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## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 306.)

### CHAPTER VII.

GRAND MASTER, ODO DE SAINT AMANDO.

*Policy of the new Grand Master.—Murder of the Assassin Envoy.—Intrigues for the Regency of the Kingdom of Jerusalem.—Rise of Saladin.—His repulse by the Templars at Gaza.—Battle of Ascalon.—Baldwin III.—Renaud de Chatillon.—Battle of Jacob's Ford.—Captivity and Death of Odo de Saint Amando.—Esteem in which Templars are held by the kings of Europe.A.D. 1171—1180.*

The resignation by Philip de Naplous of the Grand Mastership, and the reasons assigned by him for so doing, made the Templars seriously to consider what steps should be taken to reform the abuses which had become prevalent among the members of the Order, and which caused them to be scoffed at and reproached by their Christian brethren in the Holy Land. Several chapters were held for this purpose, and the feeling elicited from these was, that to correct the abuses which were so loudly complained of, it would be necessary to have as Grand Master, a brother, whom the whole body would respect as a just and upright councillor, an experienced leader, and one who could compel obedience to his commands, and whom the brethren would implicitly obey. It was likewise necessary that he should be one, whom the other Christians esteemed, and had confidence in. To the brethren, no one seemed more capable of ascending the throne of the Grand Master, and swaying the destinies of the Order, than Odo de Saint Amando. He was by birth of a noble and spotless lineage, and connected with the richest and most powerful families. He had at an early age entered the ranks of the Order, and was a rigid upholder of the rule of St. Bernard. While a simple Knight, he had been obedient to the commands of, and active in the discharge of the duties assigned him by his superiors. When he was elevated to the rank of marshal, he had proved himself of a warlike, resolute, and, in the hour of battle, fiery character; while in council he was cool and sagacious, temperate in his language, but unmovable in defending the interests and honour of the Order. Accordingly, at a Chapter-General, held in 1171,

he was raised by the unanimous voice of the electors to the throne.

The choice of the Templars appears to have given great satisfaction to the Christians in Palestine, who knew of Odo, by report, as a brave and skilful leader, and great success was prophesied to be in store for the soldiers of the Cross, when ruled by so valiant a champion. Odo was no sooner placed in the supreme command, than he instituted a rigorous inquiry into the abuses which had sullied the fame of the Order; and, by re-proving and punishing the erring, he put an effectual stop to these being persevered in, during his reign. Under his sway, the Order rose in importance and power, and that, too, in spite of the hatred and determined hostility of the King of Jerusalem.

The Order had been, during the reigns of the preceding Grand Masters, under the immediate protection and patronage of the Kings of Jerusalem; and, as in the case of Philip de Naplous, the Kings and the Grand Masters, were often most dear and intimate friends. The refusal of the Templars, to take part in the invasion of Egypt, rankled in the heart of King Almeric, and he ascribed to their absence on that occasion, the frustration of his hopes of conquering that country, and the subsequent defeat of his army. The election of Odo to the throne of the Grand Master, only embittered him the more against the Order; for, from Odo's position, while the question of aiding the King in his invasion of Egypt, was under discussion, his advice would be listened to with the greatest respect, and, in all probability, followed by the Templars; and that advice, the King knew instinctively, was hostile to his schemes. He could, therefore, look upon the election of Odo, as another barrier placed in the road of his ambition; for the Grand Master was not to be moulded to his will, by flattery or bribes, as a less disinterested Templar might have been; while his first act in office having been to purge the Order from its abuses, proved to the King, that what could not be tolerated among the Templars, would still less be tolerated in the actions of the King of Jerusalem. The King had therefore every reason to hate Odo, and he did so with a deadly hatred.

To establish the Order on such a basis as to be independent entirely of aid from the King and nobles of the Holy Land, was the ruling passion of the Grand Master. To make a successful head against the Infidel, the Templars required to

become an independent power, able to do battle on their own account, without requiring aid from the other Christians, whom Odo viewed as mere auxiliaries. Continually at war among themselves he conceived a contempt for the Princes of Palestine, through whose disputes, the Infidel had been able to make a successful stand against the Christians. "Union is strength," was the motto of Odo and this union was only to be found in the ranks of the Temple. He accordingly, fortified strongly the castles of the Order, and placed in them garrisons, composed of the bravest Knights, and commanded by the most experienced leaders. He likewise impressed upon the European Brethren the necessity of drafting into the ranks of the Temple the best blood of the countries, in which they had possessions, so that new Brethren might be ready to fill the places of those who fell in battle. The Knights Hospitallers were the objects of his suspicious regard, for he could not fail to perceive that, since they had changed their peaceful character of providing shelter for the poor pilgrims, to take up arms in their defence, they would become an important and powerful body, and in time prove dangerous rivals to his own Order of the Temple. They were, besides, intimately allied to Almeric, who, since they had supported him in his attack upon Egypt, had cherished and given them every support and assistance in his power.

Odo found himself thus in a dangerous position, from which he resolved to free himself by some bold measure; for, although he cared little for the favourable countenance of the King, he had no wish to permit the Order to sink before the new blaze of the Hospitallers, which under the warmth and sunshine of the King's friendship, had begun to expand in the eyes of the Eastern Christians. He determined to set the King's authority at defiance, and to act as an independent sovereign. He waited, therefore, for an opportunity to sink the standard of the Hospitallers before the Beauseant, and so prove to the world, that the Templars were the only true bulwarks of Christianity in the East. At the same time, he did not conceal his contempt, for the less eminently distinguished soldiery of St John, whose rise had been upon an act of treachery. He was a man, according to William of Tyre, who had the fear of neither God nor man before his eyes. In any other man such policy would have been dangerous in the last degree, and the worst consequences might have followed to the Order; but the gallantry of the

Grand Master in the field, and his renown as a sage councillor in the cabinet, made him the hope and admiration of the barons and people, who could not but sympathise with him in his contempt for the King. His haughtiness, and his care to have due homage paid to his exalted rank, caused considerable jealousy among the Christian nobles; but knowing how little he cared for their opinions, so long as they did not attempt to cross him in his schemes, they swallowed their resentment, and bowed to him, as a superior, with the best grace they could muster up.

Shortly after his elevation to the Grand Mastership, the opportunity wished for by him occurred, in which to display in a signal manner Odo's contempt for all authority, even of that of the King, which dared to infringe upon the rights, or attempted to exercise any power over the members of the Order. This opportunity Odo greedily seized upon.

Two emissaries of the Old Man of the Mountain, assassinated Raymond, Count of Tripoli, at the foot of the high altar, in the Chapel of the Blessed Virgin of Tortosa, while he was kneeling before it engaged in prayer. The Templars, who were closely allied by interest to the murdered Count, flew to arms, and assembling a large body of troops, marched against the fanatics, for the double purpose of avenging the murder of their ally, and of punishing the temerity and sacrilege of the assassins. They cut their way through swarms of the enemy into their mountain fastnesses, took several of their strongholds by storm, and put to death every prisoner who fell into their hands. Alarmed at the approach of the Templars, the Old Man of the Mountain put himself at the head of a chosen band of his followers, and made a determined stand against the victorious Knights; but in an engagement his army was defeated with great slaughter, and he was compelled to sue for peace. This was granted him upon the condition, among others, of his paying an annual tribute of two thousand golden ducats to the treasury of the Templars.

Von Nammer, who has so savagely attacked the Order in our day, could not understand the possibility of such an arrangement, and ascribed the payment of this tribute to a secret understanding with the assassins, and for the receipt of the same the Templars were to render them certain secret and important services.

In 1172, during the ninth year of the reign of Almeric, and the second of the Grand Mastership

of Odo, Sinan Ben Suleiman, Sheikh of Massyat, was the Imaun of the Assassins. The Sheikh was no ordinary man. He was distinguished for his learning, subtlety, discretion, and eloquence. He had been carefully instructed in the Mahometan faith, as well as in the customs of Assassin ancestors. According to Roger of Wendover, having obtained possession of a copy of the Book of the Gospels, and the writings of the apostles, he studied therein the Christian miracles and precepts. Joinville, in his memoirs of Saint Louis, gives an account of the estimation in which the Scriptures were held by the Assassins, "While Father Ives le Breton was on his embassy to the Old Man of the Mountain, he found one day at the head of the prince's bed a small book, in which were written many of the excellent words that our Saviour had said during his residence on earth, and prior to his passion, Father Ives having read them, said 'Ah, my lord, the frequent reading of this book will do you much good; for, small as it may be, it contains many excellent things.' The Old Man of the Mountain replied that he had often read it, and had a profound belief in St. Peter. The prince had, in this respect, followed the example of his predecessors, who had made themselves acquainted with the mysteries of our religion, by reading the Evangelists and the Epistles of St. Paul."

From these studies he was led to abandon the false and filthy law of the seducer Mahomet, and to turn to the sweet and virtuous law of Christ.

He began to throw down the mosques which his people had formerly used, and caused them to pray according to the customs of the Christians becoming filled with an anxious desire to be admitted into the Christian pale." This appears to have been the account, given by the Sheikh himself of his conversion, as after narrated, while the truth was, that he had conceived the project, of freeing himself from the payment of the tribute to the Templars, by offering to become, along with his followers, Christians. He did so, not that he had any idea of becoming truly a Christian, or of being instructed in the doctrines of the Cross but simply as a means of getting rid of the galling tribute; for the Assassins had a strange doctrine of their own, and all other religious persuasions, were assumed or cast aside by them as suited their plans. To carry out this scheme, the Sheikh dispatched a trusty messenger, one of the most prudent, discreet, and eloquent members of his council, to lay before Almeric the terms of the

proposed treaty. By this treaty, the Sheikh engaged to renounce his false religion, and, along with his people, to be baptised and become thenceforward Christian; but as it was not proper that one body of Christians should be bound to pay tribute to another, he stipulated, that the Templars should cease to demand or to levy, the annual two thousand ducats, and that that tribute should thenceforth be remitted him.

Almeric was in raptures with the offer, which served the purpose of making converts of such formidable enemies; of having for friends and allies, warriors so powerful and unscrupulous; while it enabled him to gratify in some degree, the feeling of revenge which he entertained against Ado and the Templars, for the many slights they had put upon him, and for the many times they had crossed and thwarted his purposes.

The proposition was accordingly most favourably entertained by the King, and the Templars were informed, that they would not be losers by the transaction, as the tribute would be paid to them in future from the royal treasury. The Templars, however, were not duped by the King's fair speech and crafty proposition; they were fully aware of the hatred he fostered towards their Order, and of the burning desire he nourished, of doing them a mischief. Like the King, they dissembled their real intentions, and offered no opposition to his proposition, but appeared to acquiesce tacitly in the arrangement. Interest and revenge being thus linked hand in hand, and both alike certain of gratification, Almeric showered the most valuable gifts upon the Ambassador, and entertained him for several days, with the most distinguished honours. Upon the envoy's departure for his own territory, the King, who was not altogether certain how far the Templars were to be trusted, furnished him with an escort and a guide, giving them strict injunctions to see the Assassin safely to his own land.

As we have already said, the Templars were anything but pleased with this arrangement of the King's. They knew him of old, and how much readier he was to promise, than to fulfil his engagements, and they were perfectly well aware that, if he was to be the paymaster of the Assassin's tribute, his avarice would prevent him doing so, if he had even the inclination, to give one ducat to the coffers of the Order. Besides, they estimated an alliance with the Assassins at its proper value, and from their residence among them, were well

acquainted with the treacherous and crafty nature of their proposed allies, and the utter impossibility of obtaining from them, that strict attention to the law of treaties, required by the Christians, otherwise than as should suit their own purposes or might aid or assist the schemes of their chief. They were furthermore, well aware, that only the strong argument of the sword, could awe the innate ferocity and love of bloodshed, which an Assassin drank in with his mother's milk, and so they determined to put a stop to this treaty, in their own way, as it could not in any manner benefit the cause of the Christians, for the Assassins, although baptised, would be Assassins still, while in the loss of the tribute it would be very detrimental to their own private interests. Furthermore, they had not been consulted by the king in the matter, who had issued his commands, before they were made aware of the terms of the treaty.

The ambassador left the king, much gratified by his reception, and also with the successful termination of his mission. Accompanied by his escort, he proceeded on his journey homewards, and passed unmolested through the country of Tripoli; but when his escort had quitted him, and he was within sight of the first of the castles of the Assassins, a band of Templars, led on by Walter du Mesnil, who is described as "a one-eyed, daring, wicked man," rushed forth from ambush, and slew the ambassador.

Considerable obloquy has been attached to the Templars on account of this deed, by the chroniclers; but, for our part, we cannot see how they were guilty of any treachery, in a politic point of view. It cannot for an instant be supposed, that the Assassins were sincere in their desire to become Christians, or that they would have abandoned their own peculiar tenets, or given that support to the Christians, which might have been expected, from persons of the same religious persuasion, fighting against the infidel enemy. Their whole sympathies, so far as these were separate from their own interests, must have been with the Mussulmen; and they, too, must have viewed the presence of the Europeans in the East as intruders, and as a race to be, at all hazards, exterminated, or driven from the land. Of all this, the Templars were perfectly well aware, and it must be borne in mind that, in the strict letter of the law, they offered no injury to the envoy, so long as he was under the safeguard of the king; but when that

was withdrawn, and the envoy in his own land, and in the sight of an Assassin fort, then they righted their cause according to their own policy, and in their own manner.

