

LONDON, SATURDAY, OCTOBER 12, 1867.

### ORATION,

*Delivered by Bro. ROBERT WENTWORTH LITTLE, P.M. and P.Z. 975, at the Consecration of the Villiers Lodge (No. 1,194), Isleworth, Middlesex, on the 5th October, 1867.*

Having met on this auspicious occasion as fellow-labourers in the laudable work of erecting and dedicating a temple for the celebration of the solemn rites of Freemasonry, we may not unprofitably devote a few moments to a rapid review of the principles and tenets of our ancient institution. The early history of the Order is confessedly involved in obscurity, and the earnest researches of the most eminent Masonic antiquaries have as yet failed to illumine the darkness that fills the mighty void.

It is, therefore, no intention of mine to trim my lamp for an adventurous pilgrimage into the dim cloudlands of tradition, or the mythic regions of imagination, more especially as I believe that the actual present and the dawning future will afford us, as Freemasons, more ample food for speculation and reflection, than even the venerated records of the past.

It is undeniable that this is an age of progress, in every department of art and science astonishing discoveries have been made, and the path of life is cheered and comforted by the application of a thousand useful inventions.

In the midst of this general advancement we find Freemasonry still occupying a foremost place in the estimation of intellectual men. Now, as of old, princes and the exalted ones of the earth are found clothed in the Mason's badge and wielding the Master's gavel. In this favoured land the Fraternity has been ruled for many years by a succession of distinguished chiefs, whose names adorn the annals of their country, and during the long reign of the beloved nobleman who at present presides so worthily over the Craft, Freemasonry has advanced with giant strides, and its beneficent influence is felt and acknowledged throughout every gradation of our social system.

To you, my brethren, as Masons, I need hardly say that we owe this glorious position mainly to the grand principles on which our Order is founded.

Indelibly inscribed on the pillars of our temple are the hallowed words—Brotherly Love, Relief, and Truth, and every true Mason bears them like a talisman engraven on his heart. By the exercise and practice of fraternal love we preserve the

links that unite us in the holy bonds of brotherhood; by discriminative benevolence we sustain the helpless and the afflicted; and by diffusing the light of truth we elevate our fellow men from the depths of ignorance and superstition.

Such are the objects inculcated in our precepts, and in this sense we may well regard Freemasonry as the mighty manifestation of a higher life; of a more spiritual and heavenly existence—its teachings are solemn as the breath of fate—they give a significance to many things; they interpret our most mysterious feelings and sublime emotions; they create our most exalted hopes. The utterances of our symbolical philosophy reach to all climes and to all nations—the emblems of our Order are found everywhere; its august ceremonies are not for one people, one empire, or one era; they are for all the earth and for all time.

Again, our institution is the guide to WISDOM, instructing us to separate, with unerring alchemy, the true from the false, and to distinguish the darkness from the light; above all, it commends us to the devout study of the volume of the sacred law as the revelation of our divine Master's will and word.

It is also the index which points to STRENGTH, reminding us of the almighty power of the Great Architect of the Universe, as exemplified in the creation and preservation of the countless worlds that own His omnipotent sway.

It leads us to the contemplation of the beautiful in nature and science, enabling us to climb from the luminous worlds of wisdom to the shining spheres of strength, and finally revealing to us those radiant realms where BEAUTY, kindled by the smile of God, reigns in everlasting perfection.

I will now bring to your notice a few words of practical application.

We know that the tenets of Freemasonry are good, let us, therefore, endeavour to carry them out in our lives; let the reality of our professions be proved by our actions, and the faith that is in us be manifested in deed as in word.

Life is too short for the cultivation of animosities, and our future inheritance too lofty to be rashly imperilled by foolish dalliance in the outer chambers of sin.

Let us, therefore, decide to walk according to the light, that "men may see our good works and glorify our Father which is in Heaven." Let us persevere in the acquisition of Masonic know-

ledge; for, as the broken fragments of a pyramid can give us but a faint conception of the colossal grandeur of the structure, so can a partial and imperfect view of Freemasonry afford us but a dim idea of its vast and wondrous proportions.

Carefully guard against the admission of unworthy candidates; permit not the frivolous, the dissolute, or the intemperate, to enter within our gates or to participate in ceremonies which they can neither comprehend nor enjoy.

In conclusion, brethren, I would express a fervent hope, in which I am sure all present will heartily join, that the foundation we are laying this day may be solid and lasting, that the altar which we raise may be consecrated to the service of morality and virtue, and that centuries hence, when our living breathing forms shall have long mingled with their kindred dust, our descendants in the Villiers Lodge may still be found promulgating in all their original purity the genuine principles of our noble and time-honoured fraternity.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAVE.

### CHAPTER VI.

(Continued from page 266.)

GRAND MASTER, BERTRAND DE BLANCHEFORT, ANDRE DE MONTBAR, AND PHILIP DE NAPLONS.

*Fall of Ascalon.—Defeat of the Christians near Tiberias.*

*—Death of King Baldwin.—Vices of the Christians.—De Blanchefort in captivity; is liberated, and writes to Europe for Aid.—Quarrel between the Patriarch of Jerusalem and the Hospitallers.—The Templars and Nassir-ed-deen.—Faitcher sent as Ambassador to the Caliph.—The bull "omne datum optimum" granted.—The King attacks Egypt; defeated.—A.D. 1154—1171.*

Filled with fury at the slaughter of their brethren, and burning to avenge their deaths, the Christians renewed their attack upon Ascalon, but for a long time it baffled all their efforts to take it. For months rivers of blood flowed before its walls, and the Mussulmans and Christians fought with equal valour, and neither gave quarter nor asked for it. Michaud writes that "during the siege the Knights of the Temple particularly distinguished themselves by their valour." At length, worn out by famine and fatigue, the citizens capitulated, and King Baldwin permitted them to retire to Egypt with their families.

Immediately after the taking of Ascalon, a

Chapter-General of the Templars was held at Jerusalem, when Bertrand de Alboferti, or Blanchefort was elected Grand Master (A.D. 1154). De Blanchefort was a cadet of a noble and eminent family of Guienne, and William of Tyre calls him a pious and God-fearing man. Shortly after his election he assembled a large company of the Knights, and set out to join Baldwin, who was then busily employed in forcing Nouredin to raise the sieges of Paneas and Sidon, in which the king subsequently succeeded; and in the conflicts incident to this war the Templars conducted themselves with their accustomed bravery. On Tuesday, the 19th June, 1156, while De Blanchefort and his Knights were marching with Baldwin near Tiberias, the Christians were set upon by a large body of Saracens, and from the suddenness of the attack, their ranks were thrown into disorder. The Christians, though surprised for a while, resisted valiantly, but the overwhelming number of the enemy, and the confusion into which they had been thrown at the commencement of the attack, compelled them at length to give way and flee before the Saracens. The Templars, however, still continued the combat, and strove to rally the fleeing Christians and bring them back to the fight. Their efforts, however, were ineffectual, the panic could not be checked, and the devoted Knights, to permit of the escape of their Christian brethren, although they scorned to imitate their example, manfully held the field against the Saracens, until three hundred of their number were slain, and eighty-seven taken prisoners. Among the latter were the Grand Master and Odo, the Grand Marshal of the Order. Odo conducted himself in this battle with the most determined bravery, and kept the Beaueant flying till he himself, the last of the Christian combatants, fell wounded from his horse and was then taken prisoner. This was the severest blow that as yet had been dealt the Order; the flower of its chivalry had been slain or taken captive, and for a while it paralysed the efforts and depressed the spirits of the Templars still at liberty, while it excited the hopes of the Saracens to the highest degree, and the fresh slaughter of the religious Knights appeared to them as an omen of certain future victories.

The Templars, however, recovering from their stupor, assembled a small but determined band and attacked and took prisoner a large detachment of the Saracens. Emboldened by this success, they dogged the footsteps of Nouredin and his

army, and in a night assault upon his camp, compelled him to flee without arms and half clothed from the field.

While Baldwin was in the midst of his successes over Nouredin, he was poisoned by a Syrian doctor, and becoming sensible of his danger, the king set out for Jerusalem, but died on the way at the city of Beyrout. He had proved himself a worthy opponent of the great Nouredin, and his death cast a gloom over the whole Christians in the East, who were plunged into the greatest fear at a loss occurring to them at such a momentous crisis. The body of the dead king was transported to the Holy City, the clergy coming out to meet it, while the people of the mountains descended to swell the funeral train. Robert of the Mount tells how that Nouredin was afflicted at the news of his antagonist's death, and on some of his councillors advising him to take advantage of the loss the Christians had sustained, and the grief into which they were plunged, to make an inroad into Palestine, replied, nobly and generously, "God forbid that I should disturb the proper grief of a people who are weeping for the loss of so good a king, or fix upon such an opportunity to attack a kingdom which I have no reason to fear."

Baldwin III. was succeeded in the sovereignty of Jerusalem by his brother Almaric, Count of Jaffa and Ascalon, an unprincipled and avaricious prince, who, unrestrained by honour, justice, or even the precepts of religion, in the execution of his projects, did much to foment the disturbances of the Holy Land, and add to the difficulties of the Christians in the East.

Bertrand de Blanchefort was subsequently liberated from captivity by Nouredin, on the intercession of Manuel Comnenus, the Emperor of Constantinople. Thereafter, he wrote several letters to Louis VII., King of France, describing to him the precarious and distressed state of the Holy Land, the increasing boldness and insolence of the infidel, and the damage done to the country by an earthquake, adding that the persecutors of the Church, hastening to avail themselves of the misfortunes of the Christians, had gathered together from the ends of the earth, and came forth as one man to sack the sanctuary of God. In one of these letters, De Blanchefort relates to the king the circumstances attending an incursion which the Order made under his leadership into Egypt, when they succeeded in capturing the populous and important city of Belbeis, the Pelusium of the

ancients. During their absence upon this expedition, Nouredin invaded the Holy Land for the purpose of punishing this temerity of the Templars. The Knights who had been left in charge of the castles of the Order and to defend the country, flew to arms. At the head of their Turcoples or light horse and the serving brethren they marched forth to attack him. A battle ensued, in which they were defeated with immense slaughter, the whole of the Turcoples and serving brethren, with sixty Knights, being left dead on the field. The news of this disaster recalled the Templars from Egypt to the Holy Land, where their presence was most anxiously desired and looked for.

Flushed with this victory, Nouredin continued his attacks upon the cities of the Holy Land, and the danger grew at length so imminent, that King Almeric wrote "to his dear friend and father," Louis the Seventh, king of France, asking the good services of that sovereign in behalf of the Christians in the Holy Land. Above all, he earnestly entreated the king to constantly extend, to the very utmost, his favour and regard to the Templars, who continually rendered up their lives for God and the faith, and through whom, he added, "we do, indeed, the little that we are able to effect, for in them, after God, is placed the entire reliance of all those in the eastern regions who tread in the right path."

The character of the Crusaders began now to degenerate in virtue, and from being animated only by a love of God, and a desire to free the Holy Land from the presence of the infidel, they became greedy of plunder, broken up into parties by political questions, and plunged into the greatest excesses and debaucheries. The churchmen were no better than the laity, and the highest episcopal dignitaries carried about with them their concubines; and William of Tyre writes in his day, that he did not believe there was one chaste woman to be found in Jerusalem. The Queen of Jerusalem, the widow of Baldwin III., kept up a criminal correspondence with Andronicus, who afterwards ascended the throne of Constantinople, and became infamous from his cruelties; and afterwards she sought an abode among the Saracens with the companions of her debaucheries. Bohemond, Prince of Antioch, repudiated his wife, Erina, to espouse a courtesan. The Patriarch, disgusted with such a scandal, excommunicated Bohemond, and placed an interdict upon his estates, and his guilty amour spread despair and desolation among

the Christians. The sight of the tomb of Jesus was ineffectual to inspire holy thought, and even the excommunicating Patriarch Heraclius lavished the treasures of the pilgrim and the poor upon the most abandoned characters; and, to the scandal of the Christians, the notorious Paque de Rivery displayed, even in the sanctuary, ornaments purchased with the alms of the faithful. The people used to shout in the streets, as Heraclius and his concubine drove through them, "There go the bishop and bishopess."

