

LONDON, SATURDAY, NOVEMBER 9, 1867.

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

(Continued from page 262.)

We have little certain knowledge as to the earliest voyages of the Phœnicians to the west of Europe. There are traditions which place them as early as the age of the Argonautic expedition. It is certain that they found their way to Ireland at a very early period. They introduced the form of Masonry which was afterwards cultivated by the Druids. From thence it passed into Britain; and in the time of Cæsar, the Gauls sent their young men there to be initiated.

The Masonry of Druidism was older than that of Solomon. No part of the symbolism of the present tracing-board of the F.C. degree could have had a place in Druidical Masonry. The Druids had no temples covered in, like that of Jerusalem. They continued to use the three pillars shown on the tracing-board of the first degree, as representations of the deity; some of which, as those forming the giants' graves at Penrith, may yet be seen. Saint Patrick illustrated the doctrine of the Trinity to the Irish, by the shamrock. The Druids had long before given a sacred signification to the triple leaves and triple berries of the mistletoe; though they may possibly have lost the full meaning of the symbols which had come down to them by ancient tradition.

The number three scarcely finds a place in the Jewish Masonry of the F.C. degree. Solomon, Hiram, and Hiram Abiff are merely the three persons mentioned in biblical history in connection with the building of the Temple. The number of the pillars made by Hiram was only two, called Boaz and Jachin in the Book of Chronicles. The perfect numbers of that period were five and seven. In the time of Abraham, the divine presence was signified by the appearance of three persons; but the number three scarcely occurs in the entire history of the Mosaic dispensation. During the whole of that period the traditions and symbols of the earliest ages were only preserved in Masonic lodges, and in those systems which had been derived from them, of which Druidism was one.

The philosophy of Pythagoras was essentially Masonic. It may be most properly considered in connection with the second degree, because,

although he belonged to no one school of philosophy, he is more particularly identified with the mathematical school. He called the Fellow Crafts "Mathematici," because where the Entered Apprentices, or "Hearers," had gratified themselves, by silent and patient attention, for higher teaching, he instructed them in mathematics, as being the subject of study which he considered most fit to draw their minds from corporeal and sensible things to those of an intellectual and spiritual nature.

The philosophic system of Pythagoras is represented in the floor of a Masonic lodge; the meaning of which, however, is so little understood that the blazing star in the centre has been mistaken for a representation of the sun. It is, in truth, the symbol of the fire which Pythagoras supposed to be for ever burning on the great central altar of the Universe, from whence all divine spirits proceeded, the principle and origin of life, around which all celestial beings, all worlds and systems of worlds moved. These all, and not merely the planets of our solar system, are represented by the tessellated border of the floor. The Mosaic pavement refers to another Pythagorean principle, which is, that every Mason should, in the whole course of his life, in thought, word, and deed, set before him and constantly imitate, the beauty, order, and harmony, which prevail in the universe.

The Freemasons of the middle ages transferred this symbolism to the churches built by them. At the east end, where the altar stood, they laid the Mosaic pavement, and, round it, the tessellated border. The blazing star was omitted, because it represented an altar, and the altar was already there. The entire symbolism was distinctly Masonic, though a more spiritual signification was given to it. It did not point to the choral dance which Pythagoras supposed to be performed by celestial beings, around the central altar of the universe; but it called upon the Christian worshipper, with angels, archangels, and all the company of Heaven to laud and magnify the glorious name of Him who was the True Light and Life of the world.

The influence of the Freemasons appears to have been sufficient to introduce changes in the mediæval ritual. In the earlier ages of the Church there were two lights only on the altar, as appears by the frescoes lately discovered in the ruins of the ancient Church of S. Clementi. But in the

middle ages each of these *single* lights was replaced by *three* lights. When a bishop officiated (corresponding in rank to a Provincial Grand Master) there were *seven* lights; and when the Pope officiated (corresponding to a Grand Master) there were *nine*!

At the time of the Reformation the Church of England, reverting to the ancient practice, limited the number of altar lights to two. But the Roman Church still retains the Masonic numbers. It seems strange that whilst the Church of England, which has in this, rejected Masonic ritual, furnishes a Chaplain to nearly every lodge, the head of the Church of Rome, which retains it, has excommunicated the Fraternity.

We have noticed some applications of the number five, characteristic of the F.C. degree. Besides these, five was the number of the planets known to the ancients, not counting the earth. It was also the number of the elements distinguished by Pythagoras, viz., fire, air, water, earth, and ether. In later times it has been taken as the number of the noble orders of architecture, though to bring their number up to five we must count in the Tuscan, which is but a debasement of the Doric; and the Composite, which is a mere combination of the Doric, Ionic, and Corinthian. But as the orders of architecture belong not to speculative, but to operative Masonry, they are of course introduced as symbols in this degree. Perhaps these five orders may denote as many systems of philosophy, which have contributed their stores to the building of the temple of Masonic wisdom. Thus we may see, in the rude Tuscan, a symbol of that early instruction, derived in part from the traditions of early revelations, and in part from the simple study and observation of nature, which belongs to the period of the E.A. degree. In the Doric, Ionic, and Corinthian, we see figures of the three schools of Greek philosophy, of which the Doric is the one more particularly identified with Pythagoras. The Composite, or Roman, represents that combination of the three systems, which must have taken place to some extent in the school of Pythagoras at Crotona; and again, more fully, where Roman conquests led to the spread of Greek refinement and culture in Italy:—

“Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio.”

But the number five especially marks the second period of intellectual development, comprehended

between the commencement of the eighth and the completion of the twelfth year of our age. It is the stage which Algazzali describes as that of the “Understanding.” It comprehends that portion of Masonic teaching in which we aim especially at the improvement of our intellectual powers. Accordingly, the working tools placed in the hands of the F.C., are such as require the exercise of his understanding, though not of those higher powers of reason which are necessary for the right use of the working tools given to the Master Mason. The knowledge and practice of morality, of which the first principles were taught in the E.A. degree, must now be extended and improved, so as to include the true perception of the rules of integrity and uprightness, and the regulation of our lives in accordance with them. The obligation to silence in the lodge is no longer enforced; we are invited to the study of geometry; to the investigation of the properties of mathematical figures; especially to the study of the ancient problem given in the 47th proposition of Euclid, concerning the relation of the sides of a right-angled triangle, of which the figure used in its demonstration is the distinguishing badge of a P.M. The peculiar mode of wearing the apron in the F.C. degree . . . expresses the removal of the restriction as to silence, and the admission of the F.C. to instruction in geometry, typified in the celebrated Masonic problem to which we have referred.

(To be continued.)

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 347.)

CHAPTER VIII.

GRAND MASTER, ARNOLD DE TURRIBUBRA.

Decree against Templars and others by Pope Alexander.—The Templars and Isaac, cousin of the Emperor of Constantinople.—Ravages of Saladin.—Disgrace of Guy de Lusignan.—Baldwin V. crowned king.—Ambassadors sent to Europe to ask for aid against Saladin.—John Terricus, regent.—Death of the Grand Master.—Henry I. of England refuses to assume the Cross.—Apostacy of two Templars, Robert de St. Albans and Melier.—A.D. 1180—1187.

Shortly after the death of Odo de Saint Amando in 1180, a chapter-general was held for the purpose of electing a Grand Master in his place, and the choice of the brethren fell upon Arnold de Turri-

rubra, de Torroge, or Troy, as his name is variously written. Arnold had previously filled several of the most important offices of the Order, and was distinguished for his piety, wisdom, and bravery. Adopting the rigorous measures of his gallant predecessor, he raised the Order in the esteem of the Christians, and to a station befitting the purity and sanctity of its founders. He, furthermore, conciliated the nobles, and succeeded in establishing peace and harmony between the Knights and the Eastern Christians. In the West, however, the Templars' chaplains, as well as the chaplains of the Hospitallers, by their desire of exalting themselves above their brethren in the priesthood, exceeded the privileges which had been conferred upon the Orders by the Popes, and brought the warrior monks into discredit. Among the degrees of Pope Alexander, passed in a council held at the Lateran, one was directed against the Knights for the abuse, by their chaplains, of the privileges conferred upon them with regard to the celebration of the office of the mass in places lying under interdict. No blame can, however, attach to the rulers of the Orders. The preceptors and commanders in Europe, several of whom, as we have said, were priests, held each, in his own house, supreme sway, and the only mode in which the chapter in Jerusalem could discover and punish delinquents was by sending a Knight, high in command, as a visitor to examine the actings of the brethren; but the troublous times of the Holy Land, and the difficulty of sparing a distinguished Knight when daily battles were occurring, prevented the Grand Masters and their councils from having the opportunity of taking cognisance of these abuses in the West. The decree of the Pope is as follows:—

“Inasmuch as it is our bounden duty to plant the sacred religion, and when planted, in every way to cherish it, we can never attempt the same to better purpose, than if we consider that it has been entrusted to us by the authority of God, to foster that which is right, and to correct that which impedes the progress of the truth. Wherefore, in consequence of the strong complaints of our brethren and our fellow bishops, we have understood that the brethren of the Temple and of the Hospital, as well as others of the religious profession, exceeding the privileges with which they have been indulged by the Apostolic See, presume to do many things which both tend to scandal among the people of God, and produce grievous

evil to souls; for they have purposed to receive churches from the hands of laymen, they admit persons excommunicated and under interdict to the sacraments of the church, and allow burial in their churches contrary to good conscience, and institute and remove priests at their pleasure. And whereas the indulgence has been granted to their brethren when going to seek alms, that upon their arrival such churches” (*i.e.* lying under interdict) “may be opened once in a year, and divine service performed therein; as we have heard, several of them have frequently come from one or more of their houses, to a place under interdict, and have abused the indulgence of their privileges, by performing service therein, and then presuming to bury the dead in the churches aforesaid. And further, by means of the fraternities which, in many places they establish, they sap the strength of the episcopal authority, while, in contravention of the sentences of the bishops, under the pretext of some of their privileges, they strive to screen all those who are ready to join their fraternity. And whereas, we have thought proper to make these declarations, not so much with reference to the conscience or design of the higher authorities among them, as to the fact that some of those of a lower grade have exceeded what, in discretion, they ought to observe, for the purpose of removing those matters in which they are guilty of excess, and which tend to cause doubts, we do, therefore, forbid both them and all other religions whatever, without the consent of their bishops, to receive churches and tythes from the hands of laymen, not taking regard of what, up to the present time, they have, contrary to the tenor hereof, received. Persons excommunicated, and by name laid under interdict, we do pronounce to be avoided both by them and by all other persons whatsoever, in conformity with the sentences pronounced by the bishops. In those of their churches which do not belong to them fully of right, they are to present priests to the bishops for installation therein, who shall be answerable to them for the care of the people, and give to themselves a proper account as to the temporal things thereof. Also, they are not to presume to remove those once installed without consulting the bishops thereon. And if Templars or Hospitallers come to a church laid under interdict, they are to be admitted only once in a year to perform service therein, and not even then are they to bury the bodies of those under interdict. Also, as to those frater-

mities, we do enact, that if they shall not entirely join the brethren aforesaid, but shall think proper to reside upon their own properties, still they are in no wise, on that account, to be exempt from the sentence of the bishops, who are to exercise their authority over them just like the other persons in their dioceses, where they require correction for their excesses. What has been said above as to the aforesaid brethren, we do also command to be observed as to other persons in religious orders, who, in their presumption, intrude upon the path, and presume to enter on a course contrary to their own ceremonial professions and the tenor of our own privileges. If, however, they shall presume to contravene this enactment, both the churches in which they shall presume so to do shall be laid under interdict, and what they have done shall be deemed null and void."

The Templars in England had given great offence to the Churchmen by their conduct towards the body of Geoffrey de Magnaville, Earl of Essex, of which Addison, in his sketch of the Temple Church, gives the following account:—

"Sir Geoffrey de Magnaville was one of the most violent of those 'barons bold' who desolated England during the stormy reign of King Stephen. He was the son of that famous soldier, Geoffrey de Magnaville, who fought at the battle of Hastings, and was endowed by the Conqueror with one hundred and eighteen lordships in England. On the accession of King Stephen to the throne, Sir Geoffrey was made constable of the Tower, and created Earl of Essex, but he soon quarrelled with his royal master and benefactor, and collecting together his vassals and adherents, he raised the standard of rebellion. He was joined by crowds of freebooters and needy adventurers, and speedily found himself at the head of a powerful army. He laid waste the royal domains, pillaged the king's servants, and subsisted his followers upon plunder. He took and sacked the town of Cambridge, laid waste the surrounding country, and stormed several royal castles. He was afterwards compelled to retreat for a brief period into the fens, before a superior force led against him by King Stephen in person.

"The most frightful excesses are said to have been committed by this potent earl. He sent spies, we are told, to beg from door to door, and discover where rich men dwelt, that he might seize them at night in their beds, throw them into dungeons, and compel the payment of a heavy

ransom for their liberty. He got by water to Ramsey, and entering the Abbey of St. Benedict at morning's dawn, surprised the monks asleep in their beds after the fatigue of nocturnal offices; he turned them out of their cells, filled the abbey with his soldiers, and made a fort of the church; he took away all the gold and silver vessels of the altar, the copes and vestments of the priests and singers ornamented with precious stones, and all the decorations of the church, and sold them for money to reward his soldiers. The monkish historians of the period speak with horror of these sacriligious excesses.

