

LONDON, SATURDAY, AUGUST 31, 1867.

ORATION

Delivered at the Consecration of the Lewis Lodge (No 1,185), at Wood Green, on Saturday, the 17th inst., by W. Bro. the Rev. J. J. FARNHAM, 201, P.M. 757, 1,062, and P.D.S.G.W. of Bombay.

Worshipful Master and Brethren,—We are met to-day to perform one of the most solemn, and one of the most interesting of all the ceremonies of our noble Craft. We are met to consecrate a new lodge, to give to the brethren who shall form the same another opportunity of diffusing the light of Masonry, which will, I trust, be found henceforth shining out in this neighbourhood in its full lustre.

In order that your lodge may do any real good, it must rest on sure foundations, it must be firmly and properly supported, and it must be appropriately furnished.

The true foundation of every lodge must be identical with the foundation on which Masonry itself rests, viz., brotherly love, relief, and truth. When these great principles do not exist there is no such thing as Masonry. To speak of Masons who do not love each other as brethren, is to speak of that which cannot be; for those who are not united in brotherly affection, though they may be Masons in name, cannot be Masons at heart. Neither can there be true Masonry where the heart does not go forth towards our distressed fellow creatures, and prompt the hand to relieve their wants. And surely where truth does not become a guiding principle, Masonry is but a sham and a pretence. I trust that those who are forming this lodge are united together by the bonds of fraternal affection; that their main object in doing so is relief, I know; and I cannot doubt that they will ever be found true to themselves, true to the lodge, and true to those great principles that should be the guide of every true Mason.

The foundations of the lodge being firmly laid, we must see that the supports are what they should be. Every lodge, as you, brethren, are aware, is supported by three great pillars—the pillars of wisdom, strength, and beauty. These three great pillars, as you know, were at one period represented by Solomon, king of Israel; Hiram, king of Tyre; and Hiram Abiff. Now they are represented by the W.M. of each lodge, and two Wardens. The W.M. must be gifted with wisdom, to enable him firmly and prudently to rule the brethren committed to him. No matter

what other qualities he may have; unless he be a wise master builder, all his other excellences will be lost. He must, with the harmlessness of the dove combine the wisdom of the serpent. He must know when to give way gracefully, and when firmly to make a stand. If he be truly a pillar of wisdom, he will be pliable as the willow in matters indifferent, but firm as the rock when any principle is involved.

But, if he be a pillar of wisdom, his S.W. must be a pillar of strength. Primarily, the welfare of a lodge must, of course, depend on the W.M., but he will find it hard to carry on his work unless ably supported by the other pillars; and, when enforcing discipline, he should ever find his S.W. not only a pillar, but a tower of strength—ever ready to enforce and maintain the commands which the W.M.'s wisdom may dictate, with all the power with which he was invested, when the level was suspended from his collar and his gavel placed in his hand.

No less important is the office of the Pillar of Beauty, personified by the J.W. The brethren are placed especially under his charge during the hours of refreshment—a time when one rough ashlar, by displaying the inequalities of his unhewn surface, may mar the beauty of the whole edifice. Let him, then, see that order and symmetry are preserved, and that no unseemly knobs and excrescences appear, but that the lodge present an harmonious whole, and be, both to the brethren and to the outer world, “a thing of beauty and of joy for ever.” But I must pass on to speak briefly of the furniture of the lodge. Time forbids that I should particularise here. I cannot pause to speak of the lights in the east, west, and south of the chequered pavement, of the rough and perfect ashlar, or of the tracing-boards. With the symbolic meaning of all these every well-instructed Mason is familiar. I will confine myself to a few remarks on that which is of more importance than all else—I mean the volume of the Sacred Law, unfolded as it is, and must be, in every lodge, and that glorious ladder which, resting thereon, reaches to the realms of glory. The Holy Volume is the foundation of all Masonic morality, and it is from it that we must begin if we would reach the summit of our wishes. Faith rests her foot upon this book, and holds the key of the first of the three gates, through which we must pass. Without faith it is impossible to please God, and faith in Him rests upon, and is

derived from, His most Holy Word. Having by faith entered the portal, and ascended the first step, we mount higher, and Hope opens to us the second gate, after passing which we are enabled to catch some glimpse of the joys which await us in the Grand Lodge above. Henceforth, Faith sustains and Hope cheers us on our way. The one helps us manfully to overcome difficulties, and the other cheerfully to bear sorrows and disappointments. But Charity is greater than these; for Faith and Hope may pass away, but Love shall last through eternal ages. Faith shall no longer be needed, for all that we believe now we shall know then; Hope shall be no longer possible, for all our desires shall be fulfilled, and there shall be nothing more to hope for. But Charity—brightest and best of all Masonic virtues—Charity—sweetest and fairest of all Christian graces—shall live on. Love to God and love to man shall never cease, but shall burn with brighter and still brighter flame, and its exercise shall form our greatest joy. Even now, the true Mason in some sense anticipates the joy and blessedness of Heaven by the practice of Charity. He remembers all the good gifts of his Creator to himself; and how can he refuse gratitude and love to One so full of goodness? He remembers that his own Creator, the Creator and the common Father of all around him, and, for the sake of their common origin, he loves those with whom he has to do, and manifests his charity by acts of benevolence and kindness. It is true that his charity begins at home, but it reaches far beyond. Like the circles formed by letting a stone fall into water, it is more strongly marked near the centre; but, though the circles get fainter as they expand, they are there, and keep spreading out in every direction. So should be the Mason's charity, more strongly marked among his own kindred and in his own neighbourhood, but yet widening out, and taking in, though in fainter circles, his whole country—the whole world.

Masons as a body, however, have their own charities, in which they unite, as Masons, to do good to their fellow-Masons and their kindred. We have our asylum for our aged brethren and their widows, we have our school for Masons' daughters, and our school for Masons' sons. In order to attract support to this last institution, the *Lewis Lodge* has been instituted. I am sure none of the brethren who have visited the school to-day, and seen the very excellent arrangements, can fail to feel that such an institution ought to be

supported liberally. Having only just returned from the East, I have had no opportunity of seeing it until to-day, and, though my expectations had been much raised by what I had heard and read, they were far surpassed; and I will conclude by expressing my earnest hope that the *Lewis Lodge* will be found to be a powerful auxiliary to the Boys' School.

THE ORDER OF ST. JOHN.

NOTES BY A NOVICE.

(Continued from page 122.)

The guardian of the Holy Sepulchre, at Jerusalem, has always preserved the privilege of creating Knights of the Order, and two or three English Roman Catholic gentlemen have recently obtained the time-honoured cross of the illustrious Fraternity.

It is almost needless to add, however, that the Masonic Knights disclaim all connection with the Latin branch which acknowledges the authority of the Roman pontiffs, by whose unjust decrees the Order of the Holy Sepulchre was despoiled of its property, and became merged in the Order of St. John.

The number of English Knights of the Holy Sepulchre does not exceed five-and-twenty, of whom Lord Kenlis is the present chief, but the re-constitution of the Order upon a more extended basis, and one involving the promotion of various useful and laudable objects, is now, we believe, engaging the attention and consideration of the heads of the Patriarchal Council of England.

Reverting to the Order of St. John, it may not be out of place to notice that a convivial society, styling themselves "Knights of St. John," existed for many years, and, up to a recent period,* at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, a house that is well known to antiquaries as a relic of the ancient priory of the veritable Order. But the most successful attempt to re-establish the Order of St. John upon a footing in some degree worthy of its mediæval renown was made in 1834, when Sir Robert Pate, aided by several gentlemen of rank and benevolent ideas, obtained a formal authority from the Continental Knights, and revived the British Language of the Order. Since that period the English branch has undergone various changes and vicissitudes, and it is

* The writer is acquainted with a legal gentleman who held the office of Attorney-General of the Society alluded to.

only of late that the kindly and charitable objects of the Fraternity have received due recognition. Many eminent Masons are enrolled as members of the Sixth Langué, the Duke of Manchester being the Grand Prior, and Lord Leigh, General Burlton, and other brethren holding various offices of great distinction in the Order.

The statutes enact the division of the members, as in ancient times, into three classes.

The first class is divided into *Equites Justitie* and *Equites Gratioz*; the former admissible only by proving four quarterings of arms, the latter by the production of testimonials of merit. The second class, the clergy, are eligible *virtute officii*. The third class, the serjens, are not required to submit proofs of gentility by descent, but they have only a consultative voice in the proceedings of the general body.

The Knights wear a black robe, on which is embroidered the sacred emblem of the Order; also a cap of dignity, on the front of which is a Maltese cross. The other insignia are a star—which is worn on the left breast, in the form of a cross patée, having eight points, symbolical of the eight beatitudes, and the eight languages which composed the Order—and a badge formed of a white enamelled cross, having the angles charged with the supporters or principal device of the British monarchy. The serjens wear a demi-badge, their cross having only six points.

Under the auspices of the distinguished noblemen who now preside over the English Hospitallers, the accomplishment of various beneficent projects at present in contemplation may be confidently expected, and it is not too much to express the hope that, by deeds of charity, by the exercise of a discriminative Christian benevolence, they may lay the foundation of as lofty and imperishable a renown as their illustrious predecessors. The revival of such excellent institutions is an honour to our age and country; and long may the hallowed standard of St. John be revered as the symbol of our Order, at once so venerable, and so identified with the best and kindest feelings of mankind.

FREEMASONRY IN CORNWALL.

By Bro. W. J. HUGHAN.

(Continued from page 143.)

The attendance at the meetings held at this time was exceedingly good, and very many visitors were also present. Several members were "passed

the chair," preparatory to taking the Royal Arch, but, although thus made "Past Masters," they had no right to preside over a lodge, nor were they styled Past Masters in the Lodge Roll of officers and members. This system is followed by the Grand Chapters of Scotland, Ireland, Canada, and United States at the present time; but, in addition, the candidates have to receive the Mark and Excellent Master degrees before exaltation. The initiation, passing, and raising of "Modern Masons" were of frequent occurrence from 1807 to the union in 1813.

The Lodge of Fortitude had an oration by one of the members printed for distribution at the lodge held 18th June, 1811. The following letter was sent to the G. Sec., dated Truro, 18th July, 1814:—

"Sir and Brother,—On the 18th July, the lodge met to celebrate the Festival of St. John, when the new officers were regularly installed, and the lodge duly proclaimed accordingly. The day was spent with the greatest harmony and brotherly love, and closed at ten o'clock. We have to request the favour to meet in future on the 24th of each month, instead of the second Monday as heretofore.

"P.S.—Military duties not permitting us to assemble before is our only reason for not sending the minutes earlier. We have never received any instructions relative to making or working since the union."

The lodge was removed from the Queen's Head to the Exeter Inn, 9th December, 1816, and held at New Inn, Kenwyn-street, 8th May, 1820. The members took part in the procession of the Provincial Grand Lodge, and proceeded to church. The minutes of the lodge from this date present no special reasons for remark. It is amusing to find how lodges change about that have to meet in public-houses. The "Fortitude," after holding their assemblies in the foregoing inns, have also since met at the Golden Lion, the St. Clement's, the Ship, the Bear, and others. We are happy to state it has now found a secure resting-place, having taken a suite of rooms where the principles of the Craft and the surrounding influences of the lodge can go "hand in hand."

The lodge has nearly all the Masons of note enrolled as members now resident in the county, and, more especially, is proud in having one of her sons in the first rank of Masonic Ritualists, and also one of the principal members of the Provincial.

Grand Lodge of Cornwall, besides being favoured with others of intelligence and zeal much above the ordinary.

Hence we do not wonder at the great success that has crowned the efforts of its promoters, the constant increase of its members, and the consequent important position it enjoys in the province. May its prosperity long continue.

The Phoenix Lodge (No. 331), Truro, has been well known in Cornish Masonry for many years, although its existence has been a very chequered one indeed, and, owing to peculiar circumstances, it has not been long at any one time in prosperity until recently. It has now revived, and "arisen from its ashes" with such vigour and healthy activity that all are rejoiced at its successful career, and delighted to see the support it receives from the Prov. G.M. down to the less influential members of the lodge. Its warrant was granted A.D. 1752, and the lodge was concentrated at the Seven Stars on the 12th August. It, however, retired from active duties a few years afterwards, but was again "working" 28th July, A.D. 1763, and on the 7th September, A.D. 1786, took part in the ceremony of installing Sir John St. Aubyn as Prov. G.M. for Cornwall. In A.D. 1810 the members were again actively engaged in the resuscitation of the lodge, and soon completed their laudable endeavours in consecrating the Phoenix once more, Bro. Taunton, M.D., being its first Master. We feel happy and gratified to state that its present position is much in advance of any previous date, and several of its "Lewises" and members are acknowledged to be among the most active and useful brethren in the province. The Prov. G.M. has occupied the chair of the lodge, and so has the present D. Prov. G.M., who was one of the few who took part in its revival some years since, and has regarded its interests and advancement with great zeal and assiduity.

A chapter of the Royal Arch degree has been held in the lodge at the private rooms in the Cross since 1862, and it ranks as one of the largest in the west of England. Indeed, its success has been so marked, that new life has been infused into the other chapters of the county, and, as there are now some five or more, it is expected ere long that a Provincial Grand Chapter will be established. An encampment of Knights Templar has also been removed from Redruth to this lodge, for the particulars of which we refer our readers to a previous communication.

We should not omit to mention that at the Fortitude Lodge the Mark degree has received more than usual attention, and that through its efforts some four lodges elsewhere have been erected, and a Provincial Grand Lodge established, with Frederick Martin Williams, M.P., 30°, &c., as the Prov. G.M. The members anticipate a considerable increase in lodges, owing to the province being formed, and also from the known worth and ability of the Prov. G.M., who is much respected and esteemed.

There are several lodges more to notice, if time permitted, but, as they have been referred to in the FREEMASONS' MAGAZINE of late, it will be quite unnecessary for us to devote more space now to their consideration.