This Heraclius possessed an eminently handsome person, and to the mundane and profane qualification of beauty he owed his rise in the Church; for the mother of the King of Jerusalem, attracted by his appearance, fell desperately in love with him, and by her interest he was appointed Archbishop of Cæsarea. He was soon after elevated to the rank of Patriarch, and is shrewdly suspected of having got rid of the Archbishop of Tyre by poison. The effect of such an example soon told upon the morals, not only of the clergy and laity of the Holy Land, but likewise of the Templars; for, surrounded by such companions, and despite what we might have expected from their determined courage in the cause of Christ, and their gallant behaviour when in the battlefield, in their houses they conducted themselves with a laxity at total variance with the rules and the deportment of the founders of the Order. In this, however, they were kept in countenance both by the Hospitallers of St. John and the Teutonic Knights; for, according to Wilken, these Orders had become as corrupt as the Templars. He writes of the religious Knights, that however valiantly they fought against the heathen, and however valuable their assistance might have been to the pilgrims, if they were not the active promoters, they were, by their greed and love of gain, at least participators in the troubles which disturbed the Holy Land; and another author writes, with reference to the Templars, that however willing they were to die for Christ, they did not display an equal willingness to live for him. They, however, in all their excesses, never forgot what was due to the Church and its ministers—a courtesy which did not characterise their rivals of the Hospital. About this time a deadly feud broke out between the Hospitallers and the Patriarch of Jerusalem. The Hospitallers, under the peculiar favours granted them by the Pope, refused to pay tythe to the Church, and conducted

themselves in an insolent and unbecoming manner to the Patriarch. Every kind of annoyance was brought to bear upon him. He was scoffed at in the streets, or passed by without that reverence being paid to him which his rank demanded; and while he addressed the people in church, the bells of the Hospital were violently rung to drown his voice—conduct as contemptible as it was childish. They built edifices in front of the Church of the Resurrection to darken the windows, and often drowned the voices of the priest by their shouts, while celebrating the praises of God at the foot of the altar. All these insults the Patriarch bore for a long while with patience, which had no other effect than to exasperate the Hospitallers in a greater degree against him, and they proceeded to more violent measures; for one day, during high mass, they shot arrows into the Church of the Holy Sepulchre, wounding and slaying many of the worshippers. These arrows were afterwards gathered together in bundles, and hung up on Calvary, a monument of the disgraceful excesses and sacrilege of the Hospitallers. The Patriarch's patience was completely exhausted by this last outrage, and he demanded satisfaction from Rome; but the influence of the Hospitallers was all-powerful there, and their gold freely circulated, so that the complaint of the Patriarch was dismissed, and no censure passed upon the dastard Hospitallers. These quarrels, which were renewed every day, and always decided in favour of the Hospitallers, inflamed the minds of the disputants the more, the one proud at the success of their audacity, the other enraged at sacrileges of so grave a nature being allowed to pass unpunished. Instead of attempting to soothe the troubles and cement the friendship of the Christians in the East, the Court of Rome only gave in its decision fresh cause for discord; and it is little to be wondered at that the religious Knights became haughty and overbearing, seeing how little attention was paid by the Pope to complaints urged against them.

William, Archbishop of Tyre, accuses De Blanchefort and the Templars of an act of treachery, which has since his time ever formed a grave charge against the Order. But it must be kept in mind that William bore the Templars the bitterest hatred on account of their great powers, and had himself failed in a frivolous complaint which he preferred against them to Rome, which was decided in the Knights favour by a General Council of the Church. Jacques de Vitry, the

learned and most talented Bishop of Acre, who extracted largely from William of Tyre's Chronicle, opposes every statement made by him in prejudice of the Order, and speaks of the Templars in the highest terms of praise, and declares they were beloved by all men for their piety and humility. But other and most important evidence is derived from the Arabian historians who unanimously support De Vitry's account.

We must weigh carefully the statements of the chroniclers regarding the Templars, as their records are dictated by feelings of enmity or friendship as they were allied or opposed to them by party feeling. One thing is perfectly certain, if the Templars were luxurious and lax of principle in their houses, they were in the field the most chivalrous and bravest soldiers of the Cross in Palestine. But, as we have already said, the whole society of Palestine was rotten at the core, and with the infamous examples of the highest in the Church, and surrounded by temptations to luxury, without any one to challenge them by precept or example, they must have been more than human to have resisted these temptations. In the present case of perfidy charged against them, luckily, the statements of the Arabian historians, completely exonerate the Templars. We will relate the story as told by William of Tyre, and then give the Arabian's version, as it is fair that both sides should be heard; and while we do not admit the Knights to be immaculate, we are not prepared to allow them to be called such miscreants as the prejudiced William of Tyre would have us believe them to have been.

In a contest for the sovereignty of Egypt, which the viziers, bearing the proud title of Sultan, exercised under the phantom Caliphs, Abbas put his master to death, and usurped the supreme power. The people, however, filled with rage at the murder of a monarch whom they so much esteemed, rose against Abbas, and compelled him to flee to escape their vengeance. Taking with him his master's and his own harem, with the greater portion of the royal treasures, he fled through the desert, but at Ascalon was waylaid by a body of Christians, most of whom were Templars. The resistance offered by Abbas was slight and ineffectual, he was either slain or fled, and his son, Nassir-ed-deen, and the treasures fell into the hands of the Christians. The Templars succeeded in appropriating to themselves the largest share of the booty, as well as the person

of Nassir-ed-deen; but not content with this, they sold the boy to his father's enemies for sixty thousand pieces of gold, standing calmly by and looking on indifferently, heedless of his cries for compassion and protection, while he was bound hand and foot and placed in a cage or iron latticed sedan on the back of a camel, to be thence conveyed across the desert to Cairo. His death, when taken to Egypt, was of the cruellest and most protracted character; his enemies, with fiendish malignity, prolonging life to its utmost, and every day inventing new tortures. What made the Templars' conduct so egregiously bad, according to the chronicler, was the fact of Nassir-ed-deen having professed his desire to become a Christian, and for that purpose had commenced the study of Latin.

This account differs essentially from that of the Arabians. They write that Nassir-ed-deen himself, with the assistance, or at least the connivance of his father, murdered the Caliph, whose liberality and kindness to both father and son had been extreme, threw his dead body into a well, and then made their escape into Palestine. The sister of the murdered Caliph wrote immediately to the commander of the garrison of the Templars at Gaza, offering him a handsome reward for the capture of the murderers, and describing the treacherous manner in which the murder had been committed. Moved as much by the sense of retributive justice as by the promise of reward, the Templars intercepted the fugitives, and Nassir-ed-deen was sent to Cairo, where the female relatives of the murdered Caliph caused him to be cut to pieces in the seraglio.

The statement by the Arabians is most probably the correct one. At the same time, admitting William of Tyre's account to be true, we must make allowance for the feelings with which the infidels were viewed by the Christians. Smarting under a thousand acts of treachery and cruelty, traversing spots black with the blood of slaughtered Christians, they could hold no sympathy with, nor condescend to treat the Mussulmans with that courtesy which distinguished the feuds among themselves. The Church considered them beyond the pale of honour, and an eminent prelate wrote, that a churchman might reply to an infidel with argument, but a Knight could only give him such as lay in three inches of steel in the bowels, and a Templar, in his dealings with the followers of Mahomet, forgot his monkish character in what

was expected from him as a belted knight. Furthermore, even according to William of Tyre's account, a most barbarous murder had been committed; and it is very questionable that the Templars would place much faith in the reality of the conversion of one who had murdered his benefactor, purloined his goods, and when captured sought to escape death by renouncing his religion.

(*To be continued.*)

#### GLEANINGS BY "ELIHOENAI."

##### THE FOUR CARDINAL VIRTUES.

Conscience—the most divine and noblest of all senses—is implanted to regulate our highest powers, our affections, and deliberate designs of action; by it we discern what is graceful and becoming, beautiful and honourable in the affections of the soul, in our conduct of life, our words, and actions. The mind feels most joy in performing, and reflecting upon such duties as it recommends. What is approved of by this sense we count right and beautiful, and call Virtue. Virtue, therefore, arising from the most divine sense must necessarily be, and is, the best and most beautiful of all human attributes, and, as a natural sequence, that science which pre-eminently teaches virtue to its initiates is the highest of all human sciences. Virtue inculcates glory to God in the highest, peace on earth, and goodwill towards men; inspires a high relish for moral excellence, and a strong endearment of heart towards all in whom we discern eminent virtues, and raises joyful love, esteem, and veneration when we observe it in others. Without it a man does not live. He merely passes away his allotted time on earth, but of the joys or sorrows of life, even of life itself, he has no conception. In the fulfilment of its precepts our chief good consists. It being the foundation of morality, and the pleasures of morality being the highest and most enduring, virtue may be said to be the very foundation of eternal happiness both here and in the Eternal Lodge, where all the brethren hope to meet. It implants kind affections, urges us on to beneficent actions, and is a qualification of the mind subservient to our happiness, and denotes any habit that perfects the powers of the soul. Its constituents are Disposition, Skill, Application, and Force. Corresponding to these constituents, it is divided into four Cardinal Virtues, which are well known—viz., Prudence, Fortitude, Temperance, and Justice.

Prudence is a cautious habit of consideration and forethought, discovering what may be advantageous or hurtful in life, which must be gained and retained by experience and frequent meditation. No one can attain to true solid prudence whose heart is not improved by moral virtue, and with a high sense of moral excellence, and who has not imbibed the more generous sentiments of goodness. Crafty worldly prudence will be of no avail when we come to be weighed in the balance; that cautious forethought which looks to the good of all—not of self alone—will then avail. It is also the guide, or directory in every duty, more especially in Modesty, Economy, and Caution.

Fortitude strengthens the soul against all toils or dangers we may be exposed to in the discharge of our duty. It represses all vain excessive fears, and makes us superior to all accidents of our mortal state; is grounded on the knowledge, that no external advantages can be compared in point of happiness with the possession of virtue, and of gaining the approbation of our hearts and of God, and teaches us that as death is our lot, an early death with virtue and honour is to be preferred to the longest sensual life, and also to persevere in all our properly chosen pursuits. It is the foundation of true grandeur and elevation of the mind, and is shown by three things—viz., a high relish of moral excellence in superiority to all external accidents, and in tranquillity free from passion. Among its branches are reckoned Constancy and Patience, Levity of Temper also, and Clemency.

Temperance restrains and regulates the lower appetites towards sensual pleasures. In this virtue most prominently appears the grace and beauty of manners—that simplicity which ever attracts, and the better known the better loved. It moderates the mind, makes us modest, frugal, and contented, and teaches us to prefer duty to amusement, to avoid dissipation which weakens the mind and disables us from prosecuting our businesses.

Justice is the Sovereign Cardinal Virtue, to which all the others should be subservient. It consists in constantly regarding the common interest, and in being subservient to it, giving or performing to each one whatever is due. It includes all the kind dispositions of the heart by which friendship is maintained, which lead us to contribute to the common good, and teacheth us to keep the designs of our heart in moderation, to deal impartially with man, to do unto others even

as we would that they should do unto us; and also includes Liberality, Friendship, Gratitude, Courtesy, Fidelity, and Love in the several relations of life, and Piety towards God.

### AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

BY ✠ BRO. WILLIAM J. HUGHAN, 18°.

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That Masonry is one of the most ancient institutions that ever existed we do not question for one moment, as it can be traced far back into the ages of the past until the mind of man becoming weary, refuses to continue the search; hence it is said that, from "time immemorial" its usages and customs have prevailed. But how far Freemasonry has had such an ancient existence is quite another matter, and certainly so far as the present system of the Craft is concerned, probably in no sense beyond the second degree has it been in operation before the eighteenth century.

Notwithstanding the labours of several Masonic historians, whose zeal and love for the Craft knew no bounds save that of prudence, and whose surprising diligence and great abilities have amassed considerable information relative to ancient and modern Freemasonry (wholly opposed to the absurd notions now rife respecting the antiquity of degrees unknown a century and a half ago), a considerable number of the fraternity still believe in the literal interpretations of our lectures, and take the traditions to be real occurrences and facts of history, at the dates mentioned, although it has been demonstrated over and over again that but two separate degrees or grades (or, at the most, no more than three) were acknowledged by the ancient fraternity, and that but few, if any, of the sublime and imposing rituals of Freemasonry—either in whole or part—were known, or even could have been worked, or understood by the Masons of old.

No doubt this unacquaintance with the Operative Masonic Constitutions, and the modern nature of the majority of the degrees of Freemasonry, has arisen from the scanty patronage bestowed on Masonic authors, the meagre circulation of the organs of the Craft, and, in fact, the little attention given to the voluminous literature of our Institution generally.

Our object in occupying a page of the FREE-

MASONS' MAGAZINE periodically, for a short period, will be to present an Analysis of Ancient and Modern Freemasonry respectively, and thereafter to examine the evidence *pro* and *con* for the antiquity of the Craft, Holy Royal Arch, and other degrees. We make no pretence to style or symmetry of arrangement, to elegance of diction, or facility of expression, but simply confess to an anxiety in some measure—however humble and insignificant—to aid in unfolding the nature of our ancient honourable Society.

Masonry, it seems, was brought into Scotland by the operatives who built Kilwinning Abbey; at least, this is the general belief of the fraternity. There does not appear to be one uniform testimony as to the period when it first became known or practised in England. Some say St. Alban (the proto-martyr) was the first who introduced it; but we confess our inability to discover to whom we are indebted for that blessing. One thing is quite certain, that whether both countries derived Masonry from the Germans or not, its principles and practices ere long were diffused over Great Britain, and throughout the civilised world, and was universally acknowledged to be "an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life."

William Preston, Alexander Laurie, Dr. Kloss, Dr. Oliver, Dr. Mackay, Findel, and other able authors agree in ascribing to Masonry a very ancient origin, although some allow their patriotism to affect their judgment, and maintain that their own countries are entitled to the distinction of establishing the Craft, whereas its origin is unknown.

Bro. J. G. Findel has given much attention to our ancient history, and rightly considers it is now placed beyond doubt that the modern Society is the direct descendant and successor, in an unbroken line, of the Operative Fraternity of Masons of the Middle Ages. Those anxious to further consider so interesting a subject cannot do better than peruse Bro. Findel's "History of Freemasonry" published lately. It is not our intention, however, to dwell long on any one phase of Masonry in its operative character, as full details are given in several accessible and exhaustive works procurable for a small outlay (see Bro. Spencer's list of works).

Every country in Europe can point with pride to the handiwork of our ancestors, for wherever

the travelling Masons journeyed, they immortalised their marks in stone; cathedrals, churches, and other edifices were reared, and the Craftsmen materially assisted in the spread of Christianity, the increase of piety, and the promotion of virtue throughout the land; because then, as now—when the ancient constitutions are followed—a thorough Mason was another name for a good Christian.

## SECOND DECADE OF MASONIC PRECEPTS.

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

### XI.—AN ALMONER.

Brother, the true Freemason is an almoner of the Great Architect of the Universe.

### XII.—A FRIEND'S FAULTS.

Brother, proceed not upbraidingly, if thou would'st correct thy friend's faults.

