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LONDON, SATURDAY, AUGUST 26, 1871

MUSIC AS A MASONIC ACCOMPLISH-
MENT.

The power of music in swaying the passions of our nature is undoubtedly great, as a reference to history, sacred and profane, will render apparent to every searcher for truth ; and that its influence upon our Craft, when used with discretion and in conformity with those immutable laws by which it is governed and controlled, cannot be doubted by those who are sufficiently acquainted with the subject to form a correct opinion.

For the purpose of diffusing correct opinions upon this subject, it is important that the principles of its construction should be clearly shown in a thorough, and at the same time, attractive, manner.

As there is a great lack of a definite knowledge of the true principles of musical construction among those who are professed teachers of the art, we are constrained to acknowledge the fears with which we are affected lest our deduction should not be fully and properly understood by our readers ; but as our aim is to do good among those in whom "charity abounds," we are encouraged to proceed, and would ask for a careful examination of our premises and positions, and a careful comparison and adjustment of the same, so as to form a clear comprehension of this delightful art, by which its exercises will be rendered more pleasant, because the understanding

will be appealed to, as well as the fancy, in our participation in the exercise of the powerful auxiliary to our beautiful and all-important ritual. Were any apology necessary for our devoting so much time and space to the consideration of this "liberal art," we might refer to the fact that the philosophers of olden time have considered it worthy their attention, and have traced its principles from their source to their ultimate, so far as human research has been able to trace them.

The illustrious writers and philosophers who have not considered the subject of music as being beneath their investigations, have left the results of their genius and research for our edification. Among these we may here mention the names of Plato, Aristotle, Plutarch, Euclid, Pythagoras, Ptolemy, Rauseau, Guido, Galileo, Descartes, Haygens, Euler, Kepler, and many others of various ages or periods, who have won a world-wide renown as mathematicians, astronomers, or philosophers.—these, with a host of others, have lent their brilliant mental powers to develop the true principles upon which the art is founded, and it is a source of regret that so little attention is paid to their deductions and investigations by those who aspire to the distinguished position of teachers and performers of the divine art.

We do not wish it to be inferred from our remarks that every performer should be fully versed in the laws of harmony, yet we do contend that a knowledge of these laws should be more general among musical devotees, and that every Mason should look into these laws, as well as the general laws of nature, in all her phenomena.

Ptolemy says : "It is the business of contemplation and science to show that the works of nature are constituted according to some proportion and settled order, and not at random, or as it were, by mere chance, but this ought particularly to be done in relation to the finest of her works : such as those senses that approach nearest to reason,—that is, seeing and hearing." The study of the art in early ages presented calculations formidable enough to deter students from attempting to comprehend it ; calculations that sometimes seem to be more ingenious than useful, and consequently more fitted to obstruct, than to advance, improvement, for the want of that simplicity which ought to accompany every art and every science.

Simplicity in every science cannot be obtained

without a just and well founded system ; to form such a system is to create, according to the Platonic sense of that word, by taking the confused elements of things and bringing them to order. To do this, to make them the object of knowledge ; for knowledge, properly speaking, is seeing the properties, connections, and dependency of one thing to another ; it is seeing effects in their causes,—forseeing natural events,—and consequently, it is knowing the use of things, and in what manner they are to be applied, in order that we may render them of use to us.—*The Evergreen.*

THE KNIGHTS-ERRANT.

Translated from Victor Hugo's 'Legend of the Ages.'

The earth of old saw paladins wander; they flashed like sudden lightnings, then faded away, leaving on men's faces the dread and the gleam of their unlooked-for passing. They were, in those times of oppression, mourning, shame.....the spectres of honour, of right, of justice; they struck down crime as with thunder-bolts, they buffeted vice on the cheek; you could see theft flee, imposture hesitate, treason turned pale, and all unjust, inhuman, usurped power become disconcerted, before those sinister judges of the sword. Woe to who-soever did evil!—one of those arms came forth out of darkness, with the cry, Thou shalt perish! Against mankind and before nature they attempted the adventure of sovereign equity. Ready for work, always, everywhere, fierce, they were knights of God.....Their lordship was guardian of the cottages. They were just, good, awful (*labugres*), dark. Though guarded by them, though avenged by them, the people in their presence had the disquiet of the crowd, before pale solitude; for one is afraid of those who walk dreaming whilst the north wind plunging down from the heights of heaven, roars, and the rain pours its urn out in floods over their head, scarcely seen in the depths of the night-wrapped wood. They passed, dreadful, dumb, masked in iron; some resembled infernal larvæ; their crests rose up ill shapen on their helmets. One never knew whence these phantoms went forth; men said, "Who are they? whence come they?" "They are those who punish, those who judge, those who go."...O the blackriders!

O the marchers without cease. Wherever gleamed the steel of their corslet—wherever one of them, calm and grave, appeared, resting his spear in the dark corner of the hall—wherever up rose their colossal shadow—one felt the terror of unknown lands. This one comes from the Rhine, that one from the Cydnus. Behind them walked death, a bald skeleton. It seemed as if in the nostrils of their red mare one heard of the noise of the sea or the forest; and it was of the four winds you had to ask if the passer-by were king of Alba or of Brittany, if he came from the plain or from the mountains, if he had triumphed over the Moor, or over the kennel of monstrous peoples that howl near the Nile—what town his arm had taken or saved—of what monster he had crushed the brood.

The following *resumé* of the "Legend of the Satyr"—from the same poem—will give the reader some idea of Bro. Hugo's "appalling creative power."

A satyr dwelt in Olympus, in the great wild wood at the foot of the holy mount; he lived there, hunting, dreaming amid the leafage, night and day pursuing there the vague white forms, unknown to all the terror of all nature through his sensualism. Psyche, surprised by him, made complaint in the empyrean, and Hercules was sent to bring him by the ear before Jupiter. The description of the demi-brute introduced into the Olympian Court, though too long, is wonderful. All burst into laughter at the sight of the monster, who, nothing daunted, goes straight to Venus, and solicits her favours. The laughter of the Gods becomes a tempest, Jupiter tells the rascal that he deserves to be changed to marble, or imprisoned in a tree; but that, having laughed, he forgives him, on condition he will sing. The goat-foot replies that his pipes are broken, through Hercules having trod upon them. Mercury lends him his flute, and he goes to sing behind a cloud. He sings nature with its horrors, nature with its life, nature with its secrets, till he flings the flute away, and sings on in turn the holiness of nature, of the tree, of the brute, of man. Phœbus offers him the lyre, which he takes, and stands up "with two resplendent depths in his eyes," while Venus, terrified, murmurs "Beautiful," Then he sings man, and the horrors of his destiny, and the possibility of his future. The Gods become anxious; Jupiter is amazed. Still the satyr con-

tinues, prophesying the new birth of the Real, conquering over evil. "Gods," he cried to them, "ye know not what the world is; gods, ye have conquered, ye have not understood; be the immortals, crush the beings of the earth, reign; when your measure is full, ye shall be replaced by that last black God whom man calls Enough. As he speaks, he becomes great and greater still; greater than Polyphemus, than Typhon, than Titan (?), than Atlas. "A strange dawn whitened upon his face; his hair was a forest; streams, rivers, lakes, ran down from his deep haunches; his two horns seemed Atlas and Caucasus; the thunders surrounded him with dull noises; the lyre became gigantic at his touch, sang, wept, growled, thundered, screamed; the hurricanes were taken in its seven strings, as flies in doleful webs; his terrible breast was full of tears. The future, he cries, is the spreading out into infinitude; the Spirit penetrating the Thing from all sides; all the evil comes "from the form of gods." Place for the holy atom which burns or flows! Place for the radiation of the universal soul! A king is war, a god is light. Liberty, life, and faith on dogma destroyed! Everywhere a light, everywhere a genius! "Place for All! I am Pan! Jupiter, on thy knees!"—*Australian Freemasons' Magazine*.

MASONIC JOTTINGS, No. 83.

BY A PAST PROVINCIAL GRAND MASTER.

THE TWO PARTIES IN ENGLISH FREEMASONRY.

In English Freemasonry there are two parties; the old party, and the new party. The old party is the party of Christianity, and the new party is the party of Natural Religion. In its communications to the "Freemasons' Magazine," the old party ignores Natural Religion, and the new party ignores Christianity.

THE INCOMPREHENSIBLE.

A young brother is in error. In true Masonry there is belief in much that is incomprehensible.

There is commonly a belief in Creation out of nothing, and there is commonly a belief in possible Annihilation. And yet Creation out of nothing is incomprehensible, and annihilation is incomprehensible.

THE MOST PROSPEROUS MASONRY.

The most prosperous Masonry will probably be found to be that which is both a Particular Masonry and a Universal Masonry; its Religion, as a Particular Masonry, being that of the people to which its lodge belongs; that is to say, a Christian, Mahommedan, Jewish, or Parsee Religion.

THE HIGH GRADES.

A brother thinks that, in Christian countries, Freemasonry cannot altogether dispense with the High Grades.

FORCES OF NATURE.

The pious and instructed Mason sees the cause of gravitation, and of all the other forces of nature, in the will of the glorious Architect of heaven and earth.

VIRTUE.

Brother, call the true Mason's soul virtue's seat, and add the words of the Pharsalia, "*Et Virtus est Dei sedes.*"

QUANTITY.—NUMBER.

A diminution of the quantity of Christianity in English Craft Masonry would be speedily followed by a diminution of the number of Masons in English Craft Lodges.

TWO SYNCHRONOUS SYSTEMS.

A Brother thinks that since the year 1738 two synchronous systems have been working side by side—the Christian system, and the Universal system.

THE TWO ST. JOHNS.

A Brother writes that a small volume on the Two Saint Johns, as Patrons of Masonry, has lately been printed at Utrecht for private circulation.*

OUR FREEMASONRY AND CHRISTIANITY.

Brother, investigate the point, and you will find that our Freemasonry has ever been the handmaid† of Christianity—first of the Christianity of the Church of Rome, and afterwards of the Christianity of the Church of England.

APPRENTICE.—FELLOW-CRAFT.—MASTER.

A Correspondent thinks that no terms in Masonry are more ancient than those of Apprentice, Fellow-Craft, and Master; but that until the 16th century they were applicable only to the art or calling of stone-masons.

* See a communication entitled "Netherland Freemasonry," "Freemasons' Magazine," vol. xxiv., page 189.

† This expression is less in favour amongst us now than it was fifty years ago, but it will not fail to come again into frequent use.

MASONIC WORK AND PLAY.

We do not know any one who has a higher theoretical estimate of work, in its every day sense, than we have; we believe in work, we like to see men work, and we think every one ought to work. On the other hand, there is no one who has a more profound practical faith in play, than we have, and we are always ready to prove this faith by our works. Both work and play, therefore, are exemplified in our life. But while entertaining this honest regard for work and play separately, we never believed in uniting them. Some things will not mix well in this world—oil and water for instance. You may pour them together, but the combination does not give satisfaction; it is a sort of two-story arrangement, with no communicating stair-way; the particles of oil won't and can't go over the line to the water, and the water won't go to the oil; separate, each is useful; together, both are worthless. Now it's precisely the same with work and play. Work's work, and play's play, and the moment you try to unite them, you spoil both. You have heard of Comic Histories and Comic Grammars, and Play-Books of Science; but they all do not amount to a row of pins. There is a religion in work; it is a serious thing. You can't do it in a hurry, or thoughtlessly, or playfully; you must do it carefully, soberly, earnestly. Method is the life of work. But as soon as you put method into play, you destroy it. So much for work and play in their ordinary sense. Now let us look at them Masonically.

A large part of the Freemason's life, while united with his brethren in the lodge, is spent in work; for this the Craft was constituted, and in it lies its chief glory. But we are not always at labour; sometimes, when weary, we are called off to refreshment, and no one enjoys this more than the Freemason. A table-lodge, for example, is a scene of real, innocent, convivial enjoyment. Heart beats to heart, hand clasps hand, music wings the hour, song allies earth to heaven, while glowing speech elevates and thrills the very soul. This is play, Masonic play, and we should be the very last to prohibit it. But while we believe, both theoretically and practically, in Masonic work and Masonic play, apart from each other, we never want to see them united; for their at-

tempted union only produces a ridiculous farce. Any Master who is guilty of levity in the "work" of the lodge, is ignorant of the first principles of common sense as well as of Masonry, and, has as little idea of genuine humour as he has of real wisdom. The language lately used by M. Ex. Grand High Priest Hill, of North Carolina, is to the point when he says: "Be true, be dignified, be great—at least, while representing what is great." And, to come nearer home, we commend the advice of our estimable companion Charles E. Meyer, given in the course of his report on Foreign Correspondence to the Grand Chapter of this State. He says: "We always look upon any one who would introduce levity or frivolity in our august ceremonies, as a very poor Mason; he should be served like the defective stones at the building of the Temple—thrown among the rubbish, and lost. A few such worthless stones will, in time, destroy the beauty, harmony and stability of the building." Brethren, we must not play when we work. To do so, is to mar our ritual, by rendering its letter in an unbecoming spirit; to degrade the science of Freemasonry to the level of buffoonery; to change a tragedy into comedy; and to marry the noblest truths to ceremonies that annihilate them in the utterance. It were as well to place a clown in the pulpit to preach a sermon, as an habitually frivolous brother in the Master's chair to do the work of the Craft. Freemasonry is the noblest science known to the ages, and it must have noble men to exemplify it, or else it will be one day remembered only as a tale that is told. Let it be the earnest endeavour, then, of every brother who sits in the East, to worthily wear the mantle of King Solomon; and not only to speak the words of wisdom that have been derived from him, but to act as he acted—with dignity, and an ever-present sense of the eternal value of the principles he inculcates.—*Keystone*.

