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MASONIC MUSINGS.

BY BRO. J. BALFOUR COCKBURN, P.Z. 278,
 PAST INSTALLED MARK MASTER 43.

In the following remarks which I now lay before your readers, I propose to myself the investigation, so far as can consistently be done with a due regard to our secret rites and hidden mysteries, of the nature and objects of our craft—to demonstrate that Freemasonry is no empty name—that its foundations are strengthened by principles deserving of universal approbation—that its attentive study and diligent pursuit are well worthy of general consideration, and that no time or labour can be deemed misapplied or wasted by the patient and persevering enquirer, who delves deeply into that mysterious mine of truth and science, shadowed o'er by our solemn rites and ceremonies. I would prove that, according to the eloquent words of De Witt Clinton, its principles are based on pure morality; its ethics are the ethics of Christianity; its doctrines the doctrines of patriotism and brotherly love; and its sentiments the sentiments of exalted benevolence.

Fully aware am I that this subject must appear to many an oft told tale, and though the tiny rivulet of hesitating words and possibly obscure phrases, which is now permitted to merge into the open, and trickle on its course, can bear no comparison with the impetuous torrents of fervid eloquence which, inspired by this glorious theme, have so frequently roused the wonder and excited the admiration, not alone of the brethren, but of the world at large. Still would I fondly hope that my remarks, however feeble, may not altogether fall on stony soil, gaining encouragement from this.

“Not all who seem to fail have failed indeed;
 Not all who fail have therefore worked in vain;
 For all our acts to many issues lead;
 And out of earnest purpose, pure and plain,
 Enforced by honest toil of hand or brain.”

Within the last few years no subject has made more general progress and advanced further into all ranks of life than education, and of the various branches of education not one is more universally popular or in reality more desirable of general diffusion than that of the history of mankind from the earliest to the latest ages. General history, consequently, holds a very prominent position in all educational schemes, not alone

a necessary qualification for society, but as a means of expanding the intellectual faculties, and of adding valuable and precious treasures to our mental stores. Unhappily, alas, profane history holds up to our view little more than a mirror, reflecting but the rise, decline, and fall of nations and empires, sustained, induced, and effected by brute force, violence, and lawless usurpation—by tyranny, extravagance, and luxury, by overweening pride and demoralising pursuits. Thus many of those whom the world has semi-deified as heroes have in reality been the most ruthless oppressors and terrible destroyers of their fellow-men—many of the mightiest monarchs “have shut the gates of mercy on mankind,” and “waded through slaughter to the throne”—and most of those great political revolutions which have convulsed the countries of the earth and occupied the pages of the historian, sprang forth, and proceeded, under divine permission, and for the accomplishment of the divine decrees from the operation of causes more frequently disgraceful than honourable to our nature. And it was, no doubt, with all these facts well before his mind, for no riper scholar of history ever existed or one who had more wisely drawn therefrom the rule and conduct of his blameless life than the good prince whose sad loss we still deplore, used the expression, “with how little morality the world is governed.” It must therefore be with feelings of unalloyed satisfaction that the student of the volume of Masonry finds that it is comparatively free from this painful retrospect—that it treats of the effects and fruits produced by the best qualities of the human heart and mind—by religion and by science, and if sometimes this bright picture is dimmed by clouds of grievous error and self delusion, of fanatical zeal and talents misapplied, if the actors of the moment prove but men, who “professing themselves wise became fools, and vain in their imagination,—if, I repeat, such a scene has unfortunately to pass before him, it is because no faithful representation of human nature can be exempt from blemishes, no virtue secure from being carried to an excess, which, beyond a certain limit becomes sinful, and cannot fail to give rise to misery and moral evil,—that, in fact, no man or woman born can escape the primæval curse

“Of man's first disobedience, and the fruit
 Of that forbidden tree, whose mortal taste
 Brought death into the world, and all our love.”

No, not even the greater Man, of whom sang
 Deckard in bold yet religion breathing strain.

“The best of men.”
 That e'er wore earth about Him, was a sufferer;
 A soft, meek, patient, humble, tranquil spirit:
 The first true gentleman that ever breathed.”

Published works on Masonry, and under this category I would include only authentic and genuine works, are, and to a certain extent must necessarily be rare,—for many years those of Bro. Preston, and Bro. Oliver might be regarded as the sole guides to those employed in Masonic researches:—within a more recent period however the indefatigable labours of Findel, Hughan, Carpenter, and a host of others have thrown a flood of literary light on the path of the Masonic student, guiding him onwards to that bright goal of all our exertions, the discovery of that great truth in which our everlasting salvation must depend. These works and publications may without doubt be consulted with advantage in

their several branches of science;—but with all due deference to these great luminaries of our Order, I hold that they fail in giving a connected view of it,—such as every intelligent Freemason should always keep clear and distinct before his eyes, and be enabled to point out with promptness and perspicuity to those brethren who may desire to partake with him in the enjoyment of its beauties.

Masonry is usually divided into “speculative” and “operative”—A division sufficient perhaps for ordinary purposes, but too indefinite to form a basis of clear arrangement, and liable to great objection as permitting the inference that a speculative is not an operative Mason in any sense, and vice versa, a position which to the initiated cannot fail to be regarded as very foreign to the truth. I take it that it would be better to consider Freemasonry as one great whole, as one entire system, resolving itself into various branches; and to endeavour to explain and demonstrate the intimate union that exists, so that in the well-known words. “The mutual connection of the whole system and the relative dependency of its several parts” may be completely illustrated,—and thus an opportunity would be afforded to every good Mason to become more or less acquainted with most of them, though perhaps it would be expecting too much for any brother to make himself master of them all:—indeed in such a case it might well be said that

“The wonder grew,
 That one small head should carry all he knew.”

Freemasonry, then, may be likened to a vast and goodly tree, spreading forth into six branches, all growing from the same root, all emanating from the same stem; that root—the Fear of God—that stem, the Love of Man. These six branches may be thus classified.

- 1st. The Religion of Masonry.
- 2nd. The Polity or Constitution.
- 3rd. The History.
- 4th. The Literature.
- 5th. The Science; and
- 6th. The Art.

Firstly, then, we must direct our attention to the contemplation of the religion of Masonry—its theology and morality combined—the former regarding the doctrines it upholds with reference to the Deity, His nature, attributes, dispensations, and worship; the latter regarding the precepts it inculcates, and the lessons it teaches with reference to our duty towards God, our neighbours, and ourselves.

We must, in the second place, carefully investigate and fathom to its lowest profundity, its constitution on civil and social polity, founded on its peculiar character as a secret body. We must clearly understand the system of discipline of each individual lodge, and its connection with other lodges, as well as its subordination to the Grand Lodge from which it derives its charter and authority; and, finally, the constitutions, charges, landmarks, and mysteries of the Order, the ceremonies, rites, signs, symbols, and modes of working, must all be diligently studied, and in our memory locked.

No one who pretends to be a good Mason, and a fortiori, no one possessing the natural desire of becoming a ruler in the Craft, should remain in ignorance of any of these particulars, or refuse to draw aside the mantle which shrouds

the glimmering star which may illumine his path onwards to improvement and knowledge. For, failing a competent acquaintance with these important points, he is prone to think and speak lightly, and to permit the diffusion of an erroneous impression, through the minds of others, with respect to the fundamental principles of his profession.

We must, thirdly, direct our regards to the history of Masonry under all the aspects which it has necessarily and unavoidably assumed in different ages, and amongst different people—from its earliest origin to the present day—more especially must we carefully note all that has been handed down by oral tradition and otherwise. Marking its progress during certain Masonic periods in our country, and in those nations, the lodges of which have derived their constitution from us.

No branch, however, opens to us a wider or more luxuriant field in which to prosecute our researches, than the literature of Masonry. That illustrious band of learned men, amongst whom the names of Champollion, Young, Ernest Renand, Le Normand, Rawlinson, Layard, Hinckes, Lubbock, M'Causland, and Ferguson, stand pre-eminent, have disclosed to our astonished view, antiquarian, philological, and ethnographical curiosities, which they have discovered in the archives of the Egyptian and Assyrian dynasties, midst the mighty works which once adorned the banks of the Nile and the Euphrates, and buried deep in the undoubted Hamitic remains of Central America—evolving thereby the precious sparkling brilliants of truth from the crust of ignorance and mythical superstition in which it had laid embedded for countless ages. Then there is the Sacred Volume, every page of which is stamped with the impress of Divine authority—every word of which, if we rightly read it, conveys irrefragable truth. To this Book of Books we must have recourse for a thorough acquaintance with that mode of Masonry and those sublime and significant representations which were adopted by God's chosen people, and have, with little alteration, been transmitted through Christian hands to the lodges of our own country; and as we, in a spirit free from cavil or contentiousness, study Holy Writ side by side with the researches of those who have so recently opened to us the key of prehistoric archæology, we cannot but give a warm assent, and yield a ready acquiescence to that which has been so clearly and firmly laid down by one of the most philosophic of the writers on this subject, and that is, that any addition to our knowledge of prehistoric events, come whence it may, must contribute to a better understanding of the primæval history in Genesis, and must tend to mitigate the evils that have arisen from the unnatural state of hostility that has prevailed throughout all ages of Christendom, between the religionist who disregards science, and the philosopher who ignores revelation.

But to descend to comparatively more recent periods, and to date our researches from that epoch, when history, in its ordinary sense of the authentic history of mankind commences, which admittedly has its starting point at the first Olympiad, we can discern the traces of our mysterious science on the classic ground of Greece

and Rome, and in the writings of those antient days from the fall of Troy to the end of the Augustan age, on the Acropolis of Athens, by the sunny shores of the Ægean Sea, on the Capitol of the once proud mistress of the world, and by the banks of the Tuscan Tiber. We can likewise trace its footsteps amongst the Chinese and Druids, the erring followers of Confucius, and the bloody Hierophants of the Celtic tribes. To the man before whom this intellectual banquet is spread, and who still complains that all is barren and bare, we would say:—

“Croire tout déconvert est une erreur profonde, C'est prendre l'horizon pour les bornes du monde.”

Fifthly, we must regard the science of Masonry, strictly speaking, as embracing the whole circle of abstract demonstration and experimental knowledge, constituting the studies of natural philosophy, arithmetic, and mathematics, and through all the various branches over which this letter reigns dominant; the application of the same to the government of the universe, as well as to the comfort and refinement of social life. In this section we may, with all propriety, also include the theory of those arts which are so intimately connected with science itself as almost to deserve being included under the same division, viz., architecture, design, and sculpture.

And now, finally, we come to the art,—that is, operative Masonry—which we must consider with special reference to the form in which it has existed in the lodges of our country from Roman, or perhaps, more strictly speaking, from Saxon times, till that glorious period, when the grand-daughter of the celebrated Chancellor Hyde, afterwards Earl of Clarendon, ruled the land, and of whom Dibdin sang—

“No reign than Anne's in war more justly crown'd,
No reign for learning justly more renown'd.”

These lodges were composed, in all probability, on the Semitic model of the days of Solomon, chiefly, if not exclusively, of working Masons, instructed and governed by architects of higher mental attainments, and deeper views of science than the community in general. The whole fraternity, however, being, as a rule, subject to a Grand Master of noble birth, or high rank and influence, whose qualifications it may with all correctness be assumed, were not those of an operative Mason; but whose zeal and ability in the prosecution of the more elevated branches of general knowledge were undoubted, and whose high moral character marked him as worthy to occupy so high and so exalted a post—a leader, guide, and judge, to whom the words of Wordsworth might apply, one possessing

“Temperance proof
Against all trials, industry severe
And constant as the motion of the day;
Stern self-denial round him spread, with shade
That might be deemed forbidding, did not there
All generous feelings flourish and rejoice;
And resolution competent to take
Out of the bosom of simplicity
All that her holy customs recommend.”

To these operative Masons, so wisely taught, so judiciously guided, and so munificently patronised, we owe the splendid edifices which adorn our country, and which, when time shall have passed his destroying hand over them, and

they are gradually sinking away into crumbling ruins, when perchance the oft quoted Antipodean will be driving down shafts to discover and trace out the foundations of Westminster Abbey, as we are now doing at Jerusalem and at Ephesus, will still have their historical remembrance, and afford a convincing proof that the British Empire, at its zenith, had a just and overwhelming claim to be enrolled amongst, and to hold a commanding position amidst the most cultivated nations of the earth. Our cathedrals and our colleges bear witness to the progress of the Craft during the several periods of what is usually denominated Gothic architecture; and when another style was introduced, and its proudest monument, St. Paul's, had been completed by Sir Christopher Wren—our Arch Architect, and at that time Acting Grand Master of the Order—there was an importance and a prominence given to the tenets of the Craft, such as it had possibly never before received, and the portals of Masonic lodges were thrown open to all who were qualified by birth and character, and who were desirous of penetrating into the adyta, let their profession and their pursuits be what they might.

From this era may be dated a great accession to the number and respectability of our lodges, by the admission of persons of education and independence as *accepted* masons—brethren who possessed the necessary talents and leisure to investigate the true objects of the science, and bear powerful and convincing testimony to its innocence and utility.

From the foregoing survey, superficial as it is, it appears to me that we may be enabled to collect data for the construction of a sound definition of masonry, and although it is always one of the most difficult, and often one of the most unsatisfactory things to decide on the terms of a definition, more especially where many subjects are to be embraced, I am not aware that the one which I shall now propose is liable to any objection but that of being too long. I should affirm then, that “Freemasonry” is a secret combination of the Arts and Sciences, and especially of Architecture, which implies a knowledge, and requires a practical application of them all, with religion under every modification, whether true or false.”