On the tidings of this murder being conveyed to Almeric, and the consequent frustration of the schemes he had devised, from an alliance with the Assassins, he flew into a violent passion, and summoned a council of the barons of the kingdom, to be held at Sidon, to resolve upon the proper means to be adopted, for obtaining satisfaction from the Templars, for the insult offered to himself, and also to obtain from them, reparation for the murder of the envoy. While defending, or offering some show of justification, for the conduct of the Templars on this occasion, we must remind our readers that, in those times, a certain degree of sanctity and immunity, was attributed to the character of an ambassador, and to harm or molest him in the discharge of his duty, was an offence against the laws of chivalry of the gravest nature. But, as we have already shewn, the spirit of the times was directly opposed to keeping faith with the infidel, or of even treating them with that courtesy, which the Christians employed towards each other, when engaged in war; and although the Templars would have fought to the death, and vindicated with their best blood, the sanctity attaching to a Christian ambassador, they had no such scruples in putting an infidel out of the way. Besides, the ambassador having reached his own territory, had so far ceased to be under the protection of such a character. At the meeting of the barons it was determined to send to the Grand Master and demand possession of the person of Walter du Mesnil, as well as reparation for the insult offered to the king. Almeric's anger on this occasion is somewhat amusing, when we remember that, but a short time previous to this, he had made the treacherous attack upon Egypt, in defiance of a solemn treaty with that kingdom—a treaty entered into on his part by the Templar Hugh. Two of the barons were deputed to proceed to the Grand Master and lay before him the requirements of the king and the council. On arriving at the chapter house of the Order, the barons were ushered into the presence of Odo, with the utmost pomp and ceremony. The Master received them sitting on his throne, with all the most celebrated Knights and dignitaries of the Order, surrounding him. The chapter-house displayed in its decorations, the exceeding wealth of the

Templars, while the whole space unoccupied by the Knights, was crowded with the numerous serving brethren, and the dependents of the Order. The whole assembly was clad in complete armour, a hint to the messengers, that the Templars were prepared, with the strong hand of might, to defend what they should consider their rights.

Undismayed by this formidable array of the bravest knights in Palestine, the two barons boldly delivered their message, which the Grand Master received with haughty contempt, ill concealed by an appearance of courtesy towards the messengers, and of respect for the king. But when they insisted upon obtaining possession of the person of Du Mesnil, Odo haughtily rose, as if to put an end to the conference, saying, "Inform Almeric, King of Jerusalem, that we of the Temple are not subject to his jurisdiction, nor of that of his officers. We acknowledge no superior on earth but our Father the Pope, and he alone can take cognizance of this offence, if an offence, demanding other punishment than our laws provide for, it be. At the same time, our Brother Walter has, in this expedition, been guilty of a grave breach of discipline, for which he shall be punished. We have had him arrested and put in irons, and he will forthwith be sent to Rome, to receive the sentence of the Pope. But till the Sovereign Pontiff fixes his punishment, we dare any one at his peril to do him violence, as, in the circumstances, he must be considered as under the personal protection of the Pope."

*(To be continued.)*

## AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

By ✠ BRO. WILLIAM J. HUGHAN, 18°.

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*(Continued from page 288.)*

In order to see how far the present Society accords with the original, it will be necessary to take a glance at the constitution of the latter and examine what remains of its simple grandeur. As the various ancient fraternities were united in lodges, had laws framed for their mutual benefit and protection, enacted severe penalties for violating any of their privileges, became ultimately a monopoly, protected by Popes, kings, and parliaments, and for centuries preserved a general

uniformity in all their customs, it will be requisite only to understand any one particular branch to possess a key to the whole body. We choose the British section for that purpose, and commence with "Mother Kilwinning," under the guidance of its historian, Bro. David Murray Lyon, of Ayr. The origin of this lodge—as it is with all such—is unknown. There is abundance of evidence to prove its great age, and also to confirm a belief in its being one of the earliest Operative lodges in the world. The charter of the "Masters, Freemen, and Fellow Craft Masons of Pearth," dated Dec. 24th, 1658, declare it to be the first in Scotland.

The "Statutis and Ordinancies, twentie-awcht day of December, the year of God Im V<sup>e</sup> four scoir, nynetene yeiars," gave commission "to the Warden and Deacon of Killwynning, as secund loge," and to Edinburgh as "the first and principall lodge in Scotland"; but whether this latter position was on account of greater antiquity does not appear, only, as the words "neidfull and expedient" are prefaced to its title, we consider it to have been granted as a mark of distinction for the capital of the country (See Laune's "History of Freemasonry," and Bro. Lyon's notes in the FREEMASONS' MAGAZINE).

Bro. Lyon distinctly gives it as his opinion that the "Mother Kilwinning" was never more nor less than a society of architects and artisans, incorporated for the regulation of the business of the building trade and the relief of indigent brethren, until the development early in the eighteenth century of the Speculative Masonry. We quite agree with our talented brother's opinion, and think the character ascribed to this lodge, will describe every other that existed before 1717; its minutes commence 20th of December, 1642—of those preserved—but the former ones, unfortunately, have been devoured by time and fire. The signatures of some 40 members are appended to the first minute, as also their marks. Many of the latter are very curious and interesting.

The name and mark of each Fellow Craft or Master had to be entered on the minute-book. A.D. 1647, the fees for admission were "Prentice, 20s.; Felloes of Craft, 40s. Scots, with 4s. additional paid for the mark." Regular fines were imposed for non-attendance. The Earl of Cassillis was elected Deacon A.D. 1672, and a depute Deacon was appointed at the same time (the noble Craftsman, however, was only an ap-

prentice at the time). The members were classified as "Deaconrie, Wardenrie, Quartermasters, and Officers, Fellows, and Apprentices." A Masons' court was held at Kilwinning A.D. 1647, at which several delegates from neighbouring lodges were present. It must be remembered that "Mother Kilwinning" exercised authority over many subordinate branches or lodges, even to Canongate Kilwinning, Edinburgh (whose history has been well written by its Poet Laureate, Bro. Anthony Oneal Hays), and from A.D. 1677 to 1803 actually granted about 50 warrants to lodges to "enter and pass" Masons, and accepted fees for the same. A.D. 1704 "the consent of the Trade" was obtained for the election of a Deacon. A.D. 1705 "It was agreed that no Measson shall employ no cowan." In the early part of the eighteenth century, different fees were charged for Operative and Speculative Freemasons—the latter paying more than the former. The chief officer was called Deacon, and the lodge was termed "Ye Masson Court" of Kilwinning. The Lodge of Edinburgh, St. Mary's Chapel, possesses minutes as far back as A.D. 1598, and we find therefrom that Thomas Boswell, Esq., and the Hon. Robert Moray were members in the early part of the seventeenth century. The Lodge of Glasgow St. John actually holds a charter from Malcolm III., King of Scotland, of date 1057 (so we are informed in the last edition of its by-laws, 1858), and it is "still in a tolerable state of preservation." The incorporation in connection therewith accepted a charter from the City Corporation in 1551, and another in 1657, both of which are still preserved, as also records from 1681. The lodge itself had certain privileges granted it by virtue of the charter from Malcolm III., such as "The Free Incorporate Masons of Glasgow shall have a lodge for ever at the City of Glasgow; none in my dominions shall erect a lodge until they make application to the Saint John's Lodge." Part of one of the penalties in money "went to St. Thomas's altar to say Mass for their souls."

Mr. Pagan, in his little work on Glasgow Cathedral, informs us that no lodge of the present day is provided with more unequivocal proofs of great antiquity than the St. John's Lodge, and Bro. Miller states in the "History, Nature, and Objects of Masonry," that the identity of the ancient with the modern one has been fully ascertained and acknowledged by competent authority. It is to be regretted that, as yet, no comprehensive history

of this lodge has been written. The Stirling Lodge claims an existence from A.D. 1147, and there is a lodge held at Melrose which is said to possess minutes of their transactions some centuries old. The latter lodge was possibly erected by the fraternity who built the ancient Abbey, and is styled "The St. John's Lodge Melrose." It is the only Operative lodge in Scotland of any antiquity that has not joined the Grand Lodge, and but little is known of its history.

The Lodge at Aberdeen received a charter from the Grand Lodge A.D. 1743, in which it is stated "That it was made to appear, by an extract from some of their old writings, mentioned in the memorial and other documents produced, that in the year 1544 there had been a regular lodge formed in Aberdeen." However, the records about this date were burned, but those of 1670, and subsequently, were produced, and its precedency accordingly commences from December 26th, A.D. 1670; the chief officer was called "Deacon." The mark-book of the lodge—still preserved, and in good condition—was begun in 1670, and contains similar marks as are to be seen on the various old buildings all over the world. The fraternity is repeatedly referred to in the Council Register from the beginning of the sixteenth century. On the 29th of September, 1590, James VI. granted letters to Patrick Copland, of Udaught, appointing him to the "Wardenrie" of Aberdeen, Banff, and Kincardine. There was probably a lodge at Banff held then as well, but we are unable to say positively, as the ancient lodge held there has no minutes preserved before A.D. 1703, although its traditions carry us back to a much earlier date. The gentlemen who joined were termed "Geomatic," and the operatives "Domestic" Masons, and the Geomatic members had the distinction of having the Master and Depute Master appointed from their number. William St. Clair, of Roslin, was appointed, as "also his airis, as our patrone and judge, under our Sovereign Lord, over us and the hail professors of our said vocation," for Scotland at an early date. More than one charter conferring this authority still exists, the date of the second, according to Bro. Lyon, being about 1628. Bro. W. A. Laurie, G. Sec., styles the said William St. Clair as "Grand Master," but there is no authority for such a title in the ancient charter.

(To be continued.)

ROSICRUCIAN BIBLIOGRAPHY,  
1614—1681.

*From a Manuscript in Bro. PURTON COOPER'S possession.*

1. An anonymous book in German, entitled "Universal and General Reformation of the whole wide World," 1614.
2. A second anonymous book in German, entitled "Fama Fraternitatis, or Brotherhood of the Illustrious Order of the Rosy Cross, to the Rulers, States, and Learned of Europe," 1614.
3. A third anonymous book in German, entitled "Confessio, or Confession of the Society and Brotherhood of Rose Croix," 1615.
4. "Bringern."
5. Libavius. "Analysis Confessionis Fraternitatis de Roseâ Cruce," 1615.
6. Cramer. "Societas Roseæ Crucis," 1616.
7. Fludd. "Apologia Compendiaria, Fraternitatem de Roseâ Cruce, suspicionis et infamiae maculis aspersam abluens," 1616.
8. *Idem*. "Tractatus Apologeticus Integritatem Societatis de Roseâ Cruce defendens," 1617.
9. *Idem*. "Tractatus Theologico-Philosophicus de vita, morte, et resurrectione, Fratribus Roseæ Crucis dicatus," 1617.
10. *Idem*. "Summum Bonum, quod est verum magiæ, cabalæ et alchymiae veræ ac Fratrum Roseæ Crucis subjectum," 1629.
11. André. "Invitatio (prior) ad Fraternitatem R. C.," 1617.
12. *Idem*. "Invitatio (posterior) ad Fraternitatem R. C.," 1618.
13. *Idem*. "Rosa Florescens contra Menapii calumnias," 1617.
14. *Idem*. "Hudiciorum de Fraternitate Crucis chaos. Christianæ Societatis idea," 1619.
15. *Idem*. "Noces Chimiques de Chrétien Rosencreutz," 1619.
16. Maier. "Themis æurea, hoc est de legibus Fraternitatis Roseæ Crucis," 1618.
17. Naudé. "Instruction à la France sur la vérité de l'Histoire des Frères de la Rose Croix," 1623.
18. *Idem*. "Avertissement au sujet des Frères de la Rose Croix," 1623.
19. *Idem*. "Examen sur la Cabale des Frères de la Croix Roseé, habitez depuis peu de temps en la ville de Paris," 1623.
20. Neuhous. "Admonitio de Fratribus Roseæ Crucis, 1622.

21. *Idem*. "Avertissement pieux et très utile des Frères de la Rose Croix, savoir s'il y en a, quels ils sont &c., traduit du latin de H. Neuhous," 1623.

22. Pomas. "De Fratribus Roseæ Crucis."

At the end of the foregoing list there is pinned a slip of paper, containing a pencil memorandum of the four following publications:—

1. "Chymische Hochzeit Christiani Rosencreutz, anno, 1459—1616.

2. Maierus. "Themis Aurea. The Laws of the Fraternity of the Rosie Crosse. Written in Latin, and now in English. Whereunto is annexed an Epistle to the Fraternity in Latin from some here in England," 1656.