### XIII.—A CRIME.

The Freemason who discourses obscenely before the young, commits not an indecency merely. He commits a crime.

### XIV.—A LAW OF THE UNIVERSE.

Brother, call the cause of a law of the universe, the will of God, and thou wilt not err.

### XV.—THE IGNORANT MAN.

Remember, Brother, it is the ignorant man that the Evil One chooses for his temptations, as it is the weak bird of the covey that the falcon selects for his prey. Store, therefore, knowledge in thy mind.

### XVI.—CONVICTION, ARGUMENT.

Brother, where it is not possible to convince, argue not.

### XVII.—GOD'S OMNIPRESENCE.

Whatever thou doest, Brother, in whatever place, at whatever time, remember that the Great Architect of the Universe is present. How he is present man knows not, and in this life he will never know. Yet God's omnipresence rightly makes part of the creed of Theist and Christian alike.

### XVIII.—BAD AND FRIVOLOUS THOUGHTS.

Brother, let thy reason ever hasten to expel the bad and frivolous thoughts which, against thy will, are wont to come into thy mind.

### XIX.—FETICHISM.

Brother, perforce, thou must oft be content, for a while, to desire the good and tolerate the bad. In a barbarous tribe couldst thou, at once, substitute Christianity for Fetichism?

### XX.—PRAYER.\*

*Conscience*.—Brother, pray the Great Architect of the Universe to teach thee to pursue "more than heaven," what conscience dictates, that thou should'st do; and to shun "more than hell," what conscience warns thee, that should'st not do.

*The Right*.—Art thou right, Brother? Then pray the Great Architect of the Universe to impart his grace, that thou may'st still stay in the right.

*The Wrong*.—Art thou wrong, Brother? Then pray the Great Architect of the Universe to teach thy heart to find the better way.

*Blessings of the Great Architect of the Universe*.—Brother, to make a bad use of the blessings which the Great Architect of the Universe gives thee, is to cast those blessings away.

*Discontent*.—Discontent, Brother, at what the wisdom of the Great Architect of the Universe has denied thee, is impious.

*Pride*.—Pride, brother, at what the Great Architect of the Universe has lent thee, is folly.

*Another's Woe*.—Is thy heart hard, Brother? Then pray the Great Architect of the Universe that thou may'st be made to feel another's woe.

*Faults*.—Brother, pray the Great Architect of the Universe that thou may'st be made to hide the faults thou seest.

*Mercy*.—Brother, pray the Great Architect of the Universe to show thee that mercy which thou showest to others.

## MASONIC NOTES AND QUERIES

### TELEGRAPHY.

As Masonry is a progressive science, it may be worthy of consideration how far house telegraphy has been applied in its service, say, for instance, in communication between the W.M. or I.G. and the O.G.—Q.

### ENGINEERS.

We have heard how many poets have been Masons. Can any of your readers tell me what engineers have been Masons?—Q.

\* The precepts placed under this general head are taken from "Pope's Universal Prayer," respecting which see the communication, "Pope's Essay on Man," FREEMASONS' MAGAZINE, vol. xiii., page 329, and the errata *ibid*, page 380.



BRO. B. ALBANO.

Can any one give me the address of Bro. Benedict Albano, a very worthy Mason, formerly an active member of Grand Lodge? He was of late years living in the south of France. He was a Governor of the Charities?—Q.

NOTES AND QUERIES.

A point in orthography. I see such queer remarks in your "Notes and Queries," that I am tempted to ask whether the orthography is always "Notes and Queries" or sometimes "Notes and *Queeries*."—Q.

CHARITIES.

It is a laudable custom to devote a fixed portion of the income of a lodge, however small, to the Masonic Charities.—ALMONER.

MASONIC HALL, DURBAN.

The Masonic Hall at Durban, Natal, South Africa, is at an end. It is now occupied by the Natal Bonding Warehouses Company.—Q.

MASONIC HALL, SMYRNA.

The new English Masonic Hall is about to be abandoned, after a considerable expenditure in alterations, and it is said the old English Masonic Hall, now stationed in Frank-street, the Craft in Smyrna having taken a much larger edifice in a thoroughfare leading out of the Frank-street, and formerly the Levantine Casino or Club. It contains large rooms.—Q.

PALACES.

What palaces have been occupied for Masonic purposes? I have always understood the Duke of Sussex held Masonic meetings in Kensington Palace.—Q.

MASONIC PHOTOGRAPHS.

Which is the best place in London to get Masonic photographs or cartes de visite, say, the M. W. G. M. the Earl of Zetland?—Q.

EXPOSITION MASONRY.

I am rather surprised that no travelling brother has given us his experience of the lodges of the Grand Orient or Supreme Grand Council during the Paris Exposition. It would be interesting.—A HOME BIRD.

BRO. H. B. WHITE.

It is not possible for any one who desires to be thought a pious Christian to read the letter of Bro. White (page 251 of the present volume) without feelings of respect and attention. For myself, the circumstance that he is a brother Mason, of course, serves to augment the warmth and intensity of these feelings. I most sincerely thank him for his considerate and kind letter, upon two passages only of which will I at present make any remark. As to the passage, "I unhesitatingly aver that there is no such thing in existence as natural religion," I beg my dear brother, first, to look at the late Archdeacon Paley's "Natural Theology." It is a popular book. Lord Brougham and Sir Charles Bell have jointly edited it. It is hardly necessary to state that "Natural Theology" and "Natural Religion" are

synonymous terms. Next, I beg my brother to consider what is the religion of those members of our lodges who are not Christians, Jews, Parsees, or Mahomedans. As to the passage "No man ever acquired a religion, however erroneous, except by revelation," it is manifest that it contains some mistake, for assuredly my brother cannot mean that man ever acquired an *erroneous* religion by revelation.—C. P. COOPER.

MASONIC INSTRUCTION AND ELOCUTION.

There are Masonic instructors, lodges of instruction, and chapters of instruction, but our proceedings are often marred by men who have been apt pupils of the instructors, but who, being totally deficient in educational training, pronounce our solemn rites in a most barbarous way. The feeling produced is one of disgust, as it would be in a church under like circumstances. Is there no brother who will set up as a professor of elocution, and assist some of these erring brethren into the right path? I think it would be a great resource, and it would pay, and there would be no excuse for the ignorant to parade their deficiencies.—AUDITOR.

MONOTHEISM.—MEANING OF THE WORD.

A brother is right in his remark. The etymology of the word "Monotheism" may mislead. The philosophical meaning should always be borne in mind. Monotheism is not the belief in one God simply, but in one God, separate and distinct from the world; in one God, of whom the world is not part, as in one kind of Pantheism; in one God, who is not part of the world, as in another kind of Pantheism; finally, in one God, possessing the attributes which man's reason, rightly used, shows must belong to the Supreme Being. The "Dictionnaire des Sciences Philosophiques" treats Monotheism as synonymous with Theism.—CHARLES PURTON COOPER.

FULL MOON.

In places not provided with public lights, I have heard days at or near the full moon advocated for lodge meetings, as being more safe and convenient than a fixed day. There are some towns where the public lights are extinguished at or near the time of full moon.—A LUNAR OBSERVATION.

BERLIN UNIVERSITY STUDENT'S GOD.—TRUE FREEMASON'S GOD.

Bro. —, I have received the letter of a student of the University of Berlin that you have had the goodness to send. His God is the God of Fichte, of Schelling, of Hegel; "un être abstrait qui n'est rien, qui ne fait rien, qui ne peut ni penser, ni vouloir, ni agir." The God of the true Freemason is the God of Socrates, the God who formed the world and man, whose Providence is both general and special, the all-seeing God, the God who knows our most secret thoughts.—C. P. COOPER.

LESSING A METEMPSYCHOSIST.

See the communication to the *Freemasons' Magazine*, "Lessing's publication on Freemasonry," vol. x., page 384, and "Spinozism and Freemasonry," vol. xi., page 388, and also the curious dialogue, article "Lessing," in the "Dictionnaire des Sciences Philosophiques," in which Lessing discloses his Spinozism

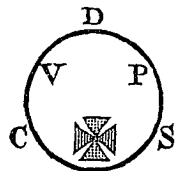
to Jacobi. Lessing was Metempsychosist as well as Spinosist. This appears from a fragmentary note discovered after his death with which he concludes his tract, "Dass mehr als fünf Sinne für den Menschen sein können."—From a bundle of Masonic memoranda in Bro. Purton Cooper's collection.

#### GRAND AND PROVINCIAL GRAND LECTURERS.

The desirability and necessity of having Grand Lecturers, similarly to the method followed in the United States, for this country, has been ably advocated by Bros. Dr. Henry Hopkins and H. B. White, and it is to be hoped that these two able exponents of Masonry may live to see the day when such officers are appointed under the Grand Lodge of England. As it is now, it is wholly impossible to decide with the opposing statements as to what is really pure and ancient in our ritual and what is modern, and, unless Masons adopt some such system as Dr. Hopkins and myself do, viz., to accept the working of the Emulation Lodge of Improvement, Freemasons' Hall, London, and abide by its decisions, I cannot see anything before them but an aimless, wavering, and fluctuating Masonic life. Surely our Grand Lodge is rich enough and able to select from its many noble and distinguished sons several fully competent to act as Grand Lecturers, and proceed through the whole Masonic jurisdiction of England, examine the lodges as to their working, and institute one grand, universal, and uniform system of work, so that our boast of unity and uniformity may be founded on fact. I see no reason why such brethren may not be sufficiently remunerated to induce them to give their whole time to so useful a life, and few can estimate the amount of benefit that would result from such a course. There seems to me no just reason why Provincial Grand Lodges should wait for the Grand Lodge to move in the matter. The sooner some, or all, interested proceed to organise the better. Failing in this, for the present, let the Provincial Grand Registrars become alive to their duties, and, instead of having only a nominal existence, become in reality to their province what the Grand Registrar is to the Grand Lodge of England.—W. J. HUGHAN.

#### GOLD RING OF AN ORDER OF KNIGHTHOOD.

On the outer circumference the letters C D S, placed equally distant; in the inner circle V P and the ✠.



Can any brother inform me to which Order of knighthood or Masonic body this ring belongs? It is a very massive, ancient gold ring; the cross and letters V P are inside, the others outside.—J. C.

#### ENGLAND'S DUTY.—FREEMASONRY.

See the communication "England's Duty," *Freemasons' Magazine*, vol. xv., page 151. I still adhere to the words there used that "the Freemasonry of

England is the Freemasonry most efficient for the performance of England's duty—the duty which England's place amongst nations imposes, of humanising rude and ignorant races.—C. P. COOPER."

Is it competent for a lodge to admit a candidate who has already been blackballed in that lodge?—ELIHOENAL.

Can a lodge admit a candidate who does not believe in the volume of the Sacred Law, only accepting those portions of it pleasing to his individual fancy, who professes Atheistical ideas, and scoffs at the public worship of T.G.A.O.T.U.?—ELIHOENAL.—*Note.* This may appear to be a silly query, but the querist, knowing of such an admission, wishes the opinion of the Masonic public for his future guidance, and reference to Masonic works on the point would oblige.

Can a Scotch Royal Arch chapter elect its office-bearers without opening the chapter, and when only six companions and the Janitor are present? Is it competent for them to re-elect, in his absence, an office-bearer who sends a verbal message declining re-election.—ELIHOENAL.

#### CORRESPONDENCE.

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

#### A MASONIC IMPOSTOR.

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

DEAR SIR AND BROTHER,—On reading the report of lodge 523 in the *Freemasons' Magazine* of the 25th ult., page 254, the D. Prov. G.M. drew the attention of the lodge to a Mr. F. G. Risse, who stated he was a member of St. Peter's Lodge, Peterborough. On Friday evening (the 4th inst.) I had information from the police here that this man was coming to Bristol, and might call upon me. They were looking for him on the charge of stealing a silver watch at Cheltenham. On the following evening, at about half-past five, he came to my house with a note from the Treasurer of my lodge asking relief. I immediately asked him to write his name and the name and number of his lodge. I then had no further doubt, and requested him to call again at seven o'clock. In the interval I embraced the opportunity of conferring with the Treasurer of my lodge. About seven o'clock, to my surprise, a detective called at my house; and, to cut the matter short, Mr. Risse was in the police-station by eight o'clock, from where, I understand, he will be sent to Cheltenham. So much for the value of your Magazine. I would suggest to W.M.'s not to receive any sign from any applicant until he has written his name, the name and number of his lodge, and produced his Grand Lodge certificate; then put him through a severe examination in all the degrees, with certain questions about the lodge, and you will be sure to find him out. I would suggest that a standing list of all these tramps be kept in your Magazine for reference for W.M.'s and others.

Yours fraternally,

WILLIAM PEARCE, W.M. 610.

A PERPETUAL MENTAL CALENDAR.

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

DEAR SIR AND BROTHER,—Having been for some time, as you are aware, in possession of a method for finding the day of the week answering to any day of the month of any year, and which has been found exceedingly useful both by myself and others to whom I have communicated it, I take the liberty of laying it before your readers.

*Rule.*—Add together the day of the month, the index of the month, the index of the century, the year and its fourth part (omitting fractions), divide the sum by 7, and the remainder will be the day of the week, calling Sunday 1, Monday 2, &c.

The indices referred to in the above rule are as under:—

MONTHS.	
January, October.....	3
May .....	4
August, February (leap year) .....	5
February, March, November .....	6
June .....	0
September, December.....	1
April, July, January (leap year) .....	2

CENTURIES.

*Old Style.*—When the century divided by 7 leaves a remainder of 0 1 2 3 4 5 6, the indices are 2 1 0 6 5 4 3 respectively.

*New Style.\**—When the century divided by 4 leaves a remainder of 0 1 2 3, the indices are 4 2 0 5 respectively.

