

LONDON, SATURDAY, NOVEMBER 23, 1863.

CHIPS OF FOREIGN ASHLAR.

No 6.—FREEMASONRY IN THE REPUBLIC OF HAMBURGH.

Freemasonry in Hamburg was originally established by the Grand Lodge of England, but in 1811 the brethren constituted themselves into an independent jurisdiction, and exchanged "protocols" with the heads of the Order in other countries.

The first brother we saw in Hamburg was Bro. Charles Edward Buek, the Deputy Grand Master, who may be called an English brother, for he was initiated in the "Pilgrim" Lodge, London, on the 13th of March, 1816. The Pilgrim Lodge was then as now, we believe, worked in the German language, and it was at that time held in Cornhill. At the 50th anniversary of Bro. Buek's connection with the Craft a "Jubilee" was held and the "Pilgrims" fraternally sent over their congratulations to their venerable brother.

In the Grand Lodge of Hamburg the three degrees of Craft Masonry only are worked, the Royal Arch not being recognised. The Hamburg brethren have an extensive organisation as will be seen by the following list of affiliated lodges:—

Place	Number of Lodges.
Hamburg City.....	5
Rostock .....	2
Brunswick .....	1
Oldenburg .....	1
Weimar .....	1
Warel.....	1
New Brandenburg .....	1
Wismar .....	1
Frankfort-on-the-Maine .....	1
Bukenfeld .....	1
Stuttgardt .....	1
Brooklyn, New York .....	1
Ulin .....	1
Wolfenbuttel .....	1
New York .....	1
Heilbronn .....	1
Joinville .....	1
Eisenach.....	1
Holl .....	1
Bremerhaven .....	1
Constantinople .....	1
Cairo .....	1
Total.....	— 27

It will be seen from this list that the Masonic influence of Hamburg has extended not only into remote parts of Germany, but also to Turkey, Egypt, and the United States.

The names of the principal officers in the Hamburg lodges are :

- 1st W.M.—Meister von Stuhl.
- 2nd Deputy W.M.—Deputirter Meister.
- 3rd S.W.—Erster Aufseher.
- 4th J.W.—Zweiter Aufseher.
- 5th Treasurer—Schatzmeister.
- 6th Secretary—Secretaire.
- 7th S.D.—Erster Schaffner.
- 8th J.D.—Zweiter Schaffner.

In the Royal York Lodges of Germany the the Senior Deacon and Junior Deacon are respectively denominated "Erster Steward" and "Zweiter Steward."

The Worshipful Masters of the lodges in the Hamburg jurisdiction can only be appointed to office for three successive years.

At the invitation of Bro. Buek, the Deputy Grand Master, and Bro. Volkens, the Grand Secretary, we had the pleasure to attend a meeting of the lodge of St. George, at the Masonic Temple, Hamburg. Fortunately we had an opportunity of witnessing the initiation of a brother, and we were much gratified with the admirable manner in which the proceedings were conducted. When the candidate was admitted to the light the brethren formed a *chaîne d'union* in which the "newly obligated brother" furnished a link, and thus he was formally received into the brotherhood. The customary oaths were administered on the *Bible*. Perhaps it may not be out of place to mention that certain delicate functions performed by the Inner Guard in English lodges—Bro. Parker, late I.G. of Doyle's Lodge, Guernsey, will know what we mean—were dispensed with. Possibly the I.G. had commenced the age of universal peace by beating his sword into a ploughshare. Entered Apprentices serve one year before they become Fellow Crafts, and Fellow Crafts labour for another year before they are made Master Masons. It is usual in Guernsey for brethren to wear their hats in lodge, but in the Prussian lodges of the so-called "Swedish" rite they take off their hats whenever the name of the Great Architect is mentioned. In the St. George Lodge initiations are conducted in the English, French, Italian, and Spanish languages as well as in Ger-

man. Think of this Cockney Worshipful! Would it not puzzle you?

We cannot but thank Bro. Volkers for all his kindness to us. Recognising our desire for information he did all he could to enlighten us. The Freemasons of Hamburg claim to have a charter from England, dated 1717, and in company with Bro. Volkers we made a diligent search for it among the archives of the Grand Lodge, but unfortunately we were not successful.

The Masonic Temple at Hamburg, a very respectable building, and the *Castellan*, or Curator, Bro. Julius Henry Matzer, is a very agreeable and gentlemanly man, who speaks English very fluently. The W.M. of the lodge of St. George at the date of our visit was Bro. Peter Otto Heinrich Pepper, an old and highly respected Craftsman.

A pleasing incident marked our visit to Hamburg. Having joined Doyle's Chapter of Fellowship during our visit to Guernsey we carried with us a Masonic case, upon which was inscribed the name of that excellent chapter. This created an impression that we were from the Channel Islands, and several brethren came forward to express their pleasure at the fact. They said they knew and loved many Jersey and Guernsey brethren, and they never required any other certificate of good character from a visiting brother than the simple fact that he hailed from the Channel Islands. They were somewhat disappointed when we explained that we were not from Guernsey, but we took the opportunity to support with all our power their estimate of the Channel Island brethren. After all, we think there is considerable truth in the theories of "Father" Sarchet of Doyle's Lodge on the subject of Norman blood.

The English M.P. who prematurely answered that the Republican bubble had burst when the civil war broke out in America, had probably forgotten the ancient Republics of the Hanse Towns, some of which are never likely to "burst," though they may fall before the Providence which Napoleon said was "always on the side of the strongest battalions." The Republic of Hamburg, consisting of the city and adjacent territory, with a small town at the mouth of the Elbe, has 350,000 inhabitants—270,000 in the city, and 80,000 elsewhere. The State is some forty miles in extent, and the villages included in it are remarkable for the peculiar and beautiful dresses worn by the peasantry.

Since 1865 the Grand Lodge of Hamburg has adopted the system of direct representation, and it is said to answer remarkably well. The deputies forming the Grand Lodge are now elected by the members of the respective private lodges. Will this method ever be adopted in England? Who knows?

J. A. H.

## FREEMASONRY IN EGYPT.

ALEXANDRIA.

Want of news of some real interest to yourself and your readers, has kept me silent for a long time and if I now break the spell, it is with feelings of regret that the first portion of my communication is not of a more agreeable nature.

Owing to some misapprehension on the part of the ruling power of this country, entailing a forced expatriation from this his native land, our worthy and beloved District Grand Master, Prince Halim Pacha, took his departure on the 9th inst., on board one of the Messageries' Mail boats for Marseilles. The feelings to which this unfortunate event gave rise, not only amongst Masons placed by Grand Lodge of England under the immediate rule of this much esteemed brother, but among foreign Masons generally, as well as in the ranks of all worthy men who had the honour and pleasure of his personal acquaintance, can more easily be imagined than described. Suffice it to say that our exiled brother, the R.W. District G.M. for the Province of Egypt, possesses the love and fraternal sympathy of all good men and true brethren whom he left behind; their confidence in his integrity remains perfectly unshaken and their personal esteem unabated. They all express their regret that such arbitrary measures should be resorted to by those who claim a place amongst the rulers of civilised nations, and they hope that wheresoever he directs his steps he will meet with fraternal sympathy.