This mysterious combination has been kept secret by the establishment of a *social compact*, into which none have ever been admitted, but upon certain inviolable conditions; the terms of which none have ever been at liberty to reveal, the basis of which is a beautiful system of morals, veiled in allegory, and illustrated by symbols; The genuine fruits and proper outcome of which tend necessarily and powerfully to promote Glory to God in the highest, on earth peace, goodwill toward men. That the mysterious terms under which this secret compact exists have been handed down to us from ages past in a condition inviolate, is one of the proudest boasts of our Order, and that it will still for ages to come be so handed down, we have no reason to doubt. Woe to him, if he should e'er arise, who fails in this important item of his obligation; with but slight paraphrase, every brother may then apply the words of Horace to the outcast:—

Est et fidei tuta silentio
 Merces: vetabo qui *Cereris* Sacrum
 Volgarit arcanae, sub isdem
 Sit trabibus, fragilemve mecum
 Solvat phaselon.

Hence it is evident that an acquaintance with the nature, mysteries and obligations of the *Society* into which we are admitted at our initiation, does not necessarily imply more than a very slight knowledge of the *religion* and intellectual *combination*, for the extension, preservation and transmission of which, that *Society* has been formed and has carried out its secret duties from generation to generation. Both these, the combination and the compact, ought to be made respectively the object of attention and serious investigation in every well instructed Lodge:—but as the rites and ceremonies, the signs and symbols of our convention, constitute the theme of the regular lectures, my observations shall be confined on the present occasion, and probably on any future one, should time and circumstance permit me to resume my musings, to the great end for which the various means of instruction have been adopted. It will be obvious to every reflecting Mason that the proper order to be followed in our researches will be that in which the noviciate receives his first instruction, and in which it is afterwards communicated to him in his passage to the higher degrees of Fellow Craft and Master Mason,—beginning with the most simple elements and cautiously developing the sublime object of the science. I propose therefore to invest the order which the superior dignity of the moral and religious investigation would prescribe and then having laid a firm foundation, it may be more easy to work upwards, cementing and adorning each successive course of Masonry by which we gradually raise our structure, till at length by the favour and permission of the Great Architect of the Universe, we may erect a tower of strength, crowned with a Holy Temple, pointing at least if not reaching to the Heavens—and dedicated to the honour and glory of Him who from His throne beholds all the dwellers upon earth, and graciously accepts their sincere, earnest, though humble endeavours to magnify His Name—and into which all may enter freely, for therein is neither Greek nor Jew, Barbarian, Scythian, bond nor free—but Christ is all and in all.

Let us begin then with the *act* of building, our sixth branch or division—and let us contemplate Architecture, or the knowledge of practice of the best modes of constructing every kind of edifice or fabric without restriction as to purpose or material,—on the principle of Wisdom, Strength and Beauty. Architecture includes the rules and methods of forming every description of temple, dwelling or monument, with their accessories and decorations, of fortifications or muniments of war, of ships or floating vessels. And it is therefore commonly divided into Civil, Military and Naval.

To one class of buildings our attention must be particularly directed, as being more dependent on that which is, in its strictest sense, Masonry—the craft of a Mason in stone. An obstacle, we may observe, is found on the very threshold of our Temple of Mystery, which none but the *Mason's foot* can clearly overstep, and this is the question—How came Architecture, or Masonry,

as a part of Architecture, to be connected in so intimate, so peculiar a manner with Religion, as to constitute by any process of amalgamation, that which is now denominated Freemasonry? The complete solution of this enquiry is the keystone of our noble Arch, the glorious corner stone which the builders refused, the sublime subject of many intricate and mysterious speculations which must be gradually and carefully approached in a Master Masons' Lodge. In the meanwhile I will endeavour to reply to this important question in terms which may sufficiently demonstrate the fact, and account for the origin of this connection between Religion and Architecture, without improperly disclosing its main object, the extraordinary means by which it has been effected, or all the purposes to which it has been applied.

In every age since the Flood, nay, proofs are now rapidly accumulating that even at a period long antecedent to this great opening of the floodgates of divine wrath, and in all nations which have attained to any degree of civilisation, a very few excepted, the skill and ingenuity of man have been exercised in the design and erection of some kind of sacred edifices, that is, of buildings dedicated and consecrated to the honour or worship of the Celestial Being, or beings supposed to control his destiny; and this rule applies with equal force to the worshippers of the One God, Jeovah, to the votaries of Polytheism and Idolatry, to the Holy Patriarchs, to Jews, Christians, and those who adored the personified attributes of Divinity, or fell down like the stiff-necked Israelites of old, and worshipped the molten calf which Aaron had fashioned for them.

The motives for this general practice might be various, and in a multitude of cases, let us hope, that it was more or less praiseworthy. It might arise from true and genuine piety, which suggests that whatever we do, we should do all to the *Glory of God*; that our best talents and faculties should be devoted to His service, from whose bounteous hand we have received them; and that although He, Invisible and Incomprehensible dwelleth not in temples made with hands, yet that His honour is magnified, and our reverence exhibited, by raising to the glory of His Name, the most august and most perfect works of which the limited powers of man are capable.

The practice of which I speak might also spring from that "last infirmity of noble minds," which perhaps has been more correctly described by one of our most elegant and philosophic writers, one whom the gracious lady who sways so wisely the sceptre of this realm has recently delighted to honour, as the first infirmity of minds ignoble as well as noble—"the desire for fame, which displayed itself on the Plain of Shinar, and which has been, with results not always too satisfactory, the great incentive to daring actions, arduous undertakings, and, unhappily, also to terrible crimes, but which, nevertheless, could be more fully satisfied by contributing to the splendour of public monuments than by any other means. Or it might be that the heads of nations regarded the solemnities, and therefore the places of religious worship and observance as possessing a powerful influence over the character and dis-

position of their people, as effective instruments of rule and government. They were possibly on this account more solicitous about the forms and decorations of their temples, which appealed directly and at once to the æsthetic tastes of the assembly, than about the purity of their religion, or the morality of their lives.

Whatever may have been the cause, such unquestionably has been the fact, that both Jewish and Pagan, Suranian, Semitic, and Aryan history abounds with notices of sacred architecture, while little is said of any other kind, and existing ruins of the art confirm the belief that this sacred architecture was the principal object of attention. Now it must be remembered that true religion had its traditions, its types, its symbols, its figurative language, its sublime mysteries unfolded by degrees, its deep recesses and dark sayings, not to be illuminated till the sun of righteousness should arise with healing on its wings. Its manifold corruptions plunged their authors into deeper and deeper darkness, dimmed though they could not extinguish that light which shineth in darkness, and for a long period left the whole world, with the exception of one favoured race in profound obscurity. Human philosophy, the outcome of schools void of the guiding influence of true religion, mingled with the dregs of heaven-born truth, produced a compound of falsehood, trickery, and folly, in which scarcely the faintest lineaments of the original divine doctrine, whereon the happiness of the human race depended, was to be traced.

Still it was there—the rough casket in which the brilliant gem was encased, could not restrain its gorgeous rays from bursting into light, and it was occasionally discovered, and joyously hailed, by highly-gifted men, whose eyes were not blinded by the clouds of prejudice or passion.

Still it was there, rousing admiration and wonder in those permitted to witness its splendour, resembling in its unlimited magnificence the glorious orb of day, sinking to rest beyond the boundless prairies of the western world, tinging the whole universe with its golden hue, awaiting but the master-spirit to explain its mysterious beauties, and powerfully recalling to the reflecting mind the never-to-be-forgotten lines of Longfellow, wherein he has adapted the beautiful myth of the Red Swan to a sunset picture:—

"Can it be the sun descending
 O'er the level plain of water?
 Or the red swan floating, flying,
 Wounded by the magic arrow,
 Staining all the waves with crimson,
 With the crimson of its life-blood,
 Filling all the air with splendour,
 With the splendour of its plumage."

Still it was there, and to its inspiring influence we owe not less the massive pyramids of Egypt, the ruins of Thebais and Juxor, the colossal buildings of Sicilian Paestum, and the cyclopean structures of Greece, than the Temple of Solomon, and the Cathedral of St. Paul. But though this precious principle was preserved, it was concealed; though it stimulated the ardour, and rewarded the search of true philosophers in every age, it could only be communicated to those who were qualified to embrace it. Hence arose that otherwise unaccountable precaution that nearly all the sacred edifices of

Pagan countries, and also of the Hebrews, till the Christian era, should contain a secret chamber or *adytum*, not to be approached but by certain privileged individuals, while the Temple itself was open either entirely, or partially to the people without distinction. To the initiated, after many an awful trial of competency and fortitude, the lesser, and then the greater mysteries, were sparingly disclosed; and in the dark or barely lighted penetralia of the heathen temple, the traditionary lore of an antediluvian world, was figuratively or enigmatically dispensed.

Having thus taken a general view of the materials of which Freemasonry is composed; having laid down to the best of my ability, a definition of it and entered to some extent upon the consideration of that branch which we call the Art, as it has been applied especially to sacred buildings. I have only to express the hope that I have succeeded in the aim I had in view and shewn at least that Masonry is not a mere empty name:—if so, then would I fondly trust that those members of the Craft who may peruse these lines, may be induced to regard the Order to which they belong in its highest point of view; may carry out into the world those lessons which are so beautifully illustrated within the tiled portals of his lodge; that they may

Bear and forbear with their brothers
If they would be happy here;
Bear and forbear, loving others
If they would be loved and dear;—

that the charge delivered to them with the badge on their entrance into the mystic rites, may not be confined to its mere literal significance, but bear with it a wider and ever-extending import; and that

Those hearts that have been long estranged,
And friends that have grown cold,
May meet again, like parted streams
And mingle as of old;

and that finally they be further urged on to study its true nature and to trace its sublime and salutary operation, not alone in the history of man at large, but also in the utmost recesses of that Temple, the human heart, whose *adytum* is open alone to themselves and to God. And should there remarks fall perchance in the way of one without the pale of the 'mystic tie,' let no foolish scoff or flippant jest, at the expense of the Order, rise on his lips;—let him learn, if he knew it not before, and bear in his mind, that, as excellently expressed by an eloquent Divine— "Freemasonry teaches us to be what Christianity would have us be, imitators and followers of all that is great, and noble, and good, and excellent, and true." And if he is a man and worthy of of acceptance as a brother, his creed will be

'Tis only noble to be good:
Kind hearts are more than coronets
And simple faith than Norman blood.

The ceremony of installation will be worked by Bro. E. Gottheil, P.M., on Wednesday, September 11th, 7.30 p.m., at the Confidence Lodge of Instruction, Bro. Forster's Railway Tavern, Fen-church-ereet, E.C. Brethren desirous of becoming proficient in the above ceremony, are solicited to attend, especially as it is so seldom rehearsed in a Lodge of Instruction, more particularly by one so well able to perform the duty as Bro. Gottheil.

NOTES ON THE "UNITED ORDERS OF THE TEMPLE AND HOSPITAL."

A Lecture delivered before the Freres of the Prudence Encampment of Masonic Knights Templar, at Ipswich, on the 31st July, 1872.

BY EMMA HOLMES, 31°,

Eminent Commander of the Encampment, Grand Provost of England, Provincial Grand Banner Bearer of the Royal Order of Scotland, &c.

(Continued from page 515.)

Jaques de Molay and three other of the most illustrious of the Templars were at this time kept in close imprisonment in Paris, and in March, 1313, they were brought out on to a great scaffold, erected opposite the Cathedral of Notre Dame, to renew their confessions before the eyes of the world. Two of the four did whatever was required of them, but not so the Grand Master.

When he had first appeared before the Pope's Commissioners in 1309, I gather from Bro. A. O. Hays's most interesting account of the Templars, published in the *Freemason's Magazine*, 1868 and 1869, (which, if it had been as full and exhaustive as to the Masonic Order, as it was of the old Knights, would have been invaluable)—he cried out at once against the avowals which had been inserted in the apostolic letters and solemnly denied them; and in regard to these apostolic letters one circumstance required some little consideration.

The confessions which were imputed to De Molai and which he stated were fabrications were inserted in the bull *Faciens Misericordiam* addressed to all the courts in Christendom. This bull is dated 12 August, although the Festival of the Assumption, the 16th Aug., is given as the day on which the Grand Master is declared to have made them; in fact four days after the bull was issued. This very important circumstance was first noticed by Fleury. It was therein declared that the heads of the Order had confessed and been absolved, yet before the Commissioners we find De Molai still treated as a heretic and unreconciled to the Church, and as such sent back to his prison at Paris, and denied both pecuniary and spiritual aid, being a heretical and unreconciled Templar. When De Molai was again brought before the Commissioners, after relating all that the Templars had done for Christendom he added "In fact there is no order that has spent so much blood for the Church and made themselves so redoubtable to the enemies of the Catholic faith.

The Commissioners admitted the praiseworthiness of their actions, but said without faith they were as nothing.

The Grand Master replied, says Bro. Hays, in these noble words, "We acknowledge the truth of what you state, but in faith the order has never been wanting. I attest that I believe in God, in the persons of the Trinity, and in all the other Articles of the Catholic Faith. I believe that there is but one God, one Faith, one Baptism, one Church, and that in death when the soul is separated from the body, there is but one Judge of the good and evil. This is the belief of the Order of the Temple."