*Examples.*—On what day of the week was the battle of Waterloo, June 18th, 1815?

18th, day of the month .....	18
June, index p. table.....	0
18/00, 18 divided by 4 leaves a remainder of 2, therefore index .....	0
15, year plus $\frac{1}{4}$ th .....	18
	—
	36

which divided by 7 leaves a remainder of 1—*Sunday*.

What day of the month was the first Sunday in Jan., 1851?

January .....	3
18/00.....	0
51 (plus its $\frac{1}{4}$ th) .....	63
	—
	66

which divided by 7 leaves a remainder of 3, to which must be added 5 for 8th day (which is the same as 1st day) or Sunday; therefore the 5th was the first Sunday.

Thus, what day of the week was the 25th of December, 1 B.C. ? or 25th of December, 4004 A.M.

25th .....	25
December.....	1
40/00.....	4
4 .....	5
	—
	35

which divided by 7 leaves a remainder 0—Saturday.

From this last example it will be seen how to find the Sunday letter for any year, for if, as above, the 5th of January, 1851, was the first Sunday in the year, the fifth letter of the alphabet (E) was the Sunday letter.

In applying the rule to years B.C. they must first be reduced to years A.M., by deducting the given year from 4005.

\* The change of style was effected in Italy and other Catholic countries in October, 1582, by calling the day after the 4th of that month the 15th; and in England in September, 1752, by calling the day after the 2nd of that month the 14th.

I will now make a few remarks for facilitating the remembrance of this rule. It will be perceived that the indices of the centuries may be reduced to the following law:—

*Old Style.*—Divide the century by 7, and deduct the remainder from 9; the difference will be the index.

*New Style.*—Divide the century by 4, and deduct twice the remainder from 11; the difference will be the index.

*Note.*—Since the first and eighth of a month, or any other interval of seven days, will fall on the same day of the week, it follows that the sevens may be cast out at any stage of the operation. This will account for 0, the remainder in the last example, being called the seventh day, or Saturday; it will also account for the last two rules for finding the indices of the centuries, sometimes giving a different number from the table. The difference, however, being always 7, will, of course, not affect the result.

The rule here given appears to be all that can be desired. It is sufficiently brief to be committed to memory; it applies to any date, either B.C. or A.D., leap years or common years, and it has no exceptions.

To prevent misconception it may be well to mention that, by *centuries* is here meant the hundreds, and by *years*, the tens and units of a year. E.g. in the present year 1867, 18 is called the century, and 67 the year.

Yours fraternally,  
J. H. YOUNGHUSBAND,  
Prov. J.G.D., and P.Z. 32 and 241.

Liverpool, Sept. 18th, 1867.

[Bro. J. H. Youngusband, of Liverpool, an accomplished Mason, well known not only in Lancashire but throughout England as being one of the most talented, efficient, and obliging Provincial Grand Officers in the Craft, has forwarded to us the foregoing very interesting communication, which, although not strictly a Masonic production, is, as the result of scientific investigations by a celebrated Freemason, well worthy of a place in our columns. It is, moreover of real practical utility to all who have to deal with dates.—ED. F.M.]

MASONS AT PUBLIC ENTERTAINMENTS.

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

DEAR SIR AND BROTHER,—I trust you will pardon me for thrusting this scrap on your notice, but I do so in order to have your opinion regarding some of the points of which your Masonic knowledge will not require to be informed of. It is, I am sorry to say, a general thing in this quarter for managers of shows, circuses, and concert rooms to ask and obtain Masonic patronage. In all cases of respectability the brethren do what they can to dispose of tickets, and otherwise endeavour to make the benefit one of reality.

The other night such patronage was given to the circus here, but in some respects it was unprecedented. During the visit of that equestrian establishment several of its members had been initiated in one of our lodges, and, probably, on that score about eight or nine of the members of that lodge put on their colours and jewels, and thus proceeded to the place of amusement.

No doubt this was very complimentary to the

gentlemen of the ring; and I suppose, to show how much it was appreciated, several of the clowns and ring actors were also bedecked with Masonic aprons, and some of them with jewels. The feelings of many old and true Masons, on witnessing this exhibition, may be more easily fancied than explained. The performance was no doubt of a very respectable and highly moral character, and some of it I cannot withhold from this note, as it unquestionably will be highly amusing to you. I may refer to the "Clown's Club," in which some most excellent (?) jokes and songs were perpetrated on the audience, and the finish of the piece was most laughable. It was done thus — about half-a-dozen of those brilliants got hold of a wove blanket and tossed one of their "corpse" into it for about nine times, till the young man evidently got a little stupefied, and began asking his compeers, "How old is your mother?" The piece took well, (?) and was much appreciated by the patrons of the evening. (?)

Yours fraternally,

A. P.M. (in Scotland).

[Anything more disgraceful than the scene described in the last part of our correspondent's letter we have never had the misfortune to read, and we suggest to the writer that the proper course is for him immediately to bring the matter officially before the Grand Lodge of Scotland. The name of the city in which this disgraceful affair took place is purposely withheld.—Ed. F.M.]

### TO WHOM IS HONOUR DUE?

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

DEAR SIR AND BROTHER,—At the festive board after a Royal Arch chapter meeting held in the north a toast was proposed to the health of Comp. Lord Kenlis as a Royal Arch Mason, also to the health of Comp. C. J. Banister, P.Z., P.G. Dir. of Cers., with musical honours and royal fire. The M.E.Z. objected to the toast, on the ground that Lord Kenlis' health had been drunk first, and would not allow such to take place, as Comp. Lord Kenlis only holds rank as a Prov. G.M. in Craft, and not that of Z., P.Z., or a Prov. G. Superintendent under Grand Chapter. It was contended that, as Comp. C. J. Banister had held higher office in Royal Arch Masonry than Comp. Lord Kenlis, his health should have been given first. We await your answer whether the M.E.Z. was justified in the course he adopted.

Yours fraternally,

A. W.M. IN THE NORTH.

[The objection, although it may have been correctly founded, was undoubtedly one exhibiting very bad taste. The incidents are not, however, very clearly stated by our correspondent.—Ed. F.M.]

### REPORTS OF MASONIC MEETINGS.

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

DEAR SIR AND BROTHER,—On page 80, article III., in the "Book of Constitutions," 1867, it distinctly prohibits the printing and publishing of any Masonic business, unless by permission of the Grand Master or Provincial Grand Master, excepting public

meetings or festivals, where the uninitiated are permitted to be present. How am I personally (if you will) to send you a report of any meeting for publication, and by what right or precedent (leaving the *Masonic Mirror* out of the question) is Masonic business published in papers not Masonic? Are not the lodges whose meetings are reported to blame for allowing it?

How far is an individual brother justified in sending reports to the *Masonic Mirror* of meetings of either his own lodge or any that he may visit? In the latter case, do you think it bad taste to do so?

In my Masonic experience I have become acquainted with the fact that, in some lodges, it is the practice to elect the W.M. according to seniority, that is to say, in the order that the members are initiated, they all in their turn become Past Masters. The evil effects of this system in a growing lodge are monstrous, to say nothing of the fact that not one brother in five or six ever becomes proficient in the ceremonies, and many of them must, of course, not be men of mark or of great talent. The Constitutions are scarcely strict enough upon the matter. It says (page 76, article I., "All preferment among Masons *should* be grounded upon real worth and personal merit," &c. What can be done to rectify so bad a system in lodges where it is tolerated.

Yours fraternally,

TAU.

[We have the authority of the Grand Master to publish Grand Lodge reports, and we are not aware of that privilege having been extended to any other publication. The sending detail reports of lodge or chapter meetings to newspapers is highly reprehensible. As to Masonic preferment, the "Book of Constitutions" should be adhered to. It is absurd to elect a W.M. by seniority, irrespective of his fitness for the office.—Ed. F.M.]

### MUSIC FOR MASONIC PURPOSES.

We present to our readers this week a copy of music adapted to the ceremonies of initiation, passing, raising, and exaltation. It also contains in a simple form all that is exquisite for the consecration of Lodges or Royal Arch Chapters; also a *grace* before and after meat.

This music appears to us well chosen, and of a solemn and impressive character. It is easy of execution, and, when the requisite voices cannot be obtained, may, so far as the degrees are concerned, be sung in unison, the organ or the harmonium supplying the harmonies.

It is arranged expressly for male voices, being, with the exception of the "Non nobis Domine," to be sung exactly as it is written. This, we need not say, is not always attended to. In many cases music is used in which the first part ought to be taken by trebles, and the consequence is that, when executed by male voices, it is sung an octave lower. In this way the air is brought below the second part, and the harmonies are entirely reversed.

After reproducing the title page, which will afford any further information that may be desired, we will leave the music to speak for itself, adding the words of the motto upon the title-page, selected by the compiler, in which we concur:—

"— Si quid novisti rectius istis,  
Candidus imparti; si non, his utero mecum."

### MASONIC MUSIC FOR (A.T.T.B.)

By Bro. J. H. YOUNGHUSBAND, P.M., P.Z., and Prov. J.G.D., Exchange News Room, Liverpool.

FOR USE DURING LABOUR.

FIRST DEGREE AND R.A.

#### ADMISSION.

ALTO,  
1st Tenor.  
ALTO,  
2nd Tenor.

1st Deg. Seek, and you shall find; ask, and you shall have; knock, and it shall be opened.  
R.A. Glory be to God on high, peace on earth, good will towards men.

TENOR.  
BASS.

#### RESTORATION.

*mf* And God said "Let there be Light!" and there was *f* Light.

W. T. Best.

#### ADMISSION (a).

#### SECOND DEGREE.

#### IVESTMET (b).

(a) Behold, how good and joyful a thing it is brethren, to dwell together in u - ni - ty.

#### ADMISSION (c).

#### THIRD DEGREE.

#### SITUATION (b).

(c). Put thy shoes from off thy feet, for the ground whereon thou standest is ho - ly.  
(d). What man is he that liveth, and shall not see death; shall he deliver his soul from the hand of the grave?

#### RE-UNION.

Glo - ry be to Thee, O Lord.

#### SO MOTE IT BE.

So mote it be.

## THE MASONIC MIRROR.

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

### MASONIC MEM.

ROYAL MASONIC INSTITUTION FOR BOYS.—We have much pleasure in again calling the notice of our readers to the cases of John Atkinson, aged 11, strongly recommended by the Hull brethren, and John Thomas Cottrell, who are candidates for the forthcoming election. Both are very deserving, and we wish them success.

### METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—This lodge held its first meeting after the recess on Monday, the 7th inst., at the Freemasons' Tavern, under the presidency of its W.M., Bro. Hardy. The lodge, was, as usual, numerously attended, and a considerable amount of business was transacted, there being five raisings, three passings, and two initiations; the candidates for passing being Bros. Wingham, Webber, and Farmer; and those for initiation, Messrs. Joseph Hicks and John Roger Kinninmont. It is worthy of remark, and a fact which cannot be too strongly impressed upon the whole Craft, that, in consequence of a resolution passed by this lodge some years back, none but those who are thoroughly efficient, and at the same time combine a willingness to perform their duties are elected to the Mastership; the result being that the working of the lodge, both on the part of its Master and its officers is of the most exemplary character. This was never more clearly evinced than on Friday last, when, although some months had elapsed since the previous meeting, every officer was completely up to his work. The banquet was of a *récherché* description, and considering that upwards of 60 sat down to it the order and decorum that prevailed was remarkable. It may, perhaps, be considered unnecessary and rather out of place to notice this fact, but it must not be forgotten that however select the character of a company may be it is not always easy to procure strict propriety of demeanour in a numerous assemblage. The W.M., in proposing the various toasts accompanied them with appropriate remarks, and the three brethren who were passed to the second degree, as well as two initiates, returned thanks separately in such a manner as to convince the brethren that, by their accession, the strength of the lodge is increased, not so much in point of numbers as in quality. The P.M.'s present were Bros. W. Watson, Dyte, Bennett, Gladwin, Matthews, and Nicholls. The proceedings terminated at a reasonable hour, and upon the whole it may be said to have been one of the most satisfactory meetings of the lodge.

LODGE OF JUSTICE (No. 147).—The opening meeting of this old lodge was held at the White Swan Tavern, High-street, Deptford, on Wednesday, the 9th inst. Bro. G. Chapham, W.M., opened the lodge, and there were present during the evening, Bros. F. Walters, P.M., as S.W.; W. Andrews, J.W.; J. Lightfoot, P.M., Treas.; J. Bavin, P.M. Sec.; R. Batt, S.D.; J. Percival, J.D.; J. Whiffen, I.G.; G. Bolton, C. H. David, F. Durrant, N. Wingfield, and W. Clothier, P.M.'s; Dummer, Shaw, Claver, Dille, Froud, Porter, Batchelor, Chappell, Bartlett, Davies, Jermain, Sadlier, and many others too numerous to mention. The visitors were Bros. W. Simmons, P.M. 548; J. Porter, 548; T. Killner, 871, and others. The minutes of the preceding lodge meeting were read and unanimously confirmed. The ballot for the candidate for initiation resulted in his being duly elected. Bro. G. Hall, P.M. 147, was unanimously elected as a joining member, by ballot. Bro. Harry Smith was duly passed to the ancient and honourable degree of a Fellow Craft Freemason. Bro. Dukes was raised to the sublime degree of a Master Mason. The candidate for initiation not appearing at the time named on the summons, his reception was deferred until the next lodge meeting. One gentleman was proposed for initiation at the next lodge meeting. The votes of the lodge for the forthcoming elections for the Schools, were given to those indefatigable Masons, who so strenuously work to succeed in electing the many truly deserving cases they have caused to secure the elections of, viz.: Bros. G. Bolton, P.M., and N.