The following is a list of the Prov. G.M.'s from the beginning; and, in concluding this rapid and imperfect sketch, we cannot but render our testimony to the zealous discharge of the duties as head of the Craft in Cornwall by the Prov. G.M., R.W. Bro. Augustus Smith. The lodges rally well round him, and endeavour, by all means in their power, to support the Prov. G.M. in the various reforms and fresh arrangements devised by him for the benefit of the province; hence, the Provincial Grand Lodge of Cornwall, for zeal, activity, and usefulness combined, has few equals, and fewer superiors still, in all England. The "Cornwall Masonic Annuity" has so far been able to elect every annuitant in the county that has required its assistance. The province now contains some twenty-four lodges, five chapters, four Mark lodges, and two encampments:—

PROVINCIAL GRAND MASTERS FOR CORNWALL, &c.

William Pye, Esq.	1752.
Stephen Bell, Esq.	1762.
George Bell, Esq.	1764.
Stephen Bell, Esq. (second time)	1775.
Sir John St. Aubyn	1786.
Sir Charles Lemon	1814.
Augustus Smith, Esq.	1863.

DEPUTY PROVINCIAL GRAND MASTERS.

George Bell, Esq.	1752.
Thomas Young, Esq.	1764.
Stephen Bell, Esq.	1771.
Benjamin Hearne, Esq.	1786.
George C. George, Esq.	1787.
Thomas Warren, Esq.	1814.
Richard Edwards, Esq.	1823.
P. Vyvyan Robinson, Esq.	1828.
John Ellis, Esq.	1844.
Augustus Smith, Esq.	1856.
Reginald Rogers, Esq.	1863.
John Roscorla, Esq.	1866.
Reginald Rogers, Esq.	1867.

THE KNIGHTS TEMPLARS,

By ANTHONY ONEAL HAYE.

CHAPTER I.—(Continued.)

Causes which led to the foundation of the Order.—Pilgrimages.—Frotmond.—Fulk de Nerra.—State of Jerusalem and Palestine during the end of the eleventh century.—Ill-treatment of Pilgrims to the Holy Land, and consequent rage of Europeans thereat.—The first Crusade.

(Continued from page 148.)

Viewing these perils as the visible mark of God's anger upon him for his crimes, Fulk's repentance and remorse became deeper and more fervent. However, after great danger and difficulty, he reached the Holy City in safety, and proceeded with all expedition to work out his redemption. While one servant led him by a rope placed round his neck to the Holy Sepulchre, the other stripped and whipped* him through the streets, something in the same manner as his more celebrated descendant, Henry II., was flagellated by the Monks of Canterbury after the murder of A'Beckett. He roamed about Jerusalem, attended by his servants, repeating the prayers of the penitent, and the slumbers of the inhabitants were broken at midnight by the sound of his servants beating him with rods, as he went from shrine to shrine, uttering doleful cries for pardon, and exclaiming, "Lord, have mercy on a faithless and perjured Christian, on a sinner wandering far from his home!" He gave, at the same time, abundant alms to the poor and rich gifts to the various altars and shrines. Indeed, if his piety had been measured by his liberality, few saints in the Roman Calendar could have equalled his sanctity. Yet the following anecdote shows that the old leaven was not completely gone, and that, though he might live in peace and harmony with his fellow Christians, he did not hold himself bound to do so with the infidels. Indeed, it appears to have been in those days not only a meritorious action, but the means of gaining a few steps advance on the

* From this circumstance arose the name Plantagenet, first used as a term of reproach. The name is derived from the Latin *Planta* and *Genista*—the classical terms for the only shrub grown in Palestine suitable for scourging. This plant was probably introduced into Europe by Fulk on his return from his penitential pilgrimage, as it still continues to grow luxuriantly on the banks of the Loire, which flows through the country formerly belonging to the Counts of Anjou. The origin of the name of Plantagenet is commonly attributed to Geoffrey, the father of Henry II., from his accustomed habit of wearing a sprig of broom in the crest of his helmet, and this opinion has been endorsed by both Lord Lyttleton and M. Thierry. But the authority of Mazeray leaves no doubt that the name was first borne by Fulk the Black, great great grandfather of Geoffrey Plantagenet, the husband of the Empress Maui, and originated in the manner above stated.

ladder of salvation, to murder and plunder as many of the heathen as possible. While visiting the shrine of the Holy Sepulchre at Jerusalem the Saracens attempted to inveigle him into defiling the shrine.* Fulk evaded this by a pious fraud, and in revenge for their malignity, as he lay prostrate before the sacred tomb, he succeeded in eluding their vigilance, and stole from it a precious jewel, which he carried back to Europe with him. Having spent some time in the Holy Land, he returned to Europe, bringing with him a portion of the True Cross, and the stone upon which he knelt while he prayed before the tomb of our Lord. Desirous of having ever before him something by which to recall the places which he had visited in the Holy Land, he built, at his castle of Loches, in Anjou, a church after the model of the Chapel of the Resurrection at Jerusalem. Before the high altar of this church he spent much time in prayer, and endeavoured, by continued alms and good works, to propitiate heaven and obtain forgiveness for his sins; but, surrounded as he was with scenes crimsoned by the blood of his innocent victims, he could find no peace. Every step he took recalled to his recollection some dark deed of infamy, and the murdered ones once more flocked around his bed. In the dead of night his castle rang with his shrieks of anguish and horror, and his terrified domestics found him in the morning lying senseless before a crucifix in his chamber. His groans resembled more the howlings of the wild beasts of the forest than the cries of a mortal man. Thus, finding no rest from the pangs of conscience while he remained at the scenes of his former atrocities, Fulk once more departed for the Holy Land, where he edified and delighted the pious by the severity of his penances. Again he returned to Europe, and, passing through Italy, he delivered the Sovereign Pontiff from a brigand who made war upon all pilgrims and merchants, and who was then ravaging the States of the Church. His Holiness, in gratitude for this deliverance, bestowed upon him full absolution for his sins, and permitted him to bear about with him the relics of two saints. When he left Rome, he was accompanied to the gates in triumph by the clergy and people, who proclaimed him their Liberator. But even the Pope could give him no relief—no absolution had effect to quell the anguish of a guilty conscience; so that, after vainly attempting to drive away the memory of past days by building towns and

* "Gesta Consulum Andegav Spicilegium," tom x., p. 465.

monasteries—from which he received the designation of the “Great Builder”—he returned a third time to Jerusalem, amid the prayers and blessings of his people, who, having benefitted by his kindness, thanked God for his conversion. Again Fulk prostrated himself at the shrine of the Sepulchre, again confessed his sins with bitter lamentations and sincere repentance. When the Count approached to kiss the Holy Sepulchre, he was, by the Divine clemency, shown that his good zeal was acceptable, for the stone, which was hard and solid, at his kiss became soft and flexible as wax warmed at the fire. Observing this, the Count bit it and took away a large piece in his mouth without the infidels perceiving it, and he then, somewhat satisfied by this manifestation of the pardon of Heaven, visited the other places. Having renewed his former penances with fresh vigour, he felt his mind more at rest, and returned to Europe, with the intention of spending the remainder of his days there in peace and holy quiet. But this was not to be permitted him: the extreme penances and mental anguish united in bringing on severe illness, and he died suddenly at Metz. According to his wishes, his body was conveyed to Loches, and buried under the high altar of his Church of the Sepulchre.

These two instances, not isolated, but two of many that appear on the pages of the history of these times, sufficiently prove the esteem in which pilgrimages, as the means of obtaining pardon of sins, was held by the Christians of the Middle Ages. For centuries before, they had been held in veneration, and an impetus was given to the mania by the visit of the Empress Helena, the mother of Constantine, after her conversion, coupled with that wondrous episode in Roman Catholicism—the discovery of the True Cross, an event not even equalled by the discovery of the Holy Sepulchre. The devotion of the Empress speedily covered the Holy Land with magnificent shrines. These became the resort of the pious pilgrim, and to visit the Holy Land, to follow in the footsteps of Jesus, were sufficient to clear away all sins, and to open the gates of heaven to the penitent, as if the Pope himself had granted absolution. The waters of the Jordan had power to wash away even the blackest and deadliest crimes, although unaccompanied by sincere repentance, just as they washed away the leprosy of Naaman the Assyrian, who had greater faith in his own native rivers than in those of Judea. In fact, a visit to the Holy Land

was precisely the same as a direct pass to heaven, whether the pilgrim might be the haughty noble, with a conscience darkened by deeds of infamy, or the poor monk, who, from his childhood up, had never harmed a fly. A few prostrations at Calvary, genuflexions at Bethlehem, and prayers said at the Church of the Holy Sepulchre—the magnificent building of the Empress Helena and her son Constantine—were sufficient. The pilgrim, kneeling at the feet of the patriarch, received his blessing, and with cockle-shell in hat, and palm-branch in hand, returned to Europe, where he was received as a paragon of sanctity, and passed the remainder of his days, in holy calm and tranquillity, amid the popular respect and esteem. But the dangers that beset a pilgrimage to Jerusalem were so many and imminent, that few essayed the journey, the greater portion of the faithful contenting themselves with a visit to Rome, or some celebrated chapel near at hand, even though less effectual for the remission of sins than the shrines of the Holy Land, rather than face the perils of the East. Thus, pilgrims to the Holy Land, before the eleventh century, consisted principally of ascetics and criminals of the blackest dye.

But during the eleventh century the Holy Land became thronged with pilgrims. Popular legends, descending from sire to son, and finally taking the disguise of prophecy, pointed out this century as the one in which Christ was to return again to earth, robed in all the majesty of Heaven, and this time, not to save, but to judge man. Thus crowds upon crowds hastened to the East from Europe. The streets of Jerusalem became impassable from the crowds of devotees. The blue-eyed, flax-haired Dane jostled the dark-browed, fiery-eyed Italian; the laughing Saxon, the grave Spaniard; the minne-singer, the monk; the courtesan, the nun; the beggar, the prince. Rank disappeared, antipathies vanished, and foes knelt peaceably together at the shrine of the Nativity, and wept bitter tears at the altar of the Sepulchre. The churches were filled with penitents, and the Valley of Jehoshaphat, the place, according to tradition, of the coming judgment, was covered, day after day, by kneeling hosts, recalling their good and evil deeds, and invoking each his favourite saint for prayers to God on his behalf. Masses were continually being sung, at which innumerable multitudes communicated, each one supposing that, ere evening fell, the great white throne would

be erected in the heavens, and the books of the recording angel opened. Day passed on to day, week to week, year to year, and still the Kedron sang down its pebbly bed, Olivet put off and on her leaves, the sun rose and sank, the moon filled and waned, still the world came not to an end. Yet was not the idea of the Judgment driven away, nor the delusion dissipated. Pilgrims still flocked from afar, running on to reach the Holy City, and to be present at Jehoshaphat on the last day. Every day fresh bands arrived at Jerusalem, till, from their numbers, they were called, "The Armies of the Lord," all eager for redemption and remission of their sins before the final judgment.

In 1064 the Holy Sepulchre was visited by a band of seven thousand religion-mad* pilgrims. The following year the Holy City was captured by the fierce Turcomans, when three thousand of the inhabitants were put to the sword. The Arabians, who conquered the Holy Land in 637, had dealt gently with the Christians, conduct followed by the Caliphs of Egypt, their successors in power. But all this was changed. The Holy Land was overrun by the fierce Turcomans, and Jerusalem left in charge of the savage Emir Ortok. The churches were closed, or when divine service was performed, the worshippers were ridiculed, and their devotions interrupted. The faithful were often brutally maltreated, virgins deflowered, children circumcised, and on one occasion the patriarch was dragged by the hair of the head over the sacred pavement of the Church of the Holy Sepulchre, then cast into a dungeon, from which he was released only upon the payment of a heavy ransom, wrung from the sympathies of of his flock.†

While the Holy City was thus a prey to the cruelty and rapacity of the brutal barbarians, Palestine was also dangerous to the pilgrim, who met, in his pious wanderings, robbery and evil treatment; oftentimes death. The Arabs infesting the highways made the pilgrim's journey a veritable *via crucis*. His life was one of constant peril from the moment he landed on the shore of the Holy Land till the hour he quitted it. Dangers hovered round him on the banks of the Jordan, and death concealed himself among the groves of palms at Jericho, whether he went to pluck the consecrated branch. Even when the pilgrim

reached Jerusalem, as we have seen, little security for purse or person was found there. A piece of gold was demanded from each visitor to the Holy Sepulchre, and those who could not pay this sum were driven away from the doors by the swords of the guards, and many were forced to quit the city, without viewing the sacred object of their weary pilgrimage, returning home in sorrow and anguish of spirit, to tell the sad tale to Europe. Men became filled with a pious rage as they listened—a rage breaking forth into a flame of fury when fanned by Peter the Hermit's preachings. This strange being strode over the land, calling upon nations to rise and protect their faithful brethren from these perils; and Pope Urban II., moved by his entreaties, held a council at Clermont, where a Crusade, the first and most glorious of them all, was resolved upon. No sooner was this resolution known, than thousands rushed to join the sacred standard, and, by fighting in the holy cause, obtain a share of grace and the remission of their sins. The quaint old chronicler, William of Malmesbury, writes:—"Immediately the fame of this great event being spread through the universe, penetrated the minds of Christians with its mild breath, and wherever it blew there was no nation, however distant or obscure it might be, that did not send some of its people. This zeal not only animated the provinces bordering on the Mediterranean, but all who had ever even heard of the name of a Christian in the most remote isles, and among barbarous nations. Then the Welshman abandoned his forests and neglected his hunting; the Scotsman deserted the fleas with which he is so familiar; the Dane ceased to swallow his intoxicating draughts; and the Norwegian turned his back upon his raw fish. The fields were left by the cultivators, and the houses by their inhabitants; all the cities were deserted. People were restrained neither by the ties of blood nor the love of country; they saw nothing but God in the enterprise. All that was in the granaries, or destined for food, was left under the guardianship of the greedy agriculturalist. The voyage to Jerusalem was the only thing hoped for or thought of. Joy animated the hearts of all who set out; grief dwelt in the hearts of all who remained. Why do I say of those who remained? You might have seen the husband setting forth with his wife, with all his family; you would have laughed to see all the *penates* put in motion and loaded upon cars. The road was too narrow for

* Ingultus, a Norman monk, who accompanied the pilgrims, relates their adventures. Baronius copied almost literally from him. See an account also in "Marianus Scotus," pp. 429, 430.