Subsequently, however, after a long term of imprisonment, and the use of torture as well, Jaques de Molai did make some sort of confession but when brought with his companions on to

the scaffold, to the astonishment of all present the Grand Master advancing and raising his chain-bound hands on high, and, addressing the mighty multitude assembled, said in a loud voice:—It is just that, in so terrible a day, and in the last moments of my life, I should discover all the iniquity of falsehood, and make the truth to triumph, I declare then, in the face of heaven and earth, and acknowledge, though to my eternal shame, that I have committed the greatest of crimes; but it has been the acknowledging of those which have been so foully charged on the Order. I attest, and truth obliges me to attest, that it is innocent. I made the contrary declaration only to suspend the excessive pains of torture, and to mollify those who made me endure them. I knew the punishments which have been inflicted on all the Knights who had the courage to make a similar confession; but the dreadful spectacle which is presented to me is not able to make me confirm one lie by another. The life offered me on such infamous terms I abandon without regret." The other Templar followed the grand example set him when both were hurried back to prison. So maddened was Philip by this unexpected overthrow of all his precious schemes to leave the evidence of the head of the Order on record against it, that that very same evening he and his companions were burnt to death by small fires of charcoal, which protracted their agonies to the last possible moment. No traces of the former weakness or indecision were visible; the two died as greatly, as they had determined to do, Hays says that while the executioners were pushing the preparation for their deaths

De Molai, addressing the people, said "I declare, Sirs, before heaven and in the sight of God who hears me, and before whom I am this day to appear, and I declare by the most solemn and sacred oaths of our Holy Religion, that we are innocent of the crimes imputed to us, and that the Holy Order, which has honoured us beyond our deserts in admitting us into it sacred brotherhood, is not at all guilty; it is pure, and infinitely useful to our Holy Religion. But we have been guilty of the most execrable crimes in charging ourselves in our depositions, and in charging our Order with impieties and abominations which never existed but in the hearts of our traducers and murderers."

To the last they endured their awful torments with admirable calmness, neither cry nor groan escaped them. They implored the mercy of God, and although their bodies were half burnt away, they sang songs of rejoicing, and still maintained the innocence and holiness of their Order.

It has been said that the last words of De Molai were "Clement, false judge and cruel butcher, I summon thee to appear within forty days before the tribunal of the Sovereign Judge; and thou Philip, infamous and wretched king, before the same tribunal within a year." The Dauphin, who died with him, expired repeating the devout motto which the Templars bore on their standards—"Non nobis Domine, non nobis, sed nomine, tua ad glorium."

Knight mentions this legend, which is well known, and which Bro. Hays thinks may have arisen after the event.

Be that as it may, the Pope did die within the

time; in fact, precisely forty days after De Molai, and of dysentery. The church in which the body was placed took fire, and the corpse was half consumed before it could be removed. The chroniclers cast reproaches upon Clement's morals, and accuse him of entertaining a criminal passion for Brunisand de Foix, Countess of Talleyrand, the daughter of the Count de Foix, who was considered to be in her time the most beautiful woman in France. She is said to have had the greatest power over the Pope, and when she wished any petitions granted, she was wont to place them on her naked bosom before him.*

Philip, after De Molai's death, fell ill of fever, and died 29th Nov., 1314, in the forty-sixth year of his age. Some suppose that the fever was the result of poison.

Raynourard says that all those who were leaders in the persecution of the Templars, came to an untimely end. Every one knows the horrible end of Edward II. in Berkeley Castle, and some of us have seen the room where he was murdered.

Bro. Haye says the people believed in the innocence of the Order, and received the last words of the Templars in the light of oracles. They abandoned themselves to the liveliest grief, and shed abundant tears. Looking upon the Knights as martyrs in the cause of truth, a judgment confirmed by posterity, many gave money for masses for the repose of their souls.

Bro. Haye adds:—"Upon the whole question, there can exist but one opinion regarding the Order of the Temple, that while innocent of every crime brought against it, it was hunted to the death on account of its wealth and growing power."

Medicines.

The Old Charges of British Freemasons. By WILLIAM JAMES HUGHAN. Simpkin, Marshall, and Co., London.

We have frequently placed upon record an expression of our profound appreciation of Bro. Hughan's Masonic labours, and, to some extent, we can now only repeat our judgment upon his merits as a Masonic student and archaeologist. But the most recent example of his zealous researches, is of too great importance to the Craft in general to be quoted merely in that formal style of complimentary notice, which seems to be stereotyped, however well bestowed.

Probably no subject has of late excited more interest in the minds of many thoughtful brethren, than the *veraxa questio* of the antiquity of the Craft. All kinds of theories have been broached, some plausible enough, although resting upon frail foundation; others utterly baseless, because at variance with our traditional history and customs. That coincidences have been construed into proofs "strong as Holy Writ," is a fact none will gainsay. That resemblances and affinities to ancient rites have been cited as evidence of identity between those rites, and the existing ceremonies of Freemasonry, is patent to all who have considered the question.

Notwithstanding,—or should we not say rather in consequence of,—their mistaken efforts and misdirected zeal, the real records of the Craft lay buried in obscurity, so that as a reaction from the fables of antediluvian Masonry, we have actually witnessed, in the present day, attempts to refer the creation of speculative

Freemasonry to the revivalists of 1717, and to brand the memories of our Andersons and Desaguliers' with the stigmas of imposture and fraud. Fortunately, however, sufficient evidence is extant to attest the existence of the Craft long before the advent of the Georgian era in British annals; and it is to such painstaking and discriminating Masonic students as Bro. Hughan undoubtedly is, that we are indebted for many interesting and invaluable facts as illustrations of Masonic progress in the olden time. Bro. Hughan avows himself a believer in the theory that "the present association of Freemasons is an out-growth of the building corporations and guilds of the middle ages, as also the lineal descendants and sole representative of the early secret Masonic sodalities"—a theory comprehensive enough to comprise, within its ample area, nearly all the accepted traditions of the origin of the Craft. He, as a natural sequence, disavows the so-called "1717" theory, repels and refutes it by a few well-chosen examples of the working of "speculative" Masonry long before that memorable year of revival. He then proceeds to lay before the reader a sketch of the several MS. "Constitutions," commencing with "Halliwell's," approximate date, 1390, down to Krause's MS., printed 1810. Transcripts of all the original MSS. of note, with the exception of two which have already been published, are given in this valuable work, and it is further adorned with a fac-simile of portions of the York MSS., 1704, and also of the "Antiquity" MS., A.D. 1686, at present in possession of the celebrated time-immemorial lodge of that name, now No. 2 on the roll of the Grand Lodge of England. This unquestionably authentic document was never printed in extenso until the publication of Bro. Hughan's "Charges." Inasmuch as a family likeness runs through all the "Constitutions," we need scarcely quote any part of the curious regulations which have been handed down by our predecessors in the Craft, but we can bear testimony to the fidelity with which the various transcripts are rendered, and to the general value of the compilation as a whole. It is, in short, a work of reference with which every Masonic antiquarian should be provided—presenting, at one view, in a compendious form, all the data upon the subject that can be traced by diligent enquiry and patient research.

It would be unjust were we to omit alluding to the very masterly preface, from the pen of our accomplished brother, the Rev. Adolphus F. A. Woodford, Past Grand Chaplain, rector of Swillington, Leeds. As a scholar and an antiquarian, Bro. Woodford has long been favourably known beyond Masonic circles, as well as by the numerous brethren who love and esteem him; and although he has set up a high standard of literary perfection as his exemplar, we may safely say that his "preface" to Bro. Hughan's book will, in no way, detract from his well-earned fame. It is a capital resumé of the entire subject, and as a scholarly contribution to Masonic literature, is fully commensurate with the importance of the theme. Bro. Woodford's "guild" theory, is not ventilated now for the first time, inasmuch as we well remember hearing his instructive oration in support of the theory at the ceremony of laying the foundation stone of Freemasons' Hall, in 1864, and our learned brother has sustained the assumption in many a friendly controversy since that time; but we do not hesitate to add that time and truth are fighting on his side, and that every recent addition to our Masonic stores of information, confirms his ideas, and justifies his conclusions.

Masonic Emblems.—Stevens and Richardson, Great Queen-street.

We have great pleasure in directing the special attention of our readers to a very beautiful work of art in photography, which represents the Sacred Volume, opened at the sixth chapter of the 1st Book of Kings, together with the appropriate emblems of the Craft.

The execution of the work leaves nothing to be desired, and the price at which it is produced, 1s. 6d. plain, or chastely coloured, 2s.,

brings it within the reach of every Mason. We trust it will command a rapid and extensive sale, as such a specimen of artistic skill deserves the utmost encouragement. Messrs. Stevens and Richardson, Stationers and Steam Printers, 5, Great Queen-street, are the publishers of this really choice Masonic *morceau*.

Multum in Parvo, or Masonic Notes and Queries.

BRO. EMRA HOLMES AND "A MASONIC STUDENT."

"A Masonic Student," is directed to Knight's London, and to Addison's Knights Templar for the information he seeks. I hope to make use of some of his valuable notes on the order contributed to your contemporary.—After I have done my task, however, I hope my brethren, and particularly such learned and esteemed contributors to the *Freemason*, as a Masonic Student will remember that I merely write to inform the younger members of our Order, and that I do not seek to instruct brethren so much better able to instruct me. My sole desire is to awaken curiosity into the origin of the Masonic Order of the Temple, whose traditions I think are as much entitled to respect as those of the Craft, but I think that the history of the Knights Templar has yet to be written.—EMRA HOLMES.

BRO. LYON'S NEW WORK.—We understand that H.R.H. the Prince of Wales, P.G.M., the Royal Patron of the Craft in Scotland, has been generously pleased to place his name among the subscribers to Bro. D. Murray Lyon's "History of the Lodge of Edinburgh, and of Freemasonry in Scotland." We are informed that His Royal Highness will extend his patronage generally to the work. The interesting volume will be published in October by the well-known firm of Blackwood and Sons, Edinburgh and London. Already a large proportion of the limited edition has been subscribed for by the *fraternity*, and the *Most Noble the Marquis of Ripon*, (M.W., Grand Master of England) and other eminent Masons have signified their intention of subscribing. From what we have heard we fear the whole edition will be exhausted before anything like publicity has been given to the work. We therefore, venture to suggest that the number should be increased, and every opportunity be embraced to make the forthcoming history known throughout the length and breadth of the land.

The Crystal Palace, on the occasion of the Foresters' great *fête* on Tuesday, was visited by 84,950 persons, a rather larger number than has ever before attended on one day.

"A VISIT TO EPPS'S COCOA MANUFACTORY.—Through the kindness of Messrs. Epps, I recently had an opportunity of seeing the many complicated and varied processes the Cocoa bean passes through ere it is sold for public use, and being both interested and highly pleased with what I saw during my visit to the manufactory, I thought a brief account of the Cocoa and the way it is manufactured by Messrs. Epps, to fit it for a wholesome and nutritious beverage, might be of interest to the readers of *Land and Water*.—See Article in *Land and Water*, October 14.

HOLLOWAY'S OINTMENT AND PILLS.—Negligence always inexcusable, becomes altogether unpardonable when a pestilence, such as Fever threatens to stalk throughout the land, and relentlessly claim all ages for its victims. Have these remedies handy.—At certain seasons, when the very air seems foul with infection, and the water provokes disease, it becomes the paramount duty of all invalids to keep themselves and their families in full health and vigour. No wound or sore should now be permitted to run its destructive course; no skin disease should be allowed to depress the nervous system; when all such predisposing causes of danger may be effectually removed by this healing ointment and these purifying pills, without enervating or irritating the constitution.—ADVERT.

"There is no medicine at the present day I value so highly as the Pain Killer. I have used it in my family for years, and in every instance it has proved a sovereign remedy. I tested its virtue to-day on a severe burn, and found it all that could be desired.—A. D. Miller, Editor the *Enger*, New York.—To Perry Davis & Son, London, W.C.C."

* Milman's "Latin Christianity," Vol. vii., p. 324.

COSMOPOLITAN MASONIC CALENDAR, 1873.

Information wanted of the Names, Numbers, Place and Days of Meeting of all New Lodges and Chapters consecrated during the Years 1871 and 1872.

Secretaries and others will oblige by forwarding the above to the Publisher, 198, Fleet Street, London, E.C.

NOTICE.

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Answers to Correspondents.

All communications for The Freemason should be written legibly on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

J. G.—An E.A. cannot hold office in a lodge, but he has as much right as any other member to vote or to propose candidates and joining members. These rules are applicable to all English lodges; but in the United States, none but Master Masons can exercise the privilege of voting, &c.

The following stand over till next week:—Review of "Shakespeare a Freemason," by Bro. J. C. Parkinson; Reports of Lodges, 1224, 2 (S.C.); Mark Lodge 143; Girvan Encampment; Laying Foundation Stone of Masonic Hall at Liskeard.

Births, Marriages and Deaths.

DEATH.

BILLINGTON.—On the 22nd inst., at his residence, 72, High-street, Deptford, Bro. W. Billington, No. 871, well and deservedly respected.

The Freemason,

SATURDAY, AUGUST 31, 1872.

The Freemason is published on Saturday Mornings in time for the early trains.

The price of the Freemason is Twopence per week; annual subscription, 10s. (payable in advance.)

All communications, letters, &c., to be addressed to the Editor, 198, Fleet-street, E.C.

The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

MASONS AT PUBLIC MEETINGS

Our attention has been called by two correspondents to a circumstance which requires the attention to be drawn to it of the whole Masonic community,—as well as that of the individual whose name is brought so prominently into notice:—

The letters alluded to will be found in our last week's issue, under the above title,—and are called forth in consequence of our Rev. Bro. Woodward, Chaplain to the Boy's School, attending a public meeting at Ipswich, called for the purpose of hearing a lecture by a Mr. Owens, against the Roman Catholic Church.

It appears that a series of lectures have been delivered in Ipswich, recently, by the itinerant lecturer we have named, and that they have been given in the various chapels of the town, got up

we presume by the dissenting bodies, in order to create a feeling of hostility towards the High Church and Catholic party, as we learn that they have been aimed equally against Ritualism and Romanism.

The *Suffolk Chronicle*, an able liberal county paper, in reporting the meeting to which we more particularly allude, mentions the fact that the proceedings were opened with prayer, by the Rev. C. Woodward, Chaplain to the Masonic Institution for Boys,—from which we are led of course to infer that Bro. Woodward was present in his Masonic capacity, for how otherwise could the reporter know he was a Mason at all?

