

LONDON, SATURDAY, JUNE 20 1863.

(No. 14.)—BRO. VICTOR HUGO AT HOME.

Twenty years ago, when our second decade was not very far advanced, we first heard the name of Victor Hugo, and we remember well our boyish puns upon his name, which found expression in "you come" and "you go." It was in 1848 that our father, during a visit to Paris, met this distinguished Frenchman, dining once or twice at his residence. On the return home of our parent, we heard much of M. Victor Hugo—of his courtesy, his princely entertainments, and the nobility of his principles. At that time M. Hugo was undoubtedly—not even excepting M. de Lamartine—the greatest man in France. Idolised by the nation as a leader, and honoured by everybody as an author, his power was almost unbounded, and it is something to be able to add that his influence was exercised on behalf of universal peace and for the good of the people. The collapse of the Republic is a story which is familiar to all; but it is due to M. Victor Hugo to say that the termination of that epoch was brought about through no act of his own. He was neither identified with the vagaries of the gifted, but erratic Lamartine, and others of the same class, who brought the Republican Government into contempt, nor, on the other hand, was he an adherent of the Napoleons.

At the *coup d'état* M. Hugo left France, rather than submit to the Empire, and he has ever since maintained the most determined hostility to Napoleon III., addressing him still as "M. Louis Bonaparte." We confess that we do not sympathise with this fruitless opposition to a state of things which, on the whole, has proved highly beneficial to France; but we can scarcely wonder at M. Hugo's attitude, and he certainly deserves credit for relinquishing the honours which would await his submission to the reigning dynasty, in order to maintain his principles pure and undefiled. It is not generally known that Victor Hugo belongs to the French nobility, having been created a viscount by Louis Phillippe; but, like the late Lord Brougham, who wished himself a commoner again, and never would sign his name other than plain "Henry Brougham," M. Hugo believes that

"The rank is but the guinea stamp,
The man's the gowd for a' that,"

and consequently he never assumes his title.

In the first instance M. Hugo took up his residence in Jersey; but he caused some offence there by the severeness of his strictures on the meeting of Queen Victoria and the Emperor Napoleon III. at Cherbourg, which resulted in his removal to the sister island of Guernsey.

As an illustration of the fact that greatness is, after all, only comparative, we may mention that, as we entered the harbour at Guernsey, we asked the reigning ruler of the quarter-deck of the steamer if he could tell us which was Victor Hugo's house. His reply was, "Don't know him, sir—never heard his name." This reminded me of the anecdote related by Mr. Roebuck, M.P., of a Hampshire labourer who had never heard of the Duke of Wellington.

In Guernsey we met with some peculiar opinions with regard to M. Hugo. One old gentleman informed me "that if everybody had their rights, Victor Hugo would be King of France." Another worthy had reason to believe that the great poet had committed murder and was an exile to avoid execution! Considering that there are actually Englishmen who openly pronounce "hanging too good" for Mr. Gladstone, it is not unlikely that there are in France some who would say the same of Bro. Hugo, even though he has studied "murder as one of the fine arts," according to De Quincey.

The residence of M. Hugo has become famous throughout the world. Hauteville, or literally Higher-town-house, is approached through sundry narrow, dark, and disagreeable streets, and is in its front appearance exceedingly gloomy. The first thought we had on viewing it was, that Mark Tapley, who never could be jolly except under the most unfavourable circumstances, would have been highly delighted with it as affording a glorious opportunity for the exercise of his peculiar *forte*. The interior of the house is filled with curiosities of art and workmanship, valuable no doubt in themselves, but scarcely conducive to English ideas of comfort. From the back of the house the prospect is magnificent and calculated to imbue even ordinary minds with great thoughts and noble purposes. If the resources of nature were needed to assist the genius of M. Hugo, here they are in perfection. The room in which the poet has written so many of his works is situated at the top of the house where, as he grasps his pen, he may look around and drink in the inspiration which God has revealed in His works.

Victor Hugo is a smaller man than we expected,

and, in appearance, would not make a bad representative of an English country gentleman if he were divested of the sugar-loaf wide-a-wake hat which is particularly dear to the hearts of Frenchmen and Americans. What struck us most in his manner, was the aspect of *calm strength* which it wore. It seemed as if a king among men was content to set aside his majesty, while serenely conscious of his regal power. But the most striking feature of M. Hugo is the glance which flashes ever and anon from his "eyes of liquid fire," and we can well understand how his attitude in the French Chamber when agitated with indignation, must have been at once grand and overwhelming.

Was it not in Charlotte Brontë's "Shirley" that the theory was broached as to the ennobling power of man's attachment to animals? Certainly we have ourselves noticed that those who are kind to dogs and other dumb friends, are generally distinguished by *some* good qualities though they may not possess *all* the virtues. M. Hugo possesses a beautiful Italian greyhound, between which and its master there is a strong mutual affection. It is a charming sight to see the great author and his dog together on the little haven at Hauteville House.

We were curious to ascertain what the Guernsey people thought of Mr. Hugo's "Toilers of the Sea," seeing that the scene of the tale was laid in the island. That book we found to be naturally the best known of all M. Hugo's works, but we heard no two opinions as to the absolute impossibility of the story. On the principle that the highest attainment of genius is to make the impossibility appear real, M. Hugo may be said to have succeeded best in the "Toilers of the Sea," but we confess that we much prefer "Les Misérables."

The kindness of M. Hugo to the fellow-countrymen who are driven to Guernsey for refuge is very remarkable, and is in our judgment the noblest feature in his character. Many are those, who weak, enfeebled, and in poverty, have sought his counsel and assistance, and never have they been refused. A fellow-countryman in distress needs no passport to the heart of Victor Hugo.

The charity of M. Hugo is not limited in its scope to persons of French birth, but is extended to deserving objects of every class. His dinners to poor children have become celebrated among

all nations, and have served as examples for many noble works of charity elsewhere.

During our visit to Guernsey M. Hugo's "Hermania" was played at the theatre in the presence of the author, and we much regret that our health did not admit of our witnessing a scene which may one day suggest a fine subject for the exercise of the painter's genius.

It is to be regretted that M. Hugo has not learnt to speak English. The explanation of this strange fact is, we are informed, that he is afraid to corrupt his knowledge of the French language, of which he is undoubtedly the most perfect Master in the world. Yet we cannot help feeling that Hugo would have been dearer to the hearts of Englishmen, if during his long residence under the British Crown he had thought it worth his while to study our language. It is however right to add that M. Hugo's son, Charles Victor, is an excellent English scholar, and has translated Shakespeare most felicitously.

We were indebted to Mr. De Putran, an intimate friend of M. Hugo's, for an introduction to the post, who on being reminded of our father's visit to him in Paris, gave us a very friendly greeting and spoke of the late Mr. Cobden and others, who at that time were also his guests.

On every New Year's Day M. Hugo distributes special gifts to his "dear children," and is accustomed to deliver an address to the visitors who attend on the occasion. This peaceable and benevolent manifesto furnishes a striking contrast to some of the warlike and meaning speeches delivered by his great rival at the Tuilleries on New Year's Day. Many persons of distinction are present at M. Hugo's feast of January anniversaries, and this year Mrs. Lynn Linton, the popular authoress, was among the visitors, and subsequently wrote to the *Guernsey Star* a letter referring to the subject. There we met a good Catholic priest who kindly explained to us many matters of interest concerning M. Hugo, to whom we had not then been introduced, and we venture to say that Protestantism would be not less popular if some of its clergymen were to learn a little politeness from some of their Romish brethren. The aspect of too many of our clergy is that of animated pokers, while Catholic priests are generally characterised by the most pleasant and uncondescending politeness, but an infatuated Protestant friend of ours says "that's jesuitism."

Our previous statement that Victor Hugo was

a Freemason, has excited surprise in some quarters, but the evidence upon the point is conclusive. Without referring to other proofs, our esteemed Bro. Dr. Hopkins informs us that Victor Hugo himself admitted to the doctor that he belonged to the Craft, adding, that on account of political matters in France, he could not continue in connection with Masonry, more especially considering who were the heads of the Craft in his native country. It is, therefore an indisputable fact that Victor Hugo is a Freemason, while, at the same time, we can scarcely wonder if his political sympathies may have sometimes induced the wish to repudiate all knowledge of French Masonry.

In future ages the world will remember with ever-deepening interest the friendship which now subsists between two of the greatest Freemasons of our days—Garibaldi and Victor Hugo. Bro. General Garibaldi in his island home at Caprera, and Bro. Victor Hugo in his island home *La Belle Guernesev*, corresponding on the great problems of the nineteenth century, are exercising an influence which succeeding generations will feel no less than our own. As the genius of Scott has made classic ground of Scotland, and Charlotte Brontë of Howarth, so Guernsey will hereafter become hallowed ground, and pilgrims from afar will come to see the haunts that Hugo loved, and the places he has chosen to celebrate by his matchless powers.

CONCLUSION.

Thus endeth our "Notes on Freemasonry in France and the Channel Islands." As we lay down our pen we remember that Gerald Massey has said, "Life at most is but a meeting and a parting." Yesterday we were among our French and Channel Islands brethren—to-day we are divided by wide distance, and the waters of the ocean. But we would fain hope that the associations of the past may not be lost in the future, but that the fraternal feelings which have arisen from our visit to Jersey, Guernsey, and France may increase until, under the direction of the Great Architect, every brother finds his place in the Grand Lodge of Eternity.

In the progress of our task we have only desired to afford information, and to promote the great principles of our Order. We trust that we have been able to show with reference to our statements, that we "had reason for the faith that was in us," while at the same time we have been

anxious to correct errors wherever they have been found to exist. To those brethren who have discussed with us matters upon which diversity of opinion cannot but be expected, we desire to express our conviction that we have written frankly, freely, and without prejudice. And to the many readers of the MAGAZINE who have assured us of their approval we say farewell, with every probability that some day we may meet again.

J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 469).

BOOK III.—CHAPTER III.

GRAND MASTER—PHILIP DE PLESSIS.

There is no doubt that, like the generality of the religious Orders, the Templars in Europe had fallen sadly away from their early purity and simplicity, but this is not to be wondered at when the leaders of the church, and the monkish fraternities, were notoriously, openly, and shamelessly corrupt. One has only to open the various chronicles, written by monks themselves to see the disgusting lives led by the clergy, and which neither the Bulls of the Popes, nor the commands of the immediate superior bishops could put a stop to. We must therefore not choose out the Templars as sinning beyond all the other. They were men of their time, and neither better nor worse, although braver, than their neighbours.

On the 1st April, 1205, King Almeric having eaten plentifully of fish was taken alarmingly ill, and died at Acre. Before the end of the year Queen Isabella and Almeric's infant daughter also died. The crown of Jerusalem then descended to Mary, Isabella's daughter, by Conrad de Montferrat. This Princess was fourteen when she succeeded to the throne, and the Templars and Hospitaliers, who were her guardians, ruled both in camp and cabinet, and according to the "Centuriatores Magdeburg," with zeal and success.* When she was seventeen years of age, the Knights sent to the King of France, requesting him to choose a husband for her, and his choice fell upon Count John of Brienne.†

Still eagerly bent upon driving the Musselmen

* Centuria 13, Col. 1357.

† Will. Tyr., Col. 680.

from the Holy Land, Innocent again resumed the idea of a Crusade. By every means in his power he inflamed the military and religious ardour of the Christians, and adding example to precept he sent the Templars and Hospitallers in 1209, 2,700 livres of Provence, and 1,400 marks of silver, to be employed in the defence of the Holy Land. The truce with the Sultan having expired, de Plessis refused to renew it,* and upon the arrival of the French, with de Brienne, the war recommenced, when several decisive engagements took place, in which the Musselmen were defeated, and driven across the desert to Egypt. The French, who had come to take part in the festivities of the marriage between Mary de Brienne, soon wearied of the rough game of war and returned home, although the Sultan of Damascus had broken into the Christian territory and ravaged the country up to the very gates of Acre. The Templars were again embroiled with the King of Armenia, and much blood was shed before that irrepressible monarch was brought to terms. De Plessis, while marching through the Armenian territory with a body of troops, conveying victuals to a castle of the Order was set upon by Leon's adherents. The Grand Master was wounded, and several of his Knights slain. This last outrage exhausted the Pope's patience, and he ordered the King to be excommunicated, and his dominions placed under interdict.† The year following the Christians were cast into gloom by the death of the youthful Queen Mary, in the twentieth year of her age. She left one daughter, Violante, and de Brienne, following the example of Guy de Lusignan, continued to reign as King. The Pope wrote urgent letters to the military Orders, commanding them to lend him every assistance to maintain his position on the throne, and to suppress disaffection.‡

Innocent continued to press on the Crusade, and that no more time should be lost, summoned a general council to be held at Rome. This council met in the summer of 1215, and was largely attended representatives from the military Orders, the Emperors of Germany and Constantinople and the kings of France, England, Hungary, Jerusalem, Cyprus, and Oragon being present. The Assembly warmly supported the cause, and preachers were appointed, amongst them

Jacques de Vitri, the enthusiastic eulogist of the Templars. Philip of France gave a fourth part of his territorial revenues for the expence of the Crusade. Innocent died, however, before the expedition started, and was succeeded by Honorius III.