Wingfield, P.M. The ceremonies were given in a creditable manner, which reflected credit on the W.M. who presided, Bro. G. Chapman. The lodge was then closed. The usual superior banquet, for which this house is so justly famed, then followed. The usual toasts were given and received; songs followed. After a few hours of relaxation, the brethren separated well pleased at the admirable manner in which they had spent an agreeable and happy evening.

MERCHANT NAVY LODGE OF INSTRUCTION (No. 781).—This lodge held its usual weekly meeting at the Jamaica Tavern, Poplar on the 2nd inst. Present, Bros. Reed, W.M.; Helps, S.W.; Sheerboorn, J.W.; Armstrong, S.D.; Holt, J.D.; Davis, I.G.; Medland, Mitchell, Daniells, Potts, Bradbury, Taleen, and several other brethren. The lodge having been opened in the first degree with solemn prayer, the minutes of the previous meeting were read and confirmed. The ceremony of opening the lodge in the second degree was worked, when Bro. Potts having consented to be the candidate for the sublime degree of Master Mason, was asked the usual questions leading from the second to the third degree. The lodge was then opened in that degree, when the ceremony of raising Bro. Potts to the sublime degree of Master Mason was regularly worked. The lodge was then resumed to the first degree, when Bro. Potts (the preceptor of the lodge) worked the first and second section of the first lecture on the first degree. The W.M. then rose for the first and second time to ask, &c. The dues were then collected. It was then proposed by Bro. Daniells, seconded by Bro. Davis, that Bro. Helps be the W.M. for the meeting to be held on the 16th inst., when the following officers were appointed:—Bros. Sheerboorn, S.W.; Armstrong, J.W.; Davis, J.D.; Reed, I.G. It was then proposed by Bro. Helps, seconded by Bro. Davis, that a vote of thanks be given to Bro. Reed for his services—carried unanimously. In returning thank, Bro. Reed forcibly pointed out the advantages of the brethren attending the lodge of instruction, as a means by which the junior officers of the mother lodge would obtain the necessary amount of confidence to enable them to fulfil their duties with satisfaction to themselves and the brethren generally. Proposed by Bro. Davis, W.M., seconded by Bro. Taleen, that a vote of thanks be given to Bro. Potts, on resuming his duties as preceptor after his illness. Carried unanimously. Bro. Potts in returning thanks, expressed his great pleasure at again meeting the brethren of the Merchant Navy Lodge, and the cordial manner in which the thanks had been bestowed would give an increased stimulus to his exertions. The W.M. then rose for the third time to ask, &c. Hearty good wishes. Nothing more being offered, the lodge closed with solemn prayer.

CONSECRATION OF THE PERFECT ASHLAR LODGE (No. 1,178).—The consecration of this lodge took place at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey, on Thursday, the 3rd inst. Bro. Henry Muggidge, P.M. 192, was appointed by the M.W.G.M. as the officer to perform the important ceremony. He accordingly appointed Bros. T. Goldsboro, P.S.G.W., to the S.W.'s chair, and Bro. H. Moore, P.M. 73, to the J.W.'s chair. Bro. T. White, I.G. 22, acted as I.G. Bro. May officiated as musical director, assisted by his staff. The beautiful ceremony was, as usual, most beautifully rendered by the officiating officer. The lodge having been duly consecrated, then followed the all-important ceremony of installation. Bro. F. Walters, P.M., who had rendered essential service as Dir. of Cers. all the evening, then presented Bro. J. Donkin, P.M. 73, and W.M. designate, to receive the benefit of installation. Bro. H. Muggidge, P.M., then proceeded with that ceremony. A Board of Installed Masters was then formed, and Bro. J. Donkin was duly initiated as the W.M. for the ensuing year. In the absence of any other P.M.'s, Bro. Dr. Dixon, P.M., was invested as the I.P.M. The Board being closed, the remainder of the brethren were admitted, and the usual salutations given. Bro. J. Donkin, W.M., then appointed and invested the following brethren as his officers, viz., Bros. F. H. Elsworth, S.W.; J. W. Avery, J.W.; Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec.; J. Green, S.D.; H. Bartlett, J.D.; D. Bose, I.G.; G. J. Grace, Dir. of Cers.; and J. W. Dudley, W.S. The usual charges were then delivered. A vote of thanks, which was ordered to be put in the lodge minute book, was given to Bro. H. Muggidge, P.M., for his kindness in performing the ceremony of consecration and installation at so short a notice as nine days, for, up to ten days before the lodge was consecrated, sanction had been obtained for Bro. Dr. Dixon to do it, but, in consequence of his being a member, the sanction was withdrawn. Bro. H. Muggidge returned thanks. As a mark of respect to Bro. Dr. Dixon,

he was unanimously elected to a life membership of this lodge, subject to his paying certain subscriptions to enable him to enjoy a full membership. Bro. Dr. Dixon, P.M., returned thanks for this favour conferred on him. Five candidates were proposed for initiation, subject to the usual ballot being taken at the next meeting. Two brethren were proposed as joining members, subject to the usual ballot. The lodge was then closed. A first-class banquet followed. The regular toasts were given and received. Amongst the visitors present were Bros. Goldsboro, P.M., Prov. S.G.W. Wales; H. Moore, P.M. 73, J.W. 1,155; T. J. Sabine, S.W. 73; J. Payne, W.M. 169; and H. Muggeridge, P.M. 192.

CONSECRATION OF THE VILLIERS LODGE (No. 1,194).—The consecration of this new lodge took place on Saturday, the 5th inst., at the Northumberland Arms Hotel, Isleworth. About four o'clock the assembled brethren entered the lodge room in procession, and the chair was assumed by Bro. A. A. Pendlebury, P.M. 1,056, as the appointed Consecrating Master. The lodge was then opened in the three degrees, and the W.M. addressed the brethren on the nature of the meeting. The Chaplain (Bro. the Rev. L. L. Sharpe, Fellow, St. John's College, Oxford), then offered up an introductory prayer, and was followed by Bro. H. G. Buss, P.M., who announced to the W.M. the desire of the petitioners to be formed into a new lodge, and the petition and warrant were then read from which it appeared that the founders of the lodge were Bros. E. Clark as W.M.; S. E. Clarke, M.D., as S.W.; J. Trickett, C.E., as J.W.; the Right Hon. Victor Albert, Earl of Jersey, R. W. Little, W. Dodd, S. Snow, A. B. Day, M.D., R. Gurney, and C. Higgins. The brethren (who were duly arranged in order) having signified their approval of the officers nominated in the warrant, the W.M. announced his intention of forming and constituting the lodge but first called upon Bro. R. W. Little, P.M., to deliver the oration which had been specially composed by him for the occasion, and which will be found on another page. At the conclusion of the address, which was given extempore, the anthem, "Tis a pleasant thing to see brethren in the Lord agree," was then sung by the brethren, Dr. Clarke, the S.W. designate, presiding at the harmonium. The first portion of the dedication prayer followed, and was succeeded by the invocation given by the W.M. After the processional psalm and other scripture portions, the lodge board was uncovered, and Bros. Buss, Little, and Wescombe, P.M.'s, carried the elements of consecration round the lodge, solemn music being performed during the procession. After the "Sanctus," "Glory be to Thee, O Lord," the Chaplain proceeded three times round with the censer, the lodge being solemnly dedicated each time he halted in the East, after which the rev. brother delivered the second portion of the dedication prayer. An anthem was then sung, all the brethren joining in the song of praise, and the W.M. completed the ceremony of dedication and constitution according to ancient form. The Chaplain pronounced the patriarchal benediction and the lodge was then resumed to the second degree. Bro. R. W. Little then took the chair, and Bro. E. Clark, the W.M. designate, was presented for installation, and after the formal preliminaries, and in the presence of a full Board of I.M.'s, Bro. Clark was placed in the oriental chair. On the re-admission of the brethren the usual proclamations and salutations were made in the several degrees, and the following officers were appointed and invited:—Bros. S. E. Clarke, S.W.; J. Trickett, J.W. (by proxy, the worthy brother being too ill to attend); H. Gurney, Treas.; R. W. Little, Sec.; W. Dodd, S.D.; J. Gilbert, Tyler. Bro. Little then delivered the customary addresses to the W.M., Wardens, and brethren generally. Votes of thanks were ordered to be recorded to Bros. Pendlebury, Little, Sharpe, and the other brethren, who had so ably assisted in the ceremonies of the day, and the first-named brother, as Consecrating Master, was elected an honorary member. One joining member having been proposed, and also six gentlemen for initiation, the lodge was then duly closed. It is but fair to add that the ceremonies of consecration and installation were performed faultlessly throughout, and elicited at various parts of the solemn and interesting proceedings, the most decided marks of approbation from the numerous brethren assembled. The whole of the programme which followed was arranged by Bro. Little, who had been unanimously recommended by the petitioners to the Grand Master, for the honour of consecrating the lodge, but owing to the fact of his being one of the brethren who had signed the petition, the desire of the founders could not be complied with, and at very short notice Bro. Pendlebury kindly consented to undertake the performance of the ceremony, which

he so worthily carried out. The manner in which the Rev. Bro. Sharpe, as Chaplain, and Bro. Dr. S. E. Clarke, as Director of Music, fulfilled their several duties merits the highest meed of praise, and indeed it may be noted as a remarkable fact, that the brethren who occupied the principal offices during this successful and admirably conducted ceremonial, are all young Masons. We may add that Bros. Abbot, P.M. 9, and Walters, P.M. 73, discharged, in a most efficient manner, the duties of S.W. and J.W. respectively, during the ceremonies, and amongst other brethren present we noticed Bros. Bartlett, W.M. 186; Cooper, W.M. 820; Berry, P.M. 144; Sedgwick, P.M. 180; Payne and Todd, P.M.'s 27; Wescombe, P.M. 905; Hubbard, P.M. 173; Giles, P.M. 820; Massey, J.W. 619; Noyce, S.D. 975; Pretty, 820, &c. A *recherche* banquet succeeded to the labours of the day, and the greatest good feeling and harmony prevailed up to the close of this very pleasant meeting. We understand that the first lodge for initiating candidates will be held on Saturday, the 13th inst.

## PROVINCIAL.

### CUMBERLAND AND WESTMORELAND.

LONGTOWN.—*Holy Temple Lodge* (No. 412).—The first regular meeting of this lodge after the summer vacation was held at the Wheatshen, on Thursday, the 3rd inst. The lodge was opened by Bro. H. Flemming, W.M., Prov. G. Assist. Dir. of Cers., assisted by Bros. A. Woodhouse, S.W.; Stew. 310, Prov. G.S.; R. M. Hill, J.W.; Thos. Robinson, P.M., S.D.; G. G. Hayward, W.M. 310, Prov. G. Sword Bearer, acting J.D.; D. Murray, P.M., Sec.; Robt. Forster, P.M. and Treas., as I.G.; R. Irving, P.M.; W. Nixon, Tyler. The minutes were read and confirmed, after which Bro. McCallister was tested as to his proficiency in the E.A. and found worthy, was intrusted, and retired. The lodge was raised to the second degree, and Bro. McCallister was passed to the degree of F.C. The lodge was then closed down to the first degree, and after a long discussion on the new by-laws, it was agreed that all present should sign the book of by-laws. The committee appointed for the new rooms were fully empowered to carry out whatsoever they thought proper, and consistent with Masonry. The lodge was finally closed and the brethren retired to the refreshment room to partake of a parting glass, after which the Carlisle brethren bade good night to all, and drove away amid the applause of the brethren of the Border village of Longtown.

### KENT.

CANTERBURY.—*United Industrious Lodge* (No. 31).—The meeting for the purpose of the annual election of this lodge took place on the 3rd inst., and the proceedings were of a rather more interesting character than usual. The lodge was attended by Bro. Butler-Johnstone, M.P., who, in the name of the brethren presented a testimonial to each of the two oldest and most respected members of the lodge, Bros. Delmar and Pout. Both these brethren, the former in the capacity of Treasurer, and the latter as Secretary, have for many years been the chief upholders of principles of Freemasonry in Canterbury. The lodge, desiring to show their appreciation of these services, presented to Bro. Dalmar a handsome silver double inkstand, and to Bro. Pout a silver salver. Bro. Butler-Johnstone presented both testimonials, and accompanied them in each case with a few graceful and well chosen remarks; and they were, of course, both acknowledged in appropriate terms. The usual business of the lodge was then proceeded with, and Bro. Mudford was duly installed as W.M. by Bro. Cooley; Bros. Coppin and Hall being respectively appointed as S.W. and J.W.; Higham, S.D.; Davey, I.G. The business of the lodge being over, the brethren adjourned to the Rose Hotel, where they dined together, and afterwards the usual loyal, Masonic, and complimentary toasts were given, interspersed with some good amateur singing. We ought not to omit to state that the testimonials were provided by Bro. Trimmell, of Canterbury, and that a suitable inscription was engraved upon each.

### MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Wednesday, the 2nd inst., the usual monthly meeting of the members of this lodge was held—which will long be remembered in our annals from the fact that about two dozen of the members of the Buta

Lodge, Cardiff, having that morning signified their intention of visiting the Silurian, to see their working. The brethren, numbering 471, assembled early, the W.M. and all his officers being in their seats at seven o'clock precisely. Several P.M.'s were present, including Bros. Coombs, Hellyer, Evans, Griffiths, and Maddocks. It was nearly half-past seven before the Cardiff brethren were clothed, and on their arrival being announced, the brethren received them in the usual Masonic manner. After the usual greetings and congratulations were over, the business was commenced by Bro. Grice being unanimously admitted as a subscribing member. Bro. Grice in a short speech thanked the brethren for their kindness in admitting him amongst them, and said he would be most happy to do anything and every thing in his power to aid the Silurian Lodge in particular, or Masonry in general. Bros. Rafarel and Fothergill were then raised to the sublime degree of M.M., the ceremony being most ably and efficiently performed by the W.M., Bro. Bartholomew Thomas. The lodge was then closed down to the first degree, when Mr. Ferdinand Fornacon was initiated, this ceremony being most impressively performed by the W.M. As time, tide, or train wait for no man, the W.M. of the Bute Lodge intimated that he and his brethren were about to leave by the express at forty minutes past nine, when the W.M. eloquently proposed a vote of thanks to brethren for their flying visit, and regretted that more time could not be taken so that the brethren present could have pledged each other in a glass of wine. The vote was duly seconded by Bro. Hellyer, P.M., and after Bro. Griffiths had spoken on the subject, Bro. Bell, W.M., of the Bute Lodge, responded, thanking the brethren for their kindness, and hoping he should see the Silurian brethren paying them a return visit in Cardiff at no distant period. He said he had been a Mason some years but he never saw the ceremonies more efficiently performed. That he had witnessed several things in the room which the Bute Lodge were deficient of, especially an organ, and with such an instrument and such an able organist the ceremonies had been performed to his entire satisfaction. He regretted that he was obliged to leave so soon but it could not be avoided, and after again inviting the Silurian brethren to visit them he sat down, warmly applauded. Bro. Martin, P.M., also thanked the Silurian brethren for their kindness and expressed his desire of a return visit at an early day. Bro. Bird, P.M., Treas. of the Bute Lodge, also responded and alluded to the kindness shown by the Silurian to the Bute, when they were petitioning for their warrant. We believe this visit will take place at the next monthly meeting of the Bute Lodge. Bro. H. Shaw Davies, an old member of this lodge, through Bro. Wells, P.M., P. Prov. S.G.W., presented to the library "Oliver's Historical Landmarks of Freemasonry," in 2 vols., when a vote of thanks to Bro. Davies was unanimously passed for his very handsome present. A lodge of instruction was formed to be held under the sanction of the Silurian Lodge, and the first meeting is to be held early in November. A meeting would have been called in October, but the Prov. G. Sec. said it was the intention of the D. Prov. G.M. to hold a Provincial Grand Lodge at Monmouth this month, and therefore the instruction meeting was adjourned for a few days. A subscribing member was then proposed, and, after a collection of £50 had been made in the room for the family of a brother now unfortunately in the asylum at Abergavenny, the lodge was closed at five minutes to ten. At one time there were nearly eighty brethren present.

#### SUSSEX.

PROVINCIAL GRAND LODGE.—INSTALLATION OF LORD PELHAM, M.P., AS GRAND MASTER.

A Provincial Grand Lodge of Ancient, Free, and Accepted Masons was held at the Pavilion, Brighton, on the afternoon of the 30th ult., for the purpose of installing Bro. Lord Pelham, M.P. for Lewes, as Grand Master of the province, in the place of Bro. Lieut.-Colonel D'Albiac, deceased; and for other business.

The lodge was opened in due form, Bro. Furner, D. Prov. G.M., presiding, Bro. J. Scott officiating as S.W., and Bro. W. R. W. Wood as J.W.

The Master elect was introduced by the Masters and Past Masters of the various lodges in the province, Bro. Gutteridge, P. Prov. G. Org., playing an appropriate Masonic march on the organ. Amongst the members of the fraternity present, in addition to those we have mentioned, were Bros. Hall, Prov. G.M. for Cambridgeshire; Dobbie, Prov. G.M. for Surrey; Wilson, P. Prov. S.W. Sussex; Kämble Cook, W.M. of Jerusalem Lodge,

P.G. Steward; W. Pultney Scott, P.G. Deacon of England; Meymott, P.G. Steward; Grey Clarke, G. Sec.; Hoppood, P.G. Deacon and Chairman of the various Masonic Charities; Spencer P.G. Steward; Fraser, G. Deacon; Sleyd, Prov. S.G.W. Gloucestershire; Dallimore, Prov. G. Officer of Hampshire; J. G. Dodson, M.P., W. L. Christie; the Rev. J. Griffith, Prov. G. Chap.; W. Verrall, Prov. G. Treas.; Jeffery, Prov. G. Steward; Taaffe, G. Steward; H. Potter, J. Howell, Willard, and Mann, P. Prov. G. Officers; W. H. Hallett, Fabian, Langworthy, Dixon, P. R. Wilkinson, J. Brigden, H. Martin, Lester, A. H. Cox, H. Davey, Abbey, V. P. Freeman, Evershed, H. Nye Chart, T. J. Sabine, H. Woollett, E. Bright, H. N. Goulty Winchester, R. M. Webb, G. Smith, W. Smith, W. A. Stuckey, Nell, Hopewell, Vincent, Challen, Booty, Loveday, Booth, W. Marchant, Woollett, W. Embling, C. Wren, W. Hudson, Hugh Saunders, W. Sharpe, J. W. Stride, B. Chatfield, S. T. Foat, W. Bennett, W. Curtis, J. Curtis, Jenkins, Kenyon, Moy, Eberall, F. J. Tillstone, E. Lewis, H. Jenner, Dyer, Dell, H. Parsons, Stanford, J. Robinson, S. R. Ade, W. Lucas, E. Cowley, D. Leeson, Branwell, Butcher, Cunningham, Powell, Cleveley, Willard, &c.

The Prov. G.M., having been dully installed by his Deputy, Bro. Furner, said that having had so little experience in office, he should re-appoint the whole of the officers appointed by his late lamented predecessor. He then appointed Bros. Furner, D. Prov. G.M.; J. Scott, Prov. G.S.W.; W. R. Wood, Prov. J.G.W.; the Rev. J. Griffith, Prov. G. Chap.; H. Verrall, Prov. G. Reg.; G. E. Focock, Prov. G. Sec.; Law, Prov. S.G.D.; Mann, Prov. J.G.D.; Howell, Prov. G. Supt. of Works, C. J. Corder, Prov. G. Dir. of Cers.; Cunningham, Prov. G. Assist. Dir. of Cers.; Sharp, Prov. G.S.B.; Turner, Prov. G. Purst.; Kirke, Daws, and Jeffery, Prov. G. Stewards.

The D. Prov. G.M. then said the first duty he had to perform was a painful one. It was with a feeling of deep regret that he had to allude to the loss the province had sustained on the lamented death of their late Prov. G. Master, Bro. D'Albiac. He was appointed D. Prov. G.M. in 1858, on the retirement of Bro. McQueen. The late Duke of Richmond was then Prov. G.M., and it was well known that, so numerous were the duties devolving upon him, that he had but little time to attend to his Masonic duties. It therefore devolved on his Deputy to perform these duties; how well they were performed, and the manner in which he discharged the office, his kindness, and courtesy of manner, were well known to them all. On the death of the Duke of Richmond, in 1860, the Provincial Grand Lodge was placed under the direction of the Grand Registrar of England. On the 15th July, 1865, Col. D'Albiac received his appointment as Prov. G.M. from the G.M. of England. Singularly, he held his appointment exactly two years, for it was on the 15th of July, 1867, that he died. The same desire which had actuated him faithfully to fulfil the duties of D. Prov. G.M. continued to actuate him—when he appointed him (Bro. Furner) as his deputy, he assured him that he intended still to continue the same active duties as ever. They all knew his anxiety and desire for Masonry. With permission of the lodge, he would read an address of condolence to the widow of their late G.M., and move its adoption.

The address was as follows:—

"The Provincial Grand Master, the Deputy Provincial Grand Master, the Provincial Grand Officers and brethren of the ancient and honourable Fraternity of Free and Accepted Masons of the Province of Sussex, with feelings of consideration, respect, and sympathy, desire to express their sincere condolence with the widow and family of their late much-esteemed Provincial Grand Master, Lieut.-Col. George D'Albiac. The brethren cannot hope that any words of theirs can mitigate the sorrow which the bereaved family of their late brother and Master must experience in the loss of so amiable, so generous, so good a man. Time and the consolation of God's Holy Spirit, in all such cases, are the only comforters, but whilst fully conscious of the sacredness of private grief, the brethren most earnestly wish to convey to the widow and family of Bro. D'Albiac the high estimation in which he was deservedly held by every Mason in the province of Sussex, and how much they deplore his unexpected removal from amongst them."

Bro. the Rev. John Griffith, Prov. G. Chap., seconded the adoption of the address.

The address being carried, the Grand Secretary then presented a statement of the progress of Masonry in the province during the past year, stating that there had been seven initiations and thirty-three joinings, and that the Craft in the province now numbered 607 members.



Bro. W. Verrall having been unanimously re-elected Treasurer, Bro. W. R. Wood proposed that, as a mark of respect to the memory of the Grand Master, a Vice-Presidency be purchased in the Royal Freemasons' School for Girls, from the funds of this lodge, and that the privileges of a Life Governor be exercised by the Prov. G.M. for the time being.

Bro. G. Smith seconded, and the motion was carried.

The Masters of various lodges then tendered their congratulations to the Grand Master on his appointment, as also to Bro. Furner on his re-appointment as Deputy Grand Master.

After some formal business the lodge was closed.

#### THE BANQUET.

Bro. Furner, D. Prov. G. Master, proposed the toast of the evening, "The Health of the Right Worshipful Grand Master of the province, Lord Pelham." He said it became his duty and privilege to propose this toast, and he had the greatest satisfaction in doing so, because he felt that the pleasure he had in proposing the toast would be participated in by all the brethren present. In mentioning the name of Lord Pelham, the eldest son of the Earl of Chichester, he was giving them the name of a nobleman whose antecedents stood high in this county. His position was a high one, and he (Bro. Furner) was sure if he followed in the footsteps of his noble father, they would have a Grand Master to preside over them of whom they might justly be proud. The name of Pelham was eminent in Masonry, and, although his lordship was a young Mason, he had that day given evidence of his being an experienced and an expert Mason. It was quite unnecessary to dilate on the merits of his noble father. He, for one, believed that virtues as well as vices were hereditary; and here, to-night, they had had evidence that the virtues of the noble father were inherited by the son. Lord Pelham, unlike many young men, had early shown his attachment to the domestic virtues. More than this, he had shown his willingness to take an active part in the government of the country, and, with all these advantages, it must indeed be a source of gratification to them that his lordship, the Grand Master of England, had nominated Lord Pelham as the presiding officer of this province. In drinking your health (said Bro. Furner, addressing his lordship), I am not giving this as a mere formal, after-dinner toast, but I desire to tender to you a feeling—more than I can convey—the feeling of our deep regard for yourself as well as of respect for the high office you hold. And, in wishing you long life and happiness, I am but conveying the wish of all present, that you may preside over us for many years to come, and that the Great Architect of the Universe may endue you with confidence and judgment ably to preside over the province this day committed to your charge.

The R.W. the Prov. G.M., on rising to respond, said he was most deeply grateful to them for the kind reception they had given to the toast proposed by his excellent Brother Furner; he was also deeply grateful to Bro. Furner for the kind way in which he had mentioned his antecedents. He had been most cordially received by them. At present it was needless for him to take up their time at any length with matters concerning this province; he would only express a hope that, if spared with life to meet them that day twelve months, he should be able more thoroughly to reciprocate their kindly feelings. He earnestly hoped by attention to the duties before him, that he should be enabled to walk in the steps of those who had gone before him. He had thought it best, with his limited experience of the affairs of this province, to re-appoint all those officers who held office under his predecessor. In conclusion, highly eulogising the exertions of his very excellent D. Prov. G.M., he called on the company to drink his health, as well as that of the other Prov. G. Officers, past and present.

Bro. Furner responded in an appropriate speech, and introduced to his lordship the names and qualifications of the various officers whom his lordship had that day installed.

The toast of "The Visitors" was given by the D. Prov. G.M. and responded to by Bro. Dobbie, G.M. of Surrey. "Prosperity to the Provincial Grand Lodges of Sussex" was given by Bro. Hall, G.M. of Cambridgeshire.

Bro. John H. Scott, Prov. S.G.W., proposed "The Masters of the Sussex Lodges." He said—R.W. Grand Master, Bros. Grand Officers, Visitors, and Brethren,—I have been honoured with the command to propose the next toast, and I do so with very great pleasure, because it is one which I am sure you will all most cordially respond to. Bro. Hall, a few moments back, proposed to you success to the Prov. Grand Lodge of Sussex. I am now about to call on you to drink to the healths of those

brethren on whom the success of Masonry in this province mainly depends—I mean the W.M.'s of the Sussex Lodges. The duties and qualifications of a Master of a lodge are so clearly and forcibly explained in the ceremony of installation, with which we are most of us familiar, that it is unnecessary for me to detain you now by dwelling upon them, and I can confidently call on you and the brethren present, most cordially to drink to the healths of the W.M.'s of the Sussex Lodges, believing them to be men "of good report, true, and trusty, and held in high estimation amongst their brethren and fellows." Bro. Scott coupled with the toast the name of the oldest W.M. in Sussex, Bro. Wilson, of the Howard Lodge of Brotherly Love, at Arundel, who, he informed the brethren, was 86 years of age, and at that moment sitting by his side, rejoicing in the satisfactory proceedings of the day.

Bro. Stephen Barton Wilson responded.

Bro. Taaffe responded to the toast of "The Grand Stewards." He assured the fraternity that, with his brother Stewards, he had striven hard to do everything that might conduce to the comfort of those present, and he felt gratified in knowing that on no previous occasion had such success attended their efforts.

The "Tyler's Toast" brought the proceedings to a close.

