

TABLE OF CONTENTS

Aids to Study..... 559  
 The Orders of the Temple and Hospital..... 560  
 CORRESPONDENCE:—  
   Masons at Public Meetings ..... 562  
   Provincial Grand Officers ..... 562  
   Bro. Hughan and Grand Lodge ..... 562  
 Reviews ..... 563  
 Masonic Tidings ..... 563  
 Canterbury Cathedral ..... 564  
 CRAFT MASONRY:—  
   Metropolitan ..... 565  
   Provincial ..... 566  
 ROYAL ARCH:—  
   Provincial ..... 566  
 RED CROSS OF CONSTANTINE:—  
   Metropolitan ..... 566  
 South Africa ..... 566  
 Western Australia ..... 567  
 Masonic Notes and Queries ..... 568  
 OBITUARY:—  
   Bro. John Donkin ..... 560  
   Bro. J. C. Relf ..... 569  
   Bro. Chas. Wigan ..... 569  
 Masonic Meetings for next week..... 569  
 Advertisements..... 557, 558, 570, 571, 572

AIDS TO STUDY.

BY BRO. WM. CARPENTER, P.M. and P.Z. 177  
 XII.

In the brief glance which was taken of the old Assyrian empire in my last paper, Pul was spoken of as the Assyrian monarch who invaded Israel and exacted tribute from Menahem, about 760 B.C. But there is some doubt as to the identity of this monarch, and some difficulty in harmonising the Assyrian annals with the chronicles of the Hebrew monarchy. The former, in their series of kings, give no one which resembles Pul, and various conjectures, more or less plausible, have been hazarded, for the purpose of removing the difficulty. As it is the only one that presents itself in comparing these two sets of records, considerable anxiety has been felt about it. Pul is certainly an abbreviation, for no Assyrian name consists of a single element; and the simplest thing is to identify Pul and Tiglath-Pileser. In the Assyrian annals the receipt of tribute from Menahem, king of Israel, is mentioned. The middle element of Tiglath-pal-zira, might, as Mr. Smith suggests, give the name Pul, but he, at the same time, suggests that it is quite inconceivable that the Hebrew chronicler, who gives the full name of Tiglath-Pileser so accurately, should just before corrupt it into Pul; and he refers especially to 1 Chron. v. 26. Probably, then, the conjecture of Professor Rawlinson, *i.e.*, that Pul was a branch of the Royal family reigning in Babylonia, and not improbably over Assyria, also, as Suzerain; and Smith thinks we may even have the name of this Babylonian king in the legendary Belesys of Ctesias.

From this point we can follow both the history and chronology of Assyria to nearly its close, with tolerable certainty. It lasted about 120 or 140 years, under a succession of known Kings, among whom we recognise the well-known Scriptural names of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, and Esar-Haddon; while, of the sixth, Asshur-bani-Pal, we at length, probably, find the name of the Greek Sardanapalus. Of the conquests of Tiglath-Pileser, against the Kings of Israel and Syria, when he took Damascus, subdued the Syrians, and car-

ried away a portion of the ten tribes of Israel, we have an account in 2 Kings, xv. 29, 37; xvi. 8, 9; 1 Chron. v. 26, by which the prophecy of Amos was fulfilled, and from which it appears that the Assyrian empire had now become great and powerful. The next King was Shalmaneser (B.C. 729), who invaded Phœnicia, and laid siege to Samaria, but dying before the fall of the place, the siege was continued by Sargon, who carried the rest of the people away, replacing them by men from Babylon, &c. Whence it appears that Babylon, at that time, at least, was ruled by the King of Assyria (See 1 Kings, xvii. 6, 24).—The son and successor of Sargon (whose existence was doubted, until the discovery of his palace at Khorsabad, by M. Botta, in 1842), was Sennacherib (B.C. 719). It was in the reign of this Prince and his successor, Esar-Haddon, that, according to Sir Isaac Newton, the Assyrian Empire reached its greatness, being united under one monarch, and containing Assyria, Media, Apolloniaris, Susiana, Babylon or Chaldaea, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia, and part of Arabia; and, reaching eastward to Elymais and Paratacena, a province of the Medes—with Colehis and Iberia, the two Armenias, Pontus, and Cappadocia, as far as to the river Halys. It would appear that Esar-Haddon, who brought the Babylonian empire under his dominion, at first suffered it to be governed by princes or viceroys; but his successor united it with Assyria.

In the reign of Ahaz (B.C. 743), Judah became tributary to Assyria; but Hezekiah, who succeeded him in the throne (B.C. 728), encouraged, probably, by the circumstance of Mardoc-Empadus of Babylon, throwing off the yoke, rebelled against Assyria, and incurred the resentment of his Suzerain. In the fourteenth year of his reign, Sennacherib, the new King of Assyria, came with a large army, to reduce Judah to obedience, and to conquer Egypt, Hezekiah submitted to this potent conqueror, and paid the three-hundred talents of silver and twenty talents of gold, which were demanded. In the meantime, Sennacherib had obtained possession of Ashdod, the key to Egypt, but deeming it unsafe to leave unsubdued, in his rear, the kingdom of Judah, which had once thrown off the yoke, he resolved to subdue it, and three of his chief officers were sent, with a great host, against Jerusalem, to invite the people to accept a complete transplantation, similar to that which had befallen Israel. These officers were Tartan, the chief-general; Rab-Saris, the chief eunuch; and Rab-Shakeh, the chiefcup-bearer (2 Chron. xxxii). In an insolent address to the people of Jerusalem, the "great King of Assyria" defied the great God of Israel—"How much less shall your God deliver you out of my hand?" (ver. 15).—The piety of Hezekiah obtained the promise, that Jehovah would accept the challenge; and no answer was given to the Assyrian envoys. Rab-Shakeh hastened to the King, who was warring against Libneh, on the frontier of the Jewish territory, towards Egypt (2 Kings, xix, 8); but Sennacherib, hearing that Tirhakah, King of Ethiopia, who was in alliance with Egypt, was advancing against him, sent other messengers to Hezekiah, with a letter of open defiance to the God of Israel, which called forth the final pro-

mise of the destruction of the Assyrians, and the deliverance of Jerusalem; and, on the same night, a miraculous pestilence, as "the angel of the Lord" swept away a vast portion of the Assyrian host. Sennacherib returned to Nineveh, and as he was worshipping in the house of Nisrech, his god, two of his sons smote him with the sword, and escaped into the land of Armenia, leaving the throne to Esar-Haddon, his other son, who reigned in his stead (2 Kings, xix, 37; Isa. xxxvii. 38).

Esar-Haddon (B.C. 680) renewed the wars with Phœnicia, Syria, Armenia, Susiana, Media, Babylonia, and Asia Minor; and he also describes himself as "conqueror of Egypt and Ethiopia." He is probably the king who carried Manasseh to Babylon, (2 Chron. xxxiii. 11). Asshur-bani-pal (B.C. 663,) who appears to have furnished the Greeks with the name of Sardanapalus, undertook a campaign against Susiana, but was otherwise unknown for martial deeds; nevertheless, in the whole history of Assyria, says Mr. Smith, we have no stronger evidence than under this king of that prosperity which the prophet describes in his celebrated parable;—"The Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature. . . . Under his shadow dwelt all nations; . . . nor was there any tree in the garden of God like unto him in his beauty." (Ezekiel XXXI. 3-8).

From this point, the course of the empire is involved in uncertainty. Most of the authorities agree, however, in representing the son (Asshur-emit-ilin) of the last named monarch, as succeeding him on the throne. This was either the last, or the last but one of the Assyrian kings; it being doubtful whether he is identical with the Saracus of Berossus or not. With the latter monarch, the Assyrian Empire terminated, Nineveh being destroyed by the conjoint forces of the Medes under Cyaxares, and the Babylonians under Nebo-Pelassar. It is vain to endeavour to recover the true history of the fall of Nineveh, however, by piecing together the few extant fragments of writers who lived after the event. "After all, says Mr. Smith (Ancient History of the East, p. 300,) "the real picture of the fall of Assyria (as of Babylon), and of the utter destruction of Nineveh, never to rise again, is drawn with the most literal truth, as well as poetic colouring, by the Jewish prophets, one of whom (Ezekiel) is, in fact, writing the history of Nineveh's fall as the type of Babylon's." (See Ezekiel xxxi., 11, 12; Nah. iii. 12-15; Zeph. ii. 13-15). It is scarcely necessary to add, that the precise date of Nineveh's fall cannot be fixed. The choice lies between B.C. 625, and B.C. 606. The old writers give the latter date, but the English school of Assyriologists, represented by Sir Henry and Professor Rawlinson, adopt the former, which is fixed by the Canon as that of Nebo-Pelassar's accession at Babylon.

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

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 EMMA HOLMES, 31°.

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

(Continued from page 545.)

Apropos of the Arabs and their masonry, I came across the following significant quotations the other day:—

"All the secrets of Masonry are concealed in the Hebrew or Chaldee language."\*

"Your popular societies are an emanation from the lodges of the Freemasons, in like manner as these proceeded from the funeral pile of the Templars."†

The following curious document is to be found in Lemming's "Encyclopadie der Freimaurerei," in German. The original is in French, and is in the possession of the Grand Lodge of Sweden at Stockholm, and has been thought to be the groundwork of the Swedish higher degrees of masonry;—the degrees into which our brother Sir Knight the Prince of Wales was initiated, and first saw the light.

Be that as it may, there are many allusions to the decorations of the Lodges, Chapters, &c., of those degrees which will be readily perceived by those who have been admitted under the Swedish system, if not by others, and as it is believed that the account given has never been published before for the benefit of English Freemasons, it is thought it would not be out of place inserting it here, though I would express no opinion as to its being historical, except in part:—

"The Testament of Jaques de Molay.

"Jaques de Molay saw at last from the course that the process against him began to take that there was nothing further to hope, either for himself or for the order, and as no opportunity was afforded him of consulting with the other Knights of the Temple, some of them being like himself in prison, and the greater part concealed after having escaped from the fury of their persecutors, he cast his eyes upon his nephew, the young Count Francis de Beaujeu, who was also the nephew of Molay's predecessor, the Grand Master, Pierre de Beaujeu,‡ with the intention of making him the means of transmitting the secrets of the Order and the proofs of his innocence to posterity. With this purpose he, shortly before the final close of the process, sent for him, and addressed him in the following terms:—'My son, I have summoned thee to me in this prison to ask thy advice in a very difficult matter. I allude to the process against me, in which the final sentence will very soon be pronounced. They promise to spare my life, yes, they promise me pardon—and even a great reward, on condition that I acknowledge the dishonourable calumnies that wicked men have invented to the destruction of the Order to be true and worthy of belief; and, on the other

hand, if I maintain the innocence of the Order, I place my freedom and even my life in certain danger.' Beaujeu, without hesitating an instant, answered that it was to be sure his most ardent wish that the life of the Grand Master should be spared. It was, however, his opinion, and which he must proclaim without concealment, that in this case honour and integrity demanded that the voice of truth alone should be listened to, and that he ought therefore to defend the Order, and rather to sacrifice freedom, nay, even life itself, and become a martyr in the cause of religion and truth. Molay, beside himself with joy, tenderly embraced his nephew, and said to him—'My dear son, this is the answer, and this the advice I had expected from thee, but would'st thou thyself, if placed in like jeopardy, be capable of thinking and acting only as truth and honour might demand?' To which Beaujeu answered that he had given him the same advice as he himself would certainly follow in a like situation. Molay proceeded therefore—'Thou hast at all times appeared a zealous admirer of the Order, and hast always shown an inclination to enter into it; but dost thou still discover in thyself the same zeal, dost thou cherish the same wish, although all hope that the Order will ever be restored to its pristine perfection hath vanished? Hast thou the courage, determination, and fortitude to defy persecution and endure every vexation and humiliation?' 'Yes, answered Beaujeu, and it is even at this moment my wish to become a member of the Order, and whatever may be the trials to which I may subject myself, I feel strong enough to overcome every difficulty, and zealously and constantly to maintain truth and propagate the holy Order.'

"It is well, my son," said Molay, and thus speaking he drew from under his inner garment a cord\* to which three keys were attached, loosened them and burnt the cord. 'Thou seest,' proceeded he, 'how this cord consumeth. A similar fate will soon, perchance, be our lot. Hast thou the courage and the strength to sacrifice even thy life in defence of thy brethren, and to shed thy blood in the cause of truth?' Count Beaujeu declared his readiness to do all this, and in consequence Molay proceeded—'Thou must give me a proof of thy courage, and for that purpose he handed him the three keys, with the words—'The first of these keys openeth the smaller portal of the vault of the Grand Masters. Into it must thou descend at the hour of midnight, wrapped in a cloak, and provided with a dark lantern; then must thou raise up the coffin of thy uncle the Grand Master Beaujeu, and draw forth from under it a triangular casket of crystal, then ascend, lock behind the door which leadeth to the vault, and bring me the casket.†

\*Every Knight Templar received at his initiation a cord, which he was constantly to wear under his dress, and on no account to lay aside. At the trial much was made of this cord, and various uses were assigned to it; but it is believed now that it was only worn as a perpetual reminder of the vows of chastity taken by the Knights Templar in common with other monastic bodies. The three keys are still used in the Swedish rite. There are three degrees in which a key is worn attached to the riband, with the motto "Claudentem quis aperit, aperientem quis claudit."

†A reference is here made, it is supposed, to the 4th degree of the Swedish system, Scottish Apprentice and Fellow Craft.