The persons who assumed the Cross were John of England, Frederick of Germany, the King of Hungary, the Dukes of Bavaria and Austria. Many prelates nobles and Knights followed their example. The King of Hungary with the Dukes of Bavaria and Austria were the first to set out on the march, and landed at Acre in 1217. The day after the Feast of All Saints, the Crusaders prepared for war, marching out of Acre and encamping by the brook Kishon. Next morning the Patriarch of Jerusalem, accompanied by the Templars and Hospitallers joined them, bringing with them a piece of True Cross, which, it was affirmed, had been cut off, before the battle of Tiberias.* Placing this relic at the head of the army, and led by the Templars, the Crusaders traversed the passes of Gilboa to Bisan, descended into the Valley of the Jordan and there pitched their tents. Thereafter they marched round the lake of Tiberias to Bethsaida, and returned to Acre without having met an enemy. The original project had been to proceed to the Nile, but the season was too far advanced for the Crusaders to encounter the difficulties of such a campaign. That something might be done in the cause of the Cross, the Templars advised an attack upon the fortress of Mount Tabor, which appears to have been a source of great annoyance to them, they having possessions in the neighbourhood, and the Chateau Pelerin being only six miles distant, made it of vital importance to have it destroyed. The fortress of Mount Tabor had been destroyed by Saladin after the battle of Tiberias, but was rebuilt by Saif-Eddin.

The Crusaders accordingly marched against the fortress, the Templars in the van and the Hospitallers fetching up the rear. The attack was attended with a thousand dangers, but nothing could daunt the courage of the assailants. The Patriarch marched at their head carrying the fragment of the Cross, and inspired them by his example. Enormous stones were rolled down the slopes by the attacked, showers of javelins and arrows swept the roads, but the valour of the

* Marin Sanut. Lib. III. Col. 206.

† Innocent, Lib. XIV. Epist. 109.

‡ Innocent, Lib. XV. Epist. 208, 209.

* See Michaud, Hist. des Crois, as to fragments, Liv. IX.

Christians braved all dangers, the King of Jerusalem performed prodigies of valour and slew two Emirs with his own hand, while the Templars audacious in courage, hurled the Infidel over the rocks, and put vast numbers of them to the sword. The Crusaders gaining at the point of the sword foot by foot at length reached the summit, but here, when the victory was in their grasp, as at Thoron, they abandoned it, fearing that the Sultan of Damascus was advancing to surprise them. They resigned the siege, and to the disgust of the military Orders precipitately retreated from the place. The Musselmen immediately followed in pursuit and slew great numbers of them, and had it not been for the gallantry of the Templars and Hospitallers who guarded the rear, few would have escaped. The two Orders suffered great loss both in men and horses, and returned to Acre bitterly complaining of the pussillanimity of the Crusaders. De Plessis took no part in this unfortunate affair, he lying dangerously ill at Acre, where he died a short time afterwards.

While the Templars were gallantly supporting the cause of the Cross in Palestine, the English Knights were playing no mean part in England. John, who had succeeded his brother Richard, was a great patron of the Order, and all his life had attached himself warmly to the Knights. He took up his residence in the New Temple from which he issued several letters for the defence of the kingdom, and in the stormy disputes between him and the Pope the Templars were prominent parties. Pandulph, the Pope's legate, sent two of the Templars to the King at Dover, who being admitted to his presence said, "We have been sent to you, most potent king for the benefit of yourself and of your kingdom, by Pandulph, the Sub-deacon and familiar of our Lord the Pope, who desires to have an interview with you; and he will propose to you a form of peace by which you can be reconciled to God, and to the church, although you have by the Court of Rome been deposed from your right to the sovereignty of England, and been condemned by decree of that Court." The King upon their solicitation met Pandulph, and submitted to all the requirements of the Pope, doing homage to the Pontiff, and resigning into his hands the kingdoms of England and Ireland.*

The king likewise signed Magna Charta by

the advice and on the earnest solicitation of Almeric de St. Maur, the Prior of the Templars.* It was signed at the new Temple. John freed the Templars from all amerciements in the Court of Exchequer, and granted them the privilege of not being compelled to plead, except before the King himself or his chief justice. By his famous charter of 9th February 1228 he conceded to them privileges and immunities of the most extraordinary and extensive character.† He provided funds for the support of three Chaplains in the Temple, who were to say mass daily in the church, and granted them lands and houses, empowering them to hold fairs and markets in all parts of the kingdom. He gave them moreover Lundy Island at the mouth of the Bristol Channel.

(To be continued.)

THE GRAND MOTHER SCOTCH LODGE OF MARSEILLES.

The Bulletin of the Grand Orient of France contains an account from an anonymous pen of an old jurisdiction now extinct, and of which no history appears in the works of the French Masonic authorities, and to which the reference by Thory *Acta Latomorum* p. 63, is not free from error.

The origin is traced to the last century.

In 1751 Lord George Duvalon appeared at Marseilles with full powers, dated from Edinburgh 17 of the 4th month, 1751, authorising him to establish lodges in France of the August Worshipful and Perfect Order of Scotch or Ecosais. Bro. G. Duvalon transferred these powers to M. Alexandre Routier shortly after, but Routier did not use them. In 1762 he transferred them to his Lodge St. Jean d' Ecosse at Marseilles, which immediately began to work the rite extensively, and according to all testimony respectably.

Who Mr. George Duvalon may have been, dubbed by the French Milord, it is impossible to state, and there is every reason to believe that his powers, if he were not an impostor, trading on Routier's pockets, were not derived from Scotland, but from some of the many so called Scotch jurisdictions in Europe. The Marseilles people were honest about it, and during the short peace addressed a letter in 1801 to the metropolitan Scotch lodge at Edinburgh, representing their proceed-

* Wendover A.D. 1213. *Acta Rymeri*, Tom. I, pp. 172-173.

† Dugdale, *Monasticon Anglic* Vol. VI. part 2.

ings, and asking power to confer the R ✠ degree. To this letter of course no answer was received, and no contradiction. Some of these strange communications from so called Scotch lodges do occasionally reach the Grand Lodge of Scotland still.

One curious feature in connection with the Mother Grand Lodge of Marseilles, is that the Philosophic Rite, a rite now subsisting in France, and recognised by the Grand Orient derived practically from this Marseilles source. Thory the historian and Ragon, the ritualist, are both numbered among votaries of the Philosophic Rite, and many of the published rituals are not rituals of the A. and A. Rite, but of the Philosophic Rite. It appears that in 1774 the Marseilles Mother Lodge constituted at Paris a lodge under the title of St. Jean d' Ecosse du Contrat Social, and of which it lost sight, and in 1776 the Philosophic Rite was started in this lodge. This Grand or Mother Lodge of the Contrat Social fortified itself with a recognition from the foreign Grand Lodge of Avignon in the Papal territories, which again singularly enough had emanated from another Marseilles warrant for St. Jean d' Ecosse de la Vertu persecutée at Avignon.

To carry the equivoque further, in 1787 the Grand Mother Lodge of Marseilles actually applied to the Grand Mother Scotch Lodge of the Contrat Social for rituals of the Philosophic Rite for its own adoption, such is the term of prescriptive antiquity in Masonry.

From 1762 to 1793, when the troubles of the revolution interrupted, the action of the Marseilles Mother Lodge was regularly carried on, the members consisting of respectable members of society in that city, and by their influence lodges were widely distributed. In 1783 the fine lodge rooms, which have excited the attention of English travellers, were occupied for profane purposes, but the archives were removed, and in 1801 the labours were resumed, and proceeded with energy until the new troubles of 1814. In 1852 an abortive attempt was made to revive it, but it is now thoroughly extinct.

The roll of its lodges, printed in 1788, 1803, and 1812, included the following, all under the name of St. Jean d' Ecosse :—

The Mother Lodge.

No. 1, 1752, at Salon, Bouches du Rhone (existing in 1761).

No. 2, 1763, Aix, do. (existing in 1801).

No. 3, 1764, Brignoles, Var (existing in 1801).

No. 4, 1765, Constantinople, Turkey S. J. de de la parfaite Union. Its first W.M.'s were Thorin and Bonnin, merchants. This existed in 1801.

No. 5, 1755, Hyères, Var (existing in 1801).

No. 6, 1766, Avignon. This is the lodge already referred to, and which was persecuted by the Papal authorities. It is reported as existing in 1801.

No. 7, 1767, Martigues, Bouches du Rhone, extinct before 1793.

No. 8, 1768, St. Pierre, Martinique, in the West Indies, (existing in 1801).

No. 9, 1770, Contrat Social, already referred to.

No. 10, 1771, Smyrna, Turkey in Asia, "des Nations Reunies," said to be existing in 1801.

No. 11, 1772, Riex, Low Alps (existing in 1801).

No. 12, 1772, Toulon (existing in 1801).

No. 13, 1774, Jacmel, St. Domingo, West Indies. This lodge also made its mark. One of its W.M.'s was Bro. Saint Paul, a zealous propagator of Scotch Masonry, and the lodge assumed the title of Mother Scotch Lodge of St. Domingo. It will, perhaps, be found to be the parent of other jurisdictions in America.

No. 14, 1778, L'adenet, Vaucluse (existing in 1801).

No. 15, 1779, Pignans, Var (extant in 1793).

No. 16, 1780, Draguignan, Var, do.

No. 17, 1784, Luc, Var, do.

No. 18, 1801, St. Chamas, Bouches du Rhone, the first warrant granted after the revival.

No. 19, 1801, Salonika, Turkey.

No. 20, 1801, Isle of Bourbon.

No. 21, 1801, Cape St. Domingo.

No. 22, 1802, Paris, "des Elèves de Minerve." This lodge made a start on its own account. Bro. Abraham, its W.M., asserted it was under the rite of Heredom. Several pamphlets were printed on the controversy, and in the end the lodge died out.

No. 23, 1803, "Réunion des Etrangers," Paris, was a lodge of the Grand Orient, but was struck out of the list for accepting Scotch constitutions from the Mother Lodge of Marseilles. It had some distinguished members, and was restored in 1804.

No. 24, 1804, Nevers.

No. 25, 1805, Cuers, Var.

No. 26, 1805, Libourne, Gironde.

No. 27, 1806, Barcelonette.

No. 28, 1807, Genoa.

No. 29, 1808, Digue.

No. 30, 1809, Bastia, Corsica.

No. 31, 1810, Valensolles.

No. 32, 1811, Ciotat.

No. 33, 1811, Pampeluna, Spain, a military lodge.

In 1801, the Triple Union of Marseilles of the Rectified Regime was affiliated.

The Mother Lodge of Marseilles was in recognition with two of the Grand Lodges of Berlin, and with the Grand Lodge of Pennsylvania.

The Mother Lodge of Marseilles was on good terms with the neighbouring lodges of the Grand Orient of France, and with many at a distance. It will be seen its own lodges were chiefly in the district of Marseilles.

The degrees given up to 1801 were seven:—1, E.A.; 2, F.C.; 3, M.M.; 4, Perfect Master; 5, Master Elect of Nine; 6, True Perfect Ecossais of Scotland; 7, Chevalier d' Orient.

They did not give the Rose Croix degree up to that time. In 1810 the degrees were:—1, E.A.; 2, F.C.; 3, M.M.; 4, Elu; 5, Ecossais; 6, Chevalier d' Orient; 7, R.C.

That is they had adopted the Grand Orient or French system of 1786.

In 1808 a strange event took place in the lodge at Marseilles. An intruder tried to force his way into the lodge. He was turned out and they bandaged his eyes, and ducked him in the garden. The fellow was so frightened that he went mad, and there was great excitement, but the Perfect of the department happened to be W.M. of the lodge, and by prudence the trouble was appeased.

THE PALESTINE EXPLORATION FUND.

Communicated by Bro. JOHN OXWAND, 18°, of Lodges Nos. 515, 954, &c., on board H.M.S. "Lord Clyde," at Jaffa, 18th May, 1868.

A few brief details of some of the works now in progress at Jerusalem may be of interest to the brethren in general, and perhaps awake the sympathy of many who do not as yet justly estimate the value of the society's operations.

At the southern extremity of the west wall of the Harem (or Old Temple Wall) are the remains of the great viaduct over the Tyrapean Gulley. This fine structure (a single arch) must have been over 100ft. in height, with a span of 42ft.; the roadway over it was about 45ft. wide, and formed

the communication between Mount Zion and the Temple.

This arch sprang from the Temple wall, and was supported on the west by a pier. Descending a shaft, we reach a gallery about 50ft. below the surface, leading to the remains of this pier. It is 46ft. long and 12ft. through, and, for economy of materials, is built with deep recesses; in fact, the whole pier seems to have been made up of smaller piers, in height about 7ft. 3in., and averaging 6ft. in length, the bays or spaces between being of similar dimensions.