"'He dared,' says William, the monk of Newburgh, who lived in the reign of King Stephen, 'to make that celebrated and holy place a robber's cave, and to turn the sanctuary of the Lord into an abode of the devil. He infested all the neighbouring provinces with frequent incursions, and at length, emboldened by constant success, he alarmed and harassed King Stephen himself by his daring attacks. He thus, indeed, raged madly, and it seemed as if the Lord slept and cared no longer for human affairs, or rather his own, that is to say, ecclesiastical affairs, so that the pious labourers in Christ's vineyard, exclaimed, 'Arise, O God, maintain thine own cause . . . how long shall the adversary do this dishonour, how long shall the enemy blaspheme thy name?' But God, willing to make his power known, as the apostle saith, enduring with much 'long-suffering the vessels of wrath fitted to destruction,' and at last smote his enemies in their hinder parts. It was discovered, indeed, a short time before the destruction of this impious man, as we have learned from this true relation of many witnesses, that the walls of the church sweated pure blood—a terrible manifestation, as it afterwards appeared, of the enormity of the crime, and of the speedy judgment of God upon the sinners.'

"For this sacrilege and impiety, Sir Geoffrey was excommunicated; but, deriding the spiritual thunders, he went and laid siege to the royal castle at Burwell. After a successful attack which brought him to the foot of the rampart, he took off his helmet, it being summer-time and the weather hot, that he might breathe more freely, when a foot soldier belonging to the garrison shot an arrow from a loophole in the castle wall, and gave him a slight wound on the head: 'which slight wound,' says our worthy monk of Newburgh, 'although at first treated with derision, after a few

days destroyed him, so that that most ferocious man, never having been absolved from the ecclesiastical curse, went to hell.'

"The monks of Walden tell us, that as the Earl lay wounded on his sick couch, and felt the hand of death pressing heavy upon him, he bitterly repented of his evil deeds, and sought, but in vain, for ecclesiastical assistance. At last some Knights Templars came to him, and finding him humble and contrite, praying earnestly to God, and making what satisfaction he could for his past offences, they threw over him the habit of their religion marked with the red cross. After he had expired they carried the dead body with them to the Old Temple at London; but as the earl had died excommunicated, they durst not give him a Christian burial in consecrated ground, and they accordingly soldered him up in lead, and hung him on a crooked tree in their orchard. Some years afterwards, through the exertions, and at the expense of William, whom the earl had made Prior of Walden Abbey, his absolution was obtained from Pope Alexander the Third, so that his body was permitted to be received amongst Christians, and the divine offices to be celebrated for him. The Prior accordingly endeavoured to take down the corpse and carry it to Walden, but the Templars being informed of his design, buried it in their own cemetery at the New Temple, in the porch before the west door of the church.

"Pope Alexander, from whom the absolution was obtained, was elected to the pontifical chair in September, 1159, and died in 1181. It was this pontiff who, by the bull *omne datum optimum*, promulgated in the year 1162, conceded to the Templars the privilege of having their own cemeteries free from the interference of the regular clergy. The land whereon the convent of the New Temple was erected, was purchased soon after the publication of this bull, and a cemetery was doubtless consecrated there for the brethren long before the completion of the church. To this cemetery the body of the earl was removed after the absolution had been obtained, and when the church was consecrated by the patriarch (A.D. 1185), it was finally buried in the porch before the west door."

The Temple-houses had already become the depositories of the treasures of nobles, and the Knights were frequently employed to convey money from one country to another, their probity and well-known honesty making their services invaluable for such purposes, in the then dangerous

state of the known world. Besides, none dared to meddle with men so peculiarly under the favour of Heaven, while those who felt no religious scruples about attacking the Knights, always remembered that they could defend themselves, and never turned their backs whatever were the odds against them. Andronicus, referred to in Chapter IV. as the paramour of the Queen of Jerusalem, had, about this time, put to death Alexis the son of Manuel, Emperor of Constantinople, and seized upon the throne. Isaac, the cousin of the murdered Alexis, seeing the tyrannical manner in which the usurper conducted himself towards the principal men of the empire, and fearing for his own life, fled to other climes in search of that fortune which had abandoned him at Constantinople. Assembling a large army, he made war upon and gave battle to the Sultan of Iconium, but was taken prisoner by Rupin de la Montaigne, who had come as an auxiliary to aid the Sultan. Rupin sent his prisoner to the Sultan, but the captive was returned to his captor. Upon this, Rupin, returning home, delivered Isaac up to his superior, Raymond, Prince of Antioch, who received him with great delight, and demanded of him sixty thousand bezants as his ransom. This Isaac agreed to pay, and sent to some wealthy men in Cyprus for the money. They sent him thirty thousand bezants, and upon giving up his son and daughter in security for the payment of the rest, Raymond set him at liberty. Isaac thereupon departed for Cyprus, where he was joyfully received, and made the ruler of the island. Elated by this, he caused an imperial crown to be made, and himself anointed and called the Holy Emperor. The time having arrived for the payment of the other half of his ransom, Raymond sent envoys to him demanding it. Isaac refused to pay the money to them, but placed the sum in the hands of certain Templars, as a surer mode of conveyance to the Count. The Templars accordingly departed for Antioch, but on the passage were attacked by pirates, and the money taken from them. Isaac accused Raymond of having contrived this attack, and refused to pay twice the money. In consequence of this, his son and daughter remained two years captives in the hands of the Count of Antioch, who, finally, out of compassion, gave them their liberty.

After the battle of Jacob's Ford, and the defeat of the Templars, the position of the Holy Land

became perilous in the extreme. Encamping close to Tiberias, which he made the centre of his military operations, Saladin scoured the surrounding country with his light horse, and swept the valley of the Jordan to within a day's march of Jerusalem. He now succeeded in revenging himself upon the Templars, laying siege to their castles, and killing every Knight that fell into his hands. An army was raised to check his ravages, and the Christians advanced towards the Dead Sea, encamping at Petra. But Saladin turned aside, and, entering the territory of Jerusalem, laid siege to Mont Royal, a castle of the Templars, about three days' march from Petra. In spite of the remonstrance of the Templars, who urged Guy de Lusignan to advance upon the Infidel, the Christians remained encamped at Petra; while Saladin refreshed his weary army, and spoiled the country around Mont Royal. He then, without opposition, returned to Damascus, burning Naplous, and the entire country round Taberias, on his march. Urgent messages were sent to Europe for aid, but without producing any effect, and certain Templars, armed with letters from Pope Alexander, had an interview with the Kings of England and France at Ve Saint Remy, in 1181, but though liberal in promises, the sovereigns did not interest themselves in the matter. The Pope likewise wrote letters to the different prelates, pointing out to them the urgent necessity for despatching aid to the Holy Land, and promising remission of sins to all those who should embrace the cause of the Cross.

Encouraged by this successful raid, he again advanced upon Palestine, but was encountered by the Templars at Frobolet, who raised some troops for the purpose. A battle ensued, in which the Templars, though vastly inferior to the Infidels in numbers, vanquished them with great slaughter. Most part of Saladin's army perished, and he fled, with the utmost precipitancy, to Damascus. In 1184, a truce was agreed upon between the Mussulmen and the Christians, Saladin readily agreeing to it, as his attention was called to the Turcomen in Syria, who were then in a state of rebellion. For this truce, however, which was to last four years, the Christians had to pay sixty thousand bezants.

Immediately upon the return of the Barons and the Templars to Jerusalem, after this truce had been entered into, they accused Guy de Lusignan

of having neglected every opportunity for preventing the advance of the Mussulmen, and even of having wilfully permitted the ravages of the Infidel in the richest provinces of Palestine. They insisted upon Baldwin resuming the government of the kingdom, and the deposition of Guy from the regency. Baldwin, who had abdicated with great reluctance, hastened to accede to the demands of the Barons, and once more ascended the throne. He undertook to dissolve the marriage of De Lusignan with Sybilla, and cited Guy to appear before the Patriarch of Jerusalem and the nobles of the kingdom, designing, at this council, to deprive him of the counties of Ascalon and Joppa. Guy, however, did not choose to place himself in the power of the King and the Barons, but remained at Antioch. As he did not appear on the day named in the summons, the blind and infirm Baldwin repaired to Antioch, and finding the gates closed, struck them several times with his hand, according to the ceremonial of a liege lord demanding entrance to the fortress of his vassal. No attention, however, was paid to him, and the King returned to Jerusalem, calling upon Heaven to witness the insult offered him, and swearing to revenge himself upon Guy. Guy, on his side, persevered in his rebellion, and took up arms to defend his cause. The King, as the most effectual vengeance that could be inflicted upon his rebellious vassal, determined to oppose to him a new King and a new Regent. He gave orders for the coronation of his nephew, Baldwin, a child of five years of age, the son of his sister, Sybilla, by her first husband, the Marquis de Montferrat, and appointed Raymond, Count of Tripoli, Regent during the minority of the young King. All the castles and fortresses of the kingdom were placed in the custody of the Templars and Hospitallers. These measures met with the entire approval of the Barons. The young Baldwin was carried, with great pomp, to the Church of the Holy Sepulchre, and there solemnly anointed and crowned by the Patriarch, in the presence of the Grand Masters of the Templars and Hospitallers. Thereafter, according to ancient custom, he was taken, wearing his crown and royal robes, to the Temple of the Lord, where he made his offerings. He was then entertained, along with his barons, at dinner by the Grand Master and brethren of the Temple.

(To be continued.)

MASONIC LIFEBOAT.

The proposition made in the pages of the FREEMASONS' MAGAZINE for a Masonic Lifeboat has prospered, and after some correspondence, has taken a practical shape. The suggestion that it should be presented by the maritime lodges has been adopted by Bro. Arthur Woodhouse, of No. 310, Carlisle, who has set it on foot, as announced in our pages. The shipping of Carlisle is not large, but its port communicates with one of our largest gulfs, the Solway Firth, lying between England and Scotland, and the shores of which afford many occasions for the services of the lifeboat.

It is honourable to Carlisle to be the pioneer in this movement, but there are larger ports in the north—Newcastle and Sunderland—which may well follow the example, and we have ports enough—Liverpool, Bristol, Southampton, Hull, Llanely, Swansea, Goole, Plymouth, Portsmouth, Boston, Dover, Poole, Lancaster, Preston, Middlesborough, Yarmouth, Gainsborough, Falmouth, Gloucester, Chester, Folkestone, Monmouth, Rochester, Ryde, Poole, Holyhead, Cowes, Brighton, Sheerness, Whitehaven, Shoreham, Colchester, Milford, Bideford, Ulverstone, and so many others, having Masonic lodges, and in which Masonry flourishes. For what we know, the new port of Barrow also has its lodge. London is itself a great port, with whole hosts of master mariners in its lodges.

Then there are Ireland and Scotland, with great trade, and numerous seafaring Masons enrolled under their jurisdictions, and flying the banner of the square and compasses. Assuredly this honourable testimonial will not be without aid from them.

Although it has been proposed that those connected with the seaports and the maritime service, should give the initiative to the movement, it has never been contemplated that this should be a special call made upon them, or those allied with them. It is an appeal to all Masons to unite in contributions for a noble cause, the saving of life in peril at sea, and to do what other less considerable bodies have done, provide by their subscriptions one, if not more lifeboats, to be called the Masonic lifeboats. We hope that at least one will be provided for each Masonic jurisdiction. This will be honourable to Masons, beneficial to the country at large, and a just exercise of Masonic charity.

The amount required is small, if each lodge in

England gives one pound we shall have the boat; if each lodge in the three kingdoms gives its pound we may have three boats. If each subscribing and non-subscribing member gives one shilling, there will be ample funds. There is one comfort, there are not likely to be frequent or heavy calls for this. Bro. Arthur Woodhouse announces that he will receive subscriptions, and as the amount of individual subscriptions received is small, they may be sent in postage stamps.

Bro. Woodhouse, who is honourably distinguished in the province of Cumberland, has in this matter rendered valuable Masonic services.

We shall ourselves be glad, in aid of this movement, to receive subscriptions at the office of the FREEMASONS' MAGAZINE, and we hope to be soon able to announce the names of other brethren willing to co-operate.

SCOTTISH MASONIC LECTURES.

(Continued from page 348.)

THE UTILITY OF CEREMONY.

The one extreme of human intellect is so material that it will not believe in the existence of anything which cannot be weighed, measured, or be demonstrated to the outward senses. The other, so imaginative that the real is scarcely separated from the ideal, and things of the imagination hold as firm a place as those which are demonstrable to touch or feeling. Between these antipodes there exist countless gradations of thought and reasoning, each class acquiring its knowledge, and drawing its conclusions through the tints or shades of its own peculiar idiosyncrasy. Society formed out of elements so opposite and varied, could not have existed without laws to bind, and rules and ceremonies to guide. Laws were necessary to confine the selfish elements in human nature within limits to be as little dangerous as possible to the general weal. Rules and ceremonies, though in many communities as imperative as laws, are on the whole more voluntary, and as meant here are observances which classes and associations have invented for the regulation and special guidance of those admitted within their circles. Like everything for human purpose, ceremony has been abused and degraded; many ceremonies excellent in their proper use, have, through lapse of time and misapprehension of their true purpose, become so perverted that their true meaning has been lost.