Count Beaujeu performed the orders of the Grand Master with the utmost exactitude, and brought to him the triangular silver-mounted casket. As soon as Molay saw it, he took it in his hands, and covered it with kisses; he then said to Beaujeu—'My dear son, this basket containeth the most sacred relic that the Order received from King Baldwin, namely, the forefinger of the right hand of St. John the Baptist\* The coffin from under which thou hast drawn the casket containeth not the remains of thine uncle, but a large silver coffer; as soon as thou enterest thou wilt find thyself in a spacious subterraneous chamber, in the middle of which thou must dig up another coffer, which containeth all the ancient papers and documents that belong to the Archives of the Order, together with the Crown of the Kings of Jerusalem,‡ the Lamp that once burned at the Holy Sepulchre, the seven branched Candlestick, the four Gospels, the Sword, the Square, and the Standard of the Order.‡ With the third key thou mayest open the coffer, under the pretence that thy uncle, the Grand Master Pierre de Beaujeu, had ordered his remains to be brought from the East to the sepulchre of the Grand Masters in Paris. I caused all these precious things which I had saved from the hands of the Infidels to be brought thither, and yet every one is firmly persuaded that they have all become the booty of the Infidels. The two pillars with which the vault of the Grand Master is adorned are hollow, and in them is a treasure which hath been for some time collected there; it hath been saved of the remains of the Order, and by degrees placed there after removing the capitals of the pillars, which may be taken off. Promise now, and swear unto me that thou wilt preserve this treasure to the use of

\*We learn from Addison that on the 21st August, 1191, the Templars joined the standard of Richard Cœur de Lion, at Acre, and fought with him against Saladin. In a letter he wrote to Saladin, 16th October, exhorting him to put an end of the war, King Richard demanded as the price of peace the restitution of Jerusalem, of Palestine, and the true Cross. This Cross had been captured at the battle of Tiberius, where it was borne by the Bishops of Ptolemais and Lidda, the former of whom was slain, and the other, together with the King of Jerusalem and the Grand Master of the Temple were taken captive. One of the Arabian authors, speaking of it says—"They say that it is the identical wood to which the God whom they adore was fastened. They had adorned it with fine gold and brilliant stones; they carried it before their armies; they all bowed towards it with respect." Saladin, in his reply to Richard, refused his conditions of peace, saying—"As to the cross, the reverence you pay to that bit of wood is a scandalous idolatry, disrespectful to the Most High, and hateful in the sight of God. We will, therefore, not give it to you, unless by so doing we can secure some great and manifest advantage to Islam.

†The Crowns (for there were two) of the Latin Kingdom at the death of Baldwin IV., King of Jerusalem, were kept in a large chest in the Treasury, fastened with two locks. The Grand Master of the Temple kept the key of one of those locks, the Grand Master of the Hospitallers the other. Heraclius, supported by the Grand Master of the Templars, and against the wish of the Grand Master of the Hospital, crowned the Countess of Jaffa, sister of the late King, Queen of Jerusalem. The G.M. of St. John at first refused to give up the key to get the Crowns.—Addison.

‡All these are still used, it is said, in the 4th, 5th, 6th, and 7th degrees of the Swedish rite.—

\*Jennings Rosierucians, page 264.

†Castle of Tuilleries, year VIII, quoted at page 265 of the Rosierucians.

‡Described in Addison as William de Beaujeu, the hero, who died so gloriously at the head of his Knights at the siege of Acre; Gaudin succeeded him, then De Molay.

the Order alone, and that thou wilt make use of it to the support of those wretched brethren that have been scattered over the world by the late mournful events, and who, fearful of discovery, are now enduring the severest privations. Promise me further to propagate the Order until it may reckon nine perfect architects\* amongst its numbers. For myself, I beg of thee that thou wilt, if it be possible, lay my bones in the sepulchre of my fathers, clothed in the habit of the Order,

*This de Beaujeu promised, and swore to do his utmost to perform all that he had undertaken.*

Molay, satisfied of the good intentions of his nephew, said to him—"I shall demand of thee before God, at the last Judgment, whether thou hast fulfilled thy promise. Farewell, my dear son, I embrace thee for the last time. From this hour I shall give myself wholly up to preparation for my end."

Hereupon de Beaujeu left him.

The rest of that day Beaujeu passed at home in solitude, for he could not at first determine with himself what he had to do, nor what course he had to pursue in order to keep his promise and fulfil his obligations, and the approach of night alone put an end to his meditations.

He then put on a travelling dress, took the cloak that he wore at his first descent into the Grand Master's Vault, together with the dark lantern and the three keys, and gave his domestics to understand that he was going a journey into the country.

Exactly at the hour of midnight he entered the Grand Master's Vault by the small Portal which Molay had pointed out to him and came to the coffin supposed to contain the remains of his uncle Pierre de Beaujeu from thence he passed through the niche as he had been instructed into a dark vaulted-chamber, and having dug in the spot his uncle Molay had told him, found the coffer. This he opened with the third key, and as it was too heavy for him to carry away at once he bound linen cloths round his body and thus brought out at several times the most important papers and documents of the order. The Crown, Lamp, seven branched candlestick, Ring of the Grand Master, &c, the sight of which caused him no small amazement, he locked the coffer and covered it up again.

The papers, &c, he could not carry out of the vault at once, but was obliged to descend several times till he had brought them all up.

He then went out of the Temple, and left Paris the same night, and went to and resided at a small vineyard in the neighbourhood of the City that belonged to him. Here he remained six days and read over repeatedly the documents respecting the former possessions of the order, at the perusal of which he was greatly astonished; at the end of this time he returned to Paris, not forgetting his promise that he would do his best to bury Molay's body in the tomb of his ancestors, and clothed in the habit of the order. He sent for his two Instructeurs and discovered to them how he had been employed for the last six days, and that he had undertaken to bury Molay in the habit of a Knight Templar, and sworn to propagate the Order until it should be able to

\*An allusion, probably, to the Elected Knight of nine—the 9th degree in the A. & A. Rite.

reckon nine perfect architects upon Earth. Hereupon the two Instructeurs acquainted him circumstantially with all that had happened at the execution of the Grand Master, of which they had been eye witnesses, and that he had with his last breath summoned Pope Clement V. and King Philip the Fair, the former within 40 days, the latter within one year, to appear before the Judgment seat of God. They told him further that they had so accurately remarked the spot in which the remains of the Grand Master had been hastily interred, that they could easily find it again, that in fact, with the assistance of seven other Templars they had discovered the exact spot upon a small hillock and had placed upon it as a mark *a small branch* so that when they could do it with safety the half-burnt body might easily be distinguished. Moreover they had collected the ashes of those parts of his body that had been entirely consumed, and placed them in an urn. The Count De Beaujeu hearing this, sent for the Knights Templar, communicated to them what the last Grand Master had enjoined him to perform with regard to the propagation of the Order, and received from them a solemn promise to assist him in this undertaking. To make this obligation still more solemnly impressive, de Beaujeu revived an ancient custom of the Knights Templar, according to which they all pledge each other in a goblet of wine into which each knight shed a few drops of his blood. They then at the command of de Beaujeu admitted eighteen other brethren to their confidence, disguised themselves as Masons, and provided themselves with shovels, dark lanterns, and bells.\* Nine of these brethren were to disinter de Molay's remains, whilst the other knights were to keep watch at the bottom of the rising ground, and at the slightest noise to give the signal of alarm with the bells.

They were also to arm themselves with swords in order to offer resistance if attacked. Having disinterred the body, they were to wrap it up in their aprons, and if asked who they were and what they were about, they were to answer that they were coming from work, and were carrying one of their comrades, a mason, who had met with an accident.†

All this they performed with the greatest exactitude, and disinterred without the least confusion or difficulty, the remains of the Grand Master, whose hands they found still bound together with the cord, and carried him into the Church of the Temple.

De Beaujeu went first, and entered exactly at midnight, and through the large portal into the vault of the Grand Masters, where he made the necessary preparations, and dug up the coffer, in which the crown and the other precious things were laid. In this coffer they then laid De

\*A reference to the 4th degree, Swedish system.

†This union of the trowel and sword will be understood by members of the Royal Order of Scotland. Laurie expresses his belief that on the suppression of the Order, many of the Templars took refuge with Robert the Bruce. They ranged themselves under the banner of that Prince, by whom they were formed into a new Order, the observations of which were based on those of the Templars.—"Laurie's History of Freemasonry in Scotland," page 93.

Molay's remains, in the habit of the Order, together with the ashes that the nine Templars had before collected; the coffer was then placed in the sarcophagus or coffin, supposed to be that of the Grand Master de Beaujeu, in which, too, a large chest of treasure was contained. To these they then added the treasure concealed in the two pillars that adorned the vault of the Grand Masters, and which they were able to take out by removing the capitals.

Satisfied with the success of their undertaking, they left the church of the Temple before daylight, betaking themselves to Beaujeu's vineyard, where they renewed their obligations, and solemnly swore to propagate the Order, and to remain faithful to Beaujeu, and pledged each other once more in the above-mentioned goblet.

After this ceremony de Beaujeu exhibited to them all that he had brought out of the vault.

What was their astonishment to find that these precious things were still in the possession of the order, for they had until then been firmly persuaded that they had fallen into the hands of the Infidels at the time that Palestine was lost to the Order, and the knights were obliged to withdraw themselves from the East.

De Beaujeu now petitioned King Philip to be allowed to remove the coffin of his uncle, the former Grand Master, from the Temple Church, which was granted; whereupon he, and his nine brethren, whom he had first associated with himself, with the assistance of the other eighteen, raised the coffin containing De Molay's body, the treasures, &c., out of the Grand Master's vault with cords, and bore it to De Beaujeu's vineyard, where they interred the body of the Grand Master afresh. De Beaujeu wished to place the crown with De Molay's remains in the coffin, but the brethren would not suffer him, and the nine Templars, setting it upon his head, proclaimed him lawful king of Jerusalem.

But De Beaujeu deprecated this honour, and said:—"Assist me rather, my brethren, in preserving this sacred pledge in a secure place, so that it may be retained in the Order for ever."

This they then promised, and elected him unanimously Grand Master of the Order, under the name of Solomon.\* The two "Instructeurs" and the first seven brethren were then elected councillors of Solomon.†

After that De Beaujeu replaced the papers and documents of the Order, together with the remains of De Molay, in the coffin, and had it brought to Carpentaras, whither he followed, accompanied by the twenty-seven Temple brethren. They arrived there on the forty-second day after De Molay's, and the second after the decease of Clement V., and heard that the corpse of the Pope had that morning been brought thither, and was lying in state in the Cathedral. On one and the same day, therefore, there were lying in the same church the bodies of Molay, and of Clement V.

The remains of the latter were to be carried to Uzès on the morrow, and there interred.

De Beaujeu penetrated with the desire of revenging the abominable and unjust deeds of the

\*Still the denomination of the Grand Master of the Swedish system.

†Another reference to the Swedish system.

Pope upon his lifeless carcase, observed that the soldiers who should guard the body were not upon their post. He therefore, with the brethren, drew near the body and broke a lamp that was hanging over it, so that the oil ran over the papal habit and set it on fire\*.

They extinguished the fire, however, after a time, took the body of the Pope out of the coffin, and placed the remains of De Molay in its stead. They then tore the tongue out of the head, and the heart out of the bosom, and struck off the head, burnt the body, and scattered the ashes to the four winds of heaven.

The next morning when the followers of the Pope saw what had happened they hastily put upon De Molay's remains, (supposing them to be those of the Pope,) another papal habit, and went on to Uzès in grand procession, where they interred the remains with all the pomp of a papal funeral.

De Molay's body remained here a whole month, at the expiration of which Beaujeu, under the pretence of visiting the vault, disinterred the corpse, clothed it in the habit of the Order, laid the precious remains in the coffin of the Grand Master, and placed upon the lid a triangular plate with the inscription, "J.B.M.B. A.D.N.J.C., M.C.C.C.X.IV., 11 Martii.†

De Beaujeu remained, according to the best accounts, in France. The two Instructeurs, however, one of which in all probability was Peter of Boulogne, (Petrus de Bonomia), the other's name is not known, left France and betook themselves first to Beinhelm, and from thence to Scotland, where they propagated the clerical branch of the Order in the Isle of Mull, and Harris and his successors have continued it even unto this day under the name of Freemasonry.

Peter of Boulogne died in the Isle of Mull at the advanced age of more than one hundred years. Thomas Wharton, otherwise called Bro. Edmund, was his successor.

On the evening of Molay's execution the gaoler who had the guard over the three knights, who were awaiting the same fate, having been an eyewitness of the execution, and the circumstances attending it, had compassion on them, and connived at their escape, and softened by their entreaties, even allowed them to carry off documents of the highest importance, as well as the sacred vessels of the Order, which they had concealed in one of the altars of the Temple Church.

Two of these brethren escaped into Scotland, taking with them the sacred fire, the third, it is supposed, took refuge in the north of Sweden.

\*Historical, but whether it was purposely brought about as in the text, would be perhaps, difficult to prove. Addison says the dead body was transported to Carpentras where the Court of Rome then resided; it was placed at night in a church which caught fire, and the mortal remains of the holy pontiff were almost entirely consumed.

†Jacobus Burgundus Molanus Bustus (sic) Anno Domini, Nostra Jesu Christi 1314. These initials have another secret meaning known to those who have the 6th degree of the Zinnendorf system, and are to be seen on the sword of the Grand Master, as well as on the cross worn by the officers of the Chapter or Conclave.

‡This is said to be historical.

This narrative I had lent me in manuscript, by my worthy friend, Sir Knight G. S. Findley, P.E.C., Registrar of the Prudence Encampment. I have copied it verbatim et literatim, and have only added one or two footnotes of my own by way of commentary. I should state that this lecture, originally given before the members of my own encampment, has since been elaborated and almost re-written for the *Freemason*. I shall have to say more anon concerning the Swedish system.

(To be continued.)

### Original Correspondence.

#### MASONS AT PUBLIC MEETINGS,

To the Editor of the *Freemason*.

Dear Sir and Brother,—

Our Rev. Bro. Woodward's short and succinct statement confirms my own anticipated view of the case. Reporters are in the habit of placing appendages to the names of those who speak on a platform—"So-and-So, J.P.," then addressed the meeting."

It need not be imagined that such a one was there in his magisterial capacity. But Bro. Woodward's appointment is really a public one also, just like a chaplaincy to any public institution whatever. Whether placing the appendage to Bro. Woodward's name was his own act or that of the reporter seems to me to signify nothing. Our Rev. Bro. on the recent occasion, merely performed an ordinary ministerial duty, when suddenly called upon. There was no mixing up of Masonry with the objects of the meeting.

What's in a title?

Yours fraternally,

WILLETT L. ADYE, R.A., 30<sup>o</sup> & C.  
Ryde, 7th Sept., 1872.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

Bro. Woodward in attempting to exonerate himself from blame for attending in his Masonic capacity, or at all events, allowing himself to be reported as so attending a public meeting at Ipswich, got up for the purpose of abusing the Roman Catholics and their religion, fails to see the point of the complaint made against him.