Lying across these little piers and the bays are lintels, each formed of a single stone, the largest being 12ft. 6in. in length, and 3ft. 9in. in height, and weighing about 11 tons. The stones composing this pier are beautifully bevelled, the lowest course resting on the rock is 3ft. 6in. high; the second course 3ft. 9in. in height, and the others were probably of the same dimensions. The stones in these courses vary from 4 to 7 tons in weight, and are very fine specimens of masonry.

In this shaft, among other galleries, is one of 160ft. in length.

Returning to the surface, we walk to the Jews' Wailing Place, close to which is a shaft and gallery, leading to an arch still perfect, which the fallen viaduct over the Tyropean Valley must have much resembled. Many very interesting discoveries have been made in connection with this arch. A magnificent chamber, with a white marble pedestal, in the centre—perhaps the remains of a column—has been discovered, and named the Royal Arch Chamber. Four smaller chambers, apparently in continuation, have just been driven into, and are now being cleared out and explored. Nothing can be more promising than this portion of the society's works.

Near the Damascus Gate the supposed remains of the Church of St. Etienne have been discovered, as also those of the Asnerie, or Donkey House, which was used by the Knights Templar in the execution of one of their principal duties—that of escorting pilgrims between the Holy City and the sea coast.

At this point there are many traces of the Crusaders. A stone, with a large Templars' cross cut on it, was found among the *débris*; it had evidently formed part of a wall.

Near the south-east angle of the Temple wall a shaft has been sunk to the foundations, a depth of 73ft. from the present surface. The whole of

the courses of the wall have been examined; they are 3ft. 9in. in height, the stones being of the usual weight and dimensions; the wall at this point is not less than 150ft. in height.

In sinking this shaft, a wall, supposed to be that of Ophel, was discovered; it has now been traced about 150 yds. from its junction with the old Temple wall. This supposed wall of Ophel is 13ft. thick at the top, and at the depth of 60ft. is at least 15ft. in thickness.

About 40ft. from the south-west angle a shaft has been sunk to the foundations of the old Temple wall, a depth of 85ft. below the surface. Here the wall is 170ft. in height from the foundations, while at the south-west angle, close to the fallen viaduct over the Tyropean Gulley, the wall must rise at least 180ft. above the ancient bed of the Gulley. The courses of the wall exposed at this point are as follows:—The first three courses from the surface are similar to those above ground; they are great squared stones, without bevells, in height about 3ft. 3in. The courses fourth to ninth are similar to those at the Jews' Wailing Place, 3ft. 9in. in height; but the first five are much worn, though the bevel can be distinguished. The face of the ninth course projects considerably beyond the draught. The tenth and remaining courses differ entirely from any now seen above ground. The faces of these stones appear as when they were brought from the quarries—roughly dressed into three faces, and projecting in some cases 18in. beyond their draughts, which are about 4in. to 6in. wide, and beautifully worked.

These stones are admirably fitted together, the joints being scarcely visible.

This brief description will give some slight idea of the wondrous walls that surrounded the old Temple, very few traces of which are visible above the present surface. Visitors to ancient Jerusalem must have indeed been astonished at such magnificent works.

The value of these researches can scarcely be estimated, as they prove, almost beyond a doubt, that the east, south, and west walls of the Harem are built on the remains of the old Temple walls, the masonry of the foundations, and of very many of the courses, being at least of the Herodian period, even if not of a much more ancient date; and should the identity of the supposed wall of Ophel be established, the society will have gained everything that can be desired as a basis for future researches.

Want of funds can alone prevent the carrying on of the researches on a much larger scale. Their object is undeniably of peculiar interest to the Masonic world, and assuredly deserves its warm support.

The Grand Lodge of England has set a noble example, which, if followed by the subordinate lodges under its banner, would materially aid in carrying out this great work. A small annual subscription from each lodge would, in the aggregate, be a considerable sum, and for the honour of the Craft it is to be hoped that the W.M.'s will bring the case before their respective lodges. Christian, Jew, and Mahomedan should alike combine in a work of such mutual interest as an accurate and systematic exploration of the Holy Land.

In conclusion, I must acknowledge my great obligation to Lieut. Warren, R.E., for his great courtesy in pointing out and explaining the works under his direction, the success of which are mainly due to his great zeal and energy.

MASONIC NOTES AND QUERIES.

THE EXPRESSION, "SQUARE."

In old Greek writers "Square" is occasionally a metaphorical expression meaning "perfect." There is a passage somewhere in Monsieur Victor Cousin, which Mr. G. H. Lewis in his "Biographical History of Philosophy," has translated thus:—"This expression *square*, is a metaphorical expression meaning *perfect*; an expression which, though now become trivial, had, at the birth of mathematical science, something noble and elevated in it, and is found in most elevated compositions of poetry. Simonides speaks of a man, square as to his feet, his hands, and his mind; meaning an accomplished man; and the metaphor is also used by Aristotle."—From Bro. Purton Cooper's *Masonic Note Book*.

CONSTANTINOPLE.

Although we have referred to the matter in an article, we think it useful for the purposes of local history to note that in 1765 a lodge was founded by the Grand Mother Lodge of Marseilles, under the name of St. Jean d'Eccose de la Parfaite Union. Its early W.M.'s were Thoron and Bonnin, merchants. It was reputed to be alive in 1801, but we consider this doubtful. There are now two lodges of the Grand Orient of France—one l'Etoile du Bosphore, the older, but more than one such lodge has died out in this century.

YORK EMBLEMS.

The jewel at p. 462 puts me in mind that many of the York and other emblems of the last century have passed from Masonic use. Was there any difference between the two Grand Lodges in the use of emblems?
—R. C.

RELIGION OF ENGLISH FREEMASONRY IN 1732.

"In 1732 the Rev. Martin Clare, A.M., was instructed by the Grand Lodge to prepare a system of lectures which should be adapted to the existing state of the Order, without infringing on the ancient landmarks. This commission, of course, resulted in an amplification of the Andersonian system, and contained many improvements which were so much liked that the practice of them was enjoined on all the lodges. Without, however, denuding them of all Christian allusions, many such were modified, and the Jewish brethren's peculiarities of faith were taken into account. Still they remained essentially Christian, recognising the Trinity, the institution of our Sunday, and the ecclesiastical symbolism attached to the numbers three, five, and seven."—See *Freemasons' Magazine*, vol. ix., p. 34. The foregoing is the passage respecting which Bro. "N. P. E." makes inquiry.—C. P. COOPER.

SALONIKA.

The first lodge founded in Salonika appears to have been one recorded by us, St. Jean d'Ecosse de l'Amitié, under warrant from the Grand Mother Scotch Lodge of Marseilles, dated 1801. This must have been long since defunct; there is now an Italian lodge, with an English W.M.

BRO. HUGHAN.

"All Masonry requires of its candidates is, that they must be of some religion or other, and must take some kind of O.B., whatever that may be, and on what."—See Bro. Hughan's communication, "Bro. A. O. Hays and Bro. H. B. White," page 288 of the present volume. A correspondent, who writes from a college at Oxford, thinks this a very singular proposition, and in terms of great respect for Bro. Hughan, ventures to ask for some explanation of it.—C. P. COOPER.

SMYRNA.

Smyrna is known to be an ancient seat of Masonry, as will be found in the *Freemasons' Magazine*. Above 100 years ago a lodge was founded by an English traveller. In 1771 (as we record elsewhere) a lodge was founded under the name of St. Jean d'Ecosse des Nations Réunies, reputed to be existent in 1801; but this is doubtful. It is possible that this lodge was the French lodge working some years before the Greek troubles in 1826, and of which its surviving members do not even recollect the name. In this lodge Lord Howden was initiated.

MORDO AND MELROSE.

Above a door there used to be a compass with this inscription:—

"So gayes the compass ev'n about,
So truth and laute do but doubt,
Behald to the end.—JOHN MURDO."

—ANTHONY ONEAL HAYE.

THE LATE MONSIEUR PRUDHON.

My answer to the observation of "E. L. M." is that I could have prayed God that a change might be wrought in the head and heart of Monsieur Prudhon, but, until such change had taken place, I could not have called him "brother."—C. P. COOPER.

ST. JOHN AND ARCH MASONRY.

Bro. Hughan, in his "Analysis," says: "I cannot see, though, how a Master Mason, under the Grand Lodges of England and Scotland, can be complete without taking the Royal Arch in this epoch of the Craft." I think Bro. Laurie, in his history, signally disposes of this when he says: "Its (the Royal Arch's) object is to supplement the third degree of St. John's Masonry; but this is entirely unnecessary, as it is known to every intelligent Master Mason that this Order is complete in itself, and that which was lost can only be found beyond the veil of time, towards which the eye of the aspirant is directed. Moreover, it has never been recognised by that Order, but, on the contrary, carefully prevented from being in any way attached to it." And this opinion is the opinion of every aged Mason with whom I have conversed. The late Bro. Cay, Sheriff of Linlithgow, a Freemason of more than half a century, in a conversation which I had with him relative to the high degrees, said: "One can easily understand how in Masonry an universal brotherhood could exist, even with the third degree, for death is the end of every religious teaching; but when you make Freemasonry sectarian by bringing in the Rose Croix, then it ceases to serve that purpose. I, and many others of my time, who have considered the matter, think every degree above the third not only inimicable to pure Masonry, but a mass of falsehood and absurdity, which would disgrace even the imagination of a Yahoo."

Scotland rejects the Royal Arch from her Masonry, and, if she was to admit it, as a consequence she would admit all the rest. A nice Grand Lodge it would be with the thirty-three degrees of the A. and A. Rite, or the ninety of Misraim! Wine and water are very good; but, for my part, I like the wine in a different glass from the water.—ANTHONY ONEAL HAYE.

ROBERT BRUCE.

The ancient Grand Lodge of Kilwinning is said to have been governed by Robert Bruce as Grand Master.—(From one of Bro. Purton Cooper's note-books.)

THE SCOTS GREYS.

Our learned and esteemed Bro. Murray Lyon, in his interesting account of a lodge formerly held in the Scots Greys, or 2nd North British Dragoons, mentions that the regiment was formerly commanded by Colonel Napier, a distinguished brother of the "mystic tie," and I am sure he, as well as other readers of the *Magazine*, will be glad to learn that the corps is at present commanded by a gallant officer who is also a Freemason, viz., Colonel George Calvert Clarke, a brother of the Grand Secretary of England, Bro. William Gray Clarke.—MILES.

HEREDITARY GRAND MASTERS.

In Scotland the Barons of Roslin were hereditary Grand Masters.—(From Bro. Purton Cooper's memorandum book, No. 3.)

MOTHER KILWINNING AS A GRAND LODGE.

Bro. Murray Lyon's "Mother Kilwinning" communications to our periodical contain all the information upon this subject that a Devonshire correspondent desires.—C. P. COOPER.

THERE is a refinement which even wit and knowledge of the world cannot teach their votaries, who often wound the heart without violating perfect politeness.

CORRESPONDENCE.

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

PRIORITY OF THE LODGE OF GLASGOW,
ST. JOHN.

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

Dear Sir and Brother,—In a former article upon this subject I stated that the charter said to have been granted by Malcolm III., King of Scots, to the Glasgow Incorporation and Lodge was to be sent to a proper authority to be examined. Such has been done; the result being what Bro. R. Y. said some time ago (and I consider that we are indebted to him for his remarks there anent). It is a precious piece of imposition, and not a charter at all. I, therefore, consider that, under the circumstances, I would be acting art and part in sustaining such imposition did I not make this known. It is no part of real Masonry to smother up the truth, allowing a lie to pass current as truth, acting as if it were true, while the means are at hand to expose it.

It has been said that there has been more zeal than discretion in the investigation into this Malcolm III. affair. I am afraid that, had I allowed discretion to get the better of zeal in a case of this sort, said discretion might have caused me to leave it alone altogether. But no, I was determined to find out whether I had been imposed upon or not by this document, and whether or not I, in my turn, had been, therefore, unconsciously assisting to impose upon others. When zeal and truth go together in a question of this sort, there is every chance of something definite being dug out; but if mere discretion or policy be allowed to get the upper hand, the inquiry is likely, so soon as things begin to look unpleasant, to end in smoke. At the same time, as regards this case, I do not admit that there has been more zeal than discretion shown, as will be proved by the upshot. It does not always do to judge of work that is only half done. I consider that we should arrive much sooner at something really definite about the rise or state of the Masonic Order in the Middle Ages were it not on account of the vested interests concerned. A brother may discover something really useful and important; but, being afraid of it proving prejudicial to the pretensions of the lodge he belongs to, he conceals his knowledge. He may feel or see that this link fits into the history of his country, yet the weight of the vested interests concerned bends down the ear to the whisper of discretion—"Smother it up—what is the use of troubling yourself about that. People generally do not like to have their ideas about old traditions upset, however incongruous they may really be; and so, at the sacrifice of truth, the inconsistency is still allowed to walk abroad, until it encounters sooner or later some object which gives it its death-blow.