3. "The Fame and Confession of the Fraternity of R. C., commonly of the Rosie Cross. With a Preface annexed thereto, and a short declaration of their Physicall Work," by Eugenius Philalethes, 1659.

4. "Reformation der ganzen weiten Welt beneben der Fama Fraternatis des loblichen Ordens des Rosencreutzes," 1681.

### VIRTUE, HONOUR, AND MERCY.

VIRTUE should not only be the distinguishing characteristic of Free and Accepted Masons, but of every individual under heaven; for the man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world; he is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice. Virtue is the highest exercise and improvement of reason, the integrity, harmony, and just balance of affection; the health, strength, and beauty of the soul. The perfection of virtue is to give reason its full scope, to obey the authority of conscience with alacrity, to exercise the defensive passions with fortitude, the public with justice, the private with temperance, and all of them with prudence, in a due proportion to each other. With a calm diffusive benevolence to love and adore God with an unrivalled and disinterested affection; to acquiesce in the wise dispensations of divine providence with a joyful resignation; every approach to this standard is towards perfection and happiness, but every deviation therefrom tends to vice and misery.



HONOUR is a manly and dignified sentiment or impulse of the soul which virtue can inspire, and the actions of all good men are regulated by it ; as it renders unnecessary the forms which are requisite to bind those who are destitute of its refined principle. It is also the highest incentive to the performance of the most heroic and disinterested actors, and implies the united sentiments of truth, faith, and justice, carried by an enlightened mind, far beyond those moral obligations which the laws of the land require, or can punish the violation of.

Honour, though a different principle from religion, produces nearly the same effect ; for the lines of action, though differently drawn, like the radii of a circle terminate in the same point. Religion embraces virtue as enjoined by the laws of God. Honour as it is—graceful and ornamental to human nature—the religious man fears ; but the man of honour scorns to do an ill action ; the one considers vice as beneath him, the other as what is offensive to the Deity ; the one is unbecoming, the other is strictly forbidden. Honour may be justly deemed the noblest branch that can spring from the glorious stock of virtue, for the man of honour is not content with the literal discharge of his duty as a man and a citizen, but raiseth them to magnanimosity ; giving where he might with propriety refuse, and forgiving where he might with equal justice resent ; the whole of his conduct being marked by the honest dictates of an upright heart, and the approbation of the just is his reward. Virtue and honour united have been the means, assisted by prudence and fortitude of keeping inviolate our valuable secrets amidst the various vicissitudes the Craft have experienced ; either by ravages of time, the rise and fall of empires, the tyranny and oppression of cruel and despotic governors, or the base insinuations and illiberal attacks of calumny, superstition, and ignorance. Thus virtue and honour have been, and no doubt will continue to be, the distinguishing characteristics of our Order, and the guardian angels of the secrets of our Fraternity.

MERCY is a refined virtue, a tenet sacred in every good mind ; if possessed by the monarch adds a brilliancy to every gem that adorns his crown, gives glory to his ministers, and to the soldier an everlasting freshness to the wreath that decks his brow. It is the companion of true honour and the ameliorator of justice ; on whose bench when enthroned presents the shield of defence. As

the vernal showers descend from the liquid circumference of the atmosphere, to invigorate the whole vegetable creation ; so mercy resting on the human heart, when its vital fluids are condensed by rancour or revenge by its exhilarating warmth turns perverse nature to its original source in purer streams. It is the chief attribute of the Deity, on whom we must all rest our hope and dependence. It is a duty we owe even to our enemies, for to shew mercy and forgiveness is highly pleasing to our Creator, who hath told us “blessed are the merciful, for they shall obtain mercy,” not only in this life, but at that great and final day of retribution, when summoned to the bar of His divine justice, and the actions of our mortal lives are unfolded to our view, though his justice may demand the fiat we hope and trust His mercy will avert the doom.

#### GLEANINGS BY “ELIHOENAI.”

##### CHRISTIANITY AND FREEMASONRY.

When we calmly and philosophically review in our own mind, the similarity between Christianity and Freemasonry, keeping in mind that the latter is said to be the handmaiden of the former, we cannot help wondering why Freemasonry admits as its initiates men who do not believe in the most essential part of the Christian doctrine—that is, our Lord Jesus. Moreover, when we know that the initiates ought to be men of strict morals, and that Freemasonry professes to be a system of morality, making them better and holier men, this wonder increases. Can it be of sound morality when it admits men who come forward in all the bigotry of their deistical belief. It is easy to argue that Freemasonry is universal, and only requires belief in God. But Christianity is also adapted for the universe, and God is not fully believed in unless the life of Christ be also believed in. What become of the promises and prophecies of his advent ? Are they entirely ignored by Masonry ? If so, it is not, and never shall be, while so ignoring, the beautiful system it professes to be—nay, rather will it only be a system professing to raise human nature to a degree never before known, but in effect it will only amuse the ear, and captivate the fancy with fictions that can never be realised. Masonic authors say that a man's religion need only include a belief in God ; but our belief in God includes belief in him as the Father, Son, and Holy Ghost, the three in one ; and to our mind, he who believes not in these three, believes not in God, the giver of all good, the benefactor and Providence of mankind.

Faith in God is a principle of our Order, and it implies a belief in his revelations and works. Ever



since Christ spake on earth, even as never man spake, we have been taught and have known that he is the appointed way, the truth, and the life; consequently, if Freemasons do not recognise him it cannot be a guide of truth, and to everlasting life, if defective on this point it is a mere thing of earth, earthy.

But we think that our Order is purer and better than its exponents make it. We believe it to be a pure system of Christian morality, maintaining, however, that it does and must of necessity, include belief in our Lord Jesus. It is only in its practice that it fails, and it is the fault of the brethren themselves that it is so. It bears its own evidence that it is a system of purity and holiness, and to keep it so ought to be the aim and endeavour of us all. Innovations could not be tolerated, but a more liberal and exhaustive study and reading of its text would, we think, bear out our views, yea, indeed, were initiates not desired only for the sake of initiation, those admitted would be men of sound morals, and of orthodox belief in the author and finisher of our faith, at whose name every knee should bow in token of the adoration their hearts and souls yield to his divinity.

Eternal silence would become us better as to our faith, if we cannot accept and obey the law of the Most High, unless it be agreeable to our finite wills; as to our hope, if it does not teach us to own and worship Him who gave his life for us, and has ascended to prepare a place for us in Heaven; as to our charity, if it does not make us cheerfully obey all God's commands, make us hope for the best, and believe and endure all things. We are proud of these three Christian graces being attributes of our Order, but if the Lord Jesus be not in the midst of us then let us, I say, keep eternal silence in regard to them, for they are the ministers by which our souls are employed in the worship of God the Father, Son, and Holy Ghost.

#### ORATION.

DELIVERED BY BRO. ROBERT WENTWORTH LITTLE, P.M.  
AND P.Z. 975.

*At the Consecration of the Urban Lodge, No. 1,196, at St. John's Gate, Clerkenwell, on the 22nd October, 1867.*

Brethren,—The occasion upon which we meet together this day is, I conceive, interesting, not only to ourselves as Masons individually, but to the Craft at large, inasmuch as it denotes the continued prosperity of our venerable Order, which, like the famous Indian tree, perpetually renews itself in scions as vigorous and flourishing as the parent stem. It is, to myself, a source of peculiar gratification to have been called upon to officiate at so important a ceremony as the consecration of the Urban Lodge, more especially, as I feel convinced, that its founders are brethren eminently qualified to fill the high offices to which they have been appointed by the M.W. Grand Master. Having already won their

way to fame in various pursuits of a literary character, they are now anxious to devote their powers of intellect to the advancement and development of Freemasonry. It has been truly said by a great writer that literary men are "a perpetual priesthood, standing forth generation after generation as the dispensers and living types of God's everlasting wisdom," and I rejoice to see so many votaries of poetry, philosophy, and science, in the ranks of our Fraternity. To their enlightened minds Freemasonry unveils a universe of thought—to them it is a keen delight to trace and to interpret those grand and solemn truths that were dimly shadowed forth in the mystic rites of the ancient world. Looking back through the mists of ages they behold in the white-robed Essenians a kindred race, and are familiar with the symbolic teachings of the great philosophers of old. Amidst the obscurity and darkness of occult ceremonies they discern faint gleams of the true light in which we now rejoice. In every land they find tokens innumerable graven by the hands of skillful Masons on the walls of ruined fanes and temples.

They establish the affinity of our Order with the Society of Dionysian Artificers—with the disciples of Pythagoras—with the College of Architects at Rome—and with the operative associations of the Middle Ages. They demonstrate clearly that the ethics of Freemasonry were known and taught by the wisest sages of Greece, whose names are still revered and honoured by the nations.

They prove that our Order, though often persecuted, and often derided, has never flattered or failed in its sublime career, although even the mightiest empires have been compelled to succumb to the hand of conquest or of time. And I would ask what nobler exercise of the mental faculties can be found than a calm and earnest pursuit of Masonic knowledge—thus gleaning and gathering in our onward path the rich treasures of wisdom which it reveals to our view?

But it is not merely to the intellectual pleasure to be derived from the study of Freemasonry that I would desire to direct your attention. Our institution possesses other and more practical claims to our sympathy and support. It is founded on principles that are an honour to human nature; it bids us hasten to the rescue of the young and helpless from the snares of poverty and ignorance; it calls upon us to ameliorate the sad condition of those who, in the decline of life, require our consolation and assistance. I am proud to add that English Freemasons have ever been distinguished, not only for their zeal in promoting the welfare of the Order, but also for their large-hearted benevolence and diffusive charity.

The best answer that can be given to the cavils and sneers of the unenlightened world, is to point to those excellent institutions which have been raised for the nurture of the young and the shelter of the old. Nearly eighty years have passed away since the Masonic School for Female Children was founded, and who can estimate the good it has achieved? The Boys' School was established about ten years later, and the crowning of our charitable undertakings was effected by the erection of a suitable retreat for those who, having borne the heat

and burden of the day, desire to end their lives in blissful peace.

It is our duty, brethren, to prove to the world that Freemasonry is something more than a name—that its principles are pure, its designs praiseworthy—and the clearest and most logical way to convince the sceptic or the scorner is by a steady and consistent practice of the benevolent precepts of the Order.

Freemasonry will then not only present to the mind of the philosopher an organised system of peculiar knowledge unfolded in ceremonies known only to the initiated, but to mankind in general it will appear as a beneficent institution, teaching morality, and visibly bearing the fruits of charity and goodwill. May the lodge which we inaugurate this day prove a conspicuous example of all the virtues that adorn the Masonic character; may it convey to distant posterity the august lessons that have been handed down from our forefathers; may it ever be the shrine of intellect and the temple of thought, the home of peace, and the abode of joy; established by the hand of genius, and supported by the pillars of intelligence, may it remain as an imperishable memorial of its founders, growing year by year in prosperity and happiness, and shining brighter and brighter in the glorious firmament of fame!

#### FOURTH DECADE OF MASONIC PRECEPTS.

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

##### XXXI.—ENGLISH AND AMERICAN FREEMASONRY.

Brother, in thy personification of English and American Freemasonry thou may'st fitly call them Sisters; for, after a few years, have not a young mother and her daughter a resemblance rather sisterly than maternal and filial?

##### XXXII.—FRIENDSHIP.

Brother, walk with him, make him thy friend, to whom "what he finds of flavour in fruit, or of scent in flower, brings the remembrance of a present God," the glorious Architect of Heaven and earth.

##### XXXIII.—SIN

Brother, know that the sin which thou callest light, is nevertheless a heavy load. Wonder not, then; that thou walkest with difficulty.

##### XXXIV.—BLAME.

When thou blamest thy brother, forget not that in like circumstances thou might'st have done the same.

##### XXXV.—CHILDREN.

An English brother has abandoned his Christianity, but his wife continues a devout Christian. This brother should leave to his wife the education of their children.\*

##### XXVI.—AIDE TOI—CIEL T'AIDERA.

Aide toi; ciel t'aidera. *Translation*—Do thy duty as a true Freemason, and the Great Architect of the Universe will assist thee.

##### XXXVII.—ATHEISM.

Brother, tolerate not Atheism in thy house. Wouldst thou tolerate in thy house what thou wouldst not tolerate in thy lodge?

\* See the communication, "Advice," FREEMASONS' MAGAZINE, vol. xv., page 186. The index omits it.

##### XXXVIII.—THE NAME OF GOD.

Brother, when thou pronouncest the name of God, Glorious Architect of Heaven and Earth, remember the custom of thy country's greatest philosopher\*.

##### XXXIX.—HASTEN TO SUCCOUR.

Do thou, Brother, hasten to succour; the Great Architect of the Universe will judge.

##### XL.—SLAVERY.

Brother, art thou the owner of slaves in a country where slavery has not yet been abolished? Know that emancipation is thy duty, notwithstanding thou may'st deem such emancipation a pecuniary detriment to thy family.

