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REVIEW OF G. M. GARDNER'S ADDRESS ON HENRY PRICE.

By Bro. JACOB NORTON, OF BOSTON, U.S.

(Continued from page 484.)

The next argument to support Bro. Gardner's "how was it possible" theory is Governor Belcher. Belcher was a native of Massachusetts; he claimed to have been initiated in England in 1704. In 1730, he became Governor of New England. The only Masonic act recorded of Belcher, was, that in 1736, he dined with the Masons in Boston on St. John's day; he however neither belonged to the Lodge, nor the Master Mason's Lodge. In 1741 he was succeeded as Governor by Shirley, and in 1743, he once more went to England office seeking; previous to his departure, the members of Lodge presented him with a "Buncombe" letter of recommendation thanking him for the many favours and protection to the Craft, etc. In 1744 he visited the G.L. of England, probably in order to become acquainted with the nobility that belonged to it, and from an extract from the Record, sent to me by the R.W. Bro. Hervey it appears, that after the cloth was removed, and the brethren had become jolly with drinking healths, Bro Belcher seized the opportunity to exhibit his letter, and at the same time presented a guinea (probably out of his own pocket) in behalf of the Boston Lodge, when Bro. Belcher's health "was drunk with ceremony". This is all the information Bro. Gardner knows about Governor Belcher's Masonry, and all the rest he gives us is mere imagination. This may suffice for the G.L. of Massachusetts, but no one outside of that G.L. will take imagination as evidence.

The next argument of Bro. Gardner which deserves notice is, that the Earl of Loudoun, who was Grand Master of England in 1736, when Tomlinson received his Deputation, that the said Earl was in Boston in January, 1757, and dined with the Masons. There we have the same imaginings repeated, as in the case of Tomlinson, thus, the Earl must have been introduced to Price at the banquet, and must have been told that he was appointed by Viscount Montague, and on the Earl's return to England he must have told the G.L. all about Price and the Boston G.L. etc. Now the plain matter of fact was this. The Earl of Loudoun was a Scotch nobleman, he had no seat in the House of Lords, and consequently did not visit London, except when he was after the Ministry for an appointment to some office. In 1756, the Earl was

appointed Commander-in-chief of the American Provincial Army, and Governor of Virginia. In a recent publication issued by the Common Council of the City of New York, the Earl is described as having been very unpopular.

In January, 1757, he was in Boston on political business, when G.M. Gridley got up a dinner for him, at which dinner, Price, dressed in his wig queue, straight buttoned coat, etc, was no doubt introduced to the Earl, as having been appointed by Viscount Montague in 1733. Now what could the Scotch Earl have known what Montague did, or did not, in 1733? The Earl doubtless never heard of Price, nor of his appointment by Montague, and hence when Bro. Gridley introduced Bro. Price, as a P.G.M., the Earl took it as a matter of course. Price undoubtedly did not express himself in the best King's English, but what of it; did he not wear a wig with queue, and a fine straight buttoned coat, and the Earl undoubtedly must have seen more than one rich nabob in his day, whose English was paltry, there was therefore nothing in Price's appearance to excite the Earl's suspicion, and consequently he asked no question. Furthermore, there is no proof whatever, that after the Earl's return to England, that he ever again visited the G.L. or had ever seen any of the Grand Officers, or that he was ever again in London at all. In answer to Bro Gardner's question, "how was it possible that the G.L. of England, had never heard of Price, because about a dozen Masons had returned from Boston to England between 1733 and 1768, I would ask Bro. Gardner how was it possible for the Grand Lodge of England to have been acquainted with the misdoings of the Boston Grand Masters, without publicly having called them to account. An upright man will perform his obligations, not because he must, but because he regards it his duty to do so. Now every one installed into the office of G.M. obligated himself to fulfil the duties enjoined in the Warrant under which he acted. Among the duties of a Provincial G.M. was to render annually an account to the G.L. of the lodges constituted by him, and to remit for each new lodge two guineas to the charity fund. Whether the G.L. of England received anything for the first Lodge, I know not. It is evident, however, from Bro. Hervey's letter to me, that when the Lodge was printed in the Calendar in 1737, that the G.S. or whoever else superintended the printing of the said work, did not know when the Boston Lodge was constituted. The probability is, that when Tomlinson's petition for a Deputation was received a letter may have informed the authorities that there was a Lodge in Boston. Such a thing was not uncommon in the early days of G.L. history, for instance, in 1732, there was already a Lodge in Philadelphia, and in 1734, Franklin called himself a G.M. I have no doubt, that had Franklin then petitioned the G.L. of England for a Charter, or for a Deputation, and stated at the same time that there was already a Lodge established in Philadelphia, that the G.L. of England would not have troubled itself to ascertain when, and by whom the Lodge was established, and would have granted the prayer of the petition, providing, of course, that the petitioner could give respectable references.

Then again, about 1751 or 52, a clandestine Lodge was established in Boston, who initiated persons into Masonry without the least authority from any G.L., and in 1756, the G.L. of Scotland granted these very clandestine Masons a charter.

Now, as already said, with Tomlinson's petition information may also have been conveyed of the existence of a Masonic society in Boston, without letting the G.L. know when or by whom it was established, and in next issue of the Calendar, the lodge of Boston, was mentioned without any date of its origin. Subsequently some one informed a G.S. that the lodge was organised in 1733, so he took his pen and wrote into the Calendar the above date. But be this as it may, between 1733 and 1768, Price and Co. have constituted no less than forty lodges, and all which time the G.L. of England was cognizant of the existence of one solitary lodge only, viz., that of 1733. Now, was this honest, or otherwise? Again, owing I suppose, to the visit of the Earl of Loudoun, in 1757, the Boston G.L. took a spasmodic fit, and issued circulars to all its lodges, demanding three guineas from each lodge, for the purpose of sending the money to England to have the lodges enrolled on the English register. How many lodges complied, I do not know. In 1760, or 61, similar circulars were again issued, when a lodge in Providence, sent back a receipt for three guineas, which it had paid in 1757, and expressed surprise that the money had not already been sent to England, but it was not until 1768 that Price remitted the money for that very lodge, and then pleaded in his letter that "accident had prevented sending the money before."

But that is not all. To the lodges here, it was represented that the G.L. of England demanded three guineas from each lodge, while in reality, there was but eight guineas paid in 1768 for the constitution of four lodges. Was that honest? Again, in 1772, a new lodge was organized in Boston, when the G.L. voted to send three guineas to England, which, of course, the new lodge must have paid before it was constituted, but that money was never sent to England. Now if the Grand Masters of England had known anything about the characteristics of the Boston leaders, Messrs. Price and Co. would have been rebuked as a pack of unprincipled dodgers. The very fact that every time a Boston G.M. died, the Grand Masters of England, sent new Deputations, is the best proof of the total ignorance of the English authorities about the characters of the Boston Masons, and of the state of Masonry in this country.

Nor can I see why Bro. Gardner should deem Price's imposition as impossible. A very similar case, Bro. Gardner knows, has occurred in Charleston, S.C., in 1768. A party of Masons headed by Frederic Dalcho, pretended that Frederick the Great added to the twenty-five degrees then practised in France, eight additional degrees and they further pretended having received a patent, signed by Frederick the Great, creating Messrs. Dalcho and Co, Sovereign Grand Commanders, etc. In 1802, the Charleston worthies issued a pompous document to that effect, and in 1804, the Grand Orient of France was compelled to adapt the eight additional degrees, with the Frederick the Great story, into its system.

But it was not until 1833 that a Bro. Macconay, from New York was inspired with an idea to inquire of the G.L. authorities of Berlin if there was any truth in the Frederick the Great story, when an answer was returned that the Frederick story was "the grand lie of the order," and what is more, I am acquainted in Boston and New York with scores of 32nds and many 33rds, and I have never conversed with a member of those high degrees, who did not confess an utter disbelief in the said Frederick story.

Now, be it remembered, that in 1804, Frederick William of Prussia acknowledged Napoleon, and peace reigned between those two countries for about two years: communication between Paris and Berlin, was doubtless frequent, the time necessary to travel to or fro, did not exceed even in those days, three or four days; then again, after 1815, there is no doubt that hundreds of Masons crossed the borders, and interchanged Masonic visits, but yet, up to 1833, no French Mason ever inquired of the Berlin authorities whether Frederick the Great did or did not institute higher degrees, and it was only after 1830, that Bro. Dr. Kloss undertook to investigate the Frederick story, when, as already remarked, the Berlin authorities were able to reply to the New York enquirer, in the words of Kloss, that it was "the grand lie of the order." While on the other hand, between 1733 and 1768, intercourse between London and Boston, was, comparatively speaking, rare; perhaps as infrequent as it is to day between London and Japan, while the time occupied in crossing and re-crossing the Atlantic in those days, was equal to what it now requires to circumnavigate the globe. Now, if the Dalcho swindle continued unchallenged from 1786 to 1833, why then should we feel surprised at the Henry Price imposture being unknown to the Grand Lodge of England until 1768? True, the English authorities, though surprised at Price's claim, yet imagined that there might be some truth in it. But yet, while the Duke of Beaufort expressed confidence in Rowe's Deputation, of Henry Price's pretensions, the letter of Grand Secretary French, discloses that the Duke wanted full information "relating to this point," which as already stated, Price very smartly dodged and evaded, and promised to explain face to face in London, etc.

Now I come to "our record," "the record says so," etc. The preamble to Tomlinson's Deputation says "Whereas, a petition has been presented to us . . . humbly praying that we would please to nominate a new Grand Master," etc., and Bro. Gardner dwells on the word "new." New, he says, implies that the English Grand Master was conscious of there having been a Grand Master of the province before, etc. The record also says that Price resigned, and here is another point to harp upon. "To whom did he resign?" says Bro. G., "but to the Grand Master of England," and consequently, the Grand Master of England must have known all about it, etc. I have already stated that the record was manufactured by Chas. Pelham in 1751 or 2, consequently, the record is no evidence. Now, allowing Bro. Gardner all the comfort he can draw from the word "new," the question is, has he any proof that Pelham faithfully transcribed Tomlinson's Deputation. Now,

in Pelham's record are embraced four documents, viz., the Deputations of Price, Tomlinson, and of Oxnard, likewise the petition for the constitution of the first lodge. Out of these four documents the original petition alone is preserved. I have copied both—the original and Pelham's transcript,—and placed them side by side, and I found the original to be not only considerably longer, but Pelham's transcript contains ideas that are not found in the original. Now, if Pelham could take such liberties with one document, he may also have garbled and altered the others, and if there is any weight in the word "new," or in "he having resigned," it is worthless, because Pelham manufactured the record, and was not accurate, even as a copyist.

The next question I shall discuss is, did the first lodge have an original record from 1733? Bro. Gardner assured the Grand Lodge that "the records of the first lodge gave a better account of Masonry in Boston than the proceedings [which means the record] of the Grand Lodge. The Deputation of Price was copied into the first lodge records, and a minute and full account of the progress of the Craft here were set out upon its pages. If the Grand Lodge had quarterly meetings, they were not recorded until after 1749."

Bro. Gardner can find among the MSS. a slip of Pelham's handwriting, dated Sept. 25th, 1751, wherein he says that on the 13th April, 1750, it was decided to hold quarterly meetings; he may therefore rest assured that no quarterly meetings were held before that date. The supposition of Bro. Gardner, that the lodge possessed an original record from 1733, rests upon the unsupported authority of Bro. Chas. W. Moore. Bro. Moore told Bro. Gardner that some years ago he borrowed the said record from Bro. Whiting, the Secretary of St. John's Lodge, now deceased, that he extracted therefrom the by-laws of the lodge, passed in 1733, that he returned the said book to Bro. Whiting, and that it was destroyed with the Temple in 1864. Bro. Thornton, late G. S., and successor to Bro. Whiting, as Secretary of St. John's Lodge, assured us, however, that he fetched away all the books and papers belonging to his lodge, from Mrs. Whiting's residence, that no such a book as that described by Bro. Moore was among the effects, and that no book whatever belonging to his lodge was destroyed with the Temple.

In the appendix to Bro. Gardner's address, we have the fourteen by-laws, but at the end of the thirteen laws, Bro. Moore informs us, in brackets, that the thirteenth article was not voted upon till Nov 14th. It is therefore evident that the fourteen laws could not have been inscribed on the record on the 14th of November. Bro. Moore also furnished the following certificate. "That the said record book commenced on the 30th of July, 1733, and that at the commencement of the said record book, a copy of the Deputation to R. W. Henry Price, Prov. G. M., from Anthony Brown, Viscount Montague, was set out in full."

But as Bro. Moore persisted in misprinting the name of Montague, and had even the hardihood to accuse me of "malicious misrepresentation," knowing all the while that I was right and himself wrong, and as he also misprinted Bro.

Hervey's letter in 1869 (see *Freemason*, June 19, 1869), and as in the Massachusetts proceedings for 1871, page 409, Bro. Gardner himself expressed much doubt about the genuineness of the copy of a charter which Bro. Moore furnished the brethren of St. John's Lodge as a substitute for the one destroyed in 1864. Now, if Bro. Gardner doubts Bro. Moore's veracity in one case, how can he expect that I shall put faith in his veracity regarding the lodge record? Besides, if we carefully examine the by-laws, we must come to the conclusion that some of them, at least were quite uncalled for and unnecessary for an entirely new society, of less than three months old. For instance we may imagine that, after the society had existed, say twenty years, that some of the members may have been reduced to poverty, when a permanent tax was found necessary to relieve the repeated calls of the unfortunates, such necessity did not exist in 1733, and therefore the brethren could not have taxed themselves with eight shillings per annum for charity. We may also imagine that in the course of time a number of Masons accumulate, who will contribute nothing to the institution, but will nevertheless persist in visiting lodges, and enjoying the company of the brotherhood, until at last it is found necessary to exclude them from the right of visit; but what necessity was there for such a law in 1733, when Governor Belcher may have been the only unaffiliated Mason in Boston. The truth, however, appears to be, that those by-laws were not adopted by the lodge until October, 24th, 1753.