Dismissing this subject for the present, I beg to call your attention to the following report of the state of Masonry in Egypt or rather to some of its doings, leaving others to be communicated to you at some future time. Some few years ago Masonry was represented in this country, but by single individual brethren; there were no lodges, and it was so late as 1856, (I believe,) that the first lodge (Les Pyramides d'Egypte), Grand Lodge of France, was called into existence by the exertions

of a few zealous brethren. Twelve years only have elapsed since, and already the valley of the Nile is studded with lodges—French, English, German, (Italian and an Arabic) are now in course of formation.

General assemblies of all Masons, no matter of what grade or to what Grand Lodge they hail from, are taking place yearly, the third meeting being fixed to be held in January next. At these meetings, matters are discussed for the good of Masonry and mankind in general, and already can a proof be adduced in support and favour of such reunions, for this town possesses, under the immediate patronage of the Loge Ecossaise, No. 166, S.G.C. of France, a public and gratuitous Adult School, with a branch for juveniles. Subscriptions are coming in from lodges and from Masons; 120 boys and men are being shown by able and carefully chosen professors, how they can become useful to themselves and to others—they are of all colours between white and black, of all languages, or of none at all in some cases, in short the school is a great success, and being pregnant with good results, I hope it will continue thus to prosper.

Other measures are *à l'étude*, of which I shall acquaint you in due time.—AUDIT.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 406).

### BOOK IV.—CHAPTER IX.

*Proceedings against the Order in England.—King Edward discredits the charges, and writes to the Pope, the King of Sicily, and others in favour of the Knights.—Orders proceedings to be taken against them at the command of the Pope.—The Templars arrested in England.—Depositions of Imbert de Blancke, Radolph de Barton, and others.—Rector of St. Mary de la Strode.—John de Stoke. Examinations at Lincoln.—York.—The Templars maintain their innocence.—The Pope writes Edward to use the torture.—The Templars confined in separate dungeons, and loaded with chains.—The Inquisitors hear the enemies of the Order.—Their evidence hearsay.—The King appropriates the wealth of the Order.—A.D. 1307-1310.*

On the 20th of November, according to his promise to Clement, the King of England sent for the Seneschal of Agen, whom he examined concerning the mysterious charges preferred

against the Templars.\* Edward seems to have disbelieved the whole of the charges; for, on the 4th of December, he wrote to the Kings of Portugal, Castile, Aragon, and Sicily in their favour. To the King of Portugal he wrote in the following terms:—

“To the magnificent Prince, the Lord Dionysius, by the grace of God the illustrious King of Portugal, his very dear friend, Edward, by the same grace, King of England, &c. Health and prosperity. It is fit and proper, inasmuch as it conduceth to the honour of God and the exaltation of the Faith, that we should prosecute with benevolence those who come recommended to us by strenuous labours and incessant exertions in defence of the Catholic religion, and for the destruction of the enemies of the Cross of Christ. Verily, a certain clerk (Bernard Peletus), drawing nigh unto our presence, applied himself, with all his might, to the destruction of the Order of the Brethren of the Temple of Jerusalem. He dared to publish before us, and our council, certain horrible and detestable enormities, repugnant to the Catholic faith, to the prejudice of the aforesaid Brethren, endeavouring to persuade us, through his own allegations, as well as through certain letters which he had caused to be addressed to us for that purpose, that by reason of the premises, and without a due examination of the matter, we ought to imprison all the Brethren of the aforesaid Order abiding in our Dominions. But considering that the order, which hath been renowned for its religion and its honour, and, in times long since passed away, was instituted, as we have learned, by the Catholic fathers, exhibits, and hath from the period of its foundation exhibited, a becoming devotion to God and His Holy Church, and also, up to this time, hath afforded succour and protection to the Catholic faith in parts beyond the sea, it appears to us that a ready belief in an accusation of this kind, hitherto altogether unheard of against the fraternity, was scarcely to be expected. We affectionately ask and require of your Royal Majesty, that you, with due diligence, consider of the premises, and turn a deaf ear to the slanders of ill-dispositioned men, who are animated, as we believe, not with a zeal of rectitude, but with a spirit of cupidity and envy, permitting no injury, unadvisedly, to be done to the persons or property of the Brethren of the afore-

\* Rymer's Fœdera.—Tom. III., p. 32.

said Order dwelling within your kingdom, until they have been legally convicted of the crimes laid to their charge, or it shall happen to be otherwise ordered concerning them in these parts.”\*

Shortly after sending these letters to the Kings, Edward wrote to the Pope, stating his utter disbelief of the crimes alleged against the Templars, that they were held in veneration by all men in his realm for the purity of their faith and morals, and he expressed great sympathy for the Knights and the Grand Masters in their hour of tribulation. He added, that it was the Pope's interest, as well as his duty, by a proper inquiry, to clear the Order from such scandalous charges, which none but the unjust and infamous could for an instant credit. This reluctance on the part of the King of England is one of the most favourable proofs of the innocence of the Templars. Philip was not pleased at Edward's conduct, and pressed the Pope to use still stronger means to have the Order persecuted in England. The Pope, accordingly, wrote Edward a letter, commanding him at once to proceed against the Templars, and instructed the Archbishop of Canterbury to do so likewise. The King, upon this, finding the destruction of the Templars resolved upon, gave an order in council for their arrest, and wrote the Pope that his commands had been fulfilled. Inventories were directed to be taken of their goods, and instructions given for the cultivation of the lands.† The arrest was conducted in the same secret manner as in France.

Among the prisoners seized and committed to the Tower of London, were two Knights, William de la More, the Grand Prior of England, and Imbert de Blancke, Grand Prior of Auvergne. Imbert was a knight of high honour and stern unbending pride. He had fought under four successive Grand Masters, in defence of the Christian faith in Palestine, had escaped the slaughter of Acre, and after the fall of that city led several daring expeditions against the infidel. He accompanied De Molai from Cyprus to France, whence he had been sent as visitor to England, and there was rewarded for his services in the cause of the cross with a noisome dungeon. The following brethren were also confined in the Tower:—Radolph de Barton, priest of the Order, custos or guardian of the Temple Church; Michael de Baskeville, knight, Preceptor of Lon-

don; John de Stoke, knight, Treasurer of the Temple, London; together with many other knights and Serving Brethren. Several of the Provincial Preceptors were also confined there.

At the commencement of the month of October, the Papal Inquisitors arrived in England, and proceedings were at once commenced against the Order. The Papal Inquisitors were Dieudonné, Abbot of Lagni, and Sicard de Vaur, Canon of Narbonne. The enquiry continued till the council held at London in 1311. The number of Templars examined was two hundred and twenty-eight; that of witnesses against the Order was seventy-two, almost all Carmelites, Minorites, Dominicans, and Augustinians, the natural foes of the Order. The Templars were treated with great mildness; and in England Ireland and Scotland, they were unanimous and constant in their assertion of the innocence of the Order.

Imbert de Blancke being asked why the receptions were made in secret, replied, “through our own unaccountable folly;” and denied every article imputing crime or infidelity to the Order. Thirty-three knights, chaplains, and serving brethren were examined between the 25th of October and 17th of November, and likewise denied the crimes. They admitted that they wore little cords round their shirts, but denied that these had touched idols, and that they were worn by way of penance; or, as was stated by a knight who had been forty-three years in the Order, according to the instructions of the holy father, St. Bernard; and Richard de Goldyngham declared that he knew nothing farther about them than that they were called “Girdles of Chastity.” They also stated that the receivers, and the received interchanged the kiss of peace, but denied the existence of secret and unnatural crimes.