#### MASONIC NOTES AND QUERIES.

##### BRO. H. B. WHITE.

My brother White, having explained the signification attached by him to the terms "Natural Religion" and "Revelation," as used in his letter (page 251), nothing now remains except to record the pleasure afforded me by the courteous manner in which my remarks have been met.—C. P. COOPER.

##### BRO. ELIOENAI.

A correspondent, member of a metropolitan lodge, inquires what ought to be done in a case resembling that stated by Bro. Elioenai, page 290 of the present volume. My answer is that, if a metropolitan lodge has knowingly admitted a candidate who "professes Atheistical ideas, and scoffs at the public worship of the Great Architect of the Universe," the matter ought to be carried before Grand Lodge with the smallest possible delay.—C. P. COOPER.

##### A SIMPLE QUERY.

What I knew about Masonry a long while ago has become lost under rust and crust, seldom relieved even by the light of knives and forks. I am told by some revelationist that an ancient form of getting into a lodge in Germany was by taking your hat off and on. He says he has seen Masons wearing their hats in a funeral procession. My friend says he is a member of a London lodge.—HATTER.

##### BRO. EDWARD STRONG.

In "Notes and Queries" is a note from "W. E. A. A.," of Strangeways, referring to an entry in the "Monthly Mirror" (N. S. ix., 118), of a letter on astrology, signed "H. Herbert." The writer speaks of having in his possession a copy of Aubrey's "Miscellanies" annotated by Pope the poet, one of whose notes is "Odd Observation of St. Paul's Cathedral, from the 'London Journal' of Saturday, Feb. 15th, 1723-4:"—"On Saturday last died Mr. Edward Strong, formerly mason of St. Paul's Cathedral." Pope's note then goes on to record the fact of the cathedral having been begun and finished under one architect, one mason, and one bishop. This note, repeated like a reflection in looking-glass or an echo, gives the time of death of Bro. Edward Strong,

\* See the communication, "Sir Isaac Newton.—The Great Architect of the Universe," page 106 of the present volume.

first Grand Warden of England, namely, Saturday, Feb. 8th, 1724. Where was he buried? In the cathedral? He laid the first stone and the last of the cathedral. Now, was it in laying this last stone that the relics of the Lodge of Antiquity were employed?"—HYDE CLARKE.

### CORRESPONDENCE.

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

#### LODGE WORKING.—CEREMONIALS.

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

Dear Sir and Brother,—Though the letter on page 309 of your last number, signed "A. M.M. of ten years' standing, Province of Devon and Cornwall," is especially addressed to and seeks a reply from yourself as an undoubted authority, yet, for several reasons, I am induced to endeavour to satisfy the requirements of the writer. These reasons are the following. Some months ago I brought prominently before your readers the ritualistic deficiencies in some quarters, and suggested a remedy, on which opinions have since been offered by several, especially Bros. White and Hughan, the plan of the former being the most practical, in default of a more complete and universal arrangement, which appears to me the most desirable. I am a Master Mason of twenty, and a Past Master of seventeen, years' standing, and have kept up my work so as to give help whenever and wherever required. I have had experience in several lodges of instruction, and was the sole and responsible instructor in one of them. I have belonged to two provinces widely distant from each other, having passed ten years in one and eight in the other, and have lately settled and joined a lodge in Devonshire, to which province your correspondent belongs, but my knowledge of it is at present too limited to enable me to judge of the correctness of his remarks by personal observation. I can, however, fully endorse his expression that "we have many very clever and, indeed, first-rate men among us," for several of them have for some years been well known to me by correspondence, and now I have a better chance of personal acquaintance with them.

I fear that the "M.M. of ten years' standing" is not a regular reader of your journal, or he would have gained most of the information he needs from the recent communications of myself and others, and thus his inquiries might have been more limited.

As to the first question on the most approved form of ritual, there are, I believe, two distinct ones used, the one in the west, the other in the east of London. The difference is capable of explanation, but it need not be stated here. The lodges of instruction in both these districts are numerous, but those in which these two systems are best taught are, as I understand, the Lodge of Union, No. 256 (Emulation Lodge of Improvement for M.M.'s), Freemasons' Tavern, Friday, at seven, and the Lodge of Stability, No. 217, Masonic Rooms, Bell-alley, Moorgate-street, Friday, September to April, at six. These titles are taken from the list of London lodges of instruction in the "Freemasons' Calendar." Besides these there is the old York rite, practised chiefly, I imagine, in the north of England. Of these three, it is generally

understood that the first has the approval of the Grand Lodge of England, though I am not aware that there is any definite declaration to that effect, a desideratum which, as I have elsewhere stated, should be supplied, in order to obtain due uniformity wherever the English Constitution is recognised.

Having settled the system to be adopted in a newly-formed lodge of instruction to which your correspondent alludes, the next point is, How is an accurate knowledge of it to be obtained? I cannot give a better reply than by recommending the course pursued in Birmingham about the year 1848, one, the beneficial effect of which is still felt there. An application was made to the lodge of instruction in London I have just named, and the result was that an experienced member was sent down, who spent three months at the houses of several of the brethren in succession, devoting a portion of each day to private instruction to a few individual Masons, among whom were divided the ceremonies of the three degrees, the charges, the tracing boards, the fifteen sections of lectures, the Craft installation, and the ceremony in a Royal Arch chapter, each of them undertaking to become verbally correct in his own part. On two or three evenings of each week the brethren met for united practice, so as to become *au fait* in the manner of conducting the work, as well as in the verbiage. All having become perfect, and competent to teach others, the instructor returned home, having received a *douceur* for his trouble. After his departure, the lodge of instruction, to which there was a separate subscription by its members, independently of lodge duties, met once a week; the work for each evening was definitely fixed, and no departure from it was permitted, so that the whole might be gone through once a month; each guarantee undertook to be present when his portion was rehearsed, and no one else was allowed to dictate or correct. If any of us imagined that a mistake was made by him, the first of the party who should visit London was requested to call on the original instructor, and obtain a solution of the difficulty. In addition to the regular weekly meetings, private arrangements for instruction were often made by young Masons who were anxious to progress rapidly, in some cases a pecuniary acknowledgment being made.

In the second province to which I subsequently belonged, I found, on a visit to it in 1854, that the work was on the whole very correct. On inquiry I learnt that some years before, the aid of a member of the Emulation Lodge of Improvement had been obtained, the effects of which were very visible, nor are they yet entirely lost, though to some extent counteracted by other influences. When I joined it as a resident in 1858, I found an instructor appointed, who periodically met those seeking his aid, and (very properly, as I think), received a fee from each as a compensation for the sacrifice of his time, for it is unreasonable to expect any one to go on labouring year after year for the benefit of others, and to the neglect of his business or his family, without remuneration. Here the strict Emulation ritual is not now followed, for the instructor has made many alterations, both in verbiage and in form of ceremonial, in conformity with his own ideas, a practice of which I do not approve, though to some extent justifiable

when the Grand Lodge omits to lay down a fixed standard and to forbid departure from it.

In a third province in which I spent a few months, without being a member of it, I volunteered to take charge of a lodge of instruction. The offer was accepted, and, in order to make it as effective as possible, the members, who were all officers, having confidence in my teaching, bound themselves in writing to submit implicitly to it. Thus no time was lost in discussions, and rapid progress was made. I mention this especially, because, in the formation of a lodge of instruction, I deem this arrangement essential to success, but it necessitates great caution in the selection of the teacher.

The "W.M. of ten years' standing" seems to think that attendance at Grand Lodge in London would be a remedy for his difficulties, if he could spare the time. I fear he would be greatly disappointed were he to make the attempt, for the meetings held once a quarter do not last more than three hours each, that is twelve hours in the year. As I think, it is one of the defects in our administration that so little regard is paid to important points, such as a fixed standard and uniformity in working, and that the time is mainly occupied in inquiring into and punishing trifling technical breaches of discipline.

I trust that, from the facts I have narrated, your correspondent will be able to glean sufficient information for his guidance, and, if not, doubtless you will answer his appeal, and put the matter in a more lucid manner.

Referring to the letter (p. 310) on the superintendence of lodges, I am glad to see that another Prov. G.R. has sent in his adhesion to Bro. White's plan as a modification of my original suggestion. Allow me to call attention to the passage on visitations of lodges (pp. 310, 311), in the account of the Grand Lodge of Canada, as confirmatory of my statements some months ago on the subject of periodical inspection of private lodges under authority, and reports thereon to our Grand Lodge.

Apologising for the length of these remarks, which will, I trust, be useful to many young Masons besides the brother whose inquiries have called them forth, believe me,

Yours fraternally,

H. H.

#### [THE DISTRICT GRAND MASTERSHIP OF TURKEY AND EGYPT.]

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

Dear Sir and Brother,—Since the resignation of the R.W.M., Bro. Sir Henry L. Bulwer, of the Deputy Grand Mastership of Turkey and Egypt, the lodges of this district have been totally unacquainted with what the intentions of the M.W.G.M., the Earl of Zetland, happened to be as to appointing a successor. Applications have been made to the District Grand Secretary, but he could give no information. The news, therefore, that has been published in the newspapers of this city that Fuad Pasha has been appointed to the vacant place has caused much surprise, as it was generally understood that Lord Zetland intended conferring the honour on that eminent Mason, W. Bro. J. P. Brown, P.D.S.G.W. We have no right to offer any objection to the election made by the Grand Master,

but it would have been more satisfactory if the D.G. Secretary had been instructed to inform the lodges that such an appointment had been made, and that Egypt was erected into a separate district. As yet Fuad Pasha, so far as I know, has not communicated on the subject with any lodge or brother, and we know not what his intentions are.

Under the peculiar circumstances in which the district is situated, it would be very satisfactory if you would give us some information about Bro. Fuad Pasha's appointment, and how the District Grand Lodge is actually placed. As I understand, according to the amended Constitutions, the District Grand Lodge does not now, as formerly, cease to exist, on a vacancy occurring in the D.G. Mastership. I sincerely trust our new chief will make such a judicious selection of officers that their continued exertions may tend to bring about—what all Masons must desire—the formation of a separate Grand Lodge for Turkey. Yours fraternally,

A PAST MASTER.

Masonic Hall, Pera, Constantinople, Sept. 28th.

#### LOOSENESS IN MASONRY.

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

Dear Sir and Brother,—I was attracted to the letter of "P.M." in your Magazine of the 19th inst., in which a reference was made to the looseness with which things are done in Scotland. I can confirm our brother's statement by a brief relation of my own. In the early part of last month I was on my way to the British Association, and having an evening unemployed, while in the county of Perth, I sought out a Masonic lodge, and found, much to my satisfaction, that there was to be a passing and raising of four Entered Apprentices. I made myself known to one of the brethren, and received a cordial invitation to attend the lodge. I went, and found that the brethren were assembling in a school-room, having let their lodge for a small annual rental. On entering I found no book on which to record my name, and afterwards, when the lodge was opened in the first degree, there was no reading of minutes of former meetings, and, indeed, there appeared to be no record kept of the proceedings. When, or where, or how they entered the names of the candidates I could not even learn. I saw the whole four Entered Apprentices go through the second and third degrees. The ceremonial was very different to our own English ceremony, and was lax and loose to a very remarkable degree. In some parts it astonished me, and it must have a little alarmed the parties themselves. When the business was over we adjourned from labour to refreshment. This was of the very simplest kind; and I may not be going out of my way in stating that our drink was chiefly whisky toddy. I joined the brethren in this as well as in other matters, and my toddy cost me only twopence halfpenny a glass. I asked what was the initiation fee, and was informed that it was £1. 11s. 6d., and that there was no annual subscription whatever. I could not but express my very great surprise at this, and I told the brethren that I did not see how they could sustain the fraternal claims of the Order or any of our Charities by such a system, for an annual subscription, even if

it were a small amount, was essential for such a purpose. I strongly urged the members of the lodge to keep a record of their proceedings, so that their successors might have a full knowledge of the progressive history of the lodge. I hope that my advice, which was most courteously listened to, may have had some good effect, for nothing could be more unsatisfactory than the whole state of things that I witnessed.

I regret that I could not visit the lodges which were kindly opened for us at Dundee. I was not aware of the intention of our Scotch brethren to do honour to us in that way till it was too late for me to accept their invitation. I should like to have seen the working in a full lodge at Dundee, but I suppose it would not have afforded to me the excellent opportunity that I had in my sudden descent upon the brethren a few miles south of that town.

Yours fraternally,  
A. DEVON MASON.

