

LONDON, SATURDAY, OCTOBER 5, 1867.

EXPATiation ON THE MYSTERIES OF
MASONRY IN MALLING ABBEY LODGE,
No. 1,063.

(Continued from page 182.)

In the symbolism of the F.C. degree we are carried back to the period in the world's history between the exodus and the birth of Christ. Three remarkable events, each of which had an important influence on Freemasonry, occurred within this period, viz. :—

- I. The building of Solomon's temple.
- II. The voyages of the Phœnicians to the West of Europe.
- III. The introduction of the philosophy of Pythagoras.

It will be convenient to take each of these events successively into consideration.

I. The first is set before us on the tracing board of the F.C. degree, on which is delineated an elaborate plan of Solomon's temple. This was not the most ancient temple in the world; but the magnificence of Solomon's temple, the circumstances under which it was built, the mode of its erection, the completeness of the architectural description of it in the Old Testament, and the distinctly symbolical character of every part of it, and of every incident in its history, have caused it to be made the prominent object in the second degree of Craft Masonry.

But the building of the temple is of further interest to Masons from the fact that it was a direct cause of the union of operative and speculative Masonry. This may have commenced in the time of David, when his friend Hiram, king of Tyre, assisted him in the erection of his palace at Jerusalem; but it was completed when Hiram entered into league with Solomon, and brought all the skill of the Sidonian and Tyrian operative Masons to bear upon the work of building the temple. Chief amongst these was Hiram Abi, or Abiff, who is only called Hiram in the English version; his second name being rendered by its signification, which is master, or chief workman. Hiram Abiff may thus be regarded as a representative of a Master Mason, to whom his zeal and fidelity are held up for imitation in all ages.

Hiram Abiff had many worthy followers in the Middle Ages. Operative and speculative Masonry were then again united; and under the hands of

Freemasons churches and cathedrals rose in the glory and beauty of Gothic architecture all over Europe, to the honour of the true God. We do not know whether Pope Innocent the Third was ever initiated into the Craft, but the letter which he wrote concerning four rings sent to King John proves his acquaintance with the principles of Masonic symbolism :—

“We have prepared for you four golden rings, with various precious stones, in which we desire you specially to understand their form, their number, their material, and their colour.

Their roundness, therefore, signifies eternity, which is without beginning or end; and royalty should have the virtue of this form, considering that earth is a passage to heaven, and that temporality proceedeth out of eternity. Their number of four also, whose own number is a *perfect square*, signifies firmness of mind, which is neither depressed by adversity, nor elevated by prosperity; and what is praiseworthy to be accomplished is commonly done by the four principal virtues, namely, *justice, fortitude, prudence, and temperance.*

“Moreover, in the precious stones, note that the green of the emerald signifies *faith*; the mildness of the sapphire, *hope*; the redness of the ruby, *charity*; and the brilliancy of the topaz, *good works*—of which the Lord hath said ‘Let your lights so shine.’ From these, therefore, you have in the emerald what you should believe, in the sapphire what you should hope, in the ruby what you should love, and in the topaz what you should practise; so that you may rise from virtue to virtue until you come to the sight of the Lord of Lords in Sion.”

The erection and decoration of our churches by Freemasons caused the introduction into them of Masonic symbols and ritual.

To take an instance of each. We are all familiar with the ornament of the poppy head in churches. Its use by the Freemasons as an interior decoration was so general, that it has become the ordinary name for carved work at the tops of the ends of benches and divisions of stalls. Now, this emblem had been used in the picture writing of Masonry, at least from the time of Pythagoras, to symbolise a city; the multitude of seeds representing a numerous population and the capsule, their comprehension within the same walls. The Freemasons accordingly introduced this symbol into churches built by them, as the one most fit to represent the

Christian church, and the unity of many members in one body.

Again, in the ancient ecclesiastical ritual was a direction, which even now remains in the English church, that at the close of the daily service first three collects, and then five prayers should be used. Sometimes, as we all know, an extra collect is ordered, as in Lent and Advent. This would make the number four instead of three; and to obviate this substitution of an even for an odd number, it was formerly directed that in such cases a fifth collect should always be used.

“The characteristic number of the F.C. degree is five. The signification of this number is thus given by Saint Augustin, Bishop of Hippo:—“In the number five is to be perceived the *continence of the five senses of the flesh*. For to many cometh corruption through the eyes, to many through the ear, to many through illicit smelling, to many through sinful tasting, to many through adulteries.”

The number is therefore appropriate to a degree in which the characteristic mathematical figure denotes morality.

The number five also signifies the moral law, delivered by Moses in five books. It has, besides, other meanings.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

CHAPTER V.

(Continued from page 247.)

GRAND MASTER, ROBERT OF BURGUNDY, EVERARD DE BARRI, AND BERNARD DE TRENELLEPE.

The Second Crusade.—The Beauseant.—Siege of Damascus.—Christians defeated.—Failure of Second Crusade. Siege of Ascalon.—Slaughter of Templars. A.D. 1139—1154.

Robert of Burgundy was elected Grand Master upon the death of Hugo de Payens. He was a widower, having joined the Order upon the death of his wife, a daughter of Anselm, Archbishop of Canterbury. (See William of Tyre and Anselm's epistles.)

The Latin power, supreme for fifty years, was now about to suffer a series of attacks, which finally led to the downfall of the Christians in, and their expulsion from, the Holy Land. Careless and contemning the Mussulmen as inferior to themselves in valour, the Christians plunged into

dissipation, from which they were suddenly aroused by the news of the capture of Edessa, by Emad-Eddin-Zenghi, Emir of Aleppo and Mosul, a courageous warrior and an experienced leader, who attacked the city while its effeminate prince was revelling on the other side of the Euphrates, and after a siege of eighteen days carried it by storm, and put the inhabitants to the sword. The war, so long silent, burst forth with fresh vigour, and the Musselmen, burning to wipe out former defeats, and to revenge the deaths of their kinsmen, kept the Christians in a state of alarm by incessant attacks. The Templars were overwhelmed and their numbers decimated by the Musselmen hordes, and the kingdom of Jerusalem tottered to its fall. At length so critical became the affairs of the Christians, that deputies were sent to Europe to beseech the Pope for help, and Eugenius for that purpose commissioned St. Bernard to preach a new Crusade.

The news of this outbreak on the part of the Infidels filled Europe with rage and pious indignation, and under the stirring language of St. Bernard, who travelled through France and Germany, a great host was gathered together. The task deputed him by the Pope he executed with as memorable success as did Peter the Hermit while summoning his legions to the First Crusade. Fields, towns, cities, and castles were in many places almost depopulated, their inhabitants flocking to the East, nine-tenths of them never returning to Europe. He wrote to Pope Eugenius that the villages and the castles were deserted, and there were none left “but widows and orphans, whose husbands are parents are still living.”

Robert of Burgundy died in 1146, and in the year 1147, at Easter, a Chapter General was held at Paris, for the purpose of electing his successor. Everard de Barri, Grand Prior of France, was raised to the Mastership. This meeting is a celebrated one, for Pope Eugenius III., who had come to Paris to consult with Louis VII. as to the new Crusade, honoured it with his presence, accompanied by the king. On this occasion the Pope added to their costume the Ruddy Cross of Martyrdom, and conferred upon them the important privilege of having mass said once a year in places lying under interdict. The red cross was worn on their habits and mantles, on the left side of the breast over the heart, whence the names which they were frequently known by, of “Red

Friars" and "Red Cross Knights." Furthermore, at this chapter, Bernard Baliol, for the love of God and good of his soul, granted the Templars his estate of Wedelee, in Hertfordshire. This afterwards formed part of the Preceptory of Temple Dynnesley. From this grant we learn that, besides the Pope and the king, there were present several archbishops, many of the greatest princes and nobles of Christendom, while the members of the Order mustered 130 knights, all clad in the white mantles of the Temple. At this chapter the new Crusade was finally determined upon, and large sums were granted to the Templars to meet the expenses of preparation.

The leaders of the second Crusade were Louis VII. and Conrad III., Emperor of Germany. Upwards of 1,200,000 men marched under their banners to the East, moved thereto by the eloquence of St. Bernard. Everard de Barri, with 130 of the Knights of the Temple, accompanied the King of France. This Crusade was a total failure, the Emperor Manuel Comnenus of Greece being hostile to them, and in league with the Turks. He permitted both armies to pass through Asia Minor, but his scouts betrayed them to the enemy, and the armament of Conrad was routed by the Turks at Iconium, while a similar fate befell that of Louis in the defiles of the Pisidian mountains. Conrad fled to Constantinople, from whence he took ship to the Holy Land, arriving at Jerusalem with a few attendants. He was there received and entertained by the Templars, and lodged in their House. Had it not been for the valour and forethought of the Templars, who guarded the rear in this disastrous march, not one of Louis's huge host would have escaped. Everard de Barri shared the command with the brave old warrior, Gilbert, and under these leaders, whom the king himself obeyed, the Crusaders avenged their defeats upon the Musselmen, whom they routed on several occasions with terrible slaughter.

Odo of Diagonum, the chaplain of Louis, informs us that the king was delighted with the frugality and simplicity of the Templars, and loved to imitate them; he praised their union and disinterestedness, admiring above all things the attention they paid to their accoutrements, the care in husbanding and preserving their equipage and munitions of war, and held them up as models to the army. In a letter to Suger, Abbot of St. Denis, his minister and vicegerent, Louis writes

that he could not imagine how it would have been possible for the army to have subsisted for even the smallest space of time in the East, had it not been for the Templars' support and assistance, which had never failed him from the first day he set foot there up to the time of his despatching his letter. He recommended them warmly to the Abbot, and furthermore desired that as he had borrowed from the Order a considerable sum of money, it should be repaid them quickly, so that they might not suffer loss, and that he, the king, might keep his word, which he had passed to them. The remains of the two armies joining, they pursued their journey to Syria, where they were met by the Princes of Jerusalem and Antioch. The Crusaders immediately laid siege to Damascus, "The Queen of Syria," which was defended by Nouredin and Saif-eddin, the sons of Zenghi.

The Beauseant, now assumed by the Templars as a standard, formed of black and white cloth, was, for the first time, to be flown under the sky of Judea, where, for nearly two hundred years, its presence carried dismay into the ranks of the heathen, who fled like sparrows from a hawk on its approach. 'Tis strange the power this flag had over the minds of both friend and foe. By the one it was looked upon as the talisman of victory, by the other as the thunderbolt of destruction; and when we remember that, so long as the Beauseant flew, so long was the battle maintained by the Templars, we cease to marvel at the superstitious awe with which it was regarded by the enemy. The Knights, no longer wandering in bands of two and three, and performing deeds that rivalled the dreams of the recorder of the famous combats of the Brotherhood of the Round Table—Amadis de Gaul and other brave but mythical personages—were now united, a terrible band, that attacked armies, and spread havoc and dismay among hosts. They seemed to possess charmed lives; and their antagonists, struck with rage and terror, dubbed them sons of Satan. Proud in their strength, and confident in the sacred cause for whose honour he fought, a Templar would have alone attacked a host, or mounted the walls of an enemy's city; and it was no great stretch of rhetoric on the part of St. Bernard when he wrote that one had put a thousand, and two ten thousand, enemies to flight.

The meaning of the mixture of black and white on the banner was, that, though kind and true to their Christian brethren, they were black and

terrible to the Infidel. Upon it was embroidered the ruddy cross of the Order, along with the pious and humble inscription:—"Non nobis, Domine, non nobis, sed nomini tua da gloriam"—(Not to us, O Lord, not to us, but to Thy name give the glory).

The siege was carried on with great vigour, and defended with determined courage. Noureddin fought like the meanest of his soldiers, saying, "Alas, it is now a long time that I have been seeking martyrdom without obtaining it." The Inaum Koteb-ed-deen hearing him on one occasion utter these words, exclaimed, "In the name of God do not put your life in danger, do not thus expose Islam and the Moslems. Thou art their support and stay, and if (but God preserve us therefrom) thou should'st be slain, we are all undone." "Ah, Koteb-ed-deen," replied he, "what hast thou said; who can save Islam and our country but that great God who has no equal?" On another occasion he cried, "What, do we not look to the security of our houses against robbers and plunderers, and shall we not defend our religion?" He mortified his body with extreme fastings, and engaged often in prayer. Till the last moment of his life, his whole energies were directed to the recovery of Jerusalem. The Moslems were no contemptible enemies. They fought with determined bravery, and longed for death as a passport to the joys of heaven. They cheered themselves with the words of the Koran—"Go forth to battle and employ your substance and your persons for the advancement of God's religion. Verily, God loveth those who fight for His religion in battle array. . . . Verily, if God pleased, He could take vengeance on the unbelievers without your assistance, but He commandeth you to fight his battles that he may prove the one of you by the other, and as to those who fight in defence of God's true religion, God will not suffer their works to perish"; and again, "The sword is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and of prayer. Whoever falls in battle, his sins are forgiven him. At the Day of Judgment his wounds will be as resplendent as vermilion and odoriferous as musk, and the loss of limbs shall be supplied by the wings of angels and cherubims." In accordance with this doctrine, we have a Saracen youth exclaiming, in the heat of the combat, "Methinks I see the black-eyed

houris looking upon me, one of whom, should she appear in this world, all mankind would die for love of her, and I see in the hand of one of them a handkerchief of green silk, and a cap made of precious stones, and she beckons me and calls out, 'Come hither quickly, for I love thee,'" and uttering these words, he attacked the Christians furiously, and fell dead pierced by a javelin. Another warrior dying, exclaimed, "It is not the fading pleasure of this world that has prompted me to devote my life in the cause of religion. I seek the favour of God and His apostle, and I have heard from one of the companions of the prophet that the spirits of the martyrs will be lodged in the crops of green birds who taste the fruits and drink of the waters of paradise. Farewell, we shall meet again among the groves and fountains which God has prepared for his elect."*

The besieged fell in multitudes every day, but without any decisive advantage arising to the Crusaders, and finally, owing to the treachery of the Pullani, as the Syrian Christians were styled, and who were capable of any crime, however despicable or treacherous, the siege miscarried, and the Crusaders were forced to abandon it. The chronicle of Gervais attributes the retreat of the Christians to the perfidy of the Templars. Other writers blame Raymond of Antioch. There can be little doubt of the guilty party, as the preponderance of evidence is against the Syrians. William of Tyre, the bitter enemy of the Templars, accuses the barons of Syria. The enmity which existed between the Latin and Syrian Christians led the latter to commit the perfidy. A Mahometan historian asserts that the King of Jerusalem was bribed to raise the siege, but that in the payment of the money he was deceived, the besieged giving him pieces of gilded lead instead of gold.

In 1149, Louis and Conrad returned to Europe, leaving behind them the corpses of nearly a million of men. Thus ended the Second Crusade, without having produced any material benefit to the Christians in Palestine. St. Bernard ascribed the unsuccess of the Crusaders to the manifestation of the wrath of God for their sins; for the Christians, instead of steadily pursuing the object in hand, often plunged into reckless debauchery. Everard accompanied his friend and patron, King Louis, to France, leaving the soldiers of the

* Alwakadi, Oakl y's History of the Saracens.