We have not the pleasure of Bro. Woodward's personal acquaintance, and therefore we hope he may take in good part what we have to say. We should have thought that an old Mason like Bro. Woodward, would have known that it is contrary to Masonic law, to take any part, as Masons, in political or religious discussions. The reason Masonry has stood so long in England, and is now the only secret society allowed and protected by the law, is that it disallows all interference on the part of its members with politics and religion. Masonry abroad has frequently interfered in a most unbecoming manner, with political and religious feuds and as a consequence it has grievously suffered in the estimation of all good men and peaceable subjects.

In England, on the contrary, we have always boasted that we have kept free of all quarrels of State or sect, and so long as we continue to do so, and so long only, can we expect to remain unmolested. As "A Past Master" very pertinently says, "If the Rev. C. Woodward in his private capacity, or any other clergyman, thinks fit to attend a meeting got up antagonistic to his fellow Christians, I have no objection, but I must protest against Masonry and Masonic Institutions being dragged into the quarrel. Freemasonry has an equal respect for all religions which acknowledge a Supreme Deity."

Bro. Woodward must be aware that Masons are of all creeds, all climes—Hindoos, Parsees, Mohamamedans, Greeks, and Roman Catholics, We admit them all. We ourselves have known excellent Catholics as excellent Masons.

It is true that Freemasons are now under the ban of excommunication by the Pope, himself a Mason, (he was initiated at Florence when only Count Mastai Feretti, and before he ever aspired to wear the triple diadem), but what of that? We can surely afford to return good for evil, and the papal excommunication does not hurt us. At all events, we beg to draw our reverend brother's attention to the first of our ancient charges, in which it says:—

"Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and Earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess."

As "Vectis" very properly observes, "What has Masonry to do with rabid Protestantism, and

men who preach down Ritualism, as if it were of Satanic origin? Why, as a writer in the *Shipping Gazette* once said, when speaking of the dedication of the Masonic Temple in London, Masonry is full of Ritualism."

Masonry and Masonic pretensions should never be flaunted at public meetings.

If, in our private capacity, we hold strong sectarian or radical views—as citizens, we have a perfect right to air them when we please; but we have no right to put on our Masonic garb, literally or figuratively, and obtrude ourselves amongst political or religious opponents.

METROPOLITAN.

ROYAL OAK LODGE, (No. 871).—An emergency meeting of this lodge was held on Thursday, 22nd inst., at the White Swan Tavern, 217, High-street, Deptford. Bro. John William Reed, W.M., opened the lodge. There were present during the evening Bros. W. Andrews, P.M., Treasurer; F. Walters, P.M., Secretary; H. A. Collington, P.M.; J. Hawker, P.M.; J. Truelove, P.M.; W. Myatt, S.W.; S. O. Lewin, S.D.; R. Harman, D.C.; F. G. Skinner, W.S.; C. C. Kilsby, R. Cox, W. A. R. Harris, W. J. Sievey, R. Killick, J. H. Wilson, L. Lemon, R. Mason, E. Good, and others. Amongst the visitors were Bros. J. Lightfoot, P.M., Treasurer, 147; S. Hoare, S.D., 1155; W. B. Smith, 1326; and G. Montgomery, 1326. The ballot was taken for Mr. Lemon Lemon, and proved unanimous in favour of his admission. The W.M., in his usual fluent, correct, and impressive manner, raised Bros. W. A. R. Harris, E. C. Kilsby, and W. J. Sievey to the third degree. He then initiated Messrs. E. Good, R. Mason, and L. Lemon into the mysteries and privileges of Ancient Freemasonry. In consequence of the large arrears of business, and the propositions received for initiation, it was unanimously resolved that an emergency meeting be held on Thursday September 26th, at five o'clock, p.m. It was announced that Bro. William Billington, a Past Steward of the Girl's School, (1869), and an old member of this lodge, had died that evening, also the death of Bro. M. J. Simmons was announced. It was unanimously resolved that letters of condolence be sent to their families, also that the lodge be placed in mourning. The lodge was then closed.

CUMBERLAND AND WESTMORELAND.

CUMBERLAND.—*Whitwell Lodge* (No. 1390).—The first regular meeting of this promising lodge, took place on Tuesday, the 20th. The lodge was opened in due form by the W.M., Bro. Rodger Dodgson, supported by the other officers. The minutes of consecration, and emergency for initiation of Tyler, were read and confirmed. The ballot was then taken for the following joining members:—Bros. Rev. G. Brown, St. Andrew's Lodge; John Bell, S.W. 1353; John Barrow, W.M. 1353; Reuben Pearson, W.M. 995; W. Whiteside, S.W. 1398; John Case, P.M., P.Z., P.G.J., West Lancashire; James Postlethwaite, J.W. 1398; Thomas Brown, 872; W. B. Atherston, 113; Henry Atkinson, 119; which proved unanimous in their favour. The following were balloted for as honorary members:—Bros. John Whitwell, M.P., Grand Warden of England D. Prov. G.M. of Cumberland and Westmoreland; Edward Busher, Prov. G.S.B. Eng., Prov. G. Sec.; Capt. A. C. Mott, R.N., P. Prov. G.D., West Lancashire; and Henry Barber, P.M., P.M. 995. As in the former cases, the ballot was unanimously in their favour. The following candidates were then balloted for, viz.:—Mr. Walter Crook, engineer, Millom; Thomas Massicks, Esq., ironmaster, ditto; Mr. H. Myers Meakin, solicitor, Broughton-in-Furness; Mr. John Holloway, schoolmaster, Millom, and they were unanimously accepted. Messrs. Crook and Holloway being in attendance, they were severally admitted and initiated into the mysteries of Freemasonry by the W.M., in a very impressive

manner, the working tools being given by the S.W., Bro. T. Dodgson, P.M. 995; and the charge by the J.W., Bro. Mills. The W.M. then proposed that letters of thanks be forwarded to the following brethren for their kind presents to the lodge, viz. :—By Bros. Whitwell, D. Prov. G.M., a very handsome bible; Busher, Prov. G. Sec., a very complete box of working tools; R. Pearson, W.M. 995, of square and compasses for bible. The W.M. also announced the following presents:—by himself, a perfect ashlar and windlass; by the S.W., polished oak ballot box; by the J.W., a pair of globes. The W.M. then invested the Bro. Rev. G. Brown, Chaplain; and Bro. Whiteside, Steward. Business being over, the lodge was finally closed at ten p.m. with solemn prayer.

DERBYSHIRE.

BUXTON.—*Phœnix Lodge of St. Ann* (No. 1235).—On the 8th of August the brethren of this lodge, with several friends from other lodges, had a pic-nic party at Wormhill Vicarage, at the residence of Bro. A. A. Bagshawe, Prov. G. Chaplain of Derbyshire, S.W. and Chaplain. Mrs. Augustus Bagshawe and her daughter, Miss Vale Bagshawe, gave them a hearty welcome. The health of both ladies was given amidst true, hearty, Masonic cheering, and responded to by Bros. A. and V. Bagshawe who assured the brethren that their wives entertained the highest opinion of the value of Freemasonry. Though the weather was rather showery the games of croquet, and other amusements were kept up till 8 p.m., when, after tea, the brethren took their departure. We trust that such gatherings may promote goodwill, and keep up the sincere brotherly feeling which exists in that young and flourishing lodge.

DEVONSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Grand Lodge of the Province of Devon was held yesterday, at the Bath Saloon, Torquay. Business commenced at 10.30 a.m., when the Committee of Petitions for the Province assembled in the ante-room of the saloon.

The Secretary read a record drawn up by the executive of the committee of the proceedings of the committee during the past year. Five pounds each had been voted to two distressed brethren, one Bro. from Tavistock, and the other a Bro. from Exmouth. Five pounds had also been advanced by the Chairman towards defraying the funeral expenses of a brother, who for many was a member and Tyler of No. 159, who was nearly 90 years of age when he died. The committee now recommend the Grand Lodge to grant the widow of a brother residing at Newton £5, whose husband was initiated in No. 223 in the year 1813, and died 36 years since. This widow had maintained herself without relief until the present, but was now become very aged, and needed assistance. The committee also recommended the further grant of £5 to a widow at Devonport, whose husband was late a member of No. 202; £10 to a brother, a member of 164, a farmer who, by misfortune, had been placed in distressed circumstances; and a further £5, to the assistance of the brother at Exmouth that the committee had previously relieved. In this case the brother had been placed in distressed circumstances through an attack of paralysis, and the committee thought his case very deserving of relief. The record and recommendations read were unanimously adopted by the general body of the committee for the presentation to the Grand Lodge, and a recommendation added that in future all petitions should be sent to the Chairman or Secretary seven days before the next meeting of the committee.

The Prov. G. Lodge assembled at noon in the noble ball-room of the Saloon, which was tastefully fitted up for the occasion. The Prov. G.M., R.W., Bro. the Rev. J. Huyshe, M.A., Past G. Chaplain of England, presided, assisted by the following officers:—R.W. Bros. L. P. Metham, D. Prov. G.M., Past G.J.D. of England; W.D. Moore, Past G. Prov. G.M.; V.W.; Bros. Major Clerke, Prov. S.G.W.; Captain J. Tanner Davey, Prov. J.G.W. pro tem.; the Rev. C. R. N. Lyne, the rector of St. John's, Exeter, P.G. Chaplain; J. Way, Prov. G. Treas-urer; W. G. Rogers, Prov. G. Secretary; S. Jones, Prov. S.G.D.; J. Greenfield, Prov. J.G.D.; L. D. Westcott, Prov. D., Supt. of Works; H. Miller, Prov. G.D.C.; J. B. Price, Prov. G.S.B.; H. B. Starke, Pro. G.O., pro tem.; J. Brown, Prov. G. Purst. pro tem.; J. Gregory, Prov. G. Tyler; J. M. Hiffley, E. Aitken Davies, S. S. Tremayne, H. W. Hooper, W. Littleton, J. H. Westlake, Prov. G. Stewards. V.W. Bro. Encas J. McIntyre, the G. Reg. of England, also attended, and was introduced by the Prov. G.M., and was received with the usual honours. A few other visitors and a large number of the brethren of the province were also present. On the roll of the lodges being called the following were found to be representvd:—Nos. 39, 70, 105, 106, 156, 159, 164, 189, 202, 223, 230, 248, 251, 282, 333, 328, 372, 666, 710, 797, 847, 254, 1,099, 1,205, 1,212, 1,247, 1,254, 1,332, 1,358, 1,396, 1,402. The Prov. G.M. explained that he had received a letter from the Prov. J.G.W. Captain Shanks, R.M., absent on recruiting duty at Greenock, regretting his inability to attend that meeting, and enclosing a donation of £5 towards the Fortescue Fund of the Province.

The minutes of the Provincial Grand Lodge held at Paignton, August 3rd, 1871, and the special lodges held at Plymouth, February 22nd, 1872, and at Newton Abbott, June 25th, 1872, were read and confirmed.

The Secretary's report was read and adopted. From this it appeared that all the lodges but two had sent in their returns, Nos. 489, and 1,284. Of those who had sent in their returns, No. 954 had returned the largest number of subscribing members, 95; and No. 1,135 the lowest, 15. The whole of the subscribing members returned were 1,780. To these were to be added the brethren of the two lodges that had not made their returns. With those it was believed that the subscribing brethren in the province bordered close upon 2,000.

The Treasurer's report was read, received, and adopted. This showed a balance in hand of £216 os. 3d.

The committee of petitions' report was read, received, and adopted. The grants it recommended were ordered to be paid.

A recommendation was urged by the chairman of the committee for the brethren to support their local hospitals and asylums. The benefit of these establishments he showed had been recently largely shared in the case of the Royal Albert Hospital by some of the brethren. R.W. Bro. Metham threw out a suggestion of the advantage of this province at some future time adopting a plan now carried out in Lancashire and Lincolnshire, whereby brethren's children were assisted in their education without removing them from their parents' homes. The report of the Treasurer of the Fortescue Fund was read and adopted. During the past year that fund had increased by £105 3s. 11d., amounting now to £1,644 6s. 3d. funded and banked. Votes were made of £10 to the Masonic Institution for Aged and Decayed Masons; £20 to the Institution for Masons' Widows; fifty guineas to the Masonic Boys' School; ten guineas to the Royal Albert Hospital; fifty guineas to the Fortescue Fund.

R.W. Bros. Moore and Metham proposed and seconded an address of condolence being forwarded to the brethren of Cornwall at the loss they had sustained in the death of their much respected Prov. G.M., the late Bro. Augustus Smith. Both the R.W. brethren very warmly eulogised the eminent Masonic qualities the lamented brother had exhibited in his general conduct, as well as in connection with his brethren. The proposition was supported by the Prov. G.M., and carried with the unanimous affectionate regret of the brethren at the loss of their distinguished brother, with whom many of them had frequently, with much pleasure to themselves, joined in the Masonic duties of his Province.

The new lodge, the Jordan, No. 1402, was consecrated in ancient form by the R.W. the Prov. G.M., assisted by his officers and the whole of the brethren present. At the close of the ceremony, Bro. T. Perry was installed its W.M. for the ensuing year. The following

brethren were appointed its officers:—Bros. C. J. Harland, I.P.M.; J. Chapman, S.W.; J. Murray, J.W.; F. M. Sawe, Treas.; F. Hinton, J.D.; W. A. Goss, P.M., D.C.; the other offices were left open for the present.

On the proposition of V. W. Bro. J. T. Davey, seconded by V.W. Bro. Major Clerke, W. Bro. V. Bird was elected the Treasurer.