Amongst the just purposes of ceremony are those meant to keep within due bounds, the assertions of self, so that it may not, by overweening indulgence, become an annoyance to others; also teaching that one is but a link in the chain of many, and that the peace and enjoyment of society can only be maintained by a proper deference to the feelings and sympathies of others. There is scarcely a people so savage as to be utterly without ceremony; respect to elders or social superiors, is to be found more or less amongst all congregated tribes of human beings, the absence of ceremony is perhaps most remarkable in the lower classes of nations claiming the highest place of civilisation, and in communities where social distinctions from hereditary rank, or the possession of wealth, exclude the less fortunate from those amenities which cultivate and refine. In our own much-favoured land we have many a sad example of this moral degradation, which, mistaking the unbridled and uneducated assertion of self for liberty and freedom looses, in vulgar license, all respect for the feelings of others. A little observation and reflection will convince the most sceptical, that a degree of ceremony is indispensable to the peaceable and pleasant existence of society. True, it is the just medium which is desirable; that medium which, avoiding the oriental falsehoods orally placing all things at your disposal, means to give you nothing, and desires your absence; yet also avoids the other extreme, which holds that all ceremonies are but expressions of hypocrisy and falsehood, and acting on this impression, claims the liberty—however offensive to the sympathies of others—of saying what it thinks, without having previously studied the thinking of what is true and what is just. The best rules and ceremonies have been studied to avoid extremes, so as to be friendly mediums to keep us pleasant with each other, not tyrants asking us to sacrifice all self-respect, and when properly understood and practised, will carry an assemblage of differently constituted individuals through a meeting with results to all—to use a Masonic phrase—“of pleasure and profit.”

In the earliest records of civilisation we find many evidences of the recognition of the “utility of ceremony.” Tracing down the track of time, we find the governor of the feast, as mentioned in scripture, and in the similar office of *Symposiarch*, or ruler of the feast, amongst the Greeks. In these and many other institutions of ancient times,

we see the recognition “of the utility of ceremony” to keep men within due bounds of respect towards each other. In the first rank of those institutions which have introduced rules for moral guidance and ceremonies to minister to the pleasure and enjoyment of its members, stands the Order to which we belong. Centuries have tried these rules and ceremonies in the crucible of experience, and though sometimes encumbered with the vulgarisms and prejudices of the ages or mediums through which they have passed, we have only to remove these encumbrances to perceive that her unpolled rules carefully exclude all elements of contention, whilst her ceremonies, properly understood, minister to the comfort and enjoyment of all within her circles. Our rules forbid such speculative topics as experience has shown has led men into dissension. Our ceremonies, whilst demanding due and proper respect to those whom the general voice has placed as rulers, claim from those rulers a courtesy and demeanour which may place all upon a social equality as brethren, giving the power to check all breaches of decorum, whilst recognising the humblest effort to add to the general information.

From peculiarities in the institution of our Order well known to the brethren, instruction in those rules and ceremonies can only be practised orally, consequently, meetings would require to be frequent in order to preserve and hand down in purity, those heirlooms of ages long passed away. It is to aid in this good purpose we are now gathered here, and by the permission of our respected R.W.M., we will now illustrate our subject by bringing the various offices into use.

Bro. Cowie then proceeded to rehearse the different office-bearers in their duties. In this he was ably assisted by Bro. Robertson, the R.W.M., an excellent Mason, and one who has gained the respect of all for the admirable manner in which he has at all times fulfilled his duties. Bro. Cowie's illustrations were in aid of a proposed uniform system, now so much desired. At the close of the rehearsal of each office, Bro. Cowie commented on its use. Excellent and to the purpose as these remarks were, we have only space for one or two.

OF THE MASTER'S DUTIES,

Bro. Cowie said: This office is of so much importance that the proper fulfilment of its duties requires all that intelligence, good sense, and the

accomplishments of education can bring to its aid. He is called upon to rule and govern his lodge with equity and justice, to entertain stranger-brethren with kindness and courtesy, to remember that he represents an Institution which is the legitimate descendant of those early associations when the wise and learned banded themselves together to mutually cultivate those refinements which advance the moral and social progress of man. He has gently to check the officious or demonstrative, so that whilst maintaining order he may not wound self-love. He has to study the intellectual material of which his lodge is composed to enable him to call forth all the higher and better qualities of the brethren—calling upon those he is aware are capable of adding to the stores of knowledge, as well as those who are capable of ministering to rational enjoyment. It is in the due fulfilment of such requirements that he worthily holds office at the head of an Institution which has for its creed precepts which inculcate the practice of all which may elevate mankind.

OF THE CHAPLAIN'S OFFICE,

Bro. Cowie said: The injudicious and oftentimes irreverent selections to fill the office of Chaplain has given rise to much scandal, and, I may say, pertinent questions by the uninitiated—whether Freemasonry was that moral institution pretended by the brethren when men of questionable morals and destitute of piety have been selected to fill this sacred office. The elements, he said, of true religion are in the institution of Freemasonry, and better to depend on those as ministered through the formula of the other offices than select men to fill the office of chaplains whose walk and conversation will not prove that the office is a tribute to pure religion and not an irreverent sham. In concluding, Bro. Cowie said: Long acquaintance with our ceremonies will call forth love for their beauty, and respect for their utility; but it would be injustice to our grand old Order to allow our younger brethren to leave with the impression that the repetition and practice of our ceremonies is all which may be learned within our circles. Beautiful as these ceremonies are, they are only a means to an end, and that end is far higher in its purpose than the external world believe.

The above is one of a series given in the first degree. Bros. Grant, Cowie, Robertson, and others also delivered lectures in the second, and the Master's Lecture formerly alluded to by us

was one of a series given in the third. We intend publishing selections from these so far as our duties to our O.B. will allow.

(To be continued.)

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

By ✠ BRO. WILLIAM J. HUGHAN, 18°.

Member of the German Union of Freemasons, Knight Comp. of the Royal Order of Scotland, &c.

(Continued from page 326.)

There are several references to the Craft in the "Laws and Acts of Parliament made by King James the First and his royal successors, kings and *queens* of Scotland," published at Edinburgh, "Anno Dom. MDCCXXXII., cum privilegis."

In an antiquarian point of view, the work is very interesting, and Masonically it is of great value. We do not remember any notice being taken in the columns of the FREEMASONS' MAGAZINE or elsewhere, of these laws, which are "Collected and extracted from the publick records of the said kingdom, by Sir Thomas Murray, of Glendook, Knight and Barronet, clerk to His Majesties' council, register, and rolls, by His Majesties' special warrand." We have, therefore, carefully perused them all, and the extracts selected will, we think, be considered important, seeing that they actually prove the office of "Deacon" to be mentioned so early as the third decade of the fifteenth century, and that the collection itself ranks among the most ancient records of the Craft.

The work is in two parts, the first commencing "The year of God one thousand four hundred twentie-four years," being the "First Parliament of King James the First, holden at Perth, the xxvi day of May," A.D. 1424.

A.D. 1424.—"39. Ilke Craft suld have ane Deaken."

"Item.—It is ordained, that in ilk towne of the realme, of ilk sundrie Craft used therein, be chosen a wise man of that Craft, and he consent of the officiat of the towne, the quhilk sal be holden Deakon or Maister-man over the laife for the time, to governe and assay all workes that beis maid, before the Craftesmen of that Craft: swa that the kinge's lieges be not defrauded, and skaitthed in time to cum, as they have been in time by-gane, throw untrew men of Craftes." 1st March, 1427,—"It is statute and ordained that men of Craftes within Burrowes, shall have for a year to cum, of everie Crafte a Wardane, chosen be the Council of the Burgh; the quhilk Wardane sall examine and prise the matter and the workman-shippe of ilk Craft, and set it to a certain price, the quhilk gif ome breakis, the said Wardane

shall punish the breakers in certaine paine. The quhilk ordinance shall be extended to Masons, wrichtes, smithes, tailyeoures, wobstates, and all uthers in likewise generallie qutrais fees and handling shall be prysed." The "Deakon was beyond na conection of the Craffe." On the 1st October, 1487, it was ordered "That Craftes-men usand merchandise, renunce the Craft." 26th June, 1491, there was a law passed entitled, "Purting downe of Deakons of Craftes, and that na Maisons nor wrichtes take payment for halie-dayes," (holidays). "Gude Craftes-men, free men, or others" were allowed to be chosen "for all workes." It was ordered, 20th June, 1555, "That there bee na Deakones chosen in times cumming, bot the Provost and Council of the Burgh to chose the maist honest man of Craft of gude conscience, ane of every Craft, to visie their Craft, their persones to be called visitours, to be elected and chosen yierlie at Michael-mes." The Craftes were not permitted after the 5th July, 1592, to exercise their workes within sub-urbs adjacent to Burrowes." These statutes were confirmed 11th August, A.D. 1607.

These examples will suffice to show the operative character of the Craft, and the importance attached to the office of the Deacon, as also its antiquity, as some writers of note on Masonry have of late sought to prove the latter office to be of modern date.* From the earliest times down to the period when the Grand Lodges of England and Scotland were formed, the fraternity of Masons was evidently of a secret character, and thus effectually prevented the science from becoming generally known. There seems to have been but one form of initiation, although it is just possible that there was a special ceremony for passing. The Apprentice, after being duly entered, and serving his lawful time, became a Fellow Craft, if sufficiently expert, and selected a mark by which his work would be known to himself and Master, after which the more expert Craftsmen were advanced to the position of Master, and considered to be capable of superintending, planning, and erecting buildings in connection with the other Masters of the lodge.

Evidently, up to A.D. 1717, the Masters mentioned were simply to be considered as overseers, and responsible for the work, but in no sense as Master Masons of the present day, because there was no ceremony on their being made Masters, neither were any fees exigible on their promotion. We may state that on this matter we are supported by the following brethren, who are the best authorities we are aware of on ancient lodge minutes, viz., D. M. Lyon, author of "Mother Kilwinning," &c., William Hunter, author

of "Journeyman Masons," No. 8, Anthony Oneal Haye, author of "Canongate Kilwinning," No. 2, &c., and J. G. Findel, author of "History of Freemasonry," and so far as our own researches have gone, we can confidently state, but two grades were practised under the operative constitutions.

Gentlemen were admitted as members formerly, just as they are received by the members of the various incorporations of to-day, but notwithstanding their un-operative character, we find they received the degrees of Apprentice and Fellow Craft, and even accepted the office of Deacon, or ruler of a lodge. This fact must not be lost sight of. When the lodges in Scotland became purely speculative is not easily decided, as the influence of the Grand Lodge of England, established A.D. 1717, had been felt far and wide before the Grand Lodge of Scotland was formed.

(To be continued.)

SIXTH DECADE OF MASONIC PRECEPTS.

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

LL.—MORALITY WITHOUT RELIGION.

Brother, liken morality without religion to a beautiful statue grievously mutilated.

LII.—A NIGHTMARE.

Brother, thou wond'rest that thy slumber is troubled Thou hast sinned. That sin is the nightmare of thy conscience.

LIII.—DEVELOPMENT OF ENGLISH FREEMASONRY.

Brother, all that is most valuable in our English Freemasonry has been produced by its gradual development since the beginning of the last century.

LIV.—READING.

Brother, when old age is come, let not thy reading be for this life, but for eternity.

LV.—MALUS USUS.

Brother, "malus usus abolendus est."*

LVI.—XANTHIPPE.

Brother, Xanthippe was as a mother what she was as a wife, yet Socrates enjoined his son Lampsoles to love and respect her.

LVII.—THE GOOD MAN.

Brother, the good man recks little should he be forgotten by all his fellow-creatures; for he knows that he is not forgotten by the Glorious Architect of Heaven and Earth.

LVIII.—BEAUTY.

Brother, beauty is of two kinds, moral and physical. Moral beauty is divine and everlasting; physical beauty is human and transient.

* See "Landmarks of Freemasonry," being extracts from Bro. Dr. Oliver's "Freemasons' Treasury," when in the press.—FREEMASONS' MAGAZINE, vol. 7, page 363.

* See Dr. Oliver's "Royal Arch," 1867, page 11.

LIX.—BIOLOGY.

Brother, the prudent Freemason looks with caution into books of Biology.*

LX.—THE IVORY KNIFE AND THE STEEL KNIFE.

Brother, as for some purposes an ivory knife is better than a steel knife, so for some affairs of life common sense is preferable to genius.

MASONIC NOTES AND QUERIES.

SOME REMARKS WRITTEN ABOUT 3,400 YEARS AGO.

The author is unknown, but it is supposed that Moses (who "was learned in all the wisdom of the Egyptians," or initiated into all their mysteries), revised the book in which they appear, hence its place in the Hebrew canon.

† Job ix., 6.—Which shaketh the earth out of her place, and the pillars thereof tremble.

Job. xxvi., 7.—He hangeth the earth upon nothing.

‡ Job. ix., 33.—Neither is there any daysman betwixt us that might lay his hand upon us both.

Job. xi., 8 and 9.—It is high as heaven, deeper than hell (or the lowest depth), longer than the earth, and broader than the sea.