Without further preface, I proceed to the proof that this Malcolm writ is "an impudent forgery, executed since the year 1740, and perhaps comparatively recently." Shortly since I wrote to Professor Cosmo Innes, describing this pseudo-Malcolm charter of ours, when he wrote me back: "There is no such charter as you describe by Malcolm IV. to the Incorporation of Masons and Lodge; but I shall be very anxious

to see the writ which you can imagine to be that charter." Thereafter said writ was shown to Mr. Innis (who, it must be admitted, is one of the most eminent chartologists of the day). After which I saw him personally. He then said: "It is no charter, but a document written within the last 150 years; or, give me plenty of time," he added, "and I shall say 200 at the utmost. Further, it is made up of pieces taken out of different charters, and stuck together." With which opinion of Mr. Innes I most entirely and certainly concur; because it can be as easily demonstrated by him, to any one capable of understanding what demonstration is, as the first proposition in Euclid.

The first word "Malcomus" is spelt wrongly; the old way being Malcolonus, Malcolon, and often simply M.; besides, it seems to have been touched up, and may originally have been "Willelmus." It is copied partly from the Glasgow Burgh Charter, 1175, as given by McUre in his History of Glasgow, and contains exactly the same misspellings as his Latin copy of that charter does—*e. g.*, "Duncano," instead of Dunecano, or Dunecan; the same with the others, even to McUre's mistake in giving "Adam de Stainhow" in place of Stanford. In short, compare McUre's style of the Latin with that given in the Maitland Club book, "Registrum Episcopatus Glasguensis," and the difference will be at once understood. The body of the document is exactly word for word the same as another "writ," said to be granted by "David the First" to the Masons of the borough and town of Stirling, "to incorporate themselves together into a lodge," dated March 5th, 1147, and said to be witnessed by "Prince Henry my son, Earl John of Monteith, Earl Duncan of Lennox, Herbert Bishop of Glasgow, Robert Bishop of St. Andrews, George (or Gregory) Bishop of Dunkeld, Walter de Riddell, and Andrew of Stonehouse"; which imposition, on its part, is partly taken from the charter of foundation by King David to the Abbey of Cumbuskenneth in 1147, which is given in Nimmo's "History of Stirlingshire," page 107. In regard to which pseudo David writ, who was John Earl of Monteith? And Earl Duncan (8th Earl) of Lennox lived about the middle of the fourteenth century; Alwyn (son of Arkil) first Earl being made such by Malcolm IV. This Alwyn witnessed a charter of confirmation by David the First to the Abbey of Dunfermline; he died about 1160. Then, Herbert Bishop of Glasgow did not succeed until after Bishop John's death, in May 28th, 1147. Also, what business have the two Earl's names before the Bishops? Lastly, is Andrew of Stonehouse any friend to Adam of "Stainhow"? It also begins badly the words "the first" after the King's name, being in no real charter of that date. In short, this Stirling "David the First" writ (a copy of which was given in this *Magazine* of March 17th, 1860, and which is also to be seen on wall of Commercial Lodge hall, Croy-place, Glasgow) and our Malcolm III. writ are two brothers, well matched; the one document containing word for word about ninety per cent. of what the other contains.

Although the minute-books of the Incorporation of Masons are still extant so far back as A.D. 1600, I can find no notice of any Royal Charter in them, although allusion is often made to the town-council

charters. I believe the pretended discovery of this Malcolm business, or old document about sixty years ago, was really a finding of something that never was lost; the thing being probably got up at that time for the purpose of enabling the Glasgow Masons to take the precedence they took over all the others at the laying of the foundation-stone of the Lunatic Asylum at Glasgow in 1810. Only a few, however, I would imagine were in the plot. I should have liked to have asked the translator how it comes that our translation is so exactly the same as the rendering of the Stirling document.* Also, if Dr. Cleland ever thought of comparing the handwriting of this document with that of any of the parties who were connected with its discovery; said discovery being also remarkably well timed for insertion in Cleland's "Annals of Glasgow."

The only authority (if I may be allowed to use that term now) that can be quoted in support of this Malcolm writ is Dr. James Millar, who says in his "Architects and Builders of the Middle Ages," page 19, "There is no doubt of its being an authentic charter, and it was sustained as such in an action before the Court of Session, in 1815." Which assertion has misled many, myself included, and upon the faith of which I have made statements which I now beg to withdraw; as upon investigation I now find said assertion to be false. Besides Professor Cosmo Innes, another chartologist saw this Malcolm writ lately, who also said it was not a charter. Dr. Anderson also in his "Memoirs of the House of Hamilton," says, apart from other considerations, the writing is not above 200 or 300 years old. Even the charter now held by the Lodge of Glasgow St. John, granted by the Grand Lodge of Scotland, dated May 6th, 1850, contains the following words (while acknowledging the other evidences of their great antiquity they do so) "without admitting the antiquity of a charter founded on by the petitioners and alleged to have been granted to said Lodge of Glasgow by Malcolm the Third, King of Scots."

I consider that I have said enough to show that this "impudent forgery" as it has been called, has now run its course, there not being the ghost of a chance of its being a real document. It has not been a very gracious task to dig out the evidence, but having once began I considered it to be my duty to make the result known, as I believe that truth alone will stand to the end.

I also consider and expect to see it proved, that notwithstanding the falsehood of this Malcolm writ, the Lodge of Glasgow St. John is still entitled to be held as the primary lodge of Scotland on the evidence afforded by, and to be deduced from, the royal charter granted by William the Lion, in 1190, to the Fraternity appointed by Bishop Joceline to the construction of Glasgow Cathedral. About which 1190 charter, Professor Cosmo Innes said: "There is that beautiful charter, the authenticity of which is indisputable, granted by William the Lion, that is a sure foundation on which to build, if you will connect yourselves properly with it, and certainly old enough" and I may add where is the lodge that can show anything like it?

* Can any one say when this Stirling writ was first discovered?

It is strange it was after the advent of Joceline's fraternity into Scotland, that almost all the stone fabrics of our cathedrals, abbeys, &c., were built, extant remains showing so (Kelso and Jedburgh, which have so much of the Norman in them, I believe, not even excepted).

In the MAGAZINE for February 22nd, page 149, I threw aside this Malcolm writ and proceeded to show how the Lodge of Glasgow could prove its priority without it, referring to the fact of Bishop John founding his cathedral in 1123, as a proof of the existence of Freemasons then in Glasgow, which circumstance is as good a proof of the existence of a Freemasons' lodge in Glasgow in 1123, as the circumstance of the abbeys of Holyrood and Kelso being founded in 1128 as a proof of their existence then at these places,* but which circumstances, however, taking everything into consideration, without something else to back it up, I am afraid is no great proof of the existence of Freemason lodges in either of the three places at that early date; because, *e.g.*, supposing that a real body of Freemasons existed at Glasgow, or were employed elsewhere in the diocese, when Joceline came on to be Bishop, how does it happen, as the 1190 charter tells, that Joceline requires to get "the consent of the abbots, priors, and other clergy of his diocese" to the appointment of "this fraternity" to the construction of his cathedral? And also, if such fraternities were quite common in Scotland in 1190, how is it that the King says, "We devoutly receive this fraternity, and afford them the support of our Royal protection, strictly charging all our bailiffs and servants that they protect and take them by the hand everywhere throughout our kingdom"? On the whole, looking at this charter closely, and remembering that it was after the advent of this fraternity in Glasgow that almost all the beautiful architectural examples of Masonic skill were constructed in Scotland, I am led to assert that the first advent of "these enthusiastic fraternities," as Professor Cosmo Innes calls them, into Scotland was at Glasgow. From whence undoubtedly branches soon sprang off to other places. Also, wherever this Glasgow fraternity came from other branches could also follow from the same country; and I am inclined, in the meantime, to give to England the honour of being the first place from whence these fraternities came into Scotland, because, as is well known, many English nobles came into Scotland in the twelfth century, and were warmly received and welcomed; and I consider, as a matter of course, English Masons followed them, and were "devoutly received."

Although Scotland and France were afterwards so closely connected together, they were not so in the twelfth century. Witness Malcolm IV., for example, going to King Henry of England to be knighted by him, and afterwards following Henry to France for the same object.

The assertion that a body of Masons came from Cologne (Cologne Cathedral not being founded, as we now see it, until 1270) and, settling in Kilwinning, built an abbey about 1140, in the Early English

* It would be important to know something definite of the real character of the ecclesiastical buildings that were founded before A.D. 1180, in Scotland, and where real specimens of cathedrals or abbeys of that date exist.

pointed style of architecture, the ruins of which are still standing, is simply nonsense—that style of building not being in existence until long after. Had Kilwinning Abbey really been built in 1140, the ruins would have been of the Norman type. Such, however, is not the case. As Billings says, it is a fine specimen of the Pointed style; it, therefore, belongs to the thirteenth century at the soonest. And in regard to Billings, it must be observed that a distinction is to be drawn between what he says from his technical knowledge as an architect and what he merely quotes from historical writers—the age of the stone and lime building being one thing, the founding of a monastery another.

In the *Magazine* of April 20th, page 303, Bro. D. Murray Lyon alludes to the magnificent Abbeys of Melrose and Kelso being erected before 1140. If he supposes that the present ruins were in existence before 1140, it is simply a mistake—Melrose Abbey, as it now stands, not being in existence before the fourteenth century, the original buildings being probably insignificant. Bro. Lyon also says: "Pont fixes the date of Kilwinning Abbey in the time of Malcolm IV." Another mistake. Pont really says: "Here it is remarkable that this abbey was founded in 1191, and destroyed in 1591." Pont also says it was founded by a noble Englishman, fugitive for the murder of Thomas à Becket, which happened A.D. 1170, in the reign of King Henry II. of England, who, fleeing to Scotland, was by the then Scots King welcomed. There is some confusion with Pont, however, about the name of the murderer. Pont calls him Sir Richard Morwell; whereas it was another relation of his, called Hugh de Morville—the same name as Richard's father, who was also called Hugh, and who died about 1162, which similarity of names may have misled Pont somehow. Richard, founded this abbey, or, perhaps, when near his death leaving funds to assist in doing so, on purpose to wipe off the stain of Thomas à Becket's blood from the family. This Richard was Constable to both Malcolm IV. and William the Lion. Another historical point against the Kilwinning 1140 date is, that there is no notice of an Abbot of Kilwinning before the thirteenth century—viz., Nigellus, "first known Abbot of Kilwinning, whose name appears in 1201 and 1208."

The charter, however, the Kilwinning brethren stick to, is the ruins of the old abbey, which Bro. Lyon says were built about 1140, and he gives a view of the inside of the south gable on page 304, April 20th. I therefore went down to try to read this old charter and see what it said. I saw some of the brethren of Mother Kilwinning and was kindly shown the ruins by Bro. Wylie, P.M. No. 0, but I could not manage to believe that said ruins "were built in the reign of David the First," who died in 1153, because on looking at the said south gable, and turning up "*Bloxam's Gothic Architecture*," page 173. The following exactly described the south gable:—"Single windows when placed at a distance from each other are often connected by a dripstone,* which passing over the head of each window, returns at the spring of the arch or somewhat lower, horizontally along the wall." At Kilwinning the "three lancet windows inserted singly at regular intervals are connected by a dripstone moulding thus disposed." These

are also, by their wide internal splaying, combined into a single window in the inside." At Kilwinning the three lancets are of unequal lengths and depth; the top of the middle one is also higher than the other two, which are the same in height. The westmost lancet is the shortest. At right angles, northward, to east end of gable is a very fine early English pointed arch with the dog tooth ornament finely cut, and deeply hollowed mouldings; the tooth ornament also runs up side of window. A dripstone moulding runs horizontally along wall from centre of large round window in south gable on the outside. There is a magnificent specimen of an Early English pointed doorway close to the west of south transept, which is most beautifully ornamented to the outside the dog tooth again seen on face* of arch; the bottle inside with a succession of round mouldings and deep hollows. The capitals of the shafts and of a corbel, remind me much of the character of the work of Glasgow Cathedral crypt. There is also a striking resemblance in the large pillars. Bro. Lyon speaks of a Saxon gateway close to the right of the gable. I could not see it, nor anything Norman either (which is, I suppose what he means). There is a fine semi-circular headed doorway, about 20ft. south from south-west corner of said gable, with a smaller circular headed arch on each side (with dripstone moulding starting from spring of arch, and going up and down round each arch connects all three), but, as is well known, the circular arch did not cease to exist in Scotland, though the pointed arch predominated in the Pointed Style, and as the mouldings and capitals show this arch though circular is not Norman any more than Roman, and no older than, if even so old as, the pointed doorway I mentioned above. The corbel I spoke of is on the south-east corner of gable high up.

The Norman and semi-Norman belong to the 12th century, the Early English, first pointed to the 13th century, and the Decorated to the 14th century, and it must be remembered that in Scotland it will be found that we are later of changing from the one style into the next than the English.

In short, to sum up the present buildings (of Kilwinning Abbey) are not older than the first half of the 13th century, but to save argument, suppose we accept Pont's date 1191, does Bro. Lyon admit that, or contesting it, how does he prove his assertions? The ruin will speak for itself if he can make it.