## SCOTLAND.

### GLASGOW.

SHETLESTON.—*Lodge St. John* (No. 128).—The first general meeting of this lodge since the opening of the new hall was held on Wednesday, the 2nd inst., Bro. Geo. McLeod, W.M., in the chair, supported by Bros. R. Jack, S.W., and Morrison, J.W. After the regular business of the lodge was disposed of, the W.M. congratulated the brethren on their having at length obtained a suitable place of meeting, and, in referring to the late festival, moved that the following brethren who assisted at the opening of the present hall be elected honorary members of this lodge, viz., Bros. W. Smith, Prov. G. Sec., W.M. 360; A. McTaggart, *M.A.*, W.M. 27; Jas. Wallace, P.M. 360; Jas. Gillies, W.M. 103; Thomas McRobert, W.M. 73; W. B. Paterson, Sec. 360; and James Stevenson, of the *FREEMASONS' MAGAZINE*, London and Glasgow. The motion was seconded by Bro. John Allan, P.M., and carried unanimously. We understand there is to be an emergency meeting of this lodge on the 16th inst., when a considerable accession to the strength of the lodge is expected.

### THE EARL OF DALHOUSIE, K.T., G.C.B., PROV. G.M. OF FORFARSHIRE AND KINCARDINESHIRE, AT THE OPENING OF A PUBLIC PARK IN BRECHIN.

Saturday afternoon, the 28th ult., was observed as a general half holiday in Brechin, on the occasion of a formal opening by the Earl of Dalhousie, in his capacity of Lord Lieutenant of the county of Forfar, of a new public park for Brechin; the movement for which was started about two years ago by Mr. Garden Mitchell leaving £200 of a legacy for some ornamental purpose; then the Town Council got a feu of 8½ acres of the Coldhame feus on the Brechin Castle estate. Lord Dalhousie gave the ground at a low rent and feu, besides contributing £100 to the fund for ornamentation; and subscriptions were got at home and abroad to the amount of nearly £1,300. Curators were then appointed, and the park was beautifully laid out with flowers and shrubs, and furnished with a nice lodge and pavilion. On Saturday afternoon, the 28th ult., a procession, comprising about 2,000—workers at the factories, incorporated trades, the pupils and teachers, volunteers, Masonic bodies, gardeners, provost, magistrates, and town council, accompanied by the Earl of Dalhousie and an escort of riflemen—marched from the Mechanics' Hall to the park. The several thousands of spectators were congregated, and the ceremony was proceeded with. The Earl of Dalhousie was accompanied to the platform of a grand stand by the provost, magistrates, and town council, the curators of the park, and several gentlemen; and in the enclosure were Lady Christian Maule and Miss Ramsay, Mr. J. Carnegie Arbuthnott, of Balmamoon, and a general assemblage of the gentry of Brechin and district. After prayer by the Rev. Mr. Foote, Earl Dalhousie delivered the following address:—

"Provost Guthrie and Magistrates of Brechin, and ladies and gentlemen, and citizens of this fair city.—It is now my duty, and I can assure you it is a most pleasing one, to declare this park publicly opened for the use and for the enjoyment of the

inhabitants of Brechin. My friends, this is a great and memorable day for this city, for upon this occasion you are placed upon the level of many other large cities of this country in having at your disposal a place of public recreation, where, as Mr. Foote has justly said, the sons of toil may resort to enjoy themselves after the labours of the day, and all classes of society in this city may at all times find a genial place to seek exercise in. Citizens of Brechin, this has been achieved by the exertions of various classes of the community. In the first place, I, as having a duty to perform to this city in the vicinity, and under the walls of which I may say that I was born, and where my family have made their residence now for nearly seventy years, have done so far as lay in my power to contribute to this undertaking. The magistrates and Town Council have most handsomely supported my endeavour; and the employers in this city, and to their honour be it spoken, have been among the most liberal contributors to the establishment of this park; the proprietors, too, in the vicinity have not been behind the others in what they have done for you. And now, citizens of Brechin, this day has added one more mark of favour bestowed upon you by those who take an interest in your welfare. My father established the Mechanics' Institute. The Messrs. Smith have nobly established the schoolhouse, upon which my eye now falls, for the benefit of the community of Brechin. There stands the infirmary, a refuge for your sick and disabled; and here now in this park is another mark of the desire of all your friends to do benefit to you, the inhabitants and workpeople of Brechin. And now, my friends, we have done our duty so far; but, let me tell you, you also have a duty to perform. We have given you this park—it is yours to take care of it—and let every man, woman, and child who hears me, and who looks forward to enjoying this park, lay this to heart—that he is as much interested in protecting the park as those curators who are appointed to do so, for I am quite certain that unless one and all of you agree to assist in its protection, it will not arrive at that perfection which we all wish to see. Ladies and gentlemen, it is not my intention to detain you by a long speech; but I really cannot help congratulating you all upon the result of this day. I hope it will be a means of softening the manners of the rising generation. There is an old proverb, my friends, and it is adapted to all classes of life—to all spheres of society—"Manners make the man," and I hope that in this park the public of Brechin will study to behave themselves in such a way as to prove themselves worthy of the great gift which has been bestowed upon them. It is now my pleasing duty to perform an act which will, I trust, in future days be a memory of the ceremony which has taken place to-day. I am ordered to plant a tree; and I am now about to perform that duty; and I ask you all, when you look upon that tree, to think of him who planted it; and if you remember me with a blessing, my reward will be greater than I could expect. It is, however, right to inform the ladies that, previous to the ceremony of planting the tree, the volunteers will fire a *feu de joie*, and therefore prepare your nerves, ladies, for the occasion.

His Lordship then descended from the platform, and planted in the centre of the park a fine young beech tree—the band of the Forfar and Kincardineshire Militia Artillery, which was in attendance, playing appropriate airs.

Several votes of thanks having been given and reciprocated, the proceedings were brought to a close by three cheers having, on the motion of Lord Dalhousie, been given for the Queen, and by the singing of the National Anthem. A number of suppers and entertainments took place in the evening in commemoration of the event of the day.

## AUSTRALIA.

### VICTORIA.

#### MELBOURNE.

The ceremony of laying the foundation stone of the Masonic Almshouses, Punt-road, South Jana (being the first portion of the Freemasons' Charitable Institution) took place on the 17th June last.

The Government having granted a piece of land of about five and a quarter acres in extent, fronting the Punt-road, and contiguous to the Wesleyan College, a plan was agreed upon to erect buildings which will form the nucleus of a number of charitable institutions for the poor and indigent, the widows and orphans of the brethren. The piece of ground is of a

quadrangular form, 650ft. in depth by 350ft. in width, and the architects, Messrs. Reed and Barnes, have sketched out a design, which, when complete, will be a great ornament to the locality. The plan embraces the erection of twenty-four cottages or almshouses, and a centre building to form an orphan asylum. Entering the ground from the Punt-road the design shows twelve triple semi-detached cottages ranged on the right and left of the quadrangle, which will be planted, and form the grand approach to the orphan asylum and superintendent's quarters, to be erected at the north end of the ground. Each cottage will be replete with every convenience, and contain a dining-room, bedroom, kitchen, &c., in which families or individuals may procure all the isolation that may be desired in their domestic arrangements. The first portion of the Almshouses will be the second of the cottages on the western side of the quadrangle, a contract for which has been taken by Mr. Thomas Dalton, for £659, the funds being subscribed by the brethren of the various lodges of the Order. The ceremony took place in the presence of his Excellency the Governor and a numerous assemblage of ladies, for whose accommodation a gallery had been erected, commanding a view of the proceedings. For his Excellency's convenience a platform was constructed, upon which a carpet and suitable furniture were placed. The brethren assembled at the Town Hall, Prahran, about one p.m., where a lodge was opened, and soon afterwards a procession was formed and set out for the ground.

The three Prov. G. Masters having taken their places on the platform, at the north-east corner, in the same position as in the procession, with the English and Irish D. Prov. G. Masters, and the two Chaplains on their right; the Scottish D. Prov. G.M., the office-bearers of the managing committee, and the architect on their left; the three Prov. S.G.W.'s in the West, and the three Prov. J.G.W.'s in the South, and surrounded by the brethren in order of rank.

The ceremony commenced by singing the Hundredth Psalm, in which the vast assemblage joined, Bro. Pringle, the Provincial Grand Organist, accompanying on the harmonium. The Prov. G. Chap. English Constitution, the Rev. Thomas Cole, M.A., then offered up prayer. The Prov. G. Chap. Irish Constitution, the Rev. Bro. Rintel, then read the invocation, and pronounced a blessing, at the conclusion of which the brethren responded "Glory to God on high, on earth peace, good-will towards men."

The upper stone having been raised, and the lower one adjusted, the Prov. G. Treasurers deposited the phial of coins in the cavity of the lower stone. The Chairman of the Managing Committee, Mr. James Read, read the following inscription scroll prior to placing it in its proper position:—"At Melbourne, Victoria, on Monday, the 17th day of June, A.D. 1867—A.L. 5867, in the thirtieth year of the reign of Her Most Gracious Majesty Queen Victoria, his Excellency the Hon. Sir John Henry Thomas Manners-Sutton, K.C.B., &c., being Governor of the colony, this foundation stone of almshouses, for aged Freemasons and their widows (being the first portion of the 'Freemasons' Charitable Institutions of Victoria'), was laid according to ancient Masonic usage, by the right Worshipful Provincial Grand Masters of Ancient Free and Accepted Masons under the Constitutions of England, Ireland, and Scotland, namely, Brother Capt. Fredk. Charles Standish, District Grand Master, English Constitution; Brother John Thomas Smith, Esq., M.L.A., Provincial Grand Master Irish Constitution; Brother Thomas Reed, Esq., Provincial Grand Master, Scotch Constitution; in the presence of and assisted by the Right Worshipful Deputy Grand Masters, Provincial Grand Wardens, officers, and brethren of the three Constitutions combined. The almshouses are built upon a portion of a plot of ground, containing five acres and twenty-one perches, granted by the Government for Masonic Charitable Institutions, and are the first buildings erected by the Masonic body in this colony for Masonic charitable purposes. Reed and Barnes, architects; Robert Dalton, builder; Brother John James, P. District Grand Senior Warden, E.C., Chairman of Provisional Committee; Brother J. J. Moody, P. Prov. Grand Junior Warden Cheshire, E.C., Vice-Chairman of Provisional Committee; Brother Joseph Aarons, District Grand Junior Warden, E.C., Treasurer; Brother Montagu S. Machen, Honorary Secretary."

The chairman of the managing committee also deposited the journals of the day in the cavity of the stone, which was covered with a copper plate. Mortar being roughly spread on the stone, the Prov. G. Masters were each presented with a silver trowel, with which they completed the work, when the upper stone was slowly lowered, the band playing "Rule Britannia." The stone being proved by plumb, level and square, the Prov. G. Masters with their mallets gave three knocks upon the stone, and pronounced it well and truly laid. The cornucopia with corn, the

ower with wine, and the ower with oil were successively presented to the Prov. G. Masters, who each performed certain ceremonies, and made a few appropriate remarks.

His Excellency then, addressing the Prov. G. Masters, said: I wish to express to you my sense of the terms in which you have been pleased to notice my presence on this occasion. I can assure you that, although I have not the honour to be a Mason, I have always recognised the members of that Order as loyal subjects and good citizens, and as most useful in works of charity. I hope that those who do not belong to the Craft will authorise me to express it as their feeling as well as my own, when I state to you that we all sympathise with you in the motives which have induced you to commence this useful work, and we heartily hope with you that the Masonic institutions of Victoria will conduce to its lasting prosperity.

Three cheers were then given for the Prov. G. Masters, three cheers for his Excellency, and three cheers for the ladies.

The choir then sang the Masonic version of the National Anthem, and the ceremony terminated.

## ROYAL ARCH.

### METROPOLITAN.

CONSECRATION OF THE VICTORIA CHAPTER (No. 1,056).—On Monday, the 7th inst., the above new chapter was duly consecrated at the George Hotel, Aldermanbury, by Comp. W. H. Hubbard, M.E.Z. 975, as consecrating Principal, assisted by Comps. Little, P.Z. 975, and Brett, P.Z. 275, as H. and J. respectively. An oration specially written for the occasion, and having reference to the sublime teachings of the Royal Arch degree was delivered by Comp. Little, and the dedication prayers were also given by the same E. companion. Comp. Woodman, J. 33, officiated as Chaplain in carrying the censer round the chapter. When the ceremony of consecration was concluded Comp. Little took the chair of M.E.Z., and installed Comps. Pendlebury, Hosgood, and Turner severally as third Principals. Comp. Turner, the J., then withdrew, and Comp. Pendlebury and Hosgood were duly installed as second Principals, and the latter being the H. named in the charter, having retired, Comp. Pendlebury was installed as the Z. of the chapter; the whole of those beautiful ceremonies being well rendered by the installing Principal. On the re-admission of the companions Comps. Long was appointed S.W.; Bryant, P.S.; Marks, A.S.; Comps. Little and Brett being invested as S.E. and Treas. respectively, after which, as a tribute of gratitude to Comp. Hubbard for consecrating the chapter, that worthy companion (who is greatly respected for his uniform kindness), and also Comps. Brett and Little were elected honorary members. Seven candidates for exaltation and several joining members having been proposed for the next convocation, the chapter was closed, and the companions spent the remainder of the evening in that social harmony and good feeling which should at all times characterise the members of so august and enlightened an Order as that of Royal Arch Masonry.