TIME.—"When I look upon the tombs of the great," said Addison, "every emotion of envy dies in me. When I read the epitaph of the beautiful, every inordinate desire goes out. When I see the tombs of parents themselves I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying over those who disposed them: when I see rival wits side by side, or holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together."

MASONIC NOTES AND QUERIES.

TOLAND.—PANTHEISTICON

See Bro. Findel's History, page 133. According to the "Biographie Universelle," first edition, the Pantheisticon was published in 1720, and Toland died in 1722. Toland would never have recognised our Glorious Architect of Heaven and Earth. In his Philosophic Letters to Serena, (Queen of Prussia), he questions, if I recollect right, our doctrine of the soul's immortality.—CHARLES PURTON COOPER.

INDIVIDUALS—FREEMASONS—SOCIETIES—LODGES—

As Individual Christians, Jews, Mahomedans and Parsees, may become Freemasons; so Christian, Jew, Mahomedan and Parsee societies may become Lodges.—CHARLES PURTON COOPER.

A SYSTEMATIC ATTEMPT.

"A systematic attempt is now being made to turn the stronghold of Masonry into a Christian Institution. It is time that this spirit should be resisted."

Brother,—Thanks for your Extract from our Periodical. Occasionally for several years past I have read words in no respects differing from the foregoing, as regard signification.

The author seems little versed in the history of our English Masonry, or he would have known that instead of the inroads made upon it since A.D. 1738, having been the inroads of Christianity, they have been the inroads of Judaism, Mahomedanism, and Parseism.—CHARLES PURTON COOPER.

ENGLISH MASONS, NATURAL RELIGION, CHRISTIANITY.

The 24 volumes of the present series of the "Freemasons' Magazine," contain, occasionally indications that whilst some members of the Craft have no inclination for a closer union with Natural Religion apart from the Religion of the Holy Jesus, others would gladly see what, of late, has so often been witnessed elsewhere—the total disappearance of Christianity.—CHARLES PURTON COOPER.

A DOUBT.

A Correspondent admits that there are some points of resemblance. The words are put together in the same loose manner. There are numerous needless synonyms and repetitions, and vulgarism is not wanting—moreover, it is known that a contributor sometimes affixes a feigned name to his communications.

Still my Correspondent entertains a doubt of the communication, respecting which inquiry is being made coming from the said Contributor. The doubt is occasioned by these circumstances:—First: there is in the communication no bad grammar; next, there is in it no bad logic; and lastly and chiefly, there is in it no bad Masonry.—A PAST PROVINCIAL GRAND MASTER.

QUESTION AND ANSWER.

Entered Apprentice's question: Why does a certain Contributor eschew the Legend of the Craft? Fellow-Craft's answer: Because the Legend of the Craft enjoins instruction in grammar and in logic.—A PAST PROVINCIAL GRAND MASTER.

WHAT IS FREEMASONRY?

Very many definitions have been given to the term Freemasonry, all agreeing in one essential particular, declaring it to be a system of morality, the teaching of which makes men better and happier, and leads them to live while on earth with a reference to an eternal life after death. We give below a few definitions by different men, which cannot fail to prove of interest to all Craftsmen:—

"Freemasonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols."—*Hemming*.

MASONIC LITERARY CONTROVERSY.

A Brother is right in declining to consider a theory which is propounded in language, not befitting Masonic literary controversy.—A PAST PROVINCIAL GRAND MASTER.

"Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness upon the best and truest principles of moral life and social virtue."—*Calcott*.

"Freemasonry is an institution calculated to benefit mankind."—*Andrew Jackson*.

"From its origin to the present hour, in all its vicissitudes, Masonry has been the steady unvarying friend of man."—*Rev. Erastus Burr*.

"Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—*La Fayette*.

"The grand object of Masonry is to promote the happiness of the human race."—*Washington*.

"Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power nor fortune can bestow."—*Preston*.

APPLICATION OF THE TITLE "SOLOMON."

The name of Solomon has been often used, but chiefly to designate the wise. We find in history the following application: "Solomon of England" was bestowed upon Henry VII., the first of the Tudor Kings of England, whose reign, conducted upon pacific principles, was, upon the whole, beneficial to his country, and gave an opportunity for the nation to flourish by the development of its resources. The same title has been satirically awarded to James I. (1566-1625,) on account of his pedantry and puerility. Buchanan, his instructor, said that he "made him a pedant because he could make nothing else of him." The appellation of "Solomon of France" was conferred upon Charles V., who was also called "the Wise." The same title was bestowed upon Louis IX., or St. Louis (1215-1270), who summoned to his council the most able and virtuous men of his kingdom, put an end to many ecclesiastical abuses, and was always intent upon promoting the happiness of his subjects.—*Heptasoph*.

A PLEASANT DISPUTATION, (PAGE 146).

Excuse me observing that the "proof" of an "Entered Apprentice," as brought forward by him at page 147, is all imaginary, and is simply based upon mis-conception and mis-application. The doctrine of

Toleration is one especially promulgated by the Masonic Constitutions of 1723, but as shown at page 407, *ante*, it had been already promulgated by William Penn, as the "Great Fundamental" in his *political* constitutions drawn up for Pennsylvania, in 1681. The doctrine of belief in and reverence for the Great Architect of the Universe, also has existed long before 1717—yea, for ages. Then again certain words exist, and have existed in the Bible for many centuries past, yet, although all these existed before 1717, viz.: toleration in the Pennsylvania Constitutions, belief in God, and certain words in the Bible. What has that to do with proving the existence of *Freemasonry* before 1717? certainly nothing.

A new society might start up to-day, and adopting certain of our Masonic ideas, might promulgate them amongst other things as the basis of its constitution, yet that would not give it any right to date the period of its existence as a society any further back than from to-day. So with our system of Speculative Masonry, or "Freemasonry," *it, as a Society*, cannot date its existence before 1717, because, although the *doctrines* it adopted *existed elsewhere* before 1717, it as a Society, in its present form, neither existed, nor promulgated them before 1717. The doctrines which the Good Templars promulgate, were promulgated by the Total Abstiners, many years ago; but where did Good Templarism, with its system—copied from Freemasonry—of words, grips, signs, &c., ever exist until quite recently?

Further, the "doctrines" which Freemasonry teaches are only part of its system, and even supposing the *doctrines*, in whole or in part, existed before 1717, we have no proof that the ceremonies, degrees, &c., existed before then.—W. P. B.

THE MANNINGHAM LETTER AND BRO. W. J. HUGHAN.

I have been attacked again and again within the last two years because I had stated my opinion that several of the statements in this Manningham Letter were untrue and could not be supported. By turning back to page 133 of the Magazine for August 15th, 1868, it will be seen that Bro. L. H. Hertzveld considers that this letter *proved* "That before 1717, the now existing rituals have been worked." I took exception to that, and considered it was *not* "proved," such was the case, as the statement made by the "old brother of ninety," which implied that as our Masonic ceremonies and degrees were wrought in 1757, so were they wrought at the end of the seventeenth century, was untrue. Now, as the old saying has it, "time tries all things," and so with this; for if it be true, as Bro. Hughan has just admitted, that "Masonic degrees were unknown before A.D. 1717," it follows that Bro. Buchan was perfectly justified in having little faith in the story of this old brother of ninety; more, it also follows that Bro. Buchan's ideas on the subject are now proved to be right.—W. P. BUCHAN.

THE MASTER'S DEGREE AND THE ROYAL ARCH.

It seems almost useless to reiterate what I have before said on these subjects, but, as Bro. Buchan, with amusing pertinacity, and with unabated confidence proclaims his favourite "dogmata," I can only give once more a simple denial and contradiction to

his unwise and unqualified statements. Nothing can in truth be more incorrect, or unhistoric, than Bro. Buchan's repeated assertion that "the Master's Degree never existed before 1717," or "the Royal Arch until the 4th decade of last century."

As regard the "Master's Degree," there is plenty of indisputable evidence to prove that it was well-known and practised in this country *before* 1650, while there is a great body of proof now forthcoming that the threefold division of Master, Fellow-Craft, and Apprentice, is coeval with the existence of the Masonic guilds in this country.

That the speculative Grand Lodge of 1717 is the legitimate succession and continuation of the old operative Grand Assembly; and that we, as Free and Accepted Masons, preserve to-day the carefully guarded secrets and traditions of the Operative Sodalities in England, is, also, the further conclusion to which a careful study of Masonic history and archæology, I feel myself convinced, must lead every candid mind.

But Bro. Buchan has, unfortunately for himself, endorsed the hasty and ill-advised statement, that Freemasonry only dates from 1717; and he therefore completely ignores all evidence which seems to upset his favourite but visionary theory.

So intent is he on asserting, what others besides myself have denied and answered successfully before, as if assertion in the long run was to gain the day, that he remains utterly unconscious of the fact patent to all other students and all who take part in the controversy, that the very "excerpta" from old minute books, he so carefully accumulates, and for which he deserves our best thanks, actually entirely cut away the foundation on which he rests so complacently, and tend more than anything else to *disprove* the statement he has made so often and so unhesitatingly, with much more boldness than discretion.

In one sense I agree with Bro. Hughan, that before 1717 the present arrangement of Masonic Degrees was not systematized exactly in the way we have it now; but that Bro. Hughan means to say, as Bro. Buchan would infer, that *before* 1717 the peculiar secrets of the three Craft Degrees, and the traditions and ritual of the Royal Arch were altogether unknown to Masons, I for one, do not for a moment believe.

Bro. Hughan is far too well versed in the archæological history of our Order to make so rash an assertion.

With a learned brother who wrote some time back, I am afraid that there is little practical good to be obtained from continuing this controversy, as Bro. Buchan has a way peculiar to himself of treating all evidence which oppose his pet and remarkable theory.

For fear, however, that silence might be assumed to give consent, I am anxious to make one more protest against his many assertions and assumptions in respect of the real antiquity of Freemasonry.

I hope my brethren generally will bear carefully in mind that unsupported statements do not constitute *proof*, and that constant repetitions of oft-repeated fallacies do not supply us with a satisfactory, or credible, or authentic history of Freemasonry in this country.—A MASONIC STUDENT.

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

(Continued from page 159).

And now I come to one of the saddest chapters in history—that which records the oppression and final suppression of this noble Order, and the tragic drama that brought it to a close. The facts are few and simple, and have been thus briefly summarised from Raynouard*; Von Hammer†; Vertot‡; and Wilcke§. When the Knights left Jerusalem (1291), they established their Grand Priory in the Island of Cyprus. There the Grand Master resided, with a host ever ready for warfare against the Saracen. James Bernard Molay, of Burgundy, when Grand Master (1294), began an intellectual regeneration of the order, which drew upon him and it the suspicions of the secular clergy and the jealousy of Princes. In the quarrels between Philip the Fair and Pope Boniface VIII. the order took part against the king. In consequence of this, Clement V., Philip's friend, under the pretext of consultations for a new crusade, and for a union of the Templars with the Knights of Saint John, summoned, 1306, the Grand Master Molay, with sixty knights, to France. After their arrival, these and all the other Knights were suddenly arrested, October 13, 1307, by the king's soldiers. Philip seized upon the estates of the order, removed his court into the temple (the residence of the Grand Master in Paris), and ordered the trial of the knights to be commenced without delay, by his confessor, William of Paris, inquisitor, and Archbishop of Sens. He endeavoured to justify this arbitrary procedure by horrible crimes and heresies of which the order had been accused. Historical records represent the accusers as some expelled Templars, who calumniated the order at the instigation of its enemies.

The charge of apostasy from the Catholic faith could not be substantiated. The other allegations, such as that they worshipped the devil, practised sorcery, adored Baphomea, condemned the sacrament, neglected confession, and practised unnatural vices, were, according to the general opinion of historians, down to the present day, malicious representations or absurd calumnies.

By means of the most horrid tortures, confessions of crimes which had never been committed were extorted from the prisoners. Overcome by long captivity and torment, many Templars confessed whatever their inquisitors wished, since a persevering denial of the crimes with which they were charged was punished with death. Clement V. at first opposed this arbitrary treatment of an order which was amenable only to the church; but Phillip soon prevailed on him to join in its suppression. Two Cardinals were sent to take part in the examinations at Paris; and other clergymen were united to the courts of inquisition in the province, in order to impart a more legal appearance to the procedure. Though little was in fact proved against the Templars, the Archbishop of Sens, dared, in 1310, to burn alive fifty-four knights, who had denied every crime of which they were accused. Charles of Sicily and Provence initiated the example of Philip, and shared the booty with the Pope. In England, Spain, Portugal, Italy, and Germany, the Templars were arrested, but almost universally acquitted. The inquisitions at Salamanca, and at Mentz (1310), also resulted in the justification of

the Order. Nevertheless, the Pope, at the council of Vienne, in Dauphiny, solemnly abolished the order by a bull of March 2, 1312, not in the legal way, but by papal authority (*per provisionis potius quam condemnationis viam.*)

The members of the order, according to this bull, were to be punished with mildness, when they confessed the crimes imputed to them; but those who persevered in denying them were to be condemned to death. Among the latter were the Grand Master, Molay, and Guido, the Grand Prior of Normandy, who were burnt alive at Paris, March 13, 1314, after they had cited, according to tradition, Philip and Clement to appear before the judgment-seat of God within a year. The pope, in fact, died April 19, in the same year, and the king November 29."

Between the brilliant past of the Soldiers of the Cross and the Masonic degree of the Knight Templar, lies an admirable subject for historical investigation. Although in possession of some valuable material, I will leave to M.E. Past Prior Wilson, or other learned members of the Priory, the duty of enlightening us on this section of the subject hereafter.