As to the evidence of Kilwinning's priority to be derived from the statutes of Schaw, as published in "*Memorials of the Montgomeries*," and alluded to by Bro. Lyon at page 182, March 7th, I consider that it is no evidence at all. It is all one-sided, and seems to have been got up to please the then Master of Kilwinning, and possibly done upon refreshment, for without something to back up Schaw's ideas of the papers or "auld (?) antient writtis" he judged from, we are inclined to consider that Schaw's classification was wrong. He might use his power (as he threatens in the last paragraph) to punish any one who should dare to disbelieve what he says, or act contrary to his opinion, but that only shows proof of a possibility of his opinions being wrong. He says Stirling is to be the third lodge; why is Stirling not that now if

* Architrave, or hood-moulding.

Schaw was right? Had the Stirling "David the First" charter anything to do with that? Again, if Kilwinning was the first lodge, why does Schaw call it the second. In the expression, the Ileid and second lodge—the word "I leid" as applied to Kilwinning Lodge, means "I leid" over its district. The election is to take place at Kilwinning because Kilwinning Lodge is the Ileid Lodge of the district. I have seen nothing to lead me to consider that Kilwinning Lodge was ever head over all the other lodges in Scotland; neither that it was a mother to any of them before the 16th century. If from the 15th century downwards the Grand Master of Scotland held courts sometimes at Kilwinning, that may possibly have given a starting point to the Kilwinning ideas. Firstly, to be head lodge and then to accommodate itself to further pretensions it got its name changed not so very long since to the Mother Lodge, or Mother Kilwinning, and what is more, these pretensions have been swallowed as having something really in them; and, who, then can blame Mother Kilwinning for being pretentious when it pays. Whatever Bro. Lyon may think of my other remarks, those about the real age of the abbey ruins are given with the hope that he may be led to examine into their truth before he publishes his history of Kilwinning.

Yours fraternally,

W. P. BUCHAN.

COMPOUNDING.

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

Dear Sir and Brother,—The crusade against compounding is partly dictated by a feeling of envy that wealthy brethren should pay a sum down and compound, instead of paying by yearly, half-yearly, or quarterly instalments, as those of more limited means are compelled to do, and partly by the notion that further fees and contributions may possibly be exacted, but a very material consideration is omitted.

One notorious evil we suffer from is that many of our initiates never subscribe, and these, with others who have discontinued their subscriptions, remain absent from the jurisdiction of any lodge or Grand Lodge.

It is, therefore, most expedient to preserve in every shape the integrity of the Masonic body, and there ought to be encouragement given to arrangements by which brethren became life members of the Order, as they became life governors of the charities.

A provision is required for the grand body of absentees, naval and military officers, and officers of the mercantile marine, persons employed in India and abroad, travellers, &c.

Yours fraternally,

E. D. Y.

BRO. ROB. MORRIS AND FREEMASONRY AT DAMASCUS.

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

Dear Sir and Brother,—Bro. Hughan has not pointed out to you that the M.W.G.M., with the best dispositions, has no power, under the constitutions, to grant a warrant for the proposed lodge at Damas-

cus, as it appears from Bro. Morris's interesting letter that not one of the petitioners is a registered Mason under the English constitution.

Let us hope that in the return of the W. Bro., Captain Warren, to Jerusalem, these defects may be remedied, and the object be accomplished.

Allow me to say Bro. Warren has been rapturously received by the public, but one of the best compliments to him and the Palestine Exploration Fund will be to furnish him with lodge contributions, in addition to those so liberally reported from Grand Lodge and other lodges.

Yours fraternally,

P. M.

ANALYSIS OF ANCIENT AND MODERN FREEMASONRY AND BRO. H. B. WHITE'S CORRECTION.

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

Dear Sir and Brother,—I am much obliged for Bro. H. B. White's correction of an error in my last article on Freemasonry. How the mistake occurred I cannot imagine, as having both the edition of 1756 and 1764, of Ahiman Rezon, in my library, I am well aware of the Royal Arch degree being alluded to in each. My saying it was not in the edition of A.D. 1756 was wrong, and hence Bro. H. B. White was right in correcting me.

There were also several others on the same part of the "analysis," some of which I noticed too late for alteration, and had a reprint of the corrected issue subsequently. The error, however, relating to Bro. Dermott escaped my observation until Bro. White kindly pointed it out to me.

If Bro. White will send me his address I shall be most happy to send him a copy of the article in question, with the errors omitted, or marked out. Any time such friendly corrections will be esteemed as a favour by

Yours fraternally,

WILLIAM JAMES HUGHAN.

Daniel-terrace,

Truro, 13th June, 1868.

MASONIC ORDERS.

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

Dear Sir and Brother.—I find the following paragraph in a New York paper:—

"THE BROTHERHOOD OF MAN.—The Grand Lodge of the Order of Good Templars of this State, at their recent meeting at Iowa City, unanimously adopted the following resolution:—"Resolved, That the Order of Good Templars is founded upon and recognizes the great Christian law of the universal brotherhood of man. Hence, like the gospel of Christ, it ought not and cannot recognize any distinction of race, colour or condition, in its work of Christian benevolence, but opens its door and offers all its privileges and help, whomsoever may come and accept its simple rules and regulations."

Possibly those eminent Craftsmen, who have recently been so eloquent in extolling Templar degrees at the expense of the Red Cross Knights, can enlighten us as to these "Good" Templars *par excellence*.

Possibly Bro. Harris, when he wrote his amusing letter on the Knights of the Garter, was not aware that there once existed an "Order of Fools;" for particulars of which see Chambers' "Book of Days."

Yours fraternally,

AN OBSERVER.

MASONIC MUSIC.

(Continued from page 471.)

No. 4.

Blessed is he that considereth the poor and needy. The Lord shall deliver him in the time of trouble.

The musical score for No. 4 consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The melody is written in a simple, hymn-like style with a mix of quarter and eighth notes.

No. 5.

So mote it be.

The musical score for No. 5 consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The melody is simple and ends with a double bar line.

No. 6.

A

Hear my prayer, O God, And hide not Thy-self from my pe-tition.

The musical score for No. 6, Part A consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The melody is written in a simple, hymn-like style with a mix of quarter and eighth notes.

My heart is dis-quieted with-in me, And the fear of death is fallen up-on me.

The musical score for No. 6, Part B consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The melody is written in a simple, hymn-like style with a mix of quarter and eighth notes.

No. 6.

B

Fearfulness and trembling are come up-on me, And an horrible dread hath o-ver-whelmed me.

The musical score for No. 6, Part C consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The melody is written in a simple, hymn-like style with a mix of quarter and eighth notes.

And I said, O that I had wings like a dove, For then would I flee a-way and be at rest.

The musical score for No. 6, Part D consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The melody is written in a simple, hymn-like style with a mix of quarter and eighth notes.

THE MASONIC MIRROR.

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

MASONIC MEMS.

BRO. ROBT. MORRIS, the learned Masonic historian, is on his way to Malta *via* Alexandria; he will visit Marseilles and Paris, and expects to be in London early in July.

KENT.—The anniversary festival of Kent is fixed to take place on Wednesday, the 29th July, at Plumstead. Bro. Wm. J. Palmer, the W.M. of Lodge No. 913, who is well known for his Masonic good taste, will make arrangements for the comfort of the visiting Kentish lodges, and satisfy the brotherhood that the Plumstead Lodge is not behind its predecessors in Masonic reception and good feeling.

METROPOLITAN.

LODGE OF JOPPA (No. 188).—Want of space last week preventing our giving a notice of this lodge, beyond just casually advertng to it, we add more particulars in our present issue. After the initiation of Messrs. Lovegrove, Samuel Larazus, M. Barnett, Hezekiel Lazarus, and Mark Parker, Bro. Gale, who had been initiated at the previous meeting, was introduced, and questioned upon proficiency. He showed such aptitude as to warrant advancement in the order, which was accordingly vouchsafed him. Lodge being kept open in the second degree, Bros. H. Hymans, Isaac, L. Salzedo, Stransky, and Wagstaff, were placed before the Master, and their replies to certain questions being considered also satisfactory, they retired while lodge was opened in the third degree. The brothers were re-introduced and received in the high position of Master Mason, the ceremony being rendered, as is usual in this excellent lodge, in first rate style, the W.M., Bro. Oppenheim receiving high encomiums for his perfect working. Other business matters—interesting only to the members of No. 188—were then discussed and disposed of, the brethren to the number of 90, adjourned to the banqueting hall, where a most *recherche* dinner was provided under the superintendence of Bro. Jennings, the polite manager of the Albion Hotel Company. Upon the removal of the cloth, grace was solemnly given by the Rev. Chaplain, Bro. Berkowitz, after which the W.M. proposed the health of the Queen—introducing that gracious lady's name in eloquent terms, making feeling allusion and congratulation upon the escape of his Royal Highness the Duke of Edinburgh from the dastardly recent attempt at assassination. Among the many interesting toasts of the evening was that of the initiates, with thanks to them for selecting this lodge for their *debut* in the order. Bro. Mark Parker returned thanks in a very emphatic manner, expressing his sense of the beautiful ritual he had heard for the first time that evening, trusting in the future to prove his estimation of the present. Bro. Parker also replied for himself, and the rest of the newly initiated, and in a few select sentences showed how highly he was impressed with the ceremony, satisfying the brethren that their newly made brother would eventually become a credit to the Craft. Bro. Eskell, the I.P.M., returned thanks for the Past Masters, and Bro. M. B. Levy, W.M., 1,017, acknowledged the toast to the visitors. Among the visitors we observed Bros. Gaskell, No. 1,076; D. Marks, late No. 188; Sydney Druiff, No. 223; N. Levy, late No. 188, Lowenstein, Eagle Lodge, Frankfurt; M. Harriss, P.M., No. 185; Arthur Levy, No. 1,017; Chadwick, No. 354; J. Myers, No. 205; Harrison, W.M., No. 206; Farthing, No. 101; B. Newmark, No. 1,017; Cohen, P.M., No. 205; and many others. The musical arrangements were confined to the talented organist of the Joppa, Bro. E. P. Van Noorden, who was assisted by Miss Annie Jackson, a young lady possessing a charming voice, and by Miss Harriss, who played several pieces on the pianoforte, creating quite a *furor* by her chaste playing and finished execution. A most delightful evening was passed thanks being due to Bro. E. P. Albert, P.M., the worthy hon. sec., for his

urbanity and attention to the comfort of the visitors. Praise is further due to Bro. H. M. Levy, P.M., who is also indefatigable in rendering the brethren happy.

INSTRUCTION.

ENOCH LODGE OF INSTRUCTION.—A meeting was held on the 9th inst., at Bro. Dale's, Marchmont-street, Brunswick-square, for the purpose of presenting the worthy host with a suitable testimonial, in recognition of his great kindness in permitting the Lodge of Instruction, in connection with the Enoch Lodge (No. 11), to meet in his private apartments. The W.M. Bro. Honey presided, and Bro. Greaves, P.M., acted as S.W. At the conclusion of a splendid repast the chairman proposed the usual loyal and Masonic toasts which were heartily responded to. During the intervals Bro. Charles Watson, the Treas., enlivened the brethren with several of his spirit-stirring songs. The toast of the evening was proposed by the chairman, who reminded them that was the annual meeting of the Lodge of Instruction, and it was, therefore, an appropriate occasion upon which to offer to their respected host a slight token of respect on the part of those present. Whether in Masonry or in private life Bro. Dale was respected by all who knew him. The testimonial which consisted of a magnificent silver cup, was supplied by Bro. Figg, of 6, Denmark-street, Soho. The cup was handed round, each brother upon receiving the same, expressing, in appropriate terms, the sentiments he entertained towards the host. The brother, who, by the accident of location, had the opportunity of presenting it, Bro. Webb, in a few expressive words, handed the magnificent testimonial to Bro. Dale, who briefly, but most earnestly, expressed his estimation of the honour they had paid him. Bro. Peter Matthews, as the oldest member of the lodge present, proposed the health of their W.M., whom he highly eulogised for his Masonic performances. The chairman having responded, success to the Enoch Lodge of Instruction was next proposed, and a very prosperous account was given of it. Bro. Figg acknowledged the compliment. The health of the Vice-Chairman and Honorary Secretary of the Lodge of Instruction, Bro. Greaves, having been proposed and responded to, as also that of Bro. Watson, the Honorary Treasurer, the party broke up, having spent a most delightful evening.