My reason for that supposition is as follows:—In the record of the Grand Lodge, I found that on "Friday, October 12th, 1753," the Grand Lodge appointed a Committee of five, to draw up bye-laws for the Lodge. Bro. Gardiner maintains that it meant, for the Grand Lodge. But besides that, the words "for the Lodge," are sufficiently significant. If the meaning had been as Bro. Gardner thinks, viz., for the Grand Lodge, then we may rationally expect that the said committee ought to have reported something at the next, or some subsequent meeting of the Grand Lodge, but as no such a report is alluded to, it strengthens my belief, that they were appointed to draw up the bye-laws for the Lodge, and having performed their duty, a verbal report to the Grand Lodge was all that was necessary. Now, according to my theory, the Committee were appointed October 12th, 1753. On the 24th of the same month, the Lodge adopted the said laws, and on the 14th of November following, the laws were re-considered, when another law was placed between the laws passed by the Committee, as subsequently recorded. My theory is further confirmed by the fact, that whereas the regular lodge-nights of the Lodge, were on the second and fourth Wednesdays of each month. Now it so happened that in 1753, the 24th of October, and the 14th of November, correspond with the regular lodge-nights of the Lodge, while in 1733, the said dates, fell on Tuesdays instead of Wednesdays. But lest some one should ask, "may not the Lodge have been too busy in October, 1733, to attend at its regular meetings to the consideration of the bye-laws?" I must here inform the reader that Charles Pelham compiled a list of the members of the Lodge.

from 1733 to December 1751; to each member's initiation, is annexed a date. I have no doubt that he compiled the said list from inquiry of the then acting members, in order to incorporate the said list into a record which he was contemplating to get up for the Lodge, similar to the Record which he made for the Grand Lodge. I have no doubt that some of the dates are incorrect, but nevertheless, it is the only indication I can judge by. Now, according to that list, it appears, that no initiation took place between September 12th and November 9th, 1733, and as the Lodge met twice a month, and as it then conferred but two degrees, and as the conferring of those degrees did not take up half the time to what they do now, I can therefore see no reason why the Lodge should have held special meetings for the adoption of the said bye-laws. Hence we may conclude, that previous to 1753, the Lodge kept no record that the bye-laws, were not adopted until October and November 1753, and that Bro. Moore altered the date from 1753 to 1733. It is further my opinion, that Bro. Moore is still in possession of the said Record book, and it is in his power to prove, or disprove, my theory.

In conclusion, I must point out that if the best Masonic scholar and most patient and indefatigable searcher of the Grand Lodge of Massachusetts, after two years diligent inquiry and investigation, could not meet the question fairly and squarely, but had to resort to the lawyer's inuendoes of exaggerating this, of ignoring that, of proving what no one wanted proved, and of bringing forward a witness whose veracity he himself doubted. However much we may admire his pluck in undertaking to lead the forlorn hope, however much we may feel amused at the ingenious method with which he handled the question, yet, it cannot be denied, that in the hundred and four pages of his pamphlet. Bro. Gardner has not attempted to disprove a solitary fact which I made known over two years ago, nor has he added a solitary fact relevant to the question at issue. Now if Bro. Gardner failed in establishing the claims of Henry Price, I think that it is high time that Henry Price should be given up as a hopeless case. Henry Price was neither appointed G.M. in England, nor Major in Boston, but was a mere pretender to both of these titles.

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

HOLLOWAY'S PILLS.—Somewhere or other disease is ever rife and everywhere its surest opponent, this purifying medicine is to be found, when symptoms of sickness first set in they may be easily subdued by this grand remedy, which gives great and prompt relief to every oppressed organ or disordered function. These Pills regulate and strengthen digestion more rapidly, efficiently, and with more certainty than any other combination of drugs, be it ever so scientifically prescribed. Nothing can exceed the ability of Holloway's medicine to secure natural functional action, whereby thousands of life-long maladies have been prevented at very trifling expense and no cost to the constitution. An acquisition so priceless should be at hand in every household.—*ADVT.*

"I am happy to inform you of the great benefit my daughter has derived from your Pain Killer. She was suffering from tic-douloureux and severe pains in the head. We used many remedies, but nothing eased her till we tried your Vegetable Pain Killer, which gave her instant relief. Two doses effected the cure.—JOSEPH LEWIS, Fenton, Staff., Oct., 1871.—To Perry Davis & Son, London, W.C."

FREEMASONRY IN GREECE.

The social benefits of Freemasonry are so widely acknowledged, that we must all congratulate the Greeks on the recent auspicious consummation of their wishes, in the final and complete establishment of a Grand Lodge and Supreme Grand Council, 33°, and the unanimous election of a British naturalized subject as first Grand Master.

It is known that in the year 1867 the first step was taken towards the formation of the Grand Lodge in question, but owing to various causes its establishment, down to the present time, had remained imperfect, and it continued to be presided over by a Deputy Grand Master.

On the 18th October, 1869, (see *Freemason* Oct. 30th 1869) was regularly initiated into the mysteries of the Craft, in Lodge St Andrew, No. 48, H.I.H. The Prince Rhodocanakis, now first Grand Master of Greece, and who, by his zeal in the cause of Freemasonry, no less than by the evidence of his claims, supported as they are by some of the most distinguished Greeks at Athens, amply merits our warm congratulations, and the hope that the success of an enterprise fraught with so much prospective good, in the cause of charity and good order, to the Hellenes may not fail to receive the warm recognition of the three Grand Lodges of these kingdoms.

We have also to congratulate the Greeks on the wisdom of their choice, in electing to the head of their Masonic body, one whose liberality and dignity of sentiment are well known in this country, and whose social eminence they uphold by their suffrages, while on the other hand, he has claims to such considerations which are known to none better than the Greeks themselves, who thus endorse them.

It appears that the following lodges are on the roll of the Grand Lodge of Greece, namely;

1. Children of Leonidas, at Syra;
2. Panellinion, at Athens;
3. Possidonia, at Piræus;
4. Skoufas, at Chalcis;
5. Coreyra, at Corfu;
6. Archimedes, at Patras;
7. Rhigas the Phereian, at Lamia;
8. Progress, at Argos.

From these the Grand Office-bearers have been elected (July 22nd, 1872) for the period 1872-5; and the festival of the Order will henceforth be held on the anniversary of the election of H.I.H. the Prince Rhodocanakis, as First Grand Master.

According to the official list, the rolls of the Grand Lodge, and Supreme Grand Council 33°, of Greece are as follows:—

Grand Master, H.I.H. the Prince Demetrius Rhodocanakis, G.C.G., &c.*

Dep. G. Master, Professor N. Damaskinos.*

Subst. G.M., Dem. Stef. Mavrokordatos.*

S. G. Warden, Professor J. G. Papadaces.*

J. G. W., Major Spiridion Karaiskakes.*

G. Orator, Nicholas Rhados.

G. Secretary, Reg. and Seal Keeper, Andrea Kalybas.*

G. Treasurer and Almoner, Athanasius Durutis.*

* Also members of the Supreme Grand Council 33°.

G. Director of Ceremonies, John Mindler.

G. Architect, Max. Rothschild.

We understand that Rose Croix Chapters are also in course of formation at Athens, Syra, &c., but at present we are not favoured with particulars.

In conclusion we may observe that it is just such an institution as the present that Greece requires. Eminently pacific, eminently charitable, and conserving the best elements of social integrity, it will, with the authority of such names as the above, give direction to the efforts which in common, all Masonic bodies make, to ameliorate the condition of our fellow men, and to inculcate a respect for religion and order.

CONSECRATION OF THE PRINCE OF WALES CHAPTER, AT TREDEGAR.

This chapter, attached to the St. George's Lodge, Tredegar, was consecrated on Wednesday, the 24th ult., at the Temperance Hall, in that town. Among the number of the brethren present were—Comps. George A. Brown, Z. Designate; John Lewis, H., and James Phillips, J. Designate of the new chapter; Excellent Comps., W. Pickford, P.Z. No. 471; T. G. South, P.Z. No. 36; E. J. Thomas, P.Z. 36; T. W. Goldsbrough, P.Z. 185; Egbert Horlick, D. P. Owen, No. 185; E. D. J. Tapson, N. Bradley, Llewelyn Gravenor, W. Watkins, W. Williams, W. Fletcher, Edward Esq., and others.

The chapter having been opened by the Acting Principals, the companions were admitted, and the ceremony of consecration was proceeded with, Comp. Tapson ably presiding as Organist. On the conclusion of the consecration, the companions below the rank of Installed Principals retired. The Principals designate were admitted *seriatim*, and installed in the respective chairs. The following Companions were elected and inducted into office:—Comp. Lewis, Treasurer; Comp. E. Bradley, S. E.; Comp. Horlick, S. N.; Comp. Tapson, P.S.

The M.E.Z. said he had a most pleasing duty to perform with reference to some of the companions, who had, at considerable personal inconvenience, honoured the Chapter by their attendance, and without whose kind assistance it would have been quite impossible to carry out the wishes of the companions, as far as regarded the consecration of the chapter and the installation of the Principals. The companions he alluded to were E. Comps. W. Pickford, P.Z. of Chapter 471; E. J. Thomas, P.Z. of Chapter 36; and T. South, P.Z. of Chapter 36; who had attended from Cardiff to render their fraternal assistance, and Companion Goldsbrough, who had attended from London. The M.E.Z. then proposed that the heartiest thanks of the chapter be voted to those companions, and that they be elected honorary members of the chapter.

The proposition was seconded by the E. Companion H., and unanimously agreed to.

Several candidates were proposed for exaltation and as joining members, after which the chapter was closed in solemn form.

The following members of the chapter and visitors partook of an excellent banquet, provided by Bro. Spencer, of the Castle Hotel:

E. Comps. G. A. Brown, Z.; John Lewis, H.; Jas. Phillips, J.; W. Pickford, P.Z.; T. G. South, P.Z.; T. W. Goldsbrough, P.Z.; Comps. D. P. Owen, 185; Egbert Horlick, S. N. 1098; E. Bradley, S. E. 1098; E. D. J. Tapson, P. Soj. 1098; Llewellyn Gravenor 1st A. S.; W. Watkins, W. Williams, W. Fletcher, E. Esp, E. Jones, P. Prov, G. Chaplain; E. Surdenback, T. Spencer, W. Davies, A. Spencer, J. T. Morgan, J. Paretta, D. E. Williams, — Rogers, J. Rowlands, T. Anthony, J. T. Green, D. Dobbs, and others.

Grace having been said, the usual toasts were proposed and honoured.

In proposing "The Health of the Prince of Wales," the M.E.Z. said:—I claim an enthusiastic reception for this toast, firstly, as his being the eldest son of the lady who rules over

his country so wisely and so well. This is a toast which cannot fail to be of the deepest interest to us all. In addressing masons, I address none but loyal men. I claim an enthusiastic reception for him as the heir to the throne of the mightiest nation upon earth, and I claim again this reception for him as having identified himself with us as a Mason. Our chapter is named after him, and if you will spare me a few moments, I will tell you the history of our thus christening it. You all remember last year, when it was whispered through the land that the Prince was ill. We were such believers in the excellent constitution of the Prince that we almost imagined no ill could happen to him; but it pleased the the Almighty to teach us a lesson. We all remember that Sunday morning, when the message was flashed from shore to shore that the Prince was sick nigh unto death. The prayers of the people throughout the world to the Ruler of Creation reached Heaven, and were answered, and our beloved Prince was spared to us. It was about that time that our Chapter was talked about, and we determined to call it the "Prince of Wales Chapter."

After the toast, Comp. Tapson, sung, with great taste and feeling, "God Bless the Prince of Wales," in the refrain of which the Companions heartily joined.

The M.E.Z.—As for the former, so do I ask for an enthusiastic reception for the next toast is "The Health of the Marquis of Ripon, the Grand Z. of Masons, to whom he is an object of veneration and who is as well known as a mason as he is for his high standing in the councils of the land, he has recently been engaged in a matter of vital importance to our country, and the probability is that a firm and lasting friendship will be concluded with America, through his intervention, Without further comment, I propose to you "The Health of the Marquis of Ripon, the Grand Z. of the order:—

The Rev. Comp. E. Jones, in an eloquent and eulogistic address, proposed "The Health of the Earl of Carnarvon."

The M.E.Z.:—The next toast is one which we cannot drink without enthusiasm, it is "The Health of the Right Worshipful Brother Colonel Lyne." I regret exceedingly he is not present here to day for two reasons, firstly because his visit would have been esteemed a distinguished honour on this occasion, Secondly he is always able to give us a good speech; under his rule, Craft Masonry in this province has prospered, and will continue to prosper, and I hope he will not forget Royal Arch Masonry also.

Excellent Companion H:—I have been entrusted with the toast of "The Deputy Prov. Grand Master," who, we hoped, would be with us to day, but a sudden emergency called him away. I received a telegram from him to say he could not attend, as he at first hoped to have done. beg to propose his very good health.

Comp. Goldsbrough: I feel proud of the privilege accorded to me, to propose "The health of the M.E.Z. of the Prince of Wales Chapter," whom I have had the happiness of knowing for the best part of thirty years. Those of my companions here, who have had that pleasure for a far shorter time than myself, I have good reasons for knowing, can fully indorse the high opinion I entertain of the character, disposition, and ability of that excellent, most excellent companion. Whether I speak of him as a gentleman, a friend, a brother Mason, or in his professional character, he highly deserves the respect, the esteem, and the admiration of us all. Wheresoever he has been, he has earned for himself the warmest feelings of friendship, regard, and high appreciation of each, and of all who have had the advantage of associating with him. You all know him too well to require, I should say, one word more. I feel that this chapter must flourish under so good and able a ruler, and I call upon you to drink his very good health, and long life to him.