He asks why he is singled out of more than a thousand persons present for rebuke, when the same offence had been committed by others at several previous lectures, and my reply is simply because he went as a Mason, and they did not.

Ipswich is a great place for Masonry, there are four Craft Lodges, three Royal Arch Chapters, one Mark Lodge, two Knights Templar Encampments, and one Rose Croix Chapter, and the Ipswich Masons do not like to see one of their number figuring at public meetings, either of bigoted Catholics or rampant Protestants.

I hope Bro. Woodward will bear this in mind, and not offend again.

VECTIS.

#### PROVINCIAL GRAND OFFICERS.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

In reply to your correspondent, an "Old P.M.," I beg to state that in this Province (one of the largest under the English constitution) the Prov. G.M. has hitherto selected his officers "on the recommendation of brethren having influence with him;" for instance, the P.G. Registrar and P.G. Secretary (I believe the former in particular), and that unless a P.M. can make acquaintance and get into favour with these brethren, he has not the slightest chance of being nominated for "the purple." He may have been a subscribing member in the Province, and to its charities for many years, probably passed through the chairs of various lodges and chapters, be competent to give all the degrees and lectures, not to mention his successors, be equal in standing in society and in the lodge to the best of us, have received all

the honours his lodge or chapter (for as one of the selected, I am proud to say the same glorious system prevails in our Prov. G. Chapter,) can bestow, and yet not be considered eligible. Further, should he presume to compete for the only office in the election of the brethren, the Pro. G. Reg. is prepared with a nominee of his own from amongst ourselves (of course holding past or present rank) for whom he will canvas and use all his influence, and we, his staunch supporters and protégés, as in duty bound, will vote accordingly.

Should a P.M. adopt the line of conduct suggested, I venture to promise that notwithstanding that he may never have given us a degree in his life, or (being probably quite competent in this respect, for any of us challenge comparison with any outsider) be a very young Mason in years as well as experience, he is morally certain to be appointed, and may retain office year after year, regardless of the seniority, Masonic standing, or qualifications of the large number of P.M.'s who have been passed over.

It has often been urged by those who object to what they are pleased to term the unsatisfactory state of things, that if the Prov. G.M. would visit lodges and judge for himself as to the qualifications of "Old P.M.'s" deserving or seeking for Prov. G. honours (or sometimes consult with members not in the Prov. G. Lodge at all), instead of relying on advisers who invariably recommend their own relations or friends only, more fair and equitable, or at all events more frequent changes in these appointments would certainly be made, but I do not believe in this, and sincerely hope that such a time will never arrive for us.

Yours fraternally,

W. L.

9th September, 1872.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

If an old "P.M." had watched carefully the proceedings of "Provincial Grand Lodges," he could not have failed to see "the way the cat jumps." I beg to inform him that it matters not how he may work in the Craft, how much time he has bestowed upon Masonry, how much money he has expended, it is of no avail, there is "a clique" who keep the gate closed to all comers, and none is allowed to scale the barrier unless basking in the sun of their influence. Why should it be so? Are we not all supposed to be in the same crib? Do we not all stand on the same square? Are we not all guided by the same great lights? Are we not all linked together by that great chain of bonds which we we accepted at our initiation? If these be our principles why cannot we all be allowed the same privilege of attaining the summit of the mason's ambition, providing they are fully qualified. Away with that great bane of Masonry "Cliquesism," that is the lotus tree that has blighted many a good man's hopes—it is the rock upon which his fragile barque has foundered, it has snapped asunder the silver cord which many an anxious hour has woven, and has caused disension where all should be brotherly love. Such being the case, I would propose that each Grand Lodge officer should only hold office for two years, and that he be not eligible again until the expiration of at least five years. This would act as a stimulant to the Craft generally, and would promote a healthy spirit of competition. Some of the officers in West Lancashire have held office for a vast number of years, and show no sign of relinquishing their iron grasp, but rather strengthen it. In conclusion I would advise a banding together of the craft generally and see if we cannot lop off some of those cankerous branches which tend to make the tree withers and bear so little fruit.

Yours fraternally,

VELOX.

Liverpool, Sept. 6th, 1872.

#### BRO. HUGHAN AND GRAND LODGE.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

I have read with great pleasure your scintillating review of Bro. Hughan's "Old Charges of the British Freemasons" in last week's *Freemason*, and I venture to suggest to the powers

that be, that now would be a fitting time to testify the approval of the Craft to our learned brother's efforts in the cause of Masonry.

Few men have done so much to elucidate the knotty points, to solve the difficulties, and to write the real history of Masonry, as Bro. Hughan, and since Dr. Oliver's time there are but one or two names that could be mentioned with our brother's for deep research into the mysteries of the Royal Art. I submit that Grand Lodge would honour itself by rewarding Bro. Hughan, as he deserves, with an office worthy of his acceptance.

Yours fraternally,  
VECTIS.

### Reviews.

*Music for the Masonic Ceremonies.* By Bro. E. J. Crow, Mus. Bac. (Cantab). London: Novello, Ewer, and Co., 1, Berners-street, W., and 35, Poultry, E.C.

We have much pleasure in drawing the attention of the Craft to the really useful little publication by Bro. Crow. The words selected, and the music arranged and composed by our able brother, will be found especially suitable in the various portions of our ceremonies, where a judicious and appreciative organist renders such service to the impressiveness and success of the whole proceedings.

Bro. Crow is already favourably known to the fraternity by his "Music for the Ceremony of Advancement to the Mark," but for ourselves we give the preference to the present compilation, and trust that the brethren who are fond of the bewitching influences of music, and advocate the organist of a lodge being something more than a name, will extend their support to the Prov. Grand Organist of Leicestershire, by subscribing liberally for copies of the above publication.

Every member of a lodge should possess a copy, and certainly our vocalists in the Craft should be invited to make our meetings as attractive and agreeable as possible.

Part I, now under review, is published at the nominal charge of 6d., and can be had direct from Bro. Edwin J. Crow, 73, London-road, Leicester, or from the undermentioned. No doubt, if the Masters of lodges were disposed to subscribe for a quantity, Bro. Crow would still further lessen the cost; but we can conscientiously recommend his excellent musical pamphlet, because it is a most meritorious production, and offered for the outlay of a trifle. We anticipate that as soon as Part I becomes generally known, the demand for it will become general, and then the remaining portions of the work will be issued.

*The Israelites Found in the Anglo-Saxons.* By WILLIAM CARPENTER. George Kenning, 198, Fleet-street, London, E.C.; 2; Monument-place, Liverpool. Price 2s. 6d., post free 2s. 8d.

Bro. William Carpenter, although "old in years," is mentally as active as ever, and has ably treated a confessedly difficult subject in the work now before us. In a neat little volume we find that our aged friend and respected Craftsman has traced the Ten Tribes (supposed to be lost) from the land of their captivity to their occupation of the "Isles of the Sea." In the compass of some two hundred pages of closely printed matter, the various passages bearing on the question in the sacred volume, and in other books, are most learnedly, and yet simply considered, so as to present to the Biblical student and to all whom it may concern, a concise and most entertaining account of the Hebrew race from the days of their troubles to the present time.

We are not aware of any work which so lucidly and fully affords an insight into all the considerations involved in such an extensive, and apparently so difficult, subject as the theories of such men as the late excellent Mr. John Wilson, and the indefatigable Mr. Hine, must of necessity receive a large amount of examination, and may be incorporated in the work, the

domian of facts has not been neglected, and we can truly say that until Bro. Carpenter's valuable and handy volume appeared, we never thought the whereabouts of the Ten Tribes at all likely to be discovered.

As it is, we have been led step by step by our careful brother, who on every hand surrounds us with evidences as he proceeds, and gradually and clearly the whole of his important plan was revealed, and we were enabled to see, not only an exhibition of those traits of character and national characteristics assigned to Israel in the books of the Hebrew prophets, but actually to follow the migrations of the "favoured nation" from one part to another, then to their settlement in these our islands, and finally, to notice in this, the fulfilment of the mission, which it was predicted should be that of Israel—viz., to occupy the isles, to raise up a standard for the nations, and to make known the true God, and his salvation to the ends of the earth.

We predict a large sale of this work, for the like of it cannot be obtained elsewhere, when the small sum per copy, and the mass of information are taken into consideration; and we hope that Freemasons especially, who should naturally feel much interested in the subject, because of the Jewish character generally of their ceremonies, will support Bro. Carpenter in his endeavours to elucidate difficult parts of Holy Writ.

We venture to remark that no student of our Masonic history could possibly peruse the pages of this unpretending little volume without feeling still more impressed with the importance of the inquiry, and we cordially invite the fraternity to aid us in seeking to place a copy of "The Israelites Found" in every religious home in this country.

On the part of the publisher we may state that if this attempt to issue, in a portable form, a series of articles which previously appeared in the *Freemason*, is at all likely to cover the cost, other contributions from the many valued contributors to the British organ of the Craft, shall also be published in a similar manner.—A PAST MASTER.

*Shakespeare a Freemason; or The Bard of Avon Lodge.* A Record by J. C. Parkinson, W.M. 778, P.M. 181; P.Z. 259; author of "Places and People," "The Ocean Telegraph to India," &c., &c.

A few weeks back we had the pleasure of chronicling in the *Freemason* the successful revival of the Bard of Avon Lodge, under the auspices of Bro. Parkinson and other eminent brethren, and our readers cannot have forgotten the eloquent speech in which the newly installed Master of No. 778 paid homage to the shrine of Shakespearean thought, and at the same time claimed the "Bard of Avon" as a brother.

The internal evidence upon this point, which Bro. Parkinson had discerned in the works of the great dramatist, and which he so aptly and forcibly set before a limited circle of brethren upon the occasion of the transfer of the Bard of Avon Lodge to Middlesex, is now, we are happy to say, presented in a concentrated form, and with such an aspect of completeness, and an array of authorities, as cannot fail to gratify, even if it does not entirely convince the most critical student, or even sceptical enquirer. Doubtless the undertaking is a great one, and Bro. Parkinson fully recognises its magnitude by quoting in a most interesting collection of notes to the present publication, the various theories as to Shakespeare's supposed trades or occupations, which have been broached and maintained by certain learned commentators, and supported by reference to the works of the Poet. It is unnecessary, in this connection, to do more than glance at those theories, our business being mainly with the Masonic part of the question, but it is important to bear in mind that, whereas Shakespeare could use legal phraseology, or technical trade terms, in the most free and copious manner, he would naturally be restricted, as a Mason, from employing other than obscure hints to convey his knowledge of Masonic science. Bro. Parkinson most skillfully grasps this fact, and makes it plain to the dulciest comprehension, even while he places before us indications and allusions which conclusively

prove to a Masonic perception that Shakespeare was one of the mystic tie, a Mason and a Master!

"Non sans droit." "It is in this spirit that the Bard of Avon Lodge adopt the motto of Shakespeare. It is "not without right" it bears its name, if it, as a Masonic organisation, succeeds in establishing the fact that the Poet was a Mason."

Such are the modest words by which Bro. Parkinson's work is prefaced, and few can read the accumulated evidence of Shakespeare's Masonic lore, without feeling that the case which Bro. Parkinson undertakes to establish, is logically and incontestably proved.

We honour the man who devotes the powers of a cultivated intellect to so worthy a research. We should admire him, even if his well-meant arguments appeared somewhat weak and inconsequent, but when the brilliancy of success crowns laborious zeal, we are surely justified in awarding the highest meed of praise.

We shall revert to the subject in next week's *Freemason*.

### Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL

The "Knole" Lodge, No. 1414 will be consecrated at the Masonic Hall, Sevenoaks, on Wednesday, the 25th inst., by Brother R. Wentworth Little, P.M. 975 and 1293, Provincial Grand Secretary for Middlesex, the officer nominated for the purpose by the R.W. Brother Viscount Holmesdale, M.P., Provincial Grand Master for Kent. A large number of Masonic notables is expected; and the South Eastern and London, Chatham, and Dover railway companies have agreed to convey the brethren at single fares for the return journey from London, and the principal stations in Kent.

The marriage of the Right Hon. the Earl of Jersey, Past Grand Warden of England, to the Hon. Margaret Elizabeth Leigh, eldest daughter of the Right Hon. Lord Leigh, Provincial Grand Master for Warwickshire, is appointed to take place on the 19th inst.

Bro. George Lambert, 30<sup>s</sup>, has been unanimously re-elected President of the Goldsmiths' and Jewellers' Annuity and Asylum Institution for the ensuing year.

From our able contemporary, the *Daily News*, we learn that the proceedings of the Scientific Congress were brought to a close at Brussels, on the 30th ult. On the 29th, Professor Virchord, of Berlin, presided. M. Dupont, of the Belgian Museum, traced the connection of the various populations in Belgium among each other at the different ages of stone. A very lively debate arose on the question of the descent of the present race of men from the troglodytes, and on the causes in the difference of types. In the afternoon the problems of the tertiary age and of the age of bronze, occupied the Congress on the 30th ult.; the question of determining the relative remoteness of the ages of bronze and of iron, led to many valuable disquisitions, and an admirable summary of the recent anthropological discussions at Brighton was given by our esteemed and learned Bro. Hyde Clarke, 33<sup>s</sup>, of France.

"After the long'ly testing it, I believe your Vegetable Pain Killer to be the best medicine for diarrhoea I have ever known. It gives speedy and permanent relief without any shock or causing constipation. It is a most useful and valuable family medicine.—E. T. BARNETT, Surrey Chambers, Strand, July 1869.—To Perry Davis & Son, London."

HOLLOWAY'S PILLS.—Truthful Experience.—The unsolicited and united testimonial of thousands who have received enduring benefits from Holloway's medicine extended over more than a quarter of a century, most strongly recommends these Pills as the best purifiers, the mildest aperients, and the surest restoratives. They never prove delusive in fulfilling the most arduous wishes of the sufferers, they are not content with affording merely temporary relief, but attack all ailments of the stomach, lungs, liver, head and bowels in the only genuine and certain way, by depurating the blood and removing the impurities of action which are the foundation and support of every disease. The medicinal principle of these Pills (the Pills) is wonderful in renovating enfeebled constitutions.—ADVT.

