic Lodge, 227, Ship and Turtle Tavern, Leadenhall-street. St. Andrews' Lodge, 231, Freemasons' Hall. Yarborough Lodge, 554, Green Dragon, Stepney. Victoria Rifles Lodge, 822, Freemasons' Hall. St. James's Chapter, 2, Freemasons' Hall. Moriah Chapter, 9, Albion Tavern, Aldersgate-street. Crystal Palace Chapter, 742, Crystal Palace, Sydenham.

FRIDAY, December 6th.—Florence Nightingale Lodge, 706, Masonic Hall, William-street, Woolwich. Hornsey Lodge, 890, Anderton's Hotel, Fleet-street. British Chapter, 8, Freemasons' Hall. Prince of Wales' Chapter, 259, Westminster Palace Hotel, Victoria-street, Westminster. High Cross Chapter, 754, Railway Hotel, Northumberland-park, Tottenham.

SATURDAY, December 7th.—Gen. Com. Boys' School, at 4. St. Thomas's Lodge, 142, Radley's Hotel, Bridge-street, Blackfriars. Leigh Lodge, 957, Freemasons' Hall. Rose of Denmark Chapter, 875, White Hart, Barnes, Surrey.

ST. GEORGE'S HALL, Langham-place, has been taken by Mr. German Reed, who intends establishing in the metropolis a comic opera, derived both from native and foreign sources. In such able hands, a thorough efficiency in all the branches of such an undertaking will no doubt be attained; and we hope it will disprove the opinion heretofore expressed of there being a distaste or apathy for English composition. The Hall is undergoing the necessary alterations, in the construction of private boxes, and the enlargement of the stage for the production of opera and extravaganza. We understand that the prices of admission will be within the range of the poorest amateur. As an earnest of good intention, a new operative extravaganza will be immediately announced, from the humorous pen of Mr. F. C. Burnand, and Mr. A. S. Sullivan, a young and rising composer, whose sparkling and melodious conceptions have already placed him in a high position. The Gallery of Illustration will, of course, be unaffected by Mr. German Reed's connection with the St. George's Opera House. The present entertainment there, which is still running a prosperous career, will, we hear, be replaced by novelty before the present year runs out.

TO CORRESPONDENTS.

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

J. C.—We do not think it would be Masonic to answer your query. Remember that excellent virtue—Silence. 2. There are several military lodges, yet this is no reason why only military should be allowed to attend.

J. J. ROBINSON (King Williams Town, Cape of Good Hope).—Your letter received, with P.O.O. enclosed. Shall be glad to hear from you occasionally.

W. D. LENTHALL (Cooma, N.S.W.).—P.O.O. received. Thanks for your letter and suggestions, which we shall certainly act up to. At all times we shall be glad to receive any reports. No portrait of D.G.M. De Grey and Ripon published; the others sent per book post. As to numbers of FREEMASONS' MAGAZINE, we will place you on our books at Christmas. The subscription is 26s. per annum; if paid in advance, post free; consequently, we shall have to credit you with 18s., the difference of the amount forwarded by you.

W. H. H. BECK (Grafton, Clarence River, N.S.W.).—We are obliged for your letter and its contents. You will find, however, that we have anticipated your wish in our issue of Oct. 12th. Shall be always glad to hear from you.