#### A PERPETUAL MENTAL CALENDAR.

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

Dear Sir and Brother,—Under the above heading there appears in your number of the 19th inst. a letter signed "H. H.," in which he states that a book written by him thirty years ago may be obtained from Messrs. Simpkin and Marshall. I might probably have left the letter unnoticed, had it not alluded to my method for finding the day of the week answering to any day of the month of any year contained in your number of the 12th inst. "H. H." states that he had learnt, when a boy at school fifty years ago, a method on the same principle, though differing slightly in details. Methods on the same principle are at least as old as the Julian Calendar, and one of them is that contained in the Book of Common Prayer for finding the Sunday letter. The only claim to originality is in having so arranged the elements as to make the calculation as brief and as easily remembered as possible. If "H. H." will impart his method to me, I shall be enabled to judge whether or not he has anticipated me in attaining these objects to the greatest extent, and, should I find he has done so, I shall not hesitate to acknowledge the fact. I may mention that, in my article on this subject, on page 291 of your Magazine, one of the paragraphs is transposed, by which, although the sense is not destroyed, yet to a certain extent the connection is less apparent. I am happy to find that you have yourself pointed this out in your errata on page 320.

Yours fraternally,  
J. H. YOUNGHUSBAND.

#### ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

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

Dear Sir and Brother,—I rejoice to learn, from an article published in the Masonic Mirror of the 19th inst., that great extra exertions are afloat for the purpose of celebrating the completion of a quarter of a century since the foundation of this valuable institution in a manner worthy of the occasion.

From inquiries I have made respecting the present state and future prospects of the funds of the Institution, I fully anticipate a very large increase in the number of recipients; and I am even convinced that we might, without prejudicing the position of the funds, appropriately celebrate the twenty-fifth anniversary by admitting all approved candidates to its benefits without the ceremony of an election. This is not to be accomplished without a little exertion on the part of the Masonic body generally, and, looking to the ultimate good we can effect, and the small amount of labour required, let us each and all put our shoulders to the wheel, and try what can be done to mark the occasion by supporting the next festival (Jan. 29th, 1868), with subscriptions, and thereby strengthening the hands of the Committee, and encouraging our worthy Secretary, Bro. Farnfield, to whom the Institution is so much indebted for its present success.

Yours fraternally,  
CHARLES SHERRY, P.M. 76,  
P. Prov. S.G.W. Hants.

#### MASONIC LIFEBOAT.

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

Dear Sir and Brother,—The valuable proposition for a Masonic lifeboat has peculiar claims upon us, for we have so many Masonic captains in our Fraternity, that a Masonic lifeboat might save even the lives of Masons.

Yours fraternally,  
SUPPORTER.

#### LODGE WORKING.—CEREMONIALS.

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

Dear Sir and Brother,—I am very much surprised at the contents of a letter bearing the signature of "A Master Mason of ten years' standing" from the province of Devon and Cornwall. The writer complains of the want of a proper working of the lodges, and says that he has only heard the magnificent lectures (sections) worked but once, and then they were given by some foreign brethren.

Now, in the first place, there are two provinces in Devon and Cornwall, and not one, that for Devon being presided over by one of the most distinguished and learned men in our Craft, R.W. Bro. the Rev. John Hughan, who is a Past Grand Chaplain of England, and who, in every department of Freemasonry, is one of its most admirable exponents. No one can have witnessed the consecration of a lodge or any portion of the duties which ever devolve upon our right worshipful and reverend brother without being struck with the chaste and elegant manner in which he performs all the ceremonials which attach to his high office. For more than forty years, as he told us the other day at Totnes, has he been an active Mason, and for more than twenty years has he been at the head of our fraternity in this province. Then we have as his lieutenant, second in command, our learned Bro. L. P. Metham, who is our Deputy Provincial Grand Master. Every brother who is an attentive reader of your Magazine, will have become acquainted with some of those eloquent orations of his which have so frequently, in the last few years, adorned your pages. Now our Bro.

Metham is not a man who comes out on only special occasions, but he is a good working Mason—ready at all times to do duty wherever his services may be desired. I had the honour and the pleasure of receiving my first lecture, on my initiation, from him, and we have in this district very many able exponents of the Ancient Craft, men who can, and who do, give the whole of the lectures with masterly ability, and without pause or check. I speak of my own district with certainty, and what I know I can very truly affirm. Doubtless, the same may be said of our brethren in adjacent towns in this province. Then as for lodges of instruction, we have our regular meeting at Sincerity (No. 189), of which the D. Prov. G.M. is a member; and I believe there are other lodges which have schools of instruction for a similar object. Our W. Masters are mostly well up in their work, and it is considered a discredit to such of them as are not able to deliver the charges that ought to emanate from the chair.

I do not know quite so much of the working of the Cornish lodges, over which Bro. Augustus Smith, the lord of the Scilly Isles, presides as the Grand Master. But when I call to your mind that Bro. Hughan, who is one of your best correspondents, resides in that province, and that the lodges there are in a state of great activity, I think the charge against them can hardly be sustained. I cannot understand why they should be so ignorant as our "Brother of ten years" would make out. I think he must be a member of some lodge in an out-of-the-way place. If so, I hope that he will get the instruction that he desiderates, and that he will also learn at the same time not to cast such stigmas upon two provinces which have hitherto stood high for their intelligence and activity in the world of Freemasonry.

Yours fraternally,

A DEVON MASON.

P.S.—Since writing this letter I have learnt, that in connection with our lodges here in these three compact towns, we have five lodges of instruction. With so many schools it must be the fault of the brethren themselves if they are not well up in their work.

### SUSPENSION OF LODGE OFFICERS.

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

Dear Sir and Brother.—Referring to the letter appearing in your issue of the 21st Sept., and which I consider but a very poor attempt to answer mine of the 7th Sept. Your correspondent attempts to justify the Prov. G. Lodge by stating, that although one of the Prov. G. Lodge office-bearers being present at Grand Lodge, and heard the decision of that body, still that was no official intimation.

Now, this very office-bearer was no less than the Prov. G. Sec., a brother officially interested in the affairs of the Prov. G. Lodge, I leave the Masonic body to judge who is right in this matter. The Grand Lodge is bound, through the Grand Lodge reporter, which is issued quarterly, to intimate, not specially to the Prov. G. Lodge of Glasgow, but generally to the Masonic world, their proceedings.

Your correspondent proceeds to quote the law, cap. xxi., and sec. 9, and tries to justify the Prov. G. Lodge by saying they are not bound to obey or accept that law. He must be very ignorant indeed

not to know that the Prov. G. Lodge is bound to obey all the laws of the Grand Lodge. Further, he alludes to cap. xiii., sec. 5, *not* 4, as written by him. Did they attend to it. I say no; but to quote his own words, "I consider that word *until*, in said law makes all the difference." This plainly shows to the party having broached the matter before the Grand Lodge, the suspension was removed *pro tempore*; this we did. But the most glaring thing of all is, if they considered the suspension still existed, how did they allow the suspended office-bearers (being summoned), to sit in Prov. G. Lodge. Was this keeping the law? I request the brother to read carefully cap. xiii., sec. 4, which he tries to give you extracts from, and say if the Prov. G. Lodge has abided by this law. Some of the lodges have not been visited since May, 1863. Why does the brother not answer the other proofs in my letter? He carefully overlooks that *nine-tenths* of the appeals against Prov. G. Lodge have been reversed; he says nothing about the Grand Committee or Grand Lodge, he avoids that, as treading on dangerous ground.

I advise him, the next time he writes you to give his name, which would be more honourable and satisfactory.

For general information I give you an extract of minute of Grand Lodge relative to the case:—

"Extracts from minutes of Grand Lodge, 6th May, 1867."

"The Grand Clerk then brought up supplementary report of Grand Committee in the appeal of Bro. Campbell and others, office-bearers of the Lodge Clyde (No. 408), against suspension passed upon them by the Provincial Grand Lodge of Glasgow, and recommendation of Grand Committee thereon, when Bro. officers moved the approval of the report, and which was seconded by Bro. W. Hay. Bro. W. Smith, R.W.M., No. 360, moved as an amendment, that the report of Grand Committee be not approved of; that the appeal of Bro. Campbell and others be dismissed, and decision of Provincial Grand Lodge of Glasgow be affirmed, and remit to said Provincial Grand Lodge, to superintend the working of the Lodge Clyde, but the same not being seconded fell, and the motion was put and unanimously carried.

"A true copy.

"(Signed) ALEX. J. STEWART.

"Clerk G.L. of Scotland."

"Freemasons' Hall,

"Edinbro', 17th May, 1867."

Yours fraternally,

THOMAS M. CAMPBELL,

R.W.M. Clyde, No. 408.

[We consider it due alike to the writer of the letter referred to by Bro. Campbell, and to the latter brother himself, to state that when the letter in question reached us at our London office, the actual name of the writer was sent us, with full liberty to insert it if we thought fit, instead of merely the signature of "A Member of Prov. G. Lodge."—Ed. *F.M.*]

### MASONIC SCHOLARSHIPS.

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

DEAR SIR AND BROTHER,—It is very strange there is no response to the proposition for Masonic scholarships. Yours fraternally, R. E. ✠.



## THE MASONIC MIRROR.

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

### MASONIC MEMS.

At a recent meeting of Lodge Sincerity at St. George's Hall, Stonehouse, Bro. John Sadler, W.M., in the chair, the proposition to form a new lodge, to be called the United Service Lodge, was favourably entertained. It was suggested that the lodge should hold its meetings at St. George's Hall on the second Tuesday in the month, and in the lodge-room of Sincerity, which would render "furnishing" unnecessary. A committee was formed to make the necessary arrangements and to report. The brethren then voted five guineas to the Royal Masonic Benevolent Institution for Aged Masons and their Widows, Bro. L. P. Metham, D. Prov. G.M., has accepted the office of steward for the forthcoming dinner, and by his subscription has become a life governor of the institution.

THE first meeting of the Rosicrucian Society for the season will be held at the George Hotel, Aldermanbury, on Thursday, the 31st inst., at half-past six o'clock p.m., under the presidency of Bro. R. W. Little, Master-General of the English branch. All Master Masons are invited to be present, and the Secretary-General, Bro. W. Furner, will be in attendance at the above-named hour for the purpose of enrolling members.

WE have received a very interesting account of the reception at Underley of Bro. the Right Hon. Thomas Lord Kenlis, Prov. G.M. of Cumberland and Westmoreland, and his bride, upon their return to that place from their marriage tour. Want of space precludes us from giving the details in our present issue, but we hope to do so in our next.

### METROPOLITAN.

BELGRAVE LODGE (No. 749).—This flourishing lodge held its first meeting of the season at Anderton's Hotel, Fleet-street, on the 9th inst. Precisely at five o'clock Bro. Potter, W.M., opened the lodge, assisted by his officers Bros. Bourne, acting as S.W.; Peirce, J.W.; Watkinson, S.D.; Pymm, J.D.; Parsons, I.G. The minutes of the last meeting having been confirmed, the lodge was raised to the second degree, when Bros. Harper, Macrill, and Carter, having given proofs of their proficiency in the former, were entrusted and retired for the purpose of being prepared. The lodge was then opened on the centre, and the three candidates were raised to the sublime degree of Master Masons in the W.M.'s best style. The next business was the election of W.M. for the next twelvemonths, when Bro. Slade was elected to fill that chair. This being all the business, the brethren retired to the banquet-room, where Bro. Clemow had laid out a most inviting dinner. The usual loyal and Masonic toasts were given, and the health of the visitors being responded to, Bro. Ough, P.M., Assist. G. Purst., rose for the purpose of proposing the health of the W.M., which he did in his usual fluent manner, remarking that the Master had always been at his post during his year of office. The W.M., Bro. Potter, said he was much gratified at the manner in which the lodge had been pleased to approve of his services, and to assure them that, although that was the last night of his year of office, he should always be proud of assisting in any good work that might be brought on. He concluded by proposing the health of the W.M.-elect, Bro. Slade, who, he said, would do his duty with as much credit to himself as the Past Masters had who were gone before him. Bro. Slade returned thanks and said that he hoped to give all the satisfaction the lodge expected from the W.M. The toasts of the Officers, Tyler, &c., brought the evening to a close. Amongst the brethren present were Bros. W. Ough, P.M. Assist. G. Purst.; W. Runtin, P.M.; Grogan, P.M.; T. G. Froud, P.M., Treas.; H. Garrod, P.M., Sec.; R. E. Potter,

W.M.; Slade, S.W.; W. Bourne, J.W.; J. Peirce, S.D.; Watkinson, J.D.; G. Pymm, I.G.; P. Parsons, S. We must not forget to say that some excellent harmony from several of the brethren served to enliven the evening.

ROYAL ALBERT LODGE (No. 907).—This lodge held their first meeting after the summer vacation on Monday, the 21st inst., at Freemason's Hall, when the W.M., Bro. W. H. Farnfield, was in his place, supported by the Wardens, Bros. C. Chard and H. J. Lewis. Mr. J. Leary received the benefit of initiation, and Bro. J. Flatan was raised from a F.C. to the sublime degree of a Master Mason. The lodge appointed their W.M. to represent them as Steward at the ensuing festival of the Royal Marines Institution. After business the brethren assembled at the banquet table, which, as is usual at the Royal Albert, was graced by the presence of several visitors. Before the cloth was removed, Bro. T. Lewis, P.M., reminded the brethren of his promise to present the lodge with an alms box, and said that he now wished to carry out his promise to all purposes, though not to all intents, and he handed to the W.M. an elegantly carved wooden platter bearing the inscription of the lodge. Bro. Lewis at once put the box into use, commencing with a subscription, which he advised should be followed every time the lodge assembled round the banquet table. The usual Masonic toasts were given and heartily responded to, Bros. T. Lewis, G. Purst., and J. Smith, P.G. Purst., having their names associated with the toast, the D.G.M., and the Grand Officers. A subscription list was handed round for the Master to present at the ensuing festival, to which he had been requested to act as Steward, when the brethren put their names down for sums amounting to £30. The Tyler's toast brought a happy and truly Masonic evening to a close.