## COSMOPOLITAN MASONIC CALENDAR, 1873.

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

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

### NOTICE.

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

Vol. I., bound in cloth ... ..	4s. 6d.
Vol. II., ditto ... ..	7s. 6d.
Vol. III., ditto ... ..	15s. od.
Vol. IV., ditto ... ..	15s. od.
Reading Cases to hold 52 numbers ...	2s. 6d.

### United States of America.

THE FREEMASON is delivered free in any part of the United States for 12s. per annum, payable in advance.

### Answers to Correspondents.

W. J.—A W.M. elect is presented and obligated as such in the second degree, and all below the rank of Installed Master are requested to retire. A Board of Installed Masters, consisting of three or more, is then formed, and the W.M. elect is installed in their presence according to ancient custom.

SCOTLAND.—The Report of the visit of the Prov. G. M. of Roxburghshire to Lodges 111 and 429 will appear next week.

### Births, Marriages and Deaths.

#### DEATH.

DONKIN.—On the 9th inst., 5, Thorburn-square, Fort-road, Bermondsey, Bro. John Donkin, P.M. and Secretary, Mount Lebanon Lodge, 73; aged 49 years, respected by all.

## The Freemason,

SATURDAY, SEPTEMBER 14, 1872.

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

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

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

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

### CANTERBURY CATHEDRAL.

A serious fire took place in Canterbury Cathedral on Tuesday, the 3rd inst.

It appears that at about half past ten in the morning, so we gather from our contemporary the *Daily News*, a plumber was at work on the roof at the east end, when from some cause his coke fire got upset and set light to the dry timbers of the roof. When assistance could be procured, the fire had got such hold as to defy all efforts to get at it. Bell Harry was rung, and smoke and flames were soon seen issuing in volumes from that part of the east end of the roof, nearest to Becket's Crown, and at one time the total destruction of the glorious old cathedral was seriously threatened.

It appears that two or three years ago some very excellent waterworks were established in Canterbury, computed to supply the citizens with about 180,000 gallons per diem from a reservoir on St. Thomas's Hill, and from which the service is continuous at a pressure of 70lbs. to the square inch. Our readers will scarcely credit it, but it is nevertheless a fact, that though this safeguard has been within the reach of the

cathedral authorities for rather more than two years, it was only at the last June audit that they gave their surveyor instructions to have the hydrants of the company fixed around the building. The question is, who is to blame?

We learn that the Dean and Chapter have had for centuries a water supply of their own, which, though quite sufficient for domestic purposes, was, as the *Daily News*, says, utterly useless when it had to cope with such a fire as took place on Tuesday week, and which ordinary common sense must have seen might at any time have taken place.

"As it was," our contemporary observes, "even the tardy order of the Dean and Chapter has not, for some inexplicable reason, been carried out by their surveyor up to the present moment." Had the hydrants been in the cathedral yard with a proper supply of hose at hand, the fire might have been extinguished in half an hour, as it was, it was some hours before the conflagration was got under, and all danger was over, but not until damage to the extent of £5000 had been sustained. Again we ask, who is to blame?

Thanks to the local Volunteer Fire Brigade, and its brave member Mr. George Delasaux, who at considerable personal risk, broke his way through one of the small windows of the clerestory, and dragging his hose after him, brought a strong stream to play upon the flames; thanks, also, to the active exertions of the military and others, as well as to the Phoenix office, whose hose was the first brought to play upon the burning pile, the fire was at length got under;—and the magnificent edifice reared by the piety of our ancestors was saved.

As Freemasons, we have a special interest in our glorious Cathedrals,—those monuments of the skill of the old Craftsmen, and especially this one of Canterbury. When Henry V. succeeded to the throne, Henry Chicheley, Archbishop of Canterbury, obtained the direction of the fraternity of Freemasons and under his auspices, so Preston informs us, Lodges and communications were frequent. As many of our readers are aware in the reign of Henry VI.\* an act was passed, forbidding the assemblages of Freemasons, and this Act curiously enough has never been expressly repealed, we believe, although Coke gave it as his opinion that all the statutes concerning labourers were repealed by the Act 3 Eliz., cap 4.

However that may be, Preston says, the Act was never put in force, nor were the fraternity deterred from assembling as usual under Archbishop Chicheley, who still continued to preside over them.

Preston, in a foot note, quotes the Latin Register of William Molart, Prior of Canterbury, in manuscript, page 88, entitled *Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, circa Festum Natalis Domini, 1429*, which informs us that in the year 1429, during the minority of this Prince, a respectable Lodge was held at Canterbury under the patronage of Henry Chicheley the Archbishop, at which were present Thomas Stapylton, the Master; John Morris, "custos de la lodge lathomorum" (sic) or Warden of the

\*Act 3 Hen. VI., cap. 1.

Lodge of Freemasons; with fifteen Fellow-Crafts and three Entered Apprentices, all of whom are particularly named. Henry Chicheley built the Western Tower of Canterbury Cathedral at his own expense, so Maunder, in his Biographical Treasury, informs us.

There are, however, two Western Towers, but we may conclude that the older of the two is Archbishop Chicheley's noble work.

Chicheley was not however the first great Freemason whose name is connected with Canterbury cathedral, for it is said that it was founded by St. Augustine, first Archbishop, "under whom Masonry flourished, and many foreigners came into England, who introduced the Gothic style of building." Preston says "Austin seems to have been a zealous encourager of architecture, and appeared at the head of the Fraternity in founding the old cathedral of Canterbury in 600." This structure of St. Augustine's was not the building of to-day, we need hardly remind our readers, for it was merely commenced, not completed, in his lifetime, and it was burnt by the Danes, and afterwards restored in 1023 by Canute.

It was again burnt, and rebuilt shortly after the Norman conquest by Archbishop Lanfranc and his successor, Anslem, partly under the direction of Prior Conrad. It was afterwards considerably enlarged, and frequently improved, and enriched by succeeding Archbishops. At the east end is Becket's Crown, the scene of the recent conflagration, which was completed in the lifetime of Thomas A' Becket, who was murdered here. Trinity chapel formerly contained the splendid shrine of St. Thomas. There are no less than ten tombs of Archbishops, most of them patrons of the Freemasons, and one of them is the original tomb of St. Thomas, to which Henry II. came barefoot to do penance, and where Louis VII. of France, afterwards canonised as St. Louis, watched a whole night. Amongst the most splendid and interesting memorials of the past are the tombs of Edward the Black Prince, (whose armour and helmet, which had hung over it for centuries, had to be removed the other day during the fire). Henry IV. and his Queen, Archbishop Chicheley, Archbishops Bourchier and Courtenay, Cardinal Pole, the Earl of Somerset, and the Duke of Clarence.

A building so full of memorials of the past must be very dear to antiquarians, to Freemasons, to Englishmen, and its safety ought to be the first consideration of its custodians.

We trust that the Dean and Chapter will take immediate steps to prevent a recurrence of the sad catastrophe of the 3rd. A loss such as might have been sustained through the carelessness and neglect of those to whom the custody of this grand and venerable pile was entrusted would be simply irremediable. We are told the edifice is only insured for £20,000, and again we are forced to inquire, in the interests of the Craft, and the public, Who is to blame?

\*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 a nutritious beverage, might be of interest to the readers of *Land and Water*.—See Article in *Land and Water*, October 14.

## REPORTS OF MASONIC MEETINGS.

## Craft Masonry.

## METROPOLITAN.

LION AND LAMB LODGE (No. 192).—An emergency meeting of this lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 29th ult. Bro. J. Harris, W.M., in the chair, supported by the officers, as follows:—Bros. F. Pratt, S.W.; G. Abbott, J.W.; J. G. Marsh, P.M., Sec.; George Newman, S.D.; T. Cohen, J.D.; Charles Arkell, J.D.; also Bro. George Kenning, I.P.M., and Bro. Ebenezer Roberts, P.M. The lodge was opened in the first degree. Bro. J. W. Michael having passed the usual examination, and the lodge having been opened in the second, was duly passed to the degree of F.C. The lodge was resumed in the first degree. The following gentlemen having been unanimously elected by ballot, viz., Messrs. A. G. Manks, F. Fellows, and E. Follett, were regularly initiated into the mysteries of the Craft. This being the only business before the meeting, the lodge was closed in due form. The brethren then sat down to an excellent refreshment, which was ably presided over by the W.M., and the usual loyal and Masonic toasts were given and responded to, and which resulted in the termination of a very pleasant evening. Amongst the members present were—Bros. W. Figu, H. Davis, B. Marsland, S. Haynes, T. Fisher, S. Edwards, R. E. Bright, F. Scott, Charles Cann, W. Done, A. G. Putnam, J. Cook, W. Ramsey, J. Kent, W. F. Bates, J. G. Chillingworth, F. Jarvis, and W. Cotter; and Bros. H.S. Richards 145, William Worrell, W.M., 1339, Charles Jardine, S.D., 140.

HIGH CROSS LODGE (No. 754).—Between forty and fifty members of this prosperous and flourishing lodge met at Bro. Oddy's, Seven Sisters Hotel, Page Green, on Wednesday, the 28th ult. The lodge was called at the very early hour of one o'clock, on account of the quantity of business and pleasure to be gone through. The lodge having been opened in due form, Mr. H. A. Fowler, journalist, Mr. James Powell, and Mr. Henry Stevens, having been duly approved, were initiated by Bro. David Roberts, P.M., the ceremony was conducted in his usual impressive and pleasing style. After the raising of two brethren came the installation of Bro. J. Linzell into the chair, in ancient form, the installation ceremony being performed in the most perfect manner by Bro. Joseph Driscoll, P.M., United Mariners (No. 30). The W.M. then proceeded to appoint his officers as follows: Bro. T. E. Cunningham, S.W.; J. Maller, J.W.; J. Green, S.D.; Bro. T. Hughes, J.D.; Bro. S. Lance, I.G., and Bro. C. Copland, Secretary. A gloom was cast over the day's proceedings in consequence of the death of the Worshipful Master, Bro. Geo. Christie, at the early age of 39. The great loss the lodge has sustained was deeply felt; his many virtues and great zeal to promote the interests of the High Cross Lodge, had endeared him to all of the brethren. That some mark of respect should be shown to his memory was the predominant feeling of all; but it was thought that full justice could not be done to it then, and the consideration of what form it should take was, on the suggestion of Bro. Phillips, P.M., supported by Bro. H. Ballantyne, P.M., adjourned to the next lodge meeting. The W.M. then directed the lodge to go into mourning for the next three months. The lodge was then closed in due form, and upwards of forty brethren sat down to a banquet, served in splendid style, with all the delicacies of the season, and Bro. Oddy received, as he was entitled to, the hearty thanks of the brethren. After the usual toasts, an interesting part of the day's proceedings commenced, viz., the presentation to Bro. William Steedman, P.M., of a testimonial, consisting of a gold watch and chain, a Bible, and an illuminated vote of thanks on vellum, executed in Bro. Cunningham's best style. Bro. David Roberts, P.M., in presenting the testimonial said—"Worshipful Sir, and Brethren—Independent of the honour attached to filling the chair as Master of this Lodge, it confers upon those who have enjoyed that honour, a position in the lodge of occasionally being called upon to

perform some agreeable and pleasing duty in connection with it; that agreeable duty has devolved upon me to-day, and it would be still more agreeable if I had the inward conviction that I could do justice to it; but what I lack in words I know I can make up for in sincerity. As this is an occasion when I know that you are anxious that its enjoyment should not be marred by long speeches, I shall be as brief as the nature of the subject will admit. We have among us a Past Master of this lodge, and its first initiate, a brother who, by his worthy, upright, and conscientious conduct during the many years that he has been connected with the lodge, has secured the good will and brotherly love of all the brethren; his willingness at all times to adapt himself to circumstances, and render himself useful where the good working and harmony of the lodge is concerned, is well known to you all; he has served every office in the lodge from Chair to Tyler, and has generally so devoted himself to the interests of this lodge, that it was thought these services should receive some substantial recognition. Brother Past Master Steedman, it is my pleasure to be the mouthpiece of the lodge, and to present to you, in the name of the lodge and the brethren here assembled, this gold watch and chain, Bible, and illuminated vote of thanks. I have little doubt that you will know thoroughly how to appreciate this mark of respect and brotherly love, the more so when I remind you that this is the first presentation of a testimonial in connection with this lodge (though, let us hope, it won't be the last); it is no meaningless tribute. We desire you to look upon these articles as a memento of our hearty appreciation of your many excellent qualities. And now, Bro. Steedman, allow me on my own behalf to say that I hand you these tokens with the sincere conviction that they are well deserved. I hope you may live for many years to wear this watch and chain; this volume of the Sacred Law will not be neglected in your hands; and this beautiful Vote of Thanks (executed by Bro. Cunningham as his contribution to your testimonial) will speak (years after you have thrown off this mortal coil) to your posterity, words that cannot fail to make them proud, not only of your name, but of the Craft that know so well how to appreciate your worth." Brother Steedman, who on rising to reply, was perceptibly affected, said—"Worshipful Sir, P.M. Roberts, and Brethren—All the years most of you have known me you never found me guilty of making a speech, what then can you think are my feelings at the present moment? I, who desire in every word the dictionary, and my own heart, could suggest to thank you; I feel entirely unable, even decently, to express to you how deeply moved I am at this mark of your kindness. It has been, and always will be, the greatest pleasure of my life as lodge night comes round, to meet you all, brethren, and contribute my mite to promote good fellowship and assist in the working of the lodge; and I hope my energy may never slacken, or my zeal ever cool, but that it will always be, as it always has been, a labour of love. Bro. Roberts, in his desire to please, has showered upon me so many kind words that I feel he must have exceeded his instructions, and expressed more his own feelings than the feelings of the lodge. You will believe me, when I tell you that this is by far the happiest day of my life. I have had, perhaps, more than my fair share of the trials and troubles of this life; but a day like this makes me think light of them all, and lends to make me believe that my life has not been spent uselessly, when in declining years my heart is thus gladdened by these tokens of your kindness. Worshipful Sir, and Brethren, I will not further encroach upon your time than to thank you, you don't know how heartily, for this mark of your favour, and you, Bro. Roberts, for your kind expressions towards me; may we all be spared for many years to uphold and support the dignity of the Craft, and this lodge in particular, and may the G.A.O.T.U. ever preserve fresh in my memory this day. Among the visitors were Bro. John J. Wilson, P.M., Enfield, No. 1237; Bro. Charles Eye, P.M. do.; Bro. John Turner, P.M. do.; Bro. George Townsend, P.M. Lily of Richmond; Bro. W. H. Main, P.M. New Concord,

813; Bro. John J. Clarke, P.M. High Cross; Bro. John Wright, P.M. Duke of Edinburgh, 1349, &c., all of whom must have left with feelings of pleasure and delight, after an evening spent amidst so many pleasant surroundings.