Temple to their own devices in combating the Infidel, who, now victorious, harassed the Christians, committing a thousand atrocities, and murdering every pilgrim that fell into their hands. In vain the Templars performed prodigies of valour, in vain did they rush upon and rout the enemy, the Infidel returned upon them in larger hordes, and, like locusts, covered the land. Deprived of their chief, the brethren could make no head against the Saracens, and at length their position became so critical, after the defeat and slaughter by the foe of the Prince of Antioch and all his nobility, that the Grand Prior of Jerusalem wrote to Everard, then at the Court of France, in the following terms:—"We conjure you to bring with you from beyond the sea all our knights and serving brethren capable of bearing arms. Perchance, alas! with all your diligence you may not find one of us alive. Use, therefore, all imaginable celerity; pray forget not the necessities of our house. They are such that no tongue can express them. It is also of the last importance to announce to the Pope, to the King of France, and to all the Princes and Prelates of Europe, the approaching desolation of the Holy Land, to the intent that they succour us in person or send us subsidies." Another letter was written in 1145 or 1150 by Dapiferi, a serving brother, imploring immediate help.

The Grand Master, however, was unequal to the emergency. Brave although undoubtedly he was, de Barri was unfitted for the command of such a body as that of the Templars; so, frightened at the responsibility of his position, he resigned the Grand Mastership, and retired into a monastery at Clairvaux, where he devoted himself entirely to prayers and fasting, subjecting himself to the most rigorous and severe penances and mortifications. The brethren elected in his room Bernard de Trenellepe (1151), a nobleman of an illustrious Burgundian house, and who had the character of being a brave and experienced soldier—(William of Tyre).

The Infidel, flushed with victory, and eager to extirpate the Christians from the Holy Land, marched against Jerusalem, and encamped on the Mount of Olives, where their barbarous music of kettledrums, trumpets, and cymbals rang through the air, carrying dismay and terror into the breasts of the Christians. The Saracens were worked up to the highest pitch of enthusiasm as they gazed from the top of the Mount of Olives upon *Beit*

Allah, the Temple of the Lord, their holy house of prayer, from whence Mahomet ascended to heaven. The sight inflamed them, and they eagerly desired to be led to the assault of the city, that they might vent their fury upon the Christians, and purge the Holy Places of their presence. Bernard, enraged at their audacity and insolence, prepared a night attack, in which the Infidels were defeated with immense slaughter, and 5,000 of their bravest left dead on the plain between the Holy City and the Jordan.

The Templars met with a severe loss in the death of St. Bernard, which took place on the 20th of April, 1153. He had never recovered from the mortification he felt at the disastrous termination of the Second Crusade. According to Gibbon, he had been stigmatised as a false prophet, as the cause of public and private mourning, and while his friends were covered with confusion, his enemies exulted in his defeat. His justification was slow and unsatisfactory, and his principal defence was that he had obeyed the commands of the Pope. It preyed, however, so much on his mind that he gradually sank under mental agony and died. Among his last acts was to pen three letters regarding his beloved Order of the Temple, which he had cherished and loved with the affection of a father. To the Patriarch of Antioch he wrote, recommending him to protect and foster the Order, by which he would perform an act well pleasing both in the sight of God and of man. To Melesinda, the Queen of Jerusalem, he wrote, thanking her for her munificence to the Order, and recommending it to her best protection. To Andre de Montbar, one of the nine who founded the Order, and who subsequently became Grand Master, he wrote at considerable length, sending his affectionate farewell to the Master and brethren, giving them some parting advice, and recommending himself to their prayers.

De Trenellepe soon proved that the trust which the brethren reposed in him was not misplaced. He gathered the scattered bodies of the Crusaders who still remained in the Holy Land together, and, following up the success of the midnight attack on the enemy at the Mount of Olives, he defeated them in many pitched battles. This pre-eminence of the Order above the other Christians began to sow the seeds of avarice and pride among the Templars, and fatal effects ensued.

In 1153, the Christians laid siege to the town of Ascalon, then in the possession of the enemy,

and would have taken possession of it but for the cupidity of the Templars, who had now begun to degenerate from the single-mindedness and humility that formerly characterised their Order. Piling great heaps of wood against the wall, the besiegers set fire to them, and the wind blowing very strongly, carried the smoke into the town, and forced the defenders, on account of the great heat, to retire from that part. In spite of the missiles shot from the town among their ranks by the enemy, the attackers, by pouring oil and various combustible matters upon the fires, succeeded in keeping them burning, till, on account of the great heat, the wall next the fire cracked and fell down, presenting to the delighted view of the Christians a wide and easily-entered breach. The army was marshalled for an immediate attack: but Bernard de Trenellepe, with forty of the knights, sprang into the breach, and refused to allow the others to enter. It was a law among the Crusaders that, whenever a city was taken, any house or spoil seized became the property of the captor. The town of Ascalon being very rich, offered great inducements for plunder, and the Templars desired to have the first share of the booty. But they paid dearly for their rashness and cupidity. The Saracens hurried to the spot in great numbers, and seeing how few the Templars were, surrounded and slew the Master and every one of the Knights. Proud of the massacre of those whom they considered their most dangerous, for most determined, enemies, they exposed the dead bodies of the luckless Knights in triumph from the walls of the city—a spectacle which filled the hearts of the Christians with fury and despair.

(To be continued.)

OUR AMERICAN CORRESPONDENCE.

Monthly Series from ROBERT MORRIS, LL.D., *of La Grange, Kentucky, U.S., Past Grand Master, and Writer upon Masonic History, &c.*

In commencing a series of Masonic epistles "from me to thee," I am forcibly reminded of the circumstance that it was in September, 1857—just ten years syne—that I began a similar series for your esteemed predecessor, which was continued for a considerable period, not without delectation to myself. Next to *receiving* Masonic light, I enjoy the importation of it, and I anticipate considerable pleasure in our monthly communications to come.

Shall I not revert to the changes of ten years? How can I avoid it? Where are the lights of English Masonic history in 1847—57? Answer to the roll-call—Oliver, Masson, S. B. Wilson! "Dead on the field of glory," is the sepulchral reply. Turning over my files to the names of Furnell, Allison, Crucifix, and a host of others loom before me, mere shadows, their realities gone "beyond the river."

It is so here at home. At the date of my last epistles to the FREEMASONS' MAGAZINE, my hands were strengthened by a band of renowned Masons, among whom the names of William B. Hubbard, Grand Master of the Grand Encampment of Knights Templar in the United States; Philip C. Tucker, Grand Master of Vermont; Charles Scott, author of "Analogy of Freemasonry to Natural and Revealed Religion;" G. W. Chase, Masonic author and editor; and Salem Town, author of "Speculative Masonry;" will live in our annals to remotest day. Each of them has yielded to the inevitable stroke. Each too has been followed by hundreds of the lesser lights, whose united rays made American Freemasonry for 1847 to 1857, a thing to be fondly regarded by the few of us who remain.

I shall limit myself in the present paper to a general view of the condition of the Craft here. I apprehend that your readers, accustomed to the polity of your own Grand Lodge, have but slight conceptions of the way "Brother Jonathan" manages his Masonry. In the first place, then, we have no less than forty-one Grand Lodges governing an aggregate of not less than 6,700 lodges! If the average membership of these bodies rises as it used to do when I devoted more time to statistics than I can now—that is forty-one to a lodge—we number about 275,000 Masons.

Each Grand Lodge, whether like Montana, which has but six constituting lodges, or like New York, which has more than 600, is *supreme within its own geographical territory*. There is no analogy, as some of my English correspondents suppose, between our American Grand Lodges, and the Provincial Grand Lodges of England; the latter are strictly subordinate to the United Grand Lodge of England; the former are Masonically independent and supreme.

The names and comparative strength of these forty-one Grand Lodges may be of sufficient interest to your readers to occupy a paragraph.

I number them in the order of their ages, note their respective periods of establishment, and the number of their constituting lodges, according to latest advices.

1. Massachusetts, March 8th, 1777.....	140
2. Virginia, October 30th, 1788	223
3. Maryland, July 31st, 1781'.....	126
4. Pennsylvania, September 25th, 1786 ...	250
5. Georgia, December 16th, 1786	300
6. New Jersey, December 18th, 1786.....	76
7. New York, 1787	611
8. South Carolina, March 24th, 1787.....	150
9. North Carolina, December 16, 1787	240
10. New Hampshire, July 8th, 1789	62
11. Connecticut, July 8th, 1789	26
12. Rhode Island, June 25th, 1791	22
13. Vermont, October 19th, 1794.....	53

The above Lodges sprung from the various Provincial Grand Lodges in existence here at the close of the Revolutionary War.

14. Kentucky, October 16th, 1800	406
15. Delaware, June 6th, 1836	20
16. Ohio, January 2nd, 1809	375
17. District Columbia, February 19th, 1811 .	20
18. Louisiana, July 11th, 1812.....	175
19. Tennessee, December 27th, 1813	326
20. Indiana, January 13th, 1818	336
21. Mississippi, August 25th, 1815	250
22. Maine, June 24th, 1820	131
23. Missouri, May 4th, 1821.....	246
24. Alabama, December 11th, 1821	325
25. Illinois, 1823	400
26. Michigan, July 31st, 1826	189
27. Florida, July 5th, 1830	50
28. Texas, August 16th, 1838	288
29. Arkansas, November 25th, 1838	169
30. Wisconsin, December 18th, 1843	161
31. Java, January 8th, 1844.....	213
32. California, April 19th, 1850	181
33. Oregon, September 23rd, 1851	38
34. Minnesota, February 23rd, 1853	50
35. Kansas, March 17th, 1856	40
36. Netratha, September 23rd, 1857	9
37. Washington, December, 1858.....	12
38. Colorado, August 2nd, 1861	10
39. West Virginia, 1864	7
40. Nevada, January 16th, 1865	5
41. Montana, April 24th, 1866.....	6

6,786

La Grange, Kentucky, Sept. 14th, 1867.

NEW MASONIC HALL, INVERNESS.

The following concise but graphic address on the nature and objects of Masonry was delivered by the Rev. Bro. Macgregor, of the West Church, Inverness, Chaplain to the St. Mary's Lodge of

Freemasons there, on the occasion of consecrating a new hall for that body on the 14th ult :—

In calling your attention to the nature and objects of Masonry, we would crave your indulgence for a few minutes. Freemasonry is the term applied to the organisation of a society calling themselves Free and Accepted Masons. According to its own peculiar language, it is founded on "the practice of social and moral virtue." Its origin, we believe, is buried in oblivion, but we know that it extends back to the earliest ages. It has spread over most, if not all, the countries of the world. It would be difficult to point out a spot on any inhabited part of the globe wherein Freemasonry is not to be found. Go to all the countries of Europe, it is there; go to the Indian territories, it is there; go to distant China, it is there; go to the regions of dark Africa, or to the Australasian isles, or to the American continents, and you will find it in all. As the handmaid of Christianity, we believe—although it is wonderful to be said—that you will find it in regions wherein Christianity has not as yet found a footing. May it not, therefore, under the providence of God, be the breaker of the way to the religion of Jesus, and the forerunner, as it were, of that bright era when the worshippers of false gods will eventually cast their dumb idols to the moles and the bats? It would not suit our present purpose to trace Masonry back to its early stages in the East, but it may not be uninteresting to state that it was introduced into Scotland by the architects who built the Abbey of Kilwinning, nearly 400 years ago. Much about the same time Freemasonry was introduced into England, and York was its birthplace. After the establishment of the Kilwinning and York lodges, the principles of Freemasonry were rapidly diffused throughout both kingdoms, and several lodges were erected in different parts of the island. It may be observed, however, that long before this era, and even as far back as 1,600 years ago, the fraternity of Masons existed in Britain. It is maintained that the brethren received a charter from King Athelstane, and that his brother Edwin summoned all the lodges to meet at York, which formed the first Grand Lodge of England. But then it is believed that the fraternity was confined to those only who were skilled in the craft of Masonry; but in the reigns of Henry VI. of England, and James I. of Scotland, the brethren were selected from all classes, and every Grand Master was

chosen by the brethren from the nobility and clergy and others in the land. For example, the minutes of St. Mary's Chapel—the oldest lodge in Edinburgh—extend as far back as the year 1598. These minutes show that Thomas Boswell, Esq., of Auchinleck, was made a Warden of the Lodge in 1600, and that the Hon. Robert Murray, Quartermaster-general to the army in Scotland, was created a Master Mason in 1641. So much, then, for the nature of Masonry. Its character is charity in the most extended sense, and brotherly love, relief, and truth are inculcated by it. In Germany, Denmark, Sweden, and various parts of continental Europe, charity schools were erected by it, and thousands of children received the blessing of a free education. Like every other society of magnitude, it has to meet the obloquy of its enemies, but so has Christianity. While it has been subservient to the production of much good, many have attempted to convert it into an instrument of evil; but is not this the case with the great Christian society, which is too often assailed by the invectives of infidelity and superstition? But, enough for us that the fundamental principles of our society are—friendship, charity, and brotherly love, in humble obedience to the dictates of Him who said, “By this shall all men know that ye are my disciples, if ye have love one to another.” In every society, whether moral or political, affection and sympathy are the bonds of union. And may God grant that no feeling but that of brotherly love fill our hearts, and the character and conversation of every one of us may ever run counter to the natural promptings of carnal enmity. And may He who is the framer of the human heart fill it with brotherly love—“For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.”

FIRST DECADE OF MASONIC PRECEPTS.

(From Bro. PURTON COOPER'S *Manuscript Collections*.)

I.—TALENT.

Attempt nothing, brother, for which the talent given thee by the Great Architect of the Universe, is unsuited or insufficient.

II.—PRESCIENCE.

Brother, prescience is part of thy reason; and thou hast sufficient prescience if thou wilt only

rightly use thy reason. For does not thy reason inform thee that virtue will be rewarded, and vice will be punished, either in this world or in another? And is not this all the prescience thou needest for thy guidance in life?

III.—TRANQUILLITY.

Brother, let not thy tranquility depend on the amendment of another's faults.

IV.—ANGER AND INDIGNATION.

Brother, anger and indignation, when under the control of reason, are, in many circumstances, rather virtues than faults. There are instances of vice which may fitly call forth manifestations of anger; and, in like manner, there are instances of injustice which may fitly call forth manifestations of indignation.

V.—SELF-EXAMINATION.

Brother, at night, before composing thy limbs for slumber, omit not self-examination. It is a custom which even the Pantheist-Metempsychosist could rigidly observe.

VI.—OUR UNDERTAKINGS.

Brother, in our undertakings we should pause before we begin anything which, when completed, may cause us sorrow.

VII.—TWO THINGS ANTAGONISTIC.

Brother, thou art a British merchant; know then, that two things are antagonistic—honest commerce and speculation.

VIII.—ILL-GOTTEN WEALTH.

Brother, the son, if virtuous, avoids making the ill-gotten wealth of his father subject of boasting.

IX.—TEMPTATION.

Thy brother has been tried by temptation, and has done wrong. If thou hast not been tried by the like temptation, then thank the Great Architect of the Universe, and forbear to blame thy brother.

X.—A PACKMAN—AN APOSTLE.

Brother, the merchant-Mason who carries his goods only to a barbarous country, thou may'st call a packman; but the merchant-Mason who carries his goods and the Gospel thither, thou may'st call an apostle.