CONSECRATION OF THE URBAN LODGE (No. 1,196).—It has seldom fallen to our lot to chronicle a Masonic meeting which embraced so many elements of interest as the consecration of the Urban Lodge. In the first place, from the high position held by most of the founders in the literary world, and from the revered associations which naturally cling to the actual spot where Samuel Johnson, Goldsmith, Garrick, Arnold Cave, and others of the "gentle craft," delighted to congregate, we could almost fancy ourselves relegated to the Georgian era, so powerful was the halo of literary talent evoked upon the occasion. Again, it was noteworthy as an indication that among the more youthful members of our Order the ancient fire exists—that the potential enthusiasm which only Freemasonry can awake still survives—as indestructible and as far from decadence in the latter half of the nineteenth century as when Desaguliers, Entick, and Preston thought and wrote. A very numerous body of brethren assembled at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Tuesday, the 22nd inst., for the purpose of witnessing the constitution and consecration of the above lodge. At half-past four o'clock a procession was formed, and the brethren entered the lodge-room, when the chair was taken by Bro. Robert Wentworth Little, P.M. and P.Z. 975, as Consecrating Master, by the sanction of the M.W. Grand Master, who nominated Bros. Davis, W.M. 228, and Spencer, P.G. Steward, as his Wardens, *pro tem.*; the lodge was then duly opened in the three degrees, and the ceremony of consecration was proceeded with; as however the programme which followed was identical with that arranged by Bro. Little for the consecration of the Villiers Lodge (No. 1,194) on the 5th inst, it is unnecessary to repeat it; but we cannot omit calling attention to the facts that a beautiful ode (which we hope to present to our readers shortly) was composed for the occasion by Bro. Sawyer, the J.W., and admirably recited by Bro. Marsh, the S.W. (Henry Marston, the tragedian), and also that an oration—specially written, and which will be found on another page—was delivered by the consecrating Master, and in each case elicited the hearty plaudits of the brethren. Bro. Terry most efficiently assisted as Chaplain with the conser, and in reading the Scriptural portions, but the prayers were given by the presiding officer. We must add that Bros. Walters, Colston, and Frost, P.M.'s, officiated in carrying round the elements of consecration. At the conclusion of this solemn and imposing ceremony, Bro. Terry took the chair, and most impressively installed Bro. Joseph E. Carpenter as the first Master of the Lodge, who appointed his officers as follows:—Bros. Marsh, S.W.; Sawyer, J.W.; Terry, Sec.; Ware, S.D.; Braid, J.D.; and Beckett, Tyler. Bro. R. Spencer, P.G. Steward, then, to the surprise and delight of the brethren, presented the lodge with a handsome box containing a complete set of working tools, for which he deservedly received a cordial vote of thanks. Votes of thanks were also accorded to Bros. Little and Terry for their efficient services as consecrating.



and installing masters respectively, and the W.M. was also pleased to propose that the first-named brother be elected an honorary member of the lodge, which was carried by acclamation. Bro. Carpenter, W.M., also called attention to the fact that Bro. W. Gray Clarke, Grand Secretary, had honoured the lodge with his presence upon this auspicious occasion, and, in the name of the lodge, he (the W.M.) thanked the Grand Secretary for his attendance, as he conceived it added a zest to the ordinary ceremonial. Bro. Gray Clarke, G. Sec., thanked the brethren, but disclaimed any special merit for having attended the opening meeting of the lodge, to which he wished every prosperity. Several propositions having been made, the lodge was closed, and the brethren adjourned to the banquet, but we really cannot do justice to the "feast of reason and the flow of soul" which followed. So happy a meeting has seldom been held within the walls where the ancient Knights of St. John so often met in solemn conclave, and where in later days were heard the oracular utterances of "Dictionary" Johnson. The W.M., Bro. Carpenter, was a "legion," not a "host," in himself, and delighted the brethren with one of his own mirth-compelling songs—Masonic, too, by-the-bye—and sung, moreover, in a style that is not often heard. Bro. Braid, J.D., also favoured the assembly with some excellent selections, accompanying himself on the pianoforte, and was followed by Bro. Colston, who is similarly gifted. The most facetious speech of the evening was decidedly made by Bro. Dr. Burton, P.M. 63, who said he would travel 100 miles to enjoy such a "jolly cram" of literary talent, being, as he confessed, a non-literary man. Bro. Little's name, as consecrating Master, was most cordially received, more especially when the W.M. alluded to his being so young a Mason, as many of the members—Bro Carpenter, W.M., observed—expected probably to see a "grey-headed Saturn" occupying the chair at their opening meeting. Bro. Little, on rising, was greeted with enthusiasm, and in a vigorous speech enlarged upon the pleasure he had experienced at the kind reception accorded to him throughout the entire proceedings. Bro. Terry, as the Installing Master, returned thanks for the fraternal manner in which his health was received. Various other toasts and songs followed, and the brethren separated in the full conviction that not only was the inauguration assembly a complete success, but that the brightest prospects were in view for the new lodge, to which we cordially wish every prosperity. Among the brethren present, besides those mentioned, were Bros. Todd, P.M. 27; Frost, P.M. 228; Harris, S.W. 228; Wearing, J.W. 228; Morton, J.D. 228; Barrington, P.M. St. Paul's; S. May, S.W. 101; Lamb, 101; Wickens, 228; Massey, S.W. 619; Dr. Richardson, F.R.S., P.M. 231; Purdy, P.M. 861; Leach, W.M. 861; Boys, 704; Sheppard and Poole, 27; and Kershaw, S.W. 193.

## PROVINCIAL.

### CORNWALL.

#### ENTHRONEMENT OF THE PROVINCIAL GRAND COMMANDER.

The province of Cornwall has hitherto been incorporated with Devonshire, and, in accordance with an accepted rule of the Grand Master, could not be constituted a separate province so long as it contained but one encampment. Latterly, however, another has been constituted, "the Restormel," in the village of Tywardreath, taking its designation from an old feudal ruin of that name. Under these circumstances Sir Knt. Huyshe, the D.G. Master, who had heretofore held the command of both provinces, actuated by that proper feeling for the advancement of the Order for which he has been distinguished, suggested to the Grand Master that the severance of the two provinces would be to the advantage of the Order, and tendered his resignation of the Cornish district. The honour of holding this distinguished post was desired by two gentlemen, Bros. Williams, of Truro, and Lord Eliot, of St. German's. The Grand Master, setting aside all political feeling, appointed Bro. Lord Eliot to the office, and Tuesday, the 24th ult., being appointed for his enthronisation at Tywardreath, the Grand Chancellor of the Order, Sir Patrick Colquhoun, proceeded to that place to perform that important cere-

mony in the Magistrates' Hall of the district, which is within the curtilage of Bro. John Polsue, landlord of the New Inn.

The D.G. Master and Prov. G. Commander elect arrived by the mid-day train, and after halting at the vicarage for refreshment proceeded to the New Inn, where after settling the preliminaries with the Grand Chancellor and Sir Knt. Tinkler, who acted provisionally as Deputy Grand Director of Ceremonies, and the Rev. G. Ross, the actual E.C. of the Restormel, the Restormel Encampment was opened, and the Prov. G.C. elect raised to the rank of an E.C. by the D.G. Master. The encampment was then declared opened in ample form by the Grand Chancellor who assumed the throne, and the usual ceremony having been performed to a certain point the Grand Chancellor pronounced the following address:—

"The Provincial Grand Commander of the United provinces of Devon and Cornwall, Deputy Grand Master of the Order, having found it convenient to propose the severance of the provinces, and the constitution of Cornwall as independent of Devon, the M.E. and S.G.M. has nominated Sir Knt. Lord Eliot of Port Eliot St. German's, in this county, to that charge, an appointment upon which he will be congratulated by the Order. It is always most desirable that men of local standing and position should be selected for these offices, when they combine with that qualification the indispensable character for zeal for which the P.G.C. Eliot is distinguished. The G.M. has directed me to attend here for the purpose of installing him into his office, a duty which I perform with pleasure. It would be a work of supererogation were I to presume to inform the knights here present who their present chief is, or what his career has been. Localised here for centuries, but deriving its origin from the neighbouring county of Devon, the family has ever enjoyed the respect of all parties by strict adherence to the same line of policy in public life, and that judicious moderation the *ne quid nimis*. The father of the P.G.C. elect has been the direct representative of his sovereign in that important branch of the United Kingdom—Ireland. The son has followed in his footsteps, having been engaged in the highest branch of the public service—diplomacy—and during a career extending over several years, has gained experience of men and manners in varied and distant portions of the globe, in the new as well as in the old world. North and South America he has visited in the execution of his office, and has been able to judge of the American continent in Rio Janeiro as well as in New York. In Lisbon he has studied a country which, in its day, sent forth colonies nearly as actively as ourselves; and in Constantinople he may be said to have stood with his feet on two continents. From that semi-barbarous people he has passed to Athens, the cradle of classical civilisation, now, alas! more barbarous in fact than its former masters, reminding us of the ancient inhabitants of the country in nothing but their political turbulence. In those countries I first met your P.G.C., and was struck with the zeal he displayed, and the interest he evinced in Masonry. He has now quitted that official position to prepare himself, in that strictly legislative body, the House of Commons, for the quasi-judicial assembly, the Lords, to which, in the fulness of time, he must succeed. I will now take the liberty of inviting your attention to the importance of the Order of which we are all members, and of expressing my opinion that it bears the marks of far higher antiquity than the Craft, or the degrees between the 18th and 30th, in short, it is inferior to none in this respect except, perhaps, the Rose Croix, formerly called the *ne plus ultra*. The Templar's degree should be reserved for those who have really the interest of the science at heart, and held forth as something more select. By following this rule there will be something retained and held back which cannot be attained by mere routine, but requiring substantial proof of merit. Its origin is, doubtless, well known to you all. It took its rise from

the attacks made on the pilgrims on their way to visit the Holy Sepulchre, when Hugh de Payens and eight other Knights Hospitallers tendered their services to the Grand Master of the Hospital of St. John for the purpose of keeping the Joppa road open. Their offer being accepted, and a house called the Temple assigned for their habitation, they quitted the specially priestly and medical attributes of Hospitallers and became purely warriors in practice, a profession more congenial to the European adventurers who flocked to the first Crusades. So many joined their banner, and so much landed property was bequeathed for their maintenance, that they became the most powerful body in Europe, and as such attracted the envy and fear alike of the Pope and King of France. The secret ceremony of reception into the Order afforded the excuse for false accusations. The Order was excommunicated, its property confiscated, and its members thrown into prison. Jacques de Molay, Grand Master, was burned at the stake at Paris, after having recanted a confession extracted from him on the rack. The pressure put by the Pope on the King of England, happily went no further than confiscation, and the Grand Prior of the Anglian langue retired to Scotland, where he lived on a pension granted him by the king. Having thus reviewed, in a few short words, the history of our Order, nothing remains for me but to proceed to the ceremony of investiture, and to congratulate the province on the selection made by the Grand Master. In assuming this high office you will have no easy duty to perform, following, as you do, our most distinguished D.G.M. one of the most fervent Masons and excellent of our members. To follow in his footsteps will be to succeed. Let us trust that harmony will prevail, and that each member laying aside his personal opinions and individual ambitions, will work one and all and with one accord to the one common end—the prosperity and advancement of this ancient and distinguished Order. Long live the Grand Master, and the Provincial Grand Commander on whom his choice has fallen."

The remainder of the ceremony having been completed, Bro. Lord Eliot assumed the baton of the province, and appointed the following Sir Knights his Grand Officers:

Sir Knts. Ross .....	D. Prov. G. Commander.
" Treffry, .....	Prov. G. Prelate.
" Colonel Peard ..	" 1st Captain.
" Jenkins .....	" 2nd Captain.
" Carlyon .....	" Chancellor.
" Kendall .....	" Registrar.
" Bush .....	" Chamberlain.
" J. Seecombe .....	" Almoner.
" Sobey .....	" Aide de Camp.
" Kerswell .....	" 1st Capt. of Lines.
" Truscott .....	" 2nd Capt. of Lines.
" S. Seecombe .....	" Standard Bearer.
" Geach .....	" Herald.
" Lang .....	" Sword Bearer.

The P.G.C. then proposed that the by-laws of the hitherto united provinces of Devon and Cornwall should regulate the new province, and that the fees of honour should also be the same.