PERFECT ASHLAR LODGE (No. 1178).—This lodge held its regular meeting on Thursday, the 5th inst., at the Gregorian Arms tavern, Jamaica-road, Bermondsey. The lodge was opened by Bro. George Jolly Grace, W.M. There were present during the evening Bros. F. H. Ebsworth, P.M., Treasurer; F. Walters, P.M., Secretary; J. W. Avery, P.M., W.S.; J. W. Dudley, S.W.; J. Harnsworth, J.W.; J. Ruse, D.C.; G. Drapper, J. G. Tanyer, A. Lewis, W. J. Barber, A. Goodman, W. Batchelor, G. Mabbs, J. R. Johnson, S. Butcher, E. Lawrence, J. S. Hood, J. Rambert, G. Free, T. Jones, J. A. Smith, and others. Amongst a large number of visitors were Bros. A. L. Dussek, J. W., 73; T. Ball, S.D. 145; H. Dalby, W.S. 1194; G. Cattle, P.M., 1309; W. B. Smith, 1326; R. Gower, 1326; R. Godfrey, 1326. The minutes of the meeting held on Tuesday, June 6th, were read and unanimously confirmed. The work, done in a good style, comprised the passing of Bro. E. Lawrence, W. B. Smith, 1326; R. Gower, 1326; and R. Godfrey, 1326; to the second degree. After the bye laws had been read, the ballot was taken, and proved unanimous in favour of J. W. Dudley, S.W., as W.M.; F. Ebsworth, P.M., as Treasurer (re-elected). W. Y. Laing, P.M., Tyler, was unanimously re-elected. The audit is arranged to be held on Wednesday, 25th inst., at 7 p.m. A Past Master's jewel was unanimously voted to Bro. G. J. Grace for his efficient services rendered to the lodge during his year of office. Messrs. F. Brett, A. Palmer, and G. Salt, were proposed as candidates for initiation at next meeting. The lodge was then closed.

STAR LODGE (No. 1275).—Installation Meeting.—The members of this flourishing and prosperous lodge, finding their quarters too small at New Cross, petitioned the M.W.G.M. to allow them to remove to Greenwich. Good reason having been given, leave was obtained. The first meeting at the new quarters "The Ship Hotel," Greenwich, was held on Friday, 6th ult. Precisely at three o'clock, the W.M., Brother C. J. Hogg, P.G.S., P.M., opened the lodge. During the afternoon there were present—Brothers H. Keeble, S.W.; W. Ough, P.G.P., P.M.; J. Smith, P.G.P., P.M., Treasurer; F. Walters, P.M., Sec.; T. R. Darke, S.D.; G. Pymm, P.M., J.D.; G. F. Guest, D.C.; W. Mock, T. Whiteman, T. Hobson, W. B. Tustin, W. Okey, S. Homewood, W. F. Wetten, J. J. Limebeer, W. M. Bull, G. S. Elliott, R. F. Duff, W. Kipps, J. Fox, C. Saunders, E. Townshend, W. Avill, W. Bell, T. Wheeler, R. Gutteridge, and others. The visitors were—Brothers J. Boyd, G.P.; F. Finch, G.S., S.W. 33; T. Parker, P.M. 34; F. Frampton, P.M. 87; J. Kew, P.M. 179; W. Hopkins, P.M. 179; A. Lackner, 179; T. Taylor, 554; H. Massey, P.M. 619; P. Parsons, W.M. 749; J. H. Roberts, 700; C. G. Dilley, P.M. 1153; D. Betts, 1351; W. Hilton, 1351; F. W. Parsons, 1361, with very many others, whose names we were unable to ascertain. The minutes of the meeting held on Friday, June 7th, were read and unanimously confirmed. The report of the Audit Committee was read, adopted, and entered on the minutes. It showed that after every liability had been met, the Grand Lodge dues paid to September 30th, 1872 (including a supplementary amount), that there was nearly as many pounds in hand as there were members in the lodge, viz., forty-one members, which showed what a sound financial state the veteran and experienced Treasurer had brought the lodge to in the short space of three years. The ballot was unanimous in favour of Mr. W. Meek, who being present, was initiated. Bro. R. Gutteridge was passed to the second degree. This completed the work done by the W.M., who had proved himself a careful, painstaking, correct, and admirable worker. Bro. J. Smith, P.G.P., P.M. and Treasurer, took the chair, and in his usual able manner installed Bro. H. Keeble, W.M., who appointed as his officers C. J. Hogg, I.P.M.; T.

R. Darke, S.W.; G. Pym, P.M., J.W.; J. Smith, P.G.P., P.M., Treasurer (re-invested); F. Walters, P.M., Sec. (re-invested); G. F. Guest, S.D.; J. J. Limebeer, J.D.; W. Kipps, I.G., and Organist; S. Homewood, D.C.; J. Gilbert, Tyler. The address to the W.M. was given by the Installing Master; to the Wardens and brethren, by Bro. W. Ough, P.G.P., P.M. One gentleman was proposed for initiation. The lodge was duly adjourned until Friday, December 6th, at three o'clock. The banquet was served up punctually at half-past five o'clock, p.m., which gave universal satisfaction; it was of the usual first-class style. After the banquet, and during dessert, the W.M., on behalf of the lodge, presented Bro. C. J. Hogg, P.G.S., P.M. 58, and I.P.M., with a handsome Past Master's jewel, who, in a suitable speech, acknowledged the gift. The harmonium was well played by the Organist, Bro. W. Kipps, some good songs sung, and recitations given. The lodge was opened at New Cross on September 3rd, 1868. There were but seven founders, six locals and one from town. Two founders resigned before second meeting was held, and one died, leaving but four members on October 1st, 1869, to make the lodge. How they succeeded is proved by the fact that forty-two members are on the list, furniture paid for, and good funds in hand.

#### GLOUCESTERSHIRE.

GLOUCESTER.—*The Royal Gloucestershire Lodge* (No. 839).—This young and flourishing lodge held its first meeting this session, on Friday, the 6th inst., in the lodge room of the Bell Hotel, in this city, T. W. Nelson Foster, W.M., presiding; Bro. T. Taylor, P.M. After the minutes had been read and confirmed, Brother Foster proceeded to initiate four candidates, which he did in his easy and perfect manner, affording much pleasure to all who heard him. The lodge being closed, twenty-two of the brethren sat down to banquet and passed a most delightful evening. This lodge took the initiative in the restoration of the "Reredos" in the Cathedral, during the Mastership of Brother Taynton, and subscribed £100, one-third of the cost then estimated; but when it was understood that this did not include the figures, and that the cost of those would be an additional nearly £600, and the brethren resolved, rather than not complete the work, they would endeavour to raise the sum required; this lodge has again come forward with over one hundred guineas. The "Reredos" is now fast approaching completion, but there is much to be done; and the Dean has decided the ceremony of unveiling shall not now take place until the whole shall be finished. So that, as the days are drawing in, and will be shorter, which would render it difficult for many of the brethren residing at a distance to attend, the event may not take place till the spring of next year.

#### HAMPSHIRE.

ALDERSHOT.—*Aldershot Camp Lodge* (No. 1331).—The regular monthly meeting of this lodge was held in the Royal Hotel, on Thursday, 5th inst. In the absence of the W.M., who, with a great many of the brethren, was absent at the autumn manœuvres, the chair of K.S. was occupied by Bro. C. Carnegie, I.P.M., P.P. G. Purst, Hants, supported by the following officers:—Bros. Capt. Richardson, R.E., S.W.; A. McKenzie, J.W.; J. Marversley, as S.D.; J. Smith, as J.D.; W. J. Osmond, P.M., as Secretary; F. Anderson, I.G.; U. Lucas, O.G. The lodge was opened in form in the first degree, and the minutes of the last regular and emergency meetings were severally read and confirmed. Bros. Munro and Thomas, candidates for the Fellow Craft degree, were questioned respecting their knowledge of the previous degree, which, proving satisfactory, they were entrusted with a test of merit, and retired. The lodge was then opened in the second degree, and those brethren were passed to that degree, the S. Warden explaining the working tools. The lodge was closed down to the first degree. The resignation of Bro. Swain, 107th Regiment, who has left Aldershot, was accepted. Subscriptions

having been received for the Charitable Association, and other business transacted, the lodge was closed in peace, harmony, and brotherly love.

#### LANCASHIRE (EAST).

ROCHDALE.—*Lodge of Harmony* (No. 298).—The regular monthly meeting of this lodge was held in the Masonic Rooms, Anne-street, Rochdale, on Wednesday evening last, the 4th inst. The lodge was opened at 6.30, by the W.M., assisted by Bro. P.M. William Ashworth, as S.W., and Bro. P. M. Roberts, as J.W. The minutes of the last regular meeting and lodge of emergency having been read and confirmed, the lodge was opened in the second degree, when Bros. Crossley, Hudson, and Schofield answered the usual questions to the W.M., and were afterwards raised to the degree of Master Mason by Bro. P.M. Holroyd, by the kind permission of the W.M., assisted by the Rev. Alfred Salts, Vicar of Littleboro', and Chaplain to the Lodge. The lodge was then closed to the first degree, when Mr. William Scholes was initiated into the mysteries of Masonry by the W.M. Bro. Jessie Forth, Bro. Oakden, S.D., having assisted in each ceremony. After some other business had been transacted, the lodge was duly closed, with hearty good wishes from several of the brethren. The brethren then adjourned to refreshments, after which the usual toasts were proposed and responded to most heartily, the brethren, one and all, requesting Bro. John Higgin, of St. Chads, 1129, a dear friend of Bro. Collingwood's, who has recently left for Canada, to convey to him, Bro. Collingwood, their kind regard and best wishes for his happiness and prosperity, and that he may meet nothing but friends in the country of his adoption. The brethren on this occasion seemed unusually happy, and kept together long beyond the time allowed by Bruce's Act, without being any the worse for remaining.

#### LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1051).—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, Lancaster, on Monday, 2nd September. In the absence of the W.M., the lodge was presided over by Bro. J. Daniel Moore, M.D., P.G.S.B. England, who was supported by the following officers and brethren:—William Hall, I.P.M.; W. J. Sly, S.W.; John Hatch, P.M. 281, as J.W.; James Taylor, S.D.; James Bolton, J.D.; R. Harger, John L. Bradshaw, E. Airey, E. Simpson, P.M., 281; R. Taylor, and J. Watson. After the usual business had been transacted, the ballot was taken and proved clear in favour of W. Thomas Jackson, of Lancaster, book-keeper, who being in attendance was duly initiated into the mysteries of Freemasonry, by Bro. Moore, the acting W.M., the working tools being presented by Bro. Sly, S.W. As a mark of respect to the memory of the late Provincial Grand Master, Sir Thomas George Fermor Hesketh, Bart., M.P., the lodge was put into masonic mourning for three months, and a resolution expressive of condolence and sympathy with his relations was passed in open lodge.

#### Royal Arch.

#### LANCASHIRE (EAST).

LITTLEBOROUGH.—*Chapter of Benevolence* (No. 226).—The regular meeting of this Chapter was held at the Red Lion Hotel, Littleborough, on Thursday evening last, the 5th instant. The chapter was opened at 6 p.m., by Comps. William Briggs, P.P.Z., as Z.; Abraham Rigg, H.; J. W. Kershaw, J. The other officers present being—Comps. Robert Whitworth, Scribe E.; Stephen England, Scribe N.; William Ashworth, P. Soj.; William Peacocke, 1st Asst. Soj.; John Ashworth, 2nd Asst. Soj.; James Midgley, Janitor. The minutes of last meeting were read and confirmed. The ballot was then taken for Bro. George Rothwell, of Lodge Probity and Freedom, who was duly elected, and afterwards exalted to the degree of Holy Royal Arch Masonry, by Comp. William Roberts, P.P.Z., P.G.P., Soj.; assisted by Comps.

Briggs, Rigg, and William Ashworth, P.Z. Chapter of Unity 298, Provincial Grand 1st Asst. Soj. The business of the evening being ended, the chapter was duly and solemnly closed, with hearty good wishes from Companions Roberts, Barker, and Ashworth, representatives from neighbouring Chapters. The Companions having refreshed themselves, the usual Masonic and other toasts, which were duly honoured, amongst which was the health and prosperity of Comp. Collingwood, a member of his chapter, who had recently left for Canada, the country of his adoption, and where it is hoped he will make his mark, and gain the esteem of all with whom he has to do. His health was proposed by Comp. Roberts with very great feeling, and very heartily responded by the Companions. The "Visitors" was proposed by Comp. Briggs who thanked Comps. Roberts and Ashworth, for the ready assistance they were always prepared to give. The toast was heartily received by the Companions, and responded to by the First Principal of Unity Chapter, 298, who complimented the officers upon their efficient working, and expressed a hope that they would continue to work harmoniously together, and they need not fear being visited by any Arch Mason. The companions then separated at about 10.30, p.m.

#### SUFFOLK.

IPSWICH.—*Royal Sussex Chapter*.—The quarterly convocation of the Royal Sussex Chapter of Perfect Friendship was held at the Masonic Hall, Ipswich when there were present Comps. S. B. King, P.Z., Acting First Principal; J. Pritcher, P.Z., Acting Second Principal; and G. S. Findley, P.Z., Acting Third Principal; J. Franks, P.Z., Scribe E.; N. Tracy, Scribe N.; P. Cornell, Prin. Soj.; Dr. Mills, P.Z. Visiting Bro., Emra Holmes, St. Lukes Chapter. The minutes of the last chapter having been read and confirmed, the companions proceeded to ballot for the officers for the ensuing year, with the following result:—Comp. Long, elected Z.; S. D. King, P.Z., H.; P. Cornell, J.; J. Franks, Scribe E., re-elected; — Townsend, Treasurer, do.; N. Tracy, Prin. Soj.; — Fraser, Scribe, N.; — Syer, Janitor. Telegrams from the 1st and 2nd Principals, who reside at a distance, regretting their inability to attend, and a letter from Comp. Wright to the same purport were read; and there being no further business, the companions shared the secrets of the Holy Royal Arch, and the chapter was closed.