MASONIC NOTES AND QUERIES.

RECIPROCITY.

Brother —, in the case you put there would not, in my judgment, be the reciprocity for which you contend. The member of a lodge whose Freemasonry is universal Freemasonry, must often not be receivable in a lodge whose Freemasonry is but a particular Freemasonry. Nevertheless, the member of a lodge whose Freemasonry is but a particular Freemasonry must always be receivable in a lodge whose Freemasonry is universal Freemasonry.—CHARLES PURTON COOPER.

ADMISSION INTO THE ENGLISH LODGE.

Brother —, a foreign Freemason avowing Atheism or Pantheism ought not to be admitted into the English lodge.—CHARLES PURTON COOPER.

THE TERM "UNIVERSAL."

Dear Brother —, heed not a caviller contending that the term "universal" is improperly applied to a society which admits all good men, because, forsooth, such society does not admit all bad men.—CHARLES PURTON COOPER.

PROPAGATION OF MASONRY.

You are in error, Bro. —. The new French Constitutions recommend all members of the Craft to propagate Masonry, not only by good example, but by word of mouth and by writing also.—CHARLES PURTON COOPER.

THE GUILD CHARTERS OF EDWARD III. AND RICHARD II.

Brother —, the guild charters of Edward III. and Richard II. are said to show that the whole of the trading fraternities "were, at first, associations of persons actually, and not nominally, professing the trades from which they took denomination." See Mr. Wyatt Papworth's paper printed under the title of "Masons of England and their Works," *Freemasons' Magazine*, vol. vii., pages 123 and 184.—CHARLES PURTON COOPER.

PURE ANCIENT MASONRY.

The letter of Bro. Findel, December 30th, 1862, in which he states that the Grand Lodge of England has repeatedly declared that pure English ancient Masonry consists only of the three degrees of Apprentice, Fellow, and Master, "Studens" will find vol. viii., page 23, of the *Freemasons' Magazine*.—CHARLES PURTON COOPER.

CORRESPONDENCE.

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

DUTIES OF PROV. G. REGISTRAR.

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

DEAR SIR AND BROTHER,—In reply to the inquiry of your correspondent "A Prov. G. Reg.," I beg to intimate that the duties of his office are as follow:—To advise the Prov. G. Reg. generally as to all questions of Masonic jurisprudence which may arise in the province; to advise the Masters of lodges on any matters in dispute in their lodges as to which they may need guidance; to peruse all proposed

by-laws, and advise the Prov. G. Master as to their legality; to inquire, on all applications for dispensations, into the circumstances under which they are applied for, and advise the Prov. G. Master as to the legality (not the propriety) of granting them, together with other duties of a similar character.

Yours fraternally,
H. B. WHITE.

MASONIC LIFE BOAT.

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

DEAR SIR AND BROTHER,—I observe in your last issue a letter headed "Masonic Life Boat," in which a half-crown subscription from each of the members of master mariners lodges is recommended to furnish a Freemasons' life boat. This is a very laudable object, and ought to be set about at once.

When the Glasgow Workman's Life Boat was being subscribed for, the Masonic Lodge Clyde (No. 408) subscribed two guineas out of their funds towards it. And as the majority of our members are seafaring men, I am quite sanguine that, not only would the lodge again subscribe, but the members individually would also add their mite liberally.

Yours fraternally,
AMMI.

LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 12TH, 1867.

MONDAY, October 7th.—Robert Burns Lodge, 25 Freemasons' Hall. Lodge of Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee Lodge, 72, Anderton's Hotel, Fleet-street. St. Luke's Lodge, 144, Pier Hotel, Cheyne-walk, Chelsea. Lodge of Joppa, 188, Albion Tavern, Aldersgate-street. Old King's Arms Chapter, 28, Freemasons' Hall.

TUESDAY, October 8th.—St. James' Union Lodge, 180, Freemasons' Hall. Percy Lodge, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's Lodge 211, Albion Tavern, Aldersgate-street. Lodge of United Strength, 228, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Wellington Lodge, 548, White Swan Tavern, Deptford. Ranelagh Lodge, 834, Windsor Castle Hotel, Hammersmith. Jerusalem Chapter, 185, Freemasons' Hall.

WEDNESDAY, October 9th.—Committee Royal Benevolent Institution, at 3. Lodge of Fidelity, 3, Freemasons' Hall. Union Waterloo Lodge, 13, Masonic Hall, William-street, Woolwich. Kent Lodge, 15, Three Tuns Tavern, Southwark. Vitruvian Lodge, 87, White Hart, College-street, Lambeth. Lodge of Justice, 147, White Swan Tavern, High-street, Deptford. Pilgrim Lodge, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland Lodge, 511, Campden Arms, Kensington. Belgrave Lodge, 749, Anderton's Hotel, Fleet-street. Merchant Navy Lodge, 781, Jamaica Tavern, Poplar. Doric Lodge, 933, Masons' Hall, Basinghall-street. Montefiore Lodge, 1,017, Freemasons' Hall.

THURSDAY, October 10th.—Quarterly General Court Female School at Office, at 12. R. Athelstan Lodge, 19, Anderton's Hotel, Fleet-street. Lodge of Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Lily Lodge of Richmond, 820, Greyhound Hotel, Richmond, Surrey. Dalhousie Lodge, 860, Falcon, Fetter-lane. Capper Lodge, 1,076 Marine Hotel, Victoria Dock, West Ham. Chapter of Hope, 206, Globe Tavern, Royal Hill Greenwich.

FRIDAY, October 11th.—Domestic Lodge, 177, Anderton's Hotel, Fleet-street. Britannic Chapter 33, Freemasons' Hall.

THE MASONIC MIRROR.

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

MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—Bro. John Walker, S.W. Humber Lodge, Hull, informs us that he will be glad to receive votes in support of the fifth application of John Atkinson, aged 11 years; this particular case is very deserving. The merits of the case are briefly alluded to in our advertising pages and we heartily hope that this application may be successful.

We are glad to find that the brethren in Gravesend have not allowed the opportunity to pass of entertaining the officers of the United States war frigate *Franklin*, which stupendous vessel, said to be between 4,000 and 5,000 tons burden, arrived off the Town Pier, Gravesend, last Saturday. There is no doubt our brethren having the new Falcon Hotel at their disposal, will vie with each other in making this entertainment something worthy of the Craft.

METROPOLITAN.

SOUTHERN STAR LODGE (No. 1,158).—A general meeting of the members of this lodge took place at Bros. Allatt's, the Montpellier Tavern, Walworth, and was numerously attended. The W.M., Bro. Henry Thompson of the Domestic Lodge, 177, was supported by the following officers:—Pulsford, S.W.; Margerison, J.W.; Clarke, S.D.; Tildesley, J.D. (pro tem.); Chas. G. Thompson, Sec.; John Smith, Treas.; Bartlett, I.G.; Laing, Tyler, Bro. Booty, O'Connor, Russell, Gabb, Hart, Herbert, Gillett. Amongst the visitors were:—The veteran Charley Sloman, Robert Burns Lodge; Thomson, 104; McAndlish, United Pilgrims. The lodge having been opened in due form and with solemn prayer, the minutes of an emergency meeting, held in August, and the general meeting in July were read by the Secretary and confirmed. Mr. Peerham Herbert was a candidate for initiation. Having been balloted for, and approved of, was impressively introduced into the Craft and the mysteries and privileges of Freemasonry. Mr. George Wm. Piggot, was also balloted for and initiated. Bro. Sloman presided at the harmonium. The lodge was then raised to the second degree, Bros. Gillett and Clarke (the latter a member of the Domestic Lodge) were questioned, and afterwards introduced to the degree of F.C. Bro. Margerison gave notice of a motion—"That By-law IV., which says that any brother proposing a member for initiation shall deposit in the Treasurer's hands one guinea, be enforced." There was no other business and the brethren adjourned to refreshment, which did credit to the host, Bro. Allatt. Several toasts were given and responded to. Bro. Slowman, Thomson, and others, sang some very good songs.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 721).—The first regular meeting of this lodge after the vacation was held on Tuesday, the 24th ult. The lodge was opened by Bro. V. Williams, W.M., assisted by Bros. J. Gerrard, Prov. J.G.D., P.M., and Treas.; W. R. Bainbridge, I.P.M.; W. B. A. Bainbridge, S.W., P.G.S.; H. Allsopp, J.W., P.G.S.; Dr. Davis, S.D.; R. Worrall, as J.D.; Richmond, as I.G.; J. L. Sellers, Dir. of Cers.; R. Smith, D. Thomas, E. Tasker, J. M'Evoy, A. J. Breerton, G. Crook, W. Brown, and W. Ellis. Visitors—T. Wilcock, Sec. 425; and Sergeant-Major Barrett, 723. Mr. John Dennis, of Chester, having been balloted for and accepted, was initiated into Freemasonry by the W.M., Bro. Williams, Bro. Bainbridge, I.P.M., giving the charge, and Bro. Bainbridge, S.W., giving the lecture on the tracing-board. A candidate was proposed for initiation, and it was proposed that Bro. Sergeant-Major Barrett, 723, should be passed and raised in this lodge, the correspondence between the two lodges having proved satisfactory. The lodge was closed according to ancient custom, and the brethren retired to refreshment.

CUMBERLAND AND WESTMORELAND.

KIRKBY LONSDALE.

PROVINCIAL GRAND LODGE.—INSTALLATION OF BRO. THE RIGHT HON. THOMAS LORD KENLIS.

Many and many a day will have to pass away ere the remembrance of Friday, the 27th Sep., can be eradicated from the memory of the good people of Kirkby Lonsdale, and it will be a long time ere the part which was played at the same time by the Provincial Grand Lodge of Free and Accepted Masons of Cumberland and Westmoreland can possibly be forgotten by that Order. The Right Hon. Thomas Lord Kenlis is the head and front and glory of the little Northside town; he is deeply and justly revered by the people, and everything that concerns him is regarded with interest by them; hence it was natural that the proceedings should be watched in a spirit of enthusiastic pleasure. The installation of the noble lord was an event in the eyes of the Masonic lodge of this district, as well as in those of the inhabitants of the town in which it was celebrated, an event of the most lively and enduring character. For some time before its consummation the ceremonial had attracted considerable attention, and it was looked forward to with no little anticipation. The Kirkby Lonsdale folk looked for something that would prove more than usually attractive, and the Kirkby Lonsdale folk had their expectations fully realised. The lodge itself felt that the coming event was casting its shadow in advance. To give effect to the pageantry, if we may be allowed the expression, circulars were issued by Bro. Edward Busher, G. Sword Bearer of England, and Prov. G. Sec., addressed to the officers, Masters, Wardens, and all whom it might concern, inviting their attendance. These invitations were sent into the neighbouring county of Cumberland and into that of Lancaster. Special trains were arranged for from Whitehaven, taking up members at the intermediate stations of Carlisle, Penrith, &c.; and, in short, everything that could be done to ensure a large and brilliant gathering, together with a bright and an imposing demonstration, was effected. The weather was all that could be desired. Betimes in the morning visitors began to arrive in the town, both by road and rail. Numerous private carriages and other conveyances were driven in from Kendal, loaded to overflowing with brethren and their ladies; others also came in from the adjacent towns. The special train entered the station about ten o'clock, bringing at least two hundred and fifty persons, composed of Masons, their friends, and of the ordinary sight-seer. Thus, it may be imagined that the lilliput town presented quite a thronged appearance, and well it might, considering that there could not have been fewer than eighteen hundred strangers present. Of course, the usual decorations were conspicuously distributed throughout the streets, or, rather, on certain of the principal buildings, such as the hotels, leading shops, the concert hall, and church tower, &c., which altogether presented a very gay and lively appearance. The entrance, or gateway to the churchyard from the western, or Underley-road end, was adorned with evergreens, which in their turn were bedizened with flags and small banners. The bells of the church rang at intervals, and the presence of the Saltaire brass band—an excellent body of musicians, by-the-bye, who played with considerable ability—did much to enliven the echoes. Troopers belonging to the Yeomanry were likewise present, as also a contingent from the Rifle Volunteers, under the command of Lieutenant Pearson. An extra force of constables were on duty at various points along the line of route taken by the procession, and Mr. Superintendent Hibberd was in command. Throughout the town a partial holiday was observed, business being to a great extent suspended. In accordance with the programme, the brethren assembled at the temporary lodge-room in the Concert Hall, at a few minutes after ten o'clock. Subsequently the business of the day was commenced.

The installation of the R.W. Prov. G. Master, Lord Kenlis, was performed by the Right Hon. Lord de Tabley, R.W. Prov. G. Master of Cheshire, assisted by Bro. Aeneas J. MacIntyre, G. Registrar of England, and the following brethren of Masonic distinction. The brethren were in proper Masonic full dress Craft clothing, the officers wearing the insignia of their office and rank, that, together with the chain worn by Lord Kenlis, being presented to him by the Order, a brilliant display was organised.

The next business was the appointment of the Grand Officers for the ensuing year, and the election of a Prov. G. Treas.; after which votes of condolence to the families of Bro. F. S. B. Dykes,

the late Prov. G.M., and Bro. Dr. Thomson, the late Prov. G.M., were passed. Then the Provincial Grand Lodge dues were received, and the lodge subscriptions to the Provincial Fund of Benevolence. Next a Charity Committee was duly and regularly elected, which, together with other business of an incidental character, concluded the lodge.

Letters of apology were received from many brethren of social and Masonic distinction, amongst others, from Bros. the Right Hon. and R.W. the Earls of Zetland and De Grey and Ripon, Lord Elliot, Gilbert Greenwall, M.P., P.S.G.W. of England; Victor Williamson, G.W., &c.

The following brethren were appointed officers for the ensuing year, viz. :—

Bro. J. Whitwall, J.P.....	D. Prov. G. Master.
„ J. C. Morton	Prov. S.G. Warden.
„ H. F. Faithfull	Prov. J.G. Warden.
„ Rev. H. Ware	Prov. G. Chap.
„ Rev. J. Pearson	Prov. Assist. G. Chap.
„ J. Limon	Prov. G. Treas.
„ J. Bowes	Prov. G. Reg.
„ Captain Braithwaite	Prov. S.G. Deacon.
„ Dr. Dodgson.....	Prov. J.G. Deacon.
„ Rev. J. Simpson	Prov. G. Sec.
„ S. Gravith	Prov. G. Assist. Sec.
„ J. Wood, C.E.....	Prov. G. Supt. of Works.
„ W. Carmell.....	Prov. G. Dir. of Cers.
„ H. Fleming	Prov. G. Assist. Dir. of Cers.
„ R. Butterworth	Prov. G. Org.
„ G. G. Heywood	Prov. G. Sword Bearer.
„ H. Davis	Prov. G. Standard Bearer.
„ G. G. Balton	Prov. G. Purst.
„ E. G. Hughes	Prov. G. Tyler.
„ E. Hibbert	} Prov. G. Stewards.
„ A. Woodhouse	
„ J. Whitehead	
„ R. James	
„ R. Atkinson.....	
„ J. Adair	

Shortly before twelve o'clock a procession was marshalled by Bro. John Bowes, the Prov. G. Dir. of Cers., and marched to the church. First came the yeomanry. They bore a most military front, and gave effect to the procession. Next, the volunteers in uniform, and full marching order, who also looked remarkably well; being clean and soldierly in their dress, marching, and general bearing. Then the band; and then the Masons themselves. Their appearance was highly respectable, as well as gay; the aprons, gold lace, and bright insignia of the officers having a really significant seeming. The line of route was crowded with spectators, who, one and all, seemed thoroughly charmed with all they saw, as well as delighted with the occasion that had brought them together. Bro. Lord Kenlis, who looked every inch a Grand Master, was loudly cheered by the people, who seemed to centre most, if not the whole, of their attention on his Lordship. On reaching the western entrance, the procession was received by the Vicar of Kirkby Lonsdale, the Bros. Revs. Henry Ware, M.A., the Prov. G. Chap., James Simpson, Vicar of Kirkby Stephen, and other clergymen. After a slight delay, the procession of brethren entered the sacred edifice; being received with a voluntary played by Mr. Scarisbrick. About fifty choristers, in white surplices, preceded, singing on their way up the aisle, the hymn—

“Tis a pleasant thing to see
Brethren in the Lord agree.”