† Guibert, lib. 1., cap. 4.

the passengers, more room was wanted for the travellers, so great and numerous was the crowd." Headed by Walter the Pennyless, Peter the Hermit, and Gottschalk, a priest, three immense hordes of people marched away towards the East; but they never reached the Holy City, for the infidels, through whose lands their journey lay, rose and attacked them, driving them back and cutting them to pieces. These adventurers, however, were soon followed by Godfrey de Bouillon, and other famous leaders. The ostensible object of the first Crusade* was the vindication of the rights of pilgrims to visit the holy places in safety. The right of possession was an after thought.

The presence of the Crusaders, however, did not afford immunity to pilgrims. The possession of the Holy City, and daily battles which ensued, covered the land with enemies, and made the approaches to Jerusalem yet more dangerous. The Egyptians held a threatening position on the south of the Holy Land, the Turks a similar on the north and east, while the Arabs, from their plundering and hostile incursive instincts, attracted by the rich caravans of pilgrims, bearing treasure to the shrines, infested the highways, robbing and slaughtering all who fell into their hands. The Syrian Christians, too, hating the Latin, joined with these parties in maltreating and grossly abusing the devoted pilgrims.

These causes had the effect of producing the noble Order of the Knights Templars.

(To be continued.)

MASONIC NOTES AND QUERIES.

THE MORAL LAW BEFORE JESUS CHRIST CAME.

In answer to the inquiry of a learned correspondent, I say that for the period which immediately followed the dawn of civilisation in Europe, and preceded the coming of Jesus Christ, the Freemason seeks the moral law in the precepts and sayings of ancient sages and philosophers of Greece, preserved by Greek and Roman writers in the Greek gnomie poets, in the golden verses attributed to Pythagoras, which, although not his, show the moral traditions of his school, in the works of Plato and Xenophon, and more especially the parts recording the teachings of Socrates, in the allegorical picture of Cebes, in the ethics of Aristotle, in the characters of Theophrastus, and in the offices of Cicero.—C. P. COOPER.

SOCRATES AND OUR SECRET SOCIETIES.

Brother —, you are right. Socrates taught that

* For accounts of the first Crusade, see works of Michaud, Anna Comnena, and the several monkish chroniclers of the time.

the Great Architect of the Universe knows our secret intentions. *Τασίγη Βουλευομενα*.—C. P. COOPER.

THE PARSEES.

Amongst the Parsees (ancient Persians) whom Zoroaster had taught, Freemasonry became possible, that is to say, about the middle of the sixth century, before the birth of Christ.—From a bundle of Masonic memoranda in Bro. Purton Cooper's manuscript collections,

GRAND LODGE REJECTS THE CHEVALIER RAMSAY'S NEW RITE AND NEW GRADES.

Somewhere in Bro. Thory's "Histoire de la Fondation du Grand Orient de France" there is the following note:—"Ramsay, Chevalier Ecosais, essaya d'établir à Londres un nouveau grade Maçonique. On sait que la Grande Loge nationale les rejeta, malgré le grand nombre de prosélytes qu'il avait faits. Son rite consistait en trois grades principaux, sous-divisés en beaucoup d'autres; savoir, l'Ecosais le novice, et le Chevalier du Temple. Ce rite avait été institué, disait il, par Godefroid de Bouillon, à l'époque des Croisades."—From a bundle of Masonic memoranda in Bro. Purton Cooper's manuscript collections.

A DEFINITION OF TRUE FREEMASONRY.

The following definition of true Freemasonry has been sent to me by an Oxford brother:—"True Freemasonry admits those who acknowledge, and shuts out those who deny, the religion of nature." I can discover no objection to this definition that a few minutes' reflection will not remove.—C. P. COOPER.

LIBERTY.

The liberty of which a brother writes, is liberty in a philosophical sense. The questions concerning that liberty are, perhaps, the most difficult that metaphysics present. The prudent Freemason does not meddle with them. He considers that this liberty follows necessarily from his moral obligation, and he is conscious that he possesses that liberty. He considers that an acquaintance with the innumerable treatises upon this obscure subject is not necessary for his guidance in life.—C. P. COOPER.

RELIGION OF THE ENGLISH FREEMASON.

From the third century to the end of the seventh century the English Freemason was always a Christian. From the end of the seventeenth century to the present time he has not always been a Christian. He has sometimes been a Theist.—From a manuscript volume in Bro. Purton Cooper's Masonic collections, entitled "Freemasons' Table Talk."

THE COMMENTATOR.

The Masonic notes and queries following suit with the well established "Notes and Queries," have done much good and brought out a mass of correspondence, which would not most likely have been contributed in a more studied form. As yours is a literary journal, why not extend this as a means of communication among your readers, and an auxiliary to "Notes and Queries." I would suggest a department to be called "The Commentator," to contain notes and communications on archæology, literature, folklore, philology, minology, genealogy, &c. You have many

literary correspondents who might be glad of such a medium in a journal which they habitually peruse, and it might become a very useful auxiliary.—S.S.

AN OLD MASONIC CARD.

I lately found among some papers dating not less than half a century back, a card surmounted with the square, compasses, and letter C., "Chas. Knowles, Pilot for the North and South Channels, No. 5, New-street, near St. Catherine's Church."—W. K.

BOMBAY.

When was a Prov. G.M. for Bombay first appointed. There was formerly a Prov. G.M. for the Coast of Coromandel.—INDOLPHILUS.

INFANT ORPHANS.

Could not a small charity be founded for the benefit of infant orphans of Masons, to give pensions of £5 a year, say from two years old to nine. This would take little money, and do much good.—H. E. H.

F. M. CALENDAR.

On looking back to old numbers of the Calendar and Pocket Book, one can hardly avoid making some reflections. It is published for a very good cause, being published "for the benefit of the Charity Fund," but it is a very strange thing, that although Masonry has made much progress, the Calendar has made none. The preface issued in Nov. 1814, by the two Grand Secretaries states, that "the flourishing state of the Society of Freemasons and the consequent necessity of a more general circulation of its public transactions to individual lodges, than had formerly been adopted, induced the Grand Lodge in the year 1777 to publish a Calendar, which has hitherto been continued; but the form in which it has been printed being found inconvenient, H.R.H. the Duke of Sussex, the Grand Master, has thought proper to direct that in future it shall be published in a pocket size. By this alteration, and the great additional matter and information which the present work contains, it is hoped that the F.M.'s diary will meet the general support and encouragement of the fraternity, whose patronage is earnestly solicited, the profit arising from the sale being appropriated to the General Fund of Charity. The fraternity and the public are therefore informed, that the old Calendar is discontinued, and the present Diary and Pocket Book substituted." The title page states that the Calendar contains a complete list of all the regular lodges and "a variety of articles concerning Masonry." The variety of articles concerning Masonry was invisible in 1814, and is invisible in 1867, unless the remarkable occurrences in Freemasonry be considered as the variety. In 1814 we were promised a great quantity of additional matter, and we yet await it. This year is the 90th anniversary of the calendar, and it is to be hoped that before the centenary we shall obtain some improvements, as we have yet ten years till 1877. The beginning of the Calendar is admirable, on account of the Charities; but this might be extended. If space is wanted for this and other purposes, the abandonment of lists of peers, members of Parliament, &c., will afford ample means. When we came to G.M., a list of G.M.'s might usefully be given. Provincial and District G.M.'s are very good, but why not give the Deputies and the Secretaries,

working where the Deputy is the acting man? It is obvious many improvements might be made in the lists of lodges, &c., and some errors avoided. Geography has always been a weak point with the Calendar committee. According to the Calendar, St. Helena is not in Africa but in the East Indies, and so is the Mauritius; British Columbia we believe to be in the neighbourhood of Prince Edward's Island, if we like, and so is Vancouver's Island, because that is an island, but how near to New Brunswick we are not sure; Western Australia comes in admirably after New Zealand, and Tasmania follows. Some years ago the Canary Isles were in Europe, and New South Wales and South Australia were in the East Indies. There is no account of lodges under the Grand Lodges of Scotland and Ireland, and, consequently, the Calendar is of very little use to the visiting brother; to the stay-at-home brother it gives what he knows—the name and time of meeting of his own lodge; and these are not worth paying for. Many obvious improvements are not referred to. It would be curious to ascertain how many newly-initiated brethren are persuaded by the Tyler to buy the Pocket Book, and never buy it afterwards.—F.

MASONIC STATISTICS, No. 1.

LONDON LODGES IN 1834 AND IN 1867.

It may be interesting to note some of the movements of London lodges. The following show their distribution in 1834 and 1867:—

	1834.	1867.
Abchurch-lane	1	0
Aldermanbury	1	1
Aldersgate-street or Albion	3	7
Basinghall-street, Masous' Hall	0	2
Bedford-row	0	1
Bermondsey	1	1
Bishopsgate-street or London Tavern	3	10
Blackfriars or Radley's	3	10
Bond-street	0	1
Brixton	0	1
Cavendish-square	1	0
Cheapside	2	0
Chelsea	1	1
Clare Market	1	0
Clerkenwell	1	1
Commercial-road	1	0
Cornhill, George and Vulture	8	0
Covent Garden, 3 Piazza, 1 Bedford, 1 Joy's Hotel	5	0
Crutched Friars	0	1
Deptford	3	4
Dulwich	0	1
Fenchurch-street	1	0
Finsbury, 2 Old Cooper's Arms, Crown-street, 1 Paul-street, New Artillery Co.	3	1
Fleet-street, 8 Anderton's, 1 Dicks'	1	9
Fulham	0	1
Golden-square	1	0
Great Queen-street, Freemasons' Hall	21	41
Greenwich	1	2
Hackney	0	1
Haggerston	1	0
Hammersmith	0	1
Hampstead	0	1
Hatton Garden	1	0
Holborn, George and Blue Boar	3	0
Others	2	0
Hoxton	0	1
Islington	0	2
Kennington	0	2
Kensington	1	1

Lambeth	3	1
Leadenhall-street, Ship and Turtle ...	0	9
Limehouse	1	0
Lincoln's Inn-fields, Ship, Little Turnstile	3	0
Lisson Grove	1	0
London Wall, Crown and Cushion ...	2	0
Ludgate Hill, London Coffee House ...	0	5
Mark-lane	1	0
Minorities	1	0
Moorgate-street, Freemasons' Club, Bell-alley ...	0	2
Paddington	0	2
Pall Mall	1	0
Peckham	0	1
Pimlico	1	1
Poplar	1	2
Putney	0	1
St. James'-street	0	2
St. James's, Willis's Rooms	1	2
St. Luke's	0	1
St. John's Wood	0	1
Soho	0	1
Southwark	7	3
Spitalfields	2	0
Stepney	0	1
Stoke Newington	0	1
Stratford	0	1
St. Swithin's-lane	1	0
Sydenham	0	1
Tottenham	0	1
Twickenham	0	1
Wandsworth	0	1
Wapping	1	0
Westminster	1	2
Woolwich	1	3
Total	100	151

Upon this it is to be observed that the increase of lodges, great as it appears, is not commensurate with the increase of the population, which has doubled within the period. It may be, however, that the proportion of members may be better preserved, but it is very doubtful whether the ratio of subscribing members has increased more than the ratio of lodges.

The above details account for the establishment of twenty-five new suburban lodges, less a decrease of two. The net increase of the old district is only twenty-six in number.

Some of the figures show a simple displacement in consequence of change, or suppression of places of meeting, as the George and Vulcan, with eight lodges, the Covent Garden lodges, and the opening of Radley's for ten lodges, of the Ship and Turtle for nine, Anderson's for eight, Masons' Hall, the Freemasons' Club, Westminster Palace Hotel, &c. The London Tavern and the Albion have largely gained.

The increase of lodges in the old district may chiefly be represented by the increase of lodges in Freemasons' Hall from twenty-one to forty-one.

Some alterations are due to the decline of districts. Finsbury, Southwark, Lambeth, and Spitalfields, no longer the residences of wealthy merchants, have declined from fifteen lodges to five.—F.

CORRESPONDENCE.

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

ROYAL MASONIC INSTITUTION FOR BOYS.

OXFORD LOCAL MIDDLE CLASS EXAMINATION.

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

DEAR SIR AND BROTHER,—Will you kindly allow your pages to be the medium of communication to a

large number of our friends, of the gratifying result of our first essay in obtaining a share of the honours to be won from the Oxford Local Examiners.

In June last we sent for examination at South Kensington two candidates for the junior classes. The six subjects selected in accordance with the rules, were, Preliminary, Rudiments, Latin, Greek, French, Mathematics.

The number of junior candidates entered was 1,042. The lists just received afford the following information:—Of the total number entered, 663 passed, 379 having been unsuccessful.

The successful candidates are divided into three divisions; the first—in which the candidates are classed according to order of merit—comprises 57 only; the other two divisions are ranged alphabetically.

In the first division of 57, are included both our candidates, viz.:—

No. 45, Harry William Wildman (Province of Warwick) age 13½.

No. 57, Charles Joseph Ridgway (Province of Lincoln) age 15.

An analysis of the lists shows that

Of 663 successful—Wildman surpassed 618

” ” Ridgway surpassed 606

Of 1,042 candidates entered—Wildman surpassed 997

” ” Ridgway surpassed 985

Of the London division Wildman passed sixth, Ridgway eleventh.

Having regard to age, Wildman (13½ years) passed fourth. Both Wildman and Ridgway satisfied the Examiners in all the subjects in which they were permitted to be examined.

This result will, I feel sure, be accepted as satisfactory by the friends of the School; must be regarded as eminently creditable to our head master, Mr. Furrian, and his assistants; and as practical evidence of the advantages afforded by our new organisation, and the machinery provided for the intellectual and physical culture of the boys under our charge.

I may add that six candidates will be submitted to the Cambridge Local Examination in December next, and it is hoped a larger number in future years at the respective University Local Examinations, in June and December.