The P.G.C. then adjourned the encampment for divine service. The knights having been formed into order by the acting D.G. Dir. of Cers., preceded by their banners, proceeded bareheaded to the parish church of Tywardreath, and formed the arch of steel at the door, under which the D.G. Master, Prov. G. Commander, and G. Chancellor passed. The service was performed by the Rev. Sir Knt. Hawksley in the desk, and Sir Knts. Ross and Dr. Treffry, at the communion table, after which a sermon was preached by Sir Knt. Ross, the incumbent, who, it is believed, never had a fuller congregation. The procession then returned in the same order through the living avenue of spectators, and the arch of steel being again formed, the Knights entered the encampment.

The encampment was then closed, and about thirty of the knights proceeded to an excellent banquet provided by the host of the New Inn, Bro. Polsue, and after the usual toasts, the Sir Knights left for their homes by the last train.

It would not be fair to close this notice without paying the tribute justly due to Sir Knt. the Rev. G. Ross, the rector of Tywardreath-cum-Goland, E.C. of the Restormel Encampment, which he called into existence, no man has done more in the interests of Masonry in East Cornwall than this gentleman, and his success has been absolute.

#### DEVONSHIRE.

STONEHOUSE.—*Sincerity Lodge* (No. 189).—At a meeting of this lodge, held at St. George's Hall, Bro. John Sadler, W.M., in the chair, it was stated that a petition was about to be sent to the Provincial Grand Master, requesting him to grant permission to open a new lodge, to be called the United Service Lodge. The brother who brought the matter forward stated that the proposal had met with the cordial approval of the Deputy Provincial Grand Master, and that the object of it was to enable the brethren connected with the service to take office amongst themselves, and so work up into the chair. It was intended to propose that the meetings should be held on the second Tuesday in the month, and at St. George's Hall, probably in the lodge-room of *Sincerity*, which would make it unnecessary for the new lodge to go to the expense of furnishing. The proposal, so far, met the concurrence of the members of the lodge then present, and a committee was formed to consider how the plan could be best met, and on what terms. The brethren then voted five guineas to the Royal Masonic Institution for Decayed Masons, or the Widows of Masons, this vote being for the female branch of the institution. Bro. L. P. Metham, D. Prov. G.M., has accepted the office of Steward for the forthcoming dinner, and by his subscription has become a life governor of the institution.

#### NORTH WALES (EASTERN DIVISION).

##### OPENING OF A MASONIC HALL AT LLANDUDNO.

Some two years since the idea was started of raising a Masonic temple at Llandudno, and, in furtherance of the object, a company (limited) was formed. Very superior plans were drawn out and the building commenced on a site of land belonging to Mr. Farrant, in Upper Mostyn-street, known as the Llys Madoc field—the field in which the National Eisteddfod pavilion stood some years since. The amount paid for the ground with fourteen yards frontage was £300, inclusive of all charges for lease, conveyance, &c. The purchase on such terms makes the property a valuable one and enhances the value of the shares also as a marketable commodity. Such facts as these concerning the New Masonic Hall cannot fail to be interesting to the large and increasing members of the brotherhood now establishing themselves in the principality. This hall, we believe, is the first Masonic temple that has been erected in Wales, and, such being the case, it was intended to celebrate the event by a grand opening ceremony yesterday, to which the whole of the brethren in the North Wales and Salop province have been invited, an account of which we trust to be able to present our readers with next week. It was hoped at one time that the opening ceremony would have been presided over by the Earl of Zetland, or Lord de Tabley, but the presence of these noblemen is uncertain. We believe, however, in their absence the R.W. Bro. Sir Watkin Williams Wynne, Bart., M.P., the Prov. G.M., has undertaken the superintendence of the ceremony of opening the Masonic Hall on this occasion, supported by all the Prov. G. Officers.

#### SCOTLAND.

##### BANFFSHIRE.

##### PROVINCIAL GRAND LODGE.

A meeting of this Provincial Grand Lodge was held in the St. Andrew's Lodge, on the evening of Friday last, the 18th inst.

In the absence of the Right Hon. the Earl of Fife, Bro. Thomas Adam, the chief magistrate of the burgh of Banff, occupied the throne as P.G.M.

The Prov. Grand Lodge having been opened in due form, commissions were laid on the table, signed and sealed by the Prov. G.M., appointing Bros. R. W. Duff, of Fetteresso, M.P. for the county, D. Prov. G.M.; Thomas Adam, S. Prov. G.M.; Alexander Souter, Prov. S.G.W.; Wm. Barclay, Prov. J.G.W.; George Cumming, Prov. G. Sec., and the following office-bearers were unanimously chosen by the suffrages of their brethren, viz., Bros. the Rev. James Davidson, Prov. G. Chap.; James Mackay, Prov. G. Treas.; Garden Milne Hossack, Prov. G.C.; Liew. Jones, Prov. G.S.D.; G. W. Murray, Prov. G.J.D.; Stenhouse Bairnsfather, Prov. G. Dir. of Cers.; John McEwen, Prov. G.B.B.; R. Shepherd, Prov. G.S.B.; James Grant, Prov. G. Tyler, and the following Grand Stewards, viz., Bros. Hutchison, Mitchell, Simpson, Black, Law, Mearns, Chalmers, Watson, Marshall, Knight, McCulloch, Wrightly, Graham, Desson, and Stevenson.

At the conclusion of the business of the Prov. Grand Lodge, the brethren sat down to a banquet served up in Bro. Hutchison's best style, the Sub. Prov. G.M. presiding, when a very pleasant evening was spent.

#### GLASGOW.

GLASGOW.—*Athole Lodge* (No. 413).—The usual fortnightly meeting of this lodge was held in the Masonic Hall, 213, Buchanan-street, on the evening of Tuesday last. The first business of the evening was the nomination of office-bearers for the ensuing year, and a list of nominees was submitted accordingly for election at the next meeting. Three applications for admission to the Order were then received—one of them from Mr. Francis Poole, the celebrated geologist and engineer whose daring in navigating our western coast from Liverpool to the Clyde in an Indian canoe created so much public interest a few weeks ago. Mr. Poole was introduced by Bro. J. D. Porteous, 18<sup>th</sup> Prov. G. Sec. of the Royal Order of Scotland, who, together with Bro. P. T. Hendry, R.W.M. of the *Athole*, acted as his Masonic sponsor. The candidates having been duly balloted for, were admitted and initiated to the first degree, the beautiful ceremony being conducted by Bro. Hendry in his usual impressive manner. The lodge was then called to refreshment, during which, among the usual toasts, was given, "The healths of the 'new links'"; proposed by the R.W.M. in felicitous terms, and replied to by Bro. Poole in a speech evincing an apt appreciation of the spirit of Masonry. On being called from refreshment to labour, the sum of six guineas was voted from the funds for benevolent purposes, and, there being no further business, the lodge was closed in due form.

#### OPENING OF A NEW HALL FOR THE GLASGOW LODGE (No. 441.)

On Tuesday evening, the 15th inst., a new hall was opened, with the accustomed Masonic formalities, for the future meetings of Glasgow Lodge No. 441, which, although one of the youngest in the province whose name it bears, its rapidly increasing numbers and respectability have necessitated the selection of a suitable place of meeting more convenient to the east end of the city, where the majority of its members reside. A new hall, situated at 2, Antigua-place, Nelson-street, Trongate, was selected for the purpose, and the brethren may be congratulated on having secured for their use such a commodious and elegantly appointed place of meeting. The chair was occupied by Bro. Wm. Taylor, R.W.M.; supported by Bros. Revie, S.W.; Archd. M'Farlane, J.W.; Glen, D.M.; Blane, S.M.; Kerr, Treas.; Kennedy, Sec.; and the other office-bearers of the lodge. Amongst others upon the platform were Bros. McTaggart, M.A., Convener of the Provincial Grand Committee; Jas. Thomson, Treas., Benevolent Committee; Jas. Wallace, G.S.; Bros. Stonier Leigh, from Hartlepool; J. Anderson, R.W.M. St. Clair, 362; and Bro. Jas. Stevenson, of the FREEMASONS' MAGAZINE, London and Glasgow. Deputations from the following Glasgow Lodges were also present, viz., Thistle Lodge, 87, headed by Bro. Thos. Paton, R.W.M.; Scotia, 178, Bro. Singleton, R.W.M.; Shamrock and Thistle, 275, headed by Bro. Clark; Clyde, 408, headed by Bro. Ferguson; Athole, 413, headed by Bro. McLeod. The members of 441 mustered in full strength, the hall being taxed to its uttermost to accommodate the large and important gathering. The lodge having been duly opened, two candidates were initiated into Freemasonry. The charge was most impressively delivered by Bro. Wallace, G.S., after which, the lodge having adjourned to refreshment, the inaugural festive proceedings in commemoration of the opening night of No. 441 in her new abode were ushered in, and maintained for a few

hours amidst that love and harmony so characteristic of the meetings of the Free and Accepted. Due honour having been done to the customary loyal and Masonic toasts, Bro. McTaggart, M.A., Convener of the Provincial Grand Committee, in responding to the toast of the Prov. G. Lodge and Committee, expressed the great pleasure it afforded him upon this the first occasion of his meeting the brethren of No. 441 in their new hall, to congratulate them upon their having obtained through their spirited exertions such a handsome and commodious place or meeting, perfect in all its appointments and accessories; and it reflected great credit upon the R.W.M., the officers, and members generally of the Lodge Glasgow (No. 441), one of the junior lodges in the province, that they were now enabled to have for their sole use such a suitable Masonic Hall—one which it would afford him much pleasure to report to Provincial Grand Lodge as in every way suited for the purposes of Masonic meetings; and, as the result of his examination of its capabilities, he had to express on behalf of the Provincial Grand Committee entire satisfaction. Bro. McTaggart proceeded to express the great gratification it afforded him to address on this inaugural night such a numerous assemblage of the Craft; indeed, he believed the most numerous he had seen in the province on a similar occasion, and when it was remembered that a considerable proportion of those present had attended as visiting brethren from sister lodges in the province, it augured well for the popularity and prosperity of this lodge, as one of the very youngest in the province, to find that she stood so well in the estimation of her "elder sisters" as to have secured such a strong muster upon this inaugural occasion. It was highly gratifying to find the Masonic tree flourishing so vigorously in the province, as particularly exemplified in this, one of her youngest branches, and, if there was any one lodge in the province that more than another seemed intent upon, and entitled to, go on and flourish, he would say it is the Lodge Glasgow (No. 441). Bro. McTaggart concluded his speech by making an appropriate allusion to the Masonic educational scheme now before the Provincial Grand Committee, and he believed the time was now come, judging by the increased amount of interest taken by Scots Masons in all appertaining to the welfare of Freemasonry in Scotland, when the Craft in Scotland generally, and this province in particular, would do something towards bringing up the benevolent features of Freemasonry in Scotland, so as to form a characteristic element of the Order in Scotland, as at present, unfortunately, to the discredit of Scots Masonry, these features stand lower, he believed, than in any other country where Freemasonry was tolerated.

Bro. McTaggart was heartily applauded on resuming his seat.

Bro. James Thomson, Treasurer of the Benevolent Committee, made a forcible speech in connection with the charitable features of Freemasonry in the province. He alluded to the circumstance that some 17 years since, when he was first made a Mason, he found the charitable element of Masonry in the province to literally have no existence, it was *nil*; he had thought that something could be done to remedy this want, this glaring deficiency; he had, in conjunction with others, worked at the development of a Benevolent Fund for the province, which he had been spared to see get into complete working order; and though it was very far from effecting all that could be desired, still, it had done much good, as many a poor brother who had received assistance from it when he stood upon the black spot of the Mosaic pavement, could testify. Bro. Thomson proceeded at considerable length, and in very expressive terms, to expatiate upon the importance of the development of the benevolent features of Freemasonry in Scotland generally, and more especially in the Glasgow province; and he urged upon the brethren the importance of every lodge having its own benevolent fund; he would propose that the members of every lodge should pay each, say 4s. 4d. per annum, being only 1d. per week; and he argued that every lodge then, by carefully husbanding and judiciously expending, their sum of money thus gathered would gradually accumulate the nucleus of a benevolent fund of its own, to which additional elasticity might occasionally be given by contributions of greater amount when volunteered.

Bro. James Stevenson, of the FREEMASONS' MAGAZINE, in proposing the health of Bro. Wm. Taylor, W.M. of the Glasgow Lodge, 441, complimented him upon his having to preside over such a numerous and respectable body of brethren as composed the members of this lodge. Upon the present occasion, when there were so many visiting brethren present, representing so many different lodges, an opportunity which seldom occurs was

afforded to brethren for fraternising together, and a tendency to exuberance in the display of Masonic love was always to be anticipated, hence, to govern the lodge under such circumstances required no little tact; and the skill and discretion with which the W.M. had this evening ruled the lodge and preserved order and harmony amongst the brethren reflected great credit upon him.