#### Red Cross of Constantine.

#### METROPOLITAN.

#### PREMIER CONCLAVE OF ENGLAND.

This conclave met at Freemasons' Tavern, Great Queen-street, on Monday, the 2nd inst., under the presidency of Sir Knight George Kenning, M.P.S., who was supported by Sir Knights Colonel Burdett, Levander, Cubitt, Little, Sillifant, Yeoman, Kingston, Scott, Hobson, Adams, and others. Two joining members, and one candidate were elected, and a committee, consisting of the M.P.S., Treasurer, Recorder, Sir Knights Levander, and Yeoman, was appointed to report as to removal to another place of meeting. The conclave was then closed, and the knights dined together at the Caledonian Hotel, Adelphi, where an elegant repast was provided at short notice by Bro. George States.

#### SOUTH AFRICA.

The following is from the *Diamond News*, published at Klipdrift, the principal of the Diamond Diggings at the Cape of Good Hope.

In all the calendar of Saints there is not one who has so many devotees as St. John, the patron Saint of the Freemasons. No Saint's day is so well remembered as St. John's day, or so well kept. It is frequently urged by those who either will not become, or cannot become Masons, that there is nothing in Masonry which is not to be found in Christianity, and that Christian brotherhood is quite as strong as that of Masonic.

These are points which others may debate. I assert the fact, patent to everyone who has eyes to see, that there is no spot in the whole wide world in which a Masonic Lodge has been founded where the members do not keep up with all their hearts and souls their aprons, sashes, and jewels on St. John's day. Visit any city or town in the United Kingdom on the 24th of June and you hear the Freemasons' March. Go to the Western Continent, or the Eastern Continent, and the same soul-stirring sound greets your ear. To India go and see with what splendour that day is celebrated. Throughout the Colonial Empire of great Britain, it is the same, and in that Dutch possession—coffee-growing Java—where every man who is not a Mason, is looked upon with suspicion, the day is a general holiday. In that beautiful "Isle of the Sea," Mauritius, St. John's Day festivities are kept up for a week at least. East, west, north or south—go which way you like, and the same Masonic enthusiasm prevails on this auspicious day. In Greenland, where they "Dance the twilight all away," as well as at Mecca and there are Masonic Lodges in both these places, St. John's day is kept up. "Turks, infidels, heretics," as well as Jews and Christians, are to be found doing suit and service to Saint John on the 24th of June. Is there any other Saint who has a "day" that is so honoured? I know of none. Certainly neither St. Peter, nor St. Paul, nor St. Mark, nor St. Luke, great as was their labours for the good of human kind, are so well remembered on any day in the year.

This being the case, it is but fair to say that there must be something in Masonry which none but Masons understand, feel, and enjoy. Mark! Here in these fields, where neither town—no, nor camp, was known two years ago, there are already two lodges established, and both of them celebrated St. John's Day with a fervour not surpassed in any part of the universal world. I was present at the festivities of one—the Octahedron, and I am bound to claim sufficient space of you to let the world know how the gay and festive members of that well-regulated lodge did honour to their patron saint. I venture to say that no Masons in any part of the globe did more honour to St. John on Monday last than did the Octahedrons. This was their manner of doing it.

They assembled in their temple at high noon, and went through "the usual ceremonies." What they are, it is not for any one of the uninitiated to guess at. All I can say regarding that is, that the following officers were appointed for the ensuing year:—Bros. I. S. Gordon, W.M.; J. W. Harsant, S.W.; A. R. Gooch, J.W.; Du Toit, S.D.; Read, J.D.; Webster, Treasurer; Maxwell, Secretary; Robinson, Chaplain; Rens, I.G.; Giani, Tyler. That they are all known to be "true and accepted Masons," is a sufficient guarantee that the affairs of the Octahedrons will be well administered during the next twelve months.

The morning service was all solemnity, the evening was all festivity. The Masons are renowned for their hospitality, indeed hospitality is one of the prominent virtues of the Craft. It is not the fashion of Masons to confine the enjoyments of St. John's Day within the limits of their own circle. A ball is considered the correct Masonic ticket. The Octahedrons never do anything but the correct thing, and they, therefore, decided to give a ball, and they gave it as Masons should, to as many of their friends and neighbours as they could accommodate.

The hall was most tastefully decorated. Over the main entrance was that all-seeing eye, without which no Masonic gathering could be tolerated. On the walls were Masonic emblems in silver and gold transparencies, interspersed with these were inscriptions in Greek, Latin, and English, expressive of the sentiments and objects of the Craft. Glittering stars formed of bayonets well placed, added brilliancy to the hall. Festoons worked in with evergreens of red, white, and blue, hanging gracefully from the cornices over the other decorations, and the effect, when the room was lighted, and the company had arrived, was dazzling. At nine o'clock the Grand Master of the Lodge—I. S. Gordon, Esq.—surrounded by his colleagues in office, officially opened the ball, and welcomed the

company. The musicians struck up, and the ball was all life and animation. The hall had the appearance of a living kaleidoscope. The patterns changed every minute. Sashes, head-dresses, necklets, and neck ribbons, were one minute blended with red, blue, and white Masonic scarfs and aprons, and the next minute the whole were in contrast.

It was a charming sight, and I stake the word and honour of a "special" upon it, that there never was a ball in which the ladies were more tastefully dressed. The dresses were unexceptionable. There was not an ill-dressed lady in the hall. The dancing was quite equal to the dressing. Beauty conspired with fashion to bring gallantry to the test, and they succeeded. The gentlemen of the Craft, and the gentlemen innocent of craftiness, yielded to the blandishments of the conspirators. "As merry as marriage bells" would ill convey the merriment of the evening. Quadrille, galop, and waltz, followed each other in succession. Not a minute was lost. Bros. I. S. Gordon and A. R. Gooch, were Masters of the Ceremonies, and they deserve great credit for the manner in which they did their work. There was not a hitch anywhere. Mr. Commissioner Campbell, who has been half a century in the Queen's service, and who is a Mason of forty years' standing, tripped it with the youngest. His face shone with as much glow as his shoe buckles. I don't believe he is a day older than when I knew him first, and I doubt if he ever will be. Mr. Commissioner Bowker, the valiant and venerable, did good wall flower business, for he is as charming in his conversation as his brother Commissioner is at dancing. The ladies know best how charming our able Public Prosecutor is, and the belle of the room is my authority for saying that what Mr. Commissioner Campbell said at the supper table was quite correct. It is impossible to name all the heroes of the evening, it must be sufficient for your readers to know that every single Mason threw his whole heart into the festivities.

At midnight the ladies were, after a parade with their partners around the hall, the band playing the "Freemasons' March," taken to the supper-room, where a most elegantly arranged supper was ready for them. That prince of caterers, Davis, of the "Sir Henry Barkly Hotel," excelled himself on this occasion. There was nothing wanting. The turkeys were done to a turn, the jellies were firm and good, and the table groaned under every delicacy of the season.

The Grand Master filled the chair, and was well supported by Bros. Harsant, S.W.; A. R. Gooch, J.W.; Du Toit, S.D.; Read, J.D., and the other officers present, who served the ladies. Before the ladies left the table, the Grand Master proposed first "The Queen and the Craft." That toast having been responded to, he called upon the company to fill their glasses, and do honour to "The Guests of the Evening and the Commissioners."

After speaking generally to the toast, he took occasion to pay a compliment to the Commissioners, who, he said, he believed, were anxious to do all they could to serve the people, and to promote the prosperity of the Fields. The Grand Master concluded by expressing a hope that all present had enjoyed themselves, and that they would have many more such merry meetings.

Mr. Campbell was called upon to respond. He did so, although he said he thought Mr. Commissioner Thompson better qualified to speak to ladies than he was. The Commissioners were desirous to do all in their power to promote the welfare of the Fields, and he thought such gatherings as these calculated to do good. There must be more of them (loudly cheered). His concluding expression was, "We are but a small community, and must try to live in harmony together. I do think the very best feeling exists amongst us at present, and I hope it will always so continue." The honourable gentleman resumed his seat amidst loud applause. Dancing was kept up until several of the small hours had passed away, the last dance being "Sir Roger de Coverley," in which twenty couples fluttered their fantasies charmingly.

The ball will be long remembered. It is the

talk of the day. The Masons are glad they gave it—the guests are delighted they were there. Mr. Davis is praised most deservedly for the catering; and the musicians Messrs. Haygarth, Richards, and Bands, will be in request as long as there is a piano, violin, and cornet in Klipdrift.

#### WESTERN AUSTRALIA.

##### ANNIVERSARY OF FREEMANTLE LODGE.— (No. 1,033.)

The Brethren of the Freemantle Lodge celebrated their anniversary by a banquet, on Monday, June 24th, 1872, St. John's Day, one of the patron saints of the Order, at Bro. Herbert's Freemasons' Hotel. The occasion was marked by the brethren with much heartiness. Previous to the banquet, the brethren assembled in their Lodge-room, in William-street, for the purpose of installing the Worshipful Master Elect, and his colleagues in office, for the ensuing year.—Bro. D. K. Congdon, W.M., presided, and opened the Lodge in regular form. There were present—Bro. G. B. Humble, S.W.; Bro. G. Pearse, J.W.; Bro. Sampson, Treas.; Bro. J. H. White, Sec.; Bro. E. F. Duffield, J.D.; Bro. T. Wardle, I.G.; Bro. H. Jarvis, Tyler; Past Masters Bro. T. F. Stone, Bro. W. Jose, Bro. W. Snook; Bro. F. Sherwood, W.M. of Lodge 485; together with about a dozen more of the brethren of the lodge, and other visitors from Perth, Bros. Summers, Tymperley and Dean, who attended along with their Worshipful Master, at the special invitation of the brethren of the Freemantle Lodge. After various business had been transacted, the brethren proceeded to the installation of Bro. Geo. Bland Humble as Worshipful Master; Bro. Jno. F. Stone, P.M., taking the duties of Installing Master on the occasion, and conducting the ceremony in a manner which won the admiration of the brethren. Having been duly installed into office,

Bro. G. B. Humble, the newly-elected Master, said—Brethren, it is only just that I should express to you how deeply sensible I am of the honour conferred on me, in being placed in the high and honourable position of Worshipful Master of the Lodge—the highest rank of esteem you can confer on a brother. Although deeply sensible of the honour, and very grateful to you for your election of me to that high office, yet I am deeply sensible of the duties and responsibilities that will devolve upon me in connection with that office. I have, for some time past, been connected with that lodge, and served the offices of Junior and Senior Ward in respectively, and have great pleasure in thinking that my election to the Master's chair in this lodge, is in some measure to be regarded as a recognition of the faithfulness with which I have already filled the former offices. Perfection, you all know brethren, is unattainable, and I am certain, therefore, that you do not look for that in me, but that every allowance will be made for any short-comings or deficiencies that may appear. I can promise, however, that no honest and persistent effort will be wanting on my part to attain to a knowledge of the right discharge of the duties of the office; and I am happy to think that I shall have the very efficient assistance of the Wardens and other office-bearers in the lodge. I trust that I may be enabled faithfully to perform its duties to the satisfaction of my conscience, and with what next to this I most of all desire, the approbation of the brethren of the lodge.

The W. Master then appointed and invested the following brethren as his officers for the ensuing year:—Bro. G. Pearse, S.W.; Bro. E. F. Duffield, J.W.; Bro. Jno. De Mansfield Absolon, Treas.; Bro. Sam. T. Solomon, Sec.; Bro. T. Wardle, S.D.; Bro. L. Henderson, J.D.; Bro. G. A. Forsyth, I.G.; and Bro. H. Jarvis, Tyler.

The lodge having been closed in due form, the brethren adjourned from labour to refreshment, at the Freemasons' Hotel, where about thirty sat down to one of the most, if not the most, excellent spread ever prepared there on similar occasions. It was served in Bro. Herbert's usual excellent style, and reflected great credit also on the caterer, Mr. H. Albert. The W.M.,

Bro. G. B. Humble, occupied the chair, and was supported on his left by the Immediate Past Master, Bro. D. K. Congdon, and P. M. Sherwood : on the right, by P.M.'s J. F. Stone, W. Snook, and J. N. Croke. The vice-chair was occupied by the Senior Warden, Bro. G. Pearse. A "Masonic grace" (as it was styled afterwards), having been said by the W.M., and responded to by the brethren, the very agreeable labour of doing ample justice to the good things provided was well performed by all present. The dishes being removed,

The W.M., after a few appropriate remarks to the brethren, gave the toast of "Her Majesty the Queen." Loyalty, he said, was a prominent feature of Freemasonry, and he felt certain that loyalty was not wanting in the Masons of Western Australia. They all knew, that in the person of her Majesty, they had a Queen, who, from her kindly and affectionate nature, was endeared to the hearts of all her subjects (cheers).

The W.M. next gave the toast of "H.R.H. the Prince of Wales, and the other members of the Royal Family." There was one thing, he said, in regard to the Prince, which they were all proud of, that is, they could think of the Prince as a "Brother Mason." He believed that the Freemasons of England regretted that H.R. Highness did not enter the Order under the jurisdiction, originally, of the English Constitution. That might arise from a knowledge of the fact, that his good and honoured father, the Prince Consort, had been rejected, which may have induced the Prince to be initiated in a foreign lodge. H.R. Highness had, however, become affiliated with the English Order, and had therefore become amenable to English jurisdiction. He occupied at present a very prominent position in the Craft, that of Past Grand Master of England, and was also, he believed, the patron of the Freemasons of Ireland. They all knew of his somewhat recent and severe illness, and how a nation feared with sad and anxious suspense his removal from this sublunary abode. If the nation had lost H.R. Highness by death, the unfortunate and melancholy circumstance would, in all probability, have changed the aspect of politics in England. But, happily, such a calamity in the Divine arrangements was averted; the Prince was restored again to the nation, and the whole country—and Masonry was represented in the throng—paid their adorations and thanksgivings to the Great Architect of the Universe, on that recent and memorable occasion—"The Thanksgiving Day."