§ Job xix., 25 and 26.—For I know that my Redeemer liveth. And though after my skin worms destroy this body, yet in my flesh shall I see God.

|| Job. xxxi., 17 and 19.—Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof. If I rejoiced at the destruction of him that hated me or lifted up myself when evil found him.—W. P. B.

AVOWAL OF ADOPTION OF ATHEISM.

The member of an English lodge avows in a public manner that he has adopted Atheism. The door of the lodge ought to be shut against him.—From a bundle of Masonic memoranda in Bro. Purton Cooper's manuscript collections.

ESSENCE OF A THING.

Take away from a thing that which is its essence, and you destroy the thing. Take away from true Freemasonry natural religion, which is its essence, and you destroy true Freemasonry.—From a manuscript volume in Bro. Purton Cooper's Masonic collections, entitled "Freemasons' Table Talk."

* See the communication, "Life," FREEMASONS' MAGAZINE No. 420, p. 50. In that communication for "where life came," read "whence life came."

† In the first quotation we have the Masonic idea of support by pillars. In the second the real astronomic idea—the earth in space. Observe he says "the earth is shaken, and the pillars tremble." He does not say that any of the pillars are broken, for, Masonically speaking, it would cause immediate destruction if even our pillars gave way. W.S. and B., from their position, will understand what I mean. These two verses together I consider to be very remarkable passages.

‡ The Deacon may know somewhat of this.

§ Faith and hope of a glorious immortality.

|| Charity.

ATHEISTS TEACHERS OF NATURAL RELIGION.

A correspondent does not seem to be aware that the logical consequence of his argument is—that Atheists may not improperly be made teachers to a barbarous people to the truths of natural religion.—C. P. COOPER.

ENGLISH FREEMASONRY ESSENTIALLY MONOTHEISTIC.—ERRATUM.

See my communication entitled "English Freemasonry essentially Monotheistic," *Freemasons' Magazine*, vol. xv., page 168. There is an error of the press, which a critical friend and brother at Oxford, from his remarks upon the bad construction of a passage, evidently supposes to be an error of the author. In line seven of the communication the words "we find" should be read "he finds."—C. P. COOPER.

LEGEND.—AFTER MAN'S REBELLION ON THE PLAINS OF SHINAR THE PATRIARCHS PRESERVED TRUE FREEMASONRY.

This legend is thus told in a standard Masonic work—"On the plains of Shinar man again rebelled, and, as a punishment of his rebellion at the lofty tower of Babel, language was confounded and Masonry lost. For Masonry then, as now, consisted in the knowledge of these great truths, that there is one God and that the soul is immortal. The patriarchs, however, were saved from the general moral desolation, and still preserved true Masonry, or the knowledge of these dogmas, in the patriarchal lore. The Gentile nations, on the contrary, fell rapidly from one error into another, and, losing sight of the one great I AM, substituted in his place the names of heroes and distinguished men, whom, by a ready apotheosis, they converted into the thousand deities who occupied the calendar of their religious worship."—C. P. COOPER.

CORRESPONDENCE.

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

MASONIC LIFEBOAT.

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

Dear Sir and Brother,—I was very glad to see a letter from Scotland in approval of this truly Masonic project. This letter suggests one point, which was not dwelt upon by the originator, and that is the plan is not dependent solely on the contributions of the Craft in England, but has its claim on the Craft of the sister Grand Lodges. Thus, with the square and compasses, well known on the seas, and borne by many a merchantman, will be entwined its emblems, the rose, shamrock, and thistle. There is one thing, however, in this triple undertaking to be wished, and that is, as the suggestion was made in the jurisdiction of the Grand Lodge of England, so the members of that jurisdiction will not wait till others go ahead of them. The design is so good, that it may be expected it will start spontaneously in the three jurisdictions.

Yours fraternally,
PHAROS.

MASONIC LIFEBOAT.

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

Dear Sir and Brother,—I am glad to see in your number of the 2nd inst. a most praiseworthy letter from Bro. Arthur Woodhouse, announcing that he has brought the subject of that important proposition, the Masonic lifeboat, before his lodge, No. 310, and that he has commenced a subscription—indeed, that he is receiving subscriptions. I shall bring the subject before my lodge and friends. Would not a very suitable patron of this benevolent undertaking be our R.W. Bro. Admiral Sir Lucius Curtis, Bart., Prov. G.M. of Hampshire?

I trust you will think this object worthy of your countenance, and that you will allow contributions to be received at your office.

Yours fraternally, E. Y.

QUALITY, NOT QUANTITY.

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

Dear Sir and Brother,—Under the heading "Quality, not Quantity" you have inserted a letter from "Z" casting some aspersions on Jersey lodges, in reference to the initiation of a person who, said to have been a slave, has adopted the cognomen of "Box Brown," and at the same time calling on some energetic brother in that province to give the name and number of the lodge where this was done. From 1858 till the summer of 1866, when my residence in the island ceased, I was so identified with Masonry there by the readers of your journal that I feel bound to notice the remarks you have published, though unable at present to give the required information, which I hope will be afforded by some one else. There are eight lodges in Jersey, which differ very much in their characteristics, namely (in order of seniority), Yarborough, 244; Mechanics', 245; Royal Sussex, 491; Samarés, 559; La Césarée, 590; Royal Alfred, 877; St. Aubin's, 958; and Prince of Wales, 1,003. There are also the Justice Lodge, under Irish warrant, and Les Amis de l'Avenir, under French warrant. The latter being illegal under our Constitution, its members who belonged to English lodges have been suspended.

As I was a member of 590 and 958, I can vouch that the initiation did not take place in either of these, and I think I may say that the *honour* does not belong to 877 or 1,003. In 559 no initiations occur, so that is excluded. Thus it must attach to one of the three oldest lodges in Jersey.

I can assure "Z" that, in the two lodges to which I belonged, the greatest care is taken to inquire into character and antecedents before admission of a candidate to our privileges. He is mistaken in his supposition that, as a rule, the fees are less than those in our lodges. In most of them the initiation fee is five guineas, though I think that one has a somewhat lower scale, and so have some in England. Such is notoriously the case in Ireland and Scotland, and hence, according to my own experience, that of your correspondent "18°," and many others, most of the itinerant begging Masons come from those countries.

Your correspondent "Z" suggests that an inquiry ought to be instituted into the mode of Masonic

government in Jersey. I can fully endorse this remark, having been one of a party composed of the best Masons there, men of undoubted character, conduct, and intelligence, by whom persistent efforts have been made during a course of some years to obtain such an investigation, though without effect. The case of "Box Brown" is by no means the worst that would be laid before such a commission. Grand Lodge and those in authority seem not to care so much about the morality and consistent conduct of members of the Craft as about delay in the payment of fees and other irregularities of the kind, if we may judge from the agenda of the Quarterly Communications, and from the manner in which the applications to head-quarters for examination into the Masonic arrangements and government at Jersey have been received. Constant readers of the MAGAZINE will call to mind many notices on the subject by myself and others. A reference to the following numbers of the MAGAZINE will suffice to show what I say—April 7th, 1866, p. 268; June 23rd, 1866, p. 488; July 2nd, 1867, p. 52.

One copy of the MAGAZINE goes to Lodge La Césarée, and I question whether another is taken in Jersey. It is probable, therefore, that "Z's" letter will not be seen by those whom it affects. I will, however, write to a brother there about it.

Yours fraternally, H. H.

LOOSENESS IN MASONRY.

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

Dear Sir and Brother.—I have read the letter of "W. P. B." in your impression of the 2nd inst., and must acknowledge that I fully coincide with him as regards the latter portion of the second and the whole of the third paragraph. I think there is no doubt as to the good character of the men who are made Masons, but that it is the loose manner in which they are made. As a proof, I will give you two cases, viz., 1st., some ten years ago a gentleman who was a traveller, having visited a small town in Scotland not far from the borders on business, being at an inn, benighted, and just about to retire, a friend, whom I shall style as A, said to B, the traveller, "I must bid you good-night, for it is our lodge meeting, and I must away." "What sort of a lodge?" says B. "Freemason," answered A. B: "Ah! are you a Mason? I have often thought of becoming one." A: "Well, come up stairs and we will make you." B: "I thought you proposed on one lodge night and made on another." A: "Sometimes; but come up, and we will see." So up B went, was proposed, accepted, initiated, and paid the fees, £1 7s. 6d., and he said he believed he got upwards of ten degrees the same night, and, if he had been willing to stand glasses round of whiskey toddy, he believed he might have obtained eighteen degrees. Since then he has joined the Carlisle Lodge, paid the difference between his initiation, and the recognised fee of an English Mason, was formally passed through the necessary ceremonies on three regular lodge nights, and is now as good a man as his neighbour, besides being a thorough Mason. Secondly, six members from the Carlisle Lodge visited Annan some few years ago for the purpose of attending a procession on some par-

ticular occasion. At one of the lodges they went to they saw the Tyler polishing a large brass arch. "What," says F., one of the six, "are you going to carry that piece of work about the town?" "No," answered T.; "there are six brethren from Carlisle going to take the Royal Arch degree." "Indeed," says F., "I have not heard about it. How much do you charge?" Tyler: "Fifteen shillings each." F.: "That is not legal." "Yea," says H., another Scotch Mason, "I will prove it"—and away he ran and fetched a warrant of the English Grand Chapter of Royal Arch Masons. "There, look at that." F.: "True, it is an English warrant; but do you not give certificates?" H.: "No, we cannot afford. I will just tell you what we will do. If all of you take the Royal Arch, we'll do you for thirty shillings and a bowl of whiskey punch; that will be better than fifteen shillings each." But, like true Masons, the six declined. You see, Bro. Editor, that a Mason can take the Royal Arch degree for a mere trifle over the borders, and if an English chapter have no by-laws to charge the difference of the S.C. to that of an E.C., why, the small paid ones can obtain the same benefits as an English Mason who has paid three guineas, which I for one do not think is right.

As to the letter of "18°," I think it unjust of so eminent a Mason to designate the poor unfortunate members of the S.C., because they have been led into Masonry, in so disgraceful a manner. No, rather let us pity them; and if we see them travelling on the broad road to destruction, strive to bring them into the narrow path that leads to glory; for your correspondent "18°" must consider that they were men and brethren before they entered Masonry.

If "P.M." and "18°" think they are somewhat troubled with Scotch Masons, they should come to Carlisle for a while, and then they would see a few.

Yours fraternally,

ARTHUR WOODHOUSE,

Steward 310, S.W. 412, Prov. G.S.

MASONIC REPORTING.

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

Dear Sir and Brother,—Apropos of the subject of the discussion of Masonic subjects in the ordinary press, I was amused to notice in the issue of the 1st inst. of a Glasgow evening newspaper the following paragraph under the heading "Grand Lodge of Scotland"—"After arranging for the due celebration on the 29th inst. of the festival of St. Andrew, the brethren will proceed from labour to refreshment, and to harmonise in the light." On reading the above statement, I must confess that I was rather taken aback; and if the person who wrote it is a brother, I think he would be all the better for a little posting up, and, if not, I would advise him to understand what he is writing about before he again prophecies that, at a business meeting of the Grand Lodge of Scotland, the brethren will harmonise in the light. The retailing of such gossip as this in the ordinary newspapers cannot, surely, tend to enhance the dignity of our Order in the eyes of keen observers amongst the uninitiated.

Yours fraternally,

A BROTHER.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE Provincial Grand Lodge of Monmouthshire will be held at the Masonic Hall, Monmouth, on Thursday, the 14th November, at twelve noon precisely.

GRAND STEWARDS LODGE.—We are requested to state that, in consequence of the death of Bro. John Garton, I.P.M. of the Grand Stewards Lodge, a public night will not be held on Wednesday, the 27th inst.

THE Grand Lodge of Scotland met on Monday, the 4th inst., but, in consequence of a delay in the receipt of the report from our Scottish Correspondent, we are compelled to defer giving the proceedings until our next issue. We observe from the report that the Right Hon. the Earl of Dalhousie has been nominated to the Grand Mastership of Scotland, in room of the M.W. Bro. J. Whyte Melville; also, the appointment of Bro. Captain Spiers, M.P., as Provincial Grand Master for the City of Glasgow.

METROPOLITAN.