The P.G.M. appointed the following brethren his officers for the ensuing year:—R. W. Bro. L. P. Metham, Past G.J.W., D. Prov. G.M.; V.W. Bro. W. Cann, 39, Prov. S.G.W.; W. Bro. Capt. Keyworth, 164, Prov. J.G.W.; V.W. Bro. the Rev. C. N. Lyne, 105, and Bro. the Rev. John Matthews, 444, Prov. G. Chaplains; W. Bros. V. Bird, 954, Treas.; W. H. Hooper, 1,254, Prov. G. Regis.; W. G. Rogers, 1,284, Prov. G. Sec.; R. H. Rae, 189, Prov. S.G.D.; C. J. Harland, 1,402, Prov. J.G.D.; E. Aitken Davies, 1,099, Prov. G.S.Wks.; F. R. Tomes, 1,255, Prov. G.D.C.; J. M. Hiffley 223, Prov. C.A.D.C.; T. Daud, 39, Prov. S.B.; G. E. Alexander, 666, Prov. G.O.; W. Cole, 421, G. Purs.; J. Gregory, Prov. G. Tyler. During the consecration of Jordan Lodge an eloquent oration was delivered to the brethren by the R. W. the D. Prov. G.M. Bro. Starke presided at the organ, and the choral services were rendered with great taste by a choir of the brethren under the superintendence of Bro. T. Goodall, J.W. 954, assisted by other brethren.

At the close of the business a large party of the brethren dined together in the handsome supper-room of the Bath Saloon. The P.G.M. presided. At the dinner V.W. Bro. J. R. Collins, the G.S.B. of Cornwall, was commissioned to convey orally to the brethren of his Province the sympathy of the Devon brethren at the decease of Bro. Augustus Smith.

HAMPSHIRE.

ALDERSHOT.—*Aldershot Camp Lodge* (No. 1331).—An emergency meeting of this lodge was held in the Royal Hotel, High-street, on the 8th inst. The chair of K.S. was occupied by Bro. C. Carnegie, I.P.M., G. Purst., Hants (the W.M., Bro. J. Fenn, having been prevented by duty from attending), and was supported by the following officers:—Bros. Capt. Richardson, R.E., S.W.; A. McKenzie, J.W.; J. Osmond, P.M.; R. White, Sec.; J. Denison, as S.D.; W. A. Hanley, as J.D.; A. Swann, as I.G.; U. Lucas, Tyler. The lodge was opened in form in the 1st degree, and Bros. Phillips and Scadden, 30th Regiment, who had been proposed as joining members, were severally balloted for, and unanimously accepted. The lodge was then opened in the 2nd degree, and those brethren were examined respecting their proficiency in that degree, which, proving satisfactory, they were entrusted with a test of merit, and retired. The lodge was then opened in the 3rd degree, and Bros. Phillips and Scadden were raised to the sublime degree of Master Mason, the S. Warden presenting the wryking tools. The lodge was then closed down to the 2nd and 1st degrees, and ultimately adjourned to the 5th September.

HERTFORDSHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge for Herts, held its annual meeting at Hitchin, under the banner of the Cecil Lodge, No. 449, on Monday last. The following brethren were present:—The R.W. Bro. W. Stuart, Past Grand Warden of England, Prov. G. Master; the W. Bros. H. B. Heath, F. H. Wilson Iles, G. Lambert, H. Lloyd Thomas, and J. Sugars, Past Prov. G. Wardens; H. B. Hodges and J. Shillcock, P.G. Wardens; Rev. G. Finch, Prov. G. Chaplain; J. D. Medcalf and E. West, P.G. Deacons; W. Rogers, Prov. G. Treas.; J. Sedgwick, P.G. Sec.; S. Austin, P. Prov. G. Supt. of Works; T. S. Carter, Prov. G. Supt. of Works; W. Wilson, Prov. G. Dir. of Cers.; the Rev. L. Deedes, Chaplain; J. Boatwright, S.D.; E. Salisbury, P.M. Steward; H. Campkin, I.G.; J. E. Cussans, P. Page, Abel Smith, M.P.; F. Roberts, W. J. Morris, and G. W. Martin, P.M., &c. (Hertford Lodge, No. 403); J. Neale, W.M.; R. R. Shillitoe, P.M.; G. Mickleby, S.D.; R. Shillitoe, J.D.; Edwards, Wade, Groom, F. Shillitoe, and others (Cecil 449); W. C. Barnes, W.M. 809; E.

West, P.M.; E. Parker, S.W. 1327; E. H. Edwards, S.W.; Gladsmuir, H. Cribb, W.M. 409; and others.

The lodge was opened in due form.

The Treasurer's accounts were passed.

The P.G. Master then proceeded to appoint and invest his officers for the ensuing year, as follows, viz.:—Bros. J. Neale, W.M. 449, P.G. S. Warden; H. Cribb, W.M. 409, P.G. Junior Warden; the Rev. Lewis Deedes, Chaplain, 403, Prov. G. Chaplain; W. C. Barnes, W.M. 869, Prov. G. S. Deacon; G. Mickley, S.D. 449, Prov. G. J. Deacon; W. Wilson, P.G. Dir. of Cers.; H. C. Finch, P.M. 404, Prov. G. Registrar; W. Rogers, 404, Prov. G. Treas.; J. Sedgwick, P.M. 404, Prov. G. Sec.; Boatwright, S.D. 403, Prov. G. Supt. of Works; R. Shillitoe, J.D. 449, Prov. G. S. Bearer; E. Parker, S.D. 1327, Prov. G. Purst.; G. W. Martin, Prov. G. Org.; E. Salisbury, P.M. 403, &c., 1st Prov. G. Steward; Hill Smith, 449, 2nd Prov. G. Steward; and Thomas, Prov. G. Tyler.

Five guineas were voted out of the Provincial Grand Lodge funds to the Hitchin Infirmary.

Nearly sixty brethren afterwards dined together in a large room at the Sun Hotel.

The dinner was very well served by the host.

The usual loyal and customary toasts were given.

The proceedings were enlivened by some capital glees and songs by Bros. Ransford, Wilby Cooper, and Baxter.

We must congratulate the Cecil Lodge on the great success of the meeting.

LANCASHIRE (WEST).

LIVERPOOL.—*Stanley Lodge*, (No. 1325).—On Thursday evening, the 22nd inst., the brethren of this lodge were summoned to attend their Masonic duties at the Masonic Hall, Kirkdale, the principal business being to instal the W.M. elect for the ensuing year. Bro. John Horburg, W.M., presided at the opening of the lodge, and was supported by Bro. J. Hamer, P.M., and P.P.G. Treasurer: Bro. Wylie, P.P.G. Reg.; Bro. Pemberton, P.M., 1264; and Bro. Peter M. Larsen, P.M., 394, &c. The minutes of the last meeting were read and confirmed, and the ballot was afterwards taken for the candidates for initiation, as well as for a number of joining members. Bro. Horburg and Bro. Larsen then presented Bro. Thomas Leighton, W.M. elect, for installation, and Bro. Homer proceeded with the ceremony, assisted by Bro. Wylie. The newly installed W.M. subsequently invested the following brethren as his officers for the ensuing year:—Bros. C. Leighton, S.W.; W. H. Hamlyn, J.W.; J. Horbury, I.P.M., Treasurer; J. M. Eccles, Secretary; H. Sears, S.D.; H. Ashmore, J.D.; H. Bell, I.G.; and D.R. and J. W. Davies, Stewards. A cordial vote of thanks was passed to Bros. Homer and Wylie for their presence and services. The brethren subsequently banqueted at Bro. Simpson's, under the presidency of the W.M., and during the evening the usual loyal and Masonic toasts were given and responded to with enthusiasm.

LIVERPOOL.—*Temple Lodge*, (No. 1094).—As the day upon which the general annual picnic of this lodge was held this year, proved of the most stormy, wet, and disagreeable character, a member of the leading Masonic spirits connected with No. 1094, determined to have a supplementary day's outing in the country, as a kind of *solatium* to the ladies for disappointed hopes and dripping be-muddled dresses on the previous occasion. The day chosen was Thursday, the 22nd inst., and the place selected was the pleasant Village of Hale, situated at a convenient distance from Liverpool. Utwards of thirty brethren and ladies started in the morning from London road in a splendidly appointed omnibus, while others followed at a later period of the day in private vehicles. The weather was gloomy and threatening, but fortunately only one slight shower in the afternoon was all that came to damp the spirits of the party. Bros. D. W. Winstanley, I.P.M., and Yelland, J.D., made satisfactory arrangements for the comfort of the "outers," and Bro. F. Marsh, P.M. Sec., and P.P.A.D.C., West Lancashire, gave valuable help in the way of carrying out the day's pro-

gramme. A substantial repast was provided by Mr. W. Bell, "mine host" of the Wellington Hotel, and every one seemed to enjoy the day's trip with the greatest zeal. The usual out-of-door amusements, with dancing as a special feature, were engaged in, and the party returned to town at seasonable hour, highly gratified with their excursion to Hale.

WAVERTREE.—*Installation Meeting of the Duke of Edinburgh Lodge*, (No. 1182).—No better evidence of the genuine progress of Freemasonry in the province of West Lancashire could be quoted than the prosperity which has marked, and continues to mark the existence of the suburban Duke of Edinburgh Lodge, No. 1182. Consecrated under circumstances of a highly favourable character, and supported by brethren to whom Freemasonry was something more than a mere name, it has gradually increased in numbers, and upheld the quality of its members, which prevailed at the beginning. During its short life there have been no fewer than 130 initiations, and as earnest zeal and application have characterised the majority of the initiates, the working of the lodge has been worthy of its position. Very much of the success attending the Duke of Edinburgh must be attributed to the steady and self-sacrificing efforts of excellent officers, who, by their example and precept, have done much to stimulate and encourage the "rank and file" of the lodge. The anniversary of the consecration, which took place on Wednesday afternoon, the 21st inst., at the Coffee House, Wavertree, near Liverpool, was highly interesting and eminently successful. It was interesting, as the business paper contained the always impressive ceremony of the installation of the Worshipful Master elect; and most successful, because there was not only a large muster of the brethren of 1182, but an unusually imposing array of P.M.'s of other lodges, who attended out of respect for the W.M. and W.M. elect. The brethren were summoned for two o'clock, and shortly after that time the lodge was opened, according to the ancient and approved form, in the first degree, by Bro. Philip Richards Thorn. The officers present during the afternoon were: Bros. S. Cookson, I.P.M.; W. Woods, P.M.; Thornton, P.M.; William Pughe, S.W.; J. W. Williams, J.W.; William Brown, Treasurer; J. G. Bales, Secretary; J. Edginton, S.D.; B. Myers, S.; R. Martin, junior, S.; and W. Crawford, Tyler. Amongst the members present were Bros. J. C. Brew, E. Gibson, J. Williams, A. Vaughan, W. Thomason, G. Williams, J. York, J. Bullock, J. Hope, G. Collings, L. Simmons, C. Jones, T. Ward, M. Bennett, C. Llewelyn, T. F. Jones, R. S. McDona R. Hargreaves, J. Curlender, D. Kaye, J. Jacobs, T. Wilcox, G. McCoy, &c. Special invitations had been issued to a large number of visitors, and amongst the number of those who accepted and were present were:—Bros. J. Hamer, P.P.G. Treas., J. T. Callow, W.M. 673; R. Ing, W.M. 594; H. Pearson, P.M. 1035; F. Sargent, P.M. 694; J. Fozzard, P.M. 694; J. Hocken, P.M. 673; C. Leedham, P.M. 220; S. Johnson, P.M. 673; Peter M. Larsen, P.M. 594; H. Syred, 142; A. Saqui, 205; D. Jackson, 673; R. Washington, 220; S. Kirkpatrick, 249; C. Munro, 823; R. R. Martin, 249; W. Veale, 1356; J. Dawson, 673; G. Budd, 673; J. Roberts, 673; J. W. Williams, 1356; W. Lewis, &c. After the minutes of previous meetings had been read by the Sec., and unanimously confirmed, the lodge was opened in the second degree. Bro. W. Woods, P.M., then took the chair as Installing Master, and Bro. William Pughe, the W.M. elect, was presented to him by Bros. P. R. Thorn, I.P.M., and J. Hamer, P.P.G. Treas., for installation. The ancient charge having been read by the Secretary and cordially assented to, the lodge was opened in the third degree. All brethren below the rank of P.M. withdrew, and Bro. Pughe was duly chaired as W.M. by the board of Installed Masters. The other brethren were then re-admitted, and the newly-installed W.M. was initiated in the third degree, according to ancient form. The W.M. afterwards invested the following brethren as his officers for the ensuing year:—Bros. P. R. Thorn, I.P.M.; J. W. Williams, S.W.; W. Brown, Treas.; J. C. Bales, Sec. (re-elected for the fifth time); B. Myers,