BELGRAVE LODGE OF INSTRUCTION (No. 749).—A numerous meeting of this well-worked lodge was held on Friday evening, the 12th inst., at the Hand and Racquet, Whitcombe-street, Leicester-square. The lodge was opened by Bros. Holbrook, as W.M.; Huddleston, S.W.; Holmwood, J.W.; Pulsford, P.M. and Preceptor, and many other brethren. The minutes of the last lodge were read and confirmed, and the first section of the first lecture was worked by the W.M., the answers by the brethren. The evening had been specially set apart for working the ceremony of installation, and Bro. Henry Thompson, P.M., 177, and 1,158, took the chair for that purpose. That interesting part of Freemasonry was ably rendered by the installing Master, the whole ceremony being gone through, Bro. Ough, as G. Purst., P.M. of the Parent Lodge, and Treasurer of the Lodge of Instruction, being duly installed into the chair. On the brethren below the chair being readmitted the customary salutes of the W.M. were given, and he appointed his officers as follows:—Bros. Holbrook, S.W.; Huddleston, J.W.; Parsons, Sec.; Homewood, S.D.; Scott, J.D.; Carter, I.G. The Installing Master then gave the usual addresses in a very impressive manner, which were listened to with the deepest attention, and at their close Bro. Thompson was greeted with hearty cheering. Bro. Froud, P.M. 749, then rose and said, that during the many years he had been a Mason he had never experienced a greater pleasure in witnessing the ceremony of installation than he had that night by Bro. Thompson, who had rendered it in so able and impressive a manner, and strongly reminded him of the way in which it was done by some of the veterans of the Order. For himself he felt personally obliged to Bro. Thompson for coming that evening at some inconvenience to himself to perform the ceremony, and he believed there was no one present who did not entertain the same feeling towards him. He moved that Bro. Thompson be admitted as an honorary member of the lodge. Bro. Pulsford said he had much pleasure in seconding the motion, which was put and carried unanimously. Bro. Thompson in reply said that he was completely taken by surprise at the very kind and complimentary way in which he had been received by the members of the Belgrave Lodge of Instruction, but Bro. Froud had greatly overrated any merits he might

possess, and had spoken of him rather as to what he ought to be than what he was, but at the same time he felt deeply indebted to them for thus noticing any slight service he might be able to render. That was the second time he had performed the ceremony of installation, and he knew his deficiencies, but he would endeavour to improve upon some future occasion. The first time he went through the ceremony and without even a rehearsal, was at the installation of his Bro. Pulsford as W.M. of the Southern Star Lodge, and the second time was that evening, and if what he had done had given them satisfaction he felt delighted in having come amongst them and would on any future occasion be most happy to render any services in his power to promote the prosperity of the lodge. Bro. Pulsford proposed that Bro. Louis, of the Lodge of Israel, and Bro. Smith, of the Robert Burns Lodge, be elected members of this lodge of instruction, which was carried unanimously. Bro. Louis, in an eloquent address, returned thanks for the honour of being admitted a member of the lodge, and expressed the delight he had experienced in being present at the ceremony of installation that evening, and the way in which it had been worked by Bro. Thompson, had made not only a deep impression on his mind, but had awakened a desire to know more of the principles of Freemasonry than he had known before, and he should use his utmost exertions to be a constant attendant at the lodge, for the beautiful precepts he had heard would not easily be erased from his memory. A motion was then made by Bro. Homewood, that a vote of thanks be recorded on the minutes of the lodge to Bro. Thompson, for the very able manner in which he had performed the ceremony of installation that evening. The motion was seconded and carried unanimously. Bro. Thompson returned thanks for that renewed mark of their kindness, and said, on any future occasion, in the absence of a better exponent of the duty, he should be again most happy to go through the ceremony or in any way add his mite to towards promoting the efficiency of the lodge. There being no other business the lodge was closed in due form, and with solemn prayer.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular monthly meeting of this lodge was held at the George Hotel, on Wednesday, 10th inst., at 7 p.m. Bro. J. Newman, W.M., occupied the chair of K.S., and was supported by Bro. C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, as I.P.M.; Bros. Rix, S.W.; G. H. Ray, J.W.; Shaw, S.D.; Crick, J.D.; Eustace, J.G.; &c. The lodge was opened in due form in the first degree. The summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. The secretary read the quarterly communication of Grand Lodge, a summons to attend the meeting of Grand Lodge and the business to be transacted thereat, and a summons to attend an especial Grand Lodge at Lancaster on the 17th inst., on the occasion of laying the foundation stone of the Royal Albert Asylum for Idiots of the Northern Counties. Bro. H. Crick, 16th Regt., signed his Grand Lodge Certificate, and received it from the W. Master. Proposed by Bro. C. Carnegie, P.M., seconded by Bro. G. H. Ray, and resolved, "That one pound be granted to the Masonic Lifeboat Fund." Bro. W. Gill, 41st Regt., was proposed as a joining member by the W. Master, seconded by Bro. Ray. Bro. Ray presented a handsome sword to the lodge for the use of the I.G. Proposed by Bro. Carnegie, P.M., seconded by Bro. J. Newman, W.M., and resolved, "That a vote of thanks be given to Bro. Ray for his kind donation to the lodge. Some further business having been transacted, the lodge was closed and adjourned, and the brethren retired to refreshment.

KENT.

GRAVESEND.—*Lodge of Freedom* (No. 77).—The election meeting of this ancient lodge took place on Monday evening, the 15th inst., at the Clarendon Hotel, a large number of brethren being present. The W.M. Bro. Wright opened the lodge precisely at seven o'clock, assisted by his officers Bros. Sheen, S.W.; J. T. Bennett, J.W.; Barcinzsky, S.D.; W. Hollingum, J.D.; and Taylor, I.G. The lodge being duly formed the minutes of

the last meeting were read and received unanimous confirmation. After which the election of W.M. for the ensuing twelve months took place, which fell upon the S.W. Bro. Sheen who it is confidently expected from his attention to Masonic duties and his urbanity, will make a good Master. Bro. W. F. Dobson, Deputy Prov. G.M. for Kent was, we need scarcely say, unanimously re-elected Treas. Among the brethren present we noticed Bros. Hilder, P. Prov. S.G.W.; T. F. Nettleingham, P.P.G.S.W.; White, P. Prov. Assist. Dir. of Cers.; Hills, P. Prov. G.S.D.; also Bros. Dunn, Forsdick, Cleveland, Allen, Hallingum, Andrews, Collins, Armstrong, Hart, Hon. Sec. Bro. Martin was re-elected Tyler.

LANCASHIRE (EAST).

ARDWICK, MANCHESTER.—*De Grey and Ripon Lodge* (1161).—The St. John's festival in connection with the installation of Bro. William Wayne as W.M., took place on Wednesday, the 20th ult. There was a large assemblage present, amongst whom were Bro. W. R. Callender, Jun., the newly appointed D. Prov. G.M.; Bro. Lees, M.D., of Ashton-under-Lyne, P.S.G.W.; Bro. the Rev. J. L. Figgins, P.P.G.C.; Bro. H. Carrig, P. Prov. G. Supt. Works; Bro. J. L. Bowes (of Warrington); Bro. S. P. Bidder, P.M.; Bro. Bibby, W.M., 993; Bro. Abbey, P.M.; Bro. Gutteridge, W.M.; &c., &c. After the banquet the usual loyal and Masonic toasts were proposed and received in the usual cordial manner. The health of the newly appointed D. Prov. G.M. was proposed by the immediate P.M., and on rising to respond, Bro. Callender was very warmly received. He said he thanked the brethren sincerely for the unexpectedly hearty welcome they had given him. Although he could not urge that he was "unaccustomed to public speaking" he assured them that he felt unwonted difficulty in clothing the sentiments which he experienced in sufficiently expressive words. He had heard of the excellent working of this lodge and he believed that good working tended to attract closer attention to the great Masonic principles. He believed that Masonry presented valuable means of usefulness to the world at large. It was not a talent to hide in a napkin, but it should be developed by the dealing of its professors with society throughout the world. He was glad to be present that evening and he would not omit to pay the lodge another and an early visit. Bro. Edwin Simpson, W.M. 645, and S.W. 993, proposed the health of the newly installed W.M., Bro. Wayne. He said he had been present at Bro. Wayne's Masonic birth, and had watched his career from that time to the present. Bro. Wayne had always conducted himself in conformity with the rules of the Craft, and richly deserved the high honour which the brethren of the De Grey Lodge had conferred upon him. He prophesied for Bro. Wayne and the lodge a year of uninterrupted prosperity and success, because where W.M. and his officers were all actuated by the deep Masonic feeling which characterised that lodge no other result was possible. Bro. Wayne, who was cordially received, said he would, during his term of office maintain Masonry in all its purity, its dignity, and its entirety. He had gained his position by hard work, and he would not be candid if he did not say that he was proud of the occasion. He promised that no effort should be wanting to render the lodge prosperous. The V.W. the D. Prov. G.M., at the request of the brethren, presented to Bro. S. P. Bidder, the retiring W.M., a very handsome and costly timepiece, richly inlaid with various coloured marbles and surmounted by a bronze figure of Virtue. He spoke in flattering terms of the services which Bro. Bidder had rendered to Masonry, and his remarks were received with frequent applause. Bro. Bidder, in accepting the testimonial thanked the brethren very warmly for their kindness. He had been now more than fourteen years a Mason, and it might be interesting to the brethren to learn that the R.W.P.G.M. had intimated to him that his services would shortly be required in the Provincial Grand Lodge. He was glad to say in retiring from the chair that there was not a brother in the lodge with whom he was not on the best terms, and he was happy that his successor was so calculated to carry on prosperously the future of the De Grey and Ripon. The timepiece bore the following inscription:—Presented to Bro. Samuel Parker Bidder by the brethren of the De Grey and Ripon Lodge of Freemasons, No. 1,161, in acknowledgment of the eminent and valuable services rendered by him as first W.M. May 20th, 1863. The proceedings throughout were marked by the most complete harmony, and a pleasant evening was brought to a close by the usual "last toast" proposed by the J.W.

LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 779).—The annual festival of this lodge was held at the Town Hall, on Tuesday, the 9th inst., when among those present were Bros. Kelly, D. Prov. G.M.; Rev. John Denton, H. E. Smith, G. F. Brown, and S. Love, P.M.'s.; Rev. S. Smith, D.D., W.M. elect; Ison, Snelson, Alcock, Faulkner, Cockin, and others. Visitors, Bros. John Repton, P.M., and Prov. S.G.D. of Staffordshire; John Hunter and R. R. Bellamy, of the Abbey Lodge, 62d, Burton-on-Trent; Henry Gamble, 279, Leicester; and some others. Letters were received from the W.M. (Bro. Crofts), and from the J.W. (Bro. Monmouth), apologising for their absence on account of professional engagements. The chair was taken by the Rev. Bro. Denton, and Bros. H. Etherington Smith and Love officiated as the wardens. The lodge having been opened and the minutes of the last regular lodge and of a lodge of emergency read and confirmed, Bro. Denton surrendered the gavel to the D. Prov. G.M., who opened the lodge in the second degree, and installed the Rev. Dr. Smith in the chair of K.S., after which he was duly proclaimed and saluted in the several degrees. The following brethren were then appointed and invested as the officers for the ensuing year:—E. F. Monmouth, S.W.; E. Ison, J.W.; S. Love, P.M. Treas.; Rev. J. Denton, P.M., Sec.; J. H. Garnar, S.D.; Stokes, J.D.; Alcock, I.G.; Canner, Tyler. The business of the day being completed the brethren adjourned to the Queen's Head Hotel, and partook of an elegant banquet served in Bro. Love's well-known excellent style. The usual loyal and Masonic toasts were given from the chair in a very eloquent and truly felicitous manner. A few hours having thus been spent very pleasantly the brethren finally separated at an early hour.

NORTH WALES AND SHROPSHIRE.

LLANDUDNO.

Lodge of St. Tudno (No. 755).

This lodge assembled on the 4th ult. There were present:—V.W. Bros. Foudrinier, P. Prov. G.W., W.M.; W. Bulkeley Hughes, M.P., Prov. S.W., as S.W.; T. W. J. Goldsbro', P. Prov. S.G.W., as J.W.; T. C. Roden, P. Prov. S.G.W., as P.M.; Bros. Dudley Watkins, Griffiths (Tydain), Charles Darbishire, Charles Daniel Gooch, Roberts, Wallace, Faulkner, Barratt, &c. Lodge being opened, Bros. Wallace and Barratt were passed to the second degree. Bro. Gooch having proved himself qualified, was raised to the third degree. After which,

Bro. Goldsbro', addressing the lodge, said:—Brethren, of course, you are all well aware that our dear and Very Worshipful Bro. William Bulkeley Hughes, in his position as the honourable member for Caernarvon, as a member of our most truly loyal Order, and as a member of the committee of reception of their Royal Highnesses the Prince and Princess of Wales at Caernarvon, was unable (equally with our R.W. Provincial Grand Master) to be present at the last meeting of the Provincial Grand Lodge. Having, myself, attended that meeting, I had the honour and gratification of humbly representing and of being invested on his behalf with the insignia of the high and distinguished office of Senior Grand Warden of this province. I do consider that the members of this important lodge, and of the Craft generally in this province, have great cause for self-gratulation that this, the highest honour, should have been conferred by the R.W. Provincial Grand Master upon so truly and good, and esteemed a man and Mason. Bro. Goldsbro', in the name of the R.W. Provincial Grand Master, then invested the V.W. Bro. Bulkeley Hughes with the collar and jewel of the Prov. S.G.W., at the same time wishing him health, happiness, and long life.

The V.W. Bro. Bulkeley Hughes having replied, with much feeling and eloquence,

The W. Master moved that the thanks of this lodge be given to the V.W. Bro. Bulkeley Hughes for the very active and energetic part he had taken in the reception of the Prince and Princess of Wales at Caernarvon, and especially in having allowed the three very handsome chairs he had had made for presentation to the lodge of St. Tudno, to be conveyed to Caernarvon, to be used as the state chairs on the occasion.