In regard to article 24 of the Act of Accusation, Radolph de Barton stated that the Grand Master in chapter could absolve the brothers from offences committed against the rules and observances of the Order, but not from private sin, as he was not a priest. It was perfectly true that it was against the laws for any one to divulge what took place at the meetings of the Order, or at the receptions, and any one guilty of such a crime could be expelled. He denied that it was forbidden the brethren to confess to any other priests but the chaplains of the Order, and declared that he never heard the Order accused of such crimes till the institution of the process. He was asked

\* Ibid.—Tom. III, p. 35

† Ibid.—p. 34-37.

the particulars of the death of Walter le Bachelor, a knight, and Grand Preceptor of Ireland, whom the inquisitors stated had been slain by the Templars, because he would not conform to their vicious practices. He answered that he was not fully aware of the circumstances attending the brother's death. He had been guilty of disobedience to his superior, the Grand Prior of England, and the laws of the Order. He had been brought to London, and confined in the penitential cell, where he had died.

Robert le Scott, a brother of twenty-six years standing, had been received at the Chateau Pelerin by the valiant Grand Master, William de Beaujeu. From levity of disposition he quitted the Order after it had been driven out of Palestine, and absented himself for two years, during which period he came to Rome, and confessed to the Pope's penitentiary, who imposed on him a heavy penance, and enjoined him to return to the Order, whereupon he went back, and resumed his habit at Nicosia, in Cyprus, and was re-admitted by De Molai's command. On the twenty-second day of the inquiry, the following memorandum was made on the record of the proceedings. "Brothers Philip de Mewes, Thomas de Burton, and Thomas de Staundon, were advised and earnestly exhorted to abandon their religious professions, who severally replied that they would rather die than do so." Several lay witnesses, unconnected with the Order, were examined on the 19th and 20th November, by the Inquisitor in the chapel of the Monastery of the Holy Trinity. William le Dorturer, a notary public, declared "that the Templars rose at midnight, and held their chapters before dawn; and he thought that the mystery and secrecy of the receptions were owing to a bad rather than a good motive, but declared that they had not acquired or had attempted to acquire, anything unjustly." Gilbert de Bruere, a clerk, knew of nothing, nor suspected them of anything more, than an excessive correction of their erring brethren. William Lambert, who had been formerly a "messenger of the Temple," knew nothing bad of the Templars, and thought them innocent of all the alleged crimes. Richard de Barton, a priest, and Radolph de Rayndon, an old man, declared that they knew nothing of the Order, or of its members, but what was good and honourable.

A provincial council of the clergy was held on

the 25th November, in St. Paul's Cathedral, when a Papal Bull was read. The Pope, in it, dwelt pathetically upon the fearful crimes of the Templars, and lamented the awful fall from their previous high estate; that, hitherto, they had been renowned throughout the world as the special champions of the faith, and the chief defenders of the Holy Land, whose affairs had been principally controlled by them; the church had followed the Order with the plenitude of its especial favour and regard, had armed them with the emblem of the Cross against the enemies of Christ, had exalted them with much honour, enriched them with wealth, and strengthened them with many liberties and privileges. The Pope then wrote of the sad report of their sins and iniquities which had reached his ears, a report which had filled him with bitterness and grief, disturbed his repose, smote him with horror, injured his health, and caused his body to waste away. He gave a long account of the crimes imputed to the Order, of the confessions and depositions that had been made in France, and then, in a paroxysm of grief, declared that the melancholy affair deeply moved all the faithful, that all Christianity was shedding tears of bitterness, overwhelmed with grief, and clothed with mourning. He concluded by announcing the assembly of a General Council at Vienne, when the abolition of the Order should be pronounced, the disposal of its property settled, and that England should send representatives to this council.

Edward, finding that the Order was to be abolished, resolved to share in its wealth, and seized upon its property. Thereupon the Pope wrote him:—

"Your conduct again begins to afford us no slight cause of affliction, inasmuch as it hath been brought to our knowledge, from the report of several barons, that, in contempt of the Holy See, and without fear of offending the Divine Majesty, you have, of your own sole authority, distributed to different persons the property which belonged formerly to the Order of the Temple in your dominions, which you had got into your hands at our command, and which ought to have remained at our disposition. . . . We have, therefore, ordained that certain fit and proper persons shall be sent to your kingdom, and to all parts of the world where the Templars are known to have had property, to take possession of the same, conjunctly with certain prelates specially deputed

to that end, and to make an inquisition concerning the execrable excesses which the members of the Order are said to have committed."

Edward, however, had become aware of the treatment which the Pope received at the hands of Philip, and answered the remonstrance in the following short and pithy manner :—

"As to the goods of the Templars, we have done nothing with them up to the present time, nor do intend to do with them aught but what we have a right to do, and what we know will be acceptable to the Most High."

On the 9th January 1310, the examination of witnesses was resumed in London. The examinations took place in the parish Church of St. Dunstan's West, near the Temple. The Rector of the Church of St. Mary de la Strode declared, that he entertained strong suspicions of the guilt of the Templars. He had, however, often been at the Temple Church, and had observed that the priests performed the Divine offices in the usual way. Many other clergymen declared that they had heard nothing prejudicial to the Order, and could allege nothing against it.

The Inquisitor was anxious to prove the guilt of the Order, and the murder of those who declined to partake in its criminality. Thus, on the 27th of January, he examined John de Stoke, a serving brother, who had been seventeen years in the Order. He declared that secular persons were permitted to be present at the burial of the Templars; that the brethren received the last sacraments, and the funeral service was always read over their graves. Being questioned relative to the death of Walter le Bachelor, the Grand Preceptor of Ireland, he deponed, that the Knight had been confined in the Penitential Cell in the Temple, London, for disobeying the orders of his superior, and being guilty of several immoral acts. He had been starved to death in the Cell. He had been buried like any other Christian, except that he was not buried in the Temple burying-ground, but in the court. He had confessed before his death to Richard de Grafton, a chaplain of the Order, then in Cyprus, who had administered to him the last sacraments. De Stoke furthermore stated, that he himself, with Radolph de Barton, carried him to his grave at the dawn of day. The deceased Knight had been in prison for the space of eight weeks. He was not buried in the habit of the Order, and was not interred in the cemetery of the Temple, because he was con-

sidered excommunicated, in pursuance of a rule or statute of the Order, to the effect that every one who privily made away with its property, and did not confess the crime, was deemed to be excommunicated.

On the 30th of March, the Inquisitors opened their court at Lincoln. Numerous Templars were examined in the Chapter-house of the Cathedral, among whom were many of the brave Knights who had fought and bled in Palestine. William de Winchester, who had been twenty-six years in the Order, stated, that he had been received by the Grand Master, William de Beaujeu, at the fortress of "La Roca Guille, in the province of Armenia." He declared the mode of reception was the same in all the preceptories of the Order. Robert de Hamilton declared, that the girdles worn by the Knights were called the Girdles of Nazareth, because they had touched the column of the Virgin at that place, and were worn in remembrance of the Blessed Mary, who was the Patron Saint of the Order. This was a common custom, and Popes were wont to send handkerchiefs which had touched the relics of saints as presents to such persons as they wished peculiarly to honour.

On the 28th of April, the examination of twenty-three Templars at York commenced, and lasted till the 4th of May. They all protested their innocence. Thomas de Stanford, a Knight of thirty years' standing, had been received in the East by William de Beaujeu; and Radolph de Rostona, a chaplain of twenty-three years' standing, by William de Canello, the Grand Preceptor of Sicily, in the Preceptory of Lentini, there. Stephen de Radenhall refused to reveal the manner of reception, as it was against the laws of the Order, and by doing so he would forfeit his chamber, be stripped of his mantle, and be committed to prison.