OLD CONCORD LODGE (No. 172).—A numerous attended meeting of the members of this old-established lodge was held on Tuesday evening, 5th inst., at the Freemasons' Hall, Great Queen-street. Bro. A. Sallust, W.M., presided, supported by the officers of the lodge, amongst whom we noticed Bro. John Emmens, Sec. According to the wording of the summons, the brethren appeared in the habiliments of mourning as a tribute of respect to the late Bro. Kennedy, P.M. and Treas. of the lodge, the principal feature of the evening being to hear an oration by Bro. the Rev. J. W. Laughlin, Chaplain of the lodge and rector of St. Peter's, Saffron-hill, which we, from want of space, are compelled to omit in our present issue. The lodge having been opened in due form and with solemn prayer, Mr. William Clark, a candidate for the mysteries and privileges of Freemasonry, having been balloted for and approved, was initiated by the W.M., with which ceremony he seemed highly impressed. Bro. Cohen, an E.A., was then raised to the degree of Fellow Craft. Bro. Emmens, P.M. and Sec., who was evidently affected with the solemnity of the occasion, said it was unnecessary for him to announce to the brethren the sudden bereavement the lodge had sustained. He felt it to be his duty, in the first place, to thank them on behalf of the widow of their respected Bro. Kennedy, for their kindness in so promptly attending, and paying, by their presence at the funeral, the last tribute of respect to their deceased brother. As far as he (Bro. Emmens) was concerned he could say that a more amiable, good, man than Bro. Kennedy never lived. He did all he could for the lodge, and every brother would deeply deplore his loss. The Rev. Bro. Laughlin said he would, in the first place, with the permission of the lodge, propose that the Secretary be requested to send a letter of condolence from the Worshipful Master, Past Masters, and Wardens to the widow of Bro. Kennedy upon her bereavement; and that the best thanks be given to him (Bro. Emmens) for having so promptly communicated the mournful intelligence to the brethren. This was carried unanimously.

VILLIERS LODGE (No. 1,194).—An emergency meeting of this newly-consecrated lodge was held on the 26th ult., at the Northumberland Arms Hotel, Isleworth. The lodge was opened by the W.M., Bro. E. Clarke, and there were present Bros. S. E. Clark, S.W.; F. Walters, P.M., as J.W.; — Gurney, Treas.; R. W. Little, P.M., Sec.; W. Dodd, S.D.; G. S. Hodgson, as J.D.; — Gurney, I.G.; Gilbert, O.G. The ballots being in favour of the six candidates for initiation, Messrs. Lancaster, Osbaldiston, and Smales, three of the number, who were in attendance, were introduced and initiated. A letter was read from Bro. Lord Jersey, who was one of the founders of the

lodge, regretting his inability to be present at the consecration. The letter informing him of the day of consecration was sent to his town house, and reached his hands too late. Bro. J. Trickett, J.W., apologised for his absence by a message that his continued ill-health prevented his attention, at present, to Masonry. It having been agreed to hold another emergency meeting on the 23rd inst., the lodge was closed, and a substantial banquet followed.

PROVINCIAL.

DURHAM.

GATESHEAD-ON-TYNE.—*Lodge of Industry* (No. 48).—The regular monthly meeting of this lodge was held on Monday, the 23rd ult., at the Grey Horse Inn, High-street, and was opened at seven o'clock p.m. by the W.M., Bro. Robert J. Banning, M.D., assisted by his officers. After the minutes of the last regular lodge, and of a lodge of emergency, had been read and confirmed, the ballot was taken for Mr. George Miller (Mayor of Gateshead), and for Mr. George Lambert Dunn, and both were declared to be duly elected. Mr. Miller and Mr. Dunn being in attendance, were admitted and initiated into the mysteries by the W.M. Mr. Wm. Lumsdon, who had been previously elected, was afterwards initiated, the ceremony in this case being performed by the I.P.M., Bro. James H. Thompson, W.M. of Lodge 481. The charge was delivered to the newly-initiated candidates by Bro. George A. Allan, W.M. of the Tyne Lodge. Bro. Bilton being desirous of being passed, was examined as to his proficiency, and in the second degree was passed to the degree of a Fellow Craft. The W.M. of the Tyne Lodge invited the W.M., officers, and brethren of this lodge to attend the next regular meeting of the Tyne Lodge. The invitation was accepted by the W.M. on behalf of the lodge. The W.M. then moved that the lodge take ten £10 shares in the Gateshead Masonic Hall Company (Limited), which was agreed to. The W.M. also moved that the sum of five guineas be paid for a warrant for permission for the members of this lodge to wear the centenary jewel lately granted to them by the M.W. Grand Master; agreed to. Several propositions for membership were received, and the lodge was closed soon after ten o'clock.

GLOUCESTERSHIRE.

GLOUCESTER.—*Royal Lebanon Lodge* (No. 493).—The annual festival of this lodge was held on Monday, the 3rd inst., at which there was a large and influential attendance of the Masonic body, to witness the ceremony of the installation of Bro. Captain W. E. Price, son of Bro. W. P. Price, one of the members of Parliament for this city. Sixty-eight brethren were present, and the Board of Installed Masters comprised fifteen Masters and Past Masters of lodges. The lodge was opened at half-past four p.m. in the three degrees by Bro. Henry Jeffs, the retiring Master, who had occupied the chair two years, the installing Master, Bro. E. Cripps, P.M. of the Cotteswold Lodge (No. 592), assuming the gavel, and reducing the lodge to the second degree, when he performed the ceremony of installation, assisted by Bros. the Rev. C. J. Martin, P. Prov. S.G.W.; J. W. Swinburne, Prov. S.G.W.; O. Danney, Prov. S.G.D.; and Past Masters of the lodge. The banquet was served at half-past six p.m. Letters were read, regretting inability to be present, from Bros. the Prov. G.M., Lord Sherborne; Earl Fitzhardinge, Sir George Jenkinson, Bart.; Charles Schreiber, M.P.; Adam Kennard, John Rolt, W. H. F. Powell, D. Prov. G.M. Bristol; J. J. Powell, Q.C., and others. The two members of Parliament for Gloucester, Bro. W. P. Price and Charles James Monk, with Bro. Thomas Robinson, the Mayor, were amongst the company. The new W.M., Bro. Price, wielded the gavel very effectively in his felicitous introduction of the Masonic toasts of the evening. Bro. Henry Jeffs, P.M., in acknowledging the toast of the Past Masters of the lodge, referred to Masonry as a noble institution, distinguished alike for its charities and for the principles of moral truth and rectitude it inculcated. He said that in Dufton's "Abyssinia," a work recently published, it was recorded of a native sect that its members wore ribbon of a particular colour round their necks, as a mark to distinguish them from the Mahomedans and the Jews. Yet, that which these Abyssinians regarded as their great glory, was made often their greatest shame, for so possessed were they with a Pharaical spirit, that they lacked the charity which edifieth. The blue and silver badges, the purple and gold decorations of Freemasons, ceased to be a distinction when the wearers

neglected to act honestly and to walk uprightly in their life and station. An irreverent Dominie once told a refractory pupil that God must have made him in his leisure time. It was a wonder to him (the speaker) where some Masons were made, and it was a still greater mystery why they were made at all. A small girl was asked who made her. The reply was (indicating with her hands the size of a new-born infant) "God made me so big, and I grow'd the rest myself." Masonry but sets its followers on their feet, pointing to the path of duty, and bidding them to walk therein. It depended on Masons themselves whether they should be living exponents of the great principles Masonry taught, living epistles, read and known of all men, of truth, of honour, and of virtue.

SHROPSHIRE.

OSWESTRY.—*St. Oswald Lodge* (No. 1,124).—The festival of St. John was celebrated by the members of this lodge at the Wynstay Hotel, Oswestry, on Monday, the 4th inst. The following brethren were present:—Bros. Sir Watkin Williams Wynn, Bart., M.P., Prov. G.M.; J. W. Randal, P.M. 262, P. Prov. S.G.W.; B. H. Bulkeley Owen, P.M. 262, Prov. S.G.D.; Charles Dutton, P.M. 425, P. Prov. S.G.D.; Evett, P.M. 601, P. Prov. G. Dir. of Cers.; T. B. Brown, P.M. 998; D. P. Owen, J.W. 291 and 201; J. Dovaston, 262; J. Pell, 1,072; J. Ward, 998; J. Sides Davies, 1,147; Saunders, 262; Lloyd Jones, 476; &c. Also the following brethren of 1,124:—Bros. W. H. Hill, W.M. P. Prov. G. Sword Bearer; G. Owen, S.W.; Rev. R. H. Rigsby; E. Oswell, Treas.; Askew Roberts, Sec.; J. Hamer, S.D.; Henry Davies, E. Elias, Rowland J. Venables, D. Lloyd, E. Burke Wood, J. W. Langford, J. C. Edwards, W. I. Bull, T. Longueville, T. W. Hill, K. G. Salter, T. Gough, C. W. Owen, and Walter Eddy. The proceedings comprised a Craft Lodge at two o'clock, at which an initiation took place, and at three o'clock Bro. Geo. Owen was installed W.M. by his predecessor, Bro. W. H. Hill. After the installation the following brethren were invested:—Bros. W. H. Hill, P.M.; J. Hamer, S.W.; E. Elias, J.W.; Rev. R. H. Bigsby, Chaplain; Edward Oswell, Treas.; Askew Roberts, Sec.; Lord A. E. Hill Trevor, M.P., S.D.; J. R. Ormsby Gore, M.P., J.D.; Rowland J. Venables, I.G.; Thomas Longueville, Org.; W. H. Spaul, Dir. of Cers.; Henry Davies, Steward; W. Duncan, Tyler. Bros. Lord A. E. Hill Trevor and J. R. Ormsby Gore were invested by proxy, the former being detained in Ireland, and the latter being still so unwell as to be confined to his house. The various ceremonies being over, the brethren dined together in Masonic style, and the evening was pleasantly spent. We should add that everything passed off very well indeed, and many were the congratulations offered to Bros. George Owen and W. H. Hill for the able manner in which they performed their duties.

YORKSHIRE (NORTH AND EAST).

PROVINCIAL GRAND LODGE OF THE NORTH AND EAST RIDINGS.

On Wednesday, 23rd ult., the brethren of this province held their Prov. Grand Lodge in the Masonic-hall, Whitley, under the presidency of the M.W.G.M., the Earl of Zetland, as the R.W. Prov. G.M. The roll of lodges, numbering seventeen, was called over, and all appeared by their representatives; and from the different reports made it appeared that the Craft at present occupies a much better position in this district than at any previous period. Some changes were made in the officers, and a donation of fifty guineas made to the Masonic Institution for Boys at Wood Green, London, and the same amount to the department for girls. An annual subscription of ten guineas to each was likewise agreed upon. Bro. Walker, S.W., of the Humber Lodge, Hull, has recently been successful in electing John Atkinson, son of the late Capt. Atkinson, of the steamer *Kingslon*. After the business of the lodge was finished, the brethren adjourned to the Angel Hotel, where about 150 of the brethren, a rather larger number than was anticipated, sat down to an excellent banquet.

After the tables were cleared, the R.W. Prov. G.M. proposed "The Queen and the Craft;" and Bros. Dawson, Falkingbridge, and M. G. Greenbury, accompanied by Bro. R. Bradley on the piano, sung the National Anthem. The next toast was "The Prince and Princess of Wales," and song "God bless the Prince of Wales;" followed by "The Army, Navy, and Volunteers." Song "Rule Britannia." Bro. Capt. Symonds responded for the Army and Navy. Bro. Capt. Smurthwaite, P. Prov. G.S.M.,

acknowledged the compliment paid to the Volunteers. "The Ladies" was next proposed by the Prov. G.M. He said he felt very highly gratified at the honour done to the Craft by the ladies on that occasion, and he could assure them that they were held in the very highest esteem by the brethren, but he was sorry that the rules and regulations of the Fraternity necessitated their retirement. Song—"Health to all good Lasses." Bro. Victor Williamson, Prov. G.W., acknowledged the compliment paid to the ladies in a very humorous speech. After this the ladies withdrew, and the usual Masonic toasts were proposed and responded to by the officers of the different lodges in a practical manner, and a very pleasant and harmonious evening was spent.

The singing of Bros. Dawson, Falkingbridge, Greenbury, and Bradley was very effective, and highly eulogised by all present; and the gathering is said to have been by far the most successful of any heretofore held in this province, the large attendance from the different lodges in the province affording general satisfaction.

We hope to be able to give in our next a report, *in extenso*, with the names, &c., of the Prov. Grand Officers appointed on the occasion by the R.W. Prov. G.M.

SCOTLAND.

EDINBURGH.

Stow.—*St. John's Lodge* (No. 216).—The usual monthly meeting of this lodge was held in the lodge-room, Town Hall, on the evening of Friday, the 1st inst., Bro. Brownlee, W.M., presiding, assisted by his Wardens, Bros. Walker and Forsyth. This meeting being chiefly for instruction, Bro. L. R. Sanderson, in a few remarks introduced the following question for the consideration of the brethren—"What are the best means to advance the principles of Freemasonry?" Bro. J. F. Walker, S.W., spoke to the question at some length, and concluded that an important means to advance our principles, was to look well in the first place to our individual conduct, and by consistent and exemplary lives, recommend our principles to the favourable notice of all around us. Bro. J. Dewar, P.M., was the next speaker; he considered that one of the greatest drawbacks to the progress of Freemasonry was the bad example given by Masons themselves. Not only as individuals, but as a lodge there was room for improvement; and a proper thought of the solemn obligations which our principles involved—of the nature and tendency of their teachings—would soon lead to a better state of things; example was better than precept, and both in the lodge and out of it, if we performed our duty to God and to the brotherhood, our principles would be more speedily developed in the world. The W.M. wished to say a few words on the subject, but the time was up, and as the question was an important one, he would adjourn its consideration till next meeting, when other brethren as well as himself would have an opportunity of discussing it. The lodge was then closed, and the brethren separated.

FORFARSHIRE AND KINCARDINESHIRE.