They were followed by the clergy who proceeded directly within the altar rails; whilst the Masons ranged themselves in seats which had been kept clear for their use down the centre aisle. The volunteers took up a position at the rear, and the musicians were also accommodated with seats. So far, the procession was managed without the slightest hitch of any kind. There was an exceedingly large congregation composed of visitors, and it is computed that altogether there were upwards of fifteen hundred people within the building. It is worthy of remark that a grand selection of sacred music was performed on the organ by various professional organists; commencing at eleven o'clock and drawing, as may be supposed, a large number of persons to the church. The music is described as having proved to be a treat. It will, doubtless, be remembered that Lord Kenlis, with a munificence almost princely, and certainly noble, has undertaken to restore the parish church at Kirkby Lonsdale. How far such a work was necessary, is known to those who

recollect the interior of the fine, old, structure a few years ago. At that time its present beauty was undeveloped; being embedded within a series of lath and plaster walls. Many of the handsome pillars that now attract so much attention had seemingly no existence; the same to a great extent with the Gothic and Roman arches; both were hidden as it were from sight, lost behind a grimy coating of unsightly plaster work. In, fact to give an idea of the true condition of the building, we may state that a gentleman himself told us that he had actually to crawl upon his hands and knees to look at a most delightful pile of Norman pillar work which had been discovered thus embedded; a Norman pillar which is only equalled in Durham Cathedral. Nor was this the only incident of the like kind. The neighbourhood of the gallery and organ loft was similarly embellished by the tasteful adornments of the admirers of lath and plaster. Now, however, thanks to the enterprise and liberality of the Lord of Underley, a most beautiful pile of sacred architecture, together with all its ancient symmetry and beauty of design and form, has been restored to its place among the ecclesiastic gems that grace many of the primeval cities and towns and villages in this country. Contrasted with its condition in the past, Kirkby Lonsdale church is not the same building; associated in the mind with what it was a few years ago, it is not recognisable; it has undergone a complete transformation, and to bring about that metamorphosis, has cost an outlay of something like £6,000. The object of visiting the church yesterday, therefore, was to open it formally to public worship. It must not be thought, however, that the restoration has been fully completed. Far from it. There is still much to be done both inside and out. So far, however, an entirely new roof has been laid, and the stone work wherever needed has received the necessary dressing. New oaken seats, elaborately carved, have been provided. The architect is Mr. Paley, Lancaster, and the builder is Mr. Hutch. Lord Kenlis takes a great interest in the progress of the work, and seems desirous to push it forward with all judicious despatch. The service yesterday commenced shortly after noon. It was intoned throughout. The Rev. Mr. Atkinson, vicar of Cochrane, intoned the prayers and the litany with considerable effect. The first lesson was read by the Rev. H. Ware, the beloved pastor of Kirkby Lonsdale, and the second lesson by the Rev. B. Porteus, while the sermon was preached by the Rev. James Simpson, vicar of Kirkby Stephen, and Prov. G. Chap. of the lodge. The exhortation was judiciously composed, and eloquently spoken. It occupied upwards of half an hour in delivery, and was listened to throughout with rapt attention. The choir was conducted by Mr. Arrowsmith, of Lancaster, and Mr. Hindson presided at the organ. Both gentlemen acquitted themselves of their onerous duties admirably, and the choristers sang in good tune and gave evidence of considerable training. After the service a collection was made in aid of the Northern Counties Idiot Asylum, at Lancaster, and a handsome sum of money realised.

On the conclusion of Divine Service, the bells of the good old church rang a merry peal; during which the congregation left the building. The scene on the ground outside was singularly brilliant; the gay embellishments worn by the brotherhood, the diversity of colour in the ladies' dresses, the volunteers, and the handsmen, forming, altogether, a conglomerate spectacle rarely if ever witnessed in any of our northern towns. With all due despatch, a procession is arranged, and marching in the same order similar to that in the morning, returned to the lodge room. Here certain formalities were gone through, and subsequently the procession was re-formed, and then with all the pride, pomp, and glory of Masonic show and military display, the band playing, and the brave looking yeomen in advance, their war chargers prancing so gaily, a movement was made in the direction of Underley Park, where a banquet had been laid out in a large marguerite. The tents, of which there were two, one being laid out with refreshments, for a number of ladies, had been engaged specially for the occasion from London. They were each decorated with much taste and effect, some of the banners, shields, and evergreens having been used in the magnificent decorations at the late banquet hall at Barrow. In the large, or gentlemen's, marquee, three tables were laid, and covers provided for 250 guests, of whom about 230 sat down. The lunch was a cold collation, very gracefully laid out. All the arrangements were admirably carried out, and the whole tended to reflect the greatest credit upon the establishment at Underley Hall. A prettier and more chaste display we could hardly wish to see. The chair was occupied by the Right Hon. Thomas Lord Kenlis, the R.W.G.M. On his right he was supported by

the D. Prov. G.M., John Whitwell, J.P., Kendal; and on his left hand by the Prov. G.M. of Cheshire, the Right Hon. Lord de Tabley. We also noticed Bros. Æneas MacIntyre, Capt. Mott, Revs. Messrs. Porteus, Cave, Simpson, Ware, Butler, Cockett, and Ace; R. Musgrave, W. F. Sanders, North North, W. Wilson, Sir Jas. Kay-Shuttleworth, J. Ashworth, H. Cook, Thos. Roper, Dr. Moora; Dr. Leeming, 129; T. R. Clapham, 1,074; Simpson Hewetson, 1,002; Dr. Dodson, Dr. Allison, Dr. Jones, J. Bowes, and about two hundred of the brethren.

A glee club had been engaged. Bro. Cartmell acted as toast master.

At the conclusion of the banquet, and after grace having been spoken—

The Prov. G.M., Lord Kenlis, proposed the usual loyal and patriotic toasts, which were drunk amid loud applause. The noble chairman in alluding to the Queen, observed that Her Majesty was the niece of a Mason, and in speaking of the Prince of Wales remarked that His Royal Highness was not yet a Mason, but hoped that he would become one soon.

Selection by the glee party.

Lord Kenlis, P.G.M., in proposing the first toast, said that he had much pleasure in calling on his brethren to drink "The Health of their Grand Master, Lord Zetland," who had held office for twenty-five years. He concluded by asking that the toast might be drunk with enthusiasm.

The Prov. G. Master then called on Bro. John Whitwell, D. Prov. G.M., to propose the next toast.

Bro. Whitwell said that no one who knew anything of the Deputy Grand Master could doubt his fitness for the office which he so worthily filled in this great Order. Untiring zeal, great ability, indefatigable exertions were necessary, and were freely given by the Earl de Grey in his important position. The other Grand Officers formed a board in London holding immense power, but a power wielded with great judgment and constant prudence. Their lodge was that day honoured by the presence of several officers of Grand Lodge, and, indeed, he (Bro. Whitwell) doubted whether a more important section of the central body could have been separated to visit them than those whose names he would couple with the toast. Of the Installing Grand Master another would speak. Of the Grand Registrar, versed in Masonic lore and Craft law, every brother had heard, and they welcomed Bro. MacIntyre, who had present bore on his shoulders the weight of their provinces with pleasure and gratification. Of the Grand Sword Bearers, past and present, both were known for their energy and love of the Order, and though their late Prov. G. Secretary had no office this year, probably his repose would be more full of hard work than some of the office-bearers of the Order. He could now only commend the toast to the hearty welcome of all in consideration of the worth and distinction of the body to which it referred. The toast was drunk with great enthusiasm.

The choir—"Fill me a tankard."

Bro. Æneas J. MacIntyre, in responding, expressed himself gratified at the ceremonial which they had been called together that day to celebrate. He esteemed the leading qualities of the noble lord, and felt sure that those were the very qualities which make true Masons, and which all true Masons love. He believed that they had done well in installing the Right Hon. Lord Kenlis in the chair; his lordship would make a Prov. G. Master of whom they would all be proud, and one that would perform the duties of his high Masonic office with ability and conscientiousness. As regards Freemasonry itself, it was a Craft which had the power of doing good to an immense extent; it did good, and its members were an ornament to the age. If a man be a good man he can learn that of Freemasonry which makes him a better man; and if he be a bad man he can be improved, unless he be very much depraved. Again, if a brother in distress they saw they ought to relieve him, and if they beheld him filled with sorrow it was their duty to behave kindly to him in his sorrows. The worthy brother then expressed the pleasure he felt at being present, and after passing an eulogium upon the manly bearing and Masonic ability of Bro. E. Basher, said he felt very much gratitude to them and to their Grand Master for their kind reception of him, and for his princely hospitality. Lord Kenlis was to be congratulated on presiding over so important a body. Their noble brother had a long life before him, and he (Bro. MacIntyre) hoped that the Prov. G. Master would cement a good feeling between himself and his brethren that they would not forget, that they might increase in their numbers and prosperity, and that they would continue to be as united as he saw them that day.

Bro. Basher, G.S.B. and Prov. G. Sec., who was received with loud applause, in responding for himself, said: All that I can say to you for this great kindness is, that I am very much obliged to you.

Bro. Banister, to whom Bro. Whitwell, D.G. Master, had alluded, returned thanks.

The Prov. G. Master proposed, in feeling terms, the toast which he hoped they would drink in solemn silence in memory of one whose loss he could never make up. (Toast drunk in solemn silence).

Lord de Tabley, Prov. G.M. of Cheshire, referred to the dead Prov. G.M., and paid a just tribute to his memory. He then drew his hearers' attention to fresher associations, and spoke of the pleasure which he had derived from installing the present Provincial Grand Master of their lodge. The honour of being called upon to officiate at this important work, had been to him, who was a stranger, a source of great gratification. He should take a peculiar pleasure, henceforth, in the welfare of the lodge, and always look back upon that day with interest. His lordship then referred to the excellent sermon which they had heard that day, and concluded by drinking to the health of Bro. Lord Kenlis, whom he felt sure would prove an excellent Provincial Grand Master.

Bro. Jones sang "Tubal Cain," with considerable effect.

The Prov. G. Master, in returning thanks, expressed the gratification he felt at being installed in the chair of the lodge, and hoped to carry out the object of his office. He made a long and eloquent speech, pointing out the advantages of Freemasonry, and dwelling upon all that had been done for the lodge by his late lamented predecessor. He hoped, among other things, if at any future time there should be any discontent in the province, the brethren would keep it to themselves, and not bruit it abroad to the inquisitive contempt of the uninitiated. He then proposed "The Health of the Installing Master."

Bro. Lord de Tabley returned thanks briefly.

Bro. Porteus proposed "The Right Worshipful the Grand Masters, Officers, and Grand Lodges of the neighbouring provinces."

Bro. Alpas responded.

Bro. MacIntyre proposed "The Provincial Grand Chaplain and Clerical Brethren of the Province."

The Prov. G. Chaps., Bros. Ware and Simpson, returned thanks.

The Prov. G. Master proposed "The Health of the Deputy Grand Master, Bro. John Whitwell," which was drunk with honours.

The D. Prov. G. Master, in returning thanks for the Provincial Grand Officers, said he took the office with much apprehension lest he should be unable to fulfil its duties, especially in following the late D. Prov. G. Master who had so industriously filled the same office. But he (Bro. Whitwell) was bound to take the position directed by the Grand Master whatever that might be, and it would be for him to emulate Bro. Greaves in his zeal for the extension of the Craft. Masonry was ever young, and, though always old, never aged; and he hoped that the Prov. G. Officers, working heartily with their R.W. Master, hand to hand, and foot to foot, with every member of the province, would see the Order prosper and prevail.

Other toasts then followed, and the proceedings came to an end at half-past six o'clock.

WARWICKSHIRE.

PROVINCIAL GRAND LODGE.

The annual general meeting of the Provincial Grand Lodge of Warwickshire was held at the Temperance Lodge (No. 739) Masonic Rooms, Newhall-street, on the 26th ult., when there was a moderate attendance of the Craft.

The Temperance Lodge was opened at twelve o'clock, the following brethren being present:—Bros. J. W. Lee, P.M. (officiating for Bro. Joseph Bragg as W.M.); W. H. Hasler, S.W.; A. J. Taylor, J.W.; John Kettleby S.D.; H. Whittles, J.D.; Josiah Lees, Sec.; J. T. Nalder, Assist. Sec.; Rev. W. B. Smith, Chap.; John Muggeridge and F. A. Harrison, P.M.'s; T. Walker, I.G.; Humphreys, Org.; Isaac A. Best, Dir. of Cers.; and Heeley, Tyler. Amongst others also present were Bros. H. Bourne, W.M. 1,016; James Bowker, W.M. 74; D. R. Winter, W.M. 725; Septimus Phillips, P.M. 725; F. Goodchild, P.M. 284; C. J. Penn, P.M. 74; Lieut. Salt, W.M. 725; W. Archer, W.M. 468; H. Smith, I.G. 74; Charles Pembroke, W.M. 925;

M. O. Suffield, P.M. 925; T. Partridge, P.M. 103; Henry Hadley, P.M. 45; Andrew Sumner, 625; Empson, P.M. 41; Bland, W.M. 1,031; Blankensee, P.M. 43; Lavigne, 43; Rose, J.D. 1,031; Walters, P.M. 74; Grinsell, S.W. 1,016; McCracken, P. Prov. G. Purst., P.M. 74; Pursell, P.M. 74; W. Breakspear, 39; Beresford, I. A. Best, P.M. 739; O. Vaughan, I.G. 1,016; C. Packwood, S.D. 1,016; Parr, S. 1,016; J. Clark, 74; A. Minshull, 74; A. W. Gilmer, W. Foster, J.W. 1,016; John Denton, P. Prov. G. Purst. Yorkshire West, P.M. 837 and 1,001; E. Worrall, Dir. of Cers. 925; W. Stillman, W. Vertegan, 94, and many others.

The lodge having been opened in due form, the minutes of the Provincial Grand Lodge, held at the Warden Lodge, Sutton Coldfield, of the special meeting of the Provincial Grand Lodge at Leamington, and additional minutes relative to the special meeting for the consecration of the Lodge Emulation (No. 1163), having been read, were confirmed in the usual manner. The report of the Audit Committee and the Annuity Fund Committee were also received and passed.