From remarks previously made, it will be noticed that Scotland never persecuted the great Military Brotherhood; and, hence, it has happened that Scotland justly claims the high honour of preserving and perpetuating this peculiar association. A new phase of civilisation has dispelled much of the illusive surroundings of the Mediæval Knight, and favourably-concurring circumstances have brought the order within the protective circle of Freemasonry. What then is the mission—or rather what are the complex duties and functions—of the Knight Templar at the present day? They may be briefly recapitulated under six heads. Firstly, our association helps to complete the cycle of Masonic Mysteries; secondly, its very existence is the vindication of a great historical fact; thirdly, we aim at a higher chivalry than did our ancient brethren; fourthly, we have an intellectual Islamism to resist; fifthly, we have a most hallowed temple to protect; and, lastly, our travail as Templars, through the arduous duties of life, will enable us to win the crown of immortality. I invite you to a few minutes' consideration of each point.

1.—Freemasonry, or (to use a popular expression) Blue Masonry, is a sublime deism, based on a recognition of the immortality of the Soul, and the individual responsibility of every creature to his Creator. Jew and Gentile, Mohammedan and Parsee, all who acknowledge and adore the Great Architect of the Universe, can range under its banner. This is its grand mission—to bring a multitude of antagonisms—such as variety of race, contrariety of religious opinion, and peculiarity of national habits—into harmony and good fellowship on its tessalted level pavement. But why should Masonry, if it is, as it is said to be, a comprehensive theosophy and system of morals, be limited to this? Why should she not open in her mystic shrine a door leading to chambers where those, who are intellectually and conscientiously compelled to acknowledge a wider theology, may meet, commune and assist each other? Why should her allegorical formulæ be the exclusive possession of those who cannot, or will not, recognise a Trinity in Unity? We, Knights of the Temple, under Masonic auspices, have a grand mission to fulfil, in preserving and maintaining this privilege for all who believe in the unity and distinct personality of the Father, the Word, and the Holy Spirit. Is there not, moreover, an intellectual symmetry in Masonry, thus raising a mystic shrine for the great divisions of spiritual worshippers—Arians (of every hue, including Gnostics) and Trinitarians?

2.—Our being thus associated in arms together—although the arms are now only symbolic—is in itself a

* Monum. histor. relatifs à la condamnation des Chevaliers du Temple, (Paris, 1813).

† Fundgruben des Orients.

‡ Histoire de Malthe (Paris, 1727.)

§ Geschichte des Tempelherrenordens aus den Quellen. cf. Conversations Lexicon and Encyclopædia Britannica.

historical vindication of the lives and actions of martyred heroes—of our brave Brethren, De Molay, Guido, and the thousands who innocently perished during the unchristian persecution of Christian soldiers. We are, by our union, a perpetual commemoration of their glorious death; and, therefore, a lasting protest against the double despotism—kingly and sacerdotal—which brought them to the scaffold, or lit their funeral pyre.

3.—We aim at a higher and purer chivalry than did the Knights of old. St. Paul in his most inspired moments had probably no provision of such an institution as ours; and yet, in the sixth chapter of his Epistle to the Ephesians, he arrays the Christian Soldier in a panoply more befitting us than the Templars of the Middle age. Attend to the precise manner in which he bids us be spiritually armed:—

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”—Ephesians VI., 10 to 17.

4.—With these weapons we are called upon to war—not against Saracens or Turkomans—but against the intellectual Islamism of the age—its Materialism and Rationalism. Covered with our armour of proof, the Word of God we must, with the Sword of the Spirit smite it. Our duty forbids temporising—forbids compromise—and, also, forbids intolerance. The Lecturer further showed how the spiritual weapons mentioned by St. Paul should be used against Infidelity, quoting the words of the Apostle:—“Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called.”—1 Tim. vi. 20.

5.—We have a temple not made with hands to guard—the shrine of an immortal spirit redeemed in Christ. That temple is the living body of every member of the Order, the Order itself as a whole, and suffering humanity wherever we find it. As Christians we are a kingly people, purchased at a great sacrifice, regenerated by a living grace, and disenthralled from the Powers of Darkness by our Lord's triumph over Death and Hell; each one of us is, therefore, a temple of Christ, or the Holy Spirit which descended after Him on the earth. We must (as Templars) guard this temple's outer shell—the body—by acts of charity—by relief and all kindly service; and its inner shrine—the soul—by good advice and consolation. “Know ye not,” to use the sublime language of the Apostle of the Gentiles, “that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”—(1 Cor. vi. 19-20.)

6.—The perpetuity of our obligation (from which we can never be released) and the solemn duty it imposes, enable us to consider our journey through life as men on a pilgrimage—to wend our way fearlessly even through the valley of the Shadow of Death, as the only sure route to the white gates of Life—and to comfort and encourage one another by the silent eloquence of mutual good example. Who shall then dare to assert the modern Knight Templar is not in quest of a crown? Of the unfading laurel? Let him only persevere unto the end,

and he may be able to cry out, in humble confidence with Saint Paul,—*Bonum certamen certavi, cursum consummavi, fidem servavi!*

“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”—II Tim., 7-8.

The Lecturer concluded by reading the stanzas inscribed to Sir Knight Hopson, Past Prior:—

THEN AND NOW.

What stirred the stalwart Knights of old,
And made them resolute and bold,
Well worthy of their spurs of gold,
Their plumed casques and faulchions bright?
The triple virtues * fired their will
All moral duty to fulfil,
And bade them wield the sword with skill,
But always *in* and *for* the Right!

And need we not in these our days,
When Wrong is robed in courtly ways,
And Envy's shaft to pierce essays
The buckler of our fair renown,
With mobile tongue and keen-edged wit,
Repel the recreant, who would hit,
In cowardise, our fame; and sit
Content, an' he could rend our crown?

We see in Vision's golden glow
What Birth and Beauty did bestow
On Chivalry; and well, I trow,
Were *then* Love's gifts and trophies won;
But now a craven spirit chills,
Or half congeals, the living rills
That fed the heart; and Meanness fills
Old Liberality's polluted throne!

Why can't we, in such tranceful hour,
With all its wealth of light and flower,
Catch resolution's priceless dower
And do as did the Knights of old?
"Twere worth the venture! Then I claim
All Swordsmen of the Shrine † should aim
At Honour's prize and Knightly fame,
And let illusions be dispelled!

* Faith, Hope, and Charity. Cf. 1 Cor. xiii, and Kenelm Digby's Broadstone of Honour," P. 133.

† Knights Templar.

GALLANT CONDUCT OF A BROTHER.—It is with very much gratification we record a deed of conspicuous gallantry, which was performed during the recent cruise of the combined Mediterranean, Channel, and Firth Reserve Fleets. On Tuesday, the 15th August, when the Ships were about 100 miles to the southward of Cape Clear, in Ireland, a sailor while doing some work aloft, was accidentally knocked overboard, and in falling, struck against some part of the ship, which made him quite insensible, life buoys were at once let go, and a boat very quickly lowered, but as the man was stunned he could do nothing to help himself, and would certainly have sunk and been drowned ere the boat could reach him. Bro. A. H. Byng, Lieutenant Royal Navy, of the Phoenix Lodge, 257, the moment he saw the man fall, jumped in after him without the least hesitation, and (assisted by two sailors, who also jumped overboard) succeeded in saving the man. In performing this gallant act, Bro. Byng incurred very great risk, as a heavy sea was running at the time.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

SLOANE MS. No. 3329, FOL. 142; FORMERLY FOL. 102.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Through the kindness of Bro. W. J. Hughan, I have been favoured with the reading of a copy (which he had procured at considerable expense), of this very interesting Masonic MS. Bro. Findel, at page 666, appendix C, of the second edition of his "History of Freemasonry," gives a copy of the latter half of it, which agrees with Bro. Hughan's, except in some of the spelling. Owing to its contents, this MS. is of the greatest interest to Masonic students, more especially if it could be proved that it existed in the seventeenth century, and before 1717. Of this, however, I am very doubtful; as, so far as I can judge as yet, this Sloane MS. No. 3329, fol. 142, is no older than about A.D. 1720, whatever later. No doubt Bro. Findel, at page 118 of his history, inclines to put it at the end of the seventeenth century; and Bro. Hughan, at page 25 of his "Unpublished Records of the Craft," while stating its age as doubtful, places it between "1640 to 1700." Yet the former has brought nothing forward as yet, to support his idea properly, while the latter, at the very same place where he gives its age as "1600 to 1700," also quotes good evidence which goes to prove it to be more modern; for, while stating it that Mr. E. A. Bond and Mr. R. Sims agree that it is "probably of the beginning of the eighteenth century," he also adds, "We are also informed by a gentleman, whose name has been honourably associated with the British Museum for years, that, as Sir Hans Sloane only died in 1753, the article on MS., 3329, might easily be of a date after 1717."

Now with the above statements before him, why Bro. Hughan should have given its age as between 1640 to 1700, I cannot understand. It would have been better and fairer, in my opinion, to have said 1640 to 1720, which latter date I consider was only fairly due to the statements of the gentlemen I have above referred to, two of whom place it at the beginning of the eighteenth century, while one says it may easily be after 1717. In writing to me some time ago about the age of this MS., Mr. Bond said:—"My opinion is that the paper on Freemasonry is of about the year 1710, but I see no certain evidence, and I judge by general character of the writing." Now as Mr. Bond only judges from the writing, it appears to me that we must allow a few years to come and go upon. For, if a man, 35 years of age, wrote in this style in 1710, I ask—What difference, if any, would there be in the style of his writing in 1720? Very little, if any, I consider, for a stranger especially, to judge by. Under the above circumstances, therefore, and for other reasons, I must give it as my opinion that this document cannot be allowed to be pronounced any older than 1717 without the very best of real evidence to support it. I also think that Bro. Hughan would do well to publish it, as, had the copy I have before me been my own, I would have

done so at once, more especially as it is nearly impossible for many brethren situated as they are to visit the British Museum personally.

I am, yours fraternally,
W. P. BUCHAN.

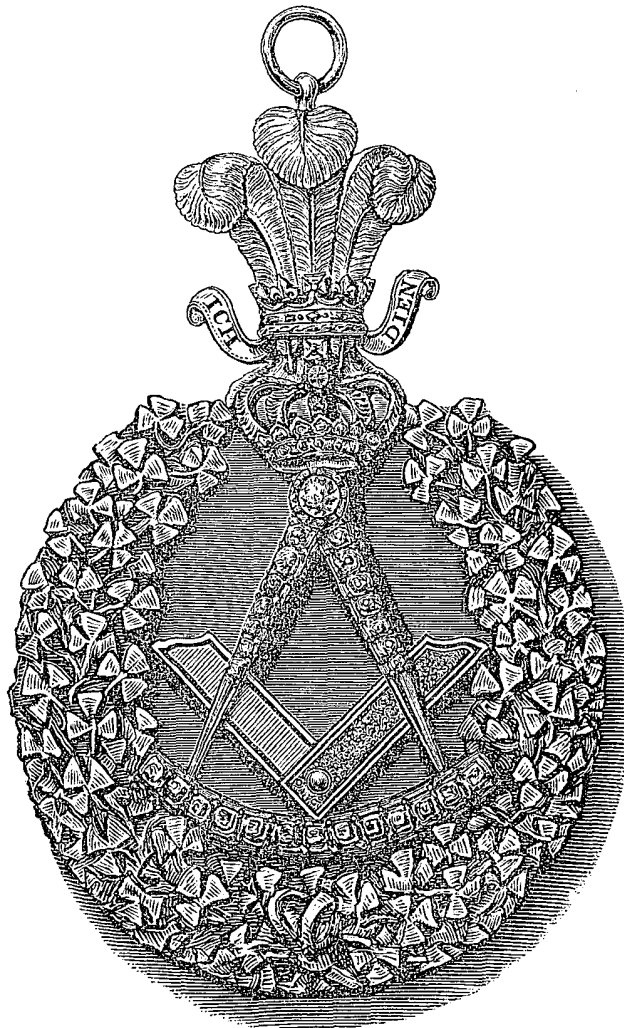
THE INITIATION FEE.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—If some expert London Brother could be induced to look up the different editions of the Book of Constitutions, with a view to ascertain when first the present minimum rate of three guineas for making a Mason was fixed, secondly, to calculate the increased value of money. Thirdly, to give notice to Grand Lodge to increase the sum for making Masons in the same ratio, or if more advisable, to increase the amount to ten guineas. I think he would deserve well of the Craft in general, and of the writer in particular.

I am led to a consideration of this subject by the rapid increase of some of the Lodges in this locality, as I am dealing with principles, and not persons, I must decline to give names, but can easily verify every statement I make. I am well acquainted with the leading members of eighteen lodges in this immediate neighbourhood, and I know, more or less nearly the whole of their members, which, by the last returns were 943. I make no allusion to what a great proportion of this number ought to have remained, but I am quite sure, a large number of them ought never to have been made Masons, and would not have been, if the fee had been ten guineas or more. As to the truths symbolised in the work of Masons they have no conception. I remember one case in point. A naval officer and a dairyman were made Masons the same evening, and before leaving the lodge, the dairyman, wishing to put the principles to the test, solicited a berth on board the naval officer's ship. Another case. A boatman or waterman desired to be made; he applied to one lodge, was refused; applied to another, was blackballed; sought for by the officers of another lodge, balloted for, accepted, initiated, passed and raised, and on the following morning hoisted his flag (the square and compass) at the mast-head and flaunted it in the faces of those who had rejected his first application. The keeper of a house of ill-repute made a similar application to the last and was refused, but was ultimately taken into the same lodge with the boatman. One other case. A labourer, earning twelve shillings per week, suffering from heart disease, desired to be made a Mason. He applied to one lodge, was refused; applied to another, also refused; was sought after by the officers of another lodge, accepted, made, passed and raised. How long will it be before these men, or their families, or some of them will become claimants for our charities? These remarks refer to one lodge alone, and one class of *entrants*. I necessary, I might increase the number of cases of a different character in other lodges, leading to worse evils, but prefer to confine myself to the one that can be met with at the very threshold of Masonry.