The M.E.Z.—Companion Goldsbrough, and brethren, I must, in the old fashioned way, say, words fail me to express the feelings of my heart. The best way of saying it, is, I thank you from the bottom of my heart for the position in which you have placed me, I thank you for the kindness you have always extended to me. From the

time when I first came as a stranger among you, to the present moment, I have received unqualified kindness and good fellowship, and from none more so than from the brethren of the St. George's Lodge, I should like to make this public declaration, that so far as I can, the best of my efforts are at the disposal of the chapter, and not only of the chapter but also of Craft Masonry throughout the Province. If I talk for an hour I cannot say more than, simply I thank you for the kind and hearty way in which you have received the toast of my health. The best I can, the best I'll do.

The M.E.Z. proposed "The Health of Excellent Comps. Lewis and Phillips, H. and J. of the Chapter," and said:—No one esteems those companions more highly than I do; two more worthy men do not live in this town, or own allegiance to Masonry. You all know that they are two cheery honest masons, who adorn Masonry as much as Masonry adorns them, and we will drink their good healths.

E. Comp. H.: I am extremely obliged to the Most Excellent for the warm manner in which he has spoken of me, and which it will always be my endeavour to deserve. I have the interests of Masonry at heart, and have always taken a lively interest in it, and have not missed a single meeting of my lodge since its consecration, and I consider it my duty to further the interests of the chapter to the utmost of my power.

E. Comp. J., in returning thanks, said: In my love and attachment to Masonry, I yield to none. I thank the companions for the honour they have conferred upon me by placing me in the third chair, and I will endeavour to discharge my duty to their satisfaction, and to the credit of the chapter. I had the pleasure of being one of the founders of the lodge, in attending which I have only missed one occasion, and I hope to be able, not only to do my duty to the chapter, but to Masonry at large also.

The M.E.Z.: Once more I address you, and I ask every one of you to charge your columns a bumper. The health I have to propose is that of Comp. Goldsbrough, who has conducted so much to the success of to-day. It is a source of regret to me that some of [the companions were not able to be present to witness the admirable way in which a very difficult ceremony was gone through to-day. I believe I am not unjustified in saying that the ceremony could not be surpassed by any, and equalled by few. The longer Comp. Goldsbrough is known, the more he is respected. A worthier and better man does not exist. Personally, I received the greatest kindness from him when I was a student, and when he held the high position of Professor in one of the London hospitals; but great as are my own obligations, the obligations of the Prince of Wales Chapter to him are still greater for the essential services he has rendered it.

Comp. Goldsbrough having returned thanks, the M.E.Z. said: The ceremonies of to-day could not have been got through, and the whole thing would have fallen through, and the ceremonies postponed *sine die*, had not some of the excellent companions of the sister chapters rallied around us as they have done. Other companions would have been here, had not a singular concurrence of circumstances rendered it impossible for them to attend. In our difficulty, Comp. Tapson said to me, "Why not go to Cardiff." I did so, and Comp. Pickford said he would attend. We went to Comp. J. Thomas, who, not content with simply saying he would also come, said, "Go to Comp. South, he is a good fellow, I am sure he will attend also." We did so, and here they are. Should the Cardiff brethren ever require assistance (and I hope the occasion will only arise to show our gratitude), they may rely that the members of this chapter will be only too happy to avail themselves of it to render their services. Without more words, I propose, "Prosperity to the Sister Chapters, and to the Members of those Chapters," associating with the toast the names of the Excellent Comps. Pickford, South, and Thomas.

E. Comp. Pickford: Most Excellent Z., H., J., and brethren, I return our grateful thanks for the honour you have done us by proposing our healths, and for the kind way it has been received by the brethren. It has been a great pleasure to us to be here to-day. I never like to

be absent from the duties of Freemasonry. The present is a very busy time with me, but I put my shoulder to the wheel, and here I am. Most Excellent, allow me to congratulate you, as an old Mason who has passed from the lowest to the highest rank, upon the very high position you have been placed in this afternoon, and upon the most exemplary and able manner in which you have been placed in that position by Comp. Dr. Goldsbrough. I have witnessed many ceremonies with very great pleasure, but I have never witnessed anything which has pleased me so much. I wish you every prosperity in the high position you hold, also to Comps. H., J., and the P. Sojourner, and other officers and members of the chapter, and I have no doubt, from what I have seen to-day, that you will have a prosperous year, surrounded by brethren who will enable you to carry out the duties of your high office with distinction and success. On behalf of the sister chapters, and my companion visitors, I beg to thank you, and also for the very kind vote you have passed to them and to myself.

E. Comp. South expressed the pleasure he felt in being present, and said he hoped the M.E.Z. would pay a visit to the lodge on the other side of the Romney, where he would find the same genuine feeling as had been shown to them in the Prince of Wales Chapter.

Comp. D. P. Owen: Though I can hardly understand my being associated with the visitors, I feel extreme pleasure in being present here to-day. I have often threatened to come to Tredegar, and my visit on this occasion is one of the greatest pleasures in my Masonic life. I recollect acting as Deacon at the initiation of the Most Excellent Comp. Brown, and I had the extreme felicity of installing him as my successor in the chair of W.M. of Lodge 998. I am sure this is an extremely proud day to the Most Excellent to see here present, out of two Past Masters of that lodge, one who was our joint instructor in Masonry. Now that Comp. Brown is the M.E.Z., I shall hope to see more of you; and if you ever come north, so far as our poor powers of 998 go, we shall be very glad to see you; though it is older than your mother lodge, it has not yet got a chapter attached to it.

E. Comp. H. proposed: "Prosperity to the Craft Lodges of the Province, coupled with the name of Bro. Davies, W.M., of the St. George's Lodge," to which Bro. Davies replied.

Ex. Comp. Thomas: I am intrusted with the next toast which commends itself to your notice, and I need have no anxiety in the matter. In this province we have always taken a deep interest in "The Masonic Charities," the very valuable home for aged Freemasons and their Widows, and the excellent Girls' School and Boys' School. In the latter institution, from among the number of candidates, a boy was admitted from this province, and one who, I have been informed, is the best boy in the school. Two or three other children of the province are enjoying the advantages of a good education, which they would not have been able to obtain otherwise. I will couple the name of Bro. Goldsbrough with this toast.

Comp. Goldsbrough, in replying to the toast, gave a brief description of the respective institutions, and advocated continuous support by the brethren.

The M.E.Z. proposed "The Health of the Reverend Bro. E. Jones, P. Prov. G. Chaplain."

The Rev. Bro. E. Jones: As time has been at a premium the whole of the evening, I shall follow the example which has been set before me, and will say briefly that I can fully confirm what has fallen from the excellent companion who has spoken of our excellent chief of the chapter. There is nobody in Tredegar who does not know him and respect him. I speak as a representative man, and I do represent the poor of Tredegar, and have ascertained their individual opinions, and that if their power could be enlisted in behalf of one man, it would be in his. I return you my thanks for drinking my health. As the minister of this town, I am anxious to stretch forth the right hand of fellowship, and there is no one more ready and willing than I am to shake hands with my brother ministers.

Ex. Comp. J. proposed "The Health of the

Officers of the Chapter," to which Comps. Horlick, S.N., and Tapson, P.S., replied.

The M.E.Z. proposed "The Health of Bro. Spencer," and expressed the satisfaction of the companions as to the way in which he had provided for them.

Bro. Spencer returned thanks.

The final toast was given, and terminated the proceedings of the day.

Original Correspondence.

THE BALLOT FOR W. MASTER.

To the Editor of The Freemason.

Sir and Brother,—

I shall be glad to be informed, through the medium of your columns, the proper way of conducting the ballot for the election of W.M. in a Craft lodge.

In the lodge of which I am a member, the last election was conducted thus:—The Secretary having read a list of those eligible for the office, each brother wrote the name of the member for whom he voted on a slip of paper, folded and deposited it within the ballot box. The papers were then examined by the W.M., and he for whom most votes were thus recorded was declared elected. This method, however, is evidently open to grave objection, since a brother might be elected W.M. without obtaining anything like a majority of the votes present. It appears to me that it would be better to proceed by the method of exclusion—taking the ballot as many times as there are candidates, and each time excluding the candidate with the lowest number of votes. If one candidate obtained a clear majority of the votes present, it would, of course, be unnecessary to proceed further.

The book of "Constitutions" says simply, "Every lodge shall annually elect its Master and Treasurer by ballot." Mackey, in his "Masonic Jurisprudence," from which work one may generally glean full information on such matters, does not throw any light on this subject. He merely says, "the election of an officer may be taken by show of hands, if there be no opposing candidate." But what is to be done if there are opposing candidates?

I am, Sir,

Yours fraternally,

WILLIAM DATE.

Crewkerne, August 10, 1872.

BRO. EMRA HOLMES, AND "KNIGHT TEMPLARY," v. "GOOD TEMPLARY."

To the Editor of the Freemason.

Dear Sir and Brother,—

May I be allowed to advise my friend and brother, Emra Holmes, in his earnest and zealous defence of Knight Templary to let Good Templary alone?

He may not be aware, but nevertheless it is a fact, that several worthy Knight Templars are also Good Templars. I am not a Good Templar myself, but I am well aware that all Knight Templars will agree in respecting the neutral rights of Freemasonry. We do not discuss social questions in the columns of the *Freemason*, and therefore I am not going to enter upon the defence of the society in question. I have been a total abstainer from all intoxicating liquors, from birth, (as a beverage) and no doubt Bro. Holmes and many others will agree with me in stating that a number of the Craft would have been all the better Masons had they acted in a similar manner! So much of my personal history would not have been thus introduced, were it not to declare that I am fully prepared and willing to prove that the Good Templars have as valid a claim to their title, as the Knights Templar have to theirs.

As it scarcely seems a suitable topic for discussion in the *Freemason*, I will be quite willing to pay for my defence as an advertisement if desired; and at any rate I must enter my protest against Bro. Holmes' description of the Good Templars, as being the supporters of "ridiculous titles, and self-assumed name," unless indeed we

look upon all titles as ridiculous and self-assumed. With every respect for Bro. Holme's abilities and zeal,

I am fraternally yours.

K. T.

Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

SCOTLAND.

On Saturday, 10th inst., the inhabitants of the beautifully-situated town of West Kilbride, Ayrshire, held a general holiday in honour of laying the foundation stone of the new Parish Church, the ceremony of which was performed by Colonel Mure, Provincial Grand Master of Ayrshire. The following lodges were represented:—Mother Kilwinning; Irvine, St. Andrews, No. 149; Leven St. John, No. 170; West Kilbride, Royal Arch, Ardrossan, Neptune, Kilwinning, No. 442, No. 314; Dalry, Blair, No. 290; Largs, St. John's, No. 173; Stewarton, Thistle, No. 127; Beith, St. John's, No. 157; Stevenston, Thistle and Rose, No. 169; Commercial, Glasgow, No. 360. The lodges met in the Parish School about two o'clock, and, after being marshalled into procession, they proceeded through the principal streets, accompanied by the Beith and Dalry instrumental bands. On returning to the site of the building, the office bearers of the various lodges took up positions on the platform, the Mother Lodge members, of course, officiating at the ceremony. After the Chaplain (the Rev. A. Inglis, Kilmaurs) had engaged in prayer, Mr. H. C. Hyndman, of Springside, convener of the heritors of the building, presented Colonel Mure

with a magnificent silver trowel with which to lay the stone. Colonel Mure having briefly returned thanks, the stone was duly laid according to the rites and ceremonies of the Masonic Order. The ceremony being finished, the Provincial Grand Master delivered an address appropriate to the occasion. The Hon. G. R. Vernon, and the Rev. Mr. King, minister of the parish, having both thanked the deputations, and especially Colonel Mure, for their attendance, the proceedings terminated by the band playing "Rule Britannia."

SPAIN.

"A villainous and odious crime has been committed on the night of the 18th ult., in one of the most central streets of this city. The Head of the Realm and his virtuous Consort were rudely assaulted by some miscreants, who, discharging their guns, tried to fill our noble country with sorrow and ignominy. The Spanish great Masonic Family protests against so iniquitous a crime; gives thanks to the G.A.O.T.U. for having frustrated the evil designs of cowardly assassins, and though the mercenary culprits are within the reach of the law, we exhort all our brethren abroad to help us, by the means of our wise organization, to facilitate the finding out of the true instigators of such an horrid crime."

Our Dep. G.M. Bro. Simon Gris Benitez lays on a bed of sickness, and notwithstanding a change for the better, he is yet unable to attend the several duties devolving upon the high position in the Government the G.M. has been called to. During his illness he receives incessant marks of the sympathy and of the esteem in which he is held by the brotherhood.—*Boletin*,

AMERICAN ROYAL ARCH STATISTICS.