S.D.; R. Martin, jun., J.D.; J. C. Brew, I.G.; C. Llewelyn, S.S.; J. Williams, J.S.; and G. Scott, Org. Bro. W. Crawford was unanimously re-elected and invested as Tyler of the lodge for the year. The installation ceremony was performed in a highly efficient and impressive manner by Bro. P.M. Woods, assisted by Bro. J. Hamer, who gave the charges to the different officers in that complete style for which he has so long been well known. Before the business of the afternoon terminated, the W.M. said he could not allow Bro. Hamer (who was on the point of starting for Prescott, to attend chapter duties) to leave the lodge without expressing his personal thanks to him for his presence and services that day. His (Bro. Hamer's) name was as a "household word" amongst Masons, and he was sure everyone present must have felt that he had done them an honour, and conferred a privilege, by being amongst them that afternoon. Bro. Hamer, who was evidently delighted with this expression of opinion by the W.M., briefly thanked him, and promised that he would again, on an early occasion, visit the Duke of Edinburgh Lodge. On the motion of Bro. P.M. Woods, seconded by Bro. I.P.M. Thorn, a vote of thanks was passed to Bro. Hamer by the whole lodge for his valuable assistance in the installation ceremonial, and this vote will be put on the minutes. The brethren then adjourned from labour to a sumptuous banquet provided by the fair hostess of the Coffee House, which was laid in the large and splendid lodge-room. About 60 brethren sat down, under the presidency of the W.M., who was well supported right and left by a strong force of his own and other Past Masters. The dinner was of the most *recherché* character, and the wines of the best brand. After dessert had been placed on the table, the W.M. gave the toasts of the "The Queen," "Bro. Albert Edward, Prince of Wales, Past 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.G.M.," each of the toasts being responded to with great enthusiasm. The W.M. then said:—"The next duty, brethren, which I call upon you to perform is a very serious one, and I ask you to drink the sentiment in solemn silence. I ask you to the 'The Memory of Our Late Provincial Grand Master, Sir Thomas George Fernor Hesketh.'" The whole of the brethren, standing, drank the toast amidst the most profound silence, and the intense feeling of sympathy which marked the impressive proceeding, showed the deep regret cherished by every brother at the sudden loss of their head of the Province, The W.M., next gave the late officers of the P.G.L. of West Lancashire, this toast being received without any demonstration, out of respect for the loss so recently sustained in the death of the P.G.M.—Bro. P. R. Thorn, I.P.M., then said, Brethren the gavel has been placed in my hands, and I must claim your attention for a few moments for the next toast, which is "The Worshipful Master." It has been placed in my keeping as a matter of right, but I wish it had fallen into better hands for the purpose of submitting this important toast. I have fulfilled the duties which are now laid upon our W.M. for the last twelve months, and I am quite sure you will appreciate my successor, as a true and zealous Mason, and one anxious to do his duty. To me it is a source of the greater pleasure to find him in the proud position which he now occupies, to which I trust all the senior and junior officers and brethren will seek to aspire. A position not easily filled, but one of which every Mason ought to be proud. (Hear, hear.) I am certain, brethren of the Duke of Edinburgh Lodge, it must be a source of the greatest satisfaction to Bro. Pughe, to find he has been unanimously elected, without the slightest opposition,—without a single dissentient voice,—elected in recognition of his zealous and indefatigable exertions, out of pure love for the order which he has ever displayed, since he "saw the light" in this his mother lodge. Brethren, I feel confident in my own mind he has taken upon himself a task which he will discharge with ability and honour, and credit to the lodge; and I trust that, though he is now held in the highest estimation by every one in the lodge at his installation, he will leave the chair

better beloved, and even more appreciated, than he is to-day. Brethren, I will give you the toast of "The W.M.," and I ask you to drink it in bumpers. The toast was received with the utmost enthusiasm and Masonic honours. In reply, the W.M. said: I must candidly confess, brethren, I rise, under great difficulty, because I feel I cannot do sufficient justice to the honour you have done me. As to my present position, I must tell you that I am very proud of it, and all the more, that it has been given me with thorough good will, without a single dissident, and with the assurance that every one has placed me here with hearty good feeling. I assure you I appreciate the office, not only because it is a distinguished one, but because I was one of the first five initiated in this lodge, and the only officer amongst those five. I have gradually worked my way up, and gained my present position by an honest endeavour, at all times, to do my duty; and, therefore, while I feel proud of the honour conferred upon me, I shall endeavour to requite your kindness by faithfully discharging every duty appertaining to the office of the Master of this lodge. I must also thank the P.M.'s for their advice and assistance, which have been of the greatest value to me. Brethren, I again thank you for the honour conferred upon me, and for the manner in which the toast was received. The W.M. next gave "The Installing Master," referring to Bro. Woods as a worthy mason, and one who needed no eulogy. Bro. Woods, in acknowledging the toast, which was very cordially received, said it was a great honour to have the esteem and appreciation of so many brethren, from whom he had received nothing but favours since the formation of the lodge. He believed that he was the first, with Bros. Bales and Thornton, proposed the formation of that lodge, and when they looked back and witnessed the success which had attended it they must each feel the greatest satisfaction at the result of their efforts. The lodge had commenced with very few members, but during the first two years there had been the greatest number of initiations. When he was elected W.M. of the lodge his idea was that there would be nothing to do except to get into the chair, but he quickly found his mistake. He worked diligently and with all the ability he possessed, and happily he found his efforts crowned by the approbation of his brethren. With regard to the installation ceremony, he had worked late and early to master it, and if he had satisfied them he was amply repaid. "The Past Masters" (proposed by the W.M.) was acknowledged by Bro. Thorn, I.P.M., who thanked the brethren for the cordiality with which the toast had been received. The Worshipful Master, in giving the toast of "The Officers of the Lodge," he said he hoped no one would find fault with the selection he had made because he had done his best to create no ill-feeling. He had great confidence in the brethren he had chosen, and no W.M. ought to feel greater pride in his officers than he did. The toast was suitably acknowledged by Bro. Williams, S.W. Bro. Woods proposed "The West Lancashire Masonic Educational Institution" which was responded to by Bro. H. Perason, P.M. 249. "The Visiting Brethren," given in happy terms by Bro. Thorn, was acknowledged by Bros. Fozzard, P.M. 1035, Callow, W.M. 673; Ing, W.M. 594; and Syred, No. 148. The "Tyler's toast" brought a most enjoyable entertainment to a close. Excellent songs were contributed by Bros. Parry, Edington, Washington, Jacobs, Myers, and Collings. Bro. Veale not only played the accompaniments, but at the installation ceremonial did good service by his musical ability.

Loyal Arch.

DEVONSHIRE.

EXMOUTH.—*San Chapter*. (No. 106).—The annual meeting for the installation of Principals took place on Monday, the 19th inst. The companions met according to summons at high twelve. The chapter was opened in due form by the Principal. The companions were then admitted, and officers were ballotted for. Subsequently a convclave of Past First Principals was formed, when

Comp. D. Mackenzie, was installed Z., Comp. John Way, H. and Comp. Walter Keyworth, J. by P.Z. N. Bickford, assisted by I.P.Z. Maynard. On the return of the companions to the chapter, the following were appointed officers for the year:—Comp. Dr. Atkins, Scribe, E.; Comp. W. E. Stone, Scribe, N.; Comp. Proctor Sherwin, P.S., Comp. Maynard, P.Z., Treasurer, Comp. Bickfield, P.Z., Registrar; Comp. Carter, Secretary; Comps. Bastin and Lacey, A.S.; Comp. Dr. Hodge, P.Z., D.C.; Comp. Melluish, Janitor. After the investiture of the officers, the newly installed Z. proceeded to exalt Bros. Robertson and Loran to the sublime degree, performing his duties most satisfactorily. The lectures were delivered respectively by Comps. Way, Bickford, P.Z., and Hodge, P.Z., 33°. The First Principal then proposed a resolution expressive of sympathy with the widow and family of the late Comp. B. B. Bastin, P.Z. Treasurer, &c. The chapter also voted a sum of money for a memorial tablet over the remains of the late Comp. W. Shrimpton, S.E. The chapter having been closed by the Principal in due and ancient form, the Companions adjourned to a banquet, which was presided over by the Z., at which between 20 and 30 Companions were present. The banquet reflected great credit on Mrs. Bastin. The usual loyal and masonic toasts were duly honoured, and the Companions, most of whom reside a long distance from the chapter, separated at an early hour.

LANCASHIRE (WEST.)

LANCASTER *Rouley Chapter* (No. 1,051).—The regular meeting of the chapter was held at the Masonic rooms, Lancaster, on the 19th inst., when there were present Comp. Hall, M.E.Z.; Dr. Moore, Grand Standard Bearer, P.Z.; Simpson, H.; Whymper, J.; J. M. Moore, Scribe E.; Heald N.; Ayrie, P.S.; Saul and Taylor as A. S. Watson, Jan. A vote of thanks was proposed by Comp. Moore, P.Z., seconded by Comp. Simpson, H., to the M.E.Z., for the present to the chapter of a handsome kneeling stool, and the same was carried unanimously. There was a candidate for exaltation, but he was unable to be present. The companions, however, worked the ceremony, Comp. Dr. Moore kindly taking the arduous duties of preceptor, which he filled with his well-known ability.

FUNERAL OF BRO. SIR T. G. FERMOR-HESKETH.

The last sad offices towards the late Provincial Grand Master of West Lancashire, were performed on Friday, the 23rd inst., when his remains, without worldly show, and with becoming solemnity, were interred in the family vault underneath the chancel at the west end of St. Mary's Church, in the quaint village of Rufford. Many of the brethren in the province desired to attend the funeral, to show their respect for their departed chief; but at the request of the deceased baronet, and by the desire of the family, the obsequies were made as private as possible, the attendance being confined to the family and friends, the tenantry of Rufford, and only a limited number of Freemasons in the immediate neighbourhood. The Masonic brethren, without wearing any distinctive clothing, except that of mourning, lined the road from Rufford Hall to the church, and there was, besides, a large gathering of the general public, all anxious to do respect to their late landlord, patron, and parliamentary representative. Much respect was shown for deceased by the villagers, who made it a day of mourning, the blinds of all the houses being drawn down until after the funeral.

The "sad array," which consisted of a hearse, four mourning coaches, and several private carriages, left Rufford Hall, the Lancashire seat of the late Prov. G.M., shortly after eleven o'clock, and proceeded to the church in the following order:—The school children, the boys wearing black rosettes; the tenantry residing in Rufford, numbering about fifty. The hearse followed, and the mourning coaches were occupied as fol-

lows:—The first contained Mr. T. G. Fermor-Hesketh, the deceased baronet's second son, and heir to the Fermor estates in Northamptonshire; Mr. Lawrence Rawstorne, of Penwortham, who married Miss Hesketh; Sir Lawrence Palk, Bart., and Lieut.-Colonel Mansergh, relatives. The second carriage contained Colonel Ogilvy, Bro. Captain F. A. Stanley, M.P.; Mr. R. Townley Parker, Cuerden Hall; and Mr. Edmundson, Gresgarth Hall. The third carriage contained Bro. Lord Skelmersdale, P.D.G.J.W., Latham House; Colonel Wilson Patten, M.P.; and Rev. W. Seymour, Whatford vicarage, Rugby. The fourth carriage was occupied by Sir Henry Edwards, Bart.; Mr. E. Wilson, deputy high sheriff and solicitor to the family; Dr. Hammond, of Preston, Sir Thomas's medical adviser; and Mr. Williams, solicitor, London. The private carriages of the following gentlemen followed in the procession:—Mr. L. Rawstorne, Lord Skelmersdale, and Mr. R. T. Parker. Major Goodair and Captain Pedder, of the 6th Administrative Battalion of Rifle Volunteers, Preston District, as well as some non-commissioned officers, were in the procession.

At the entrance to the churchyard the funeral cortege was met by Bro. the Rev. J. F. Goggin, P.P.G.C., W.L., rector of the parish, and the Rev. R. Falls, curate. As the body was borne along the pathway the opening sentences of the Burial Service were read with great impressiveness by Bro. Goggin. The church was filled with villagers, and the rector having read the service appointed by the Church, the body was conveyed to the entrance of the vault below, where the service was continued. The coffin was then placed upon a carriage, conveyed to the interior, and placed beside that which contains the remains of Lady Arabella, the deceased baronet's wife, who died about a couple of years ago, and the service was then concluded in the presence of the mourners. The outer coffin, which was of oak, with brass panels, and covered with flowers, bore the following simple inscription on the shield:—"Lieutenant-Colonel Sir Thomas George Fermor Hesketh, Bart., M.P. died August 20, 1872, aged 47 years." The funeral arrangements were carried out by Messrs. Bannister and Son, of Preston.

The Masonic brethren present at the funeral subsequently dined at the Hesketh Arms Hotel, Rufford. They afterwards adjourned to an upper room, where Bro. Lambert, P.M. Nos. 613, 296, and 580, and P.G.D., of East Lancashire, presided. Addressing the Brethren, he said:—

We have assembled ourselves, together not only as Freemasons, but as persons warmly attached to him whom we have deposited in the silent grave. We have now assembled in our usual numbers, in consequence of a telegram received yesterday, although the lodge at Croston did not receive notice—otherwise there would have been at least 400 present. Our motive for appearing to-day was in general unison with the principles of the craft. It has always been customary from time immemorial amongst the Society of Free and Accepted Masons, on the death of a deceased brother, but especially for one distinguished and well beloved amongst the brethren, to assemble together to accompany his remains to the tomb, and there to inter him with the usual solemnities. I will give you a history of the deceased as a brother Mason, as he was a Provincial Grand Officer of his province. He was initiated in No. 32 Lodge (Adelphi), Liverpool, and I had the honour to assist at his installation with Bro. Kilpin, who was then the Worshipful Master. He was appointed Deputy Grand Master of the Province, and in 1859, he was raised to the superior degree of Prov. G.M. of West Lancashire. I need not name to the brethren here the kind and noble manner in which he has performed the duties, and his friendly feeling to the brethren at large. The great Architect of the Universe having been pleased out of his mercy to remove our brother from the cares and troubles of this transitory life to a state of eternal duration, and thereby weaken the chains by which we are united man to man, may we who survive him anticipate our approaching end; and may we be more strongly cemented in the ties of union and friendship, and mutually promote the friendship and happiness of each other. Our deceased bro-

ther was deeply beloved by his family, tenants, and neighbours, who have suffered an irreparable loss, and his kind and genial feeling towards the craft will never be forgotten.—There was scarcely a dry eye during the delivery of the address.

It is generally understood and desired that Bro. Lord Skelmersdale, P.P.D.G.M., will succeed the deceased as P.G.M. of West Lancashire; and that Bro. the Hon. F. Stanley, P.P.G.S.W., will succeed Lord Skelmersdale, as Deputy. These appointments would be certain to prove generally popular in the province.

Original Correspondence.

PROFESSOR RAWLINSON AND THE TEN TRIBES.

To the Editor of *The Freemason*.