Yours fraternally,
A WESTERN WARDEN.



THE JEWEL OF THE GRAND PATRON OF THE ORDER IN IRELAND.

We give, according to promise, an engraving of the Jewel presented to the M.W. Bro. H. R. H. the Prince of Wales, on the occasion of his recent visit to the sister country, when he was invested as Grand Patron of the Order in Ireland at the meeting of the Grand Lodge, convened at the Masonic Hall, Molesworth Street, Dublin, on the 4th instant.

The following is the description of the Jewel, which is engraved to the exact size of the original.

The Jewel is fixed within an oval wreath of shamrocks in gold upon a ground of enamelled blue. It comprises the square and compasses, studded with diamonds, and standing on the segment of a circle similarly enriched: surmounting it is regal crown, studded with diamonds and rubies.

On the reverse side is a plate of gold, on which is engraved the following inscription:—"Presented by the Grand Lodge of Free and Accepted Masons of Ireland to his Royal Highness Albert Edward Prince of Wales, Earl of Dublin, Knight of St. Patrick, who was made Patron of their Ancient Order, 1871."

THE MASONIC MIRROR.

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

MASONIC MEMS.

¶ The Quarterly Communication of Grand Lodge will be held at the Freemasons' Hall, Great Queen Street, on Wednesday, 6th September, at 6 for 7 o'clock.

THE CLAPTON LODGE (No. 1,365).—A new lodge, for which a warrant has been issued, will be consecrated on Wednesday, 20th September, at the White Hart Tavern, Clapton. Bro. J. D. Taylor, will be the first W.M.; Bro. W. Stephens, of the Vitruvian Lodge, No. 87, the first S.W.; and Bro. J. Saunders the first J.W.. Bro. James Terry, P.M. 228, has been named by the M.W.G.M. as the consecrating officer, and the musical arrangements will be under the direction of Bro. Thomas of the Urban Lodge, No- 1,196.

Brother Richard Spencer informs us the reprint of the 1722, 723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland;" edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masoni Depot, 26, Great Queen Street, W.C.

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

The Burdett Coutts Lodge of Instruction, which has been closed during the summer months, will resume its meetings on Friday, the 1st of September, at Bro. T. Lloyd's, Approach Tavern, Victoria Park.

We have been requested to announce that it is proposed to present a testimonial to Bro. F. Binckes, the Secretary of the Royal Masonic Institution for Boys, in recognition of his untiring efforts, and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed. At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence, a difficulty presented itself in the fact that the school was then burthened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralise all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers. By the secretary's continued perseverance and thorough devotion to the welfare of the institution the liabilities have been so far reduced as to leave the institution now only indebted in a comparatively small sum to its bankers, whilst during the nine years of Bro. Binckes' secretaryship the number

of boys had been increased from 70 to 118. This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the committee individual subscriptions are limited to one guinea—those from lodges and chapters are unrestricted. A committee has been formed, with Bro. E. Cox, of 103, Chancery Lane, as Hon. Sec.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for many years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

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

GENERAL COMMITTEE OF GRAND LODGE AND LODGE OF BENEVOLENCE.

The meeting of General Committee of Grand Lodge was held at the Board Room, Freemasons' Hall, on Wednesday, 23rd inst.

In the absence of the President, the V.W. Bro. J.M. Clabon, Bro. Joshua Nunn, Vice-President, filled the chair of W.M.; that of S.W. was occupied by Bro. James Brett, and that of J.W. by Bro. John Boyd.

Bro. John Hervey, Grand Secretary, read the minutes of the former meeting, which were confirmed.

A discussion arose upon a letter which had been addressed to the M.W. Grand Master, the question being whether it could be dealt with by this Committee. It was ruled by the W.M. that it was a matter which could only be dealt with by the Grand Master.

The motion of Bro. Sir P. Colquhoun having been brought forward at the last quarterly communication, and which had been allowed to stand over at the request of the M.W. Grand Master, was ordered to be inserted on the agenda paper for the next quarterly communication of Grand Lodge.

Bro. Matthew Cooke's notice of motion (similar to that brought before the Grand Chapter) was read, and ordered to be inserted in the agenda paper.

A notice of motion, by Bro. J. M. Clabon, President, was read by the Secretary, having reference to certain alterations in the rules governing the Lodge of Benevolence, as to the disposal of the funds, and which were suggested with the approval of Bro. Joshua Nuun, the original proposer of the existing rules, were ordered to be inserted in the agenda.

The Scrutiners were then appointed for the next quarterly communication of Grand Lodge.

There being no further business, the General Committee was closed.

The Lodge of Benevolence was then opened. The following were present, many of whom had attended the meeting of the General Committee of Grand Lodge.

Bros. J. E. Saunders, S.G.D.; J. R. Stebbing, P.G.D.; Joshua Nuun, P.G.S.B.; Joseph Smith; Boyd, G. Purst.; W. Ough, P.G. Purst.; C. A. Cottebrune, P.M. 733; James Brett, P.G. Purst.; W. M. Bywater, P.M. 19; Wm. Mason, P.M. 186; P. Crick, P.M. 144; J. R. Sheen, P.M. 201; H. I. Garrod, P.M. 749; F. Walters, P.M. 1309; T. E. Harriss, W.M. 538; Jas. Weaver, P.M. 862; Thos. Arnold, W.M. 25; C. H. Driver, W.M. 905; W. C. Crick, W.M. 657; Matthew Clark, W.M. 255; James Stevens, P.M. 1216; G. J. Palmer, W.M. 11; William Smith, C.E., P.M. 33; Ed. Johnson, W.M. 140; William Hale, P.M. 780; Thos. Parker, P.M. 34; Alfred Pulley, W.M. 169; John Child, W.M. 901; G. K. H. Harris, W.M. 13; Wm. Bristow, W.M. 14; J. Gaskill, W.M. 1076; W. West Smith, P.M. 809; H. Collington, W.M. 1230; W. T. Graham, W.M. 700; Jas. Kew, W.M. 179; E. J. Bumstead, P.M. 548.

Four cases relieved at the last meeting of the Lodge of Benevolence, in sums amounting to £80 were confirmed.

Fifteen new applications for relief were considered (of which five were deferred from last meeting), which were relieved as follows:—

A Brother of a French Lodge...	10	0	0
A Brother of a Portuguese Lodge ...	10	0	0
A Brother of, Lodge 140, Greenwich (recommended to the Grand Master) ...	40	0	0
A Brother of an Irish Lodge ...	5	0	0
A Brother of a Californian Lodge ...	10	0	0
The Widow of a Brother of Panmure Lodge, No. 720 (recommended to the Grand Master) ...	40	0	0
The Widow of a Brother of Lodge Harmony, No. 235, Richmond ...	30	0	0
A Brother of Cambrian Lodge, No. 464 ...	15	0	0
A Brother of Sun Lodge, No. 106, Exmouth ...	15	0	0
A Brother of Lodge Holy Temple, No. 412, Loughton ...	15	0	0
A Brother of Lodge St. John's, Plymouth ...	10	0	0
The Widow of a Brother of St. Matthew's Lodge Lostwithiel, No. 856 ...	20	0	0
The Widow of a Brother of St. George's Lodge, North Shields, No. 431 ...	20	0	0
A Brother of Lodge St. Peter, Carmarthen, No. 476, (recommended to the Grand Master) ...	40	0	0
A Brother of Lodge St. Helena, No. 488 (recommended to the Grand Master) ...	30	0	0

Making a total of £310 0 0

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BEADON LODGE (No. 619).—The installation meeting of this lodge took place on Wednesday, at Bro. Medlicott's, the Greyhound, Dulwich. The lodge was opened by the W.M., Bro. Saul Wells, assisted by Bros. H. Massey, P.M., and Forge, as Senior and Junior Wardens. The minutes of the previous meeting were then submitted to the consideration of the brethren, and were duly confirmed. As the W.M. elect, Capt. George Arthur Smith, J.W., was detained by important business many miles away, and none of the candidates being present at the opening of the lodge, no business could be proceeded with, and the brethren, accompanied by the visitors, descended to the beautiful grounds of the hotel, where they had ample time to amuse and recreate themselves, as it was approaching six o'clock before an opportunity was afforded to resume business. Three of the candidates for initiation having arrived—Messrs. E. Wright, J. Collins and W. Dyer—the lodge having resumed, they were properly prepared, separately introduced, and in due form received into the noble order. The candidates for the second degree then put in an appearance, shortly afterwards followed by the W.M. elect, but as the day was fast waning, the ceremony of working the second degree was deferred until October, and the installation of the W.M. commenced without delay. Bro. Wells having vacated the chair in favour of Bro. J. W. Avery, P.M., that brother, according to ancient form, duly placed the W.M. elect in his chair of office, the ceremony being performed by Bro. Avery in a manner to sustain the high reputation of the Beadon Lodge for correct working. The officers for the ensuing year were then appointed as follows:—Bros. Chapman, S.W.; W. Seaman, J.W.; C. A. Potter, P.M., Treas.; A. P. Leonard, P.M., Sec.; W. H. Green, S.D.; Forge, J.D.; and Leeuw, I.G.; the Tyler was re-appointed. The lodge was afterwards closed. A banquet followed. Owing to the lateness of the hour, the usual toasts were rapidly given, the most pleasing one being the health of the retiring W.M., accompanied by the presentation of a handsome P.M.'s jewel in gold. The W.M. pointedly alluded to the modest and retiring excellences of Bro. Wells, who had endeared himself to them all by his many amiable qualities of heart and mind. Bro. Wells, in responding, expressed his thanks for this expression of kind feeling on the part of his brethren of the Beadon Lodge, and his regret that his year of office had been so undistinguished; but this, they all well knew, was occasioned by unfortunate circumstances, of which he was by no means the author, and the evil effects of which he had used his best efforts, he hoped he might with truth say, to successfully overcome. He hoped that his successor would have a pleasant and busy year of office. Amongst the visiting brethren were Bros. E. Coste, P.M., No. 9; H. Potter, P.M., No. 11; H. T. T. Ross, No. 87; W. J. Jones, No. 145; T. Cubitt, P.M., No. 157, P.G.D. Middlesex; Minnis, No. 172; E. J. Dyne, No. 186; J. F. Dugget, No. 186; R. Davy, No. 1,305. T. Knott, W.M., R. H. Williams, S.W., and J. W. Manger, S.D. of No. 1,314; Wyatt, No. 1,314; J. Green; F. Walters, P.M. and others.

STAR LODGE (No. 1275).—On Saturday, 5th inst., an emergency meeting of this lodge was held at the Marquis of Granby Tavern, New Cross-road, Deptford. Punctually at four o'clock (the hour named for meeting), the I.P.M., Bro. Joseph Smith, P.G.P., Treas., opened the lodge. The W.M., Bro. W. Ough, P.G.P., afterwards arrived and took the chair. He, in his usual efficient manner, separately raised Bros. R. F. Duff, Davis, and W. Kipps; initiated Mr. Edwin Townsend; passed Bros. J. Fox and C. Saunders to the second degree. It was announced that after the installation meeting had been held at the lodge house, New Cross, the Marquis of Granby, on Friday, September 1st, that the brethren should adjourn to Anderton's Hotel for the banquet. It was arranged to hold the audit meeting at the Imperial Club, 2, Cursitor Street, Chancery Lane, on Saturday, 26th inst., at four o'clock p.m. The lodge was then duly closed. There were present:—Bros. C. J. Hogg, P.M., S.W., and W.M. elect; H. Keeble, J.W.; F. Walters, P.M.

and Sec.; H. Crabtree, J.D.; G. Pymm, P.M. I.G.; T. Hobson, G. S. Elliott, G. F. Guest, J. J. Limebeer, W. M. Bull, and W. H. Trampleasure. The visitors were: Bros. Elton Glover, 509; G. Andrews, J.D., 871; W. Batchelor, 1178.

ACACIA LODGE No. 1309.—A meeting of this new and flourishing lodge was held on Wednesday, 16th inst., at the Railway Hotel, Potter's Bar, Bro. C. Horsley, P.M., acted as J.W.; J. H. Batten, S.W.; T. Walters, P.M., as J.W.; T. Clemmans, S.D.; J. R. Justin, as I.G.A.; Overton, Healey, &c. The lodge was opened, and the minutes were confirmed. Bros. Gonti and Fitch were raised to the third degree in a very able and impressive manner. Bro. C. Horsley, P.M., was elected to serve the office of steward at the next Anniversary Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons. The lodge was then closed, and refreshment followed.

LEBANON LODGE (No. 1,326).—A meeting of this lodge was held at the Red Lion, Hampton, on Thursday, the 17th inst., Messrs. C. L. Simpson and Stevens were initiated. Bro. J. C. Sinclair was passed, and Bro. J. Catchpole was raised by Bro. R. H. Marsh, P.M., No. 1,196. Two gentlemen were proposed for initiation at the next meeting to take place on the 31st inst. Bro. Catchpole and Jackson were proposed as joining members, and the brethren then adjourned to banquet. Past Masters Moss, Walters, and H. Potter, and a good number of brethren were also present.

PROVINCIAL.

ESSEX.

UPTON.—Upton Lodge (No. 1,227).—The installation meeting of this Lodge was held on Thursday the 10th inst., at the Spotted Dog Inn, Upton. The retiring W.M., Bro. J. L. Mather, opened the Lodge, and passed two brethren to the second degree, and afterwards installed his successor, Bro. Bolton, into the chair of K.S. The W.M. then proceeded to appoint and invest his officers as follows:—Bros. English, S.W.; Bratton, J.W.; Mayland, Treas.; Goddard, Sec.; Chidley, S.D.; Dr. Levick, J.D.; Dee, I.G.; and Woodstock, Tyler. The W.M. then initiated two gentlemen into Masonry, and closed his lodge. In the course of the evening the W.M., in the name of the Lodge, presented Bro. Mather with a handsome Past Master's Jewel and several other articles, indicative of the high respect in which he is held by his brethren of the Upton Lodge, which gifts were acknowledged in appropriate terms by the recipient. The banquet was excellent and well served. About fifty brethren were present. Among the visitors were:—Bros. James Terry, P.M. 228; J. Bellerby, P.M.; Pickering, P.M.; Cook, P.M. 65; Bowyer, 65; Miles, 1,365; Carruthers, Ashdown, Posener, Cohon, Gundulfinger, and others.