In the month of June 1310, the Pope wrote King Edward, upbraiding him with the laxity with which he had pursued the Templars, and demanding that he should proceed with all diligence to prove their guilt, as had been done by the King of France. Edward, a good, easy, kind-hearted man, was now, much against his inclination, compelled to proceed with vigour against the Order, although he and his barons were perfectly satisfied of the innocence of the Knights. The Ecclesiastical Council assembled. The Knights were ordered to be confined in separate dungeons; fresh interrogatories to be prepared; and, if other means failed

to wring confessions from them, the torture was to be applied. The King, however, provided that the application of the torture should be conducted without *perpetually mutilating or disabling any limb, and without a violent effusion of blood.* The Inquisitors and the Bishops of London and Chichester were to notify the result to the Archbishop of Canterbury, that he might again convene the assembly for the purpose of passing sentence either of absolution or of condemnation.

The King thereafter wrote to the keepers of prisons, and the mayor, aldermen, and commonalty of London, informing them that, out of respect to the Holy See, he had permitted torture to be used in the examination of the Templars, and requested them to assist the Inquisitors. Orders were afterwards given for loading the Templars confined in the London prisons with chains and fetters, and permission granted to the Inquisitors to make periodical visits, to see that the imprisonment was properly carried into effect, and to apply the torture as they might see fit \*

(To be continued.)

#### THE SIX DAYS' WORK OF CREATION IN HONOUR OF MASONRY.

Bro. J. Bristow, the W.M. of Lodge No. 446, has furnished us with a printed pamphlet of twenty-one pages, consisting of prose and verse, and possessing considerable interest from its evident antiquity. He says:—

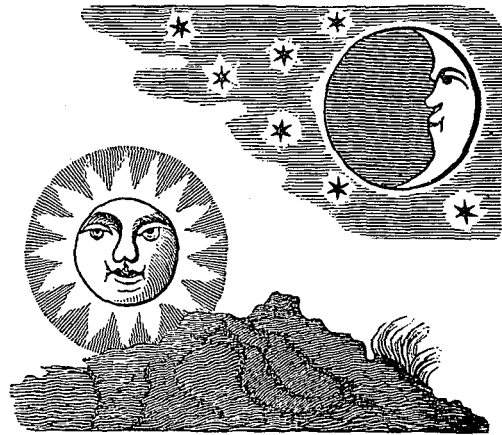
“I received it as a present from the Secretary of Lodge Harmony, Cawnpore, of which lodge I was at the time Senior Deacon—this was in 1843. The lodge now is called Harmony and Fidelity, and has a new number, 438. I went to Bro. Beaumont, the Secretary, to make it twelve o'clock, ‘high twelve,’ as is the custom in the East, and while doing so the Secretary said, ‘Bro. Bristow, I have a little book here that was given to me by a very old Mason, it's just in your style, it's yours if you'll accept it.’ I did so, and it has been in my possession ever since. All my books and papers were lost with everything else—including certificates—in the *Eastern Monarch*, the ship I came home in; she was burnt down at Spithead. Bro. Gray Clarke renewed my certificates for me. This book came home overland with

\* Rymers Foedera, Tom III.

several other articles, including a magnificent jewel presented to me by the Umballa Masons, (made by Folkhard and Son, Brighton), in a box which I left behind me at Kussowlie on the Himalayas. I went up from Umballa to assist in the consecration of their new lodge, called the Triune Brotherhood, so called because it included the three stations, Kussowlie, Dugshai, and Subathoo. I went up some time after to assist them in working their new lodge, and the third time left my box behind me; they sent it home overland through Thacker, Spink and Co., so I got that all safe. The book was in that box. That is all I can tell you about it, except that no one but myself, and the G.A., has seen it since I received it from the Secretary.”

#### THE SIX DAYS' WORK OF CREATION IN HONOUR OF MASONRY.

We propose to give from week to week, as space may permit, some portion of the work. The woodcut here given, appears on the front page of the original.



God spoke! and swift the spacious globe  
Was dress'd in beauty's richest robe,  
From sable Chaos sprung.  
The Sun look'd up with radiance bright;  
And all the shining orbs of light  
In ether pure were hung.  
May Masonry her sacred laws expand,  
And flourish far in every distant land.  
This glorious pillar, towering in the skies,  
Illum'd with light, long may it upwards rise!  
Its base stand firm till nature all expire:  
Till then may peace each secret breast inspire,  
To live as brothers in fraternal love,  
Till they arrive in the Grand Lodge above.  
Cemented firm by friendship's social tie,  
As brothers live, and as true brothers die:  
Then light divine will show them to that place,  
Where love and friendship smiles in every face.  
Of light I sing! the first great Source of light,  
Omniscient, view'd the shades of sable night,

To praise the first and high eternal name,  
 My humble muse makes Masonry her theme.  
 Here lucid light in rays celestial shine ;  
 Heaven's Architect first stretched out the line : \*  
 'Twas He alone who first the work began ;  
 Eternal was the grand mysterious plan.  
 The earth, unform'd, lay a confused heap,  
 His sacred Spirit mov'd upon the deep ;  
 The strong foundation, by infinite power,  
 On liquid waters then he laid secure ;  
 From non-existence fair creation sprung ;  
 The pond'rous globe in boundless space he hung.  
 Dark was the gloom of Chaos, ere the sun,  
 The moon, or stars, or time, began to run ;  
 Till with his power the Master-builder spoke—  
 Then light, diffus'd through gloomy darkness, broke,  
 Far fill'd the shades of dark substantial night,  
 Divided from the rays of shining light.  
 Then next he form'd the heavens of azure blue,  
 That arch stupenduous towering in our view,  
 In midst of waters form'd on every side,  
 This Heaven was plac'd these waters to divide.  
 So great his power, with his Almighty hand  
 He gather'd all the waters from the land ;  
 Then set His compass,† fix'd their bounds, and said,  
 " Ye swelling seas, your fury shall be stay'd."  
 The raging waves, when storms impetuous blow,  
 Beyond their bounds do not attempt to go :  
 While time shall last, to guard the solid land,  
 He bound the seas with cords of rolling sand.  
 The earth appear'd with fructuating power,  
 To nourish plants and every fragrant flower.  
 The third day dawn'd, then all the angelic throng  
 Together sung sublime this joyful song :—

THE SONG OF THE ANGELS ON THE THIRD DAY OF  
 CREATION.

Round the Architect divine  
 All the sons of glory stood,  
 When He laid earth's corner-stone,  
 And pronounc'd, that ALL was good.  
 Angels tun'd their harps of gold ;  
 Seraphs mov'd on rapid wing ;  
 Thrones, and cherubims, and powers,  
 Prais'd the first Eternal King.  
 Till nature fail, let every tongue  
 Revere and praise his glorious name ;  
 With morning stars of shining light  
 Resume the high celestial theme.  
 All praise to Him, who ever is and was  
 The King of Kings, and first Eternal Cause ;  
 Here Nature's God His powerful works display'd :  
 He sits enthron'd, with Majesty array'd.  
 Adoring spirits in his presence stand,  
 While thousands thousands wait his dread command.  
 This Architect of Nature's massy frame ;  
 Of essence pure, immutable the same,  
 His power infinite, righteous laws secure ;  
 Thus fix'd his throne for ever to endure.  
 Though fools may scoff, the shining light despise,  
 In gloomy darkness love to shut their eyes—  
 Let sons of light still sing the theme sublime  
 Of Him who first mov'd round the wheels of time.  
 So sung my muse, aspiring high, she soar'd,  
 Let Nature's God eternal be ador'd ;

\* Job, xxxviii. 4, 5.