The Prov. G.M. remarked that there were two or three lodges in the province which did not contribute to the annuity fund, and he hoped they would speedily do so.

The Prov. G.M. stated that it was customary to invest the W.M. of the lodge in which the Provincial Grand Lodge assembled with the purple; but as he was not in attendance he thought it would be adopting a bad rule. He then read a letter from Bro. Joseph Bragg, W.M. of the Temperance Lodge, who was abroad, in which it was shown that he had made arrangements to be in Birmingham on the 17th of September, the day originally arranged for the meeting of the Provincial Grand Lodge, but as the meeting had been postponed until the 26th to suit his (the Prov. G.M.'s) convenience, he should depart from the usual course by nominating an absent brother as one of his officers. He should, therefore, appoint the W.M. of the Temperance Lodge one of his officers by proxy; but this was not to be taken as a precedent.

The following brethren were then appointed Prov. G. officers: Bro. Major John Machon, D. Prov. G.M.; Bro. C. Reid, Prov. G.S.W.; Bro. Astley, Prov. G.J.W.; Rev. J. Home, incumbent of Bradley, Worcestershire, Prov. G.C.; Rev. H. L. Elliot, Prov. G.C.; Bro. J. Leigh, P. Prov. G.C.; Bro. Pursall, Prov. G. Regis; Bro. J. T. Collins, Prov. G. Treasurer; Bro. G. Beech, Prov. G. Sec.; Bro. Fenn, As. Prov. G. Sec.; Bro. Miullinar, Prov. G.S.D.; Bro. Isaacs, Prov. G.J.D.; Bro. J. Jones, Prov. G. Superintendent Works; Bro. M. W. Wilson, Prov. G.D. ceremonies; Bro. D. Malins, As. Prov. G.D. ceremonies; Bro. Lee, Prov. G. Sword Bearer; Bro. Naden, Prov. G.O.; Bro. Joseph Bragg (W. 739), by proxy, Prov. G. Pursuivant; Bro. Salt, Prov. G. As. Pursuivant; Bro. J. Coates, Tyler.

The Prov. G.M. stated that it was his intention for the future to hold a lodge quarterly. He felt that it was not sufficient to meet the requirements of the craft to assemble only once in the year, nor to reward deserving brethren by promotion. In the fifteen years he had been Prov. G.M. he did not think he had been round the whole of the province more than once; therefore he considered he should be brought more in contact with the brethren generally and the charities of the body benefitted by holding his Provincial Grand Lodge oftener. He had, therefore, determined that they should assemble for the future every three months, and that the next meeting would be held at Rugby in December.

The following brethren were appointed Past Officers of the Grand Lodge, and invested with the purple, on account of special services rendered to Masonry:—Bros. Stillman, P. Prov. S.G.W.; C. J. Penn, P. Prov. S.G.D.; Cooke, P. Prov. S.G.W.; Goodchild, P. Prov. S.G.D.; Caleb Lee, P. Prov. S.G.W.; Coldicott, P. Prov. S.G.D.; and Bro. Darwin (395), P. Prov. S.G.D.

The consecration of the new Lodge Forward (No. 1,180), was ext proceeded with, Bro. Major Machon, D. Prov. G.M. presiding. The petition and warrant having been read by Bro. Beech, Prov. G. Sec., and the brethren having signified their approval of the names of the officers contained in the petition and warrant, the presiding officer called upon Bro. the Hon. and Rev. J. Leigh to deliver an oration, which was done in a very appropriate manner. Prayer was next offered by Bro. the Rev. H. L. Elliot, and the presiding officer gave the invocation, the lodge being immediately uncovered and consecrated with "corn, wine, and oil." The lodge having been dedicated, and the Board of Installed Officers formed, Bro. G. Hudson, the W.M. elect, was duly installed in the East. The W.M. of Forward Lodge appointed the following as his officers:—Bros. F. Cohen, S.W.; B. W. Foster, J.W.; O. Vaughton, Sec.: S. H. Morris, S.D.; J. Carnnelly, J.D.

The Provincial Grand Lodge having been re-opened, the Prov. G.M., Bro. Lord Leigh, read a letter from Bro. W. K. Riland Bedford, in which he stated that the grant of £10, made at the last Provincial Grand Lodge meeting at Sutton Coldfield, for the restoration of the monument to the late Bro. Wilson (a pupil of Sir Christopher Wren), in Sutton Coldfield Church, was not of itself sufficient to defray the expenses of the restoration, and asked that a further sum might be granted from Provincial Grand Lodge, and that the £10 might be made the nucleus of a fund. It was proposed, seconded, and carried, that the £10 be made the nucleus of a fund for the restoration of the monument in question.

The brethren at the conclusion of the business, soon after three o'clock, marched in procession to St. Philip's Church, where

Bro. the Rev. H. L. Elliot, Prov. G. Chap., preached a brief sermon from the words "Though I understand all mysteries and have not charity, I am nothing" (1 Cor., 13th chap., 2nd v.). Having referred first to some of the practices of the ancient Greeks, and given a definition of the meaning of the word "mystery" (which did not necessarily mean a secret), the reverend brother said that in early times those who celebrated the mysteries did not belong to the superstitious class; they were frequently the most distinguished statesmen, divines, and philosophers. The Apostle in writing to Timothy spoke of the mystery of godliness; and of the revelation of the mystery kept secret since the world began. Perhaps the most remarkable passage in which the word occurred was to be found in the second chapter of that epistle:—Howbeit we speak wisdom among them that are perfect . . . the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." Here they had an express allusion to those who were initiated to the wisdom which belonged to those who were initiated into secrets which to the uninitiated was "hidden wisdom." After enlarging on this point, he dwelt on the principles of Masonry—principles which had united men not only in a common humanity, but in a common brotherhood, and had then gradually drawn them onwards and upwards. Hence it was that Masonry, from its origin, has been a true friend to man. Here was a fraternity composed of more diverse elements than any other on the face of the earth—of men who differ in religious belief and in language—of men who differ in every imaginable way—here was a society, while other men were talking of toleration, showing for centuries that the closest union and friendship were possible amongst those who in many most important points differed widely from each other. Let them, then, be judged by the result of the working of their principles. To a Mason, the words of the text had a strong significance. A man might understand the mystery, yet if he wanted charity he was nothing; and while they had inculcated that charity which had been so beautifully described in the second lesson, they had always recognised the special duty to provide for the distressed members of their own fraternity. Brief reference was then made to several of the charities connected with the institution in England, and the preacher announced that a collection would be taken up on behalf of the annuity fund.

At the conclusion of divine service, the brethren proceeded to Nock's Royal Hotel, where the lodge was closed in duo form, and a banquet subsequently served up. The Right Hon. and Right Worshipful the Prov. G.M. Lord Leigh presided, and on his immediate right and left sat Prov. G.M. Manockjee Cursetjee and D. Prov. G.M. Major Barbor. His Lordship was supported by a large number of the officers of the Grand Lodge, and there were about 200 brethren present.

Dessert having been placed upon the table, The Prov. G.M. gave the first toast. "The Queen and the Craft," remarking that he was sure her Majesty possessed no more loyal subjects than the Masons of England.

The Prov. G.M. next proposed "The Prince and Princess of Wales, Prince Frederick William of Prussia, and the rest of the Royal families." He expressed a hope that the Prince of Wales would soon follow the example of his illustrious brother-in-law, Prince Frederick William of Prussia and become a Mason.

The Prov. G.M., in proposing the first Masonic toast of the evening—"The Most Worshipful the Earl of Zetland, Grand Master of Masons in England, his deputy, the Earl de Grey and Ripon, and the Grand Lodge," said that they had now, for many years, been presided over in England and the British Colonies by a Grand Master who was deservedly looked up to as a good chief. He was a good chief and a good Mason, and that time

necessarily implied that he was a good man. So long as Masonry was presided over by such brethren as the Earl of Zetland, and the Earl de Grey and Ripon, he was sure there need be no fear for the decline of the Order in England.

The Prov. G.M., in giving "The Most Worshipful the Grand Masters of Ireland, Scotland, India and the British Colonies, their Deputies, and the Grand Lodges," observed that they were specially honoured that evening by the presence of two distinguished brethren—the D. Prov. G.M. of Lanarkshire and the D. Prov. G.M. of Western India. He mentioned that he had recently met the former (Major Barbor) whilst on a visit to Scotland, and had found him to be a Mason of the right sort; and with regard to his illustrious brother, the D. Prov. G.M. of Western India, he said that they had had every reason to give him a hearty welcome, inasmuch as that was not the first time that he had honoured the Provincial Grand Lodge of Warwickshire with his presence, and, moreover, because he had conferred upon him (Lord Leigh) a distinction he much prized, viz., that of making him a member of his own Lodge, the "Rising Star," at Bombay. He was, he believed, almost the only English Freemason who could claim the honour of being a member of an Indian Lodge. The jewel which their brother Manockjee Cursetjee sent him from India he hoped he should wear till his dying day; and he looked upon the distinction conferred upon him not so much as a compliment to himself as a compliment to the Grand Lodge of Warwickshire.

Bro. Manockjee Cursetjee returned thanks in a very eloquent manner.

Bro. Major Barbor, D. Prov. G.M., acknowledged the toast in a brief speech.

Bro. Maehen, D. Prov. G.M., proposed, in highly eulogistic terms, "The Health of the Right Worshipful the Provincial Grand Master of Warwickshire, Bro. Lord Leigh," which was received with all honours.

The Prov. G.M., in returning thanks, expressed his concurrence in all the sentiments which had been so eloquently advanced by his illustrious brother of Western India, and said he had never listened to an address with greater pleasure and gratification. He only wished they could claim him as a Warwickshire brother. They had, during the fifteen years that he had held office in Grand Lodge, consecrated no less than eleven lodges in their province. He trusted most sincerely that all the brethren of those eleven lodges were true and honest Masons, as he believed they were; and he hoped that year by year they would find an increase of that brotherly love, charity, and truth which animated the brethren of the province of Warwickshire.

Bro. Major Barbor, D. Prov. G.M., proposed "The Very Worshipful the Deputy Provincial Grand Master, Bro. Major Maehen, and the Provincial Grand Lodge of Warwickshire," to which Bro. Maehen briefly responded.

The Prov. G.M. gave the toast of "The Right Worshipful the Provincial Grand Masters of Staffordshire and Worcestershire, their Deputies, and Provincial Grand Lodges."

The other toasts were "The Worshipful Master of the Temperance Lodge, and Success to his Lodge," acknowledged by Bro. A. Lee, P.M.; "The Worshipful Master of the Forward Lodge, and Success to his Lodge," responded to by Bro. Hudson, W.M.; "The Masonic Charities," replied to by Bro. Binckes; "The Ladies," and the Tyler's toast.

The proceedings of the day were of a most interesting and gratifying character.

SCOTLAND.

GLASGOW.

Lodge Commercial (No. 360).—At the meeting of this lodge held on the 26th ult., Bro. W. Smith, W.M. and Prov. G. Sec., in the chair, the minutes of the previous meeting were read, from which it appeared that the votes of the members proved to be unanimous in supporting Bro. Captain Speirs, M.P., as the candidate for the Provincial Grand Mastership. This meeting being the first held by the lodge in the hall since it had undergone a thorough repair and re-decoration by Messrs. Ure and Sinclair, the W.M. congratulated the brethren upon the comfortable and handsome appearance of the hall since its renovation, and moved that a vote of thanks be passed to Bros. Ure and Sinclair, expressive of the feeling of the lodge in appreciation of the work done so well by those brethren. This motion having been carried unanimously, Bro. James Stevenson, of the

Glasgow, was, with the accustomed formalities, affiliated as a member of this lodge. The Masonic Hall in which the meetings of the Lodge Commercial are held, is situated in Croy-place, a very central part of the city. Four other lodges, the Thistle, Union and Crown, Star, and St. Clair, also have their meetings in the same hall.

LAYING THE FOUNDATION STONE OF A NEW FEVER HOSPITAL AND INFIRMARY AT KILMARNOCK.

According to the request of the trustees, conveyed through the R.W. Bro. Mackay, Master of the Lodge No. 22, the Prov. G. Master of Ayrshire (Robert Wylie) planted, on the 27th ult., with mystic ceremony the corner stone of the Kilmarnock Fever Hospital and Infirmary. The Craft, notwithstanding the shortness of the notice given to them, responded in considerable numbers to the key-note of the music fraternal that had been struck by the Kilmarnock brethren and taken so heartily up by the fraternity at the ancient seat of Scottish Masonry. The rendezvous was the George Hotel, whose hall has been rendered famous in Masonic annals as the scene of not a few of the splendid Masonic re-unions that have been held in the commercial capital of Ayrshire during the last decade. The pillars of the porch having been placed, and the magnificent veils of the Sanctum parted, the Orient was revealed to the gaze of the initiated:

"Like the key-stone of the arch,
Locking each fraternal heart,
All in love and peace unite,
Hail with joy the effulgent LIGHT."

In due time and with the usual ceremony, the Ionic was laid prostrate, in anticipation of the interesting labour by which the act was to be succeeded, when, congratulating the R.W. overseers upon the number and respectable appearance of the ashlarers they had that day produced, and directing attention to the designs upon his tressle-board, Bro. Wylie made a temporary appointments of Prov. G. officebearers, and thereafter placed himself and his brethren under command of the baton.

The lodges having been arranged in columns, were filed off according to Masonic rule, and, as in the following order they emerged from "the George," they were greeted most heartily by an immense concourse of spectators:—

The Kilmarnock Brass Band.
Old Cumnock, St. Barnabas, 230, headed by Bro. J. Wylie, P.M.
Riccarton, St. Clement, 202, headed by Bro. W. Craig, W.M.
Mauchline, St. Mungo, 179, headed by Bro. J. Davidson, Treas.
Irvine, St. Andrew, 149, headed by Dr. Gray, W.M.
Tarbolton, St. James, Kilwinning, 135, headed by J. Muir, W.M.
Kilmarnock, St. Andrew, 126.
Kilmarnock, St. Marnock, 109.
Troon Navigation, 86, headed by Bro. Thos. Erskine.
Kilmarnock, St. John, Kilwinning, 22, headed by Bro. John Brown, of Bellsbrae.
The Kilwinning Brass Band.
Mother Kilwinning.

The Prov. G. Master, being accompanied by Bros. J. Steven, Depute Prov. G.M.; John Arntour, S. Prov. G.M.; John McKay, Prov. G.S.W.; Hugh Shaw, Prov. G.J.W.; John Whinton, Prov. G. Treas.; John Carruthers, Prov. G. Sec.; Rev. John Inglis, Paov. G. Chap.; Rev. John Thomson, of St. Marnock, and Rev. Alex. Webster, of the Low Church, Assist. Prov. G. Chaps.; Dr. Andrew Mother Kilwinning; and by D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland, who, by appointment of the Prov. G.M., marshalled the procession and directed the ceremony.

Marching off by way of West George-street, John Finnie-street, St. Marnock-street, and King-street, the procession halted in front of the Town Building, where it was joined by the provost, magistrates, trustees, a large body of the subscribers to the hospital, and other gentlemen who were specially invited. The procession being again put in motion, proceeded towards the site by way of Portland-street. The scene at the hill top, was animated and imposing—the effect being heightened by the gay dresses of the ladies who occupied the platform erected near to the site, and the picturesque regalia of the brethren, as with flying banners, they threaded their way through the multitude of people who had accompanied them *en route*.