The following tabular statement of the position of Royal Arch Masonry in the United States, and the Dominion of Canada, was compiled by Comp. Josiah Drummond, Chairman of the Committee on Foreign Correspondence of the Grand Chapter of Maine:—

GRAND CHAPTERS.	Number of Subordinates.	Ditto making Returns.	Members.	Exaltations.	Admissions and Restorations.	Dimissions.	Expulsions.	Suspensions.	Suspension for non-payment of dues.	Deaths.	Rejections.
Alabama	62	51	1909	108	68	74	1	1	73	33	8
Arkansas	61	38	1561	168	46	58	1	2	41	21	...
California	40	40	1769	244	35	115	3	1	33	26	21
Canada	44	43	1814	352	69	79	0	11	...	21	...
Connecticut	31	31	4019	236	5	19	1	0	8	36	...
Delaware	4	4	187	25	1	3	0	0	0	1	...
Dist. of Columbia	7	7	910	150	26	25	0	0	71	8	0
Florida	13	8	496	68	10	25	1	4	0	9	...
Georgia	49	46	2061	187	30	59	1	27	167	26	...
Illinois	147	147	9000	833	107	262	13	134	...	86	...
Indiana	84	75	3757	425	50	126	5	11	...	47	...
Iowa	65	63	2772	383	45	108	3	31	25	18	...
Kansas	20	19	650	66	37	21	0	0	0	9	14
Kentucky	102	87	3469	357	47	152	5	2	51	51	27
Louisiana	29	28	1576	118	26	60	4	15	48	35	5
Maine	35	35	3319	278	...	44	0	0	0	36	28
Maryland	11	11	1100	188	8	12	2	0	9	10	5
Massachusetts	57	57	6853	837	...	333	1	1	22	63	...
Michigan	83	82	5927	648	50	180	15	37	...	59	...
Minnesota	19	19	968	126	...	...	...	...	...	...	...
Mississippi	80	75	2663	186	140	96	5	3	156	50	...
Missouri	74	72	3406	462	79	112	5	8	...	27	44
Nebraska	6	6	359	65	11	12	1	0	8	2	0
New Hampshire	17	17	1804	126	...	...	...	...	...	...	...
New Jersey	26	26	2233	409	16	51	0	21	6	17	...
New York	184	183	16812	1885	150	367	7	7	427	178	...
North Carolina	15	14	608	13	13	7	1	0	8	8	1
Nova Scotia	3	3	136	30	0	4	0	0	0	0	0
Ohio	118	114	7060	786	172	266	20	3	203	77	...
Oregon	5	5	176	5	0	5	0	1	0	0	0
Pennsylvania	81	76	7664	1132	110	*157	...	†124	...	...	32
Rhode Island	10	10	1381	177	2	28	0	0	0	7	32
South Carolina	37	37	894	70	5	15	1	2	12	10	1
Tennessee	90	90	4122	313	77	272	8	42	...	52	...
Texas	91	75	3268	392	167	187	6	114	...	82	...
Vermont	24	24	1562	135	3	22	0	5	0	22	0
Virginia	43	40	1841	15	11	81	3	†92	...	27	...
West Virginia	11	11	...	...	Included with Virginia.	...	...	...	...	...	...
Wisconsin	41	41	2488	157	35	86	2	46	...	25	22

Total..... 1,919 1,811 112,594 12,156 1,641 3,471 115 745 1,368 1,182 240

* Including deaths.

† Including suspensions for non-payment of dues.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

Vol. I., bound in cloth	4s. 6d.
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United States of America.

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Answers to Correspondents.

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

BETA (450 I.C.), Hamilton, Auckland.—Received from the Secretary of this Lodge, twenty-four shillings, his subscription.

The Freemason,

SATURDAY, AUGUST 17, 1872.

The Freemason is published on Saturday Mornings in time for the early trains.
The price of the Freemason is Twopence per week; annual subscription, 10s. (payable in advance.)
All communications, letters, &c., to be addressed to the Editor, 19S, Fleet-street, E.C.
The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

THE PROGRESS OF FREEMASONRY,
AND ITS CONSEQUENCES.

Who has not witnessed the wonderful spread of the Craft with mingled feelings of congratulation and alarm? To think that on the second decade of the last century, all the lodges known to be in existence could be counted on our fingers, and the membership probably did not exceed a few hundreds, whereas now it is estimated that there are about three millions of Freemasons scattered over the globe, and the lodges may be counted by thousands.

It was a maxim, we believe, of the great Duke of Wellington, that "where numbers are small, caution is necessary." In Freemasonry, we must quite reverse our distinguished brother's opinion, as caution is the more necessary as our numbers increase.

We should like for every member of our ancient and honourable fraternity, to feel that they had a most important duty to perform, viz., to guard carefully our portals from the intrusion of the unworthy; and that they who neglect the sacred trust thus reposed in them, fail in realizing the responsibilities of their position, and are actually indirect aids to inroads being made into the fair fame of our society.

The crying evil at the present time is the apathy of those who should be our best friends in seeking to purify our order, and render it wholly acceptable in a moral point of view. Such Masons generally profess great regard for the Institution, and express pleasure on hearing any time of the good achieved by our bond of brotherhood, but they do nothing themselves to increase the general prosperity of all that we

hold dear and sacred, and in many cases actually do positive injury by "throwing cold water" on the exertions of those who are engaged in working for our charities, and in promoting the regularity of the work, the attendance of the members, and enquiry as to the characters of the gentlemen who desire to be initiated. The fact is, we are disgusted with the "big talk" of these great professors of morality, because they literally do nothing to ensure the triumph of the principles we all admire; and even when most unsuitable men are proposed for initiation, they never proceed to the lodge to record their adverse vote, though they could by a word, stop the entrance of some, who are plainly about to perjure themselves, and are only anxious to become Freemasons, as a matter of trade speculation, yet they never breathe an objection, and consequently they may be said, of themselves, to admit into the lodge those whose actions are known by them to be wholly foreign to every genuine principle of Freemasonry.

We have often heard such so-called Masons say, "I can't meet so and so in the lodge. You are not select enough for me and my friends. Bro. ———, in your ranks, is a disgrace to the Order. I think well of Freemasonry, but really of late members have been admitted who are no credit to us." We ask, as we have done before, whose fault is this misfortune? Who is to blame for such initiations? Who should be visited with contempt for such neglect? We reply, those who stay away from the lodge when they ought to black ball the men in question; those whose regard for Freemasonry, though professedly so strong, does not lead them to warn the members against receiving wolves into the fold, those, in fact, who knowingly suffer wrong to be perpetrated, when it is in their power to prevent it. Among reflective Masons, it is considered that a further increase of lodges, unless the characters of the petitioners are closely enquired into, is fraught with danger to the Craft. We could cite many instances where warrants have been granted on the strength of Provincial Grand Masters' recommendations, which were not really required, and where the districts contained even too many lodges before. In country places, frequently, lodges are in debt, and when candidates are proposed for initiation, the money is tempting, and men who, under normal circumstances, would not be admitted, are received as members without question! In other lodges, men who would be "black-balled" in their own towns, as utterly unworthy of the privileges of Freemasonry, are initiated because strangers, and quite unknown to the members, excepting probably, the brother who proposed him, and the "seconder!" We support, most heartily, the proposition that non-residents should not be initiated, without enquiry of the Master of the lodge in the town in which they reside.

Few London Masons have a correct idea as to how this system of initiating non-residents is carried on in the country, and though, of course, many good men are admitted under such circumstances, we lament to state that several who would be a disgrace to any society, which values "Truth, honour, and mercy," have thus been pitchforked into the Order.

Another time, we shall likely say a few words

about the fees for initiation in England, Ireland, and Scotland, and the methods of enquiry adopted, as tests for membership, but at the present time we content ourselves with drawing attention to the laxity of many as to the admission of members derogatory to our institution, the professed regard of so-called Freemasons, for the society who are actually the "drones of the hive," the "drag" to our true prosperity, and the "eye-sore" of all active, earnest labourers, on behalf of all that is great and good, because they talk, talk, talk, and do nothing; and, finally, we raise our warning against the mere numerical increase of our lodges against even mere financial considerations in our lodges, and against the growing popularity of Freemasonry, leading many to join our ranks, who have nothing in common with the worthy of our fraternity, believing, as we do, that numbers, wealth, and popularity, will all prove more of a curse than a blessing to our Order, unless we aim to be truly Freemasons in thought, word, and deed.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

CHANNEL ISLANDS.

JERSEY.—*Prince of Wales Lodge* (No. 1003). This lodge was held on Wednesday, August 6th, at the Masonic Temple, and opened by Bro. Boullier, W.M., supported by Bros. Pallot, S.W.; Pitcher, J.W.; G. Grigg, I.P.M.; P. W. Benham, P.M.; J. Blampied, Sec.; Wm. Adams, P.M.; G. J. Renouf, P.M.; R. Binet, P.M.; E. Gilley, S.D.; G. Rogers, P.M. We noticed among the visitors Bros. A. Schmitt, P.M.; P. G. Binet, P.M.; A. Viel, P.M.; Jn. Oatley, P.M.; P. F. Le Marquand, W.M. 491; P. O'Bryan, W.M. 958, &c. After the confirmation of the minutes, Mr. Cole was initiated; the ceremony of his admission into the Great Masonic Family being admirably gone through by the W.M., ably supported by his officers. Bro. A. Schmitt, being deputed by Bro. L'Guillot, W.M. of Lodge La Parfaite Union, a l'Or. de Rennes (Brittany), who headed the French deputation, officially visiting the Province of Jersey in 1869, on the occasion of installation of the Prov. Grand Master, R.W. Bro. Col. Malet de Carteret, and inauguration of water-works, presented to the lodge a portrait of that highly-esteemed brother, who has occupied the chair of K.S. during the period of twenty-seven years in succession, as an affectionate souvenir of his fraternal attachment and gratitude for the cordial reception the French brethren received at the hands of the Jersey Craft. Bro. Benham immediately proposed, seconded by the W.M., that the portrait be fraternally accepted, and neatly framed. A resolution was also passed, requesting Bro. Schmitt to graciously acknowledge, on behalf of the lodge, the acceptance of the portrait. The business of the day being the presenting Bro. Benham with a testimonial expressive of the esteem in which he is held by his brethren, and an acknowledgment of his indefatigable services to the lodge, being its First Master, the W.M. deputed Bro. A. Schmitt to perform that pleasing and interesting ceremony. On Bro. Benham being presented, the officiating brother addressed the recipient in terms worthy of the occasion, briefly passing in review his long Masonic career, full of zeal, activity, and usefulness, gently alluding to the circumstances which have led him and several other brethren to form the Prince of Wales Lodge, enumerating his numerous services rendered to the Province, his faithful and untiring exertions in promoting the prosperity of the lodge, which has attained a proud position both in number and character. My esteemed Bro. Benham said, Bro. Schmitt, believe me I am highly gratified by the selection of the brethren of your lodge to convey to you,

with this gold box, their united, most sincere, and heartfelt good wishes, thus appreciating and paying homage to true Masonic worth in your person. Let me assure you, that the object of this pleasing ceremony springs from a pure and high source. It is the most effective means your brethren have of conveying to you their fraternal regard and affection, and in so doing, we fervently hope that in your path through life, it will furnish you with the happiest reflections. I will now, Bro. Benham, read the inscription:—

“Prince of Wales Lodge, Lodge 1003.

“To W. Bro. P. W. Benham, founder, First W.M., Treas., P. Prov. G.S.W., P.G. Treas., P.Z., &c., as a token of esteem and regard for his untiring exertions in promoting its unprecedented prosperity.— Jersey, August, 1872.” Then he handed the box to Bro. Benham, saying:—“I shall only add an earnest prayer, that it may please the Grand Architect of the Universe to bless you with health and happiness long to enjoy the esteem and regard of your brethren, and the respect of all good men.” Bro. P. W. Benham, deeply moved, in feeling and appropriate terms, set forth the unexpected pleasure which had come to him in the presentation of the elegant testimonial he had just received. He felt assured, that his efforts, humble as they had been, were, at least, directed to one great point, the advancement of Masonry, the upholding of its dignity and prestige, the supporting of Masonic Charities, and the promotion of fraternal concord and affection. He also alluded to the gratification he felt at receiving the testimonial from so old and respected a Mason, as his esteemed friend, Bro. Schmitt. He concluded by stating how valuable and dear the token presented to him would ever be, and by heartily thanking his brethren, who had thus kindly marked their approbation of his conduct. The snuff box, made of chased gold, is one of the most elegant and neat pieces of workmanship of this kind. The lodge was closed in love and perfect harmony, and the brethren adjourned to the refreshment-room, where, notwithstanding the unpropitious state of the weather, about seventy brethren partook of an excellent supper, and the utmost good humour and good fellowship prevailed. They separated at a reasonable hour, highly delighted with the day's proceedings.

DEVONSHIRE.

SOUTH MOLTON.—*Loyal Lodge of Industry* (No. 421).—This lodge held its monthly meeting at the Masonic Hall, on Tuesday last, under the presidency of Bro. Cole, W.M., when Mr. Richard Paige was balloted for, unanimously elected, and duly initiated. Bros. Reed and Traile were passed to the second degree, and Bro. Hannaford raised to the sublime degree of a M.M. In this lodge the whole of the ceremonies, charges, and lectures, are given to candidates on the conferring of every degree, which would cause a great amount of bodily and mental fatigue to the W.M., did he not call to his aid the services of the P.M.'s present. On this occasion, he was assisted by P.M.'s Shapland, Oram, Kingdon, and Furse. The division of labour makes the W.M.'s duties light and pleasant to him and the lodge.

HAMPSHIRE.

ALDERSHOT.—*Aldershot Camp Lodge* (No. 1331).—The regular monthly meeting of this prosperous lodge was held in the Royal Hotel, High-street, on the 1st inst. The W.M., Bro. J. Fenn, occupied the chair of K.S., supported by the following officers:—Bros. C. Carnegie, G. Purst., Hants, I.P.M.; Capt. Richardson, R.E. S.W.; A. McKenzie, J.W.; T. W. Mayer, as S.; D. R. Bennett, J.D.; R. White, Sec.; F. Anderson, I.G.; U. Lucas, Tyler. There was a numerous muster of the brethren, including the following visitors:—Bros. Warren, Scadden, Phillips, and Turner, No. 491. and J. H. Webb, No. 45. The lodge was opened in form in the first degree, and the minutes of the last meeting confirmed. A ballot was then taken for Sergt. Thomas, 7th Hussars, and Sergts. Harper and Monrow, Control Department, which proved unanimous in each case. The candidates were then initiated by the W.M., the S. Warden giving the charge, and the

J. Warden presenting the working tools, Eight subscribers were obtained for the Masonic Charitable Association in connection with the lodge. Bros. Phillips and Scadden, No. 491, were proposed as joining members; and it was decided to meet on the 8th inst., to raise those brethren to the degree of M.M., should the lodge approve their admission. A resolution, expressing the hearty desire of the lodge for the future welfare of the brethren about to leave the division, was unanimously agreed to. The W. Masters, Wardens, and Secretary, were requested to attend the meeting of the Provincial Grand Lodge at Basingstoke, on the 16th inst. The lodge was then closed with solemn prayer, and the brethren sat down to supper, which was served up in Messrs. Goodacre's usual excellent style. The usual loyal and Masonic toasts were duly honoured, and a most enjoyable evening was spent, to which Bros. White, Denison, and Webb, materially contributed by their good singing.