DUNDEE.—*Forfar and Kincardine Lodge* (No. 225).—This lodge met in their hall, Banock-street, on Tuesday afternoon, the 29th ult., for the purpose of initiating into the Order that justly-celebrated tragedian, Mr. Talbot. The lodge was duly opened and dedicated, and after the usual form of proposing, the candidate was admitted as an Apprentice Mason. It was explained that Bro. Talbot's professional engagements required him to leave Dundee on the following Monday morning, and no objection being offered, he was thereafter passed as a Fellow Craft, and subsequently raised to the sublime degree of M.M. The meeting was a numerous one. Bros. Logie, R.W.M. 47, and D. Dickson, P.M. 49, were present, and took part in the ceremony. There was also a considerable number of visiting brethren present. The chair was occupied by the R.W.M., Bro. J. Robertson, who received the usual excellent assistance from Bro. Cowie. It may not be out of place to say that the candidate was duly impressed with the ceremony, especially with the beautiful descriptive lecture on the third degree, so ably delivered by Bro. Cowie.

GLASGOW.

PROVINCIAL GRAND LODGE.

The quarterly communication of the Provincial Grand Lodge of Glasgow was held on Thursday, the 31st ult. Previous to formally opening the Prov. G. Lodge, a disposition was evinced by some of the brethren to replace the last Junior Warden in his position, but the Deputy Master ruled that, owing to his having sent in his resignation some time ago, the office must remain vacant until such time as the new Prov. Grand Master may issue a new commission.

The lodge was then opened in due form; Bro. Cruickshank; D. Prov. G.M., in the chair, Bros. Millar acting S.W., and James Anderson acting J.W. There was a large attendance of the members.

On the minutes being read, Bro. Binnie, Sub. Prov. G.M., objected to the passing of that portion of them referring to the *pro re nata* meeting held on Sept. 12th for the purpose of recommending to Grand Lodge a candidate for the Prov. Grand Mastership—vacant on account of the death of the late lamented Bro. Sir A. Alison—affirming that although at that meeting he had acted as if it was *en regle*, he had since then got more light and discovered that the said meeting was informal; and he, therefore, proposed that the minute of the same be not passed, and that the business then said to have been done should be now gone into again at this monthly communication. After the rule, chap. 13, sec. 4, of the Grand Lodge laws—which empowers the D. Prov. G.M. to "call special meetings of the Prov. G. Lodge at such places and times as he shall see fit"—had been quoted, the minutes were passed.

The result of last year's festival was then made known, when a considerable balance was found to have been left in favour of the Prov. G. Lodge, which was added to the Benevolent Fund. The statement of the income and expenditure of the Funeral Lodge was then read. The by-laws of Star Lodge (No. 219) were remitted to committee.

The report on the Provincial Education Scheme was deferred until next meeting.

Some other matters of minor interest having been brought before the meeting and disposed of, the proceedings were terminated at a seasonable hour.

ROYAL ARCH.

METROPOLITAN.

CAYEAC CHAPTER (No. 176).—The consecration of this chapter was performed on Friday, the 25th ult., at Radley's Hotel, by Comp. Henry Muggeridge, P.Z., in his usual impressive manner. Bro. Muggeridge then installed Comps. Robert Galloway, C.E., 1st M.E.Z.; Charles T. Dorey, H.; and John Lacy, J. The M.E.Z. then declared duly elected Comps. F. Walters, S.E.; P. A. Nairne, S.N.; and invested them. Comp. M. Scott (absent) he declared elected P.S., and invested Dr. Nixon in his place, leaving it open to Comp. Scott to appoint two assistants at next convocation. Comp. Speight was elected and invested Janitor. Comp. Dixon proposed, and Comp. Galloway, M.E.Z., seconded, a vote of thanks to Comp. Muggeridge, which was carried unanimously, and ordered to be entered on the chapter minutes, for the admirable manner in which he had performed the ceremonies of consecration and installation, for which Bro. Muggeridge returned thanks; and a similar vote was proposed by Comp. Walters, S.E., seconded by Comp. Lacey, J., to Comp. R. A. Barrett, who had come from Cambridge for the purpose of performing the duties of organist, which Bro. Barret acknowledged. The chapter was then closed.

UNITED PILGRIMS' CHAPTER (No. 507).—This prosperous chapter met on Tuesday, the 5th inst., at the Horns Tavern, Kennington. The chapter was opened in the presence of several installed principals by Comps. W. Stuart, M.E.Z.; J. W. Halsey, H.; and Harrison, J. The members below the rank of principals were then admitted. The minutes of the previous convocation, and of an audit meeting, which showed a good cash balance in hand, were read and unanimously confirmed. Comp. H. Muggeridge, P.Z. 13, took the chair of M.E.Z. He then formed a Board of Installed First Principals. Comp. J. W. Halsey was installed M.E.Z. in a Board of seven members, many having attended from the south-eastern district of London—the part where the M.E.Z. came from—to prove their respect and

the high estimation in which they held him; Comps. Harrison, H.; and Brandrar, J. The board of principals was then closed. On the re-admission of the companions, Comps. F. J. Lilley, P.Z., was re-invested Treasurer, and H. Ganod, P.Z., as S.E. Other officers had their collars and jewels given them. Comp. Radford was re-invested as Janitor. The usual five guinea P.Z.'s jewel was voted and awarded to Comp. W. Stuart, P.Z. The chapter was then closed. The visitors were Comps. H. Muggeridge, P.Z. 13, 2, 22, 73; Partridge, P.Z. 22; F. Walters, P.Z., S.E. 73, P.S. 169, S.E. 176; J. T. Tibbals, M.E.Z. 169; G. Bolton, P.Z., Treas. 169; G. Brown, H. 169.

ANCIENT AND ACCEPTED RITE.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Keat Chapter of Sov. Princes Rose Croix of H.R.D.M.*—The usual meeting of this chapter was held on Tuesday, the 29th ult., in the chapter-room, Bell's-court, Newgate-street. In the absence of the M.W.S., the chapter was opened by Ill. Bro. Robert J. Banning, M.D., 30°, P.M.S. Amongst the Sov. Princes present were S.P.'s Henry Hotham, P.M.W.S.; H. G. Ludwig, P.M.W.S.; William Foulsham; William Brignall, jun., 30°; W. G. Laws. Sir Knts. J. F. Frolich and Adam Winlaw, of the Royal Kent Encampment, were balloted for and elected. The election for M.W.S. for the ensuing year was next proceeded with, when S.P. William Foulsham, 1st General, was unanimously elected. H. G. Ludwig, P.M.W.S., was unanimously re-elected Treasurer. S.P. W. S. Trotter was re-elected Equerry. It was announced that the installation meeting would be held in February next. The chapter was then duly closed.

MASONIC FESTIVITIES.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

CONCERT AT SEACOMBE.

On Tuesday evening, the 29th ult., an amateur concert took place in the Comberce lodge-room at the Seacombe Hotel, the profits of which were to be devoted to the funds of the Cheshire Educational Masonic Institution. The large room was crowded, although the evening was most inclement. A large number of tickets were disposed of through the active exertions of Bro. Horbury, W.M. of the lodge, and it was a gratifying fact that all the members, with an insignificant exception, vied with each other to render the concert a complete success, and to secure a goodly sum for the benefit of an excellent, useful institution. The services of the whole of the performers were entirely gratuitous, and their singing and playing would have done credit to a more extended entertainment. The performers were Madame J. Garcia, Mrs. George Keef, Mr. Evans, Mr. G. Keef, Mr. H. Salisbury, Mr. Young, Mr. Couldwell, Bro. Lea, Bro. A. H. Nicholson, Mr. Ward, Bro. Charles Salisbury, Mr. James Salisbury, and Mr. Keeling. The whole performance afforded great pleasure. Were we to enter into the merits of the mode in which each piece was performed it would occupy more space than we can afford, but we may observe that most of the pieces were heartily encored, and the singing of Madame Garcia and Mrs. Keef was highly appreciated. Mr. P. Evans sang "Love's Request" with great feeling and taste. "The Army and Navy" was rendered by Messrs. Salisbury and Young most admirably, and Bro. Lea was encored in a most hearty manner, in reply to which he gave "The bloom is on the rye" with a taste and skill which would have done credit to a first-rate professional. The part song by Messrs. C. J. and H. Salisbury and Mr. Keeling was most enthusiastically encored, and elicited a sea song, which delighted all. The singing of Madame Garcia proved her to be a most accomplished vocalist, and she was ably supported by Mrs. Keef. The comic attraction of the evening was Bro. A. H. Nicholson, who is a fund of amusement in himself, and by his inimitable acting proved worthy of all praise. However, all was good, all was highly appreciated, and a most pleasant evening was spent by a most respectable audience, numbers of whom were earnest in their wishes for another such opportunity of gratification.

OPENING OF THE FREEMASONS' HALL AT LLANDUDNO.

Freemasonry has during the last twelve months made a spurt of an unexceptionable character at Llandudno. For some time past the brotherhood has been increasing considerably in numbers and influence, as their excellent principles become better known; but, although Masonry has existed in the principality for ages, there has not been erected, until within twenty years past, a Masonic temple in any part of the principality in which to perform properly the rites of the brethren. About twenty years since, the first Masonic hall was erected in South Wales. During the present year, a second one has been erected in North Wales, and it was reserved for Bro. Rodon, P.M., and Secretary of St. Tudno Lodge, to start and work out successfully the idea of having a Masonic Hall at Llandudno for the province of North Wales and Shropshire, in connection with the lodge No. 755.

This hall was opened on Friday, the 25th ult., by a grand lodge, and the ceremony was performed by the R.W. Bro. Sir W. W. Wynn, Bart., M.P., Prov. G.M.

The beautiful appearance of the interior is due in a great measure to Bro. Captain Glynn Grylls, M.P., who worked with indefatigable zeal, as a Mason and a soldier, for two nights and days without rest, and with a result that showed he had good artistic taste.

The building has been most substantially constructed, and becomes a building devoted to Masonic purposes. The outside walls are of blue stone, the dressings of the doors and windows, the quoins, strings, plinths, &c., all being of freestone from Ruabon. Only one front will eventually be visible, the hall being in the centre of a proposed block of houses. This front has been designed in a bold simple manner, the style being an adaptation of French Gothic. The building may be said to consist of two floors; the ground floor raised about three feet above the level of the street, and the main floor over. Under the ground floor is the basement.

At two o'clock the Craft lodge of St. Tudno was opened, and at half-past two the Provincial Grand Lodge was opened.

At three o'clock, a procession was formed of the brethren, who proceeded in couples to St. George's Church, dressed in their regalia, with banners, &c., where a most impressive and practical sermon was preached by Bro. Morgan, the rector of the parish and Chaplain of the lodge, from the 4th chapter of the gospel of St. John, and the 14th verse. A collection was afterwards made, the amount of which the rector and Chaplain announced would be devoted to the funds of the Working Men's Reading Room. During the service, which was partly musical, the choristers of the Chester Cathedral, assisted by the local choir, sang the responses and two excellent anthems—"When the Son of Man shall come," and "How blessed it is for brethren."

After the service was terminated at the church, the procession re-formed and returned to the Freemasons' Hall, when the ceremony of consecration was proceeded with. The Prov. G.M. commenced with an opening address, after which a Masonic hymn was sung by the brethren. An excellent prayer was then offered up by the Prov. G. Chap., which was followed by another Masonic hymn. Bro. Rodon then, at the request of the Prov. G.M., delivered an oration, as follows:—