The W.M. next proposed "The health of the Grand Master Mason in England, the Marquis of Ripon K.G., &c." He referred to the honourable position he occupied among the Craft, and also made reference to his recent mission of peace to America, where he had brought about a peaceful way of the differences of nations being settled and adjusted by arbitration, without having recourse to the horrors and calamities of war.

The I.P.M., Bro. D.K. Congdon, then proposed "The health of the new W.M." He regretted that the toast had not fallen into better hands, he said that he had the honour of proposing Bro. Humble as a member of the Lodge, and that since then, they had nearly always been together in office. He testified to his attention and zeal in the cause of Masonry, and to this Lodge in particular. He also referred to the custom that now prevailed in the Fremantle Lodge,—leaving the highest offices of the lodge to be conferred on those, only who would qualify themselves for the office. The toast was greeted with "lodge honours."

The W.M., in reply, said he thanked Bro. Congdon for the very flattering way he had spoken of him, and the brethren for the heartiness in which they responded to the toast. It had been not only his duty but pleasure to fulfil several important offices in lodge, since he joined them; it was, he said, a sense of duty which impelled him, when appointed to an office, to discharge those duties faithfully, and to the best of his ability. He had been raised step by step, following as Bro. Congdon expressed it "in his footsteps," until he arrived at his present position in the lodge, and he expressed a hope that the present officers would emulate those who had preceded them in office. He spoke at length,

giving his impressions and experiences of Freemasonry, and concluded by again thanking the brethren for their expressions of confidence and brotherly kindness, and he trusted that he would ever deserve and merit their esteem and approbation.

Bro. E. Newman then very ably proposed "The Health of the Officers of the Lodge," which was responded to by Bro. G. Pearse, Senior Warden.

Bro. Stone, P.M., next proposed "the health of the Immediate Past Master, Bro. D. K. Congdon, and in very eulogistic terms referred to Bro. Congdon's labours during the past twelve months, and to the efficient manner in which he had discharged the duties of his office.

Bro. Congdon, in reply, thanked the brethren very kindly for their expressions of regard, and gave a short account of the work of the lodge during his term of office, giving a tribute of praise, very justly, to the officers who had worked so well with him,

The W.M. then gave as the next toast, "the health of the Installing Master, Bro. Jno. F. Stone, P.M.," which was well received, and briefly responded to by Bro. Stone.

The following complimentary toasts followed, and were proposed and responded to by the following brethren, in brief, pithy, and in some instances, amusing speeches: "The W.M. and brethren of Perth Lodge, No. 485," by P. Master J. N. Cooke, and responded to by the W.M. 485; "The Visitors," by Bro. Elias Solomon, and responded to by Bro. W. Snook, P.M., and Bro. E. C. C. Dean, of Perth; "The Stewards," by Bro. W. S. Pearse, and responded to by Bro. S. J. Solomon; "The Ladies," by Bro. J. De M. Absolon, and responded to very facetiously by Bro. M. Samson,

Besides the foregoing arranged toasts, the following were added: Bro. S. J. Solomon proposed "The Host and Hostess," to which Bro. Herbert replied; and the W.M. added "The Health of the Oldest Member of the Freemantle Lodge, Bro. Past Master Jose," and mentioned some of the many acts of Bro. Jose, in connection with the formation of the Freemantle Lodge. Bro. E. C. Dean replied for Bro. Jose, and gave a short history of the days and doings of the lodge, and the many difficulties they had to encounter at its formation; and added, that although not now a member, yet he still felt proud of the position they had attained unto, and wished "continued prosperity to Lodge 1033."

During the evening one or two Masonic songs were given, which added to the enjoyment of the brethren, and tended to make the proceedings thoroughly enjoyed by all. Thanks being returned by the W.M., he vacated the chair, and the meeting separated, all highly gratified with their evening's enjoyment.

### Multum in Parvo, or Masonic Notes and Queries.

#### FREEMASONRY IN THE SCOTS GREYS A CENTURY AGO.

Few know that of the Military Lodges, of which in former times Scotland was so prolific, that originally attached to the Royal North British Dragoons was erected by the Mother Lodge,—neither is there any record of the fact preserved at Kilwinning. It is impossible now to fix the date of this charter; but seeing that the lodge had existed "for a very great length of time" prior to 1770, it is not unlikely that it was one of the oldest of the speculative daughters of the Mother lodge, and it can be no great stretch of imagination to suppose that among its original members would be found some of the heroes of Dettingen, where in 1743 the Greys are said to have covered themselves with glory. The "Scots Greys Kilwinning" having through the perils of war become dispossessed of its warrant of constitution, Colonel the Honourable William Master of Napier (afterwards 6th Lord Napier) and other officers (their regiment being then quartered at Edinburgh), petitioned for a charter from the Grand Lodge of Scotland—compliance with their prayer being urged on these grounds, viz., "that

they for a very great length of time had held a regular lodge in the said regiment under the authority of the ancient lodge of Kilwinning; that through the many hazardous enterprises in which they had been engaged in the service of their king and country, they had not only lost their charter, but their whole records; and that they were willing still to associate together for the true end of Masonry in a regular Lodge" to be held in the regiment. The following minute while showing the success which attended the efforts to resuscitate under new auspices this old military lodge, is interesting from the glimpse it affords of the proceedings in connection with its reconsecration within the hall of a sister lodge, the story of whose origin was also the only existing link of its connection with the ancient centre of Scottish Masonry:—

"Lodge of St. Andrew's Royal Arch in the Scots Greys or Royal Regiment of North British Dragoons, held in the lodge of Cannongate Kilwinning at Edinburgh, 12th March, 1770:

"In consequence of an application made to the Grand Lodge of Scotland on Tuesday last, 6th inst., by the Honourable Col. William Napier, in name of himself and several other gentlemen in the above regiment, craving to have a Charter of Constitution and Erection under their authority, the same was ordered, and this day appointed by the Grand Lodge to meet with the several Brethren to deliver them their Charter and consecrate their lodge. The Grand Lodge being duly met and constituted by the Most Worshipful His Excellency General Oughton, the Grand Master, and several other officers of the Grand Lodge, his Excellency, after a most suitable lecture on Wisdom, Strength, and Beauty of the Royal Craft to Col. Napier, whom he received as Master of the Lodge, delivered him their Charter; and received Capt. Basil Heron as Depute Master; Sir John Nisbett, for Senior, and John Nisbett, Esq., for Junior Warden; John Christy, Esq., for Treasurer; and James Colquhoun, Esq., for Secretary. When after the same the lodge was consecrated by solemn prayer under the stile and title of The St. Andrew's Royal Arch in the the Scots Greys or Royal North British Dragoons. Then the evening was concluded with that mirth and harmony known among the Brethren."

To this minute (which is signed by the Grand Officers and those of the newly constituted lodge) is appended a note by the Grand Clerk, certifying that the same is recorded in the books of the Cannongate Kilwinning and of the Grand Lodge of Scotland.

The propriety of admitting private soldiers to the privileges of the Craft has never been challenged under the Scotch constitution: so with every desire for promoting the principles of Freemasonry as widely as possible among his fellow-soldiers, Colonel Napier gave his sanction to a code of by-laws which fixed the fees for initiation at a rate moderate enough to suit the means of any well-conducted soldier, however humble his military rank. The by-laws—which are engrossed in the records as having been adopted by the lodge on 14th March, 1770, and possess several features that ought to commend themselves to the favourable consideration of some of our existing lodges—are as follow:

"That all officers and stranger gentlemen are to pay the following fees:—Entered Apprentice, £1 5s. 6d.; Fellow Craft, 7s. 6d.; Master Mason, 6s.

Quarter-Masters, E.A., 15s. 6d.; F.C., 6s. 6d.; M., 3s. 6d.  
Sergeants " 8s. 6d.; " 4s. 6d.; " 2s. 6d.  
Corporals and Trumpeters " 6s. 6s.; " 2s. 6d.; " 1s. 6d.  
Private Dragoons " 2s. 6d.; " 1s. 6d.; " 1s. 6d.

"As the lodge has as yet no fund for charity, it is proposed that every officer of the regiment shall pay monthly 2s. 6d., each quarter-master 1s. 6d., each sergeant 1s., each corporal and trumpeter, 9d., each private dragoon 6d.,—which will in time become a fund that will enable the lodge to give some money, to a discharged brother to carry him home, to the widow and children of a deceased brother, and likewise to assist distressed brethren in other matters, such as sickness and the like. But this charity is to be entirely confined to the regiment, except in very extraordinary cases, unless the lodge shall become so rich that they can do it without hurting their own brethren; for in that case it is the

duty of every lodge to help a distressed brother, be he of what religion, country, or profession whatever.

"That the Lodge of St. Andrew's Royal Arch in the Scots Greys do meet the first Monday after the 14th of every month, and oftener if necessary, at which time the monthly fees are to be paid into the Treasurer for the time being, he settling his accounts twice in every year, viz., the first Mondays in March and October.

"The officers of the lodge to be chosen on the first Monday after the 14th of March for the year to come, as at that time, in all probability, most of the members will be with the regiment.

"That no person belonging to the Royal North British Dragoons, after the date hereof, that shall be made a Mason in any other lodge than that of St. Andrew's Royal Arch in the Scots Greys, shall be assumed into the above lodge, until they pay full fees according to their degree in Masonry.

"That at all times after the lodge is open'd all manner of decency to be strictly observ'd No politicks, no swearing or bawdy songs to be allowed of; and that Masons' songs be most encouraged, as they promote good humour, brotherly love, and universal benevolence more than any other songs, and are certainly the most proper for a Mason lodge.

"Be it also understood that the necessary expenses of the charter, jewels, and other disbursements on account of the lodge, shall be paid before any charity can be issued from their funds."

The subsequent minutes of the lodge contain little else than a mere record of its intrants. On the 10th of May, 1770, the lodge having been opened in Coventry, received an accession of strength in the affiliation of several brethren belonging to the regiment, and the initiation of 1 quarter-master, 6 sergeants, 1 trumpeter, and 1 private. The scene of the Greys next Masonic labour was in Lichfield, where in the course of twelve communications 32 candidates were made. These included one lieutenant-colonel, a captain in the Royal Horse Guards, a captain in one of the regiments of Royal Foot Guards, a surgeon, a clergyman, and other civilians. At his entry the then lieutenant-colonel of the Greys was accompanied by a corporal and a couple of trumpeters. In October 1770, the lodge was "adjourned till 27th March, '71, in consequence of the Rt. Worshipful Master and most of the other officers of the lodge being dispersed in different quarters on the duty of the regiment." In April 1771, the regiment being then quartered at Newbury, Bro. Thomas Dunkerley, P.G.M. of Hampshire,—a name of historical note in connection with the Craft in England—was assumed as a member of the lodge; and at its next communication, held at Canterbury on the 14th September, '72, the lodge was visited by Bro. W. Aitken, writer, Edinburgh, (of the Canongate and Leith and Leith and Canongate Lodge), who at a subsequent meeting received honorary affiliation. Bro. Aitken afterwards removed to Ayr, where, associated with other intimate friends and patrons of Scotia's Bard, he continued to take a lively interest in Masonic affairs. It was to Bro. Aitken that "The Cottar's Saturday Night," was inscribed. Col. Napier having in 1773 relinquished the gavel, was succeeded by Sir John Nisbett, Bart.; but in consequence of the "divided situation of the regiment" the lodge stood adjourned from March 24, '73, till April 23, '74, at which date it was congregated in Colchester. At this meeting the Treasurer was authorised to aid in conveying to their homes such brethren as should be discharged after the review that was then in contemplation. We next find it upon record, under date, "York, Nov. 15, 1774," "that an attempt would, on the Regiment's arrival in Scotland next spring be made to get the fees we now pay to the Grand Lodge taken off." Another meeting was held at York on the 30th November of the same year, at which the Master, Capt. Heron, Sir John Nisbett, and other officers were present; but between that date and the 17th of April 1778, the trowel seems to have given place to the sword.

Capt. Heron presided at the lodge's revivification in the town of Reading, April 1778, when new officebearers were elected. From the other minutes we learn that communications of the lodge were held at Canterbury in May, 1779; at Marlborough in February, March, and May, '80; at Worcester in March and May, '81; at Durham in January, '83; and at Newcastle-upon-Tyne on 14th April, '83, at which date Major Heron was recalled to the orient. With the record of this communication, which is notable as having been that at which Deacons were first introduced as officers of the lodge, the minutes terminate; and nothing farther is known of the "St. Andrew's Royal Arch in the Greys," save that in 1799 it ceased to make returns to the Grand Lodge of Scotland, and was along with other dormant lodges cut off the roll in 1816.

Its charter, which is now in the possession of Mr. F. White, Thornhill, came to him through his maternal grand-uncle, Robert Cowan, who enlisted into the Scots Greys about the year 1765, and subsequently rose to the rank of captain. After a service of forty-three years he retired to Tarbolton, his native village, where he died about the year 1825. Capt. Cowan, when a private dragoon, was made at Lichfield in September, 1770; and being the only Freemason in the regiment when he left it, he carried along with him the relics of its connection with Freemasonry. To the Past Master of No. 252 (Bro. Hislop) we are indebted for the temporary use of these interesting memorials.