HAMPSHIRE AND THE ISLE OF WIGHT.

PROVINCIAL GRAND LODGE.

The annual meeting of the Grand Lodge of this Province was held at the Star Assembly Room, Gosport, on Thursday at high noon, under the presidency of R.W. Bro. W. W. B. Beach, M.P., the Prov. Grand Master, Bro. Naish, officiating as Deputy Prov. Grand Master, Bro. H. M. Emanuel, as S.G.W.; and Bro. J. Wallingford, as J.G.W.

There was a large attendance of the brethren, including Bros. J. R. Stebbing, Prov. G.D. of England; the Hon. Mildred, D. Dist. G.M. of South Australia; Captain Hooper, P. Prov. G.W.; the Rev. C. R. Pottit, Prov. G. Chap.; M. E. Frost, Prov. G. Treas.; Hickman, Prov. G. Sec.; Le Feuvre, Prov. G. Sec.; W. H. Ford, P. Prov. G.W.; F. G. Bradbear, Prov. G. Reg.; J. H. Smith, Prov. G.D.; P. Binckes, Secretary of the Royal Masonic School for Boys; Aslatt, P. Prov. G.D.; Stapleford, P. Prov. G.D.; E. M. Wells, P. Prov. G.D.; Wollons, P. Prov. G.D.; A. Cudlipp, Prov. G. Dir. of Cers.; G. Holbrook, Asst. Prov. G. Dir. of Cers.; J. P. Hine, Prov. G. Sword Bearer, and several other officers of Provincial Grand Lodge, besides the W.M.'s and representatives of the various lodges in the Province.

The routine business having been transacted.

The R.W. the Provincial Grand Master then said that he had a painful communication to make to the Grand Lodge. He regretted to say that a few days since he received a letter from the Deputy Provincial Grand Master, Bro. C. E. Deacon, informing him that though his health was now better than it had been, yet he felt that age and infirmities prevented him from satisfactorily discharging the duties appertaining to his office, and he therefore he wished to resign the position. He could assure the Grand Lodge that, as Provincial Grand Master, he received this communication with pain, and when they reflected upon the lengthened period during which Bro. Deacon had exerted himself in behalf of Freemasonry in this province, he thought all the brethren would receive his resignation with regret. In that acceptance they would ill discharge their duty did they not return their most hearty thanks to Bro. Deacon for those services, and express their regret at the decision which he had felt himself bound to make. For more than a quarter of a century Bro. Deacon had occupied this post. During the greater part of the time that their late lamented brother (Sir Lucius Curtis) occupied the position he (the Prov. Grand Master) had now the honour of filling, Bro. Deacon was his faithful deputy, and when he kindly consented to continue that office upon his (the speaker's) being placed in it, he could not say how much he felt indebted to him. All present knew how important and onerous were the duties attendant upon presiding over so large a province as this, and Bro. Deacon had been so long accustomed to those duties as to be perfectly conversant with every part of them. In tendering to Bro. Deacon his own personal, cordial, and warmest thanks, he could not do otherwise than wish him much happiness in his retreat from the more active duties of life, and he was quite certain he should express the feelings of the Provincial Grand Lodge collectively, as he did of every brother present individually, when he said that entertaining a lively sense of many of Bro. Deacon's qualities they hoped he would long live to enjoy the respect and affection of those who knew him best, and they hoped life and health would be extended to him yet for a prolonged period. He could assure Bro. Deacon that he would carry with him into his retirement the cordial love and affection with which he was regarded in this province, through so many active years he was associated with it. Let them hope that, although relinquishing those duties, Bro. Deacon would not refrain, when his health permitted, from showing a continued interest in Masonry. For his own part he could not but believe that so long as he lived the cause for which he had done so much must be dear to him, and that he would assist the brethren by his advice, and grace their gatherings with his presence, whenever the state of his health should justify it. Entertaining these feelings he moved that a vote of thanks be presented to Bro. Deacon for his past services, and that there be entered on the minutes this Provincial Grand Lodge's recognition of his labours on its behalf during so many years, and convey to him by the Provincial Grand Secretaries the assurance of the brethren that he would receive, in his retirement, their heartiest good wishes.

Bro. Miller, the W.M. of the Gosport Lodge, in seconding the resolution, felt no observations had need to be added to the felicitous remarks of the Provincial Grand Master, in order to ensure the most cordial unanimity in respect to his proposal. The influence of Bro. Deacon's example had permeated the province, which was at the present time enjoying some of its best effects.

The resolution was then put and carried unanimously, whereupon.

The R.W. Provincial Grand Master said he considered himself exceedingly fortunate in that, having been deprived of most valuable services, there was amongst the brethren one whose ability, zeal, and experience in Freemasonry pointed him out as a most fitting successor. He was proud to say that Bro. J. R. Stebbing had accepted the office. The applause with which the mention of Bro. Stebbing's name was greeted signified the accord—the unanimous accord—with which that appointment would be received throughout the province. There was no need to dilate upon Bro. Stebbing's Masonic abilities and labours, even would time allow. He would, therefore, simply say that during a long series of years, Bro. Stebbing had exerted himself far and wide in the interests of Masonry, and was not only most active in its behalf in this province, but he was

equally well-known in the "Grand Lodge of England, on the Board of General Purposes, and in connection with the different Masonic charities, in all which positions he had held important posts. Indeed, his exertions were so well-known that it was only to mention his name to ensure its being received with hearty respect in any part of England, and he felt himself fortunate at having such a Deputy.

Bro. Stebbing, having been duly invested and passed through the custom formalities, on rising to return thanks for the very hearty reception which had been given him, said he would not attempt to thank the brethren, for his heart was at that moment too full. He assured them that nothing would have induced him to accept this great distinction but his belief, from enquiries he had made, that it would be received with that unanimity with which the occasion had been so specially marked. The only matter for regret was the loss of the services of the Right Worshipful brother whose resignation had now been made. He trusted that some more substantial recognition than they had made that day would go forth to Bro. Deacon as the acknowledgement by this province of the long and able services he had rendered to it, and of the efficient manner in which he had discharged its duties when his official chief was absent in a distant land in the service of his Queen and country. He was sure they wished him a long and happy life amongst them, and above all, that he would not miss the felicitous remarks made concerning him by the Right Worshipful Provincial Grand Master, and endorsed by every brother present.

The R.W. Prov. G.M. then appointed and invested his Officers for the ensuing year as follows:—

Bro. Eve	Prov. G.S.W.
" Booth	Prov. G.J.W.
" C. R. Pettat	Prov. G. Chaplain.
" Newham	Prov. G. "
" M. E. Frost	Prov. G. Treasurer.
" W. Hickman	Prov. G. Secretary.
" J. E. Le Feuvre	Prov. G. "
" J. Morgan	Prov. G. Registrar.
" Lieutenant Miller	Prov. G. S. Deacon.
" P. Oakley	Prov. G. J. Deacon.
" Stopher	Prov. G. Supt. of Works.
" Birkenshaw	Prov. G. Dir. of Cers.
" R. H. C. Udsell	Prov. G. Assist. Dir. of Cers.
" Captain Whitbury	Prov. G. Sword Bearer.
" Carnegie	Prov. G. Pursuivant.
" B. R. Sharpe	Prov. G. Organist.
" Dew	Prov. G. Steward.
" Bunting	Prov. G. Steward.

The banquet took place in the Town Hall, Gosport, at which between ninety and a hundred of the brethren were present. The R.W. Prov. G.M. presided, supported by the R.W.P. G.M. of South Australia (the Hon. Bro. Mildred); the R.W.D. Prov. G.M. (Bro. J. R. Stebbing); the Prov. G. Treas. (Bro. Frost); the Prov. G. Secs. (Bros. W. Hickman and J. E. Le Feuvre), &c. The banquet was served by Mr. Chick, of the India Arms Hotel.

The R.W. Prov. G.M., at the conclusion of the repast, said the first toast he had to propose was one which, as Englishmen, they would be proud to drink in one capacity, and as Masons in another. They showed that loyalty which was due to the Queen as the sovereign of the country, and joined her with the Craft because they believed she ranked under her sway none more loyal than the Masons of the country. He asked them to drink "the Queen and the Craft."

The R.W. Prov. G.M. next gave "the M.W.G.M. of England, the Marquis of Ripon." He had been engaged recently in a most intricate negotiation with America, and the manner in which he had discharged that duty should form a fresh claim to the regard of Masons as well as of the country, and they would hope that the work which he had so well conducted would prove a bond that would cement England and America more closely than they had ever yet been united together.

The R.W. Prov. G.M. said the next toast he had to give was "The Deputy Grand Master and the Officers of the Grand Lodge." In Lord Carnarvon they had a Deputy Grand Master who was exceedingly popular, and belonging, as he did, to their own province, he was sure the toast would enjoy a most hearty and warm reception. The manner in which he had discharged the duties of Deputy Grand Master entitled him to the regard of

all Freemasons. In the absence of the Grand Master he had been called on to perform most important duties, and he had performed them most ably. He also presided over a very important province—Somersetshire—and notwithstanding this he came among them sometimes and gave them the benefit of his presence. He coupled with the toast the name of Bro. J. Rankin Stebbing.

R.W. Bro. Stebbing, D. Prov. G.M., in the name of the Grand Officers of England, thanked the company very sincerely. He believed that no body of men in this country were more entitled to the thanks of the community over which they presided. The Earl of Carnarvon had done much for Freemasonry, and he hoped ere long, with that change which ought occasionally to take place in their presiding geniuses, he would hold the position of Grand Master.

Bro. Hickman, A.G.D.C. of England, also briefly responded.

The R.W.P.G.M. of South Australia (the Hon. Bro. Mildred) said it afforded him infinite pleasure to propose a toast which he was certain would meet with universal acceptance. They all knew sufficient of Freemasonry to admire the principles upon which it was constituted, the order and regularity which pervaded it, and the good government which was necessary to carry it out. The hon. brother whose health he was about to propose had the confidence and esteem not only of the Masons of the province, but of all those to whom he was known in his legislative capacity. After speaking in eulogistic terms of the manner in which the Prov. G.M. carried out his duties, he said it would afford him pleasure when he returned to his home in Australia, to bear witness to the pleasure he had experienced in a Masonic lodge in Hampshire. He then gave the health of the R.W. Prov. G.M., Bro. Beach.

The R.W. Prov. G.M., in responding, assured the previous speaker that the praise he gave, although it might be unmerited, he was exceedingly grateful for. It would be very unsatisfactory indeed to meet them did he not think that some progress had been made during the past year. But he thought he might say that great advances had been made during the last twelve months. In the first place, he had had the pleasure of attending the constitution of a new lodge at Aldershot, which sprang into existence during the last year. Although it might appear, at first view, rather extraordinary that a new lodge should be needed there, when the peculiar circumstances were taken into consideration they would see that it was. From all that he had seen, he believed the new lodge had attained considerable prosperity, and so far from detracting from the Panmure lodge, the brethren entertained the most fraternal regard for it, and worked together in harmony. He had also the pleasure of attending the centenary of the Hengist lodge at Bournemouth. That was a most interesting ceremony, and when they reflected on such a fact they had reason to congratulate themselves on the efficiency their lodges were attaining, because when a lodge had an old character to sustain, it must make them the more particular to act up to the manners and customs of their ancestors, more zealous to avoid detracting from the example they had shown, and more anxious to deserve the praises of others. Other lodges were of great antiquity, and in the course of another year another lodge of great repute (the Royal Gloucester, Southampton,) would attain to that venerable period of existence. No doubt, in a large province like this it was impossible but that slight irregularities might occur from time to time. In some cases it was not always easy to understand the strict letter of the law, so as to apply it rigidly in every case. There appeared to be sometimes an idea that a certain relaxation was allowed, for the purpose of convenience. But he would recommend to the brethren of the different lodges the Book of Constitutions as their guide, and if they only studied that most attentively he did not think they would have any reason to enter into anything which might admit of the slightest symptom of irregularity. He could only say that it would be his effort, as it was his pleasure, to attend all the lodges he could within his province. He would try his best to see how far Freemasonry was extending. He had reason to congratulate himself on the able Masons who served under him. They had, indeed, aided him with their counsel, and given him every assistance in their power, and it was by the aid of able and experienced Masons at the head of the province that he was able to discharge his duties in a satisfactory manner. He believed that he had lost the assistance of one of the most able and experienced in Bro. Deacon. He regretted the loss of his

services, but, at the same time, they had reason to congratulate themselves that such a very able, experienced and loved Mason, as Bro. Stebbing had taken his place. He trusted that during the next year Freemasonry might succeed even more than it had hitherto done. He had reason to congratulate himself upon the liberal manner in which the brethren had come forward throughout the province to support the Masonic charities. He could not too strongly exhort the brethren, as far as the limits of their circumstances allowed, to come forward and support the Masonic charities to the best of their ability. No more noble cause could they have in hand; to no more noble cause could they contribute. He took the opportunity of tendering his thanks, especially to the W.M., Bro. Miller, and the brethren of the Gosport lodge, for the kind reception and the hospitality they had extended to them on this occasion.