Other toasts and sentiments followed, and were duly honoured, agreeably interspersed with some excellent songs by several volunteering brethren. The song, "Let Glasgow flourish," by A. Donnelly, No. 275, and the comic songs by Bro. Mullens deserve especial notice, and were most effectively rendered. The Thistle instrumental band kindly volunteered their services, and discoursed excellent music at intervals during the course of the evening. The proceedings were terminated at a seasonable hour, and the brethren dispersed mutually congratulating each other upon the auspicious circumstances attending the opening of the new hall, departing with the cordial wish of "Let the Lodge Glasgow flourish."

## CHANNEL ISLANDS.

### GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The usual monthly meeting of this lodge was held on Wednesday, the 9th inst. There were present the Dep. Prov. G.M. in the chair, in the absence of the W.M., Bro. G. Sparrow, I.P.M.; Bros. Churchouse, S.W., in the absence of Bro. Martin; Gardner, J.W.; Glencross, S.D.; Millington, J.D.; Hutchinson, Treas., acting as I.G. in the absence of Bro. Sneath; Manger, Tyler; Abbot, Bougourd, Cohen, Parker, Nicolle, Carleton, Muntz, and Stickland, P.M. Among the visitors were Bros. E. Earwicker, 954; Churchouse, late, 288; W. Donaldson, 428; and G. H. Smythson, W.M. 168. The lodge was opened shortly after seven, and the minutes read and confirmed. Bros. Carleton and Cohen (candidates for the second degree) were examined, found proficient, and dismissed for preparation. The lodge was then opened in the second degree. Bro. Carleton was first introduced and passed to the degree of a F.C., and after him Bro. Cohen. On their re-introduction the lecture on the tracing board was delivered to them. Mr. Jones, who had been regularly proposed and seconded at the previous lodge, was then balloted for and approved as a candidate for Freemasonry. Mr. Joseph Le Maistre was proposed as a candidate for Freemasonry by Bro. Bougourd, and seconded by Bro. Stickland, P. M. Bro. Churchouse, late 288, a visitor, very kindly presided at the harmonium, and with much ability. There remaining now nothing more to be done the lodge was closed in due form, and the brethren, after spending a little time very pleasantly at the refreshment board, separated at an early hour.

## CANADA.

### PROCEEDINGS OF GRAND LODGE.

*Condensed Report of the Proceedings of the Grand Lodge of Ancient, Free, and Accepted Masons of Canada, held in the St. George's Hall, Kingston, commencing on Wednesday, the 10th day of July, A.D. 1887, A.L. 5867.*

(Continued from p. 319.)

#### Dispensations.

Of these I have granted but two, both being to St. Catherine's Lodges, to enable them to celebrate the Festivals of Sts. John the Evangelist and Baptist, in Masonic clothing, with their wives and families, in their lodge room. Both celebrations proved eminently successful in every respect, and I have good reason to believe that the Craft have materially benefited by them, in the harmonious and fraternal feeling they had called into exercise. The Hamilton and Caledonia Lodges also commemorated both festivals in a public way with equal success, but under what authority I am not aware.

#### Installations.

On the 27th December I installed the W.M. and officers of Maple Leaf Lodge (No. 103), and on the 24th June I discharged the same duty to the W.M.'s of St. George's Lodge (No. 15), and St. Mark's Lodge (No. 105). I take the more pleasure in referring to these installations, from the fact that the three

officers inducted are thoroughly up in their work, and conduct their lodges in a manner not only creditable to themselves, but also edifying and instructive to the brethren they preside over.

#### District Regalia.

The lodges of this district have considerably appreciated the recommendation of the B. of G.P. made to Grand Lodge in 1865, to the effect that each district provide suitable regalia for the D.D.G.M.'s, to be worn by them on all official occasions, and transferred to their successors on retiring from office. Bro. T. B. Harris took the matter in hand with his usual energy, and the result is, the handsome and costly apron, collar, gauntlets, and jewel, I now have the honour to wear for the first time.

#### Obituary.

Death has again marked for his own a number of our faithful and esteemed Craftsmen—brethren whose sterling worth won for them honourable names in life, and whose virtues will ever be emulated by all who knew them, now that they are no more. Their names, ranks, and dates of decease will be found below, as far as furnished:—Bros. Robert McKnight, M.M. No. 2, Nov. 16th, 1866; John Thomas, M.M. 6, Nov. 16th, 1866; Emmett A. McElroy, M.M. 6, May 15th, 1867; Samuel Kitchen, M.M. 7, Jan. 21st, 1867; D. H. Allison, R.A. 7, April 21st, 1867; C. Partington, M.M. 7, Aug. 2nd, 1866; George Stoker, R.A. 15, Dec. 16th, 1866; E. W. Stephenson, R.A. 15, April 28th, 1867; Alfred McKinnon, M.M. 36, May 13th, 1867; J. T. Quackenbush, W.M. 100, Feb. 19th, 1867; Peter Thompson, M.M. 105, Nov. 7th, 1866; Rowland Caldwell, M.M. 135, March 16th, 1867; and Richard Ruddy, M.M. York Lodge, U. D., Feb. 11th, 1867.

These brethren were all interred with Masonic honours. Bro. Allison died at Boonville, Missouri, and his remains were followed to their last resting place by Cooper Lodge (No. 36), who testified to his worth in the resolutions of condolence passed to his relatives. Bro. Kitchen's name should also be held in grateful remembrance, as he preserved the jewels and records of Union Lodge (No. 7), in the war of 1812, and continued an active member of the Craft for over sixty years.

#### Conclusion.

I cannot close my report without acknowledging the uniform courtesy shown me throughout the district, wherever I have met the lodges or individual brethren, officially or otherwise; and though the duties have been onerous, this consideration has materially relieved them, and made a pleasure of what would otherwise have proved an irksome task. It should also be stated that in several instances the lodges seemed to realise the fact, that travelling costs not only time but money; and they provided accordingly to cover actual expenses incurred for their benefit. While thanking the brethren for the mark of confidence which the position of D.D.G. Master of this influential district conveys, I sincerely trust, that the honours will this year fall to the lot of another, whose health, labour, and means, will enable him to attend to the duties without personal sacrifice, and with more advantage to the best interests of the Order than I have been able to impart.

All of which is respectfully submitted,

JAS. SEYMOUR, D.D.G.M. Hamilton District.

## HURON DISTRICT.

To the Most Worshipful the Grand Master and Grand Lodge of Canada.

In compliance with the regulations of Grand Lodge, I submit this my third report on the condition of Masonry in this district.

It affords me great pleasure in being able to state, that the prosperity which the country in general enjoys, is shared by the lodges in the Huron district.

I have not been able to visit all the lodges, but in accordance with a recommendation of Grand Lodge at its annual communication of 1865, I visited those lodges where I thought my visits might be most useful, among which I may number Northern Light (No. 93), Kincairdine, and St. Lawrence (No. 131), Southampton.

I was accompanied on the occasion of these visits by Bro. Thomas Matheson, Past Master of Tudor Lodge (No. 141), Mitchell, and was very much pleased at the truly Masonic spirit which I found to prevail in both lodges, amply repaying me for the long distance I had to travel in reaching them.

In Kincardine I found the work of the lodge second to none in the province, the members of the lodge had also erected a handsome hall, under which they have a store, which brings them in a large annual revenue.

At Southampton I did not find the work so complete, but much better than I anticipated, and when the isolated situation is taken into account, and likewise that the brethren have been left to themselves ever since the establishment of their lodge (mine being the first visit they have ever had from a District Deputy Grand Master), they deserve much credit for having acquired so much of the adopted work, and what they have is in all respects correct, I am happy to add that I found a desire on the part of all the members of the lodge to attain to a knowledge of the work as soon as possible.

My visits to the other lodges were a mere matter of form, inasmuch as I was persuaded that they not only knew the work in all its details, but had ample opportunities of practising it.

I granted dispensations to St. Lawrence (No. 131), Lebanon Forest (No. 133), and Tecumseh (No. 144), to wear Masonic clothing in public at the festival of St. John the Evangelist, and a dispensation for the same purpose to 133, at the festival of St. John the Baptist.

I recommended the application for the establishment of a new lodge at Lucknow, to be called Old Light Lodge, which recommendation the Most Worshipful the Grand Master has been pleased to entertain, and has issued a dispensation for the same.

The following deaths have been reported to me:—Bros. John Adams, St. James's, 73, St. Mary's, died July 24th, 1866, aged 22; John Robert Dark, Maitland, 112, Goderich, died April 2nd, aged 25; Jonathan Carter, Britania, 170, Seaforth, died April 20th, aged 58; William Story, Maitland, 112, Goderich, aged 55, died June 9th. These brethren were all buried with Masonic honours.

As I have no desire to be re-elected, I can speak without hesitation on a subject to which I felt it rather delicate to refer to in my former reports—the payment of D.D.G. Masters; Grand Lodge should make provision that their necessary expenses are paid, either from the funds of Grand Lodge or by the lodges they visit. It should not be left optional with the lodges, for while such is the case, it is doubtful whether a single D.D.G.M. would accept recompense from a lodge.

In taking my official leave from my brethren in the Huron district, I return them my sincere thanks for the many acts of kindness and courtesy received from them.

All of which is respectfully submitted,

CHARLES KAIN, D.D.G.M. Huron District.

#### LODGE MEETINGS, ETC., FOR THE WEEK ENDING NOVEMBER 2ND, 1867.

MONDAY, October 28th.—Old King's Arms Lodge, 28, Freemasons' Hall. Pythagorean Lodge, 79, Lecture Hall, Royal Hill, Greenwich. Lodge of Unity, 183, London Tavern, Bishopsgate-street. British Oak Lodge, 831, Gurney's Hotel, Stratford, Middlesex. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon Lodge, 905, Angel Hotel, Great Ilford. Robert Burns Chapter, 25, Freemasons' Hall.

TUESDAY, October 29th.—Lodge of Faith, 141, Anderson's Hotel, Fleet-street.

THURSDAY, October 31st.—General Committee Female School, at the Office, at 4. Neptune Lodge, 22, Radley's Hotel, Bridge-street, Blackfriars.

FRIDAY, November 1st.—Florence Nightingale Lodge, 706, Masonic Hall, William-street, Woolwich. Hornsey Lodge, 890, Anderson's Hotel, Fleet-street. Chapter of Fidelity, 3, London Tavern, Bishopsgate-street.

SATURDAY, November 2nd.—General Committee Boys' School, at 4. St. Thomas's Lodge, 142, Radley's Hotel, Bridge-street, Blackfriars. Leigh Lodge, 957, Freemasons' Hall.

THE "Freemasons' Calendar and Pocket-Book for 1868," published by authority of Grand Lodge for the benefit of the Fund of Benevolence, is now ready, and can be obtained at the Grand Secretary's office.

## Poetry.

### AUTUMN FLOWERS.

By A. C. S.

Blooming when all seems fading away,  
Howauteous are Autumn flow'rs,  
Rend'ring our garden walks bright and gay,  
E'en in early Winter's hours.

Like a friend unseen in the busy throng,  
Who comes forth in affliction's night,  
Or a star which pierces the stormy cloud  
With its rays of silvery light.

So the flowers of Autumn when all seems sad  
In the midst of the fading green  
Are seen smiling and fair—as tho' they were glad  
To enliven the dreary scene.

Oh! Father, we gaze around and view  
Each work of Thy mighty hand

We admire the blossoms of every hue  
That open at Thy command.

And we love each season that cometh round  
We are happy in Winter hours,  
But the close of the year to each heart endears  
Thy beautiful Autumn flowers.

### CHEERFULNESS.

AN ACROSTIC.

Cling to hope through every sorrow,  
Haven hath sent it for our good;  
Each dark night must have its morrow  
Ever bear up as we should.

Resting on our Father's mercy  
For support in every grief,  
Under each sad tribulation;  
Looking upward for relief.

N'er give way to melancholy,  
Ever look on life's bright side,  
Sorrow's hand may oft oppress thee,  
Still will God remain our guide.

A. C. S.

### THE WEEK.

THE COURT.—Her Majesty, on the 15th inst.—which was the anniversary of the Queen's engagement to the Prince Consort—inaugurated, in the park adjoining Balmoral, the statue of the Prince, which has been cast in bronze by Messrs. Elkington, after the original in marble by Mr. William Theod. The Queen drove out on the 17th inst., accompanied by Princess Louise and Prince Leopold, and attended by Lady Ely. The Queen drove out with Princess Christian on the morning of the 18th inst., and in the afternoon her Majesty again drove out with Princess Louise, attended by Mrs. Gordon. The Queen drove out on the 20th inst., accompanied by Prince and Princess Christian, and attended by Mrs. Gordon. The Queen, Prince and Princess Christian, Princess Louise, and Prince Leopold attended Divine service in the parish church of Crathie on the 21st inst. The Queen and Royal family drove out on the 22nd inst.

### TO CORRESPONDENTS.

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

D.H.—We cannot tell at present how long the "Knights Templars" Article will last, probably some months yet.

RED CROSS.—Plenty of reports if you search the back Numbers of the Magazine; we can let you have them from 1860