### Obituary.

#### BRO. JAMES CAMPBELL RELPH, D.G.M.

This distinguished brother died at his residence, Campomoto, on the 26th August, 1872, and was buried in the North Front Cemetery, Gibraltar, on the 28th. Bro. Relph was a barrister-at-law and notary public, and for very many years had been leader of the Gibraltar bar. Brought up from earliest youth amidst the warm blooded Andalusians, an earnest sportsman and a celebrated pedestrian, he had mixed much with the native population, had become thoroughly acquainted with their character and habits, appreciated their good qualities, was at home in their language and ideas, and had completely won their love and esteem, and in troublous times, nothing rare, alas, in Spain, when no stranger dared to move beyond the immediate confines of Gibraltar, the stalwart form of Don Diego Relph might to be seen wandering at will over the wild tierras or plunging into the vast solitudes of the Almoraina forest district, secure from robber or brigand, for none would have dared to injure or annoy him to whom it was known that no appeal for charity or help was even made in vain, and who was ever practically proving that his life was one long and faithful service in the welfare and advancement of his fellow men. Bro. Relph was the oldest mason in Gibraltar; upwards of 30 years ago he was appointed Deputy District Grand Master by Archdeacon Burrow, Doctor in Divinity and Grand Master of the District, and on the demise of that venerable divine, Bro. Relph was appointed, with the general approbation of the whole masonic community, to the vacant chair. Of his career as District Grand Master it is unnecessary to speak, we have lost him: he is gone, we know him no more: all narrow jealousies are silent. And years must roll by ere the memory shall fade of him who now lies at peace under the shadow of that mighty fortress, wherein he had laboured for so many years, and with the welfare and happiness of whose inhabitants he was so deeply interested.

#### BRO. JOHN DONKIN.

On Monday, 9th inst., at his residence, Thornburn Square, Fort Road, Bermondsey, Brother John Donkin, P.M., Sec. Mount Lebanon Lodge, died. He was initiated into Masonry in the Union of Malta Lodge, in the early part of 1852. After taking his degrees there, he returned to England, and at once became a joining member of Mount Lebanon Lodge, where he passed the Chair in 1858. In due course he became Secretary, which important position he held until his

death. He was the founder and the first Worshipful Master of "Perfect Ashlar" Lodge. He was advanced to the Mark Degree in the Southwark Lodge of Mark Masters, No. 22, where he was Secretary, besides filling several other offices. He was a Past Steward of the Girls' School and a subscriber to the Masonic Charities. He has been an invalid for nearly two years. He had a severe attack of paralysis, which incapacitated him from attending to any business early in 1870. Other attacks of the same painful disease at last terminated his existence at the comparatively early age of 49 years. No brother could have been more beloved and respected than he was; his amiable, kind and gentlemanly conduct to all made his acquaintance prized by those who knew him. So much was he respected that although incapacitated by illness from attending to the duties of Secretary, yet many of the Past Masters volunteered to act for him until he was able to resume his position, all being anxious and hopeful to see him at his post again. However, their hopes were never realised. He was an engineer by profession, and manager at the well known firm of Messrs. Bryan Donkin and Co., engineers, Bermondsey. He leaves a widow and one son to mourn, with his other friends and relatives, his loss. During the recess the Mount Lebanon Lodge has lost by death three good and useful members, viz. two Past Masters, Bros. M.A. Loewenstak, who died in April, and W. Billington, whose death we chronicled at the time it occurred last month. All were Past Stewards and subscribers to the Charities. Their well known faces will be sadly missed when the lodge resumes its labours next month. The funeral will take place about 2.15. p.m., Saturday, 14th inst., at Nunhead Cemetery.

#### BRO. CHARLES WIGAN.

We very deeply regret to announce the death of V.W. Brother Charles Wigan, which occurred on Tuesday, the 3rd inst., at his residence, near Rhuabon, Denbighshire. Bro. Wigan was a Past Master of No. 262, and Provincial Grand Secretary for North Wales and Shropshire, which appointment he held from the year 1852, to the time of his death.

#### METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, September 20, 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, SEPT. 14.

Lodge 176, Caveac, Westminster Palace Hotel.  
 " 1328, Granite, Freemasons' Hall.  
 " 1361, United Service, Swan Hotel, Wimbledon.  
 Mark Lodge, 104, Macdonald, Head Quarters First Surrey Rifles, Brunswick-road, Camberwell.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, Preceptor.  
 Sphinx Lodge of Instruction (1329), Castle Tavern, Camberwell-road, at 7.30; Bros. Thomas and Worthington, Preceptors.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
 Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-square, at 8; Bro. Ash, P.M., Preceptor.

#### MONDAY, SEPT. 16.

Lodge 720, Panmure, Balham Hotel, Balham.  
 " 901, City of London, Guildhall Coffee House, Gresham-street.  
 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, West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-Hill, at 7.30; Bro. H. W. Lindus, Preceptor.

TUESDAY, SEPT. 17.

- Board of General Purposes at 3.  
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.  
" 95, Eastern Star, Ship and Turtle Tavern, Leadenhall-st.  
" 435, Salisbury, 71, Dean-st., Soho.  
" 704, Camden, York and Albany, Gloucester-gate, Regents-park.  
" 857, St. Mark's, Duke of Edinburgh Tavern, Brixton.  
Chapter 19, Mount Sinai, Anderton's Hotel, Fleet-st.  
" 186, Industry, Freemasons' Hall.  
Sydney Lodge of Instruction, Cambridge Hotel, Upper Norwood.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 8; Bro. John Thomas, Preceptor.  
Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. T. J. Barnes, P.M., Preceptor.  
Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood; Bro. F. G. Baker, Preceptor.  
Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30. Bro. J. Saunders, Preceptor.  
Florence Nightingale Lodge of Instruction, Masonic Hall William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton, (W.M. 1227), Preceptor.  
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

WEDNESDAY, SEPT. 18.

- Lodge 700, Nelson, Masonic Hall, William-st., Woolwich.  
" 1044, New Wandsworth, Spread Eagle Hotel, New Wandsworth.  
" 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, Anclty, at 7.30. p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, SEPT. 19.

- House Committee Girls' School, at 4.  
Lodge 1278, Burdett Courts, Approach Tavern, Victoria Park.  
" 1339, Stockwell, Duke of Edinburgh Tav., Stockwell.  
Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.  
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Steam, 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, Preceptor.  
Ebury Lodge of Instruction, Bro. Palmer's, 12, Pensonby-st., Milbank.

FRIDAY, SEPT. 20.

- House Committee, Boys' School.  
Lodge 975, Rose of Denmark, White Hart, Barnes.  
Chapter 176, Caveac, Guildhall Tavern, Gresham-st.  
Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.  
Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.  
Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.  
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298,) Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
Westbourne Lodge of Instruction (733) Horse and Groom, Winsley-street, Oxford-street, at 8.  
Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.

- Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims Lodge of Instruction, Duke of Edinburgh Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M. Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

## Advertisements.

ELECTION, OCTOBER, 1872.

## ROYAL MASONIC INSTITUTION FOR GIRLS.

The Votes and Interest of the Governors and Subscribers are earnestly solicited on behalf of

ETHEL IDA MARGARET SEATON,

AGED 8 YEARS.

Her Father, Bro. George Seaton, formerly Master Mariner and Ship Chandler at Hull, was, for 10 years, a Subscribing Member of the Humber Lodge, No. 57, Hull, (also a Companion of the Humber Chapter,) and after a very short illness, died on the 19th February, 1868, leaving his Widow with five Children, three of whom are entirely dependent upon her for support, and with very small and inadequate means to educate and maintain them.

The case is strongly recommended by the following Brethren:—  
\*Chris. Sykes, 57, M.P., P.S.P.G.W., North and East York, Brantingham Thorpe.

James Clay, 57, M.P., London.

G. M. Norwood, 57, M.P., London.

\*J. P. Bell, 57, M.D., D.P.G.M. North and East York, S.G.D. of England, Hull.

\*M. C. Peck, P.M., 1040, P.G. Secretary North and East York, Hull.

R. T. Vivian, W.M. 57, Hull.

\*John Thompson, W.M. 250, Hull.

\*Geo. Chris. Roberts, W.M. 1010, P.P.G.R. North and East York, Hull.

Thos. Smurthwaite, W.M. 256, York.

J. Kemp, Junr, W.M. 294, Constitutional, B. erley.

W. H. Rose, W.M. 600, Camalodunum, Malton.

R. G. Smith, W.M. 734, Lowesbro', Bridlington-Quay.

Jon. Turner, W.M. 1020, Sykes, Duffield.

\*H. W. Longstaff, P.M. 1010, P.J.P.G.W. North and East York, Hull.

\*Wm. Tesseyman, P.M. 27, P.G. Supt. Wks. North and East York, Hull.

\*\*Nathaniel Easton, 57 and 1010, Hull.

\*\*George Hardy, P.M. 250, P.S.P.G.D. North and East York, Hull.

\*J. W. Woodall, P.M. 200, P.S.P.G.W. North and East York, Scarborough.

\*J. J. Forrester, P.M. 222, 66, Mark-lane, London.

Those marked thus † are Governors or Subscribers to the Institution.

The Brethren marked thus \* will be happy to receive Voting Papers; which, with any communication or assistance will be thankfully received, or Boys' Votes for exchange, by

Bro. JOHN WALKER, P.M. 57, P.P.G. Supt. Works, North and East York, 50, Lister-street, Hull.

ROSE CROIX TRACING BOARDS,  
Five Guineas the Pair.MASONIC DEPOTS, 2, 3, & 4, LITTLE BRITAIN,  
AND 108, FLEET-STREET.Mr. JAMES STEVENS,  
AUCTIONEER AND SURVEYOR,

House and Estate Agent, &amp;c.,

CLAPHAM COMMON, S.W.

Valuations for Probate or Legacy Duties. Agent to the  
Imperial Fire and Life Insurance Offices.

## TESSELATED CARPETING.

FOR

Lodges, Chapters, Encampments, &amp;c.

Four Feet wide, 4/3 per Yard.

MASONIC DEPOTS, 2, 3 & 4, LITTLE BRITAIN,  
AND 108, FLEET STREET, E.C.

HATS! HATS! HATS!

The best in London.

JACKSON, from Christy's, Practical Hatter, 3, Dove Court, Old Jewry, E.C., begs to return his best thanks for past favours and in soliciting future orders assures all who may favour him with their patronage that he can confidently guarantee all his goods to be of the best workmanship and material.

Hats thoroughly done up, 6d.

Mourning Hat Bands 6d.

## EPILEPSY OR FITS.

A SURE CURE for this distressing complaint is now made known in a Treatise (of 48 octavo pages) on Foreign and Native Herbal Preparations, published by PROF. O. PHELPS BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist. Sent free to any address on application to PROF. O. PHELPS BROWN, 2, King-Street, Covent-Garden, London.

Now Publishing, supplied to Subscribers only.

THE PEOPLE'S

## HISTORY OF CLEVELAND AND ITS VICINAGE;

Being an Historical, Topographical, and Statistical Account of the past and present state of each Parish, Township, and Hamlet within the Wapentake of Lanbaugh, and the Boroughs of Whitby and Stockton-on-Tees; the Soil, Produce, Manufactures, Antiquities, Natural Curiosities, and Benefit Societies; with Copious Pedigrees of the principal Families, Memoirs of Memorable Men, careful Chronicles of the most Remarkable Events, Notices of the Manners and Customs, Sports and Pastimes, Legends and Superstitions, and a Glossary of the North York Dialect,

BY BRO. GEORGE MARKHAM TWEDDELL,

Fellow of the Royal Historical Society; of the Societies of Antiquaries of Scotland and Newcastle-upon-Tyne; of the Royal Society of Northern Antiquaries, Copenhagen, &c., &c.

To be completed in 32 Parts at 6d. each, containing 40 pages of crown quarto double columns, thus giving for 16s. 1,280 pages, or about 2,560 columns of letter-press, being twice as much matter as is given in any other History of Cleveland at three or four times the price.

In addition to nearly all the fine Woodcuts given in Ord's History, the Work is Illustrated by numerous other Engravings, executed specially for it; is neatly printed, with new type, on good paper; and contains all the information to be derived from previous histories of the district, with a mass of other curious particulars relating both to the Past and to the Present, collected by the Author during the last thirty years. A chapter on the Geology of Cleveland has been kindly contributed by Professor Phillips, and the manuscript information collected by the late Mr. Justice Temple for his long-projected History of Cleveland (including some useful communications by the late learned Archdeacon Todd), has been obligingly placed at the Author's disposal.

Subscribers' names received by TWEDDELL and SONS, Cleveland Printing and Publishing Offices, Stokesley.

POTTLE &amp; SON, 14 and 15, Royal Exchange.

City Agents for

"THE FREEMASON"

AND

"The Israelites found in the Anglo-Saxons,"

Just published, price 2s. 6d.

What better Theme than Masonry?"

MASONIC SONG.

Words by Bro. James Stevens, P.M. 720 and 1210; P.M. 720; G. J. G. Mark; W.M. 104 Marks; M.P.S. 14, etc.

Music by Bro. Wilhelm Ganz, Grand Organist; P.M. 435; Organist No. 4, and of British Chapter, No. 8.

George Kenning, 2, 3, and 4, Little Britain, and 198, Fleet-street, London, and 2, Monument-place, Liverpool.  
Post-free, 25 stamps.

MASONIC MISCHIEF.—The new Masonic Song, inscribed to the Worshipful Company of Masons by Gerald Grant. Post Free Eighteen Stamps.  
London: Stead & Co., 19, Piccadilly, W.

THE NEW MASONIC SONG.—"Men of the Trowel" "An overwhelming answer to 'Masonic Mischief.'"—Court Express. Eighteen Stamps, post free.  
London: Henry Stead & Co., 19, Piccadilly, W.

## CHURCH SERMONS.

By EMINENT CLERGYMEN.

WEEKLY NUMBERS contain two Sermons.

Price One Penny; Monthly Parts, Fivepence.

Published by REEVES, SON, and Co., Playhouse-yard Ludgate-hill, London, and may be had of all Booksellers.

Agent for the Freemason.

BRO. CHAS. MAGGS, 25, George-st., Swansea,

A large stock of Aprons, Jewels, Clothing, and every requisite for all Degrees of Freemasonry.

Agent for Kenning's Masonic Note Paper, Envelopes, Books, Candles, Perfumes, &c.

Advertisements received for "The Freemason."

J. E. PETERS,  
ORNAMENTAL ENGRAVER AND FANCY

ENAMELLER,

42, Howard-place, Northampton-road,  
CLERKENWELL.

Writing, Engraving of every description, Masonic Emblems Engraved or Enamelled; old enamelled Work repaired; Country Orders attended to with despatch.

NOW READY.

VOL. IV. of THE FREEMASON,  
from January to December, 1871. Bound in cloth, with richly embossed device on cover.

Price 15 shillings.

The above forming a first-class reference and chronology of the leading events in Masonry during the past year.

OFFICE: 108, Fleet-street.