LANCASHIRE (WEST).

LIVERPOOL.—*St. John's Lodge* (No. 673).—The usual monthly meeting of this lodge was held on Wednesday evening, the 7th inst., at the Royal Mersey Yacht Club Hotel, Duke Street, and was attended by a large muster of the brethren [connected with the flourishing lodge. The following officers and brethren supported Bro. J. T. Callow, the W.M.:—Bros. H. Nelson, I.P.M.; J. Thornton, P.M.; G. Ladmore, P.M.; T. Clark, P.M.; W. T. May, P.M.; J. Hocken, P.M.; E. Kyle S.W.; C. S. Blood, J.W.; R. Pearson, P.M., Treas.; J. Ball, Sec.; T. Roberts, J.D.; H. Burrows, I.G.; J. Mealer, S.R.; W. Hulme, O.; W. M. Crawford, Tyler; J. Capell, W. Percival, L. Bramwell, J. Seddon, W. Morris, R. Holt, T. Hague, E. Lloyd, T. Williams, R. Lloyd, J. Carty, Y. Alvarez, W. Blackenbury, J. Harper, A. Trimble, T. Garrett, J. Bagott, T. Lawrence, E. Clements, C. Cooper, E. Imrie, J. B. Woods, J. Allan, W. Myers, J. Heggie, D. Smith, J. Bunting, F. Christensen, J. Donovan, and others. Amongst the visitors were, Bros. Larsen, P.M., 823; T. Shaw, S.D., 823; W. Boulton, S.W., 823; J. Hamer, P.P.G.T., P.M., 220; W. H. Lee, 383; Forgan Pormesjau, 1182; R. Holden, 1086; H. Worthington, 1356; J. Whitfield, 594; F. Macdonald, 757; and others. After the Lodge had been opened in due form, the minutes of the previous installation meeting were read and confirmed. Bro. Callow, W.M., then proceeded to initiate two candidates, and no fewer than eight brethren were passed to the honourable degree of F.C., the whole of the work being performed by him in a manner which reflected the highest credit upon his Masonic ability and study. The W.M. afterwards presented a very splendid illuminated address to Bro. H. Nelson, I.P.M., and in doing so, alluded to the very valuable services which he had rendered to the “St. John's,” and Masonry in general. Bro. Nelson acknowledged the presentation in suitable terms, and assured the brethren that it would be an additional incentive for him to do his duty. The following is a copy of the address:—“This testimonial was presented to Bro. Henry Nelson, P.M., St. John's Lodge, No. 673, of Ancient Free and accepted Masons. We, your brother officers and brethren, beg you to accept this testimonial, together with a P.M.'s jewel voted you by the lodge, in testimony of the zeal and ability with which you have discharged the duties of your office during the last year. We sincerely trust the G.A.O.T.U. may, throughout a long life, enable you to enjoy the honours so deservedly bestowed upon you, and that during many generations may be handed down this token of brotherly affection and esteem in which you are held by the undersigned, and the brethren of the lodge generally.” The address was signed by all the officers, and between twenty and thirty brethren, who had all been subscribers. The testimonial was illuminated in an exceedingly artistic manner by Matthews Brothers, Thomas-street, and very handsomely framed and mounted by Bro. Burrows, Islington. The brethren subsequently adjourned to banquet, and during the evening happily proposed toasts, and excellent harmony made the time pass pleasantly.

PRESCOT.—*Pic-nic of the Lodge of Loyalty* (No. 86).—Summer festivals amongst the West Lancashire lodges are happily becoming the rule rather than the exception, and one of the most pleasant of all the present season's picnics, was that held by the members of the good old Lodge of Loyalty, No. 86, holding its meetings at the Royal Hotel, Prescott. The highly interesting excursion took place on Wednesday, the 31st ult., and as the fickle “clerk of the weather” was, for once favourable to the pleasure seekers, the day being dry throughout, with a pleasantly tempered heat, there was nothing, in this respect to spoil the days' doings. The picturesque village and district of Chirk, North Wales, was chosen as the *locus* of the picnic, and a party of about seventy brethren, with relatives and friends, hailing from Liverpool, St. Helen's, Widnes, Prescott, Chester, Wrexham, Gresford, and other places, joined in the days' festivities. The Lancashire contingent started in the morning from Birkenhead to Chirk, in saloon carriages, placed at their service by the London and North-Western Railway Company. After arriving at Chirk, a short halt was made for the purpose of refreshing the inner man, at the Castle Hotel, and the entire party then “made tracks” for Chirk Castle, the whole of which was thrown open for the inspection of the visitors, by Richard Myddelton Biddulph, Esq., the proprietor. The antique and magnificent pile of buildings was explored by the brethren and friends, from turret to dungeon, with all the minuteness of *savans*, nearly two hours being spent by the party in exploration and viewing the splendid Welsh scenery from the summit of the Castle. However interesting this pleasant pastime might be, the pic-nickers did not the less enjoy a sumptuous *al fresco* dinner, which was afterwards served in the lovely garden of the Chirk Castle Hotel. Bro. Dr. Morris, W.M. of the Lodge, presided at the head of affairs, supported by Bros. J. W. J. Fowler, T. Prescott, and Captin Birchall, P.M.'s. The repast was thoroughly enjoyed, and the remainder of the afternoon was spent in pursuits congenial to each section of the “outers. The return start was made at six o'clock, and the “Lancashire lads and lasses” arrived in Liverpool about half-past eight o'clock. The arrangements were principally carried out by Bro. J. W. J. Fowler, whose exertions were most untiring for the comfort of the party, and he deserved the warmest thanks for the complete success which crowned the affair. From the great pleasure derived by every one present, from this the first, pic-nic of the “Loyalty,” there can be little doubt that the festival will become an annual event, which many will anticipate with delight, especially after the highly enjoyable excursion to Chirk.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—An emergency meeting of this Lodge was held at the Freemason's Hall, on Wednesday evening, the 31st ultimo. Bro. E. J. Crow, Mus. Bac., W.M.; J. M. McAllister, S.W.; R. W. Widdowson, J.W.; W. Weare, P.M., Treas.; J. W. Smith, S.D.; J. Halford, J.D.; C. E. Stretton, I.G., and a numerous attendance of members and visitors. Among the latter were Bro. Toller P.G.S., P.M.; W. Sculthorpe, P.M.; S. S. Partridge, J.W.; and J. T. Thorpe, Sec.; members of the John O'Gaunt Lodge; and Bro. J. B. Hall, W.M. of the Commercial Lodge, who condescendingly rendered efficient services as Deacon in the ceremony of the third degree, thereby affording a highly commensurable example of emulation as to who can best work and best agree. Bros. Rev. J. H. Smith, S. Tebbutt, and J. Edmonds were raised to the sublime degree of Master Mason, and, although the ceremony was necessarily protracted, the Worshipful Master was quite equal to the occasion, and subsequently received for his impressive working the well-merited encomiums of Bro. Toller, P.G.S., and Bro. Hall, W.M., 1391. The Senior Warden mentioned the recent visits of Bro. C. E. Stretton, I.G., to the Lodges No. 47 and 384, Dundalk, and the great pleasure and gratification afforded by the courtesy, and fraternal regard shewn to Bro. Stretton, by the officers, and brethren of both lodges on those occasions. Bro. J. W. Smith, S.D., was appointed the representative Provincial Grand Steward, for the ensuing year.

MIDDLESEX.

HARROW.—*Harrow Lodge* (No. 1310).—The members of this lodge met on Tuesday, 6th inst., at the Railway Hotel. Present—Bros. W. H. Green, Prov. G.D.C. Middlesex, W.M.; S. Homewood, S.W.; J. Harrison, J.W.; F. Walters, P.M., Sec.; Capt. G. A. Smith, S.D.; F. Harrison, J.D.; J. Cox, I.G.; T. Hammond, D.C.; J. Smith, P.M., W.S.; Bro. W. Kipps was appointed and invested as Organist. Bro. W. Butler was raised, and Mr. W. Vine initiated. The visitors present were—Bros. G. Stacey, P.M. 209; Binder, 619. The following brethren were recommended for Provincial Grand Office in Middlesex, viz., Bros. G. Pymm and Capt. G. A. Smith; also Bro. W. Kipps as Organist. A banquet closed the proceedings.

Loyal Arch.

METROPOLITAN.

PANMURE CHAPTER (No. 720).—A convocation of this chapter was held at the Horns Tavern, Kennington, on Monday, the 12th inst. In the unavoidable absence of the M.E.Z., the first chair was occupied by Comp. James Stevens, P.Z., and S.E. of the Chapter, who was supported by Comps. S. Davison, H.; Henry Smith, J.; Joseph Nunn, P.Z.; H. C. Levander, P.Z.; John Read, P.Z.; T. Pulsford, P.S.; W. Worrell, Larham, Wagstaff, Jones, and several other members; Comp. Walter Gompertz, visitor. The only business before the chapter was that of the exaltation of two candidates, viz., Bros. George William Lay, and Thomas Poore, and the beautiful ceremony was rendered with the usual perfection for which the Panmure Chapter is celebrated. A pleasant supper followed business, the usual loyal and Masonic toasts being duly honoured.

Ancient and Accepted Rite.

SUFFOLK.

IPSWICH.—*Victoria Chapter Rose Croix*.—The quarterly meeting of this Chapter was held Monday last, at the Masonic Hall belonging to the members of the Prince of Wales Lodge. The Chapter having been opened in the usual solemn form, the minutes of two Chapters of emergency, and of the last regular chapter were read by the Recorder and confirmed. Ballot was taken for the Excellent Brother Osborne Packard, of the Scientific Chapter, Cambridge, and he was unanimously elected a subscribing member. A notice, by Bro. Holmes, that he should propose that the Fee for admission to this chapter be six guineas, to include the proper clothing, was on the agenda paper, but as this brother was not in his place to make the proposition and the brethren having expressed their wishes that the question should be settled, it was proposed, seconded, and negatived, *nem. con.* After some other formal business, the chapter was closed in ancient form.

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

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

By EMRA HOLMES, 31°.

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

Sir Knights,—I have taken the liberty of preparing a short lecture on the Knights Templar, which I venture to think may prove of interest to you. At all events, I have derived much benefit from its compilation. The history of this noble Order, in its pride and in its decay, is worthy of your attentive study and best consideration. Addison, in his valuable book on the "History of the Knights Templar," says:—"Born during the first fervour of the Crusaders, the Templars were flattered and aggrandised as

* Vide Preface.

long as their great military power and religious fanaticism could be made available for the support of the Eastern Church, and the retention of the Holy Land; but when the Crescent had ultimately triumphed over the Cross, and the religious and military enthusiasm of Christendom had died away, they encountered the basest ingratitude in return for the services they had rendered to the Christian faith, and were plundered, persecuted, and condemned to a cruel death by those who ought, in justice, to have been their defenders and supporters. The memory of these holy warriors is embalmed in all our recollections of the wars of the Cross; they were the bulwarks of the Latin Kingdom of Jerusalem during the short period of its existence, and were the last band of Europe's host that contended for the possession of Palestine.

The vulgar notion that they were as wicked as they were fearless and brave, has not yet been entirely exploded; but it is hoped that the copious account of the proceedings against the Order in this country, given in the ensuing volume, will dispel many unfounded prejudices still entertained against the fraternity, and excite emotions of admiration for their constancy and courage, and of pity for their unmerited and cruel fate." Addison goes on to say, in his introduction, that "a century after the death of Mahomet, the Moslems had extended their religion and their arms from India to the Atlantic Ocean; they had subdued and converted, by the power of the sword, Persia and Egypt, and all the north of Africa, from the mouth of the Nile to the extreme western boundary of that vast continent; they overran Spain, invaded France, and turning their footsteps towards Italy, they entered the kingdoms of Naples and Genoa, threatened Rome, and subjected the Island of Sicily to the laws and religion of their prophet.

But at the very period when they were about to plant the Koran in the very heart of Europe, and were advancing, with rapid strides, to universal dominion, intestine dissensions broke out amongst them, which undermined their power and Europe was released from the dread and danger of Saracen dominion.

In the tenth century of the Christian era, however, the ferocious and barbarous Turcomans appeared as the patrons of Mahomedanism, and the propagators of the Koran. These were pastoral tribes of shepherds and hunters who descended from the frozen plains to the north of the Caspian, conquered Persia, embraced the religion and the law of Mahomet, and became united under the standard of the prophet into one great and powerful nation. They overran the greater part of the Asiatic continent, destroyed the churches of the Christians, and the temples of the Pagans, and appeared, in 1084, A.D., in warlike array, on the Asiatic shore of the Hellespont, in front of Constantinople. The terrified Emperor Alexius, sent urgent letters to the Pope and the Christian Princes of Europe, exhorting them to assist him and their common Christianity in the perilous crisis. The preachings of Peter the Hermit, and the exhortations of the Pope, forthwith aroused Christendom; Europe was armed, and precipitated upon Asia; the Turkish power was broken; the Christian provinces of the Greek empire of Constantinople

were recovered from the grasp of the infidels and the Latin Kingdom of Jerusalem was reared upon the ruins of the Turkish Empire of Sultan Soliman. The monastic and military Order of the Temple was then called into existence for the purpose of checking the power of the infidels, and fighting the battles of Christendom on the plains of Asia. Suggested by fanaticism, as Gibbon observes, but guided by an intelligent and far-reaching policy, it became the foremost bulwark of Christianity in the East, and mainly contributed to preserve Europe from Turkish desolation, and probably from Turkish conquest."