Yours fraternally,

FREDERICK BINCKES, Sec.

N.B.—In the official lists as issued by the Examiners, the School is described as “Lordship Lodge, Wood-green, N.,” under which title few will recognise this Institution. I am at a loss to imagine how the mis-description originated.

PRECEDENCE OF OFFICERS.

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

DEAR SIR AND BROTHER,—Would you oblige by saying in your answers to correspondents,—What is considered in the Craft of the precedence of position between a Past Grand Steward and a Past Provincial Grand Officer—say, a Past Provincial Grand Deacon

or a Past Provincial Superintendent of Works—either will do for the purpose of the inquiry. It is for the purpose of settling a question of dispute as to who shall take precedence of rank. A reply will much oblige.

Yours fraternally,

A. PROV. G. SUPT. OF WORKS AND SUBSCRIBER.

[Answer.—In Grand Lodge neither of such Provincial Grand Officers have precedence over a Past Grand Steward. In all Craft lodge meetings a Past Grand Steward should take precedence of all Past Provincial Grand Officers.—Ed. F. M.]

THE MAGAZINE IN SCOTLAND.

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

DEAR SIR AND BROTHER,—The error that in 1738 was committed by the Grand Lodge of Scotland when it neglected to place in the first foundation-stone laid under its auspices—that of the Royal Infirmary at Edinburgh—any documentary records of a Masonic chapter, has with comparatively exceptions been perpetuated till the present day. In the earlier years of the Grand Lodge's existence, it was the custom to have medals and coins placed in cavities cut in the several corner-stones that were planted with Masonic ceremony. As time progressed, "writings" were assigned a place in these depositories; and it is recorded that among the memorials of the time placed in the foundation-stone of the University of Edinburgh, laid in 1789, was a roll of the office-bearers of the Grand Lodge of Scotland. Since that period wherever Grand Lodge has officiated in laying with Masonic honours the foundation-stones of public edifices, care has generally been taken to have some record of the Craft deposited therein. But when we turn to the provinces, apart from the inscription-plate setting forth when and by whom the stone was laid, we seldom discover the presence of anything calculated to shed light upon the history of the Craft, should any fortuitous circumstance happen at a subsequent era to restore to posterity the long-concealed landmarks of a bypast age. Among the articles deposited in the corner-stone of the new Episcopal Church at St. Andrews, planted on the 31st ult., by the Most Worshipful Bro. J. Whyte-Melville, there was an appropriately-bound number of the FREEMASONS' MAGAZINE AND MASONIC MIRROR, containing a sketch of the Masonic career of the late Bro. Sir Archibald Alison, presented through Messrs. W. R. M. Thomson and Co., of Glasgow, the representatives in Scotland of this Magazine; and as these gentlemen have expressed their willingness to present, for a like purpose, to all applying for the same, gratuitous copies of the Magazine, we have thought it right that our Scottish brethren should be reminded of this, in order that the liberal offer to which we have referred should be fully taken advantage of.

Without undervaluing the services which, in the publication of Masonic intelligence, the neutral press has rendered to Freemasonry, we would humbly direct attention to the practice now too prevalent of discussing in the columns of newspapers subjects that, being purely Masonic, could be ventilated with greater freedom, and with better results to the fraternity, within the pages of a purely Masonic journal, than

can be expected to flow from an indiscriminate use of the public press in the discussion of controverted points of Masonic action. In the absence of a Scottish Masonic periodical, and in consideration of the very limited space at the command of the compilers of the *annual* issued by the Grand Lodge, the exertions at present being put forth to secure for the London FREEMASONS' MAGAZINE intelligence of everything noteworthy in Scottish Masonry, are well calculated to foster a taste for Masonic literature, and if duly appreciated would tend to advance the best interests of the fraternity. It is matter of regret that so few of our Scottish brethren should hitherto have availed themselves of the Masonic press, as the medium for the communication of information anent the transactions of the lodges that at present exist, or of the result of their researches among the Masonic records of the past. We would fain hope for the speedy inauguration of a better state of things: indeed, from the elaborate reports of Masonic events in different parts of Scotland that have recently appeared in these pages, coupled with the retention of our excellent Bro. James Stevenson of a portion of the editorial functions so well exercised in his direction of the Magazine, prior to his coming to reside in Glasgow (and who will gladly take charge of, and prepare for publication, any reports of Masonic proceedings in Scotland with which he may be favoured), we anticipate the near approach of a brighter epoch for the literature of Scottish Masonry, and as a natural consequence a greatly extended circle of intelligent Masons upon which to draw for that wisdom to instruct, that strength to uphold, and that beauty to adorn, which ought ever to characterise the office-bearers of our ancient Institution.

Yours fraternally,

D. MURRAY LYON.

Ayr, Aug. 27th, 1867.

INSTALLING BY PROXY.

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

DEAR SIR AND BROTHER,—A correspondent at the C.G.H. has written to me to answer the following questions, and I shall feel obliged by your doing so for me, knowing your authority will more likely be acted upon than my written communication:—

1. Can a Warden of a private lodge be legally installed by proxy?
2. Supposing a brother to be so installed, can he be legally elected to the chair of of K.S.?

Yours fraternally,

RICHARD SPENCER.

26, Great Queen-street, W.C.

[1. Yes; by the expression "installing" is meant being inducted into office.

2. Although the Warden may not have been present on the occasion of the installation of the W.M. and the appointment of officers, and some brother performs the duties for him, he is not disqualified *thereby* from being elected to the chair of W.M. The election depends upon the votes of the members of the lodge. If a brother does not attend during his year of office as S.W. or J.W., and perform the duties thereof, his election to the Master's chair would be discreditable to the lodge.—Ed. F.M.]

THE MASONIC MIRROR.

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

PROVINCIAL.

SURREY.

DULWICH.—*Beadon Lodge* (No. 619).—A meeting of this lodge took place on the 21st inst. at the Greyhound Hotel, for the purpose of installing Bro. Thomas Meekham W.M. The lodge having been opened by Bro. A. P. Leonard, P.M., in the absence of the W.M., Bro. E. S. Parker, who was ill, the minutes of the former and audit meeting were read and confirmed. A ballot having been taken for Mr. Robert Maxton as an initiate, Bro. James W. Avery, P.M., took the chair, and passed Bros. Pratt and Deering, and raised Bros. Smith, Pearse, Forge, and Deal. He then initiated Mr. Robert Maxton. Bro. Alfred Avery, P.M., then took the chair, and Bro. James W. Avery presented Bro. Thomas Meekham, S.W., for the benefit of installation. The W.M. appointed and invested his officers as follow:—Bros. H. Massey, S.W.; Edmund C. Massey, J.W.; Alfred Avery, P.M., Treas.; A. P. Leonard, P.M., Sec.; G. Clements, S.D.; T. El. Chapman, J.D.; T. C. Unwin, I.G.; Frederick Deering, Dir. of Cers.; J. Daley, Tyler. The installing brother then concluded with the charges, and was loudly applauded by a very full lodge on resuming his seat. A formal petition for a Beadon Chapter was then signed in open lodge by all the officers. The lodge being formally closed the brethren adjourned to banquet. Grace having been sung, the W.M. gave the usual loyal and Masonic toasts. The toast of "The Earl de Grey and Ripon" was responded to by Bro. Dickie. Bro. Leonard, P.M., gave "The W.M." and said he did so with great satisfaction, because he (Bro. Leonard) was the W.M. who appointed Bro. Meekham to office, believing him to be a suitable officer. His belief had been verified by Bro. Meekham having been elected to the chair. Without saying more, therefore, he would propose the health of the W.M. The toast having been most cordially received, the W.M., in returning thanks, said that his best efforts would be exerted in promoting the good of the lodge and the Craft during his year of office. He had many courtesies to thank the brethren for, and he hoped he should not be unmindful of them, but would show that he thought the W.M. of Beadon Lodge was a position to be proud of. Bro. Bond, P.M. of Temple Lodge, returned thanks for "The Visitors," and expressed the pleasure the visitors felt at their reception. Bro. James W. Avery, P.M., in thanking the brethren for drinking "The P.M.'s" observed that the W.M. had said that the P.M.'s were very important officers, because in case of the illness of the W.M., as had been unfortunately the case that day, they supplied his place. He and his brother officers were greatly obliged for such a recognition of their services, and taking, as they did, an interest in the lodge, they were always too happy to supply a blank. The S.W. returned thanks for "The Officers," and the Tyler's toast brought a very happy evening to a close.

SUSSEX.

BRIGHTON.—*Farborough Lodge* (No. 811).—A meeting of this lodge took place on Saturday, the 17th inst., at the Old Ship Hotel, the W.M., Bro. Dr. R. P. B. Taaffe, in the chair, supported by nearly the whole of the officers. On the agenda paper the business to be transacted was to pass Messrs. J. C. Chalk and Frank Halford; to receive a communication from Grand Lodge; to elect the W.M. and Treas. for the ensuing year; to pass a vote of condolence to the family of the late Prov. G. Master, Bro. Clo. D'Albinc. The lodge met at half-past seven, and the minutes of the last meeting were read and confirmed. A communication was read from Grand Lodge, calling attention to the necessity for the direction of Grand Lodge being followed as to the admission of strangers, and the necessity for their being properly vouched. The W.M. moved that a letter of condolence on behalf of the lodge be written to the family of the late Bro. D'Albinc, which was duly seconded, and carried unanimously. The next business was the election of W.M. for the ensuing year, when the choice of the brethren fell upon the S.W., Bro. Bepairs. The election of Treasurer was then proceeded with, when Bro. German was re-elected. Bro. Chalk being in attendance was examined, and before his retirement the lodge opened in the second degree, when

the ceremony of passing was duly performed. The other ordinary business of the lodge having been concluded, and the lodge resumed, Dr. Savillo was proposed for initiation at the next meeting. The lodge was then closed according to ancient custom and with solemn prayer.

YORKSHIRE (WEST).

DEWSBURY.—*Lodge of the Three Grand Principles* (No. 208).—The brethren of this lodge met for the first time in their new hall, on Thursday, the 15th inst. Peculiar interest attached to this meeting, as for the last sixteen months the lodges have been held at less convenient places, during which time the Masonic Hall has been in course of rebuilding. The lodge was opened in due form in the presence of Bros. Charles E. Rhodes, W.M.; Henry Day, P.M.; Charles A. Hemingway, S.W.; William J. Wilkinson, J.W.; John Spiking, Hon. Sec.; James Cardwell, S.D.; James W. Naylor, J.D.; Albert H. Kirk, I.G.; Frank Aked, Tyler; and a goodly number of P.M.'s and brethren: also visiting brethren John Kirk, P. Prov. G. Supt. of Works, Truth, 521; Henry Smith, P.M. 302 and 387; Rev. Charles Howe, 281; C. A. Craven, 265, and others from lodges in the neighbourhood. The business comprised two initiations, &c. The A. charge was delivered by Bro. Henry Day, P.M., and the working tools illustrated by visiting Bro. Henry Smith, P.M. The lodge being closed, the brethren retired to the banquet-hall, and spent a very pleasant and harmonious evening. The building is one worthy of the Craft, and reflects great credit on the architects, Bros. Kirk and Son. The building committee are also worthy of the highest commendation, having been unceasing in their exertions to push on the work, in spite of strikes and unexpected delays. On the 16th November last many of the timbers, &c., were washed away by an awful flood, and recovered with difficulty. It was the desire of the W.M. and brethren to have had a more formal opening, but that has been deferred until the completion of the building. We hope at some future time to give a description of the new hall.

SCOTLAND.

PEEBLES AND SELKIRK.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge was held at Galashiels on the 15th inst., being the anniversary of the birth of Sir Walter Scott, the R.W. Bro. Hy. Inglis, of Torsonce, Prov. G.M., on the throne, supported by the R.W. Bro. Lauderdale Maitland, Prov. G.M. Dumfriesshire; Bros. W. Mann, W.S.; Dr. McCowan, representative of the Grand Orient of France; Thos. Swinton, D. Prov. G.M.; Rev. D. Waddel, Prov. G. Chap.; R. Sanderson, Prov. G. Sec.; W. Haldane, chief magistrate of Galashiels; A. Crawford, Prov. G. Sec. Berwickshire; Rev. R. Blair, R. Dickson, W.M. 21, acting Senior Master; and other Provincial Grand Officers.

All the lodges in the province were represented by deputations in very respectable number. The province of Berwick and Roxburgh was represented by Lodge St. John (No. 104), Jedburgh, Bro. Jas. Black, W.M., and by Lodge Tweed (No. 291), Kelso; Edinburgh was also represented by brethren of lodges No. 1, S, and 291, who had travelled thus far south to do honour to the esteemed brother who rules the province of Peebles and Selkirk. It is very gratifying to find these frequently-recurring exhibitions of Masonic courtesies by brethren of lodges, in some cases very distant from the locality in which Masonic ceremonials take place, thus evidencing an active interest in all that appertains to the welfare of the Craft generally, and that the brethren are not solely wrapt up in the prosperity of the particular province to which they belong. We may add, by the way, that the three Edinburgh lodges who were represented on this occasion appear—especially the St. Mary's Chapel and the *Journeymen*—to be particularly distinguished by their activity in this respect as peripatetic brethren.

The business before the Provincial Grand Lodge being concluded, the brethren formed in procession, and marched through the principal streets to the Town Hall, where dinner was served at four o'clock. The chair was taken by the Prov. G.M., Bro. Inglis, and about 140 brethren were seated at the well-provided tables.

In proposing "The Health of the Queen and the Craft," the

Provincial Grand Master said it had been proposed by the Tweed Lodge to have a Masonic demonstration on the occasion of her Majesty's visit to Kelso, but the Provincial Grand Lodge, after fully considering the matter, could not agree to it, as it was not Masonic to present themselves before any one, not even majesty, unless belonging to the Order; and, whilst no body of men were more loyal to their Queen and country, he had also to say they would prove loyal to their Craft.