"When the programme of the opening ceremony, which is to-day to dedicate this beautiful hall to Freemasonry, was first drawn out, it was presumed that an oration would be delivered by the proper officer of the Prov. Grand Lodge; but this duty having been delegated to me, I shall, instead of pronouncing an oration, beg your attention to a brief address, devoted to matters of present interest, rather than to historical facts or speculative theories of a remote past. I do not propose to enter upon the general history or the special tenets of our Order; but to confine myself to that which comes more immediately under our own cognizance and experience, and which concerns our own position, hopes, and prospects. Were we to consume the few minutes at our disposal in considering the oft-discussed subject of the origin of Freemasonry, we could only certainly say that its beginning is hidden in the grey mists of a hoary antiquity; its tenets and its principles are well known to every true Mason. A society so precious to us now, must have been of equal value and utility to its members in all ages. Indeed in the earlier epochs of man's existence, such an association for mutual help and protection must have been of infinite advantage. We can readily suppose that the interests and necessities of mankind would prompt them to endeavour to provide for those necessities, and to secure those interests by combining for mutual assistance and relief, and that they would guard their privileges from invasion, by adopting for

themselves a shibboleth for the detection of intruders and enemies! Although the groundwork of our Order may have been of this Utilitarian character and have passed through many gradations and changes, it has been the repository and the guardian of divine truth—not only of the written word of truth, but the channel through which knowledge has been communicated and kept from generation to generation. The most noteworthy change which has occurred in Freemasonry in recent times has been the transition from operative to speculative Masonry; a change mostly of an outward character, and not affecting the grand principles of the Order—brotherly love, relief, and truth! In its existing phase, Freemasonry had adapted itself to the conditions of these later times, even as it has always represented the requirements of times that are past. Still, Masons have not lost their appreciation of the science of architecture. They not only build temples for themselves, but are ever ready to assist in the erection of all stately and superb edifices. Nothing can more conclusively prove the adaptation of our Order to the spirit of the present age, that it corresponds now as of yore to human wants and sympathies, and fulfils the demands of modern society, than the rapid progress it has made, particularly within the last twenty years. Referring only to the Registry of the Grand Lodge of England, we find numerous new lodges opened, not only in England, but in our colonies and dependencies all over the globe; and the number of Masons has multiplied far beyond the mere increase of lodges. We may point with pride, also, to the spread of Masonry in this part of the principality, and with satisfaction to ourselves compare its present flourishing state with the comparatively recent period when one lodge only existed in North Wales. Another evidence of the progress and stability of Freemasonry is the increase which has taken place within the last few years in the number of Masonic halls. In many of our large cities, lodges have become so numerous that it has been found necessary to erect special buildings for their use, and it may be generally stated that wherever a Masonic temple has been built there also has Masonry been edified and strengthened, and the additions to the ranks of the brotherhood been greatly increased. And so it has come to pass that we are now assembled under your auspices, Right Worshipful Provincial Grand Master, to celebrate the completion of the Llandudno Freemasons' Hall, and to assist at its formal opening, with feelings of reverence and gratitude to the Great Architect of the Universe, in our hearts as well as with the outward signs of joy and exultation. It will not be inappropriate to introduce here a short description of the hall, for which I am indebted to the architects, Bros. Lloyd Williams and Underwood, of Denbigh. The building has been designed in the most simple and substantial manner, in accordance with a true Masonic feeling, neither meretricious pretensions nor extraneous ornament being allowed in any portion. The style used, as admitting of a free adaptation, is early French Gothic, as being characterised by breadth, boldness, and stability; and considering that Masonry is universal, French or Italian, or any other style is equally applicable, as we are bound to no country and to no school. In considering the plan of building, we had to keep in view the lodge room as the key, and all the other portions have been made subservient. The room, which is upon the first floor of the building, has waiting and ante-rooms in connection with it, and is approached by a separate entrance from the street, up a bold flight of stone stairs. The dimensions of the rooms are 56ft. 8in. long, 30ft. wide, and 27ft. high, exclusive of a gallery 35ft. long by 11ft. wide, which, upon all occasions, will serve as an orchestra, &c. This gallery is recessed and can be screened off. The ceiling of the hall is semicircular, and supported on curved and moulded principals, the feet of which rest on moulded stone corbals. At night the hall will be lighted by one of Davies and Son's sunlights, the ventilation being effected by the same means, aided by the windows, some portion of which open. Light is obtained in the day by two light windows, three in each end. Underneath the hall is a very fine shop and restaurant, the shop being 30ft. by 27ft., and 12ft. high, and the restaurant 28ft. 6in. by 40ft. 6in. Below this, again, are the offices, kitchens, bakehouse, beer cellars, &c. A lift communicates between the kitchen and the rooms above. These premises have been designed specially for the restaurant and confectionary business, for which purpose they are to be let off. The material used in the construction of the building is the blue stone of the county and free stone from Cefn, the whole of the piers of arches, windows, doors, &c., being in the latter. The shop front consists of three openings, the centre

one being much wider than the other. The arches spring from richly but delicately carved cups, into which Masonic emblems have been admirably introduced. The piers are of freestone, moulded on the angle, and having bold carved bases. The entrance to the hall, as before stated, is a separate feature, and consists of a bold archway, with circular opening in the tympanum. Above the ground floor the face of the hall breaks forward, or rather that portion over the hall door is recessed, so as to mark the hall distinctly. The design of the windows is Masonic, the heads being filled with tracery, symbolical of the five points of Fellowship. To this statement of the architect I will merely add that, when we consider the moderate sum expended on this structure, the varied uses which it is intended to fill, and the completeness of all the arrangements, both for Masonic and business purposes, we cannot award too much praise to them, and to the contractor, Mr. John Jones, of this town, for the excellent manner in which the work has been executed. Such, then, is the Llandudno Freemasons' Hall. Begun and finished within the space of one year, with a degree of energy and spirit which could not be exceeded, it will not be thought too much to bestow a meed of praise on the Lodge of St. Tudno, and those brethren who, not being members of that lodge, have promoted the work by becoming shareholders. At the head of those who are not members of the lodge stands, the R.W. Prov. G.M., Bro. Sir Watkin W. Wynn, who has displayed his interest in Freemasonry by becoming one of the largest holders of shares in this undertaking; and it would not be becoming to allow this occasion to pass by without allusion to the noble conduct of the W.M. of St. Tudno's Lodge, Bro. Wm. Bulkeley Hughes, to whose Masonic zeal and great munificence it is mainly due that the hall has been erected. Having referred to what has been done, it may not be inopportune to consider that which remains to be done. The building, truly, has been in all material points completed; but there have been accessories in addition to the contract—some things unforeseen, which it has been necessary to do; and some things required for comfort and adornment which it is yet desirable to do, and this additional expense has yet to be provided for. As a considerable number of the shares in the company have not yet been taken up, it will be well we should remember in the midst of our solemnities and our rejoicings to-day that a further obligation remains to be discharged. And there is yet another duty which devolves upon us. The primary object which we Masons have had in view in the construction of this hall is, that it should redound to the honour of our glorious institution, promote the good of man, and the glory of the Great Architect of the Universe, whose sacred name we invoke in all our proceedings. It behoves us to take care that this hall should not be profaned by anything that is contrary to the teachings of Freemasonry; that here may be taught and practised not only that charity which is twice blest—which blesses him that gives as well as him that receives; but also that charity which suffereth long and is kind; that envieth not, vaunted not itself, is not puffed up; that doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; that rejoiceth in the truth; that beareth all things, believeth all things, hopeth all things, endureth all things; that, here, peace and concord may ever reign, and every moral and social virtue may be both inculcated and practised; and so shall we hereafter have cause to rejoice over the proceedings of this day; so, and so only, shall we prosper, and do honour to the sublime professions of Freemasonry; and, with these aspirations in our hearts, may we piously petition our Grand Master above—"Prosper Thou the work of our hands—prosper Thou our handiwork!"

A prayer was afterwards uttered a second time by the Prov. G. Chaplain, when the R.W. the Prov. Grand Master stood forward, and with Masonic ceremony commanding the attention of the body, declared the Freemasons' Hall of Llandudno opened. This was followed by grand honours and a Masonic anthem, after which the Prov. G. Lodge was closed in due form, and the brethren descended to the banqueting room.

Amongst those present were the R.W. Bro. Sir Watkin Williams Wynn, *Bart.*, *M.P.*; Prov. G.M.; Bros. W. Hughes, *M.P.*, *W.M.*; R. Jasper More, *M.P.*; W. J. Clement, *M.P.*; P.M.; E. H. Dymock, Deputy Provincial Grand Master; Herbert Lloyd, Provincial S.G.D.; F. W. Goldsbro, Prov. S.G.W.; B. H. Bulkley Owen, Prov. S.G.D.; John Morgan, Chaplain 755; T. C. Roden, P.M., P. Prov. S.G.W.; J. C. Fourdrinier, P.M., P. Prov. S.G.W.; W. Swanborough, P.M., P. Prov. G.D.; J. Preece, P.M., P. Prov. S.D.; R. Farrant,

P.M., P. Prov. G.D.; G. Grylls, P.M., P. Prov. G.M.; R. Vaughan William, W.M. 1,143; W. Underwood, 755; J. H. Roberts, 755; K. H. Bold Williams, 755; W. A. Roberts, 755; Thomas Sleight, 755; J. Roberts, 755; William Griffith, 755; J. Mellor, 755; W. F. Chapman, 755; Dudley Watkin, J.G. 755; — Wigan, Prov. G. Treas.; T. A. Jones, 755; T. Williams, Chester 721; W. G. Roberts, 425; T. Marwood; W. Collender, 998; T. Davies, S.D. Independence, 721; Charles Bird, Worcester Lodge, 280; B. R. Daines, 703; John Reeves, 477; Charles Fisher, 174; Peter Ryland, Warrington, 148; E. W. Thomas, S.W. Bangor, 384; W. Hughes, J. W. Anglesey, 1,113; E. Cuzner, P.M. 425; Richard Owen; J. R. Williams, W.M. 1,147; W. Mallard, P. Prov. G. Tyler; J. D. Perrot, I.P.M. 652 and 1,072; R. P. Jones, 1,113; W. Maughan, 384 and 606; W. Jellicose, P.M. 611, Prov. G. Chap.; J. C. Wynne Edwards, 755; Charles Hunter, 755; W. Warren, 755; J. Chantry, 703; W. Masters, 299; James Askland (25), D. Phillips, and J. Dyer, Tylers.

The above numbers show that there were representatives of between thirty and forty different lodges present at this grand ceremonial of consecrating the Hall, not the least welcome of whom were the brethren from one of the youngest lodges (St. David, in Manchester), composed of Welshmen.

The cloth being removed, the Prov. G.M. proposed "The Health of the Queen." He remarked that, as every Mason was sworn to be a loyal subject, this was the first toast. The Queen had endeared herself to all. While changes and difficulties had taken place with monarchies, the love of her subjects was increasing towards her.

The choristers and brethren, all under the direction of Bro. Cuzner, of Chester Cathedral, then sang the Masonic version of "God save the Queen."

The Prov. G.M. next proposed "The Prince of Wales," whom he hoped would be as good a Mason as was his relative the late Duke of Sussex. Baden Baden waters had done the Princess much good, and they would hope for her recovery.

Song and chorus—"God bless the Prince of Wales."

The Prov. G.M. proposed "Bro. Lloyd, of London, and the Grand Officers." They had done much good to the Craft, and caused Masonry to flourish.

Bro. Lloyd, in reply, acknowledged the compliment, and the pleasure he had experienced in meeting his Welsh brethren.

Bro. W. B. Hughes said he was not wanting in spirit, although he might be wanting in physical and mental powers, as was known to all who were acquainted with him. He applauded the address of Bro. Roden during the opening ceremony, and hoped they should see it in print. He was proud of the unsought provincial badge he held in his hand. They had hoped to see another Grand officer, but a long journey might have shortened a valuable life. Their Prov. G. Master was a good one, who never refused a Welsh or Shropshire brother to act when called upon. The R.W. Prov. G. Master was a large shareholder in the hall, and he hoped others would follow his example. All must say that the Llandudno Lodge had done justice to itself and the Craft generally. He proposed "The Right Worshipful Prov. Grand Master of North Wales and Shropshire, Sir Watkin W. Wynne, Bart., M.P."

Trio—"Hail to the Craft."

The Prov. G. Master acknowledged the toast in an appropriate speech, and proposed "The Health of Bro. W. B. Hughes, and Success to his Lodge."

The brethren chanted the refrain, "Prosper the Art," after which was sung, a verse round, the Entered Apprentice song.

Bro. W. B. Hughes said he felt the compliment deeply. He was old in years and young in Masonry, and his regret was that he did not know more of its grand mysteries. It was true he had something to do with the hall, and he had had his share in bringing it to its present state; but he took no credit for his part. The credit was due to the excellent Mason whose voice in the oration they had heard, and he again hoped to see that address in another form. Everything was due to him—the labour, the perseverance, the tact, and the skill was due to Bro. Roden. He (Bro. W. B. Hughes) had a stake in the building, but he should never regret it, as he had deposited his money for the good of Masonry. He should be glad to see the building let to advantage, or for others to join them as shareholders—so as to have a beneficial return. It would not be right to discourage shareholders, but the company was not quite "out of the wood." They had £500 or £600 to make up yet for ornamentation and decoration, and he hoped what had been heard and seen that day would induce other Masons to enrol them-

selves as members of the Llandudno Freemasons' Hall Company—that they would follow the example of Sir Watkin Wynne—especially as this was the only Masonic Hall in the northern principality. As the shares were only £5 each, all could get a good and lasting share in the profits. He should never forget that meeting of the 25th of October, 1867.

Bro. Lloyd, in proposing "The Officers of the Provincial Grand Lodge," was very pleased with the forms and ceremonies, and when he returned to the Grand Lodge he would give a good report.

Bro. Dymock, D. Prov. G.M., who had the honour of being a Welshman, and whose family had lived in the country for many hundreds of years, hoped well for the lodge and hall, as he had received great kindness in Llandudno during the many times he had been there, and he hoped to come yet again.

Bro. Jasper More, M.P., proposed "Lady Wynne and the Ladies."

Trio—"Haste my Celia."

The Prov. G.M. returned thanks for Lady Wynne and the ladies.

The Prov. G.M. proposed "Success to the Llandudno Freemasons' Hall," coupling it with the name of Bro. Roden.

Bro. Roden said he felt a pride in the honour done him on that occasion, and in the completion of the hall they had met that day to open. The Building reflected great credit on the architects, Bros. Lloyd Williams and Underwood, who had made the most of the space on which they had to build; and it appealed to the sympathy of every Mason, many of whom, he hoped, would come forward and assist in what remained to be done by taking shares in it. The building had been erected at a very moderate cost; in fact, it was a very cheap building, and he had no doubt would return a good dividend to the shareholders. The portion designed for business purposes were spacious and most complete, and he believed that whoever might rent the restaurant from them would make a very large income from it. On looking round that exquisitely-decorated room, he felt that great praise was due to Bro. Grylls for the labour and the taste he had expended upon it. Where there was so much of beauty to admire, they were apt to lose sight of the pains that had been taken to produce it. He begged leave to propose thanks to Bro. Grylls and the brethren who had assisted him in the decorations.