† Proverbs, viii. 27.

He is and was : Who can his wisdom scan,  
 From shining seraphs down to mortal man ?  
 'Tis He alone immensity can pierce,  
 From non-existence form'd the universe.  
 Made earth and air, the water, and the fire,  
 Caus'd sable darkness from the light retire ;  
 To earth and waters, which were thus commix'd,  
 Eternal wisdom each their station fix'd.  
 His powerful hand then roll'd away the sea,  
 And each obeys bound by his firm decree.  
 In admiration, wonder, and surprise,  
 View perfect order from confusion rise.

This world which we inhabit must have been made  
 by counsel and design, that is, produced by some  
 being infinitely wise and good ; or else we suppose,  
 that it has always been in continual motion and dis-  
 order ; and at last it happened, by chance, to fall  
 into this order in which we at present view it. But,  
 can any person think it reasonable to imagine, amid  
 the variety and beauty which we behold in the world,  
 that all should happen by chance, as well and as  
 orderly as the greatest wisdom could have contrived  
 and founded on the most exact plan. But the sacred  
 Scriptures are divine, and in them the perfections of  
 the Deity, the nature and excellence of virtue, are  
 displayed in the largest characters.

(To be continued.)

MASONIC NOTES AND QUERIES.

P.D.G.M.

In your Masonic Mems, you announce the appoint-  
 ment of Bro. Witty as D.P.G.M. of Wilts, in the  
 place of Bro. Sir Daniel Gooch, *Bart.* This puts me  
 in mind that, having occasion to communicate with  
 these actual rulers of provinces, I can find no list of  
 the D.P.G.M. Can you give us such a list?—J.S.

[There will be a list in the "Universal Calendar for  
 1869."—Ed. F.M.]

HAVERS.

Does this refer to an ancestor of our Bro. Havers,  
 who is himself a votary of science :—

"Collection of Discourses of the *Virtuosi* of France,  
 upon Questions of Philosophy and Natural Know-  
 ledge, in English, by G. Havers and J. Davies of Kid-  
 welly, 1664-65, folio, 2 vols. in 1, fine copy, old calf,  
 gilt, 6s."

QUERY.

WARRANT OF CONFIRMATION.

In common with several of your readers, I peruse  
 with attention the accounts of the new orders, as  
 giving the views of the most progressive spirits in  
 Masonry. In the account of the Plantagenet Con-  
 clave, No. 2, of the Red Cross, I find that a petition  
 has been presented for a Charter of Confirmation, the  
 conclave having been worked under dispensation.  
 The course would appear to be that, as the Conclave  
 has never had a Charter, to apply for a Charter, and  
 not for a Charter of Confirmation. How is this  
 point of practise in the different orders?—M.M.



## MASONIC LIBRARIES AND COLLECTIONS.

We have long had private Masonic collections, unfortunately but little known, such as those of Bro. Gray Clarke, Bro. Dr. Leeson, Bro. Hughan, Bro. Spencer, &c.; but 1868 will be memorable as giving us a step beyond. The Supreme Council of England has begun something like a Masonic Library, at 33, Golden-square. Grand Lodge has opened a reading-room, and the Masonic Archæological Institute has already received donations.

All these collections should be encouraged, and each Bro. can do something. Books are, of course, valuable; but for complete collections many things are necessary, and all can contribute. What is wanted includes old Masonic records, charters, warrants, diplomas, certificates, lodge summonses, circulars, pocket-books, lists of members, correspondence, rituals, lodge and private seals, ciphers and autographs. When rubbish of our fathers comes to be collected in a systematic manner, it affords important and interesting records, such as unfortunately we do not possess. There must also be enumerated engravings, caricatures, and portraits.—**BIBLIOTHECARIUS.**

## THE BOOK OF JOB. JOB AND THE MASONIC CRITICS.

The Satanology of the Book of Job is playing the devil with the Masonic critics in the *Freemasons' Magazine*. There was a warning voice raised as to the discussions of these subjects, but Satan has the upper hand, and the patience of Job himself will be needed to bear the controversialists. How is a controversy of this kind to be carried on by persons not one of whom knows a word of the text that is in question. A Scottish Freemason favours us with a page of quotations from authorities, and on the strength of these belabours the American Freemason. The Scottish Freemason cannot even deal with Renan. He evidently looks upon him as the mere author of an heretical book, the "Life of Jesus;" whereas, with all deference to Delitzsch and Mr. Davidson, there are few men so well able by extensive and profound scholarship and acuteness of intellect to deal with such questions of the era of the Book of Job as Earnest Renan, the author of the History of the Semitic Languages. What can we make out of a Scottish Freemason, who disposes of such an authority as Renan on the authority of Dr. Delitzsch, and on such a ground as that Renan is in opposition to Christianity, as are the great majority of leading Hebrew scholars, for the simple reason that they are Jews. Such discussions are a waste of time, a display of peacock's feathers, and a provocation to ill-feeling.—**CHRONONAUTONTOLOGOS.**

## MASONIC CHARTERS (page 407).

"A Masonic Student" desires to know where the "1190 Charter from William the Lion" is to be seen. I think I could not answer him better than in the words of Professor Innes, who very kindly replied to a similar question of mine as follows:—

"The Charter by King William confirming Bishop Joceline's constitution of a brotherhood (fraternitas) for the re-construction of the Glasgow Cathedral is not preserved. But we have it recorded in the venerable Register or Chartulary of the Bishoprick now

in Scotland, and I suppose in the hands of the Catholic clergy. It was from that source (the *Registrum Vetus*) that I printed it in the edition of the Chartulary printed for the Bannatyne and Maitland Clubs 20 years ago. It is No. 76 (page 66).

From my experience of their courtesy, I believe the Roman Catholic clergy would agree to let you have a photograph taken of that entry in their register, and no more ancient or honourable title could be put into your handsome charter chest."—**W. P. BUCHAN.**

## BRO. MANNINGHAM.

For the second time, let it be asked what has become of the Manningham Controversy. Cannot our learned Bro. Findel answer any of the questions raised. This matter should not be passed *sub silentio*.—**ANTIQUARIUS.**

A CONTRAST; OR, DANISH FREEMASONRY *versus* SCOTTISH FREEMASONRY.

In last week's *Magazine* it so happens that we find two writers treating upon the subject of Freemasonry in different countries, and how striking is the contrast!

At page 401 we have "J.A.H." saying:—"In the Masonic jurisdiction of Denmark there are four St. John's Lodges, of which only one is to be found in the metropolis. And yet, with this small organization—smaller than that of an English Provincial Grand Lodge—the Danes have erected in Copenhagen a spacious Masonic temple at a cost of upwards of twenty thousand pounds sterling!" And, although Scotland has about 500 lodges on its roll, at page 407 "Excelsior" says:—"Where is there a Scottish Masonic Hall worthy of the name? Certainly, there is the large room called the Grand Lodge Hall, with its almost bare, four walls, of which, when I entered for the first time about two years ago, I was literally ashamed." Surely those in high positions who ought to, and could, lead the way in remedying this state of matters in Scotland, must feel the blush of shame mantling their cheek at the contrast.