The Provincial Grand Master, in proposing the toast of "The Provincial Grand Lodge of Berwick and Roxburgh, and the Provincial Grand Master," said that he regretted exceedingly the absence of Bro. Mitchell. He knew him to be an excellent Provincial Grand Master, who took a deep interest in the prosperity of the lodges in his district. It was only the most urgent Parliamentary business which detained him; and they all felt that it would have been an honour to have had him among them, as few men could acquit themselves so well, and they must all regret the want of his eloquent and sound advice.

Bro. Crawford, factor to Bro. Mitchell, returned thanks for the honour done to the Provincial Grand Lodge of Berwick and Roxburgh, and he could say that it was only pressing Parliamentary duties which had detained the Provincial Grand Master from being present, as nothing gave Bro. Mitchell greater pleasure than to promote the welfare of Freemasonry, and he had written stating his intention to be present on this occasion.

Bro. Scott, Prov. J.G.W., in proposing a toast to the Provincial Grand Master, Bro. Inglis, of Torsonce, referred in flattering terms to the valuable services done to Freemasonry by their much-valued brother since he became Provincial Grand Master, and alluded to the old lodge of Selkirk being revived, and the formation of a new lodge at Hawick.

The Provincial Grand Master, in replying, said that reward seldom followed the performance of duty so rapidly as it had done in his case. It was not many years since he had been made Provincial Grand Master, and he would not have done his duty if he had not done all in his power to encourage Freemasonry in this province. He had visited all the lodges, and found them in good working order. He was happy to meet with the brethren on this occasion, and rejoiced to see the success of the experiment, as it was the first time a meeting of the sort had been held in Scotland. Bro. Inglis then gave "The Town and Trade of Galashiels," coupled with the name of Bro. Haldane, chief magistrate. He referred to the rapid progress which Galashiels had made, and, pointing to the portrait of Dr. Douglas on the wall, said that Dr. Douglas might be considered the father of Galashiels, and that the Doctor could have little anticipated the extent and growing progress of the town.

Bro. Haldane, having briefly returned thanks, several other toasts and songs followed, after which the meeting broke up.

ISLE OF MAN.

RAMSEY.

LODGE OF ST. MANGHOLD (No. 1,075).—The usual meeting of this lodge was held on Thursday, the 15th instant. There were present:—Bros. Rothwell, W.M.; A. Dumbell, S.W.; Captain Aspinall, acting J.W.; G. H. Walker, S.D.; R. B. Henderson, J.D.; J. Higgins, Sec., &c. The lodge was also favoured with the company of Bros. J. D. Mercier and Pooley, as visitors. The W.M. opened the lodge in due form, after which he called upon the Secretary to read the minutes of the last meeting, which were unanimously confirmed. The Secretary also read a letter from the G. Sec., in reference to the admission of strangers, which the W.M. pledged to see carried out in his lodge, and hoped that the brethren would co-operate with him in the matter. Bro. Wild was then introduced, questioned upon his proficiency, and raised to the degree of F.C. The lodge having been closed down, Bro. Mercier, artist, of Liverpool, rose, and in an appropriate speech presented to the lodge a handsome and valuable portrait of Bro. Rothwell, W.M. The picture—a perfect likeness—is beautifully done in oil, and is surrounded by a massive gilt frame. It has been on view for some time, and has received general praise. Bros. Dumbell and Captain Aspinall having thanked Bro. Mercier for his present, the lodge was shortly afterwards closed. To mark the event to which we have just referred it was determined that the brethren should sup together in the evening. Accordingly the brethren adjourned to the Royal Hotel, where a good supper awaited them. After the cloth was removed the

usual loyal and Masonic toasts were given. Bro. Dumbell remarked on the handsome present they had that evening received from Bro. Mercier. He said that it was as delicate an act of courtesy as could be imagined, for they had no claims upon Bro. Mercier, and he had come forward in a handsome manner to encourage a young lodge. Bro. Mercier, in returning thanks, expressed great satisfaction with the working of the lodge, and paid a high tribute to the brethren at the harmonious working of the lodge, although, from the fact of their not holding their meetings in a house of public entertainment, there was not the same incentive to conviviality. Bro. Pooley also replied, and bore testimony as well to the harmony and goodwill of the members as to the energy of the W.M., and the good working of the lodge. Bro. Capt. Aspinall, in proposing the health of Bro. Rothwell, W.M., attributed the present prosperity of the lodge to the firm but kind rule of the W.M. Bros. Pooley, Kerruish, and Wild contributed several songs to increase the enjoyment of the evening, and the members broke up shortly before eleven o'clock.

CAPE OF GOOD HOPE.

FORT BEAUFORT.

ZETLAND LODGE (No. 608).—The members of this lodge assembled on Monday, the 24th June (St. John's Day), according to custom, to celebrate their annual festival, and to instal the W.M. for the ensuing year. The lodge was opened at high noon by the W.M. The W.M. elect, Bro. J. Rorko, was duly installed by Bro. Ward, P.M., after which the following officers were appointed by the W.M.:—Bros. C. Blakoway, I.P.M.; W. Morkol, S.W.; R. M. Roberts, J.W.; W. Estmont, jun., Treas.; H. Callaghan, Sec.; A. S. Dudley, S.D.; N. Elliott, J.D.; J. Vigne, I.G.; E. Norton, Tylor. The brethren dined together in the evening at Bro. Bishop's. The usual loyal and Masonic toasts were given, and the remainder of the evening was spent in harmony.

AUSTRALIA.

NEW SOUTH WALES.

INSTALLATION OF BROTHER ARTHUR TODD HOLROYD, J.P. (MASTER IN EQUITY), AS DISTRICT GRAND MASTER.

Yesterday afternoon Bro. Arthur Todd Holroyd, J.P. (the Master in Equity), was duly installed, at the Masonic Hall, in York-street, as the Right Worshipful District Grand Master for New South Wales, under the English Constitution, of the Craft. The ceremonies—conducted throughout in strict accordance with the ancient traditional forms of the Order—took place, as usual on such occasions, in the District Grand Lodge, which was opened in due form at 3 p.m., the R.W. Past District Grand Master, Bro. John Williams, being in the chair; Bro. Lord John Taylour acting as District Grand Senior Warden, and Bro. Bird as District Grand Junior Warden. Between 500 and 600 brethren were present, the various lodges working under warrants from the Grand Lodges of Scotland and Ireland being very largely represented, although the majority of the brethren were Masons attached to the English Constitution. The various members of the different lodges having at length assumed the places allotted to them in the great hall, which was properly prepared for the occasion, the District Grand Lodge was opened in the first, second, and third degrees, the appropriate prayer being said by District G. Chaplain P. P. Agnew. On the dais, at the eastern end of the hall, were the principal Masonic officers present. In the central part of the hall were the various officers required for the working of the Grand Lodge, or those Masons who had passed through offices of that rank and character. On the north and south sides of the hall, behind the brethren acting under the Grand Lodge of England, were brethren of the Irish and Scottish Constitutions. The R.W. Past District Grand Master was supported on the right by Deputy Prov. Grand Master, J. W. Guise of the I.C. (representing the Prov. Grand Master of that Constitution), and by numerous Past Prov. Grand Officers, amongst whom were Bros. Merrill, Farnell, E. O. Smith, Dr. Browne, F. B. Davidson, H. L. Montagu, and others. On his left, the R.W. Past District Grand Master Williams was supported by the R.W. Prov. Grand Master W. Belisario, of the Scottish Constitution; Past Prov. Grand Master the Hon. John Macfarlane, the District G. Chaplain of the Irish Constitution, and numerous

other Past and Present Provincial and District Grand Officers under the English and Irish Constitutions. Amongst these were Bros. John A. Mathews, D.G. Secretary; Alfred Bradford, and many others. Ranged along the eastern wall on either side of the organ (a fine-toned instrument, lent for the occasion by Bro. Paling) were the members of the Sydney Masonic Musical Union, who assisted in the ceremony with vocal and instrumental music. Bro. John Hill presided at the organ, and acted as conductor to the vocalists. In the body of the hall, in their respective positions, were the District Grand Senior Deacon, the District Grand Secretary, the District Grand Director of Ceremonies and his assistants, the District Grand Superintendent of Works, the District Grand S.B., the District Grand Registrar, and the District Grand Junior Deacon. The visiting brethren of the Foreign Constitutions occupied positions at the western end of the hall—to the left and the right of the District Grand Senior Warden. The lodges under the E.C. were arranged according to their seniority, with their respective officers. The District Grand Pursuivant tyled the lodge.

After the prayer of the D.G. Chaplain—the Grand Lodge being in the third degree—a Chorale (by Erk) consisting of several verses from the 91st Psalm, beginning with the words, "Praise ye the Lord," was very impressively and beautifully rendered by the choir of the Masonic Musical Union, under the direction of Bro. John Hill.

The R.W. Bro. John Williams, the P.D.G. Master of the English Constitution, then proceeded to read the Letters Patent of District Grand Master Holroyd—received from the Most Worshipful the Right Honourable the Earl of Zetland, the Grand Master of England:—

"Zetland G.M. [L.S.]—To all and every our Right Worshipful, Worshipful, and loving Brethren.—We, Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, Lord Lieutenant and Custos Rotulorum of the North Riding of Yorkshire, Knight of the most ancient and most noble Order of the Thistle, &c., Grand Master of the most Ancient and honourable Fraternity of Free and Accepted Masons of England, send greeting. Know ye that we, of the great trust and confidence reposed in our trusty and well beloved brother Arthur Todd Holroyd, Esquire, of Sydney, New South Wales, do hereby constitute and appoint him District Grand Master of New South Wales, with full power and authority to make Masons, and constitute and regulate lodges as occasion may require, subject, nevertheless, to our approval; and also to do and execute all and every such other acts and things appertaining to the said office, as usually have been, or ought to be done and executed by other District Grand Masters. He, the said Arthur Todd Holroyd, taking special care that all and every the members of every lodge he shall constitute, have been regularly made Masons; and that they, and the members of all other lodges within his district, do observe, perform, and keep all and every the rules, orders, and regulations contained in the Book of Constitutions, except such as have been, or may be repealed at any quarterly communication, or other general meeting; together, also, with all such rules, orders, regulations and instructions, as shall from time to time be transmitted by us, or by the Right Hon. George Frederick Samuel Earl De Grey and Earl of Ripon, of Studley Royal, in the West Riding of Yorkshire, &c., our D.G.M. or by any of our successor Grand Masters or their deputies for the time being. And we do will and require you, the said D.G.M., to cause, at least, one general meeting or communication to be held in every year. And that you promote on those and all other occasions, whatever may be for the honour and advantage of Masonry, and for the benefit of the grand charity. And that you yearly send to us or our successors Grand Masters, an account in writing of the proceedings therein, and also do forthwith transmit to us a particular statement of what lodges you constitute, and when and where holden, with a list of the several members of the said lodges, and copies of all such rules, orders, and regulations, as shall be made for the good government of the same, with whatever else you shall do by virtue of these presents. And that at the same time you remit to the Treasurer of the Society, for the time being, at London, five guineas sterling for every lodge you shall constitute, for the use of the Grand Lodge and other necessary purposes. Given at London, under our hand and seal of Masonry, this 20th January, A.L. 5867, A.D. 1867. By command of the M.W. Grand Master, William Gray Clarke, G.S. De Grey and Ripon, D.G.M."

The Right Worshipful D.P.G.M. Williams then handed the document, which was beautifully engrossed on vellum, to R.W.

Bro. Holroyd, and said that by virtue of that patent he and the other brothers present were bound to recognise Bro. Holroyd as the D.G.M. for New South Wales. The Prov. G.M. of the Scottish Constitution and the D.G. Director of Ceremonies next presented the newly appointed D.G.M. from the west, solemn and suitable music being performed by the organist. The Obligation was then administered to the D.G.M.; after which, he was duly invested by Bro. Williams with the splendid collar and jewels pertaining to his high office. The D.G.M. was then saluted with all the ancient ceremonies. A circle was formed, with the District Grand Lodge Officers in the centre; round this circle the D.G.M. was three times conducted by the Installing Officer and the D.G. Director of Ceremonies, the choir singing an anthem from Handel's "Judas Maccabæus," with the following Masonic words:—

ANTHEM.

When earth's foundation first was laid
By the Almighty Master's hand,
'Twas thou our perfect laws were made,
Established by this strict command—
Hail, hail! glorious Masonry,
That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam;
Until from Heaven he was taught,
To plan, to build, to fix his home.
Hail, hail! glorious Masonry, &c.

Illustrious hence we date our art,
And shall to endless time impart.
To Heaven's high Architect all praise,
Who deigned the human soul to raise
Sound, sound aloud then, great Jehovah's
fame,
And His great glory loud proclaim.

The D.G.M. was then placed in the chair, and duly proclaimed and saluted in the East, in the West, and in the South. After this portion of the ceremony, the newly appointed D.G.M. invested the new District Grand Lodge Officers presented to him by the Past Deputy Prov. G.M. and the D.G. Director of Ceremonies. The Deputy District G.M., Bro. Ernest Octavius Smith, was appointed by the D.G.M. by the following instrument under his hand and seal of office:—

[L.S.] Arthur T. Holroyd, D.G.M., to all and every our right worshipful, and loving brethren, I, Arthur Todd Holroyd, Esq., J.P., Master in Equity of the Supreme Court of New South Wales, and D.G.M. of the ancient and honourable fraternity of Free and Accepted Masons of New South Wales, appointed in that behalf by Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske, in the county of York, &c., G.M. of the ancient and honourable fraternity of Free and Accepted Masons of England, send greeting. Know ye, that of the great trust and confidence reposed in our well-beloved Worshipful Bro. Ernest Octavius Smith, Esq., gentleman, of the city of Sydney, in the colony of New South Wales, I have thought fit, and do hereby appoint him to be Deputy District G.M. of New South Wales, with full power to make Masons and form new lodges, subject to my approval, and in conformity to the laws of the Grand Lodge of England, and the ancient practices of the Craft, and to regulate the lodges and the brethren in the said district, and to appoint district grand lodge officers for the district in my absence or by my order, and to do all such things as might belong and appertain to be done by a D.G.M., strictly charging the said W. Bro. Ernest Octavius Smith to take especial care that all the brethren whom he shall form into a lodge have been duly and lawfully made Free Masons, and that lodges and brethren in the said district do observe, perform, and keep all laws and regulations contained in the Book of Constitutions, and all other regulations as may from time to time be made by the Grand Lodge of England, and I do declare this warrant to be sufficient to invest the said Bro. Ernest Octavius Smith in his office as Deputy D.G.M. of New South Wales. Dated at Sydney, New South Wales, this 29th day of May, A.L. 5867, A.D. 1867. By command of the R.W. the D.G.M. of New South Wales, JOHN A. MATTHEW Deputy Grand Secretary."