### SCOTLAND.

BURNTISLAND.—*St. Colmes, Burntisland, and Aberdour Chapter* (No. 105).—The autumnal equinoctial meeting of this chapter was held in the Town Hall, on Monday evening, the 23rd ult., for the election of office-bearers for the ensuing twelve-months. The following companions were unanimously elected—viz., Thomas Hutchison, M.E.Z.; John Goodsir, H.; D. K. Barrie, J.; J. Barrie, Scribe E.; J. Gray, Scribe N.; Christian Joekel, Treas.; Dr. James Taylor, 1st Soj.; A. Abbie, 2nd Soj.; Wm. Page, 3rd Soj.; Wm. Elder, Captain of the Veils; J. B. Mercer, Chancellor; D. McFeely, Janitor. After the chapter had been solemnly closed in ancient form, the comps. adjourned to the Forth Hotel, where about twenty sat down to supper—Comp. Bailie Hutchison in the chair. Among the toasts given were—"The Supreme Grand Royal Arch Chapter of Scotland," and "John White Melville, of Bennoch and Strathkinnes, M.E., First Grand Principal," from the chair; "The Three Principals of St. Colmes," and "Success to No. 105," by Comp. Barrie; the "Scribes and other Office-bearers," by Comp. Goodsir; "Foreign Grand Chapters," responded to by Comp. Pollard; the "Magistrates and Town Council of Burntisland," by Comp. Goodsir, responded to by Senior Bailie Hutchison. The evening's enjoyment was much enhanced by some excellent pianoforte music and songs by Comps. Pollard, Armitage, McDonald, Goodsir, Page, &c.

## MARK MASONRY.

### METROPOLITAN

THE SOUTHWARK LODGE OF MARK MASTERS (No. 22).—The first meeting of this flourishing and prosperous lodge of Mark Masters, after a long vacation of six months, took place on Monday, the 7th inst., at the Bridge House Hotel, Wellington-street, Southwark. Bro. A. D. Loewenstark, P.M. and Treas., opened the lodge. The minutes of the preceding lodge were read and unanimously confirmed. Ballots were unanimous in favour of all the candidates. Bro. Dr. F. J. Lilley, J.G.D., W.M., took the chair. The report of the Audit Committee was read (which showed a good balance in hand), and was unanimously received. Bros. E. W. Pook, J.W. 140; D. Lines, 619; and W. Russell, 857, being present, were regularly advanced to the ancient and honourable degree of Mark Master Freemasons. Bro. A. P. Leonard, I.P.M., then took the chair, and, in an able fluent speech, presented Bro. Dr. F. J. Lilley, W.M., with a five guinea Past Master's jewel which had been unanimously voted to him from the lodge funds. Bro. Dr. F. J. Lilley, J.G.D., W.M., in a suitable speech acknowledged the gift. He then resumed the chair. Two brethren were duly proposed for advancement at the next lodge meeting. Business being ended, the lodge was duly closed. There were present during the evening—Bros. Dr. F. J. Lilley, J.G.D. W.M.; G. Morris, M.O., as S.W.; W. Noak, J.D., as J.W.; R. Watts, G.S.B., as M.O.; M. A. Loewenstark, S.O.; H. Massey, J.O.; A. D. Loewenstark, Prov. G.S., P.M., Treas.; R. Ord, Reg.; F. Walters, G.I.G., P.M., Sec.; E. Palmer, as S.D.; E. Harris, as J.D.; T. H. Herdith, I.G.; A. P. Stedman, Steward; A. Schuck, as Dir. of Cers.; A. P. Leonard, I.P.M.; A. Thompson, P. Newmann, T. R. Schweibser, D. Lines, E. W. Pook, W. Russell, and very many others whose names we were unable to ascertain. Amongst a large number of visitors we noticed Bros. R. Watts, G.S.B.; T. Meggy, Prov. G.S.B.; C. Swan, Prov. G.S.B.; J. J. Hagho, J.W. 86; and others whose names we were unable to learn. The usual first-class banquet followed. The routine toasts were duly given and received.

### CORNWALL.

PROVINCIAL GRAND LODGE OF MARK MASTERS OF CORNWALL.—On Tuesday last the first meeting of this newly-formed province was held at the Fortitude Rooms, Truro, when a large number of the members assembled in honour of the occasion. The R.W. Bro. Frederick Binckes, G. Sec., attended as the deputation from the Grand Lodge of Mark Masters for England and Wales, and, as the acting G.M., opened the Provincial Grand Lodge. The R.W. Bro. Frederick Martin Williams, M.P., was then presented, and installed as Prov. G.M. for Cornwall, and saluted accordingly. The beautiful charges suitable to the occasion were impressively delivered by the acting G.M., Bro. Frederick Binckes, and the Installing Master was warmly greeted when the ceremony was concluded. The acting G.M. then congratulated the Prov. G.M. on his appointment by patent from the M.W.G.M., and stated how much he was gratified to find that Mark Masonry was in such a flourishing condition in Cornwall, as also to be present at one of the largest Mark meetings he had ever attended in the provinces. The commodious lodge-room was crowded, and in every sense the meeting was most enthusiastic and a complete success. After the business was concluded, the members adjourned to the Red Lion Hotel, and there partook of a magnificent banquet, served by Mrs. Dobb, with much satisfaction. The Prov. G.M. presided. The following officers were appointed for the ensuing year:—Bros. Reginald Rogers, D. Prov. G.M.; Thomas Chirgwin, Prov. S.G.W.; William Tweedy, Prov. J.G.W.; Frank Harvey, Prov. G.M.O.; William J. Johns, Prov. S.G.O.; Walter F. Newman, Prov. J.G.O.; Rev. H. B. Bullocke, M.A., Prov. G. Chap.; Stephen Holloway, Prov. G. Treas.; E. Trewbody Carlyon, Prov. G. Reg.; W. J. Hughan, Prov. G. Sec.; Richard John, Assist. Prov. G. Sec.; Dr. James Mudge, Prov. S.G.D.; Captain H. A. Sleeman, Prov. J.G.D.; John Coombe, Prov. G. Supt. of Works; John Ninness, Prov. G. Dir. of Cers.; D. W. Tremewan, Assist. Prov. G. Dir. of Cers.; Captain H. Barber, Prov. G.S.B.; W. H. Christoe, Prov. G. Org.; W. J. Crotch, Prov. G. Purst.; Thomas Webber (Mayor of Falmouth), Assist. Prov. G. Purst.; Samuel Harvey, Prov. G. Standard Bearer; W. M. Couch, G. A. Allott, and E. H. Hawke, jun., Prov. G. Stewards; John Langdon, Prov. G. Tyler. The D. Prov. G.M., Prov. G. W.'s, Prov. G. Treas., Prov. G. Reg., Bro. Thomas Solomon (Mayor of Truro), and the Prov. G. Secs. were elected to form the Board of

General Purposes. [We have much pleasure also in stating that the Prov. G.M., Bro. F. M. Williams, M.P., in a most handsome manner presented the Provincial Grand Lodge with a set of collars for the officers, and intimated his intention to attach the jewels to them ere long, so that the members may never be without a tangible proof of his appreciation of the honourable and distinguished office conferred upon him by the M.W.G.M. This fact is but another evidence of the Masonic zeal and kindness of the Prov. G.M., and our prayer that he may be long preserved in his useful Masonic career, is echoed by hundreds of Masons who know and respect him for his genuine enthusiasm and love for the Craft.]

### Obituary.

#### THE LATE BRO. JACOB SAQUI.

The following notice of the death of Bro. Jacob Saqui appeared in the *Kansas Champion*, U.S. newspaper of 5th June last. Bro. Saqui's relations in this country are well known and highly respected members of our Order:—

"The Hon. Jacob Saqui died on Friday last, at his residence in this city. The deceased was one of the most prominent and influential of our citizens, and for many years past has taken a leading part in all affairs of public interest. A man of remarkable personal energy and rare powers of endurance; eminently genial and social in his nature; a warm and devoted friend; a benevolent citizen, whose heart was always open to the appeals of distress, and whose hand was ever ready to relieve suffering. He had a host of devoted friends, and his loss will be most severely felt by the community. He has, during his residence in this city, often occupied prominent positions of trust and honour, and has always discharged their duties with conspicuous fidelity, energy, and intelligence. He has represented the city in the Legislature of the State; served as a member of the County Board of Commissioners; was for many years an active and influential member of the City Council; was for five successive terms elected Grand Master of the Masonic Grand Lodge of Kansas; was president of the Mercantile Library Association; and in all public enterprises and in every public activity he bore a prominent part. Kind, genial, and eminently charitable; active, industrious, and energetic; bold, resolute, and daring. These were the characteristics which distinguished him in all the walks of life.

"The funeral of Hon. Jacob Saqui, which occurred on Sunday afternoon, was the largest one ever witnessed in this city, and testified in the most striking manner the warm esteem in which the deceased was held by his fellow citizens. At one o'clock the various societies of which deceased was a member convened at their respective lodge rooms, and marched from thence to the residence of their departed brother and friend, where a large concourse had already gathered. The funeral ceremonies at the house were conducted by the Rev. John Bakewell, who made a brief, though impressive, address. The body was then taken charge of by the Sir Knights of Atchison Commandery, No. 2, A.F.A.M., and deposited in the hearse. The funeral procession then formed under the direction of S. Hesselberger, chief marshal, as follows:—1st, Atchison brass band; 2nd, Washington Commandery, No. 2, K.T.; 3rd, Washington Chapter, No. 1, R.A.M.; 4th, Washington Lodge, No. 5, A.F.A.M.; 5th, Hearse, attended by pall-bearers from the Commandery, Chapter and Masonic Lodge, the Oddfellows' Lodge, and Hook and Ladder Company; 6th, Carriage containing the family of the deceased; 7th, Friendship Lodge, No. 5, I.O.O.F.; 8th, Pioneer Hook and Ladder Company; 9th, Citizens in carriages. The funeral procession was over a mile long. The Masons, Oddfellows, and firemen were on foot, and all dressed in their appropriate regalia and uniform, with badges of mourning. The Masonic lodges turned out 88 members, the Oddfellows 40, and the Hook and Ladder Company 31. In the Masonic ranks were a number of brethren from Doniphan and Mount Pleasant. Following the footmen were over 100 carriages, wagons, and omnibuses were also in the ranks. It is estimated that at least 1,000 persons were present. Over 500 were in the ranks of the funeral procession. Arrived at Mount Vernon Cemetery, the Masonic lodges went through their impressive funeral ceremonies, the Oddfellows cast their simple sprig of evergreen upon the coffin, and all that was mortal of Jacob Saqui was consigned to the dark and silent house of the dead.

#### LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 19TH, 1867.

MONDAY, October 14th.—Royal Naval Lodge, 59, Freemasons' Hall. Lodge of Confidence, 193, Anderton's Hotel, Fleet-street. Peckham Lodge, 879, Edinboro' Castle Tavern, Peckham Rye. Mount Sion Chapter, 22, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, October 15th.—Board of General Purposes, at 3. Mount Lebanon Lodge, 73, Bridge House Hotel, Southwark. Eastern Star Lodge, 95, Ship and Turtle Tavern, Leadenhall-street. Salisbury Lodge, 435, 71, Dean-street, Soho. Enoch Chapter, 11, Freemasons' Hall. Mount Sinai Chapter, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, October 16th.—General Committee of Grand Chapter, at 3, Grand Steward's Lodge. Royal York Lodge of Perseverance, 7, Freemasons' Hall, United Mariners Lodge, 30, International Hotel, London Bridge, Southwark. St. George's Lodge, 140, Lecture Hall, Greenwich. Lodge of Sincerity 174, Cheshire Cheese Tavern, Crutched Friars. Beadon Lodge, 619, Greyhound Tavern, Dulwich. Nelson Lodge, 700, Red Lion, Woolwich.

THURSDAY, October 17th.—Constitutional Lodge, 55, Ship and Turtle, Leadenhall-street. Lodge of Temperance, 169, Plough Tavern, Plough-road, Rotherhithe. Manchester Lodge, 179, Anderton's Hotel, Fleet-street. Cosmopolitan Lodge, 917, Great Western Hotel, Paddington. South Norwood Lodge, 1,139, Goat House Hotel, South Norwood.

FRIDAY, October 18th.—Middlesex Lodge, 143, Albion Tavern, Aldersgate-street. New Concord Lodge, 813, Rosemary Branch Tavern Hoxton. Rose of Denmark Lodge, 975, White Hart, Bart, Barnes.

#### THE WEEK.

THE COURT.—The Queen and Princess Christian went out on the morning of the 2nd inst., attended by Lady Churchill, and in the afternoon the Queen drove out accompanied by Princess Christian. The Queen drove out in the morning of the 4th inst., with Princess Christian; and in the afternoon her Majesty, accompanied by the Princess and attended by Miss Macgregor, paid a visit to M. and Madame Van de Weyer at Abergeldie. The Queen went out in the morning of the 5th inst., attended by the Marchioness of Ely; and in the afternoon her Majesty drove to Alt-na-Guithasack, accompanied by Princess Christian, and attended by the Hon. Miss Gordon and Miss Macgregor. On the 7th inst., the Queen, Prince and Princess Christian, Princess Louise, and Princess Leopold, attended Divine Service in the Parish Church, Crathie. The Rev. M. Taylor, minister of Crathie, officiated. Sir Stafford Northcote and Mr. Mowbray had the honour of dining with the Queen and Royal Family.

NEW STABLES FOR THE RIGHT HON. THE EARL OF ZETLAND.—Persons passing through Swallow-street, Regent-street, will be attracted by a handsome building of red brick, faced with stone, and finished in a style of excellent workmanship. This costly erection is a new stable, built by the direction of the Earl of Zetland. The fittings and appointments within are as perfect as the exterior of the edifice is elegant. The whole of the flooring consists of Pyrimont Seyssel asphalt, presenting a smooth, hard, durable surface, without a flaw or crevice. The stables are supplied with Barton's revolving-troughs and other modern inventions, and even the handles of the doors are gems of inventive genius.