Ancient, as well as modern historians, have brought grave, and, in most cases, unfounded charges against the Templars. For instance, William of Tyre, the Archbishop who was known to be hostile to the Order, relates how Nassr-ed-dun, son of Sultan Abbas, was taken prisoner by the Templars, became a Christian, and wished to be baptised; but the Templars were bribed with 60,000 pieces of gold to surrender him to his enemies in Egypt, where certain death awaited him; and that they stood by to see him bound hand and foot, and placed in an iron cage, to be taken over the desert to Cairo.

The Arabian historians, on the other, hand tell us that Nassr-ed-dun and his father murdered the Caliph, threw his body into a well, and then fled from Palestine; that the sister of the murdered Caliph wrote immediately to the Commander of the garrison of the Knights Templar at Gaza, offering a handsome reward for the capture of the fugitives; that they were accordingly intercepted, and Nassr-ed-dun was sent to Cairo, where the female relations of the Caliph caused his body to be cut into small pieces in the Seraglio.

William of Tyre, it should be remembered, was jealous of the Order, on account of its vast powers and privileges, and carried his complaints to a general council of the Church at Rome. He is opposed in everything that he says to the prejudice of the fraternity, by James of Vitry, Bishop of Acre, a learned and most talented prelate, who wrote in Palestine subsequently to William of Tyre, and has copied largely from the history of the latter. The Bishop of Acre speaks of the Templars in the highest terms, and declares that they were universally loved of all men for their humility and piety.

As this act has constantly been brought forward as a grave accusation against the Templars, it is worth knowing the Arabian account of the story.

The well-known Orientalist, Von Hammer, whose portrait has been given in "Hood's Own," brought forward many most extraordinary and unfounded charges, destitute of all authority, against the Templars; and Wilche, the writer of a German history of the Order, seems also to have imbibed all the vulgar prejudices against the fraternity. It is useless to deny that many grave and improbable charges have been brought against the Templars by monks and priests, who wrote in Europe concerning events in the Holy Land, and who regarded the vast privileges of the Order with aversion and indignation. Matthew Paris, the monkish historian, *par exemple*, tells

us that they were leagued with the infidels, and fought pitched battles with the rival Order of Knights Hospitallers of St. John of Jerusalem; but, says Addison, remembering that contemporary historians of Palestine, who, in describing the marvellous exploits of the Templars, and who, it must be borne in mind, were eye-witnesses of their career, fail to make mention of such occurrences; bearing in mind also that no allusion is made to them in the letters of the Pope, addressed to the Grand Master of the Order of St. John of Jerusalem shortly after the date of these pretended battles, one cannot but feel convinced, after a careful examination of the best authorities, that they never did take place.

This is Addison's opinion and that of others, and I cannot but feel that it is well founded.

That there were jealousies and heart-burnings between these rival Orders there can be no doubt, however. In an interesting little work on the History and Antiquities of the Round Church at Little Maplestead, in Essex, there is an admirable account of the Knights Hospitaller, in which we are told, amongst other things, that when Pope Innocent published a new crusade, Louis IX. put himself at the head of the troops and embarked at Aiguemortes for Cyprus, and "upon his arrival there he remained a short time, in order to arrange various disputes that had arisen between the Hospitallers and the Templars." From the same work we gather that during the seventh crusade, the Sultan of Egypt had made a descent upon Jerusalem and overthrown the Tower of David. "This was accomplished without difficulty, owing to the two military orders being again at variance with each other; the Hospitallers having entered into a treaty with the Sultan of Egypt, and the Templars with the Sultan of Damascus." The author again (quoting no doubt from Matthew Paris, or one of the monkish writers) says,* "as Richard, Earl of Cornwall, approached Jaffa with his troops, the Sultan of Egypt offered him terms of peace, which were accepted, the greater part of the Holy Land being given up to the Christians. In this treaty the Templars refused to be included, out of mere enmity to the Hospitallers." And again,† "the first attempt to suppress the military orders was made during this reign (Henry III., Circa 1252)." The duties of the Templars being of a more military character than those of the Hospitallers, it was considered that the former might be dispensed with, especially as the contests between the two orders had long proved their co-existence to be incompatible with the security of the Christian cause.

The similarity of their duties rendered it impossible at all times to prevent collision; and during the interval between the Crusades, a generous emulation frequently gave way to a spirit of envy and detraction; for, as Fuller justly remarks, "Active men, like millstones in motion, if they have no other grist to grind, will set fire to one another."

Neither the Templars nor the Hospitallers were however, finally suppressed until some years later.

* Page 92.

† Page 99.

In Knight's "London" there is so succinct and popular a history of the Order, that I feel I cannot do better than quote largely from that article, in order to give you some idea of that noble, illustrious but ill-fated Order, in the plenitude of its power and in its decay.

Knight, who, by the way, quotes largely from Addison and Dugdale, thus relates in graphic style, the origin of the chivalric order and the early achievements of the gallant Crusaders, the soldier monks who won so proud a name that it will be remembered unto all time:—

In the year 1128, Hugh de Payens, the head of a new and strange society, which had excited much notice among the pious and warlike of England, arrived in London to explain its objects and extend its scope and influence. We may imagine the interest with which his auditors (among whom were the King, Henry I., and his court) listened to the tale of the origin and progress of the Order. But a few years before, himself, and eight other Knights, pitying the sufferings of the Christian pilgrims to Jerusalem, recently recovered from the Infidels by the first Crusaders, entered into a solemn compact to devote their lives and fortunes to the defence of the highway from the inroads of the Mussulmans and the ravages of the numerous robbers who invested it. "Poor fellow-soldiers of Jesus Christ," they called themselves, but, as their services became conspicuous, and the heads of the Church lodged them within the enclosures of the Temple on Mount Moriah (the site of the great Jewish structure destroyed by Titus,) and amidst that magnificent assemblage of buildings, partly erected by the Christian Emperor Justinian, in the sixth century, and partly by the Mussulman Caliph, Omar, in the seventh, this new combination of the somewhat opposite qualities of the warrior and the monk, became known as the Knighthood of the Temple of Solomon. Their rise was as rapid as the growth of their ambition. They enlarged their object from the defence of the roads to the defence of the Christian kingdom of Jerusalem itself, and eminent men from various countries joined their society, and threw their whole possessions into the common stock.

Hugh de Payens was made Master, he having first succeeded in obtaining the sanction of the Pope in a personal visit, spread everywhere throughout Europe the knowledge of the actual purposes of the new Order, and sought assistance. He set out from Jerusalem with four brethren; he returned, after his visit to England, with three hundred, all chosen from the noblest families of Europe, and principally from France and England.

The days of the Order when two Knights (Hugh de Payens himself and a companion) were compelled to ride one horse, a memorable circumstance, commemorated on the seal of the Order, were at an end now; and an opposite danger, that of too much wealth, was, as subsequent events showed, the most to be guarded against.

Before Hugh de Payens's departure from England he placed a Knight Templar, called the Prior of the Temple, at the head of the society in this country, whose duty it was, in common with all the similarly appointed per-

sons throughout Europe, to manage the estates and affairs of the Order, and transmit the revenues to Jerusalem. The Grand Prior afterwards assumed the title of Master of the Temple.

Numerous Templar establishments now sprang up in different parts of Great Britain, the chief of which was that of London.* The first metropolitan house was in Holborn, where Southampton House was afterwards erected, and subsequently the existing Southampton Buildings. Here a very interesting remnant was discovered, Knight says, an ancient circular chapel of Caen stone. This house Hugh de Payens saw formally established. As the Knights increased in number and wealth, they purchased the site of the present temple, and set about erecting their magnificent church and other buildings, employing the Freemasons, and taking them under their protection. To distinguish this house from that in Holborn, the one was called the New, the other the Old Temple."

Whilst these works were fast approaching completion, and the Templars were looking for some distinguished personage to consecrate and open their house with suitable honours and ceremonies, the misfortunes of their brethren in the Holy Land brought no less a personage than Heraclius, the Patriarch of Jerusalem, to England, accompanied by the Grand Master of the Hospitallers, now, in emulation of the Knights of the Temple, a great military, as well as a great religious order.

The Crusaders had been weakened in many engagements, and when Saladin came on the scene, nearly the whole of the Templars were destroyed or taken prisoners at a battle on the Jordan in 1179. The Crusaders, however, afterwards gave Saladin a serious check, and it was then, a four years' truce having been secured, that Heraclius, the Master of the Temple, and the Master of St. John's, proceeded to Europe. Their great hope was Henry II., who, on receiving absolution for Beckett's murder, promised to go himself, to Palestine.

When Godfrey de Bouillion was elected King of Jerusalem, the important services of the Principal of the Hospital during the siege of Jerusalem were not forgotten by him. He visited the Hospital of St. John, and expressed his warm approval of the manner in which the members treated the sick and wounded under their care. At that time they were truly Hospitallers, and nothing more.

There are no less than three manuscripts

*Roger de Mowbray gave the Templars rich lands, for so smitten was he with admiration at their valour and piety, when with King Louis at the second Crusade, that on his return from Palestine, he gave them the manors of Kileby and Witheley, lands in the Isle of Axholme, the town of Balshall in the County of Warwick, and various places in Yorkshire, and so munificent were his donations that the Templars conceded to him and his heirs special privileges. King Stephen gave them the manor of Cressyne and the manors of Egle and Witham. Queen Matilda gave them the manor of Cowley in Oxfordshire, and other property. Ralph and Wm. de Hastings gave them the Temple Forest in Yorkshire. William Asheby gave them Temple Bruere, and charitable and pious Christians, throughout England, and indeed Europe, added greatly to their possessions. (See Addison's "History of the Knights Templar.")

quoted by Dugdale, in his "Monasticon,"* in each of which a different origin is assigned to the Hospitals at Jerusalem. In one they are traced to Julius Cæsar; in a second, they are stated to have been coeval with the Maccabees, and Christ himself is said to have taken all things in common there with his disciples; and in a third, the generally received account of the order having been founded by certain merchants of Amalji, for the succour and support of the pilgrims to Jerusalem.

Godfrey de Bouillion conferred many privileges upon the order, and it was during his reign that their members entered the order of Augustine, and received the title of Hospitaller Brethren of St. John of Jerusalem. Raymond Du Puy applied to the Patriarch of Jerusalem for permission for the Hospitallers to become a military order, without relinquishing the duties to which they had previously attended. Pope Boniface gave permission to the members to assume the title of Knights Hospitallers of St. John of Jerusalem. These facts account for the Master of St. John's accompanying the Patriarch to seek military succour from England. Henry had, as I have said, promised to proceed in person to Palestine, and he undertook to go with a great army, and to maintain two hundred Templars at his own expense. To fortify their position, Knight says, the trio obtained letters from the Pope, threatening Henry with the judgment of Heaven if he failed in his engagement.

The Master of the Temple died at Verona, on the way; the other two arrived in England in 1185. Henry met them at Reading, and listened with tears to their statements, as throwing themselves on their knees before him, they described the state of the Holy Land, and besought his assistance. Their reception was very encouraging, and Henry promised to bring the matter before Parliament, when it met, on the first Sunday in Lent.

Meanwhile, the English Knights Templar brought Heraclius to their house and church here (the round portion), now finished, and requested him to consecrate the latter. Familiar as he was, says Knight, with the gorgeous architectural splendours of Jerusalem, Heraclius must have examined with pleasure the beautiful house of the Templars in London, which was not merely beautiful, but replete with all that was suitable to so distinguished and wealthy a community, and every way fitted for the due performance of the discipline of the order. The church, with its circular, sweeping colonade and tessellated pavement below, and noble arches, stained windows, and painted and groined ceiling above; the peaceful looking cloisters; the separate residences of the Prior or Master, and the Knights, the Chaplains, and serving brethren, the retainers and domestics; the refectory, where they dined, and the chapter house, where they held their meetings; and lastly, the garden or pleasure on the banks of the Thames, where the Knights walked, trained their horses, and performed their military exercises: all this must have impressed the Patriarch with the wealth, dignity and station of the Order. Heraclius consecrated the church, and it is said that until 1695, when it was destroyed by some Vandals of workmen, there was an inscription recording the circumstance, placed over the little door leading from the round into the cloisters, granting an indulgence of fifty days to those yearly seeking the sacred edifice.

It was during this visit that Heraclius also consecrated the church of the Knights Hospitallers at Clerkenwell.