On the head of the procession reaching the entrance to the enclosure surrounding the site of the new Fever Hospital, the van halted and took open order, and the Mother Lodge

who were last in the order of procession, now passed through the ranks to the platform erected on the north-east of the foundation stone—the other lodges entering the enclosure according to seniority. The Prov. G.M. being received by the magistrates and town council, who had by a short distance preceded the Masonic portion of the procession. The implements of the Craft having been placed before the Prov. G.M., the ceremony commenced by the Kilmarnock band playing the National Anthem.

The Prov. G. Master then called upon the Prov. G. Chap., Bro. Inglis, who offered up an appropriate prayer. The Old Hundred was next performed by the band, while the coins, &c., were being placed in the cavities of the stone. Plumb-line, level, and square were then successively applied to the stone, and the Prov. G. Master finished the work by giving the stone three distinct knocks, saying:—"May the Almighty Architect of the Universe grant a blessing upon the foundation stone we have now laid, and may He enable us to raise a superstructure upon it which to the latest ages shall prove a house of refuge and of consolation to the diseased poor of this town and neighbourhood." Three cheers were then given, and while the band discoursed most appropriate music, a sheaf of corn was thrown upon the stone, and wine and oil poured upon it by the Prov. G. Master, saying:—"Praise be to the Lord immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it—who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore thy aid, and may the continued blessing of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of Events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may that people, living under sage laws, in a free Government, ever feel grateful for the blessings they enjoy."

The following were the documents, &c., enclosed in the bottle placed in the cavity formed for its reception in the foundation stone:—"The FREEMASONS' MAGAZINE AND MASONIC MIRROR of September 21st, 1867, presented by the representatives of the MAGAZINE in Scotland, W. R. M. Thomson and Co., Buchanan-street, Glasgow; "The British, Irish, and Colonial Masonic Calendar and Pocket Book and Diary for 1867;" "Report of Dr. Aitken to Parochial Board on the necessity of erecting a Fever Hospital in Kilmarnock;" "Report of the Joint Committee of the Town Council and Parochial Board to their respective Boards, advising the erection of a Fever Hospital and Infirmary in Kilmarnock, May, 1866;" circular issued by committee entrusted with the erection of an hospital, May, 1867; circular issued by committee reporting progress, and requesting aid from friends; copy of the "History of Kilmarnock," by Archibald McKay; copies of *Glasgow Herald*, *Mail*, and *Morning Journal* newspapers; copies of the newspapers in the county of Ayr, viz., *Advertiser*, *Observer*, *Ayrshire Express*, *Ardrossan and Saltcoats Herald*, *Argus*, *Ayrshire Weekly News*, and *Kilmarnock Standard*; Statistics from James S. Gregory, Esq., Registrar; "Digest of the Census of 1861 in the District of Kilmarnock, with Registration Statistics," by James S. Gregory, Registrar; "Vital Statistics from the Registrar of Births, Deaths, and Marriages of 1865 and 1866."

The Masons' anthem was then given by the band, and three cheers by the large assemblage, after which Bro. Wylie spoke as follows:—

Provost Dickie, Magistrates, Town Councillors, Ladies and Gentlemen, Right Worshipful Masters, Wardens, and Brethren,—It has been a privilege peculiar to our Order to lay with pomp and ceremony the foundation stones of gorgeous palaces, solemn temples, and enduring monuments; but I cannot imagine an occasion, however humble it may be, for the performance of our ceremony, more genial to the feelings of a true-hearted Mason, or a sincere lover of the human race, than the present. The structure which we have now commenced, and which you purpose to dedicate to the relief of your fellow-creatures, is like the mystical fabric of our ancient Institution, the chief corner-stone of which is charity—that charity which extendeth the hand of relief to the poor, the afflicted, the widow, and the orphan. Sir, it is with cordial sympathy, therefore, as well as with sincere pride and gratification, that the Masonic Fraternity of Ayrshire have responded to your call, and borne their emblems to this spot to-day to lay with mystic ceremony the corner-stone of your new fever hospital and infirmary. I feel that I cannot allow the present opportunity to pass without congratulating you on the commencement of an institution

which must hereafter prove to be conducive to the health and welfare of this large and prosperous town. Moralists have said there is nothing in the universe of God so independent as a stone. Cold and passionless it stands, although the winds of heaven beat upon it, or the swelling ocean rises and embraces it. But no one who scans the subscription sheet of your building fund will say that the hearts of the men of Kilmarnock are made of stone—cold and passionless. You have commenced a work of Christian benevolence here to-day, which shows your heart is in the right place, and which only could have been moved by glowing streams of sympathy and affection. The poet has very beautifully and truthfully said:—

"Our life is but a span—
No summer rose so frail as dying man;
Did there no memory of our deeds survive,
Death were more welcome than the happiest life."

That the work begun so auspiciously may go on prosperously and continue long after the great ocean of life has closed over those who have witnessed or taken part in the ceremony this day, is my most earnest prayer.

Provost Dickie then said, we are met here for a most important purpose, to witness the laying of the foundation stone of a building intended for the benefit of our fellow townsmen and those in the neighbourhood, who may be attacked with fever, or who may meet with accidents requiring medical treatment, and for which they have no convenience at home. Such an institution is much wanted here and in every large town. This want has been felt for very many years. Some public spirited gentlemen here, fully a quarter of a century ago, set on foot a subscription for the erection of a fever hospital. The greatest number of these gentlemen have passed away, only a few survive, some of them are present to-day and rejoice at their anticipations in process of being realised. I believe the difficulty of maintaining such an hospital when erected was the cause of delay. Those who have been attending to sanitary affairs—among whom, principally, are the medical gentlemen—have year after year seen with alarm fever coming amongst us, and witnessed its ravages in families cooped up in small rooms and in densely crowded localities, where one member after another was seized, and in some instances a parent or both parents cut off, leaving children destitute. This institution will be of incalculable benefit when any member is attacked, for by removing the patient in time, infection may be prevented from spreading, and useful lives prolonged. Impressed with these views, a committee of the various public representative bodies took up the subject earnestly, and having a pretty large sum of money in bank, the produce of subscriptions by a former generation, they set to work to look after a site. Almost every corner of the town was examined, and at length the site on which we now stand was selected, and the property obtained. The funds, we are thankful to say, have been poured in upon us with no stinted hand. Among the more prominent donors the name of John Finnie, of Bouden Lodge, stands conspicuous, he having given the munificent sum of £500; indeed, all the branches of the family of Finnie have of their abundance given most liberally. The subscriptions are not confined to the wealthy. The workmen are now alive to the importance of the hospital, and have cheerfully given of their hard-earned wages to have some stones in the building. We have many friends of our native town living at a distance, even in India, who have supported us most handsomely. To all these contributors, who have thus cheered us by their kindness, I desire now publicly, in the name of the committee, to tender our warmest thanks. Our best thanks are also due to all who favour us with their company this day, and show an interest in the undertaking, and in an especial manner to the ancient brotherhood of Freemasons, who have in the most handsome way acceded to our request to lay the foundation stone in true Masonic style, some of whom, including the Right Worshipful the Provincial Grand Master for Ayrshire, Bro. Wylie, and other brethren of Mother Kilwinning, who have come from a distance at their own expense. Last and not least, our thanks are due, and most kindly given to the ladies, who have condescended to countenance us on this occasion. The whole of this new building is to be fitted up and used as an hospital—the old building for the residence of those in charge, for culinary purposes, committee rooms, and also for convalescents. The whole arrangements have been most carefully made by Mr. William Railton, architect, after consulting with those best informed on such matters, and also examining plans of existing institutions of a similar

nature. The work has been undertaken by tradesmen of much experience and skill. Our earnest wishes and hopes are that it may prove a great blessing for many generations. In conclusion, I may mention that, liberal as the contributions have been, there is still a necessity for more, and if this reach the ear of any friend who has not yet given his mite we shall be happy to receive it.

At this stage of the proceedings, the Rev. J. Symington rose and spoke as follows:—Mr. Chairman, fellow-townsmen, and friends—It gives me much pleasure to take some small part in the interesting ceremonial of this day. It is a fresh laurel in the wreath which crowns Kilmarnock. Our good town has been improving in many ways since I became a dweller in it, and that is now nearly twenty years. We have not only new structures and new streets opening up and adorning the place of our habitation, but we have of late added some new institutions, well fitted to advance the physical, commercial, intellectual, and moral interests of the community—institutions which, I am persuaded, stand second to few or none of a provincial kind in Scotland; and we have now laid the foundation stone of one which I believe will prove an honour and a blessing to our town in days to come—the Fever Hospital. Long looked for, it comes at last! The growth has been slow, but it has been sure and healthy. However much we may differ in some things, surely we have here a common platform on which all may appear and plead earnestly for the common weal. Let me offer a few observations concerning this and kindred institutions, to stir and stimulate therein, and to provoke to love and good works. And here let me at once take the high ground which, not only my office but the interests of truth call upon me to take. Let me remind you that hospitals and kindred institutions are the offspring of Christianity. Go to heathen lands, and you find the aged, diseased, dying, left alone to perish. Go to the more civilised states of pagan Greece and Rome, and no proper provision is made for the poor, the destitute, the diseased. Even in Judea, when Christ came, Lazarus must lie at the rich man's gate—that was his only hospital. Homes for the poor, schools for the ignorant and neglected, and hospitals for the sick, are an out-birth of Christianity. They arose at its dawn, and have ever fallen in its wake. Let this then increase our regard at once for the times and the land in which we live, and for the better dispensation under which we are placed. It is emphatically one of charity. Then let us say that to support such an institution as this is dutiful, and therefore incumbent on us all. There is not—there cannot be—such a thing as absolute independence in civil society. No man liveth unto himself. Each man is but a link in the great chain: we care for the poor, and why not for the diseased? When we think of the extent, and the mixed character of our population, of the numerous haunts and fearful ravages of fever in some of our overcrowded nurseries of disease, the call of duty is loud and urgent to us to do what we can to mitigate the evil. Besides, in a Christian community, we ought ever to be governed by Christian principle and rule, and this is the law of Christ—“Look not every man on his own things, but every man also on the things of others—bear ye one another's burdens.” Moreover, Christ regards such duty done to his suffering ones as done to himself—“I was sick, and ye visited me,” “Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.” The work is economical. Here is an appeal to reason and expediency. I had almost said to self, which may have weight with some who pay little regard to those higher motives which ought to regulate our doings. It will save much time, labour, and expense at once to individuals who may become patients, and to the community at large. It is clear that it will prove much easier to furnish fit nurses and proper medical attendance, not to speak of other things, when a number of patients are under one roof, than when they are scattered all over the town and neighbourhood. Moreover, it must be economical of the public health. I have only to mention some descriptions of fever to remind you of their malignant and infectious character. It is self-protective action then to have fever patients carried apart and cured, for with all the comforts and very generally far more than the meagre comforts of their own poor homes, we cannot do good without getting good. In ministering to the diseased, we so far protect ourselves. It is benevolent this work. After making all due allowance for what we have said about duty and self-protection, we have here much genuine christian benevolence, and benevolence is blessed now, it is one of the beauties of holiness, it is the fairest fruit that grows on the tree of the

knowledge of good and evil. Mercy is twice blest. It blesses him who gives and him who takes, and surely in such action as the future of this Fever Hospital, it will be more blessed to give than to receive. On these, and many similar grounds, this work of charity, now so happily inaugurated, demands the deepest gratitude of the whole community. A special benefit to some, it is designed and fitted to be for the good of the population generally; and I trust that there will be, as in the case of Glasgow and Edinburgh Infirmary, a very general and hearty response made to the claims of this institution for regular support. And on such an occasion as this, let us not forget to make honourable mention of those kind and liberal benefactors who have hitherto promoted this work by contributing so handsomely to the building fund; our warmest gratitude is due to them. The savour of their benevolence will remain for many years to come. I have now in common with all before and around me only to invoke a blessing on the work of our hands—may the Great Architect of this great universe send a rich blessing down upon our fever hospital, and may the superstructure to be reared on the foundation this day laid, long remain to dispense the gifts of christian charity to the fever patients of Kilmarnock.

The rev. gentleman, who was listened to with great interest, as were also the Provost and Bro. Wylie, concluded amidst applause; and the Kilmarnock band having played “Rule Britannia,” the procession was re-formed, and in reversed order, the Masonic deputation left the ground. On reaching the council chamber, the Craft opened up, and allowed the civic authorities to pass up the centre into their hall, and having countermarched the procession, moved towards the George Hotel, where it broke up.

Bro. D. Murray Lyon, of Ayr, directed with consummate ease and efficiency the marshalling of the procession, and the entire ceremony at laying the stone. Bro. Lyon has directed all the public Masonic ceremonials of any note that has taken place during the last eight or nine years, including the inauguration of the Neill and Eglinton monument at Ayr. Captain Galt also rendered good service by the judicious arrangement of the police, who kept the line of procession free of interruption.

After the ceremonial was concluded several of the brethren and a few guests sat down to dinner in the George Hotel. The chair was occupied by Bro. J. McKay, W.M., 22, supported on the right by the following brethren:—Bros. Wylie, Prov. G.M.; Rev. Inglis, J. Steven, D. Murray Lyon, Rev. J. Thomson, &c. And on the left by Bros. Ross, Provost Dickie, Bailies Wilson, and Mitchell, Messrs. Wallace, McLaren, French; Bros. Conn, Capt. Galt, &c. Bros. Shaw and Brown officiated as croupiers. The dinner having been served up in Mr. Walker's excellent style, and the usual loyal toasts having been disposed of,

The Chairman, in proposing “Prosperity to the Fever Hospital” said they could not meet after the interesting and important ceremony of the day without heartily wishing success to the institution whose foundation stone had just been laid under such auspicious circumstances. He had no doubt it would be the means of alleviating human misery in our midst, and those who had aided in endowing it would hereafter be blessed by many a poor patient within its walls. He coupled with the toast the name of the provost.

Provost Dickie, in replying, said that they had certainly shown the interest with which they regarded the institution by being present that day, many of them from a considerable distance, to lay with Masonic honours the foundation stone. He begged again to return them the thanks of himself and of all interested in the institution. There had not many days ago been some doubt as to the propriety of asking the Freemasons to be present, and a gentleman, who was the oldest of the original subscribers—Mr. Craufurd, of Craufurdland—had been selected to perform the ceremony; but on account of his advanced age, and the uncertain state of his health, he had declined the honour. On this account the committee had been led to apply to a quarter where he (the Provost) thought they should have applied first. He thought the projectors of every public institution should accept the services of the Freemasons on an occasion like this, and have the foundation stone laid with due Masonic honours. He had experienced the greatest pleasure in witnessing the whole of the proceedings, the regularity, order, and solemnity of which had deeply impressed him. Some of the reverend gentlemen did not see the propriety of such a ceremony as had taken place, but perhaps they would by and by be enlightened on the subject. There was another foundation stone which ought to have been laid to-day, but it

had been ruled otherwise. He, for one, would have been delighted had they been asked, and he felt sure they would have consented, to lay the foundation stone of one of the Kay schools—an institution which would be a source of benefit to the youth of this town for generations to come. He, for one, thought this would have been a testimony of respect to the memory of Mr. Kay, who, he rather thought, from the characteristics displayed in his benevolent deeds, must have been a Freemason.