The proposition of the W. Master was seconded by Bro. Roden and carried unanimously.

V.W. Bro. Bulkeley Hughes: Being on the reception committee of the Prince of Wales, we were at a loss to know from what quarter to get fitting chairs, and the thought occurred to me that I should not incur very great opprobrium from the

members of this lodge, if I took that step. I wrote to my good friend, Bro. Dr. Roden, who, with that alacrity which is always his wont, immediately attended to my request, and I was truly glad to see the chairs arrived. Had we not had them, I do not know what we should have done to place their Royal Highnesses in fitting seats on this happy occasion of their visit to Caernarvon. I had prepared also appropriate cushions; these, also, I trust you will accept, and allow them to be an appendage to the chairs.

The lodge was then closed, and the brethren partook of a banquet, at which the W.M. presided.

After the banquet,

The W. Master said: The first toast I propose is "The Health of the Queen," and I hope I may be pardoned for saying one word in reference to recent event. It is a matter of great satisfaction to all of us as members of the Craft, that we have united in an address of congratulation to her Majesty on the escape of her son from the hand of an assassin. It is quite out of my power to express the feelings of detestation for the wretch who attempted to commit such a senseless crime as the taking the life of that young man. It could have effected no political change in the Government. It was a most insensate attempt, and we rejoice at his happy escape.

National Anthem—Solo by Bro. Dudley Watkins, who appropriately introduced the following lines:—

May the same Almighty arm,
Shield him from danger's harm,
And still the Queen's alarm.
God save the Prince.

The W.M. proposed "The Health of the Most Worshipful Grand Master of England, Deputy Grand Master, and the Officers of the Grand Lodge of England," and said: It is a matter of satisfaction to the subject of this toast as well as to those who elect him, that for twenty-five years, at intervals of a year, when there has been time for a man's merits or demerits to be ascertained, to find the same man unanimously re-elected from year to year; of course perhaps, speaking for myself, I may have a partial bias towards Lord Zetland, for he was a member of the Lodge of Antiquity, to which I am affiliated as an Honourable member, and I have seen a good deal of Lord Zetland, and may be biased in his favour, but the evidence resting on the simple fact that from year to year the brethren have re-elected him is a great testimony to his merit.

The W.M.: The next toast is that of "The Right Worshipful Provincial Grand Master, and the Present and Past Officers of the Provincial Grand Lodge. You heard in lodge the fact pronounced, and witnessed the pleasing ceremony of the investment, by Bro. Goldsbro', of our good Bro. William Bulkeley Hughes, as the Senior Grand Warden of the year. It would be impossible for me to say exactly what I do feel on the subject, but I am sure that I shall be speaking your own sentiments when I utter mine, that this appointment has been given, in a most worthy manner to a most worthy brother by Sir Watkin Williams Wynn. This appointment will reflect as much credit upon himself as it will on our dear Bro. Bulkeley Hughes (addressing Bro. Bulkeley Hughes). We most cordially desire that you my dear brother may be spared with increased health during your years of office, to discharge the duties of the distinguished appointment which has been confided to you—with honours.

V.W. Bro. Bulkeley Hughes: Very Worshipful Master and Brethren, I would that I had the power and the eloquence to respond to the toast in a way worthy of the compliment paid to the R.W. Grand Master of North Wales and Shropshire, to the humble individual who addresses you, and to the present and past officers of the Provincial Grand Lodge. You have been pleased to say that the appointment has met the approval of this lodge; it is indeed one of great honour. I don't believe the duties of the office are very responsible, but whatever responsibility is attached to it, I take on myself. I not only take the responsibility, but I take the honour also, not to the individual, but to St. Tudno's Lodge. I did not expect it, as I know I am little or in no way deserving of the compliment. I will say this, however I may be wanting in my duties as a Mason, it shall never be said I am failing in kindness towards my brethren. I am old in years but young in Masonry. It has been a bitter reflection to me that I had not sooner known the impression, the duties, and the pleasures of the Craft, I should have enjoyed many more happy days, yet you have said "may you continue to enjoy," it is not to be expected that anyone

who has passed the allotted years of man, can continue long in this sublunary abode. Still however long it may please the Great Architect of the Universe to permit, I will do my duty, wherever I may be and on whatever occasion, with fidelity, rectitude, and honour. It is now my province to give you the next toast, and it is one which comes from my heart. It is "The Health of the Worshipful Master" in the chair. I know no man to whom we are so much indebted as we are to the W. Master of this lodge. He has been the means of establishing in a pre-eminent degree the Lodge of St. Tudno, of the St. David's Lodge at Bangor as well as of establishing a lodge in the County of Anglesea, and of supporting the Royal Segoutium and other Lodges, so that he has by his efforts proved himself a real and true Mason. Whilst alluding to the Anglesea Lodge, let me hope that on the morrow some of you will do us the honour to attend upon an occasion that I have had much at heart for a considerable time—the day has arrived and I am confident that it will be a success. Let me invite you one and all to crown our efforts and come and see what we will do in the island of Anglesea. What we lack in energy we possess in zeal for the Craft. We have had the experience of an old Past Master, and on the morrow we shall have the honour of presenting to him what he values more than gold or silver, and he will receive at my hands the good fellowship of the Anglesea Lodge. Imperfect as my expressions may be of his merits, permit me to ask you with all the fervour and cordiality of Welshmen and of brethren, to drink "The Health of the Worshipful Master."

Bro. Fourdrinier: I fear a too partial estimate of my services at a time of some little need, has been formed by the Immediate Past Master, and for that slight relief his feelings would have carried him away. I have not been an inactive Mason for many years; if a thing is worth doing, it is worth doing well, and this is my observation on the duties, to all young Masons on every opportunity as far as possible. Punctual attendance is one of the main elements of success. One may say, with great truth, that many young Masons by punctual attendance, without any further instruction than that which he gains from being present and seeing the working, literally by punctual attendance and reasonable attention, has been enabled to make himself a most useful member of the Craft. I say it in great sincerity, that every member punctual in attendance, not only discharges a duty he has solemnly undertaken to perform, but he confers a benefit on the body of the members. It is the conviction of every right thinking man that an obligation voluntarily assumed, requires its scrupulous discharge. There are some, perhaps, who are known as, and have the discredit of, being dining Masons, but who do not carry out the points we would wish to enforce, viz., the duties we have all assumed voluntarily, and which we ought to discharge faithfully. I pray you to pardon my dissertation, but it is not *mal apropos*. I thank you, brethren, for your great kindness to me on all occasions.

The W.M. proposed "The Health of the Past Masters," and said: No lodge can get on without a good staff of Past Masters. I may say it with pride and satisfaction; this evening, Dr. Roden, holding the responsible position as Secretary, has taken one of the chairs. It is no trouble to him, and he is not in any way compromised by taking the office he has discharged. The Immediate Past Master walks into the Senior Warden's chair, as if he had never been out of it. Our good friend, Bro. Dr. Goldsbro, coming down to Llandudno as a visitor to this lodge as Past Senior Grand Warden of the province, simply obeys the Master's command, and takes the collar of I.G. I simply mention these facts to show the advantages a lodge possesses, and the members derive from, a number of Past Masters, who will always give you assistance and advice, not only in Masonry but also in all relations of life. I have often endeavoured to bring before you the merits of our Bro. Bulkeley Hughes, the Immediate Past Master, but I also mention the name of Bro. Dr. Roden. They are the most constant attendants of this lodge, and it would ill become us not to remember them with that gratitude which every member of the lodge entertains for both of them.

Bro. Roden: My estimate of the value and importance of Freemasonry, and of the obligations entailed on all its members, is better exemplified than stated, in the fact that I have never been absent except when detained by illness. My opinion of the importance of Masons attending to the summonses of their lodge is such, that I never in my life, on the day of my lodge meeting made an engagement or committed myself so as to keep me from my lodge, except my professional engagements. I

always found, that I could so manage, with tact, as to present myself at my lodge when I was not confined to my bed. It unfortunately happens I have, like many, had plenty of illness and have been laid on a bed of sickness for a considerable time. If all Masons viewed their lodge in that light, and considered its claims, the attendance at lodges would be better than it is. I say this in reference to members in general, who are not officers. The obligation that an officer takes on himself when he consents to receive from the Master the collar and jewel of office, is such that he ought never to absent himself from the duties of the lodge. When he did I should almost feel sufficiently angry to be severe, but it is not becoming a Mason. I reiterate, it is most culpable on the part of any brother thus to absent himself systematically. We all feel that the position we hold in Masonry is honourable, and nothing can be plainer than if a man consents to receive an honour, it is incumbent on him to perform the virtue of that office, and if he have any regard for the welfare of this lodge, or estimate of the value of Freemasonry in his mind, he would consider it imperative on him to discharge the duties he had undertaken. As Past Masters, we feel the importance of these things more than our younger brethren, for whom some allowance is to be made. The conduct of Past Masters, in most lodges, is such as to impress the minds of the younger brethren with their high estimate of the importance of their obligations to the Craft, and they are always glad to do anything a Master may ask them in, as well as out of, the lodge. The duties of a Mason do not begin and end in the lodge, but ought to accompany us in every act of everyday life. No one ought to forget that he is a Mason, and if he bear this in mind in his intercourse with his brethren, he will be led by an invisible hand, and instead of taking part against a brother, as he might otherwise be tempted to do, he is impelled to do everything he can to assist him, not only Masonically, but extra-Masonically. I say it unfeignedly to every brother who apologises for troubling me, that I consider it my duty as a brother to assist them all in my power if they will only make their wants known. I am always ready to attend to their desires. These are some of the views of an old Past Master; I commend them to my younger brethren, and I hope they, one and all, will take these views of what a Mason's duty is. I am not perfect, and am not a standard for imitation, but let us, as Masons, do the best we can to carry out our professions. I thank you for the compliment you have paid to the Past Masters of the St. Tudno's Lodge.

The W.M.: The last toast was an important one, but we know and acknowledge that the one which usually follows is, if possible, a greater favourite than that of the Past Masters, it is that of the visitors. The constitutions, I may say, suggest that each brother so far as opportunities occur, should visit other lodges, and the reason is perfectly apparent as there is a difference of working in some lodges, and he may see improvements and bring them home to his own lodge. Visitors bring with them great recommendations to a lodge. We have here this evening Bro. Dr. Goldsbro, a member of this province. I should be unable to give you the real estimate of my dear friend if I attempted to put into words what I think of him. You all know him as a most meritorious officer in his high position in the Provincial Grand Lodge. Many of you attended the different lodges he inaugurated and consecrated in this province, and I am bound to say as a simple truth I know of no other province in which the actual officer of the year has been able to assist the Provincial Grand Master, as the Provincial Grand Master has been assisted by Bro. Goldsbro; I am quite sure that the exertions of our good brother, and the abilities he has brought with them, must bring to him a great reward. He has been able to merit and receive the heartfelt thanks that all should receive for erecting a new lodge. When a number of brethren make up their minds to form a new lodge and find a brother able and willing to give the least impetus to the rolling ball and put it right and set it going, the brethren feel indebted towards him beyond expression. It is that fact which really makes me feel incapable of saying what I would of the individual and private claims of my dear friend and Bro. Goldsbro. I have also to introduce our Bro. Charles Darbishire, one of a family intimately connected with this lodge. His brother Vernon is a member at present. His brother Arthur we all regret, and his brother Francis has also left us for Australia. It is a great pleasure and satisfaction to me, seeing him here to-day. I hope if we have not been able to pay him that attention we think he will believe we sincerely welcome him, and we hope we shall have the pleasure of seeing him again.

Bros. Goldbro' and Darbshire respectively returned thanks. Several other toasts followed, which want of space prevents giving in detail, and the brethren separated highly delighted with the meeting.

SUSSEX.

HORSHAM.—*Mid-Sussex Lodge* (No. 1,141).—The installation of the W.M. elect for the current year took place at the lodge room, King's Head Hotel, when Bro. Wm. Curtis was duly installed as W.M. After the installation the W.M. proceeded to invest his officers, when the following brethren were appointed and duly installed:—Bros. Challen, S.W.; McLean, J.W.; E. Taylor, Sec.; King, S.D.; Figg, J.D.; Camm, Chap.; Oliver, I.G.; H. P. Thorpe, Steward; Bostock, Dir. of Cers.; Sharp, Org.; and Randall, Tyler. After the termination of the proceedings the brethren present, to the number of about forty, amongst whom were several visitors from neighbouring lodges, adjourned to an excellent banquet prepared by Bro. Buckland, proprietor of the hotel. The usual loyal and Masonic toasts were given and responded to, and the evening was spent in that perfect harmony and good fellowship so characteristic of the Craft.

SCOTLAND.

EDINBURGH.