Scottish Masonry bristles with grand names and titles, but where are its grand *things*?

As may be seen at page 377 of the *Magazine*, the Glasgow brethren are on the move to rectify this, and all true brethren will join in wishing them good speed. May they raise a Masonic Temple worthy of themselves and worthy of GLASGOW.—**W.P.B.**

## HIROGLYPH (page 409).

Show me the Yankee that wouldn't "make tracks" after hearing the mysterious emanations of Bro. Eugenius Philalethes? No! skedaddle would be the word, and off they go, tearing their hair with envy! Let us hear no more of American "tall-talk" after this. If the brethren who heard the lustrous enunciations of Bro. Philalethes were able to shut their mouths or put on their hats\* for an hour after they must have been more than mortal.

Talk of Daniel O'Connell shutting up Bidly O'Flaherty with his oratory—phew! Dan wouldn't stand the ghost of a chance with Philalethes.

\* Unless, indeed, said hats, being made of some elastic material, could accommodate themselves to the swelling of the head.

We may, perhaps, imagine, but could not describe, the appearance of the mysterious Rosicrucian when composing his wonderful "hieroglyph." See him at his furnace majestically and carefully stirring the molten lead, which, with the aid of his secret essences, is soon to be turned into gold! As the smoke rises so does his ideas; the chamber becomes misty, so also his ideas mystify, and, mist filling the study and mystification the student, a voice is heard from out the gloom exclaiming,—“The night approaches when no man can work.”

Ha! ha! ha! let us be thankful that Bro. Philathes duly recorded his high *Masonic* ideas for our edification.

Who wouldn't be a Mason to hear about “transparent gold,” “carbuncles,” “immortal silver, watered with emeralds, pearl, and coral,” “liquid Jasper,” “swollen toads,” and “tail-devouring dragons,” &c. &c.? Gentlemen of the neutral world in search of what is so difficult to get—Fraternize! fraternize! —W.P.B.

#### ANTIQUITY OF MASONRY.

The text-book of Freemasonry from 1722, such as Anderson's Constitutions and Preston's Illustrations, unable to give evidence of the existence of speculative Masonry, assume it to be coeval with architecture. This may or may not be, but it is scarcely creditable to us that the assertion that it is so should rest on mere assertion. It is very likely that in the Greek, Latin, and Arabian writers something may be found touching thereon, if such a secret school of architecture (distinguishing its grades by signs and tokens) as existed in Scotland down to 1721, and in England to about 1650, was anciently known.

Dr. J. A. Condé, in his “Dominion of the Arabs in Spain,” has many remarks showing the state and organization of Masonry, but mentioning nothing of a secret bond, school, or organization therewith—although secret associations of a religious character then existed. There was very little building in stone at this period in Britain, and Masonry in its speculative form seems to claim an eastern origin.—A

The following are extracts from this work:—

“In the 86th year of the Hegira it was that the Caliph Walid commanded to build the great Aljama of Damascus. . . . 12,000 stone-cutters were employed on the building of that great edifice, but it was not finished in the time of Walid, and remained to be completed in that of Suleiman, his brother.”

Inscription on the fortification of Merida:—

“In the name of God, the Merciful, the Powerful, the blessing of Allah and his protection on the people obedient to God. This fortress and its walls, the Ameer Abderahman, son of Alhakem, whom may God exalt, governing the people obedient to Allah, hath commanded to be constructed by the hand of his Amil, Abdallah, Ben Coleib, Ben Thalaba, and that of his servant, Giafar Ben Muhasin, *Chief of the Builders*. The work was completed in the Moon of the Second Rebic, and the year 220 (of the Hegira).”

Conclusion of inscription, Court of Aljama in Cordova:—

“The work was finished, by the help of God, in the Moon Dylhagia of the year 346; and by the

hands of his servant, the Vizier and Hagib of his place, Abdallah Ben Batu, aided by those of the architect, Said Ben Ayub.”

Conclusion of inscription on aqueduct at Ecija:—

“The work hath been performed, with the help and aid of God, by the hands of her architect and prefect of the builders, the Sahib Xarta,\* and of the Cadi of the town in the Cora or Comarca of Ecija, and Carmona, Ahmed Ben Abdallah Ben Muza, Governor of the same and of their dependencies. It was finished in the Moon Rebic Postrera, of the year 367.”

Year of Hegira, 372.—“At this time the walls and fortifications of Maqueda and Wakex were restored by Order of Muhamad Almanzor, and the works were given in charge to the architect, Futho Ben Ibrahim El Omeya, known as Aben El Caxari, of Toledo. The Futho was much renowned for his acquirements, as well as for his travels in the East; he had shortly before completed two large mosques at Toledo—that of Gebal Berida, and that of Adabégm.”

Year 387.—“The bridge of Toledo was rebuilt by order of Muhamad Ben Abdallah Ben Abi Omer Almanzor, Hagib to the Prince of the Believers, Hixem Ben Alhakem, called El Muyad Billah, the work having been performed by the hands of his servant and vizier, Chalef Muhamad Alameri.”

NOTE, A.D. 1026.—“These Rabitos, or Moslemah Knights of the frontier, professed extraordinary austerity of life, and devoted themselves voluntarily to the continual exercise of arms. They bound themselves by a vow to defend the frontier from the Christianos; and all these cavaliers were of high distinction. Of the most surprising constancy in the fatigues of war; they were not permitted by their rules to fly before the enemy, but were held by their vows to fight and die without moving from the point they defended. It appears highly probable that from these Rabitos proceeded the military orders of Spain as well as those of the East. The rules of both institutions have much similarity.”

#### BRO. VICTOR HUGO AND THE “FREEMASONS' MAGAZINE.”

On the lamented death of Madame Victor Hugo we published a paragraph in which we assured our illustrious Bro. Hugo of the deep sympathy with which the Freemasons of England regarded his sorrowful bereavement. A copy of the *Magazine* containing this notice having been forwarded with a private letter by Bro. J. A. Horner to Bro. Hugo, the following acknowledgment of the same has been received by Bro. Horner:—

“Hauteville House, Nov. 18th, 1863.

“I have received your excellent and cordial letter. I pray you thank on my behalf the distinguished editor of the *Freemasons' Magazine*, and be assured also of my fraternal sympathy.

“VICTOR HUGO.”

\* “The Sahib Xarta was the Prefect of the Pretorian Guard, and chief of the armed body maintained in all cities for the preservation of order. In the absence of the Wali, or Governor, the Sahib Xarta held command of the city.”—CONDÉ.

## MASONIC CHARTERS.

It is most important that we should ascertain the exact words of any extant charter, in order to understand whether it relates to the raising of money for the fabric, or to an indulgence for worshippers, or to the establishment of a building confraternity.

There are several evidences extant of the two former objects, but as yet I have not been able to meet myself with a real instance of the last.

Milner, in his History of Winchester, says that Bishop Lucy in 1202 established a confraternity of workmen to build the cathedral, to last five years, and Bro. Buchan seems to intimate that a somewhat similar construction is to be put upon the Charter of 1190. Would Bro. Buchan kindly favour us with the exact words of the charter?—A MASONIC STUDENT.

## MAGIC NUMBERS.

Can you or any of your correspondents oblige me with the meaning of magic numbers—what are they, and why so called?—S. W.

## CORRESPONDENCE.

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

## ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—In answer to a Masonic Student, I beg to say that what I mean by the York Rite is what is so called by American Masons, who practise it on warrants, in some cases derived from the former York Grand Lodge in England.