Dear Sir and Brother,—

I am almost ashamed to ask for any more space, to add to what I have already written on Professor Rawlinson's attempt to shew that the Ten Tribes are extinct, after he had raised our expectations of a satisfactory answer to the question "Where are the Ten Tribes?" I would not ask for further indulgence were it to add anything of my own, but if I am permitted to give the opinions of three or four writers, in reply to the Professor's question, I think your readers will find the matter of some interest, if only as pertaining to an historical question. But it will show, furthermore, to those who take an interest in the subject on which the Professor writes, that "we're nae that fou" as to have taken up an opinion on which we can find no one capable of thinking and of investigating, who entertain convictions similar to our own, and able to give reasons for them.

Doctor Abbadie, a well-known writer and antagonist of Bossuet, whose works were published at Amsterdam in 1723, thus writes: "Unless the Ten Tribes have flown into the air, or been plunged to the earth's centre, they must be sought in that part of the North which in the time of Constantine was converted to the Christian faith, namely, among the Iberians, Armenians, and Scythians, for that was the place of their dispersion, the wilderness where God caused them to dwell in tents, as when they came out of the land of Egypt. Perhaps (he adds) were the subject carefully examined, it would be found that the nations who, in the fifth age, made irruption into the Roman Empire, and whom Procopius reduces to ten in number (he wrote "De Bello Gothico," and died about A.D. 560), were in fact the Ten Tribes, who, kept in a state of separation up to that time, then quitted the Euxine and Caspian, the place of their exile, because the country could no longer contain them. Everything fortifies this conjecture, as the extraordinary multiplication of this people, marked so precisely by the prophets, the number of the tribes, the custom of those nations to dwell in tents, according to the oracle (see Poeschek: Hosea xii. 9), and many other usages of the Scythians, similar to those of the Children of Israel." He concludes that the Ten Tribes, separated or not from other peoples, could not fail, in their circumstances, to multiply exceedingly, and that they found God again in their dispersion.

The famous antiquarian, Speed, who wrote towards the close of the sixteenth century, elaborately discusses the origin of the name Saxon, and examines several of the theories that have been advanced as to the country from which they originally came. He refers, among other authors, to Albinus, the friend of Bede, who lived in the eighth century. Albinus, he says, believes the Saxons to have been descended from the Sacæ, a people in Asia, and that afterwards, in process of time, they came to be called Saxons, as if it were written Sax-sones, i.e. the sons of the Sacæ. To this opinion," says Speed, "Master Henry Ferrers, a gentleman of ancient descent, great reading, and a judicious antiquary, agreeth, whose judgment for any particular, I have always honoured, and from his 'Progeny of the English Monarchs' I have taken my principal proceedings in these Saxon successors.

The old English chronicler proceeds,—“As touching the ancient place of their abode, Ptolemy, the Alexandrian, placeth the people, Sasones, in the inner Scythia, betwixt the mountains Alani and Tapuri; and Amianus Marcellinus citeth the Sacæ (no doubt the very same) a fierce and savage nation, who inhabited overgrown places, commodious only for cattle, at the foot of the mountains Ascanimia and Comedus, near unto which the city Alexandra, Tribatra, and Drepsa were adjoining, and are so set by Ptolmey. Neither is it less probable that our Saxons descended from the Sacæ, in Asia, than the Germans from those Germans in Persia, of whom Herodotus writeth Of the Sacæ, Strabo writeth, that they made invasions into countries afar off, as namely, Armenia, where they left the memory of their success in a part of that country by calling it Sacacena, after their own name. From these parts of Asia, as Scythia and the rest, one band of them, consisting chiefly of their youth, proceeded by degress into Europe, and passed the Ness or Foreland, which the Romans called Cimbrica Chersonesus, being at this day the continent part of the kingdom of Denmark, in which place they were first known by the name of Saxons, and here, also, they, among themselves, began first to be distinguished into other tribes, but, more properly, we may say into Saxons, Angles, and Jutes. From hence, afterwards, they departed, and passing over the river Elbe, divided themselves into two companies, whereof the one taking into the upper parts of Germany, by little and little obtruded themselves into the ancient seat of the Suevians, which now of them is called Westphalia, and Saxony; and the other encroached upon Friesland and Holland (then called Batavia), with the rest of those countries that lie along the German seas. Most certain it is, by Eutropius and Bede, that before the year 300, when Diocletian swayed the Roman sceptre, the Saxons out of Cimbrica Chersonesus sore offended the coasts of Britain and France with their many piracies, and were fearful even to the Romans themselves. These multiplied in number and strength, seated in the maritime tract of Jutland, Sleswick, Alsatia, Ditmarse, Breime, Oldenburgh, all Friesland, and Holland; and indeed, according to the testimony of Fabius Quæstor, 'wholly all the seacoasts, from the river Rhine unto the city Donia, which now is commonly called the Denmark.' And whither Henry of Erfurd affirmeth Saxon-land to stretch from the river Albis unto the Rhine: 'the bounds of no one people of all the Germans extending any way so far,' saith he." He adds, "These Gete (no doubt the Jute) Ptolmey likewise placeth in the Island Scandia, lying very near the coasts of Germany, upon whose uttermost promontory—as said an ancient MS.—the Jutes did for certain inhabit, which unto this day of the Danes, is called Juteland. These Jutes, Gutes, Getes, Goths, or, as Bede calls them Vites, gave names to those parts of Britain which they inhabited. . . . This may suffice for the originals of these three people; who, as Cisner affirmeth, retained still the same manners after they were settled in Europe, as they had formerly done in Asia. (Speed's Chronicles, 1660).

Mr. Wilson, who speaks of Speed as "one of the most learned, earnest, honest, and successful of our English antiquaries, and quotes the preceding exertions, with some others, from him, observes thereupon, that it is curious, Speed, amidst all his gropings, should have entirely overlooked the real and very simple origin of the name "Saxon," upon which origin of the name he thus writes. "There was a name which it might be expected they (Israel) would retain, for by it the promised seed of Abraham were to be called; and that is the name of his son Isaac. By this name the house of Israel was being called a little time before their captivity: "Now therefore hear thou the word of the Lord; thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac." (Amos. vii. 16.) The name of Isaac means 'he shall laugh.' Sarah said at his birth, the Lord hath made me to laugh, so that all people shall laugh with me. But the name may also be taken in an evil sense; and in this it seems to

have been deserved by the Ephraimites, when bitter weeping was about to be their portion. They laughed to scorn, and mocked the messengers which King Hezekiah sent to call them to repentance. Of two kinds of laughter the Jewish remnant were warned to beware: 'Now, therefore, be ye not mockers' (Isa. xxvii. 22.) It is as rejoicing in God's salvation, and as making known that joy to others, that we were to bear the name of Isaac. The first syllable of that name; it may be noticed, is no original part of the Hebrew word 'to laugh,' and would naturally be dropped, when compounded with the word 'son,' or 'sen,' meaning a repetition or copy of his father. 'Isaac's son,' naturally becomes Isaac-son or Saxon." (Watchmen of Ephraim, vol. ii. p. 121.)

Professor Piazzzi Smyth, the Astronomer Royal for Scotland, whose works, "Our Inheritance in the Great Pyramid" (1864), and "Life and work at the Great Pyramid in 1865" (1867), are spoken as monument of patient research; and are referred to as of scientific authority, thus writes in the third volume of the last named work.—“At present we all appreciate the name, Saxons, as applying to a majority of the inhabitants of Great Britain and the United States, with their roots among the Scandinavian, German, and Gothic populations of the Continent; but the Anglo-Saxons are no more the aborigines of these European than of the American countries, where they are now found. They came, indeed, confessedly, according to all history, to these regions from the eastward, within the last eighteen hundred years; and if we enquire of the ethnologist what all the Anglo-Saxon, Scandinavian, German, and Gothic nations are called in their science, we are told, 'Indo-Germanic; or that they all had an eastern and southern origin. This subject has been followed up more particularly by Mr. John Wilson, of Brighton, for the English-speaking races of the Anglo-Saxon, with some remarkable results, one of the first being, that, though in the dark ages, constituting a part of the Gothic immigrating hosts, and in so far Goths, (with whom we are accustomed to connect everything barbarous and savage) they, the Anglo-Saxon portion, and some others, too, of the Goths, were not savages, but had, on the contrary, the physiological testimony, in large, well-formed brains and fine hair, of a race long nurtured in superior intellectual and social culture; besides political proofs of the same, in the possession of very complete and wisely-devised systems of laws, with orderly manners and customs. That all Goths were necessarily barbarians, is an idea that has grown up from our first descriptions of them having been unfortunately written chiefly by their enemies, whom they were conquering, viz., the pampered and enervated sons of Rome, in her decline and decrepitude. To such luxurious debauchees, the simple and regularly-living Goths were, of course, mere so-called savages, and yet might be more highly appreciative of moral virtue. While, as for artistic feeling, and in architecture, where the Romans did little else than servilely follow the Greeks, the Gothic peoples produced an entirely new variety of the art, and so exceedingly exquisite, as to oblige all the present world to use the name of Gothic in connection with the beautiful, just as systematically and frequently as erroneous literary, and Roman-derived prejudices had hitherto made us inclined to appropriate it also to everything the very opposite of beautiful. What was the country, then, whence the Anglo-Saxons started on that occasion? This is the second point on which Mr. Wilson has reached some most noteworthy results, and by the method of language, applied in a very safe and thoroughly inductive manner; for he distinguishes the traces of the original foundation of a language, from the often very numerous facts, and sometimes preponderating mass of substance, introduced into it at subsequent times. The chief importation of this nature which Mr. Wilson finds in the Anglo-Saxon, is from the Persian or Median. In this conclusion he was, indeed, preceded, as he acknowledges, by Sharon Turner, and many other writers on the Germanic and Scandinavian languages and peoples. In so far, indeed, there is nothing contradictory, either to ancient tradition or modern science, in deriving the Anglo-Saxons, with some portion of Selavonians, Scandinavians,

and Germans, from Persia, or Media, as one station, merely, of a more extensive journey, by either the southern or northern route from thence. In fact, the generally acknowledged theory of the German philologists, given expression to in Bunsen's third volume of 'Egypt's Place in Universal History' (p. 459), brings the modern Germans from still further east than Persia or Media, or from what he terms the 'primæval land,' Iran proper, Airyana Vaego, or the high land about the sources of the Oxus and Jaxartes, between the 40th and 37th degrees of north latitude, and the 86th and 90th of east longitude, or in Eastern Central Asia; that, says he, was the aboriginal Iran proper, inhabited by the fathers of the Aryans (and, consequently our own, as we speak the same language.)" Having observed that Mr. Wilson has shown satisfactory indications, after eliminating the Persian and Median imported additions into the Anglo-Saxon language, that there is a small portion of Egyptian or Coptic, similarly imported, but that the structure and foundation of the language is Hebraic; in fact, that the basis of the English language may, to a remarkable extent, be found in the Hebrew, many of our most common words and names of familiar objects being almost pure Hebrew—the Hebrew of the Ephraimite or Israelite, and not of the Jewish portion of the tribes, Professor Smyth proceeds to say, "This is, without doubt, a very capital point; because as clearly as linguistic connections can make them so, and agreeably with all the principles of language, applied to ethnological science, and which, indeed, seldom has such broad and ample foundations to work upon in its ordinary discussions and conclusions—the Anglo-Saxons are shown to be compounded of the very Israelite people of old; in fact they are the representatives of those Israelites, or may be said to be themselves of Israelite descent, and, therefore heirs of whatever portions of Hebraism were retained when the more particular religious rites of Mosaicism were abolished and superseded, under king Jeroboam." ("Life and Work at the Great Pyramid," vol. 3, p. 581., &c.)

I must not trespass farther on your space. It would be gratifying to many of those who take a deep interest in the subject upon which Professor Rawlinson had now employed his pen, to hear that he had reconsidered the subject; and in the light of such promises as those of Jeremiah had discerned, not the extinction, but the preservation of Israel—"He that scattereth Israel will gather him and keep him as a shepherd doth his flock." "I will sow the house of Israel and the House of Judah with the seed of man, and with the seed of beast. And it shall come to pass that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build and to plant, saith the Lord." (Jer. xxxi.)

Yours fraternally

WILLIAM CARPENTER.

[I am sorry to be obliged to append a long list of corrections, required in my letter which was printed in the last *Freemason* (August 24th), without which certain passages in that letter will remain unintelligible, and others more or less difficult to understand.

In page 520, col. 1, line 3 of the letter, for *by* read *in*—line 4, for *India* read *Media*—in par. 2, line 1, for the effect read *this effect*—in line 9, for *India* read *Media*—in par. 4, line 1, for *is* read *as*—in col. 2, line 8, after "effect" insert *and*—line 13, for *but* read *that*—line 14, for *not* read *none*—line 20, for *fine* read *pure*—line 22, for *turned* read *carried*—line 23, for *India* read *Media*—line 13, for *how* read *now*—line 22, for *weapon* read *weaken*—in par. 3, line 1, for *argues* read *argues*—in col. 3, par. 2, line 7, enclose the words, "The Ten Tribes" in inverted commas—line 28, for *aphad* read *ephad*—line 44, for *rites* read *cities*—line 60, for *India* read *Media*—in page 521, col. 1, line 17, 18, for *Mashamerees* read *Kashmirees*—line 19, for *Kards* read *Kurds*—line 20, for "quoting on with," read *quoting Dr. Kitto*—line 24, for *disappear* read *disappeared*—in par. 3, line 18, take away the comma, after *found*—line 28, for *of* read *or*—line 32, for *thought* read *though*—line 44, for *with* read *unto*; and in the next line for *innermost* read *utmost*—in col. 2, line 1, for *land* read *Lord*.