The noble Priory of St. John's at Clerkenwell was destroyed during the insurrection of Wat Tyler, in 1381. In Cromwell's "History of Clerkenwell," it is said, "This building, in its widely varied decorations, both internally and externally, is said to have contained specimens of the arts both of Europe and Asia, together with a collection of books and rarities, the loss of which in a less turbulent age, would have been a theme for national lamentation." Wat Tyler, after setting fire to the Priory of Clerkenwell, which burned for seven or eight days, until nearly the whole of the buildings belonging to the Hospitallers were destroyed, out of mere hatred to

the religious orders, sent some of the rebels to the manors of the Hospitallers at Highbury, and other places, giving orders that everything of value should be utterly destroyed.*

A month after the performance of the ceremony at the Temple, the Parliament met at this Priory; when, among the distinguished persons present, were William, King of Scotland, and his brother David. An earnest discussion took place on Heraclius's demands for succour, the King expressing his desires to fulfil his promise, but secretly wishing, there is little doubt, to be spared its performance, whilst the barons, and others present, represented to him that he was bound by the solemn oath of his coronation, to stay at home and govern his dominions. They tried a kind of compromise, in offering to raise fifty thousand marks to defray the expenses of a levy of troops, and added their desire that all nobles and others desiring to join the Christian bands in Palestine, should be freely permitted so to do. The result is thus told by Fabyan, on the authority of a still older chronicler. "Lastly, the King gave answer, and said he might not leave his land without keeping, nor yet leave it to the prey and robbery of Frenchmen. But he would give largely of his own to such as would take upon them that voyage. With this answer the Patriarch was discontented, and said, 'We seek a man, and not money; well-near every Christian religion sendeth unto us money, but no land sendeth to us a prince. Therefore we ask a prince that needeth money, and not money that needeth a prince. But the King laid for him such excuses, that the Patriarch departed from him, discontented and comfortless, whereof the King being advertised, intending somewhat to comfort him with pleasant words, followed him unto the sea-side. But the more the King thought to satisfy him with his fair speech, the more the Patriarch was discontented, inasmuch that, at the last, he said unto him, 'Hitherto thou hast reigned gloriously, but hereafter thou shalt be forsaken of Him, whom thou, at this time, forsakest. Think on Him, what he hath given to thee, and what thou hast yielded to Him again; how first thou wert false unto the King of France, and after slew that holy man, Thomas of Canterbury; and, lastly, thou forsaketh the protection of Christian faith.' The King was moved with these words, and said unto the Patriarch, 'Though all the men of my land were one body, and spoke with one mouth, they durst not speak to me such words.' 'No wonder,' said the Patriarch, 'for they love thine and not thee; that is to mean, they love thy goods temporal, and fear thee for loss of promotion, but they love not thy soul.' And when he had so said he offered his head to the King, saying, 'Do by me right as thou didst by that blessed man, Thomas of Canterbury, for I had liefer be slain of thee than of the Saracen, for thou art worse than any Saracen.' But the King kept his patience, and said, 'I may not wend out of my land, for my sons will arise against me when I was absent.' 'No wonder,' said the Patriarch, 'for of the Devil they come, and to the Devil they shall go;' and so departed from the King in great ire." Such was the result of the mission of the great Heraclius to England, from which so much had been hoped and expected.

I suppose the consecration of the Temple Church may be said to mark the consummation of the establishment of the famous Order in England. The Templars were truly fortunate in getting so great a man as St. Bernard to become their patron and great supporter. Their greatest privileges were derived from Pope Alexander, who promulgated a bull in their favour in 1172.

Some of the rules of St. Bernard will interest, whilst others may amuse, by their austerity, the Sir Knights present. Rule 8th directs that the fellow soldiers of Jesus Christ, and of the Temple of Solomon, shall take their meat together, and it is recommended that their wants should be made known by signs, or they are to softly and privately ask for what they want—bearing in remembrance the injunction of the Apostle, "Eat thy bread in silence," and the Psalmist's words, "I have set a watch upon my mouth." Rule 20 directs that all the professed Knights,

both in summer and winter, wear white garments, as an indication of a pure and chaste life, whilst rule 21 requires that esquires and retainers be clothed in black garments or brown. Rule 22 says, it is granted to none to wear white habits, or to have white mantles, excepting the above-named Knights of Christ. Pope Eugenius granted them the Red Cross in 1146, whence they were called Red Friars, and Red Cross Knights. By rule 55, although, in common with the other religious orders, they took the vows of poverty, obedience, and celibacy; they were permitted to have married brethren amongst them, provided they left them all their property, but they were not permitted to wear the white mantle. And, lastly, the 68th rule says:—"We hold it dangerous to all religion to gaze too much on the countenance of women; and, therefore, no brother shall presume to kiss neither widow, nor virgin, nor mother, nor sister, nor aunt, nor any other woman. Let the Knighthood of Christ shun feminine kisses, through which men have very often been drawn into danger, so that each, with a pure conscience and secure life, may be able to walk everlastingly in the sight of God."

This must have been a very hard law, especially in the days of chivalry, when all good knights and true fought for the love of the lady of their choice, and each knight errant wore her *gaze d'amour* in his helm, in tilt or tourney; and especially hard when we remember many ladies went to the crusades.

I am afraid our present Knights Templar would scarcely like to adopt the harsh rule of St. Bernard, the holy abbot of Clairvaux.

The head of the house was now styled the Master of the Temple, and it was to distinguish the supreme head at Jerusalem from these minor potentates that it became a custom to call the latter the Grand Master.

The Master was elected by the Chapter or assembly of the Knights from among themselves. His jurisdiction extended not only over his own house in London, but over all the provincial Priors or Preceptors and their establishments. These houses the Master visited in succession. The main body of the Templars were persons who had been previously Knights (none other were admitted into their class). In this they differed from the Hospitallers, who were not necessarily Knights before joining, and whose fathers were or might have been Knights. On their entrance into the Order they had to declare themselves free from all obligations, that they were neither married nor betrothed, had never taken vows nor been consecrated in any other religious order, that they were neither in debt nor diseased, and that they possessed sound, healthy constitutions. On the south side of the Round there was to be found till the year 1827, Knight says, an ancient structure, called the Chapel of St. Anne, formerly enjoying a peculiar reputation, as making barren women, who resorted thither to pray, "joyful mothers of children." In this chapel, no doubt, according to the custom of the Templars generally, would take place the introduction of new candidates into the Order—a solemn and most impressive proceeding, during which the whole body of Knights were present. After a variety of preliminary questions, put to the candidate before his entrance into the midst of the assembly of the Knights, and satisfactory answers received, he was conducted to their presence, when kneeling before the Master with folded hands, he said, "Sir, I am come, before God, and before you and the brethren, and pray and beseech you, for the sake of God and our dear Lady, to admit me into your Society and the good deeds of the Order, as one who will be, all his life long, the servant and slave of the Order." To this the Master replied:—"It is only the outward shell which you see; that we have fine horses and rich caparisons—that we eat and drink well, and are splendidly clothed.* From this you conclude that you will be well off with us. But you know not the rigorous maxims which are in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform, in future, what you wish yourself."

* Yet they were forbidden to wear gold or superb ornaments like other Knights.

* New edition, vol 6, part 3.

* Stow.

When you wish to sleep, you will be ordered to watch; when you will wish to watch, then you will be ordered to go to bed; when you will wish to cat, then you will be ordered to do something else," &c.

(To be continued.)

GRAND CHAPTER OF THE ROSE
CROIX DEGREE FOR IRELAND.

Report of the Vice President to the Convocation of
Prince Masons, held at Dublin, Monday, April
15th, 1872.

(Continued from Page 485.)

I am therefore perfectly certain that more and more warrants will be sought from the Grand Chapter. Most probably each application will be made by men whose request it must seem ungracious to deny; and it will always be an unpopular thing to appear to hesitate about establishing a new centre for the diffusion of this or of any Masonic Degree. But if we give a Rose Croix warrant, merely because a few zealous men would like to have one in their neighbourhood—depend upon it we shall soon have Rose Croix warrants plenty enough. If you scatter them over the various country towns, you may be perfectly certain that all other Masonry than Prince Masonry will soon lose its value and become insignificant; admissions to Prince Masonry will become more and more numerous; the Grand Chapter will lose its control over them, and when the Insignia of the Rose Croix are to be had for the mere asking—or, what is more likely still—are offered to any who choose to accept them, as a vanity or a novelty, Prince Masonry will cease to be even a novelty, and the name of Rose Croix will be as little regarded as are some other intermediate steps which it is not necessary for me to name. You may ask me, what would you then have us to do? That, unhappily, is just what it is impossible for me to define with any degree of certainty. I wish sincerely I could so define a course for you, or even for myself. I cannot, in reply, lay down a hard and fast rule to guide you in matters of discretion, on which it is not easy to form a fair opinion; but this I may say; I would have you grant new warrants with a very cautious hand having regard to a great many circumstances which would not be taken into account if you were to grant them, merely to gratify a few individuals, however estimable in character or anxious for the extension of the Order. We must not either withhold promotion from men who deserve it, nor make promotion too cheap, too easily had, too common to be thought very well worth having. I have stated thus much for your consideration, knowing, as I do, that I incur the risk of displeasing many who may hear me, because it is my duty to point out a danger, and it will be yours to avert it, if you can, by good sense, discretion, and circumspection.

The warrant long since issued to Lisbon is still in the hands of brethren there; I have observed in the printed statement of our last year's accounts that they appear to be a good deal in arrear for fees and dues. But I doubt very much whether they are aware of transgressing our rules. Those who originally took the warrant must, most of them at least, have passed away; it seems almost unaccountable that their successors should desire to retain it. I have always understood that at the time when it was granted, the political state of Portugal was such that it was necessary to have recourse to Great Britain or Ireland for a Masonic warrant, which the civil powers would not allow. But that necessity cannot still exist, for there were, for several years past, two rival Masonic Bodies in Portugal, each claiming to be supreme in all Masonic matters, both were united, happily, on the 30th October, 1869, as were also the Councils of the 33rd degree, which existed in each of them, in some way so much at variance with our own usage that I am unable to explain it. That junction has now organised a single, regular, and supreme body for the government of Masonry in Portugal, the style of which is "Grandé Oriente Lusitano unido, Supremo Conselho da Maçonaria Portu-

gez." I think it must follow, sooner or later, that the allegiance of the Rose Croix Chapter will be transferred to it. In fact, I wish it were so, because I think it an evil example to send warrants from one Masonic authority into the dominion of another. However, I think we must consult the wishes of our Portuguese brethren in the matter, and, for my part, I would give them the most respectful attention.

Some months ago, the Grand Chapter received an official communication from the Council of the 33rd Degree in Ireland to the effect that the Council of that Degree in England had officially notified to them that an assembly, purporting to be masonic, but not recognised by the Council of the 33rd for England, had assumed a right to confer certain degrees, that of Rose Croix included; and that the degrees so conferred could not be acknowledged. You may not all be aware that the Council of 33rd for England is the governing body of the Rose Croix Order there, as the Grand Chapter is the governing body of the Rose Croix here: it is so, however; and as Grand Chapter, recognising and reciprocating the amicable feeling which I am happy to say the Supreme Council of 33rd for England always evinces towards us here, at once resolved that they, for their part, would not recognize the degrees which had been conferred by what the Council of 33rd in England had pronounced to be an unauthorised and clandestine body, assuming, without any foundation of right, the powers properly exercisable only by the Council or by its authority. It was, you will observe, purely an abstract masonic question, not reflecting on, or inculcating any individual member of the Order, and I think the Grand Chapter decided perfectly in accordance with Masonic law in the matter, for it is a maxim of Masonic Law that no assemblage of Masons or other persons, has a right to constitute itself into an independent Masonic body, of any grade, in any country where there is an existing recognised Masonic power in that country, in which body the government of the grade is vested. It is also consistent with Masonic law, and with good sense likewise that the recognized exercise of authority is a presumption of a right to exercise it. It is not competent to any mason or number of masons to put a governing Masonic body upon proof of its authority, merely to endeavour to subvert it; and surely he who would question my title must found his claim on the validity of his own, not on the weakness of mine, if it be weak. Those are the rules of natural justice. Moreover, the edicts of a Masonic power, issued respecting a matter within its authority, are to be received without question, and presumed to be fair, well founded, and regular. The Council of 33rd in England would not question an order of our Grand Chapter, and our Grand Chapter is reciprocally bound to respect an order of theirs, or of any independent Masonic puissance.

Since that event took place I have found the resolution of our Grand Chapter, to which I have just alluded, has been confirmed by the authority of the Council of 33rd for the Southern Jurisdiction of the United States of America. I find in the official communication of that Council, published in December last, that notice had been received by them from the sister Council in England that a meeting had been held in Manchester, under a warrant alleged to have been given to a Mr. John Yarker, by two brethren named Seymour and Hyam, claiming to have some authority as members of the 33rd Degree belonging to, or deriving title from, some Council or Councils in America. The Council of 33rd to Charleston forthwith promulgated an edict, dated 18th September last, signed by the Commander, Albert Pike. It recites that certain bodies in England, not of the obedience of the Supreme Council of England and Wales and the Dependencies of the British Crown, claimed and exercised the right of conferring, in some manner and form, to the Charleston Council unknown, the Degrees of Rose Croix and Kadosh; and it mentions that Messrs Seymour and Hyam had constituted certain bodies in England; and it then proceeds to enjoin and caution all Freemasons owing obedience to the Council at Charleston to have no communication with, or in any manner recognize as lawfully in

possession of the Rose Croix or other Degrees, any person coming from the jurisdiction of England and Wales and the dependencies of the British Crown, "unless he have evidence of his legitimate possession of such degrees by diploma from the Council of England and Wales, or some body of its obedience." Remembering that our Grand Chapter occupies here the same position with respect to the Rose Croix Order that the 33rd Councils do in the Southern States and in England, I think it plain that it acted in the matter with proper Masonic feeling. What is the use of a government that does not govern? Is it not the first duty of a government to protect its own subjects, who owe, and who pay allegiance to it? And I do not hesitate to pronounce our Bro. Albert Pike the greatest authority on Masonic matters that has ever appeared in any time, or in any country; and I think it must be satisfactory to us all to know that we have the sanction of the proceedings of the illustrious Masonic body whose councils he directs, as a guarantee for the propriety of our own.