De Call's Evening Hymn, "Come silent evening," &c., was then sung by the choir with great effect, after which the R.W. District Grand Master Holroyd lowered the lodge to the first degree, and delivered an interesting and impressive

address, which was listened to with the deepest interest by all present. The R.W. brother, in emphatic and dignified terms, expressed his strong sense of the responsibilities which had devolved upon him in the high office to which he had been called, but begged to assure the brethren that he would ever lend his energies to the performance of all his duties in such a manner as might be most conducive to the extension of the influence of Masonry, and to the promotion of the benevolent views by which all good Masons were actuated. He should always strive so to discharge his office as to make as few enemies as he could consistently with the proper performance of his duty. He should also, at all times, exert himself not only to do what he could for Masons in connection with the English Constitution, but also for those of their Masonic brethren who worked in lodges held under the Grand Lodges of Scotland and of Ireland. Little did he think when he first came to this colony, many long years ago, that he would ever be permitted to rise to the proud position in which they had been pleased to have him placed. Little did he think when he had travelled in the East, had visited the Holy City, and vainly essayed to explore the building which now occupied the site of King Solomon's Temple, that he would ever be called to represent that great king in this country—so many thousand miles away from the Holy City. The R.W.D.G.M., in simple and animated language, described his visit to the Mosque of Omar on the temple site, and spoke of the remains of that massive wall, usually known as the Stones of Wailing, which escaped the destruction of the Holy City by the hands of Titus. He concluded by expressing his warm sense of the kindness of the brethren who had assisted at the ceremony of his installation, made his acknowledgments to the brethren and officers of the Irish and Scottish Constitutions, and finally intimated his intention of adjourning the lodge until the 20th of June next.

The ceremonial was concluded with the National Anthem, set to new Masonic words. Bro. G. F. Jackson sang the words in *solo*, the whole assembly repeating the verses in chorus. The words sung were as follows:—

I.
Hail, mystic, holy light!
Heav'n-born and ever bright,
Spread more and more.
Light of the bold and free.
Honour and loyalty,
Light of Freemasonry,
Ne'er leave our shore.

II.
Almighty Architect!
Counsel, uphold, direct,
Our gracious Queen.
Round her thy covering spread,
O'er her thy spirit shed,
Take her anointed head,
Under thy wing.

III.
Let us, then, sons of light,
In joyous strains unite;
God save the Queen!
Long may Victoria reign,
Queen of the azure main:
Masons! resound the strain:—
God save the Queen!

The musical and vocal part of the ceremony was very ably conducted by the New Musical Union. The display of Masonic regalia was truly magnificent, particularly that of the newly installed D.G.M. and the Prov. G.M. of the Scottish Constitution. The hall had been tastefully prepared by Bro. S. A. De Lissa. The proceedings were brought to a close at about five o'clock.

THE BANQUET.

The Masonic banquet, in celebration of the inauguration of Bro. Arthur Todd Holroyd, J.P., as D.G.M. of New South Wales, took place at the great hall in the evening at seven o'clock. About two hundred and fifty of the brethren sat down to dinner, which was served on four tables in a style that reflected the highest credit upon Bro. Perry, acting under the direction of the special committee. The R.W., the newly-inaugurated District Grand Master Holroyd presided as chairman, having on his right hand Col. Waddy, of H.M.'s 50th

Regiment, and on his left, Capt. Luce of H.M.S. Esk. The vice-chair was filled by the Deputy Grand Master Bro. Ernest O. Smith. The wines were excellent—well worthy of the more substantial portion of the banquet and the nature of the festive occasion. The gallery at the west end of the hall was occupied by ladies—the wives, sisters, and daughters of the assembled brethren. The *coup d'œil* presented by the assembled company way very striking. The body of the hall was exclusively appropriated to the brotherhood, whose varied costume and costly decorations made a beautiful picture, set off, as it was, by a blaze of light which showed everything to the utmost advantage. The splendid band of H.M.'s 50th Regiment played at intervals throughout the evening.

After the first pause in the feast,

The R.W. Chairman said that he believed there was no more loyal society in existence than the Masonic body. They were animated by as much loyal affection towards her most gracious Majesty as any other society that could possibly be named. It had always been usual for some members of the Royal Family to become members of the Masonic body, and it was still with them a matter of hope that they would see this desire of theirs happily realised in the present members of the Royal Family. It was the wish of all good brothers that her Majesty might be long remembered amongst her people as the mother of many Masons. He called upon them to drink the health of her Majesty, with all the honours.

The toast was drunk with all the honours.

Air by the band—"God save the Queen."

The R.W. Chairman next proposed the health of his Excellency Sir John Young, who had for several years so worthily represented her Majesty in this colony. To them, as Masons, it had always been a matter of regret that they had never had a Governor here, who was a member of the Craft, but they hoped to live to see the day when they might hail her Majesty's representative as a brother in the order. But if the present Governor was not a Freemason, he was, at all events, the next best thing to being one—he was a gentleman who had ever been ready and willing to identify himself most thoroughly with the prosperity and welfare of this colony. The late Governor, Sir William Denison, had personally to him expressed his regret that he had not, when a young man, been induced to become a Mason. In common with many other colonists, he could not but feel a sincere regret that Sir John Young was about to leave these shores, and begged to propose his health.

The toast was drunk with all the honours.

Air—"The Fine Old English Gentleman."

The R.W. Chairman next proposed "The Health of the Most Worshipful the G.M. of the English Constitution, the Right Hon. the Earl of Zetland," and in so doing passed a warm eulogium upon that nobleman for his very courteous and attentive consideration of all the various interests of Freemasonry in these colonies under the Constitution over which he so worthily presided.

Drunk with all the honours.

The band played an appropriate and lively air.

The next toast was "The Most Worshipful the G.M. of the Irish and Scottish Constitution." This toast was also proposed by the R.W. the Chairman, who said that he believed the Grand Masters of the Irish and Scottish Constitutions had always shown themselves very zealous for the promotion of the interests of Masonry. He was pleased to hear that within a very short period four lodges had been opened to this colony under the Irish Constitution. When they considered the great distance and the great expense of so opening lodges in this colony, it would be impossible not to appreciate what was done for Masonry by the Grand Masters of the Irish and Scottish Constitutions. He trusted that the toast would be well received.

The toast was drunk with every demonstration of hearty good feeling and fellowship, the band playing a lively air.

Bro. Lord John Taylor (in the absence, through illness, of the R.W. Bro. John Williams, Prov. D.G.M.), proposed "The Health of the R.W. District Grand Master Arthur Todd Holroyd." He regretted that a toast so important should have fallen to one so little able, as he felt himself to be, to do full justice thereto. Their R.W. Bro. District Grand Master Holroyd was a brother who had been a Mason of forty years' standing—one who had filled every office with benefit to the order, and with credit to himself; and he (Bro. Taylor) had no doubt whatever that under his district Grand Mastership Masonry in this colony would continue to make rapid progress and enlarge the sphere of her beneficial influence. He had great pleasure

in proposing "The Health of Bro. District Grand Master Arthur T. Holroyd."

The toast was drunk with all the honours, the entire company joining heartily in the cheers.

Air—"We won't go home till morning."

The R.W. District Grand Master Holroyd said that he had little supposed when he came to the colony years ago, that the 20th of May, 1867, would see him D.G.M. for the numerous body of Masons in this colony—somewhere about 4,000—working under the Grand Lodge of England. He (Bro. Holroyd) had worked his way through the various degrees of Masonry, and had now attained through the good will of the brothers of the District Grand Lodge, through the kind estimation of the brethren generally, and the Patent of the M.W. the Grand Master of England—a position which he had never supposed that he would be called upon to fill. It occurred to him that there were in the city of Sydney others more worthy than himself of this distinction which had been conferred upon him. He was aware of its responsibilities. He was conscious also that in undertaking the duties he could hardly help making some enemies. He would try, however, to avoid doing so, and he hoped and trusted that when he left the District Grand Lodge he should have as many friends as he now saw around him. In the selection of his officers he had looked carefully over the list, and had been actuated by a desire to choose those who would do honour to the Craft, and assist in carrying out those principles which were the very foundation of their system. He would do all he could to raise the standard of Masonry in this colony. He was exceedingly desirous of seeing not only the English Constitution, but all the Constitutions in this colony put upon the highest footing of respectability. For many years past they had done much good without parade, and he hoped that fraternal feeling which had hitherto been displayed, and those acts of charity which had been performed would be prolonged and exercised whenever opportunity occurred. He thanked them for the very great kindness which had been shown to him by all classes in connection with this ceremony, which had been conducted in a most dignified and painstaking manner, and of which he had so much reason to be proud. If at any time they were not satisfied with his decisions, they had an appeal to the Zealand Grand Lodge of England, and if it should happen that appeals were made to that quarter and they were decided against him he would cheerfully acquiesce, and do all he could to avoid a repetition of similar mistakes. In the discharge of their duties, he would not press upon their time to any greater extent than was necessary. He intended to have four meetings annually. He hoped they would be attended with punctuality, and he would endeavour so to arrange the business as to facilitate its dispatch. He sincerely thanked them for the kind terms in which the toast had been proposed, and for the unanimity with which it had been received.

The R.W. Chairman proposed the R.W.P.D.G.M. Bro. Williams who was, by reason of sickness, confined to his home. For nearly a quarter of a century he had been the most active member of the Craft in Sydney. He had filled offices of distinction. He was a very charitable Mason, but he did not let his left-hand know what his right-hand did. He had been regular in his attendance, and had set an example worthy of imitation by the punctuality and efficiency with which he discharged all his duties. His brethren, however, knew him better than he did, and therefore it was unnecessary that he should do more than propose the toast, with the usual honours.

The toast was drunk with enthusiasm, the band playing "For he's a jolly good fellow."

Bro. Moore said, he regretted that the R.W.P.D.G.M. Bro. Williams, was not present to return thanks for himself. He sincerely hoped that Masonry might continue to be carried out in the manner in which it had progressed for many years past in this colony. At the commencement of Freemasonry here, in 1844, they had no Provincial Grand Lodge; and it was through the exertion of their late Prov. G.M. that to-day they had a Provincial Grand Lodge in New South Wales. He deeply regretted the absence of their much esteemed brother, but had much pleasure in returning thanks for the manner in which the toast had been received and responded to.

Bro. E. O. Smith, N.W. Deputy District Grand Master, proposed the Prov. Grand Masters of the Irish and Scotch Constitutions. He expressed an earnest wish that Masonry would continue to flourish in this colony, and that these lodges would work together in harmony. He hoped they would find here that good-fellowship and charity which existed in every country where Masonry exercised its legitimate influence.

The toast was drunk with much cheering.

Bro. Trouble (S.C.) and Bro. M. Macfarlane, Prov. P.G.

(S.C.), returned thanks, remarking that although the different constitutions were specified in the toast they met now as Masons without distinction.

Bro. E. O. Smith, V.W. Dep. District Grand Master, proposed "The Retiring Officers of the District Grand Lodge." He said that the retiring officers had proved themselves patterns of industry, zeal, and efficiency. The position would still be of high importance, inasmuch as they would be narrowly watched by their younger brethren who desired to emulate their example.

The toast was drunk with the usual honours.

Bro. Lord John Taylour returned thanks. He said it seemed a pity that so poor a speaker should be called upon to address so brilliant an assembly. If, however, he could not make a good speech, he could, at any rate, make a brief one, and he would content himself with returning thanks for the kind manner in which the toast had been proposed, and the cordial way in which it had been received.

Bro. Lord John Taylour proposed the ninth toast, "The Present Officers of the District Grand Lodge."

Drunk with all the honours.

Air—"Jolly good fellows."

The Deputy District Grand Master, Bro. E. O. Smith, returned thanks for the manner in which this toast had been received by the company. He expressed his acknowledgments to the D.G.M. for the honour done to him by the appointment conferred upon him, and those appointments with which the other present officers of the District Grand Lodge had been that day distinguished. The selection of them, that day, had been an honour to each of them. It would always be the study of the present officers of the District Grand Lodge to discharge those duties which had that day devolved upon them. He hoped that when the time came for them to retire in their turn that they would be followed by as much appreciation as those to whom they had succeeded. It would be their duty and their pleasure to extend Masonry as much as they could. They had all of them an idea that no country was anything in which Masonry did not flourish, and they would certainly do their best to cause it to flourish and extend itself here.

The Chairman, in a neat speech, proposed "The Army, the Navy, and the Volunteers," paying graceful compliments to each body for their valuable services to their common country.

The toast was drunk amid loud cheering.

Colonel Waddy, H.M. 50th Regiment, returned thanks on behalf of the army, and in doing so alluded to the Queen's Own Lodge, a military lodge in connection with the 50th Regiment. Their lodge would always be glad to co-operate in the common cause of Masonry with other civilian lodges. One of their by-laws was that, after refreshment, they were not to be called upon to labour, and he trusted, therefore, that they would not expect him to undergo the labour of making a long speech, because, as they must be aware, he had been refreshing himself for these four hours past. The lodge of the 50th would always be glad to do what they could to advance the interests of Freemasonry, and there were many military lodges which were animated by similar feelings.