STOW.—*St. John's Lodge* (No. 216).—The monthly meeting of this lodge was held as usual in the evening of the first Friday of the month. The lodge was opened for instruction in the first degree by Bro. Henry Ker, D.M., when Bro. Robert Sanderson, S.M., gave an interesting and instructive lecture on the Apprentice tracing board, which was listened to very attentively, and much appreciated by all the brethren present. The lecture occupied about an hour, and at the close a hearty vote of thanks was voted to Bro. Sanderson from the chair. The tracing boards are a novelty in lodge No. 216, and have been introduced by Bro. Sanderson. They were designed and drawn by Bro. Stirrat, of the FREEMASONS' MAGAZINE office, Glasgow, and are much admired here as masterly productions in emblematical drawing.

ROSS AND CROMARTY.

STORNOWAY.—*Lodge Fortrose* (No. 108).—The regular monthly and quarterly meeting of the members of the Lodge Fortrose was held within their hall, on Friday the 5th inst. The lodge was duly opened at 8:30 p.m., by the R.W.M., Bro. Alex. Robertson, supported by Bro. John Chisholm, Treas., and John Anderson, Sec., and assisted in the W., by Bros. Mal. MacDonald, S.W.; Hector MacLeod Ross, J.W.; Alex. MacKenzie, S.D.; Geo. MacDonald, J.D.; Allan MacKenzie, I.G.; Mal. MacKenzie Tyler and Neil MacLean Steward. There was a good attendance of members as also a number of visiting brethren from the shipping with which our splendid harbour is at present crowded. The members present having answered to the Secretary's call, and the minutes of last monthly meeting being read and confirmed, Br. Robertson intimated to the brethren the pleasure he had in the prospect of having so much work to do, and his willingness to continue the labours of the Craft to the raising of four worthy Brothers to the sublime step of M.M. This important part of the evening's work was very satisfactorily got through with, all according to the ancient custom. The new brethren afterwards cheerfully contributed of their spare money to the lodge charity box. The Craft being placed under the sway of the column that rules the S., and Bro. MacLean having with his usual punctuality attended to the duties of his office, the brethren experienced that the hour of refreshment is sweet after labour. The R.W.M. proposed the toast of "the Queen and the Craft," which was responded to with more than usual feeling. Song, "The Queen and the Craft," by Bro. Wm. MacLeod. Bro. Robertson next craved a bumper to the health of the "Three Earl Grand Masters" of the United Kingdom and Ireland, which was drank with full Masonic honours. Song, "The Red White and Blue," by Bro. John Stewart. The R.W.M. next proposed "The memory of the late Bro. Lord H. P. Brougham, and in eloquent terms alluded to his lordship's abilities as a lawyer, a statesman, and an author, also of his laudable efforts to better the condition of his less fortunate fellowmen. On referring to the minute book, it shows that Henry Peter Brougham was entered an apprentice in the Lodge Fortrose, No. 108, on the 20th day of August, 1799, and at a subsequent

meeting, was passed and thereafter raised to the degree of M.M. H. P. Brougham did not long remain in Stornoway, but it is known that his name is recorded on the books of the Lodge Canongate Kilwinning, No. 2, Edingburgh St. John's Chapel, either as a frequent visitor or honorary member. The toast was drank with silent honours. Song, "The Level and the Square," by Br. Mal. MacDonald. The R.W.M. next craved a bumper to "The health of the newly raised Brethren," trusting that they would be successful in life, and live creditably as Masons. Bro. J. C. Wheatly and Bro. Page returned thanks for the honour that had been conferred on them in drinking their health, and hoped they would never disgrace the profession they had that day made. Song, "On On, My Dear Brethren," by Bro. Wm. MacLeod, D.S. The toast of the "Visiting Brethren" followed. Bro. Robertson welcomed the strangers to fraternise within the light, and hoped that their present adverse prospects would soon be followed by more favourable weather, and better success to fishermen and sailors. Song, "The White Squall," by Bro. Charles MacPherson. Bro. Kemp, Montrose, No. 182, replied to the visiting brethren. Among the visitors were Bros. Davie and Le Younge, and MacNaughton, No. 108; Bros. Withers and Sinclair, MacKay, of Lodge "Canongate and Leith," No. 5, S.C.; Cooper, Thistle, No. 87, S.C., &c. Other toasts and sentiments followed, until the call to resume labour. The lodge having been previously opened on the first degree for the benefit of entered apprentices and F. Cs., it was thereafter duly closed in harmony and good order at all happy to meet again. After the lodge was closed, a Brother present pressed the claims of the Masonic Life Boat Fund and received a few subscriptions which will soon turn up from Edinburgh.

IRELAND.

DUBLIN.

MASONIC FEMALE ORPHAN SCHOOL, BURLINGTON ROAD.

The regular monthly meeting of the Board of Governors of this Institution was held at the Freemasons' Hall. The ordinary business having been transacted, the reports from the several sub-committees which were of the most satisfactory nature were submitted and approved of. The amount of contribution during the previous month was little short of £1,000, including £300 from the trustees of the Cork Masonic Orphan Asylum, which institution had been closed with the view of enabling the brethren in that district to co-operate with the whole Masonic body of Ireland in supporting the Dublin School, and it is most gratifying to hear that contributions from that province alone during the past month amounted to upwards of £80.

The board then proceeded to the election of four pupils from a list of twelve candidates, which had been approved of at the previous board. "The report from the scrutineers of the ballot stated that the total number of voting papers submitted to them was 1,042, being considerably more than were received upon any previous occasion. Of these papers 149 were from brethren voting as life Governors; 654 from brethren as annual Governors; and 239 from brethren voting in their official capacity. Of the brethren who exercised their privilege of voting, 33 voted for only one of the candidates, 65 for only two, 55 for only three, and the remainder for four candidates each. Of the papers received four were not properly signed or initialed, three were from subscribers not entitled to vote, 41 were from annual Governors whose subscriptions for 1868 were unpaid up to the time of the scrutiny, and 16 were received on the 29th and 30th of May, instead of the 28th, all of which had to be rejected, also eight since received by the Assistant Secretary. The total number of votes recorded was 4,240, of which Mary H. Armstrong received 951; Frances E. Baker, 644; Charlotte, A. M. Burdge, 222; Elizabeth E. Christian, 690; Ann Matilda Copeland, 60; Ellen Dalton, 630; Catherine E. Godbey, 115; Frances Ann Levis, 179; Kate McNally, 303; Mary McNeill, 296; Margaret Maxwell, 54; Elizabeth G. Williams, 56. The scrutineers think it right to mention that had the rejected or late votes been recorded it would not have made any alteration in the relative position of the candidates."

It was then unanimously resolved, "That Mary Armstrong, Frances Baker, Elizabeth Christian, and Ellen Dalton, be declared duly elected, and be admitted at such time as the Education Committee may direct."

The board having expressed their satisfaction at the careful report of the scrutineers, and passed a vote of thanks to the brethren who had acted as such, then adjourned.

ROYAL ARCH.

METROPOLITAN.

METROPOLITAN CHAPTER OF INSTRUCTION.—At the weekly meeting of this chapter of instruction held at the George Hotel, Aldermanbury, on Tuesday, the 16th inst., the ceremony of exaltation was worked by the following members, viz., Comps. A. D. Loewenstark as Z.; J. Mayo, H.; C. Noehmer, J.; R. W. Little (P.Z.), S.E.; D. R. Still, S.N.; J. F. Cook, P.S.; and W. Grant as the candidate. Comp. Brett, P.Z., the able Preceptor of the chapter, then worked the second and third sections of the lecture, including the elaborate explanation of the Royal Arch Banners, and afterwards by special request delivered the famous lecture on the platonian bodies, illustrated by diagrams of the Royal Arch Jewel and the Triple Tau. The distinguished Masonic writer and archæologist, Comp. W. J. Hughan, of Truro, being present, was proposed as a joining member by Comp. Little, and the proposition being seconded by Comp. Brett was carried unanimously. Comp. Samuel Webb, of the Royal Jubilee Chapter, No. 72, also became a member. In expressing his acknowledgements to the comps. for his election, Comp. Hughan adverted to the fact of his having recently discovered Dr. Dassigny's work in which reference was made to the R.A. degree, and which carried back its authentic history as a portion of English speculative Freemasonry to A.D. 1740. The remarks of our diligent and learned companion were received with much pleasure, and he concluded by paying a well-merited tribute to the zeal and consummate ability which Comp. Brett displayed as the foremost Preceptor of Royal Arch Masonry in England, and expressed a hope that such untiring energy in the cause would in due time meet its just reward.

YORKSHIRE (WEST).

HALIFAX.—*Chapter of Regularity* (No. 448).—The annual meeting of this chapter was held at the private rooms, Talbot Hotel, on Monday, May 25th. After the chapter had been regularly opened and the minutes of the previous meeting confirmed, Bros. Edwin Walshaw and Francis Rawlings, (both of No. 448) were duly balloted for and accepted, and subsequently exalted to the degree of R.A. by Comp. Greenwood, and Comp. A. Lupton giving the historical portion. A resolution was then passed that a number of Books of Regulation should be purchased, and each (present and future) companion supplied with a copy free (similar to what had been done in St. James's Lodge, 448,) so that no companion might plead the poor and lame excuse of ignorance of the laws in case of committing any irregularity or breach of them. A board of Installed First Principals was next opened, after which the following companions were installed or invested for the ensuing year, namely, Comps. G. Normanton, Z.; W. Cooke, P.Z., H.; C. J. Walshaw, J.; J. Firth, E.; E. Taylor, N.; H. N. Bates, P.Z., Treas.; A. Lupton, P.S.; A. Roberts and F. Whitaker, A.S.; W. H. D. Horsfall and T. Parr, Stewards; and J. Greenwood, P.Z., Janitor. The proceedings were concluded in the usual harmonious and friendly manner.

PUBLIC AMUSEMENTS.

ROSHERVILLE GARDENS, GRAVESEND.

Rosherville, which is the largest, and unquestionably the most picturesque of our public gardens, possesses specific advantages in situation that have been turned to very profitable account. There are manifold attractions, such as leafy labyrinths, towering cliffs, a splendid banqueting hall, a place for dancing on the lawn, and other attractions so voluminous that to enumerate them would occupy more of our space than our limited columns will allow. Rosherville Gardens has been a household word—a recognition of "old familiar faces," and a sad remembrance of many friends who have passed to that "bourne from whence no traveller returns." However, it is not our purpose to go into the sorrowful, but advise a visit to these delightful gardens, so long familiar by name as a favourite and general resort to the holiday seekers. We are confident there are no places of recreation within

a few miles of London more deserving than the gardens above referred to.

Before concluding we must draw attention to the beautiful *bijou* theatre in the centre of the grounds, a theatre,—perhaps one of the most elegant in the world, for its size—wherein burlesques are performed nightly, in addition to other attractions in the daytime. The burlesque at the present time is "Black Ey'd Susan," in which Miss Ada Taylor—a young lady well known in the profession, and a particular favourite in this locality—plays *William*; Miss Howard enacts *Susan*, her singing and dancing being well received. Mr. James is a good *Dame Hatley*—Mr. C. Fenton an admirable *Captain Crosstree*; while Miss Kate Hodson makes the most of *Raker*. The Misses Duvalli are the *Shawn o'Ploushare* and *Dolly Mayflower*, which characters are well played, and their dancing first-rate. Incidental to the burlesque was some graceful terpsichorean display by the junior portion of the Lupino Family.

In conclusion, we must assert that Rosherville is the *ne plus ultra* of modern places of amusement, and Mr. George Jones, the proprietor, deserves the thanks of the public, for supplying them with such a pleasurable resort.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 27TH, 1868.

MONDAY, June 22nd.—Geographical Society, at 8½.

WEDNESDAY, June 24th.—Soc. of Arts, Annual General Meeting, at 4.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JUNE 27TH, 1868.

MONDAY, June 22nd.—Lodges: Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 905, Angel Hotel, Great Ilford. Chapter: Joppa, 188, Albion Tavern, Aldersgate-street.

TUESDAY, June 23rd.—Lodge: Industry, 186, Freemasons' Hall. Prince of Wales, 259, Willis's Rooms, St. James's. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

WEDNESDAY, June 24th.—Lodges: Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns' Tavern, Kennington. High Cross, 754, Railway Hotel, Tottenham. Temperance in the East, 898, Newby-place, Poplar. Chapter: Union Waterloo, 19, Freemasons' Hall, William-street, Woolwich.

THURSDAY, June 25th.—Gen. Com. Female School, at Freemasons' Hall, at 4. Lodges: Peace and Harmony, 60, London Tavern, Bishopsgate-street. Prosperity, 65, Masons Arms Tavern, Masons-avenue, Basinghall-street. William Preston, 766, Star and Garter, Putney. South Middlesex, 858, Beaufort House, North-end, Fulham. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters: Domatic, 177, Anderton's Hotel, Fleet-street. Lily Chapter of Richmond, 820, Greyhound, Richmond, Surrey.

FRIDAY, June 26th.—House Com. Boys' School, at 4.

MASONIC LIFEBOAT FUND.

Further Subscription received:—United Lodge 697, £1.

TO CORRESPONDENTS.

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

LODGE LA CESAREE (No. 590).—This report is unfortunately crowded out in our present issue.

AUDI (Egypt).—Letter to hand and forwarded to the brother as requested, who will reply direct. Shall be pleased to hear from you as intimated in yours of 6th inst.