The R.W. Prov. G.M. next gave, in truly Masonic sentiments, the health of R. W. P. G. M. of South Australia (Bro. Mildred), who, in reply to the toast, which was drunk with much cordiality, said he must take, in all probability a last farewell. Seventeen thousand miles would separate them, but they might be assured that the kindly feeling he had witnessed that day would be ever remembered by him. He was made a Mason in 1820, and had passed his seventy-seventh year, so that he could not expect to live much longer. By the last day of December the Australian cable was expected to be at work, and he trusted to have the pleasure of sending a vote of thanks from his lodge to the Worshipful Master and brethren of this lodge for the kindness he had received.

The R.W. Prov. G.M., in proposing "the D. Prov. G.M. of Hampshire," said he thought that any Provincial Grand Master throughout the kingdom would be extremely fortunate if he could obtain the assistance of such an able and experienced Mason as Bro. Stebbing. Not only did he bring to bear ability, experience, and reputation, but that knowledge of the brethren and that esteem which he had secured from them, and which would enable him to discharge any duty in the most able and efficient manner. He congratulated himself most heartily on having obtained his services. From the friendship that had existed between them for many years, he knew full well what a valuable brother he had to depend upon, and he tendered him his hearty and sincere thanks for having accepted the office.

The Prov. G.M. having retired in order to save the train, the D. Prov. G.M. took his seat and responded, expressing in warm terms the gratification he felt at the manner in which his appointment had been received. He dwelt upon the duty of brethren not to seek office unduly, and to show that he had practised what he preached, disclosed a secret which he had hitherto kept—that in 1843 the late Prov. G.M., Sir Lucius Curtis, being about to leave England, appointed him D. Prov. G.M. Having read the appointment, he said he felt that a brother of greater position ought to hold the office, and he never registered the appointment. After dwelling, in eloquent terms, upon the pleasure derived from Freemasonry, and the world-wide dissemination of its principles, he congratulated the Gosport Lodge upon its prosperity, after having survived great difficulties, and upon the hospitality shown that day.

The D. Prov. G.M. then gave "the Prov. Grand Officers," to which Bro. Eve, Prov. G.S.W., responded.

Bro. Colonel Owen proposed "the Past Prov. Grand Officers," and Bros. Wallingford, P. Prov. G.J.W.; Frost, P.G.T.; and Le Feuvre, Prov. G.S., severally responded.

The D. Prov. G.M. next gave "the Gosport Lodge," to which Bro. Miller, the W.M., responded in an able speech.

Other toasts of a complimentary character followed, and the pleasure of the company was increased by the vocal efforts of some of the brethren. During the banquet and between the toasts the splendid well-strained band of the Royal Marine Light Infantry was stationed in the balcony, and under the direction Herr Kreyer, discoursed sweet music to the great delight of all present.

LINCOLNSHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Lincolnshire met on Thursday, the 17th inst., in the City of Lincoln.

The D. Prov. G.M., Bro. W. H. Smyth, presided, in the unavoidable absence of the Prov. G.M., his Grace the Duke of St. Albans.

The roll of the lodges was called over.

The roll of Provincial Grand Officers was also called.

The minutes of the Provincial Grand Lodge, holden at Gainsborough, on Thursday, the 3rd November, 1870, were read, put for confirmation and duly confirmed.

The Provincial Grand Treasurer read his Financial Statement.

The Provincial Grand Secretary read the Report of the Committee of the Prov. G. Lodge Fund of Benevolence and an abstract of the accounts to the present time.

The Provincial Grand Registrar read the Returns for the past year from the several lodges in the province.

The Benevolent Committee having transacted their business, the D. Prov. G.M. appointed and invested the Provincial Grand Officers for the ensuing twelve months as follows:—

Bro. Sutcliffe, ...	Prov. G.S.W.
" Dr. C. Harrison ...	Prov. G.J.W.
" G. C. Brown... ..	Prov. G. Chaplain.
" W. G. Moore	Prov. G. Registrar.
" C. M. Nesbitt	Prov. G. Treasurer.
" F. D. Marsden	Prov. G. Secretary.
" Crowden	Prov. G.S.D.
" Laughton	Prov. G.J.D.
" W. Watkins	Prov. G. Sup. of Werks.
" T. M. Ramplen	Prov. G. Sword Bearer.
" J. G. Bayles	Prov. G. Organist.
" B. Fountain	Prov. G. Pursuivant.
" S. S. Mossop... ..	Prov. G. Steward.
" G. Jackson	Prov. G. "
" Ashton,	Prov. G. "
" A. Kirk	Prov. G. "

On the motion of Bro. Smyth, D. Prov. G.M., seconded by Bro. Hall, P. Prov. G.S.W., the following resolution was adopted:—

"That this Provincial Grand Lodge desires to record its appreciation of the services of the late Provincial Grand Secretary, Bro. Lucas, and of the irreparable loss the Province has sustained by his death; and the brethren do hereby direct the Prov. G. Secretary, Bro. Marsden, to express to the widow and family of our late esteemed brother their heartfelt sympathy with them in their bereavement."

W. Bro. E. Locock, P. Prov. J.G.W., then proposed—
"That in order that this province should be properly represented at the festivals of the Masonic Charities, it is resolved that one of those charities shall be selected each year at the annual meeting, and a representative steward be chosen to communicate with all the lodges of the province, and to receive contributions from such lodges as may have no Steward of their own," which was carried.

W. Bro. W. H. Radley, P.M., 838, Prov. J.G.W., and Secretary to the Provincial Charity Committee, read the Report for the past year as follows:—

"The Charity Committee of the Province are glad to be able to meet their brethren again, with a favourable report of the continued success of their candidates for the Great Central Charities of the Order.

Since the last report, one male and one female annuitant have been elected.

In the Boys' School we have no candidate, the votes therefore were exchanged to aid our candidate in the Girls' School, Letitia Whalley, who was elected on her first application, on the 11th April, 1871, by 1210 votes.

We have now two female and three male annuitants, receiving yearly grants; also one boy and one girl in each school, and 50 Boys' votes to our credit for the election in October.

For the Girls' and Boys' Schools — Furley, the first and only candidate for the latter; and, as we have no candidate for the Girls' School, the girls' votes will be exchanged for the October election.

For the Annuitants' Election in May next, Susan Howell, of Boston, is the only candidate.

The committee especially bring before the members and brethren the valuable services of Bro. Tiark, of London, and Bro. C. Lilley, of the Cumberland and Fortitude Lodge, London, for their provincial services rendered to Letitia Whalley; also to Bro. Jesse Owens, of London, for the great assistance he gave in the election of widow Jackson, and this committee proposes that Grand Lodge should be asked to pay a special vote of thanks to those brethren for their disinterested services.

The committee also ask Provincial Grand Lodge to sanction the adoption of the two following resolutions:—proposed by Bro. Shepherd, W.M. 838, and seconded by Bro. Hildred, W.M. 272,—

“That all stewards of the province to the various charities be added to the list of members of the charity committee.”

Bro. Hildred, W.M. 272, proposed, and Bro. Shepherd, W.M. 838, seconded—

“That for the future at least 21 days notice be given to the Secretary of the Charity Committee, of the proposition of candidates, and that the Secretary do give, wherever practicable, at least 14 days notice of the next meeting after such notices.”

The committee trust that W. Masters, members of the Charity Committee, and all brethren possessing votes, will exert themselves to secure as many votes from their friends as they can, and immediately forward all voting papers, not filled up, but only signed, to Bro. W. H. Radley, of Boston, the Secretary. Even the much increased contributions from the province to the central charities would fail to secure the return of our candidates were it not for the combination by which all proxies are placed in the hands of this Committee.

There is no doubt that the receipts of almost all the established charities of England were more or less affected last year by the lamentable continental war. But the committee have great pleasure in announcing that the charities belonging to the order were hardly at all influenced by it, especially their own province—it is very gratifying to find that by means of our Stewards an amount of £338 10s. has been handed over to the charities since last January, which sums are made up as under—

Bro. Radley, Aged Masons	£82 4 0
Boys' School	31 10 0
Bros. Radley, Locock, Lucas, Sutcliffe, Josse and	
Hall—Girls' School	224 16 0
Total	£338 10 0

Still, with this very gratifying result, the committee have to regret the small annual subscriptions from some lodges to the various institutions from which we are receiving such great benefits every year, at a cost which may easily be determined, estimating each boy and girl at £45, and each male and female annuitant at £26 and £25 per annum respectively.

The accounts have been audited, and there is a balance in favour of your committee of £7 5s. 2d. after payment of all expenses.

The committee beg, in concluding this report to express a hope that, in future, all lodges and brethren proposing candidates for the charities will inform Bro. Radley, the Secretary, of the fact, as soon as possible, as much confusion and embarrassment have arisen from the neglect of forwarding this necessary information.

The committee appended a list of those male annuitants, widows and children, who are recipients of the respective charities; also those who are receiving the benefit of our own Lincolnshire Benevolent Fund, with the date of admission and name of lodge with which they are connected.

The brethren then walked in procession to the site of the proposed new Masonic Hall for the purpose of laying the foundation stone. There was a good attendance of spectators, but the platform erected for the accommodation of ladies was not so crowded as had been expected, owing doubtless to the heavy shower of rain which fell during the morning.

The D. Prov. G.M. laid the corner stone with the usual Masonic observances, a bottle containing a scroll, on which the following was written, being previously deposited in the cavity:

“The foundation stone of this Masonic Hall was laid, in the absence of his Grace the Duke of St. Albans, Prov. G.M. of Freemasons of Lincolnshire, by Bro. W. H. Smyth, D. Prov. G.M., and other Grand Officers, upon the occasion of the Prov. G. Lodge, held at Lincoln, August 17th, 1871. Bro. W. Watkins, W.M. of the Witham Lodge, architect; Messrs. Otter and Binns, builders.”

Then follow the names of the officers of the Witham Lodge, and also those of the Chairman and Directors of the Masonic Hall Company.

The new building is in the geometrical style of English architecture, having deeply recessed entrances, and windows next Newland on the ground storey, with three tracery-headed windows in the centre of the first floor, over which are four

medallions with Masonic emblems carved in the centre, and these are surmounted by an ornamental cornice and pierced parapet.

The Masonic apartments will consist of a room 35 feet by 24 feet, and 18 feet high, with preparation and reception rooms conveniently adjoining. There will also be a concert-room, 78 feet by 32 inside, and 25 feet high, having galleries on both sides and at the south end, with the orchestra and retiring rooms and the attendant conveniences at the north end. The latter rooms will be fitted up with cooking range, hot plate, boiler, and every convenience necessary for providing for large public dinners, tea meetings, &c.

After the ceremony the brethren returned to the lodge-room, and transacted the usual routine business. Subsequently a banquet was provided at the Saracen's Head by Brother Thornton, the duties of chairman being ably discharged by the D. Prov. G.M.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, on Wednesday 11th instant, under the presidency of the W.M., Bro. Dr. Moore, G.S.B. England. There were also present:—Bros. John Hatch, I.P.M.; John Barrow, as S.W.; W. Fleming, J.W.; James Hatch, P.M. and Treas.; E. Simpson, P.M. and Sec.; E. Airey, S.D.; G. Ingall, as J.D.; John Harrison, I.G.; James Taylor, Org.; J. Watson, Tyler; J. Beeley, Serving Bro. Christopher Hartley, W.M. 1353; R. Bateson, J. Bell, Bradshaw Bailie, R. Balfour, E.A.P. Visitors:—Bros. Edwin Lambert lieut. in the Prussian Artillery, who was wounded in the Franco-Prussian war, and received the well-merited decoration of the Iron Cross; W. Robinson, P.M. 730; J. Conlan, R. Harger. The lodge was opened punctually at the time appointed, and the usual business transacted. The lodge then took into consideration the terms upon which the lodge room and furniture should be let to the Rowley Chapter and to the Duke of Lancaster Lodge, the result being that the use of the lodge room, &c., was granted upon such terms as amply indicated the truly fraternal feeling which existed on the part of the Lodge of Fortitude towards the other Masonic bodies in the town. Bro. R. Balfour, E.A.P., having given proof of his proficiency in the first degree, was duly passed to the degree of F.C. by the W.M., the working tools being presented by Bro. Barrow, the acting S.W. The lecture on the tracing board of the second degree was then delivered by the W.M. A candidate for initiation was proposed by Bro. James Hatch, P.M., and the business of the evening being ended, the lodge was closed in due form.

LIVERPOOL.—*St. John's Lodge* (No. 673).—The regular meeting of this Lodge was held at the Royal Mersey Yacht Club Hotel, 90, Duke Street, on the 5th ult., for the purpose of installing Bro. Henry Nelson. There was a numerous attendance of visitors, including Bros. James Hamer, Prov. G. Treas. for West Lancashire; J. Ashmore, P.M. 823; S. W. Sutton, P.M. 464; T. Sergeant, W.M. 594; P. M. Larson, P.M. 594; J. Pemberton, P.M. 1262; J. Taylor, W.M. 1264; J. K. Smith, W.M. 249; and R. Hill, P.M. 546. The minutes of the previous meeting having been read and confirmed, two candidates were regularly initiated by Bro. T. Clark, W.M. The Lodge was then opened in the second degree, Bro. W. T. May, P.M., and Bro. J. Hocken, P.M., presented Bro. A. Nelson for installation. The W.M. elect having agreed to the Antient Charges, was referred to a Board of Installed Masters, who in due and solemn manner, performed the ceremony of installation. The Lodge having been closed down in regular order to the first degree, the W.M. proceeded to invest his officers:—Bros. J. T. Callow, S.W.; E. Kyle, J.W.; R. Pearson, P.M., Treas.; Widdows, Sec.; Digges, S.D.; Roberts, J.D.; Burrows, I.G.; Meador and Bucknall, Stewards; W. J. May, P.M., as D.C.; Crawford, Tyler. A vote of thanks was passed to Bro. Hamer, P.G.T., and Bro. T. Clark, P.M., for the able and efficient manner in which they had discharged the duties of installation. A Past Master's jewel was also unanimously voted to Bro. Clark, P.M., after which the lodge was duly and solemnly closed. A party of about 150 ladies and brethren subsequently proceeded by steamer to Eastham, where they engaged in dancing and various games till a late hour. A sumptuous repast was provided by Mr. Gough at the hotel, and the usual Loyal and Masonic toasts were honoured

with enthusiasm. The weather having been propitious the party, after thoroughly enjoying themselves, returned by special steamer to Liverpool.