In page 520, col. 3, all the lines after 13 to the end of the par. should be struck out, and the following take their place—Israelite town: It was a town in the tribe of Benjamin, part of the Kingdom of Judah. Nebo was a city of Judah, believed by Eusebius and Jerome to be the same as Nabau, about eight miles south of Hebron. Bethel, though once an Israelite city, was taken by Abijah, King of Judah (2 Chron. xiii. 19); and I do not find that

it was ever retaken by Israel. In the time of Asa, that and other towns of Ephraim were still in the possession of Judah (Ch. xv. 8), as they were at a still later period (Ch. xix. 4). In fact, at the time spoken of by Professor Rawlinson, Bethel was not an Israelite city, but a city of Judah.

In the first letter, in *Freemason* (Aug. 3rd), the following *errata* occur:—p. 471, col. 1, line 30 from the bottom, for *and*, after Tiglath-Pileser, read *or by*—line 3 from the bottom, for *on Sargon* read *or Sargon*—col. 2, line 5, for *Korsaban* read *Korsabad*.]

PROHIBITION OF MASONIC PROCESSIONS.

To the Editor of the *Freemason*.

Sir and Brother,—

I met a brother from Ireland a few days ago, who seems to be well posted in Masonic matters, who told me, that previous to the 24th of June last, a circular was issued by the Grand Lodge of Ireland prohibiting Masonic processions on that day. I thought that through your columns and other sources of information I have, that if anything of that kind had occurred I should have known it. I therefore doubted his statement.

Could you, Sir, or any of your numerous readers enlighten me?

Scotland, 19th Aug., 1872. ENQUIRER.

THE BALLOT FOR W. MASTER.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

Your correspondent, "A Masonic Student," must forgive me if I frankly tell him that I have not gathered very much "light" from his communication. He thinks I must be a very young mason, or I should not have suggested any amendment to the present very perfect system of electing a W.M. Although it really has nothing to do with the point at issue, I may relieve "A Masonic Student's" doubts by informing him that my G.L. certificate is dated several years ago, and that I have always given as much attention and study to Masonic matters as my professional avocations would allow. Your correspondent fails to seize the point which I presented for solution, viz.:—that under the present system of voting a brother might be placed in the chair without having the majority of the votes present. In order to make more evident my meaning, I will suppose a lodge of twenty members met to elect a W.M. There shall be five brethren eligible for the office, whom we will call respectively A, B, C, D, and E. Each brother of the twenty present recording his vote for his favourite candidate, the result shall be as follows:—A, 5 votes; B, 4 votes; C, 4 votes; D, 4 votes; E, 3 votes. Thus A, having five votes will be elected W.M.; although, if his name were placed singly before the lodge he might not obtain another vote beyond the five already given in his favour.

Your other correspondent, our learned brother W. J. Hughan, does not think my question so very frivolous, and I thank him for the attention which he has devoted to it. The expression "opposing candidates" in my letter, to which he justly objects, was merely a slip of the pen and not intended to convey the meaning that there should be any "seeking for the office" on the part of those brethren eligible for election. I deprecate as strongly as our talented brother does, any unseemly opposition, and especially the bickerings and complaints that one unfortunately sometimes hears after an election of W.M. It is precisely for this reason that I think some authoritative rule required.

The mode of election proposed by Bro. W. J. Hughan, is in principle the same as that suggested by myself last week; but to the working details of his plan there appears one objection. The preparation of the lists of eligible candidates (of which a considerable number might be required if the voting were even) would entail either trouble in writing or expense in printing. And this trouble or expense, be it remembered, must be repeated every year. I see no reason why, instead of putting a X against the name in list, the voter should not himself write the name of the brother for whom he votes on a slip of paper, fold it and deposit it in the ballot box. The W. M. could count the number of slips to see that they corresponded with the number of

voters. I suggest then that the bye-law should stand somewhat as follows:—

ELECTION OF W. MASTER.—"The Secretary having read out the names of all the brethren eligible for the office of Master, every member shall write the name of the brother for whom he intends to vote on a slip of paper, which he shall place, folded, in the Ballot Box. The brother having the least number of votes shall be withdrawn; the Secretary shall again read out the remaining names, and the voting shall proceed as before, and shall be repeated in like manner until some brother obtains a majority of the votes of the members present, when he shall be declared duly elected by the presiding officer."

It is, I believe, important that there should be uniformity of working in this, as in all other matters, within our lodges, and I shall be glad to elicit the judgment of some of our leaders and rulers.

I am, Dear Sir,

Fraternally yours,

WILLIAM DATE.

Crewkerne, August, 26th, 1872.

GIBRALTAR.

LODGE OF FRIENDSHIP.—The regular meeting of this Lodge took place on the 7th inst., a goodly muster of the brethren had gathered together within the walls of the Masonic Hall, as it had transpired that although no business appeared on the summonses, the W.M. would in all probability seize this opportunity of presenting the immediate Past Master with the Testimonial which had been voted to him some months back and which it was generally known had arrived out from England by the last mail. Punctually at 9 p.m. the W.M. Bro. Carver opened the lodge, being supported by Past Masters Balfour Cockburn, Salmond, Dautez, Henry and Mc Loughlin, Bro. Price, S.W. Bro. Marshall J.W. &c. After the usual preliminaries, the W.M. stated that as no business had presented itself, he considered this a most favourable occasion to carry out, what was at all times, but more especially in this instance, a most interesting and gratifying ceremony, and with a few graceful and appropriate words he proceeded to present Past Master Bro. Balfour Cockburn, with a singularly chaste and handsome silver claret jug on which was engraved a long and highly complimentary inscription. Bro. Balfour Cockburn returned his acknowledgements for this very magnificent gift in suitable and expressive terms, adding that the many pleasant and instructive hours he had spent in the Lodge of Friendship had made too deep and too lasting an impression in his heart, to need any reminder such as the beautiful cup now before him, nevertheless he accepted it with the highest personal gratification and he would be even proud of exhibiting it, and perhaps it might prove an incentive to lukewarm brethren to devote their energies to the service of the Craft, confident that honest industry and devoted service, must always bring with it some pleasing and tangible proof of general approbation.

Prior to closing, the names of Captain Collings and Lieutenant Preston, Royal Engineers, were announced as candidates for initiation at the next regular meeting. The Lodge was then closed according to ancient custom and the brethren retired to refreshment.

NARROW ESCAPE OF THE HON F. WALPOLE, D.P.G.M., FOR NORFOLK.—Early on Tuesday morning, a yacht riding at anchor in Holkham Bay, on the Norfolk coast, was seen to be making signals of distress. A heavy gale, which had lasted all night, was blowing from the North, and the sea was running tremendously high. The Penny Readings Lifeboat, Eliza Adams, which belongs to the National Lifeboat Institution, and is stationed at Wells, was immediately manned and rowed down to the Bar, where she was joined by a steamer, and proceeded towards the yacht, which proved to be the Stella. The lifeboat with difficulty succeeded in getting alongside, and saved those on board, consisting of Bro. the Hon. Frederick Walpole, M.P. for North Norfolk, and his young son, two friends, and four of the crew

Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

POSTPONEMENT OF CONSECRATION.—In consequence of the death of Sir T. G. Fermor Hesketh, late P.G.M., W.L., the Consecration of the West Lancashire Lodge, No. 1403, has been postponed from the 4th Sept., till the 30th, when it will take place at the Commercial Hotel, Omskirk.

We have much pleasure in informing our numerous readers and subscribers that the Stability Lodge of Instruction, will re-open for the session 1872-73, under the preceptorship of Bro. Henry Muggeridge, on Friday, the 6th of September, from 6 to 8 o'clock, at the Guildhall Tavern, No. 33, Gresham Street, City.

PRUSSIAN FREEMASONRY AND THE JEWS.—At the Quarterly Communication to the Grand Lodge of England, which will be held on the 4th proximo at Freemasons' Hall, the Most Worshipful Grand Master will inform the brethren that a letter has been received from the representative of the Grand Lodge of England at the Grand Royal York Lodge of Friendship at Berlin, announcing that upon a revision of the laws of that Great Body it has resolved in future to initiate Jews and men of all religious denominations.

The Friends of Bro. W. Foster White, P.S.D., will be glad to be informed that he is recovering from his severe illness.

Bro. Alderman and Sheriff Truscott has resigned his seat as a director of the Freemasons' Tavern Company; and Mr. William Lawley has been unanimously elected in his stead.

A complimentary dinner was given at the Star and Garter, Richmond, on Thursday evening, under the presidency of Sheriff Sir John Bennett. There were present about sixty ladies and gentlemen, and during the evening Bro. Beard was presented with a time-piece, a candelabra, and a vase, which were accompanied with a handsome folio, in which were inscribed words of eulogy in favour of the recipient.

PORTUGAL.

The grand lodge met in solemn form on the 5th July, to celebrate the happy event of the union of the two Masonic bodies at Brazil, the greatest joy and Taternity reigned throughout the festive meeting. Portuguese Freemasonry is so closely alluded to that of Brazil, as to make it impossible not to rejoice of the act union which will give the greatest lustre to the United Grand Orient of Brazil. We congratulate our brethren of the other side of the water on this glorious event, and they have our sincere wishes for prosperity to the new Masonic body sprung by the union of the Grand Orient of Lavradio, and of the Benedictines at Rio de Janeiro.—*Boletim.*

Microscopical investigation has proved that the substances which accumulate between the teeth contain animal and vegetable parasites, and that the tooth powders, pastes, and washes in general use have no effect upon these. Messrs. Gabriel's Coralite Tooth-paste and Royal Dentifrice (sold by all chemists and perfumers at 1s. 6d. per box) completely destroy and remove these animalcules, and also preserve and beautify the teeth. Prepared only by Messrs. Gabriel, the old established dentists, 64, Ludgate Hill, and 56, Harley-street, Cavendish-square, London, where they practise their unique system of painless dentistry.

Obituary.

BRO. WILLIAM BILLINGTON.

Bro. Wm. Billington was initiated in Wellington Lodge, No. 548, on January 12th, 1864, and continued a subscriber to it until October 11th, of same year. He became a joining member of the Royal Oak Lodge, 871, on July 25th, 1866, and continued a subscriber until his death, which melancholy event took place on Wednesday, 21st inst., the immediate cause being that insidious and fatal disease, consumption. During his membership of the Royal Oak Lodge he greatly distinguished himself by the prominent part he took in advocating the Masonic Charities. He was a Past Steward and Life Governor of the Royal Masonic Benevolent Institution for Girls. He served some of the minor offices in the Lodge. He was a Mark Master Mason, having been advanced in the Southwark Lodge of Mark Masters No. 22. It is sad to add that his wife died the following Saturday, 24th inst., and we hear (but hope it is not true) one of his children have since died. From a circular we we have seen it appears the members of the Royal Oak Lodge are invited to attend his funeral, which, with that of his wife, will take place on next Saturday, 31st inst., at Brockley cemetery, at half-past three. He has, to use a homely phrase, lived respected, and died regretted, and that too, by a large family of sorrowing children.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, September 6, 1872.

The Editor will be glad to have notice from Secretaries of Lodges and Chapters of any change in place or time of meeting.

SATURDAY, AUG. 31.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.
Sphinx Lodge of Instruction (1329), Castle Tavern, Camberwell-road, at 7.30; Bros. Thomas and Worthington, Preceptors.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-square, at 8; Bro. Ash, P.M., Preceptor.

MONDAY, SEPT. 2.

Lodge 144, St. Luke's, Masons' Hall, Basinghall-street.
" 1319, Asaph, Freemasons' Hall.
Mark Lodge 1, St. Mark's, Masons' Hall, Masons' Avenue, Basinghall-street.
" 139, Panmure, Balham Hotel, Balham.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gauthier, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street, (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Willey, P.M. 1155, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.
West Kent Lodge of Improvement (1297), St. Saviour's College, Stan-ter-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

TUESDAY, SEPT. 3.

Colonial Board at 3 o'clock.
Lodge 167, St. John's, Holly Bush Tavern, Hamstead.
" 1257, Grosvenor, Caledonian Hotel, Adelphi.
" 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
" 1261, Golden Rule, Masons' Hall, Masons'-avenue.
" 1298, Royal Standard, Marquess Tavern, Canonbury, Chap. 169, Temperance, White Swan Tavern, Deptford.
Sydney Lodge of Instruction, Cambridge Hotel, Upper Norwood.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 8; Bro. John Thomas, Preceptor.
Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cottelaine, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. T. J. Barnes, P.M., Preceptor.
Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood; Bro. F. G. Baker, Preceptor.
Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30. Bro. J. Saunders, Preceptor.

Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton, (W.M. 1227), Preceptor.
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

WEDNESDAY, SEPT. 4.

Quarterly Communication Grand Lodge at 6 for 7 p.m.
Pythagorean Lodge of Instruction (79), Prince of Orange Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.30.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8. Bro. T. A. Adams, Preceptor.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham at 8; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerly, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, SEPT. 5.

Lodge 554, Yarborough, Green Dragon, Stepney.
" 822, Victoria Rifles, Freemasons' Hall.
" 1155, Excelsior, Sydney Arms, Lewisham-road.
" 1351, St. Clement Danes, 265, Strand.
" 1360, Royal Arthurs, Duke of Edinburgh Hotel, Wimbeldon.
Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, Preceptor.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
Whittington Lodge of Instruction (862), Crown Tavern Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.
Doric Chapter of Instruction, Rising Sun Tavern, Globe-road, Bethnal Green, at 8; Comp. T. J. Barnes, Preceptor.

FRIDAY, SEPT. 6.

Lodge 1275, Star, Marquis of Granby, New Cross Road
Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.
Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.
Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.
Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298), Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Westbourne Lodge of Instruction (733) Horse and Groom, Winsley-street, Oxford-street, at 8.
Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8.
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
United Pilgrims Lodge of Instruction, Duke of Edinburgh Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M. Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
St. James's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

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