The Provost then gave "The Health of the Provincial Grand Master," which was duly honoured.

A number of other toasts were drunk during the evening, and the meeting was altogether of a most agreeable and harmonious character.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The usual monthly meeting of this lodge was held at the Masonic-hall, Court-place, on the 11th ult. There were present:—Bros. Gallienne, D. Prov. G.M.; J. H. Guilbert, W.M., in the chair; Churchouse, Sparrow, Strickland, Wilcock, Smithard, and Cellnette, P.M.'s; Martin, S.W.; Gardner, J.W.; Sarchet, Sec.; Glenecross, S.D.; Millington, J.D.; Sueath, I.G.; Manger, Tyler, Parker, England, Bougood, and other members of the lodge. Amongst the visitors were Bro. Smythson, W.M. Loyalty Lodge in this province, Dawson, Butler, Donaldson, and others. The lodge was opened in the first degree, and the minutes of the preceding lodge having been read and confirmed, was further opened in the second and third degrees, when Bro. Mantz, a F.C. (who, after a strict examination, had satisfied the W.M. and brethren present of his proficiency) was impressively raised to the sublime degree of a Master Mason by the W.M., who also explained the working tools of the third degree. This traditional history the W.M. was obliged to omit on account of the amount of work to be got through in the course of the evening. The working of the lodge was then resumed in the second degree, and then in the first, when Christopher John George Guy Hunter Carleton and Reuben Cohen, both of whom had been regularly proposed and seconded on the preceding lodge night, were balloted for, and approved. The Rev. James Henry Gillan, who had been previously regularly proposed by Bro. Strickland, and seconded by the W.M., was also balloted for and approved, but did not present himself this evening for initiation. The ceremony of initiation of the two candidates, Messrs. Carleton and Cohen was then proceeded with, the working of the whole of it being well and effectively carried out by the worthy W.M., assisted by his able and certainly very willing staff of officers. On the re-introduction of the two newly-initiated brothers the charge was delivered to them by the D. Prov. G.M. in a manner such as few, if any, could exceed in solemnity, correctness of emphasis, and its general beauty of delivery, and this too, notwithstanding he was suffering from great indisposition. Mr. W. Jones was proposed as a candidate for Freemasonry, by Bro. Churchouse, P.M., and seconded by the W.M. The musical arrangements of the evening were kindly undertaken by the I.P.M., Bro. Churchouse; Bro. Sparrow, P.M., occupying his seat on the dais, assisted by Bro. Smithard, Smythson, and Parker. The business of the evening was now finished, and the lodge was closed in due form. Refreshment, in the shape of supper, was ready below in the banqueting room; thither the brethren proceeded and after a very pleasant evening spent in Masonic and social chat, varied by the usual Masonic toasts and a few songs, separated, very well pleased with the labour, and not very much displeased with the business of the evening.

CANADA.

PROCEEDINGS OF GRAND LODGE.

Condensed Report of the Proceedings of the Grand Lodge of Ancient, Free, and Accepted Masons of Canada, held in the St. George's Hall, Kingston, commencing on Wednesday, the 10th day of July, A.D. 1867, A.E. 5867.

(Continued from p. 238.)

Friday.

On assembling of Grand Lodge the scrutineers on the election of members of the Board of General Purposes reported the following as elected:—R.W. Bros. Amelius Irving, L. H. Henderson, A. De Grassi, James Moffat, and John Kerr.

The M.W. the Grand Master made the following appointments as members of the Board:—M.W. Bro. Bernard, R.W. Bros. C. Kahn, W. H. Weller, James Milne, and V.W. Bro. Henry Robertson.

On motion it was resolved that the thanks of this Grand Lodge are due, and are hereby heartily tendered to the brethren of the St. John's and Catarqui Lodges, Kingston, for the ample and satisfactory arrangements made for the annual meeting of Grand Lodge, and also for the kind and hospitable entertainment extended to all the members and representatives of Grand Lodge.

It was resolved that in all future cases honorary members shall be elected by ballot, in private lodges, the same as in the case of joining members.

The special committee to whom had been referred so much of the M.W. Grand Master's address as had reference to the position of the Grand Lodge of Canada, submitted the following report:—

"Your committee whom the M.W. the Grand Master, in accordance with the vote of Grand Lodge, was pleased to appoint to take into consideration that portion of his address having reference to the formation of a Grand Lodge for the dominion of Canada, beg leave to report, that having taken into their most careful and mature consideration that portion of the M.W. the Grand Master's address referred to them, have arrived at the conclusion that the best interests of Freemasonry require that the present position, standing, and name of this Grand Lodge be maintained, trusting that the love of union, and a sincere desire to promote the best interests of Masonry will induce the members of our fraternity residing in other parts of the New Dominion eventually to unite with us in securing a harmonious and superior Masonic government in the dominion of Canada. And in order that this Grand Lodge may be perfectly cognisant of the mode in which your committee arrived at this conclusion, they submit, for the information of the Grand Lodge, a transcript of their proceedings.

"It was moved by the M.W. the G. Master, W. M. Wilson, and seconded by the M.W. Past Grand Master, W. B. Simpson: 'That this committee having anxiously and most carefully considered all the circumstances connected with the recent political change that has taken place, have arrived at the conclusion that the best interests of Masonry require that the present position, standing, and name of this Grand Lodge be maintained, trusting that the love of union and a sincere desire to promote the best interests of Masonry will induce the members of our fraternity residing in other parts of the New Dominion eventually to unite with us in securing a harmonious and superior Masonic Government in Canada.'

"In amendment to the above, it was moved by R.W. Bro. the D.G.M., A. A. Stevenson, and seconded by R.W. Bro. J. H. Graham, D.D.G.M., E.T.D., 'That all the words in the foregoing resolution after "require" be left out, and the following words inserted, so that the whole would read thus:—

"That this committee having anxiously and most carefully considered all the circumstances connected with the recent political change that has taken place, have arrived at the conclusion that the best interests of Masonry require that the organisation of a Grand Lodge in each of the four provinces now constituting the dominion of Canada, being satisfied that this course would be strictly in accordance with the laws and regulations of Freemasonry respecting the establishment of Grand Lodges, and believing that a more substantial union would thereby be secured, and also that the affairs of the Craft would be much more effectively and economically managed by this manner than by any other."

On division the following vote was taken on the amendment:

"Yeas—M.W. Bro. A. Bernard, P.G.M.; R.W. Bro. A. A. Stevenson, D.G.M.; R.W. Bro. J. H. Graham, D.D.G.M., E.T.D.

"Nays—M.W. Bro. W.M. Wilson, G.M.; M.W. Bro. W. B. Simpson, P.G.M.; R.W. Bro. James Moffat, P.D.D.G.M., London District.

"The above vote having been declared, M.W. Bro. T. D. Harington, chairman of the committee, voted 'Nay.'

"On division, the following vote was then taken on the resolution:—

"Yeas—Bros. Wilson, Simpson, and Moffat.

"Nays—Bros. Bernard, Stevenson, and Graham.

"The foregoing vote having been declared, Bro. Harington voted 'Yea.'

(To be continued.)

ROYAL ARCH.

LANCASHIRE (WEST).

LIVERPOOL.—*Consecration of the Sefton Chapter.*—The Supreme Grand Chapter, having granted a warrant of constitution for the above chapter, in connection with the Sefton Lodge (No. 680), meeting at the Masonic Temple, 22, Hope-street, Friday, the 13th ult., was appointed for its consecration. The ceremony was performed by Comp. Youngusband, P.Z. 32 and 241. The Principals designate were Comps. Pierpoint, Z.; Samuel White, H.; and John Ashley Clayton, J. There were also present Comps. F. Sparks, 32; C. J. Banister, Prov. G. Dir. of Cers., P.Z. 220, 310, 24; and W. C. Duley, 32. Visitors: Comps. Hamer, P.Z. 220, 249; J. C. Baker, S.E. 241; Jos. Maudesley P.Z. 241; C. Rowson, Z. 203; Alfred Stevens, Z. 32; A. C. Mott, P.Z. 241; C. Bromley, P.Z. 203; Robert Wylie, J. 292; Wm. Crane, H. 249; John W. Baker, J. 249; Jos. Holland, 249; Rob. Wilson, P.S. 241; E. Whitehead, 292; W. Hughes; A. Pooley, 537; B. Grindrod, P.Z. 107; Thos. Berry, 249; Mercer Johnson, 249; W. H. Bush, 292; E. Mengens, H. 32; E. Robinson, 241; and T. K. Smith, 1,094. The beautiful ceremony of consecration and dedication was most admirably performed by Comp. Youngusband (an accomplished student in Royal Arch Masonry under the late Comp. Dr. Ladd), whose thorough working of the ritual and impressive delivery produced upon the companions a thorough appreciation of the solemnity of the proceedings. The ceremony of installation of the Principals was performed by Comp. Banister, P.G. Dir. of Cers. of England. Comp. A. Porley presided at the organ, and the whole of the proceedings were conducted to the entire satisfaction of the companions present. The companions afterwards adjourned to the Adelphi Hotel, where a banquet was provided for them, and spent a most agreeable evening.

As we are constantly asked by provincial brethren and companions to send them programmes of proceedings such as the above for their guidance in arranging similar ceremonies, we take this opportunity to reprint verbatim the following programme which was used, and which was formed upon a model adopted and approved by the officers of Grand Chapter:—*Consecration of the Sefton Chapter (No. 680), at the Masonic Temple, Hope-street, Liverpool, on Friday, the 13th day of September, 1867.*

Comp. J. H. Youngusband, Prov. J.G.D. and P.Z. 32 and 241 will perform the ceremony of consecration, Comps. Edward Pierpoint, Z. Designate; Samuel White, H. Designate; John Ashley Clayton, J. Designate. Comp. Alfred Pooley will preside at the organ.

Programme.

1. The companions assemble in the ante-room, at three o'clock, p.m.
2. The Principals *pro tem.* and other Principals, past and present, enter the chapter room, open the chapter, and take their seats.
3. The Organist enters, takes his seat at the organ, and plays a voluntary, whilst the remainder of the companions enter the chapter, salute, and take their respective stations.
4. The companions of the new chapter are arranged in order.
5. The Z. *pro tem.* addresses the companions on the nature of the meeting, and calls on the acting S.E. to state the wishes of the companions and the proceedings they have taken with respect to the chapter.
6. The S.E. addresses the Z.
7. The Z. inquires of the companions if they approve of the officers named in the petition and warrant.
8. The companions signify their approval in form.
9. The Z. calls on a Present or P.P. to deliver
10. The oration.
11. Anthem (Psalm cxxiii.)
 1. Behold how good and joyful a thing it is: brethren, to dwell together in unity.
 2. It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirt of his clothing.
 3. Like as the dew of Hermon: which fell upon the hill of Sion.
 4. For there the Lord promised his blessing: and life for evermore.
12. The consecration prayer (first portion).
13. *Omnes*—Chant—"So mote it be."
14. Sanctus—"Glory be to Thee, O Lord."

15. All the companions turn towards the East, when the Z. gives the invocation.

16. *Omnes*—Chant—"So mote it be."

17. The pedestal is uncovered, and three Principals or P.P.'s carry the cornucopia, wine, and oil, three times round the chapter (solemn music being performed during the procession); they then halt in the East, and place their vessels on the floor-cloth.

18. Anthem—

"Glory be to God on High,
Peace on Earth,
Goodwill towards men."

19. The P.P. carries the censor three times round the chapter (solemn music being performed during his progress), then halt in the East, places the censor on the pedestal, and delivers

20. The consecration prayer (second portion).

21. *Omnes*—Chant—"So mote it be,"

22. Anthem—

"Glory to God on High,
Let heaven and earth reply,
Praise ye His name;
Masons His love adore,
Arch'd in their mystic lore,
And cry out evermore,
Glory to God."

23. The Z. dedicates and constitutes the chapter.

24. *Omnes*—Chant—"So mote it be."

25. Hallelujah Chorus.

Installation of Principals.

SCOTLAND.

SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND.—The quarterly communication was held in Freemasons' Hall on Wednesday, the 18th ult. In the absence of the M.E. Comp. John White Melville, Comps. W. Mann acted as M.E. Z.; C. S. Law, H.; and Loth, J. The Grand Chapter being opened, the G. Scribe E. read the minutes of the previous meeting, as also the minutes of the several meetings of the Supreme Committee, which, being confirmed, a vote of thanks was accorded to the deputation for their labours in consecrating the new chapter at Alexandria, Dumbartonshire, on the 19th of July last, where they had conferred Mark, Past Master, Excellent, and Royal Arch degrees on no less than 29 candidates, as recorded in the FREEMASONS' MAGAZINE of August 3rd.

DUMBARTONSHIRE

ALEXANDRIA.—*Alexandria and Bonhill Chapter (No. 121).*—The following office-bearers have just been elected for this new chapter, viz.:—Comps. W. Graham, M.E.Z.; W. Brown, 2nd Principal; P. McNair, J.; A. Pollock, S.E.; Daniel Bruce, S.W.; A. Graham, 1st Soj.; John McLeish, 2nd Soj.; W. Carlyle, 3rd Soj. of Barr, Treas.; Thomas Blair, Janitor. We understand that the Lodge at Alexandria, to which this chapter was attached in July last, is at present flourishing well, and numbers some fifty members.

DUMBARTON.—*Dumbarton Chapter (No. 53).*—At a meeting of this chapter, held on the evening of the 23rd ult., the following office-bearers were elected, viz.:—William Ross, 1st Principal; William Paterson, 2nd Principal; John Babbie, 3rd Principal; Alexander Denny, Scribe E.; A. M'Bride, Scribe N.; Robert Blair, Treas.; James Muir, 1st Soj.; Robert M'Allister, 2nd Soj.; William Ballardie, 3rd Soj.; Horatio Watson, and William Liddell, Stewards; James Ballantyne, Proxy Z.; Sergeant Murphy, Janitor. All the above were re-appointments except Comps. M'Bride and Watson who were elected for the first time.

DUMFRIESSHIRE.