Captain Luce, R.N., as a Mason and a naval officer, returned thanks for the way in which they had received this toast. He was glad to see that the toast of the Royal Navy was as popular here as at home. The navy would always do what they could for their country, whatever the service might be that they were called upon to perform. On board the *Esk*, which he had the honour to command, they were now about to return home from this station. They had had their fair share whilst on this station of what was pleasant, and they had also had to rough it. In New Zealand, too, they had borne their part in the fighting, and had had their share in the hardships incidental to warfare. They had lost their captain at New Zealand, and several of their officers and crew, but he was happy to say that the worst that had happened to them in New South Wales was this—that they had lost their hearts. In all their engagements, however, he was happy to say they had fought like warriors, and had not only been victorious but successful. In Australia it had been their good fortune to capture several fair prizes, some of which they had already sent home—not to be condemned, but to be worthily appreciated. He begged to return them his sincere thanks for the manner in which they had honoured the toast of the Navy.

Bro. Captain Teale returned thanks on the part of the Volunteers.

Bro. M. Israel, W.D.G.J.W., in a humorous speech, proposed "The Health of the Ladies," to whom he paid a variety of compliments.

The toast was drunk with all the honours, the band playing the usual air.

Bro. Pitt, of Richmond, returned thanks for the ladies in a somewhat discursive, but highly emphatic and intensely poetical speech.

The last toast was "Our Poor and Distressed Brethren." This was proposed by Bro. Bullard, and drunk with all due honours. The programme having thus been brought to a termination, the brethren began to leave the hall, and so terminated the banquet in honour of the installation of D.G. Master Holroyd.

ROYAL ARCH.

METROPOLITAN.

CANONBURY CHAPTER (No. 657).—The members of this chapter met in convocation at the George Hotel, Aldermanbury, on the 22nd inst. Comp. W. Watson officiated as Z., with Comps. Ough, H., and Wescombe, J.; Cary, S.E.; Applboe, E. Clark, Decent, Maydwell, Berr, Snow, &c. Visitors;—Comps. Fox, Z. 19; Cooke, Z. 534; R. W. Little, P.Z. 975, and J. 177. There being no business before the chapter the companions adjourned to the banquet table, and a very pleasant evening was spent, unhindered considerably by the capital singing of Comps. Fox, Maydwell, and Decent. A P.Z.'s jewel was presented to Comp. Chancellor, I.P.Z., for his very efficient services in the chair during the past year, and the worthy companion expressed his acknowledgments in fooling and appropriate terms. Comps. Fox, Little, and Cooke replied *seriatim* for the kind reception accorded to the toast of the visitors.

MARK MASONRY.

DURHAM.

WEST HARTLEPOOL.—*Electric Lodge* (No. 39).—The regular meeting of this lodge was held on the 27th inst. The W.M., Dr. Moore, G.M.O., occupied the chair. The following brethren were present:—R. B. Harpoy, S.O.; E. Hudson, J. O.; Dr. Kirk, Reg.; J. W. Cameron, Sec.; M. Rickinson, Trea.; Dr. Gouley, S.D.; J. Miller, Steward; G. Carter, J.G.; G. Mowbray Tyler, and visiting Bro. Larkum, acting as S.W. The lodge was opened, and the minutes of the previous meeting read and confirmed. Bro. Sutton, who had been previously balloted for, was then introduced and advanced to the honourable degree of a Mark Master. Bro. Henry Thompson, P.M. (No. 602), North York Lodge, Middlesborough, was balloted for and accepted. The lodge was closed with solemn prayer, and the brethren adjourned for refreshment.

KNIGHTS TEMPLAR.

SCOTLAND.

AYR.—*Priory of Ayr* (No. 4).—At a meeting of this priory Bro. John Burns Miller, chief engineer in the United States navy, was received as a Knight of the religious and military Order of the Temple, Bro. D. Murray Lyon, as Prior, officiating at the reception. Bro. Dr. Gray, of Irvine, St. Andrew's, Bro. A. Glass, and other well known members of the Order, were also present. Bro. Miller, who wore the United States uniform, had the gratification of learning that the recollection of his distinguished strategic skill in some years ago rescuing the American steamship *Maria* from the possession of a crew of Chinese pirates, was fondly cherished, and in the cordiality with which his health was pledged he had strong evidence of the esteem in which he is held by the Craft in the land of Burns.

Obituary.

AMERICA.

DEATH OF BRO. MAJOR M'LELLAN, U.S. ARMY, AND FORMERLY OF GLASGOW.

The *New York Herald* of a recent date contains the following notice of the above highly-esteemed Bro. :—

The funeral services consequent upon the death of Major David M'Lellan, of the 79th Regiment, were held at the Jane-street United Presbyterian Church, New York. They were attended by the New York Caledonian Club, under the direction of Chief Thomas Barclay, and by Mechanics' Lodge, No. 31, of the Order of Freemasons, in both of which the deceased was a prominent member, by many friends, and also by numerous Masonic brethren of the Scotia and Eastern Star Lodges.

Major David M'Lellan, principal member of the firm of D. M'Lellan and Brothers, lithographers, died aged forty-two years. He was born in Glasgow, Scotland, and has been a citizen of the United States some twenty years. He was for five years Chief of the New York Caledonian Club, and was also P.M. of the Eastern Star Lodge, No. 227, of Freemasons. At the breaking out of the rebellion he was conspicuously active in organising the 79th Regiment, which he accompanied to the field, and at the terrible first Bull Run battle took command after the fall of Colonel Cameron. Among the Scotch citizens of New York his name is a household word, being universally known, and as universally respected. His friends refer with feeling to the kindness of his disposition, saying that he had not a personal enemy in the world. He was especially interested and active in whatever related to the interests of his Scotch brethren of the city, by whom his death is universally lamented.

The remains were interred in Greenwood Cemetery, the following persons officiating as pall-bearers:—From the New York Caledonian Club: Ex-Chief Mitchell, ex-Chief Captain Manson, Engineer Douglas, of the Navy Department, and Mr. Connell. From the Mechanics' Lodge of Masons: Messrs. Frederick Umpelly, James Slavin, George Odell, and George Miller.

REVIEWS.

The Origin of the Royal Arch Order of Masonry, Historically Considered, &c. A new edition. By the Rev. GEORGE OLIVER, D.D., &c. London: Richard Spencer, 26, Great Queen-street. 1867.

The present edition is dedicated to Bro. the Duke of St. Albans, the Provincial Grand Master for Lincolnshire, "From my retired domicile in Eastgate, Lincoln, 1867." The author says: "The origin of the Royal Arch Order of Masonry is admittedly a maiden subject, which excited the curiosity and employed the attention of the Craft during the early part of the present century without producing any satisfactory result; and I now offer for your Grace's consideration the following solution of the problem, under the assurance that I have been unable, on mature reflection and *limæ labor et mora*, to detect any error, either in the arguments or the conclusion." He adds: "I have had no preconceived hypothesis to establish, but have taken the facts simply as they were presented to my notice; and their existence appears amply sufficient to set this vexed question at rest for ever. And it will not be believed that I have deliberately attempted to promulgate a fallacy at my time of life, when I am shortly to be initiated into the Greater Mysteries, or, in other words, Death; the arcane secrets of which no mortal man has ever been able to reveal, although perfectly familiar with the esoteric form of the Lesser Mysteries, that is Sleep; while their esoteric secrets, Dreams, still remain beyond his comprehension."

Our late Bro. did not inaccurately estimate the probable duration of his valuable life, for he died on the 3rd day of March last, greatly beloved by everyone who had the great privilege of his personal acquaintance, and much lamented by the entire Order of Freemasons. An interesting notice of the late Dr. Oliver, and of the funeral ceremony, &c., will be found in page 216 of the last volume of the FREEMASONS' MAGAZINE. The author in the preface states:—"The work now offered to the Masonic public in a new and improved form originated in an extended private correspondence with one of the most eminent Masons of the day, on the terms of the article in the *Freemasons' Quarterly Review*,* the gist of which is contained in the following passage:—

"Previous to the commencement of the eighteenth century, the Royal Arch has not been traced with any plausibility. But

* The *Freemasons' Quarterly Review* merged into and was continued under the present title, *Freemasons' Magazine and Masonic Mirror*.—Ed. F.M.

it is to be hoped that some one will take up the subject; for if the Royal Arch can be proved to have been invented so lately even as 200 years ago, it must be considered as a modern degree. . . . If it be really ancient, the records of one or more of its many lodges or chapters may establish its long existence in England as easily as in the case of *St. John's Masonry*. But, whatever be the result, let the investigation be conducted with accuracy, and a desire to clear up the truth.'

'My explanations were considered of sufficient importance to merit publication; and I was earnestly requested to consolidate the subject-matter of the correspondence, and to submit the result to the judgment of the fraternity at large. The verdict has proved favourable, and a second edition has been called for in England, after the work had already passed through three editions in the United States, and has been quoted and requested in all the publications on the subject in that quarter of the globe.'

A very thorough ventilation of this subject in the pages of the *FREEMASONS' MAGAZINE* has taken place, as during several years it occupied a fair share of attention amongst the reading members of our Order, and the studious and capable, of those desirous of acquiring fame as contributors to the general stock of knowledge on Masonic subjects found free scope in these pages.

The author proceeds to add:—

'In order to render the present edition more worthy of general approval, of which its reception amongst the fraternity will be the most conclusive test, I have not only arranged its contents in a more regular and scientific form, by which a reference to the several particulars may be easily accessible, but have added five new and interesting chapters on the ritual and ceremonies of the Third Degree, as they were used by the seceding Masons in 1740, and which constituted the germ of our present Royal Arch. I have also added an intelligible description of the two degrees which they subsequently interposed between the Geometrick Master and the Royal Arch, with copious extracts from the Excellent and Super-Excellent Rituals; as well as from certain portions of Bro. Dunckerley's version of the new degree, as introduced by himself into the Constitutional Grand Lodge; all of which have become obsolete, and are very little known at the present time, although tending to illustrate the connection between Craft Masonry and the Royal Arch.

'These additions, which place the entire subject before the reader's eye, will render the volume of inestimable value when all recollection of the spurious ceremonies shall have passed away from human memory; and cannot fail to excite the curiosity of every brother and companion* who entertains any portion of respect for that beautiful system of morality which is veiled in allegory, and illustrated by symbols.'

The admirable manner in which the author has treated this very interesting subject, cannot within the limits of such a notice be sufficiently demonstrated, and the high interest which attaches to the various branches of the history of Freemasonry, and into which he enters deeply, can only be thoroughly appreciated or understood by a careful study of the work itself, and rearranged as the contents now are, the facility of reference is greatly increased. Furthermore, the very moderate price at which the book has been published, and the excellent style in which it is got up, should insure for it a place in the library of every intelligent member of the Craft.

We hope to be able occasionally to afford space to give in our pages, short extracts from this highly interesting book.

LODGE MEETINGS, ETC., FOR THE WEEK ENDING SEPTEMBER 7TH, 1867.

MONDAY, 2nd.—St. Luke's Lodge (No. 144), Pier Hotel, Cheyne Walk, Chelsea.

TUESDAY, 3rd.—Colonial Board, at 3; St. John's Lodge (No. 167), Holly Bush Tavern, Hampstead; Stability Lodge (No. 217), George Hotel, Aldermanbury; La

* "The members of this degree are denominated companions, and are entitled to a full explanation of the mysteries of the Order: whereas, in the former degrees they are recognized by the familiar appellation of brothers, and kept in a state of profound ignorance of the sublime secret which is disclosed in the Chapter. This accords with the custom of Pythagoras, who thus distinguished his pupils. After a probation of five years they were admitted into the presence of the preceptor, called his companions, and permitted freely to converse with him. Previously to the expiration of that term, he delivered his instructions to them from behind a screen."—*Fellows' Enquiry into the Origin, History, and Purport of Freemasonry*, p. 321.

Tolerance (No. 538), Freemasons' Tavern, Great Queen-street; Temperance Chapter (No. 169), White Swan, Deptford.

WEDNESDAY, 4th.—Quarterly Communication, at 8; Temperance in the East Lodge (No. 898), Assembly Rooms, Newby-place, Poplar.

THURSDAY, 5th.—Yarborough Lodge (No. 554), Green Dragon, Stepney; Victoria Rifles Lodge (No. 822), Great Queen-street; Crystal Palace Chapter (No. 742), Sydenham.

FRIDAY, 6th.—High Cross Chapter (No. 754), Railway Hotel, Northumberland Park, Tottenham.

SATURDAY, 7th.—Gen. Com. Boys' School, at 4; Leigh Lodge (No. 957), Great Queen-street; Rose of Denmark Chapter (No. 975), White Hart, Barnes, Surrey.

THE WEEK.

THE COURT.—Her Majesty, accompanied by their Royal Highnesses Prince and Princess Christian, Princess Louise, Princess Beatrice, Prince Leopold, and Prince Christian Victor, left Windsor Castle at ten o'clock on the 20th inst. for Floors Castle, in a special train, and arrived at Carlisle on the morning of the 21st inst. at half-past seven. After remaining for about an hour the Royal train proceeded to Kelso station, where her Majesty was received by their Graces the Duke and Duchess of Roxburghe, the Duke of Buccleuch, lord-lieutenant of the county; Lord Bowmont, Lord C. Kerr, Major-General Hamilton, Commanding the Forces in Scotland, &c. The Queen and Royal party then proceeded in carriages to Floors Castle, escorted by a detachment of the 14th Hussars through the town of Kelso, the streets being lined by volunteers. Her Majesty drove out in the afternoon with the Duchess of Roxburghe. Her Majesty, accompanied by their Royal Highnesses Prince and Princess Christian and Princess Louise, visited Melrose Abbey on the afternoon of the 22nd inst., and afterwards honoured Mr. and Lady Victoria Hope Scott with a visit at Abbotsford. Her Majesty drove on the morning of the 23rd inst. to Jedburgh, and received an address in the market-place from the Provost, on behalf of the inhabitants of the ancient burgh. The Queen left Floors Castle in the evening at ten minutes before eleven o'clock for the railway station at Kelso, escorted by a detachment of the 14th Hussars. At a quarter-past eleven o'clock her Majesty and the Royal family left Kelso by a special train, and reached Ballator station at eight o'clock on the morning of the 24th inst., from whence her Majesty and the Royal family and suite went in carriages to Balmoral Castle, arriving at a quarter before nine. The Queen, accompanied by Princess Christian and Princess Louise, drove out in the afternoon. The 26th inst. was the anniversary of the birth of his Royal Highness the Prince Consort. The Queen went out, accompanied only by the Royal family.