I have gone somewhat farther than may be deemed necessary into this matter, not that I deem it necessary to vindicate our Grand Chapter from any imputation of personal jealousy or discontent, for no such feeling influenced its proceedings; indeed, it was impossible that such should be the case. I have been told, and I believe it to be the fact, that a few members of Irish lodges took the Rose Croix and some other degrees in the unauthorised body disclaimed by the English Council; but certainly no member of the Grand Chapter, so far as I can judge, intended the least disrespect or discourtesy to them, while yet the Grand Chapter felt bound to vindicate the honour of this Order and its own dignity, neither of which should be compromised, even if its decision should be likely to create a temporary feeling of dissatisfaction, which I think a little calm reflection should dispel, if it ever existed. We cannot, as the wise Dr. Johnson said, blow up half-a-dozen palaces because one cottage is burning. I mention it only to impress upon those members of the Rose Croix Order, who hear me, that it is a grave Masonic offence to hold Masonic communication with any clandestine body—the name given to any unrecognised Masonic assembly, no matter how public its meetings or how ostentatious its proceedings. I also desire to warn all my younger hearers against the incongruity of going beyond the Masonic jurisdiction of Ireland, to obtain Masonic Degrees elsewhere, merely with the idea of thereby attaining an equality with those who have attained them here. Such an experiment has been tried more than once in my time, and has uniformly failed. There are many men whom we all would gladly enough receive as visitors and friends, if they came to our hall doors in the ordinary way; but if we caught them creeping up the back stairs—I need not follow out the parallelism. What equality can there be where there is not sympathy? Of what value is a distinction, not conferred as an honour, but snatched against the will of those who should confer it? I have myself attained the highest Masonic grade, and I can most heartily, solemnly and sincerely assure my brethren of every degree, that no Masonic grade, no childish toys of ribbons, stars, or crosses, can ever compensate the person who attempts to introduce disunion and dissension, disorder and insubordination, into our admirably constituted, and, on the whole, admirably administered society. That is indeed a poor ambition—worthy of pity, but that its effects may be so calamitous to the welfare of the order, if the contagion of such sorry vanity and weak desire of distinction, at any price, should spread very widely amongst us.

Promotion is very good, and as a reward of service and of merit, very acceptable. But it may be too rapid. Give a man all the degrees he can attain—give them all in a day, or a week, and what will be their value in our eyes, or even in his own; Absolutely nothing: exactly what they would be worth.

Many years ago I suggested the revision of our Ritual; the subject was not taken up until recently, and as it is still under discussion, it would be premature for me to state what has been already done. This matter will not so far

as I can discern from the feelings expressed by the Grand Chapter, be likely to influence or interfere with any of the old established principles on which our order is founded, both in this country and in England, whatever may be the case elsewhere.

Our financial condition should be noticed in this report. We appear to have a very small balance in hand, of about £40 to £50—the printed account gives the particulars. It seems to me extraordinary that we should be clear of debt, because not only have we to pay £50 per annum for Grand Lodge rent, but we have just finished the costly decoration of this hall. The satisfactory statement of the account is due to the valued and faithful Brother who has been our Assistant Secretary, Charles T. Walmisley, whose own Lodge has recently given him on retiring from the office of its Secretary a valuable and splendid testimonial of their appreciation of his long services, and I am sure all who know that truly high minded and honourable gentleman will concur in the expressions of regard and esteem embodied in the address presented to him by that old established and respectable Lodge.

If with so heavy a drain on our finances we have kept out of debt, it is to be hoped that by next meeting of the Convocation a considerable surplus will be in hand; it is too soon to consider what should be done with it; but I trust this great order will bear some fruit worthy of its Masonic rank, its professions, and its members.

I must also remind you that it is to our Brother Theophilus E. St. George we are indebted for taking the trouble of carrying out the details of all this splendid blazonry which surrounds us, on which he has bestowed more care and attention than any one would at first sight suppose the matter to require; but without that care and attention we could not have had, as we now have a Chapter Room not unworthy of the eminent fraternity after which it is named. Nor should it be forgotten that we owe the construction of the Masonic Hall mainly to the exertions of our late lamented Brother Thomas Mostyn. Three years have passed since he was taken from amongst us, but still his memory is fresh in our hearts. I do not speak of him thus merely because he was a dear friend of my own, whose loss has impaired the value of my own existence, but because he was the most remarkable instance I have yet known of a man who carried into the business of life the feelings of Masonic duty, not so as to interfere with his functions—very far from it;—no man was more rigidly exact in the righteous performance of those of his very important office; but I am not the only one of his brethren who has reason to testify to his readiness to recognize the ties of fraternal friendship and obligation, and to use for the benefit of those on whom he relied as worthy of his aid, the means of doing them service which his position afforded. But for his enterprise, courage, and perseverance, we should not now have this great building, to which we were not ashamed to invite even our illustrious Brother, the Heir Apparent of this Realm.

NEW ZEALAND.

TIMARU, CANTERBURY.—Messrs. Allan and Stumbles, the railway contractors, on behalf of the Government, formally handed over the foundation stone of the old Masonic Lodge to Mr. John King, Worshipful Master of the Lodge of St. John, for use in the new Lodge shortly to be erected. Not less than forty Masons, members either of St. John's Lodge, or of the Caledonian Lodge, were present, and the greatest interest was manifested in the proceedings. On the stone being removed, the Treasurer of the Lodge, Bro. R. Scott, removed the bottle from the cavity under the stone, and on detaching the surrounding cement, it was at once seen that the contents were all in as good condition as they were the day on which they were enclosed in the bottle. The stone now removed was laid with great ceremony on Thursday, July 30, 1866, by Dr. Donald, Acting District Grand Master, the day being observed as a public holiday in Timaru in honour of the event.

Obituary.

BRO. JOSEPH CATCHPOLE, J.D. 1306,

Was buried at Highgate Cemetery, in the presence of about sixty brethren. Bro. Joseph Catchpole, J.D., 1306, J.D., 1326, was the proprietor of the Sugar Loaf Tavern, Wapping. He died on the 1st inst., in his fortieth year. Rev. Bro. Gordon, Chaplain, 1306, officiated, and after the funeral service, gave a beautiful oration.

SERIOUS ACCIDENT TO A BROTHER.—On Sunday morning, the 4th inst., an accident of a somewhat serious nature occurred to Bro. H. Williams, P.M. of the Mariners' Lodge, No. 249, which will doubtless be regretted by the large masonic circle in and around Liverpool, who have the highest esteem for him. Bro. Williams resides in Seacombe, Cheshire, and it would appear that on the morning in question, he was informed there was a strong smell of gas in the sitting room. He went downstairs, opened the window, and, after the lapse of some time, proceeded to examine, with a light, the place where the supposed escape was taking place, while doing this, the gas exploded and scorched him severely about the face and hands, tore the paper off the wall, and did other damage; Bro. Williams has, since that time, been under surgical attendance, and, by the most recent intelligence, was progressing as favourably as could be expected.

Bro. **St. MICHAEL COSTA**, has left London for Naples, and will return in November, after visiting Germany.

By favour of Bro. Charles S. Titus, Grand Secretary, of Massachusetts, U.S., we have received the "proceedings" of that Grand Lodge for the year 1871. It is a handsome volume of over 700 pages, and contains much matter of interest, not only to the Masons of Massachusetts, but to the Craft all over the world. We shall take an early opportunity of making some extracts from it.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, August 23, 1872.

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

SATURDAY, AUG. 17.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.

Star Lodge of Instruction (1275), Marquis of Granby.

New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.

Sphinx Lodge of Instruction (1329), Castle Tavern,

Camberwell-road, at 7.30; Bros. Thomas and Worthington, Preceptors.

Mount Sinai Chapter of Instruction, Union Tavern, Air-

street, at 8; Comp. Brett, Preceptor.

Manchester Lodge of Instruction, Yorkshire Grey, London

Street, Fitzroy-square, at 8; Bro. Ash, P.M., Preceptor.

MONDAY, AUG. 19.

Lodge 720, Panmure, Balham Hotel, Balham.

Strong Man Lodge of Instruction (45), Old Jerusalem

Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.

Camden Lodge of Instruction (704), Adelaide Tavern,

Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.

Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-

end-road, at 7.30; Bro. E. Gottheil, Preceptor.

British Oak Lodge of Instruction, Bank of Friendship

Tavern, Mile End, at 7 for 8.

St. James's Union Lodge of Instruction (180), Horse and

Groom Tavern, Winsley-street, (opposite the Pantheon),

Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.

Wellington Lodge of Instruction, White Swan Tavern,

Deptford, at 8; Bro. C. G. Willey, P.M. 1155,

Preceptor.

St. John of Wapping Lodge of Instruction (1306), Gun

Tavern, High-street, Wapping, at 7; Bro. T. Mortlock,

Preceptor.

West Kent Lodge of Improvement (1297), St. Saviour's Col-

lege, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

TUESDAY, AUG. 20.

Board of General Purposes at 3.

Lodge 435, Salisbury, 71, Dean-st., Soho,

Chap. 186, Industry, Freemasons' Hall.

Metropolitan Chapter of Instruction, Portugal Hotel,

Fleet-street, at 7; Comp. Brett, Preceptor.

Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-

park, Camberwell, at 8; Bro. John Thomas, Pre-

ceptor.

Faith Lodge of Instruction, Refreshment Rooms, Victoria-st.

(opposite Westminster Palace Hotel) at 8; Bro. C. A.

Cottebrune, Preceptor.

Yarborough Lodge of Instruction, Green Dragon, Stepney,

at 8; Bro. Isaac Saqui, Preceptor.

Prince Fredk. William Lodge of Instruction (753), Knights

of St. John Tavern, St. John's Wood; Bro. F. G.

Baker, Preceptor.

Dalhousie Lodge of Instruction, King Edward, Triangle,

Hackney, at 7.30. Bro. J. Saunders, Preceptor.

Florence Nightingale Lodge of Instruction, Masonic Hall,

William-street, Woolwich, at 7.30.

Prosperity Lodge of Instruction, Gladstone Tavern,

Bishopsgate-st. Within, at 7.30; Bro. Bolton, (W.M.

1227), Preceptor.

St. Marylebone Lodge of Instruction (1305), British Stores

Tavern, New-street, St. John's Wood, at 8; Bro. T. A.

Adams, Preceptor.

WEDNESDAY, AUG. 21.

General Committee Grand Lodge, and Lodge of Benevo-

lence, at 6.

Lodge 619, Beadon, Greyhound Hotel, Dulwich.

„ 1320, Blackheath, Crown Hotel, Blackheath

„ 1349, Friars, Cheshire Cheese, Crutched-friars.

„ 1365, Clapton, White Hart Hotel, Upper Clapton.

Pythagorean Lodge of Instruction (79), Prince of Orange,

Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.

United Strength Lodge of Instruction (228), the Grafton

Arms, Prince of Wales's Road, Kentish Town, at 8;

Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road,

at 7.30; Bro. Isaac Saqui, Preceptor.

New Concord Lodge of Instruction, Rosemary Branch

Tavern, Hoxton, at 8.

Confidence Lodge of Instruction, Railway Tav., London-

street, City, at 7.30.

Royal Union Lodge of Instruction, Horse and Groom

Tavern, Winsley-street, Oxford-street, at 8. Bro. T. A.

Adams, Preceptor.

Peckham Lodge of Instruction, Maismore Arms, Park-road,

Peckham at 8; Bro. David Rose, Preceptor.

Temperance in the East Lodge of Instruction, George the

Fourth, Catherine-street, Poplar.

Stanhope Lodge of Instruction, Thicket Hotel, Anerly, at

7.30. p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, AUG. 22.

House Committee Girls' School, at 4.

The R.A. Chapter of Improvement, Freemasons' Hall

at 7; Comp. Brett, Preceptor. Ceremony, explanation

of R.A. Jewel and Solids, part sections.

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-

st., Tottenham Court-road, at 8; Bro. T. A. Adams,

Preceptor.

Panmure Lodge of Instruction (720), Balham Hotel, Bal-

ham, at 7.30; Bro. John Thomas, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern,

Bath-street, City-road; Bro. Stean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes,

Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

Whittington Lodge of Instruction (862), Crown Tavern

Holborn, at 8; Bro. Lewis Alexander, P.M. 188,

Preceptor.

Chigwell Lodge of Instruction, Bald-faced Stag Hotel,

Buckhurst Hill, at 7.30.

Doric Chapter of Instruction, Rising Sun Tavern, Globe-

road, BethnalGreen, at 8; Comp. T. J. Barnes, Pre-

ceptor.

FRIDAY, AUG. 23.

House Committee Boys' School.

Lodge 780, Royal Alfred, Star and Garter, Kew Bridge.

Unions Emulation Lodge of Improvement for M.M.'s

Freemasons' Hall, at 7.

Temperance Lodge of Instruction, Victoria Tav., Victoria

road, Deptford, at 8.

Burdett Courts Lodge of Instruction (1278), Approach

Tavern, Approach-road, Victoria-park, at 8; Bro. Geo.

W. Verry, Preceptor.

Clapton Lodge of Instruction, White Hart, Clapton, at 7.30;

Bro. John Saunders, Preceptor.

Royal Standard Lodge of Instruction (1298), The Castle

Tavern, Holloway, at 8; Bro. R. Lec, (P.M. 193, W.M.

1298,) Preceptor.

Pythagorean Chapter of Instruction (No. 79), Prince of

Orange, Greenwich-road, at 8; Comp. W. West Smith,

Preceptor.

Westbourne Lodge of Instruction (733) Horse and Groom,

Winsley-street, Oxford-street, at 8.

Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-

street, at 7; Bro. Brett, Preceptor.

Belgrave Lodge of Instruction, Duke of Wellington Hotel,

Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.

Doric Lodge of Instruction, Three Cranes Tavern, Mile-

end-road, at 8; Bro. Isaac Saqui, Preceptor.

Burgoyne Lodge of Instruction, Grafton Arms, Prince of

Wales's-road, N.W., at 8.

St. Luke's Lodge of Instruction (144), Gladstone Tavern,

Brompton-road, S.W.

United Pilgrims Lodge of Instruction, Duke of Edinburgh,

Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M.,

Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion,

Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

St. James's Lodge of Instruction, Gregorian Arms Tavern,

Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M.,

Preceptor.