Yours fraternally,  
P.D.G.M.

## ANOTHER MASONIC IMPOSTOR.

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

Dear Sir and Brother,—I enclose a card with its history.

In the beginning of March Mrs. Butler and her daughter called upon me and stated that it was their intention to give an entertainment, consisting of Shakespearian readings, in Bury, on the 30th March, and they had already engaged the room, and they solicited me to take tickets, which I did, and paid for them at the time. Mrs. Butler also requested me to write my name in her book, stating the number of tickets I had taken. I did this also. Mrs. Butler states that she is the widow of a deceased brother, and upon this ground makes a claim upon the patronage of Freemasons.

I was induced to take the tickets and write my name in her book from seeing the names of many well-known brethren previously entered. I have only to add that the entertainment never was given, and that I have not since heard or seen anything of Mrs. Butler, but I have no doubt the same game is being tried in many parts of the country, and that my name is helping, along with others, to victimize too confiding brethren.

The publication of this letter in your *Magazine* may perhaps do something to stop such imposition. I

regret that I have not written you earlier, but quite overlooked it, till I accidentally found the tickets a day or two ago.

Yours fraternally,  
JOHN M. WIKE, P. Prov. G.W., E.L.

## THE OLIVER MEMORIAL.

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

Dear Sir,—In one number of your interesting *Magazine* I observed a letter arguing that my proposed memorial was of a sectarian character, or something to that effect. I thought it best not to answer it. But I would observe that the answer is a very simple one. While Freemasons are a religious body embracing men of all religions, and paying respect to the religious opinions of all their brethren, yet as a body they make no exclusive profession. If, therefore, they desire to do honour to the memory of a departed brother, they would naturally in so doing respect his religious convictions, the object being to honour him without doing any violence to their own or any other member's religious feelings, which ought not to be aggrieved by the respect to a dead brother being shown in a way that it may be supposed would be acceptable to him if cognizant of it. I own that, whether I were a Mason or not, I should feel no objection to subscribing to a memorial to a worthy Jew, nor feel myself any way wrong or hurt by the memorial taking a form in accordance with the religious feelings of the person whom, on other grounds, I desired to honour, though his religious convictions differed from my own. I think the spirit of "sectarianism" is more strongly exhibited in the narrow-minded objector than in the free and undoubting suggestion.

Yours truly,  
J. J. REYNOLDS.

## LODGE MUSIC.

We are indebted to Bros. Emra Holmes, W.M. 551, and George Owens, Org. of the same lodge, for the music which appears on another page.

NOAH THE PREACHER.—It needs no imagination to conceive how the wifings of the day would laugh at the crazy old man, as they would deem him. We can fancy how the passers-by would sneer at him, as with hammer in hand, he put together the timbers of his strange vessel. But nothing could shake his faith in God; nothing could divert him from his purpose. He knew that the rain would come, because God had said it would. He knew that his ship would preserve his family, because he was building it according to Divine direction. And he warned the thoughtless and careless of his generation. We know he did. St. Peter expressly tells us that he was "a preacher of righteousness." His voice fell on disobedient ears, but he could say, as Paul said to the Jews—"Your blood be upon your own heads; I am clean." Thus, with nothing but a message from God, four hundred and twenty-years, Noah lived by faith, and it was a faith which never wavered for a single moment. It endured to the end; and he had his reward. The deluge came; the world perished; Noah and his family were saved. It is wrong to speak of this ancient servant of God as a hero. If to believe when God speaks—if to be gentle when revilers sneer—if to be calm when foes rage—if to be willing to be laid by, bidding only to trust in God, if all this is to be heroic, men never saw a truer hero than Noah. And who can describe the relief of that instant, when the gentle dove returned with the olive leaf in her mouth? Who can picture the expectation of those seven days which elapsed, and the joy with which the released family stepped upon the firm ground, to give expression to their gratitude in building, as the first act of their new life, an altar unto the Lord.—*The Quiver*.

# Light.

Words by MILTON.  
Music by MENDELSSOHN.

Adapted and arranged by Br. EMMA HOLMES, W.M., and  
Br. GEO. OWENS, Organist of St. Helen's Lodge, No. 551.

TREBLE.  
ALTO.

Let there be light, God said, and forth-with light..... E - the - real *dim.*

TENOR.  
BASS.

Let there be light, God said, and forth-with light..... E - the - real *dim.*

PIANO.

*mf* *dim.*

first of things quin - tes - cence pure Sprung from the deep and from her na - tive

first of things quin - tes - cence pure Sprung from the deep and from her na - tive

*p* *f*

*dim.* *sf*

east, To jour - ney through the air - y gloom be - gan, Spher'd in a

*dim.* *sf*

east, To jour - ney through the air - y gloom be - gan, Spher'd in a

*dim.* *sf*

ra - diant cloud, Spher'd in a ra-diant cloud.

ra - diant cloud, Spher'd in a ra-diant cloud.

This system contains the first two systems of music. The top system has a vocal line with the lyrics "ra - diant cloud, Spher'd in a ra-diant cloud." and a piano accompaniment. The second system is identical to the first. The piano accompaniment consists of two staves with treble and bass clefs, featuring a rhythmic pattern of eighth and sixteenth notes.

Let there be light, Let there be light,

Let there be light, Let there be light,

This system contains the third and fourth systems of music. The top system has a vocal line with the lyrics "Let there be light, Let there be light," and a piano accompaniment. The second system is identical to the first. The piano accompaniment continues with the same rhythmic pattern. Dynamic markings include *sf*, *p*, and *cres*.

Let there be light.

Let there be light.

cen do. ff dim. ritard. p pp

This system contains the fifth and sixth systems of music. The top system has a vocal line with the lyrics "Let there be light." and a piano accompaniment. The second system is identical to the first. The piano accompaniment continues with the same rhythmic pattern. Dynamic markings include *ritard.*, *p*, and *pp*. The bottom system has a vocal line with the lyrics "Let there be light." and a piano accompaniment. The piano accompaniment continues with the same rhythmic pattern. Dynamic markings include *cen*, *do.*, *ff*, *dim.*, *ritard.*, *p*, and *pp*.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

FORMATION OF A NEW LODGE IN SUFFOLK.—We understand that a petition has been forwarded to Colonel Adair, Prov. G. Master for Suffolk, for a new lodge to be called the De Grey Lodge, to meet at the King's Head, Belton. Our esteemed Bro. W. Oldham Chambers, of Lowestoft, has, we understand, been nominated for the first W.M. in case the charter should be granted.

A WARRANT for a new lodge has been granted by the R.W. Grand Master to be opened at Sheffield early in the ensuing month. It is to be called "The Wentworth, No. 1239," and the first Master will be Bro. H. J. Garnett, P.M. of the Britania Lodge, No. 139.

THE Supreme Grand Council has elected Bro. Emma Holmes, 30°, to fill a vacancy in the 31° Ancient and Accepted Rite.

WILTSHIRE.—PROV. G. LODGE.—Bro. Sir Daniel Gooch, *Bart.* M.P., having lately been appointed Prov. G.M. of Berkshire, has resigned his office of D. Prov. G.M. for Wilts, which has been conferred by Bro. Lord Methuen, the Prov. G.M., on Bro. S. Wittey, of Devizes, P. Prov. S.G.W. for Wilts, and for several years Prov. G. Treas. Bro. Wittey is well known among the brethren of Wilts as a very active member of the Craft, among whom the appointment is very popular, and it will no doubt conduce to the interests of the province.