Bro. Grylls thanked them for their compliments. If that which appeared on the walls pleased the brethren, he was satisfied. What he had done, he had done as a duty. The jewel on his breast had taught him to do this, and he held it up as an example of emulation for young Masons. He had been helped by many Masons, whom he named, and they did this that St. Tudno may lay up a shrine, show honour worthy of the Grand Master, and retain a memento that he had visited them.

Bro. Preece proposed "The Masters of the Lodges in the Province," who paid allegiance to the Prov. G.M., coupling the names of several W.M.'s present with the toast.

Bro. R. Vaughan Williams, as the first W.M. of the youngest lodge, responded in suitable terms on behalf of the toast, and said he hoped no cloud would cover his sun, or that it would set in a manner un-Masonic.

The Prov. G. Master proposed "The Chaplain of the lodge." He believed he was a faithful champion of his religion. There were members present of different sects—Masons, however, respected no one religion—but only one God—and Masons should belong to all religions.

Bro. Morgan acknowledged the compliment for himself and his holy calling, and it gave him great pleasure to see that his solemn remarks during service were so earnestly listened to. It was his earnest desire to develop the principles of Masonry, indicating as they do all that is good in religion, and especially to those in connection with St. Tudno's Lodge.

Trio—"Peace to the Souls of the Heroes."

Bro. Fourdrinier then proposed "The Visiting Members." It was by the visiting of strange brethren that the excellencies of the Order were kept up. He connected with the toast the names of the Welsh brethren from St. David's Lodge, Manchester, and others.

Song by Bro. Dudley Watkins—"Boy and the apple-tree."

Bro. Williams, on behalf of the visiting brethren, said: As a Mason of fifteen years' standing, it gave him great gratification to be present at such a gathering. Such business as they had engaged in that day was a labour of love, and they would be glad at St. David's, in Manchester, to meet visiting brethren on the second Thursday in the month. The lodges were established

for this purpose—to welcome brother Masons wherever they came from. There had been a Masonic hall for twenty years in Neath, and he hoped there might be many such amongst us.

The Prov. G.M. at this point vacating the chair, the W.M. of St. Tudno took his place.

The W.M. said he hoped all their doings that day would go forth to the world through the press. He proposed "The Press," and he was pleased to see a brother from Tydain present, and connected his name with the toast; but he asked for a song first.

Song by Bro. W. Griffith (Tydain)—"There's a good time coming boys"; after which the compliments to the press were briefly acknowledged.

Bro. Roden proposed "The Musical Brethren," and coupled with it the name of Bro. Watkins, who responded suitably in a few words.

The W.M. proposed "The Health of the Prov. G. Chaplain."

The Prov. G. Chap. replied, with thanks, that nothing gave him greater pleasure than carrying out Masonry in the spirit they had engaged in that day while consecrating the new hall.

The Worshipful Master proposed "The Health of the Host and his better half," in acknowledgment of the enjoyments of the festival of that day. Nothing could have been better than the spread at the banquet.

Bro. Roberts acknowledged the compliment on behalf of himself and wife. It had always been their wish to study the expectations of the St. Tudno's Lodge, and what they had done had been through good wishes towards its members.

The Worshipful Master, in proposing "All poor and distressed," alluded to his recent accident three weeks ago, which caused him to break his collar-bone, added he was that day in less torture, and he felt proud to be in the position he occupied that day.

Other toasts followed, and the brethren separated, fully appreciating the proceedings of the day.

PUBLIC AMUSEMENTS.

DRURY LANE.

On Saturday evening last "The Doge of Venice," as adapted by Mr. Bayle Bernard from Lord Byron's play of "Marino Faliero," with additions from Casimir Delavigne's tragedy of "Marino," was produced at this theatre. The musical and pictorial accessories are on a very extensive scale, and the production was a great success.

HAYMARKET.

Mr. Sothorn has again made his appearance in London. "Our American Cousin" is the piece in which he appears. Increased interest is attached to the part of *Georgina*, through its graceful performance by Miss Madge Robertson, who has been most judiciously re-engaged at this theatre. Miss Ione Burke as *Mary Meredith*, Miss Dalton as *Florence Trenchard*, Mr. Rogers as *Richard Coyle*, and Mr. Clark as *Binney*, effectively strengthen the present cast.

ADELPHI.

Some very judicious alterations have been made in Mr. Watts Phillips's new drama, "Maud's Peril," and some finishing touches given which add considerably to its effect. Among these we may mention the conclusion of the second act, where *Toby Taperloy*, in search of the diamond snuff-box, enters earlier on the scene, and discovers *Gerald Gwynn* with *Lady Challoner*, who, asking him his business there, is met by a similar question by the convict to the lover, thus changing a very delicate

situation for one more striking and dramatic. At the close of the drama the remorseful *Sir Ralph Challoner*, instead of publicly proclaiming his guilty accomplice, displays sufficient repentance in addressing to the Court of Assize a written confession, the delivery of which is prevented by *Maud* when she learns of *Gerald's* acquittal. Miss Amy Sheridan is made to grace the fourth act with her presence, and the small part of Miss Sefton has received some new touches from the hand of the author. Altogether a great improvement has been effected in the new drama.

LODGE MEETINGS, ETC., FOR THE WEEK ENDING NOVEMBER 16TH, 1867.

MONDAY, November 11th.—Lodge of Fortitude and Old Cumberland, 12, Freemasons' Hall. Royal Naval Lodge, 59, Freemasons' Hall. Lodge of Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrews' Lodge, 222, London Tavern, Bishopsgate-street. Peckham Lodge, 879, Edinboro' Castle Tavern, Peckham Rye. Mount Sinai Chapter, 23, Radley's Hotel, Bridge-street, Blackfriars. Panmure Chapter, 720, Loughborough Hotel, Loughborough-road, Brixton.

TUESDAY, November 12th.—Old Union Lodge, 46, Radley's Hotel, Bridge-street, Blackfriars. Burlington Lodge, 96, Albion Tavern, Aldersgate-street. Lodge of Union, 166, London Tavern, Bishopsgate-street. St. James's Union Lodge, 180, Freemasons' Hall. Percy Lodge, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's Lodge, 211, Albion Tavern, Aldersgate-street. Lodge of United Strength, 228, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Lodge of Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington Lodge, 548, White Swan Tavern, Deptford.

WEDNESDAY, November 13th.—Committee Royal Benevolent Institution, at 3. Lodge of Fidelity, 3, Freemasons' Hall. Enoch Lodge, 11, Freemasons' Hall. Union Waterloo Lodge, 13, Masonic Hall, William-street, Woolwich. Kent Lodge, 15, Three Tuns Tavern, Southwark. Vitruvian Lodge, 87, White Hart, College-street, Lambeth. Lodge of Justice, 147, White Swan Tavern, High-street, Deptford. Pilgrim Lodge, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland Lodge, 511, Campden Arms Tavern, Kensington. Belgrave Lodge, 749, Anderton's Hotel, Fleet-street. Merchant Navy Lodge, 781, Jamaica Tavern, Poplar. Doric Lodge, 933, Masons' Hall, Basinghall-street. Montefiore Lodge, 1,017, Freemasons' Hall.

THURSDAY, November 14th.—Royal Athelstan Lodge, 19, Anderton's Hotel, Fleet-street. Lodge of Regularity, 91, Freemasons' Hall. Lodge of Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England Lodge, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National Lodge, 534, Freemasons' Hall. Canonbury Lodge, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound Hotel, Richmond. Dalhousie Lodge, 860, Falcon, Fetter-lane. Copper Lodge, 1,076, Marine Hotel, Victoria Dock, West Ham. Yarborough Chapter, 534, Green Dragon, Stepney.

FRIDAY, November 15th.—Middlesex Lodge, 143, Albion Tavern, Aldersgate-street. Jordan Lodge, 201, Freemasons' Hall. New Concord Lodge, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark Lodge, 975, White Hart, Barnes. University Lodge, 1,118, Freemasons' Hall. St. George's Chapter, 5, Freemasons' Hall. Moira Chapter, 92, London Tavern, Bishopsgate-street.

SATURDAY, November 16th.—Panmure Lodge, 715, George Hotel, Aldermanbury.

REVIEWS.

Ten Miles from London. By Bro. WM. SAWYER. London: William Freeman, 107, Fleet-street.

UNDER the above title Bro. Sawyer has issued a charming little volume of poems, which, for purity of thought, freshness, and elegance of diction, proclaim the author as inspired with the true poetic genius.

These poems have been most favourably received, and we can only recommend such of our readers who have not yet seen them to do so; we are quite sure they will derive both pleasure and profit from the perusal. We hope to hear Bro. Sawyer's warblings again shortly.

Freemasons' Calendar and Pocket-Book for 1868.

BRO. R. SPENCER has forwarded us a copy of the Calendar as issued by him. It contains a very well-executed engraving of the front elevation of the Freemasons' Hall, and the charges used in the first, second, and third degrees.

Poetry.

FRIENDS OF YEARS AGO.

By T. J. SWAIN.

Of recollections sad, yet sweet,
Which pass across my mind,
And render me through ev'ry grief,
More patient and resigned.

None seem to cast a holier calm
Round every sense of woe,
Than these which bring before my thoughts,
The friends of years ago.

The cherish'd friends of childhood days,
When all around seem'd fair,
And love's sweet sunshine chased away
Each passing shade of care.

The dear companions of my youth—
E'en now my pulses glow
When thinking of the hours I spent
With friends of years ago.

Oh! truly youth appears a dream
Too beautiful to last,
For bitter griefs o'er after-life,
Are often thickly cast.

But still on memory's tablet, fresh,
Through every trial we know,
One fond remembrance yet remains—
The friends of years ago.

THE COMPASS AND SQUARE.

By the late Bro. ALEX. ST. CLAIR, St. John's Lodge, Banff.

Hail, Brethren Masonic! Ye sons of the light,
Once more met together each other to share,
In brotherly love let the long happy night
Give honours supreme to the Compass and Square!

When bleak blows the blast of adversity o'er us,
And our sun is bedim'd with the clouds of despair,
When our once kindly friends are fleeting before us,
A Brother is aye in the Compass and Square!

When grief rends our bosom, and saddens our soul,
And Sorrow's dull weight is too heavy to bear;
When friends have deserted, and ceased to console,
Compassion remains in the Compass and Square.

Should fickle Fate lead us afar o'er the sea,
Still Unity, Peace, and Compassion are there;
Where Masonry is not, we never can be,
For earth is the realm of the Compass and Square.

For we stand by each other—we pray for each brother;
Support him in trouble, and cherish with care;
His secrets are sacred; and bound to each other,
We are true loving sons of the Compass and Square.

FORBEARANCE.

By T. J. SWAIN.

Forbearance, heavenly virtue!
Tho' hard to practice here,
Thou renderest thy possessor
To all earth's creatures dear.

Offspring art thou of Patience,
Blest harbinger of Peace;
Where thou art fondly cherish'd
All angry feelings cease.

Thou winnest back the guilty
Once more to paths of grace;
And Charity—warm-hearted—
To thee we often trace.

Thine influence stays each action
That leads unto remorse;
Thou whisperest hope to Christians,
Who meekly bear their Cross.

Forbearance, pricely treasure!
Oh, Father! be it mine;
Oh! teach me how to practice
A virtue so divine.

THE WEEK.

THE COURT.—The Queen, on the 30th ult., accompanied by Princess Louise and attended by Lady Ely, drove to Abergeldie and inspected the detachment of the 93rd Highlanders quartered there. Her Majesty drove out again in the afternoon with Princess Louise and Princess Beatrice. The Queen drove out with Princess Beatrice, attended by Lady Ely on the 31st ult. The Duke of Duckingham had the honour of dining with the Queen and the Royal family. The Queen went out on the morning of the 1st inst. with Princess Beatrice, and her Majesty drove in the afternoon with Princess Louise, attended by Lady Ely. Her Majesty witnessed a torchlight procession of Highlanders in the evening, being the old Highland custom of celebrating Halloween. The Queen, accompanied by their Royal Highnesses Princess Louise, Princess Beatrice, and Prince Leopold, left Balmoral on the 1st inst., and arrived at Windsor Castle on the afternoon of the 2nd inst. The Queen walked and drove in the grounds on the morning of the 4th inst. accompanied by Princess Christian. Princess Louise rode in the Home Park and Princess Beatrice went out walking. The Queen and Princess Louise walked out on the afternoon of the 5th inst.; her Majesty afterwards drove out, accompanied by Princess Christian. The Queen went out on the morning of the 6th inst., accompanied by Princess Beatrice.

TO CORRESPONDENTS.

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

J. R.—Unless there is anything to the contrary in the "By-laws" of a lodge, there is nothing to prevent the brother you refer to being elected W.M.

H. B. T. (Secunderabad).—We should think that your question could be easily settled in India without referring to us. Write particulars to Colonel Greenlaw, Prov. G.M. of your province, who will, we are assured, give you information how to act.