GENERAL HOME NEWS.—The health of London on the whole is reported by the Registrar-General to be satisfactory, there being 65 deaths fewer than the estimated average. The mortality from diarrhoea does not however decrease, the deaths in the last six weeks being respectively—diarrhoea: 170, 196, 217, 189, 200, and 196—cholera: 10, 15, 19, 13, 15, and 18. The annual rates of mortality in thirteen principal places per 1,000 of the population, were as follow:—Edinburgh 19, London 21, Hull and Sheffield, 22, Bristol 23, Glasgow 24, Dublin and Salford 26, Birmingham 27, Manchester 29, Liverpool 30, Leeds and Newcastle-on-Tyne 33.—A prosecution by the Post Office, of a somewhat remarkable kind, was instituted at the Bow-street Police-court, on the 22nd inst. A man was charged with delivering letters which had not passed through the Post Office. The so-called letters were circulars which had been entrusted for delivery to a circular delivery company.

Each circular was contained in an envelope bearing a stamp after the fashion of a postage-stamp, but marked with the name of the company, and having the charge, one farthing, upon it. The solicitor for the Post Office contended that these circulars were letters within the meaning of the Act which prohibits anybody but the Post Office authorities from carrying and delivering letters under a penalty of £5 for each offence. While the case was proceeding, Mr. Eyre, the manager of the Circular Delivery Company, entered the court and asked that the hearing might be adjourned to enable him to get legal advice. He contended that the circulars were not letters within the meaning of the Act. The magistrate adjourned the case.—A shocking crime was perpetrated in Chester-street, Lambeth. In that street, which connects the Kennington-road with Kennington-lane, there lived at No. 51 a family named Roberts. About five o'clock in the afternoon cries of murder were heard, and a neighbour went to the house. She was met at the door by a boy, who said his mother had murdered two of her children, and wished to murder him. The neighbour went into the house and found Mrs. Roberts lying on the basement floor dying, she having severed an artery in her arm. In rooms upstairs were the bodies of two children whose throats the wretched woman had cut. They were dead. Assistance was obtained, but Mrs. Roberts soon died. Some domestic differences are alleged as the cause of the crime.—At the Central Criminal Court on the 23rd inst., the trials arising out of the tailors' strike came to a conclusion. The whole of the prisoners whose sentences had been deferred were brought before Baron Bramwell to receive judgment. We are happy to state that the learned judge took the most lenient view of their offence, and, after kindly and earnestly cautioning them, allowed them, with one exception, to depart. The exception was Robert Knox, who, having been found guilty of personal violence and intimidation, was sentenced to three months' imprisonment with hard labour.—Shortly after the trial of the operative tailors was concluded, an extraordinary fraud was brought under the notice of the Recorder at the Central Criminal Court. A tradesman named Frederick Lee, of Brownlow-street, Drury-lane, had been summoned to serve on the petty jury at the sessions. Instead of attending himself he sent a man in his employment, named Cuss. This man personated Lee, and actually served as a juror. It is stated he was one of the jury who tried the tailors. The fraud was discovered, and was brought under the notice of the Recorder. After some consideration, his lordship ordered Cuss to pay a fine of £5, and Lee to pay a fine of £100. The process against Lee, however, is not to be issued until the first day of the next sessions, when it is to be determined whether the two men should not be indicted for conspiracy. It is suggested that the proceedings in every trial in which Cuss took part are void.—An inquest was held on the body of Mrs. Roberts and the two children whom she murdered in Chester-street, Kennington. The evidence left no doubt that when the wretched woman killed herself and her children she was insane. The jury returned a verdict to that effect.—The notorious Broadhead has received the first instalment of the punishment which inevitably awaits him—his indemnity notwithstanding. The licensing magistrates of Sheffield have refused to renew Broadhead's license, on the ground that he was not a fit and proper person to keep a public-house.—The Abyssinian expedition appears to be determined upon. The Admiralty have issued invitations for tenders for troopships. The tenders are to be sent in by the 27th inst.—At a meeting of the general committee of the Tailors' Association, held on the 24th inst., for the purpose of taking into consideration the effect of the recent trials on the position of

the strike, it was determined to continue the strike until it shall be brought to a successful termination.—Mr. Murphy, the anti-Popery lecturer, seems to be doing his utmost to provoke another riot in Birmingham. Being hooted at by a hostile crowd, he threatened to take the law into his own hands, and menaced the people with a revolver. At one of his lectures his opponents amongst the audience were threatened with firearms. At the lecture on the 23rd instant Murphy and his friends were driven from the platform by a volley of eggs from an indignant crowd, and the interference of the police was necessitated.—The promised Order in Council, in reference to the cattle plague, was issued in a supplement to the *London Gazette* on the 26th inst. The order is very lengthy. It gives effect to the provisions of the Contagious Diseases (Animals) Bill, which was passed last session.—Hubbard Lingley was hung at Norwich on the 26th inst. for the murder of his uncle. The wretched man seems to have been thoroughly penitent. A great crowd assembled to see him strangled.—An inquest was opened on the 27th inst. at Alton on the body of the little girl Adams who was so brutally murdered and mutilated. A good deal of evidence was given, all tending to implicate the man who is in custody, Frederick Baker. The jury, late in the evening, found a verdict of wilful murder against him, and he was committed to take his trial. The horrible affair has caused great excitement in the district.—The charge against John Orwin, late master of the brig *Copse*, of Sunderland, of having attempted to murder one of the crew named Crickmore, was further heard at the Thames Police-court. Some additional evidence was adduced. Mr. Paget dismissed the case, stating that he believed the prosecutor Crickmore was labouring under monomania.—On the 28th inst. Earl Granville distributed the prizes to the successful competitors under the Oxford local examinations at Manchester. His lordship did not think that Manchester took sufficient advantage of the opportunities afforded by these local examinations, and he strongly urged the necessity for a much greater spread of scientific education in the country.—The Birmingham Musical Festival, which began on the 27th inst., was continued on the 28th inst. It promises to be one of the most successful of these grand musical gatherings. Not only are several of the best works of older composers done, but new works by Professor Sterndale Bennett and Mr. J. F. Barnett are being produced. The pecuniary success of the festival seems to be certain.

FOREIGN INTELLIGENCE.—According to a telegram from Salzburg, Queen Victoria is to visit Paris early in October next, there to meet the Emperor Napoleon and the Emperor and Empress of Austria. The two Emperors are supposed to have come to an understanding that they will endeavour to prevent the union of South Germany and the North German Confederation, and will foster the formation of a South German Bund, under the leadership of Austria. It is difficult to believe that Austria has entered into any such fatuous compact. Any endeavours of the kind could not fail to be regarded by Prussia as levelled against her, and they would be resisted accordingly. Moreover, German unity is the thing most dear to Germans North and South, though it may be looked upon with dislike, if not fear, by France. Such an arrangement as that said to have been made at Salzburg would then give Prussia the place of protectress of German unity, and would make the South Germans rise to a man against France and Austria. How Austria would fare on the other hand is another matter. Russia would not be likely to lose such an opportunity, and, in alliance with Prussia, would probably stamp Austria out of existence.—The Salzburg interview is The Emperor and Empr o

of the French took their leave of the Emperor and Empress of Austria on the 23rd inst. Before the parting there was a general distribution of pacific assurances. Both Emperors gave audience to journalists and others, and made known to them that the friendly feeling between France and Austria was firm, and that peace was made certain. The Berlin journals do not seem to be quite so sure about this. They have a good deal of suspicion about this Austro-French compact. Really, we imagine, there is no cause for alarm. Whatever France may wish, Austria is not likely to take any step which may precipitate a war.—The Spanish insurrection, like that in Crete, is each day subdued and each day stronger than ever. The bands which we were at first told dispersed when the troops appeared, seem to have fought something like a battle with their pursuers. That they were defeated, and all but cut to pieces, we are told in a telegram from Perpignan. But from other sources there are tidings of other bands, and everything indicates that the insurrection is spreading.—Italy and France are not on the best of terms. A rumour prevailed in Paris on the 23rd instant that the King of Italy had recognised Juarez. Of course this could only be a sort of backhanded blow at French influence. Moreover, most sinister reports are circulating in the Italian papers. All these, however, simply mean that Italy is impatient about Rome, and believes that the Emperor of the French alone keeps her from the possession of that city.—The Spanish telegrams grow more and more confusing. Of course what comes from Madrid is for the most part rose-colour. But the French papers do not give quite such glowing accounts of the progress of the Spanish troops in putting down the rebellion. The *France*, it is true, says that the insurgents are everywhere beaten, and that the army remains true. But the *Temps* speaks of the defeat of a body of royal troops in Arragon, and says that a number of the soldiers passed over to the insurgents. The *Epoque*, too, says that desertions from the army are growing most numerous. The news in the *Temps* is partly corroborated by a Madrid telegram, which records that the 22nd Regiment of Navarre Infantry had been completely beaten by the insurgents in Arragon, and adds that troops had been sent off at once to that province. It seems, therefore, that the insurrection, which was at first supposed to have been confined to Catalonia, has spread, and is progressing vigorously.—The blockade-runner *Arcaidi* has been destroyed. A Constantinople telegram says that the Turkish frigate *Izeddin* had, after a severe action in Cretan waters, driven the *Arcaidi* ashore, and destroyed her, with much loss of life. The *Izeddin* was a good deal injured.—The Eastern question altogether assumes an awkward look. There are fresh troubles in the Principalities, and Russia seems disposed to foster these. The new reforming zeal of the Sultan does not find much favour in St. Petersburg. The *Invalide Russe* declares in effect that the so-called reforms are all humbug, and that nothing will settle the Eastern question but the granting of their independence to the Christian population under the sway of Turkey. A Russian vessel and a Turkish vessel seem to have nearly come to blows in Cretan waters.—Symptoms of an alarming character are beginning to show themselves in the French and German newspapers. The French papers profess to believe that France and Austria have formed a treaty, and that they intend to demand of Prussia the literal fulfilment of the articles of the Treaty of Prague. For the benefit of Russia, too, it is added that the new allies intend to demand the fulfilment of the obligations of the Treaty of Paris. Some of the more audacious journalists couple the name of England with these demands. The Prussian

papers also profess to believe in the alliance, and start rumours that Prussia is seeking to renew her alliance with Italy. All these are unpleasant symptoms, because they indicate that, so far as public opinion is concerned, on the Continent the belief obtains that peace is in danger. The *Indépendance Belge* says there have been concentrations of French troops on the frontier, and that it was believed part of this concentration had been done in accordance with orders sent from Salzburg by the Emperor Napoleon. It is not easy to believe that Austria is wilfully placing herself in danger of extinction. Whatever might be the result of a war between France and Prussia, if Austria took part in it, with Russia assailing her on the flank, she must suffer. The idea of England taking part in any of these new combinations is too absurd.—The news from Spain is somewhat scanty. Again, we are assured from Madrid that the insurgents are everywhere flying before the royal troops. These generalities, however, will scarcely be relied upon. There is little doubt that, whoever may be at the head of this rising, it has enlisted the popular sympathy, and will yet give the Government of Narvaez a good deal of trouble before it is put down.

TO CORRESPONDENTS.

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

F. M.—Masonic Notes and Queries.

R. W. D.—Apply to W. Gray Clarke, Esq., Freemasons' Hall, Great Queen-street, London, W.C. We cannot interfere.

P. T.—For the fortieth time we reply to the same inquiry. The Prince of Wales has not been initiated into Freemasonry.

C. ROBERTSON Δ.—We cannot undertake to arbitrate the matter. Surely there are many able brethren in South Yorkshire who would be willing to act. Ask the D. Prov. G.M.

M. M.—1. The lodge in question is in a disgraceful condition, and should be brought before the Board of General Purposes. 2. Where the W.M. is incapable of performing the duties he has solemnly undertaken and engaged to perform, and the Past Masters and the principal officers are alike incapable, the meetings of the lodge should be suspended. 3. You would be doing your duty to the Craft (and yourself) by bringing the subject before the proper Board, and we trust you will do so. 4. It is *not* competent "for either a junior officer, or a brother not in office, to initiate, &c." 5. The circumstance of your being a joining member does *not* affect *that* question. You are *not*, however well acquainted with the ritual you may be, authorised to perform the duties of an Installed Master, and must not occupy the Master's chair. 6. When neither the W.M. nor a P.M. is present, adjourn the meeting, or, at least, postpone the ceremonies. 7. The Master cannot alter the regular days of meeting, nor the place of meeting, on his own mere motion. He may, however, direct summonses to issue for a meeting at some other time than the regular day for special business.

To "EXQUIET."—The Trestle Board, Part 2, for the use of Mark Masters, P.M., M.E.M., Royal Arch, R. and S. Master, Knights of the Red Cross, Templars, and Malta degrees, by C. W. Moore, Boston, U.S., can be procured at Spencer's Masonic dépôt; and also, the "Text Book of Masonic Jurisprudence, illustrating the written and unwritten laws of Freemasonry," by Albert G. Mackey, Charleston, U.S. Ask the other question of Bro. Spencer direct.

✠ Y.—The following is the reply we received:—
V. D. S. A.

"Dieu! amour! concorde! paix à tous! voilà! l'objet de leurs travaux. . . . V. D. S. A. . . . V. D. S. A. voilà les cris des Chevaliers du Temple. Manuel des Chevaliers de l'Ordre du Temple. These are the initial letters of the words 'V. D. S. A. Amour,' which constantly recur in the chivalric rituals of the Order, and at pauses in the ceremonies are repeated by all present in a manner somewhat similar to the Kyrie in the Roman Catholic mass or high service of the Church of England, and are also frequently placed at the head or termination of statutes, allocutions, letters, &c., and sometimes in connection with the Cross patée.—V. D. ✠ S. A."

MASONIC REVIEW.—Number of 29th December sent. Always happy to oblige. Some day we, perhaps, may require a favour from your hands.