WAVERTREE.—*Duke of Edinburgh Lodge* (No. 1182).—This flourishing lodge—now entering upon the fifth year of a prosperous life—met at the Watertree Coffee House (near Liverpool), on Wednesday afternoon, the 16th inst., the principal business on the summons being the installation of the W.M. elect, Bro. Philip Richard Thorn. Great interest attached to the occasion, as was clearly shown by a large attendance of members, and no fewer than about twenty visitors, amongst whom were Bro. J. Hamer, Prov. G. Treas. W.L. After the transaction of some formal business, the ceremony of installation was performed in an impressive manner by Bro. Woods, P.M., and the W.M. subsequently invested the following officers:—Bros. S. Cookson, I.P.M.; W. Pugh, S.W.; J. Williams, J.W.; J. Taylor, S.D.; J. Edgington, J.D.; W. Brown, Treas.; J. C. Bales, Sec.; E. O. C. Rothwell, I.G.; T. F. Jones, P. F. Meyers, and R. Martin, Stewards; J. Thornton, P.M., as M.C.; and Crawford, Tyler. It may be interesting to know that this is the fifth year during which Bro. Bales has occupied the post of Secretary, having been most indefatigable in his exertions not only in his present office, but also at the foundation and formation of the lodge. After the officers had been invested and charged, the first degree was given by Bro. Thorn, the newly installed W.M., to two candidates, and the highly impressive, efficient, and complete manner in which the second degree was given, proved that he is not only a studious Mason, but a master who is likely to attend well to the working during his year of office. After labour, the brethren adjourned to banquet, which was provided with the greatest liberality and excellence by the hostess (Mrs. Wright). When dessert had been placed on the table the Worshipful Master gave, in happy and appropriate terms, "The Queen, Bro. Albert Edward, Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family." "The Marquis of Ripon, M.W.G.M., and the Earl of Carnarvon. R.W.D.P.M." "Sir T. G. Fennor-Hesketh, Bart., M.P., R.W.P.G.M., Lord Skelmersdale, W.D.P.G.M., and the Provincial Grand Officers." Bro. Cookson, I.P.M., then proposed "The Worshipful Master," and in doing so, paid a high compliment to him, referring to his zeal and wisdom, and expressing full confidence that, under his direction, the coming year would be a very prosperous one for "1182." The toast was honoured with immense enthusiasm. The W.M., in responding, said he was glad he had merited the eulogiums passed upon him, and secured the approbation of his brethren. He assured them that he would do all in his power for the good of Freemasonry, which he cherished in his heart. The duties of that lodge, too, would have his careful attention, and its workings would be carried out to the very letter. The other toasts were "The Installing Master," given by the W.M., and acknowledged by Bro. Woods. "The Past Masters," responded to by Bro. Thornton. "The Newly-Initiated Brethren," "The Officers of the Lodge," "The West Lancashire Masonic Educational Institution," proposed by Bro. Thornton. "Visiting Brethren," acknowledged by Bro. W. C. Connell, K.T., 137, &c. A number of excellent songs were sung, Bro. Scott presiding at the harmonium, and the brethren separated at an early hour, after spending a most delightful evening.

CHANNEL ISLANDS.

JERSEY.

ST. HELIER.—*St. Aubin's Lodge* (No. 958).—The stated monthly meeting was held at the Masonic Temple, on Thursday, August 15th., which was attended by an unusually large number of Brethren, every lodge in the Island being represented, four of them by their W.M.'s. Among those in attendance were Bros. Dr. Smith, W.M. 877; Barrow, W.M. 491; Dodge, W.M. 245; A. Schmitt, P.M. 590; Long, P.M. 958; Baker, P.M. 244; Scott, P.M. 491; Dr. Hopkins, P.M., and Honorary Member of 43 and 958. The lodge was opened at 7-15 by Bro. Ontley, W.M., assisted by Bros. Barrow, as S.W.; Martell, J.W.; Bouillier, Sec.; Dr. Smith, as S.D.; Huelin, I.G.; Rogers, Tyler; Dr. Hopkins, as I.P.M., and others. The minutes of the

previous meeting having been read and confirmed, the lodge was opened in the second degree. Bros. Hewett, Le Bas, and Heath, were presented as candidates for the third degree, examined, entrusted, and dismissed for preparation. In the accustomed form, a Lodge of Master Masons was then opened, and by request of the W.M., the chair was taken by Bro. Dr. Hopkins, the founder of the lodge, who, being now a resident in England, was present for the first time since 1866. The candidates were re-admitted, properly prepared, and they unitedly went through the first part of the ceremony. The second portion was communicated to each separately, and after they had been duly invested, they were together made acquainted with the traditional history of the degree, the explanation of the working tools, &c. A lecture in further illustration would have been given, had time permitted. The Lodge was resumed in the second degree, afterwards in the first degree, and no other business offering, was finally closed about 9 o'clock. The brethren adjourned to the banquetting room for light refreshment, and by special wish of the W.M., the founder of the lodge continued to preside over the meeting. The usual routine of toasts was adhered to, and in the different addresses which were given in the course of the proceedings, many interesting reminiscences were indulged in of the early years of the Lodge, when the meetings were held at the little town of St. Aubin, and though it has been considered advisable for various reasons to change the venue to St. Helier, a general desire was expressed, and a hope entertained, that at no distant period the original plan would be again adopted, for which the opening of the railway between the two towns affords great facilities. It need hardly be added, that under the circumstances the proceedings were characterised by some feelings of excitement, though but few of the original members of the lodge are now connected with it, and that a most agreeable evening was spent. The brethren separating at half-past ten.

AUSTRALIA.

NEW SOUTH WALES.

ROBERT BURNS LODGE (117, E.C.)—The regular meeting of this Lodge was held on the 8th of May last, W. Bro. M. A. Vernald in the chair. Two E. Apprentices were passed to the second degree, W. Bro. Cassidy officiating. Afterwards Lodge went into a consideration of the sub-committee's amendments of the bye-laws, which, after considerable discussion, were corrected, new clauses added, and other improvements effected. They were finally (as amended) adopted, and ordered to be forwarded to the R.W., the D.G. Master, for approval. Lodge finally closed in peace and harmony at ten minutes past 10 p.m.

LEINSTER MARINE LODGE (No. 266, I.C.)—The monthly meeting of the above lodge was held on Monday, the 8th of May last. The minutes of the last monthly meeting having been confirmed, and some unimportant correspondence dealt with, a candidate who had been balloted for and accepted at a previous meeting of the lodge, was duly initiated. The officers for the ensuing six months were then elected as follows—Bros. James Hurley, W.M., James Murphy, S.W., J.B. Easton, J.W.; W. G. Yates, Treasurer; E. H. Williams, P.G.S., I.C., Secretary. Lodge closed in peace, love and harmony at 10-30 p.m.

ZETLAND LODGE (No. 655, E.C.)—This lodge held its monthly meeting on Tuesday, the 9th May. A candidate was duly passed, and received instruction by lecture on the tracing board. The lodge then resumed in the first degree, when matters of a trifling character were discussed. We are much pleased to learn that instruction on the tracing board is never neglected in this lodge when time permits.

GOULBURN LODGE OF AUSTRALIA (No. 577, E.C.)—The regular monthly meeting of this lodge was held on Tuesday, May 9th, but, owing to the inclemency of the weather, only a few members were present, and the W.M. consequently postponed all business for one week, and formally adjourned the lodge. The adjourned meeting was holden on Tuesday, the 16th of May, when there was a large attendance of officers and brethren, only one officer, the I.G., being absent. Lodge was opened in due form by the W.M., Bro. F. S. Cohen, when the minutes of last meeting were read and signed. A ballot was taken for

Bro. Dooner as a joining member, which was unanimously in his favour. Bro. Stanford being unable to attend regularly to his duties, resigned the office of J.D. The W.M., approving the truly Masonic spirit which had actuated Bro. Stanford, accepted his resignation, it being absolutely necessary for the good working of the lodge that each brother holding office, should be punctual in his attendance. Bro. Sutherland, M.C. was then appointed J.D. and invested. Bro. J. Hawkins accepted the office of M.C., and was likewise invested. Lodge was then opened in the second degree, when Bro. Hussy Zouch was examined as to proficiency. Having acquitted himself in a very satisfactory manner, he was raised to the sublime degree of Master Mason by the W.M. in a most able and impressive manner. A brother from a distance was then proposed by the W.M. and seconded by P. M. Maybury as a joining member, the ballot to be taken at next regular meeting. W. Bro. W. H. Maybury, P.M. suggested some alterations in the by-laws, and proposed that the W.M., P. M. Clarke, and the mover, be a committee to consider what amendments are necessary, and to report to next lodge. Bro. J. W. seconded the proposition, which was unanimously carried. W. Bro. W. H. Maybury then directed the attention of the W.M. and brethren to the Ross monument, around which a proper fence ought immediately to be placed, and proposed that with a view of raising funds for that purpose an amateur concert be given on or about St. John's day. W. Bro. Rev. R. Leigh, D.G. Chaplain seconded the proposition, which was put and carried *nem. con.* The W.M., Past Masters and officers of the lodge, were appointed a committee to make and carry out the necessary arrangements for the concert. It was determined to have a luncheon on Monday, the 26th June, in celebration of St. John's day. Lodge closed in peace love and harmony, and the brethren partook of a slight refreshment in an adjoining room. The usual complimentary toasts were given and responded to. In replying to "Our visiting brethren," a visitor from Sydney passed a high eulogium upon the W.M. and officers of the lodge, remarking that in his travels he had visited many lodges, but had never been in one where the ceremony of raising had been better performed, and where the whole arrangements of the lodge had been more perfectly carried out.

SYDNEY.—Volunteer Artillery Lodge (No. 973. E.C.)—The regular monthly meeting of this lodge was held on the 25th April. The Lodge was opened in due form at 7.40 p.m. Present: W. Bro. Dr. Paterson in the chair, supported by numerous officers and brethren. The minutes of the last regular monthly meeting having been read and confirmed, a ballot was taken for W. Bro. Nicholas Hopson, P.M. Zetland Lodge, No. 655, E.C., Regimental Staff Serjeant-Major, Volunteer Artillery, and D.G., Pursuivant, which being unanimously in his favour, he was elected a joining member of the lodge. The initiation of a candidate, previously accepted, was postponed until the next meeting of the lodge. A ballot for a joining member (Bro. W. H. Cooper) was also postponed; likewise the passing of a brother. The lodge was opened in the second degree, when a brother passed a creditable examination, and he was subsequently raised to the sublime degree of a Master Mason, the Deputy Grand Master, E. O. Smith, having taken a prominent part in the ceremony. Then the lodge was lowered. The Deputy Grand Master complimented the W.M. and his officers upon the efficient manner in which their several important duties were performed. An emergency meeting was ordered by the W.M., for the purpose of conferring the M.M. degree upon two brethren. A committee of the lodge was then formed for the purpose of revising the rules and bye-laws of the lodge, to enable officers, &c., of H.M. ships of war, foreign men of war, commissariat, members of the naval brigade, and all military men to become members, and also the propriety of altering the designation of the lodge, so as to carry out the object intended. There being no other business before the lodge, it closed in peace, love and harmony, at 10 o'clock p.m., when the brethren adjourned to the festive board by invitation from the W.M.

SCOTLAND.

AYRSHIRE MASONIC BURSARY.

At a meeting of the Ayrshire Provincial Grand Lodge Committee, held at the George Hotel, Kilmarnock, on Thursday, 17th August, the Right W. Prov. G.M., Colonel Mure, of Cald-

well, presiding, it was resolved, on full consideration of the many advantages which would result therefrom to Masonry, and to higher education in Ayrshire, that an Ayrshire Masonic Bursary be instituted. The Committee having received many suggestions from professors, and others, regarding the best means of promoting this object, it was agreed that subscriptions be solicited from the several Lodges in Ayrshire, from all Ayrshire Masons, and from all friendly to the cause of education.

ROYAL ARCH.

ESSEX.

ROMFORD.—Essex Chapter of Faith and Unity (No. 214).—A Convocation of this Chapter was held on Friday the 4th inst., at the White Hart Hotel, Romford, Essex. Comp. Jas. Self, M.D., M.E.Z., in the chair; Rev. W. J. Skilton, H.; W. P. Scott, as J.; E. J. Barron, P.Z., Treas.; G. Cooper, S.E.; Oldfield, S.N.; Gower, P.S.; Major, E. H. Finney, 1st Asst. Soj.; J. Jordan, 2nd Asst. Soj. P.Z's; F. Adlard, D.C.; W. P. Scott, Goddard, and Comps. Nicholls, Godfrey, Major. Du Cane, H. Pearce, and Speight, Janitor. The chapter was opened and the minutes confirmed. Comp. Nicholls, who was absent on the former occasion, and was elected to the office of J., was duly installed by the M.E.Z. The resignation of a companion was tendered and accepted. There being no candidate present, at the request of the companions, the ceremony of exaltation was worked, Comp. Jeffrey, acting as candidate. The ceremony was beautifully and impressively rendered by the M.E.Z., Comps. J. Boyd, and T. W. White, giving the addresses of H. and J., the various officers were also perfect in their workings. A vote of thanks was unanimously accorded to Comps. J. Boyd and White, for their valuable assistance. The chapter was then closed until May next. The companions then roamed about the town. The companions then returned to the hotel, where a sumptuous banquet was provided by the worthy host, Mr. J. Hawley, which gave great satisfaction; the viands and wines being of first rate quality. The usual loyal and Royal Arch toasts were given, Comp. W. Pulteney Scott responding to the toast of the "Officers of Grand Chapter." Comp. Barron, P.Z., in eloquent and eulogistic terms proposed the toast of the "M.E.Z.," who duly responded with his usual ability. The M.E.Z. proposed the toast of the "Newly Installed Comp. Nicholls." The toasts of the "P.Z.'s" was responded to by Comp. Goddard. The visitors present were:—Comps. John Boyd, Z. 145; T. W. White, Cyrus Chapter, 21; Dr. Saunders, 12; T. Cochrane, Shakespeare Chapter, and H. M. Levy, S.E. 188; each companion responding to the toast. The toast of the officers, and the Janitor's toast concluded a very agreeable day and evening. The companions returned to town by an early train.