THORNHILL.—*Nithsdale Chapter (No. 52).*—The companions of this, the only R.A. chapter in Dumfriesshire, met on the evening of Monday, the 28th ult., being the equinoctial meeting of the chapter, for the election of office bearers, and the transaction of other business. The chapter being opened in due and ancient form, and the roll having been called, the Scribe E. then read the minutes of last year's proceedings, which having been approved of, the Treasurer submitted his financial statement, which showed that after providing for all the claims against the chapter funds, there would still remain a considerable amount in the Treasurer's hands, which speaks well for the

Hourishing state of the Nithsdale Chapter, and the careful management of its funds. The companions passed a hearty vote of thanks to the Treasurer and Scribe E., in appreciation of the valuable services they had rendered in furtherance of all that appertains to the interests and welfare of the chapter. After proceeding to take the ballot for office-bearers, it was found to be largely in favour of the M.E. Comp. A. C. Hislop, as Z., but he having filled that office ever since the formation of the chapter in 1864, declined to accept the honour proposed to be thus again conferred upon him, and resigned in favour of Comp. John Smith, H. of No. 52, who was therefore duly elected to fill the chair of Z. The other office-bearers stand as follows:—Comps. A. C. Hislop, P.Z.; R. Burgess, H.; S. W. Hewetson, J.; H. Forgun, Scribe E.; J. McCaig, Scribe N.; R. Brown, 1st Soj.; J. Killock, 2nd Soj.; G. Lorimer, 3rd Soj.; A. C. Chalmers, Treas.; and William Muirhead, Janitor. The companions afterwards adjourned to the Buccleugh and Queensberry Arms, where they sat down to an excellent supper provided by Bro. Middleton. After the cloth being drawn and the usual loyal and patriotic toasts having been given, Comp. Hislop then gave "Continued success to the Nithsdale Royal Arch Chapter, (No. 52)," in the following terms:—

In proposing this toast I cannot deny myself the pleasure of offering you my warmest congratulations in regard to the measure of prosperity that has attended our united exertions in uprearing the Royal Arch that now adorns the interior of the Mystic Temple—that for more than half a century has been the scene of a ceremonial in which have participated a long train of the more worthy and respectable inhabitants of this picturesque village, and of many influential members of society resident in the surrounding country; while, thanks to our worthy counsellor in the matter (Bro. Lyon, of Ayr), the mere mention of whose name is enough, there was no difficulty in obtaining a charter. One apparent obstacle had, however, to be overcome in the preparation of the foundation upon which it was proposed to raise the Arch, but that obstacle having reference to money matters was speedily removed by the spirited action of the brethren with whom I was associated in promoting the undertaking; and since the keystone was fixed, so great has been our success, that, after all demands have been made, there remains a handsome surplus in the hands of the Treasurer. As a chapter we can muster between thirty and forty members, and having attained to what may be termed the summit of ancient Masonry, our next aim should be the erection of a priory in which could be received the Christian degree of Knights Templar. Some of us have already, as you are aware, become Knights Templars, and as sons of St. John's, Thornhill, have had the honour to introduce Red Masonry into Nithsdale. So let the attempt be made, and to Lodge 252 will redound the credit of having planted within the village of Thornhill an encampment of the military and religious Order of the Temple. When this is consummated, our Masonic circle here will enjoy an enviable position among the sister lodges; and, to hail from Thornhill, whether it be under a blue, a red, or black charter, will be deemed an honour worthy of being coveted. While thus addressing you in the language of congratulation, the memory of those of our number who have entered upon discoveries in connection with the Heavenly Temple, claims a passing allusion. Their converse with us in the covenants of Masonry, was indeed pleasant, and their separation from us we all sincerely deplore. For your assistance, companions, in working the Royal Arch degrees, and for the renewed expressions of your confidence in me, as shown in my election to the office of Past Principal Z. of 52. I thank you most cordially; and with "Excelsior" on my lips, the prosperity of our chapter will ever be my aim. I therefore call upon you, companions, to drink right heartily, "Continued success to the Nithsdale Royal Arch Chapter." Due honour having been done to this toast, that of "The newly-elected Z.," was given by Comp. J. W. Craig. "The Health of the Past Z.," Comp. Hislop, was given by the 1st Principal Z. M.E. Comp. Smith, "The Absent Companions," by the 2nd Sojourner, Comp. Killock, and the Proxy Master, "Bro. W. Mann," by the Scribe E., Comp. Hugh Forgun. Other toasts followed in rapid succession, until the proceedings terminated seasonably by the concluding toast of Comp. Hislop, "Happy to meet, sorry to part, and happy to meet again." The companions then separated in love and harmony, mutually congratulating each other upon the flourishing state of the chapter, which has been arrived at mainly through the unwearied instrumentality of Comp. Hislop. We should add that

the harmony of the evening's proceedings was materially promoted by the singing of Comps. Howitt, Lorimer, Thomas Hislop, and other companions.

EDINBURGH.

EDINBURGH.—*Canongate Kilwinning Chapter* (No. 56).—This chapter held a special meeting in Freemasons' Hall on the evening of the 16th ult., when the degrees of Mark, P.M., and E.M. were conferred on Bro. Dr. Taylor (from Australia), and Bro. Fair (from Monte Video), both members of Canongate Kilwinning Lodge (No. 2). The degrees were given by E. Comp. MacKersy, G. Scribe E., who delivered the various lectures most impressively; thereafter the chapter was opened in due form. E. Comps. Charles S. Law, Principal L.; Somerville, of Ampherlaw, H.; and Dr. Carmichael, J., when the candidates received the Royal Arch degree. The chapter was then closed, and the companions adjourned to refreshment.

RECENT NOMINATIONS OF ROYAL ARCH 1ST PRINCIPALS IN EDINBURGH.—We learn that Comps. Mann has been nominated as 1st Principal of No. 1 Chapter, J. T. Douglas to the Naval and Military, C. S. Law to the Canongate, and Dr. Cairns to the St. Andrew's Chapter.

LANARKSHIRE.

GLASGOW.—*St. Andrew's Chapter* (No. 69).—The election of this chapter, which had been postponed from the 23rd ult., until the 27th., took place in the chapter rooms, 170, Buchanan-street, when the following office-bearers were unanimously elected:—Comps. Thomas M. Campbell, M.E.P.P.Z.; Andrew Thorburn, M.E.P.Z.; James Paltney, M.E.P.H.; John Rae, M.E.P.J.; John Lamont, E.S.E.; James M. Kerrow, E. Treas.; David Ramsay, 1st Soj.; Robert Ewart, 2nd Soj.; Andrew Frew, 3rd Soj.; George Williams, Std. Bearer; John Boyle and James Douglas, Stewards; Robert Walker, J. The companions afterwards spent a short time in harmony. This old chapter has upwards of twenty pounds in hand, and is one of the most prosperous in Scotland. It has been presided over for the last eight years by M.E. Comp. Thos. M. Campbell, who now retires. We wish it every success under its new office-bearers.

MARK MASONRY.

CORNWALL.

TRURO.—*Fortitude Lodge* (No. 78).—A large number of the members of this lodge assembled on Friday, the 27th ult., under the presidency of its W.M., Bro. William Tweedy. The minutes having been read and confirmed, a ballot was taken for five candidates, and proving unanimous, they were admitted and advanced to the degree of a Mark Master in due form by the W.M., who was assisted by the two P.M.'s of the lodge, Bros. Thomas Chirgwin, G. Steward, and William J. Hughan, P.G. Overseer, &c. The W.M. then mentioned that the first meeting of the Provincial Grand Lodge was to be held in the Lodge of Fortitude, Truro, on Tuesday, the 2nd instant, at two p.m., when Bro. Frederick Martin Williams, M.P., is to be installed by the Acting Grand Master, Bro. Frederick Binckes, G. Sec., who has been deputed by the Grand Master to conduct the ceremony, and that, in consequence of the known worth and ability of the Installing Master, and also of the esteem and regard felt by every Mark Master in the province for the Prov. G.M., a very large attendance was confidently expected. Two brethren having been proposed for advancement, and the business concluded, the lodge was closed at an early hour.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Northumberland and Berwick Lodge of Mark Masters*.—The regular meeting of this lodge was held on Wednesday, the 25th ult., at the Freemasons' Hall, Bell-court, Newgate-street. The W.M., Bro. Jens Jensen, presided, supported by the following brethren:—Bros. William Foulsham, S.W.; Henry Hothan, J.W. (*pro tem.*); John Stokoe, M.M.O.; Hubert Laws and J. Frolick, Deacons; R. P. Cork, M.D.; Robert J. Banning, M.D.; W. Garbutt, Anthony Clapham, B. Hugill, &c. The minutes of the last meeting having been read and confirmed, the lodge proceeded to ballot

for Bro. the Right Hon. Earl Percy, S.G.W. of England, as a subscribing member, when he was found to be unanimously elected. The following brethren were next elected:—Bros. W. English, 1,119; J. Ridsdale, S.W. 406; John Potts, 48; T. J. Strachan, P.M. 406; Blickfeldt, 24; Charles Bass, 48. The three last-mentioned being in attendance, were advanced to the degree of a Mark Master by the W.M. Several propositions for membership were then received, and the lodge was closed in good time.

KNIGHTS TEMPLAR.

GLAMORGANSHIRE.

SWANSEA.—*Palestine Encampment*.—A preliminary meeting of this encampment was held at the Assembly Rooms on Monday, the 27th ult., by special dispensation, when Comps. James Griffith Hall, William Cox, and David Williams, of the Virtue and Hope Chapter (No. 237), were regularly installed Knights Companions of the Order. The ceremony was impressively performed by the E.C. elect, Sir Knt. Com. T. Mansel Talbot, Past G. Herald, assisted by Sir Knts. Edward J. Morris, 1st Capt. elect, and Thomas G. South, 2nd Capt. elect, &c. This encampment is the only one yet established in South Wales, and, judging from the number of names mentioned as candidates for installation, its formation is likely to prove most successful. The furniture and appointments are of a superior character. The consecration of the encampment, installation of E.C., &c., will probably take place early in November.

ANCIENT AND ACCEPTED RITE.

DEVONSHIRE.

DEVONPORT.—*St. Aubyn Rose Croix Chapter*.—On Monday, the 9th ult., the members of this chapter assembled at the St. Aubyn Masonic Rooms, to transact the regular business of the degree, Vincent Bird, 30°, M.W. Sov., in the chair. We were much gratified at witnessing so large an attendance of the brethren, who have been ably presided over by their M.W.'s for the last twelve months, with much ability, and the efficiency with which the whole of the ceremonies of the Ineffable degrees have been worked, we feel sure have not a little contributed to render the St. Aubyn Chapter one of the most prosperous in the country. We cannot commit to writing many of the interesting events of the afternoon; suffice it to say, that we have never seen the degree better worked, and at no time before were we so much impressed with the solemnity and grandeur of its imposing ritual. The chapter having been opened by the M.W.'s, the ballot taken for seven candidates and declared cleared by the several officers in the S.W., N.W., and N.E., a Grand Lodge of Perfection was opened in another compartment, when the M.M.'s were duly received into the degrees up to and including the 14°. The 15°, 16°, and 17° were then respectively made known to the candidates, and subsequently, as Knights of the East and West, they sought admission to the third room, or first point of the Rose Croix degree. On due examination they were admitted, and having passed through the ceremony, were finally admitted into the fourth room, or the St. Aubyn Rose Croix Chapter, and knighted as members of the Order of the Eagle and the Pelican, and S.P. Rose Croix of H.R.D.M. Ex. and P.P. Samuel Chapple was then balloted for, and unanimously accepted as the M.W. Sov. for the ensuing year. On presentation to the M.W.S., Vincent Bird, 30°, the M.W.S. elect, was installed in solemn form in a very impressive manner, and placed on the throne. The members then saluted the M.W.S. in form, and rendered that homage to their chief as his rank required. The Treasurer was re-elected, and Bro. P. B. Clemens was complimented on the discharge of his duties during the past year, and replied, thanking the chapter for re-electing him to that office. The appointment of the remaining officers was deferred, and after the observance of the concluding duties the chapter was closed with prayer. The brethren then adjourned to Bro. Hawton's, the Crown Hotel, Devonport, presided over by the M.W.S., and partook of their annual banquet, wishing the chapter as complete a success as it had received during the past, and looking forward with hope to the future.

MASONIC FESTIVITIES.

SCOTLAND.

OPENING OF A NEW MASONIC HALL AT SHETTLESTON, NEAR GLASGOW.

As briefly announced in our last, a new Masonic Hall, built for the Lodge St. John, No. 128, was opened at Shettleston, on the 27th ult., under the auspices of the Provincial grand lodge, a deputation from which, including Bros. Wm. Smith, Prov. G. Sec., and A. McTaggart, Convener of the Prov. G. Committee, having inspected the hall, and, after duly testing it, pronounced it suitable for the purposes of Masonic meeting, the doors were thrown open and the building was soon filled with a very respectable gathering of the craft and their friends, including a very well balanced proportion of the fair sex—for it will be remembered from our last issue that the proceedings were to be inaugurated by a *soiree*, concert and ball. The hall was very tastefully decorated with Masonic flags and banners, together with devices of flowers and overgroons. Bro. George McLeod, R.W.M., occupied the chair, and on the platform were Bros. C. Taylor, S.W.; Morrison, J.W.; Livingstone, Sec.; also Bros. W. Smith, Prov. G. Sec., A. McTaggart, M.A. convener of the Prov. G. Committee; Bro. James Stevenson, of the FREEMASONS' MAGAZINE AND MASONIC MIRROR, London and Glasgow; M'Roberts, R.W.M., No. 73; Gillies, R.W.M., No. 103; James Wallace, G.S.; Paterson, Sec., 360, &c. The Chairman, in the course of his opening address, gave a very interesting *resumé* of the history of Lodge St. John, No. 128, the warrant of which dates as far back as 1771, being granted during the Grand Mastership of Patrick, Earl of Dumfries, since which the lodge has experienced many vicissitudes, and suffered many trials, being so recently as 1863 and 1864 nearly dormant; but, thanks to the activity of certain of the members, the lodge had recently gone on improving gradually, until it had arrived at its present flourishing condition, one of the evidences of which was their now being in possession of such a commodious hall in which to hold their meetings.

Bro. McTaggart, convener of the Prov. G. Committee, followed the chairman, and delivered an able address, taking that opportunity of expressing the pleasure it afforded him to congratulate the brethren of No. 128, upon the present prosperous state of the lodge, and he would be very happy to report to the Provincial Grand Lodge that the committee had found the hall in every way suitable for Masonic meetings. Indeed, he considered it reflected great credit upon the brethren of No. 128, to have been able to erect such a handsome building, so complete in every respect; and, it augured well for the prosperity of this lodge, that she had been able to establish such an appropriate memorial in the district of Shettleston. Some further speeches were made, and the proceedings terminated with a concert, at which there was some excellent singing, and a well sustained ball. The whole was a great success, and passed off with great *eclat*.

THE WEEK.

THE COURT.—The Queen, accompanied by Princess Louise, and attended by Lady Churchill and Major-General Sir Thomas Biddulph, went, on the morning of the 24th ult., over to the Duke of Richmond's lodge at Glenfiddich, to remain a few days. The Queen, accompanied by Princess Louise, and attended by Lady Churchill and Major-General Sir Thomas Biddulph, returned, on the afternoon of the 27th ult., from Glenfiddich Lodge. The Queen went out in the morning, accompanied by the Princess Christian, and in the afternoon drove out with the Princess Christian, Princess Louise, and Princess Beatrice. The Queen, Prince and Princess Christian, Princess Louise, Prince Arthur, and Prince Leopold, attended Divine service on the morning of the 29th ult. at the parish church of Crathie. The Rev. M. Taylor, minister of Crathie, officiated. The Queen, accompanied by Princess Christian, Princess Louise, and Princess Beatrice, honoured Sir James Clark with a visit on the 30th ult. at Telliepronie.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.
Want of space compels us to defer several reports and communications received until our next issue; amongst others, the installation of Lord Pelham, M.P., as Grand Master of Sussex.
C. P. COOPER.—We will pay particular attention to your instructions. No. of April 13th sent.