LANCASHIRE (WEST).

LANCASTER.—Rowley Chapter (No. 1051).—The regular convocation of this chapter was held at the Masonic Rooms, Athenaeum, Lancaster, on Monday evening the 21st inst. There were present Ex. Comps. Dr. Moore, P.Z. as M.E.Z.; W. Hall, H.; W. H. Bagnall, P.Z., J.; Comps. Whimpry, E.; James M. Moore, N.; E. Simpson, P.S.; John Barrow, and R. Taylor as Assist. Soj.; J. Watson, Janitor; and R. S. Bateson. Visitor: Comp. Robert Walker, S.T., Third Chapter of Ireland. After the usual business of the chapter had been transacted, the ballot was taken for Bro. William Bradshaw, of Lancaster, who, being in attendance, was duly exalted to the degree of the Royal Arch by Comp. Moore, the Acting M.E.Z., who afterwards delivered the Historical and Mystical Lecture, the Symbolical Lecture being rendered by Comp. Hall, H. A candidate was proposed by the M.E.Z. for exaltation in the chapter, which was then closed in due form.

KNIGHTS TEMPLAR.

SUFFOLK AND CAMBRIDGE.

A conclave of the Plantagenet Encampment was held at the Masonic Hall, Ipswich, on Monday, the 21st inst. Present:—Sir Knights J. H. Townsend, E.C.; Emra Holes, 2nd Grand Captain of Lines, as 1st Captain; C. T. Townsend, P.E.C., P. 2nd G. C. of L.; W. T. Westgate, P.E.C.; Capt. Terry, P.G.A.D.C.

Suffolk; W. Cuckow, E. J. Robertson, and others. The encampment having been opened, the ballot was then taken for Comp. Henry Blackwood MacCall, of a Madras Chapter, who was accepted and installed as a Masonic Knight Templar, the ceremony being performed by Sir Knight C. Townsend, P.E.C. It was announced that a Priory of Malta would be held on Tuesday, the 29th, for the installation of Sir Knight MacCall and other members of the encampment. The brethren afterwards retired for refreshment.

MASONIC FESTIVITIES.

BLACKBURN.—MASONIC PIC-NIC TO BOLTON ABBEY.

On Thursday, the 17th inst., the brethren of Lodge of Perseverance (No. 345), held at the Old Bull Hotel, together with several members of Lodge of United Brethren (No. 346), Clayton-le-Dale, and also of Fidelity (No. 269), Blackburn, formed a pic-nic party to Bolton Abbey and Woods, near to the seat of the Duke of Devonshire. The company assembled at the railway station at 7 o'clock a.m., in all numbering 64 ladies and gentlemen, and were accommodated with spacious and very handsome saloon carriages. They were accompanied by the Borough Band, which during the day enlivened the fête with a varied and splendid selection of choice music, which it is needless to remark was given in first rate style. On the arrival of the train at Skipton, at 9.30, the brethren, with their wives, formed in procession, and, headed by the band, proceeded to the Devonshire Arms Hotel, where a capital breakfast awaited them, to which full justice was done by appetites sharpened by the previous ride of 30 miles. Breakfast ended, the company forthwith proceeded in six waggons and other vehicles to their destination in the grounds of Bolton Abbey, where they inspected the remains of that once famous ecclesiastical fabric, now lying in mouldering and moss-covered ruins. Adjacent to the Abbey stands the venerable and noble chapel, in a state of admirable preservation, and in which, it must be noted, divine service is regularly performed. The chapel is neatly fitted up with benches, and will contain, it may be, some 300 persons. The pulpit and reading-desk are of carved stone, corresponding with the general architecture of the building. Over the communion table there is a painting of our Saviour bearing the cross. The tall lancet windows are full of beautiful stained glass, the subjects being of a scriptural character. On leaving the chapel the party wended their way into the woods, and among other sights visited "The Strid," which, as many of our readers know, is a declivity formed by the waters rushing between two tremendous blocks of stone. We believe it has been the scene of one or two most lamentable catastrophes, in consequence of the reckless rashness of visitors. The scenery at this part of the river Wharfe is of the most magnificent character, and will well repay the time taken up in a trip. At this point the pleasure of the company was a little damped by a smart shower, but, being well provided with cloaks and umbrellas, no harm was done. The sun burst forth again with great splendour, and the weather was all that could be desired afterwards. A plentiful luncheon was here unpacked, of sandwiches and other edibles, and the company sat down under the shade of those noble old trees, and enjoyed with great zest the provisions. Luncheon over, Bros. Towers and Birkett sang "The Men of Merry England"; and at the request of the company Bro. Tiplady, in a neat and appropriate speech, proposed the health of the Queen, observing that it was well-known her Majesty was a great admirer of rural scenery. The toast was responded to by acclamation, the band striking up "God save the Queen." After this, Bro. Tiplady proposed the health of the noble duke, the proprietor of the mansion, abbey, and estates, in doing which he gave a short recitation from that grand poem, "Thompson's Seasons." The band then gave in splendid style the "Fine old English gentleman," in which the company joined in chorus. A select party of eight couples then formed, and to the strains of music tripped "the light fantastic too" on the green sward. At this juncture there appeared a bevy of young ladies from a seminary in Leeds, about 50 in number, who no sooner heard the sounds of music than they quickly formed into a dancing party, and were allowed by their preceptors to enjoy themselves for half-an-hour to the strains of Mr. George Ellis's superior band. It was now time

to return to Skipton, where all arrived at five o'clock p.m., and were quite prepared to enjoy the "cup that cheers but not inebriates." Tea over, a stroll in the gardens of the hotel brought the hour at which the train was due, so taking a hearty leave of mine host of the Devonshire, who had catered so liberally for his guests, the company, led up by the band, proceeded to the station, and in a few minutes were on their way home, where all arrived in safety at 9.30 p.m., greatly delighted with the pic-nic. The brethren owe sincere thanks to Bros. Eastwood, Ingham, and Duckworth for their very excellent arrangements, which contributed materially to the comfort and enjoyment of the party. Their thanks are also due to the railway officials for their kindness, and to the station master, who, having leave of absence for the day, accompanied the party.

NEW CONCORD LODGE (No. 813).

The Summer Banquet of this Lodge was held on Wednesday, 15th inst., at the Crystal Palace, and was one of the successes of the present Masonic season. Upwards of seventy ladies and gentlemen sat down to an excellent entertainment, provided by Messrs. Bertram and Roberts. The W.M., Bro. M. J. Adkins, presided, assisted by his two wardens, Bros. Salisbury and Denny, Bros. J. Emmens, P.M. and P.G.P.; Wilson, P.M.; Treas. and P.G.D., Middlesex; Cornwall, P.M. 65; Main, Hart, Bartlett, Gabb, Gabb, jun., Absell, Tannaire, Fauquez, Sinclair, Captain Taylor, and many visitors. When the cloth was cleared a number of loyal and Masonic toasts were given and responded to, and the W.M., in name of the lodge, presented Bro. Main, P.M. and Secretary, with a secretary's jewel in solid gold. The toast of the "Masonic Charities" was responded to by Bro. Terry, P.G.S.B., Herts. The musical arrangements were under the direction of Bro. McDavitt, and comprised Miss Fraser, Miss Fauquez, Messrs. Hunt, Hubbard, and Hogan. Bro. Cozens presided at the pianoforte.

THE SCOTT CENTENARY AT CARLISLE.

On Tuesday, the 15th inst., the centenary of the birth of Sir Walter Scott, the Freemasons' Hall, Castle Street, in that city, was thrown open for public inspection; and during the day a large number of people availed themselves of the opportunity of visiting the house where Sir Walter Scott resided when in Carlisle, and at the same time examining the elaborate regalia of the Masonic order. The hall was very neatly fitted up, and during Tuesday and Wednesday flags flaunted from the windows of the building. A document posted up above the visitors' book informed those who visited the hall, that Scott was married in Carlisle. The document, which is certified by the Rev. A. Ramsay Macduff, B.A., curate of St. Mary's, to be a true extract from the register of marriages of the parish of St. Mary's, Carlisle, in the year 1797, is as follows:—

"Page 52. Marriages solemnised in the Parish Church of St. Mary's, Carlisle, No. 197. Walter Scott, of the parish of St. Andrew's, in Edinburgh, Esq., bachelor, and Margaret Charlotte Carpenter, of this parish, single woman, were married in this church, by license, this 24th day of December, in the year 1797, by me, J. BROWN.

This marriage was solemnised
between us,

{ Walter Scott,
M. Charlotte Scott,
late Carpenter.

"In the presence of { Jane Mealson,
John Bird."

On Tuesday, 17th inst., Bro. Walter Shrimpton, for many years stationmaster at Exmouth, Devonshire, died from the effects of a pistol-shot. The facts are as follows:—On Wednesday evening Bro. Shrimpton had been out for a stroll with his friends, Mr. J. T. Bickford, chemist; Mr. Nankivell, draper; and Mr. George Maynard, watchmaker. As they were returning home together, shortly before 12 o'clock, they went with Mr. Maynard into his shop, and stayed there while he took his watches and jewellery out of his window, and placed the articles, according to custom, in a box, preparatory to removing them to his bedroom for the night. After the valuables were all placed in the box, Bro. Shrimpton remarked jocularly,

"Let's garotte him, and take away his watches." Mr. Maynard entering into the joke, went into a room adjoining the shop, and returned with a breech-loading revolver in his hand, and, pointing the pistol at Bro. Shrimpton, said, "This is the thing that settles garotters!" Mr. Bickford exclaimed, "Don't point it, it may be loaded," and Mr. Maynard replied, "Oh, it is not loaded;" but the words had no sooner escaped from him lips than the pistol went off, and Bro. Shrimpton ejaculated, "Oh, George, you've shot me!" It was quickly ascertained that a ball from the pistol had entered Bro. Shrimpton's body, near the right shoulder. The services of two surgeons were immediately procured, and the wounded man was conveyed to his residence, adjoining the railway-station. The ball, it was found, had traversed the lungs, and the sufferer had to be informed that there was little or no hope of his recovery. The doctors remained with their patient until his death, which occurred at two o'clock on Thursday morning. Deceased was 35 years of age, a married man, and his wife happened to be absent on a visit to some friends at a distance. Bro. Shrimpton was W.M. of the Sun Lodge, No. 106, at Exmouth, and greatly esteemed on account of his genial and obliging disposition. The police-constable who took possession of the revolver—a six-chamber one—on Thursday morning, found that four other of the chambers were loaded. An inquest has been held on the body, and the Coroner's jury have returned a verdict of "Homicide by misadventure."

Poetry.

THE TRUE MASON.

By ZETA.

No Mason is he who is deaf to the wailings
Of those whom misfortune hath placed under ban;
Who is harsh, unforgiving towards other men's failings,
Or does any act that debases the man.

He may seem a good brother in sight of his fellow,
Be high in his order, and learn'd in its code;
But still his pretensions are truthless and shallow,
And he is no Mason in sight of his God.

But he's a true Mason whose soul ever rises
Above the small honours and glories of earth;
Who all the poor glitter of tinsel despises,
And loves to be measured alone by his worth.

With the square and the plumb-lead as emblems to guide him,
From the line of strict duty he scorns to depart;
With the rule and the compass, both ready beside him,
He rears a true temple of God in his heart.

His thoughts are as pure as the snow when it falleth;
His zeal is enlisted on rectitude's side;
No fear of men's scoffing his courage appalleth,
As he stands the oppressed and the friendless beside.

At the cry of misfortune his love is awakened;
Large-minded, he succours with nought of display;
The widow, the orphan, the hungry, and naked,
From his portals are never sent empty away.

In precept, though firm, he is soft as a mother,
Who seeks in affection her offspring to mould;
More apt by example to win a lost brother,
And waverers keep in the Good Shepherd's fold.

Unsullied by contract with lusts that surround him,
Large-hearted, he loves with a God-like regard;
He lives a rich blessing to all who are round him,
And dies to receive the true Mason's reward.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING SEPTEMBER 2ND, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 28th.

LODGES.—British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End; De Grey and Ripon, Angel Hotel, Great Ilford.

Wednesday, August 30th.

LODGE.—Temperance in the East, Private Assembly Rooms, 6, Newby-place, Poplar.

Thursday, August 31st.

General Committee Girls' School, Freemasons' Hall, at 4.

Friday, September 1st.

LODGES.—Star, Marquis of Granby Tavern, New Cross Road; St. Marylebone, Eyre Arms Tavern, St. John's Wood.

Saturday, September 2nd.

General Committee Boys' School at Freemasons' Hall, at 4.
CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

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

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

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

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

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

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

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

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

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

BURDETT COUTTS LODGE OF INSTRUCTION, Approach Tavern Victoria Park, Fridays.

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

TO CORRESPONDENTS.

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

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

Bro. W. (Liverpool).—The report referred to will be found under its proper heading.