BRO. JOSEPH DODDS, P. Prov. S.G.W., of Durham, has been elected by an overwhelming majority, M.P. for Stockton. His opponent was Lord Ernest Vane Tempest, brother of Earl Vane, S.G.W. of England.

BRO. ALFRED HARGROVES has been elected Lord Mayor of York.

BRO. H. B. TRISTRAM, 18°, upon whom the University of Edinburgh recently conferred the degree of Z.L.D., has been elected a Fellow of the Royal Society.

THE Grand Lodge of Mark Masters will meet on Tuesday next, the 1st December, at Freemasons' Tavern, at five o'clock in the afternoon. Banquet at seven.

THE GRAND LODGE OF ENGLAND.—The next quarterly communication will be held on Wednesday next, the 2nd prox., at seven for eight o'clock, at Freemasons' Hall, Great Queen-street. We give abstract of the agenda paper in another column.

THE Grand Lodge of Scotland will hold the St. Andrew's festival at the Freemasons' Hall, George-street, Edinburgh, on Monday next, the 30th inst. The election of office-bearers will take place after the Grand Lodge has been opened at six o'clock, and the banquet in celebration of the festival of St. Andrew will take place in the banqueting hall, at seven o'clock. The Right Hon. the Earl Dalhousie, *K.T., G.C.B. &c.*, the M.W. Grand Master Mason of Scotland, will preside, and be supported by the Earl of Dunmore, S.G.W., and W. Mason, the I.G.W., and the rest of the Grand Officers. The M.W. the Grand Master will, during the evening, present a marble bust of the R.W. Past Grand Master, Bro. John Whyte-Melville, of Bennochly, to that very distinguished brother.

ENFIELD LODGE (No. 1,237).—The consecration of this lodge will take place on Tuesday next, the 1st December prox., at the Court House, Enfield, at three o'clock p.m. Bro. J. J. Wilson, W.M. of Lodge 813, is the W.M. designate. The ceremonies of consecration and installation will be performed by Bro. James Terry, P.M. 228 and Z. 975. The musical arrangement will be conducted by Bro. Tye.

### GRAND LODGE.

The following business is to be transacted in Grand Lodge, which meets on Wednesday, the 2nd December, 1868.

1. The minutes of the quarterly communication of the 2nd September, 1868, for confirmation.
2. The Grand Master will propose a grant of 100 guineas towards the relief of the sufferers by the earthquake in Peru.
3. The Grand Master will make a communication in reference to the inauguration of the new buildings at Freemasons' Hall.
4. Appointment of a President of the Colonial Board, and of a member in succession to Bro. Hopwood, deceased.
5. Nomination of a Grand Master for the ensuing year.
6. Election of twelve Past Masters to serve on the Board of Benevolence for the ensuing year.
7. Report of the Board of Benevolence for the last quarter.
8. The report of the Board of General Purposes.
9. Report of the Building Committee.
10. Report of the Committee on the Fund of Benevolence.
11. Appeal of Bro. Antonio G. Julia, P.M. of the Royal Phoenix Lodge (No. 911), Trinidad.
12. Proposed motions:—

1. By Bro. Raynham W. Stewart, P.M. No. 108 and 453:—  
"That the business of the quarterly communication of Grand Lodge shall in future commence at seven o'clock instead of eight o'clock, and that in Rule 10 in page 28 of the "Book of Constitutions," after the word *after 'Ten'* shall be inserted instead of '*Eleven.*'"

2. By Bro. Henry Greene, P.M. No. 256:—  
"Considering that the rents payable by lodges which meet at the Hall, press very heavily on those which have limited numbers, or whose subscriptions are not high."

To move:—  
"That Grand Lodge order that the rates fixed by the Building Committee in their report, dated 20th February, 1867, and approved by Grand Lodge at the quarterly communication of the 4th December, 1867, for the use of—and so far as regards—the Dalhousie and Moira Rooms, be rescinded, and that they be henceforth £1 ls. per meeting, the same as the Preston Room, instead of £1 11s. 6d. as heretofore."

3. By Bro. John Savage, P.G.D.—  
Or by way of amendment to the report of the Board of Benevolence of the 21st October, 1868:—

"That in consequence of Diana Honey, the widow of the late Bro. William Honey, of the Royal Athelstan Lodge (No. 19),

being ineligible to be elected an annuitant on the Widows' Fund, or to receive one-half of her deceased husband's annuity for three years, although ten years his wife, a grant of £40 be made to her from the Fund of Benevolence."

4. By Bro. John Savago, P.G.D. :—

"At page 97, Article 3, of the "Book of Constitutions," to omit all the words from the word 'Three' in the fourteenth line, to the word 'place' in the twentieth line, and to substitute the following paragraph :—

"A President shall be annually appointed by the Grand Master at the quarterly communication in December. From amongst its members the Board shall, at its meeting in December, annually elect a Senior and Junior Vice-President, who shall act as the Wardens. In the absence of the President, the Senior, and in the absence of both, the Junior Vice-President shall take the chair. Should all three be absent, the brother highest in rank and seniority shall preside."

### METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—The regular meeting of this old and prosperous lodge was held on Tuesday, November 17th, at the Bridge House Hotel, Wellington-street, Southwark. Bro. Frederick Walters, P.M., opened the lodge. The minutes of the previous lodge meeting were read and unanimously confirmed. Ballots were unanimous in favour of the admission of Messrs. Hatten, Weil, Harvey, and E. Loewenstark. Bro. T. J. Sabine, W.M., then took the chair, and initiated Messrs. Harvey and Weil. Bro. Timms was raised to the third degree. The whole of the work was well and admirably rendered. The sum of £5 was voted to the Zetland Commemoration Fund. Bro. A. L. Dussek was unanimously elected Steward for the Girl's Festival, 1869. Bro. G. Morris's petition to the Board of Benevolence was signed and the lodge was duly closed. During the evening there were present Bros. T. J. Sabine, W.M.; F. H. Elsworth, S.W.; D. Rose, J.W.; E. Harris, P.M. and Treas.; J. Donkin, P.M., Sec.; M. A. Loewenstark, S.D.; G. Free, J.D.; G. J. Grace, Dir. of Cers.; R. Stevens, W.S.; Dr. Dixon, P.M.; F. Walters, P.M.; Dussek, Keeble, Harman, Frankenberg, and many others. Visitors, Bros. Magnus Ohren. J.D. 33, S.W. 382, S.W. 1,238; G. Morris, I.P.M., 73; Morley, 742; Joseph, 1 (S.C.); Mann, 1 (S.C.); &c.

ROSE OF DENMARK LODGE (No. 975).—The installation meeting of this flourishing lodge was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 20th inst. After the formal opening of the lodge, confirmation of minutes, and ballot for candidates, Bro. R. W. Little, P.M., took the chair, and installed Bro. F. H. Newens, S.W., as Master of the lodge. On the re-admission of the brethren the customary honours were rendered to the new W.M., who then appointed and invested his officers as follows :—Bro. G. T. Noyce, S.W.; C. A. Smith, J.W.; H. Potter, Treas.; R. W. Little, P.M., Sec.; A. Samels, Treas. of Benevolent Fund and W.S.; W. H. Barnard, S.D.; A. E. Samels, J.D.; W. Hamlyn, I.G.; Dr. A. Crichton, Dir. of Cers.; R. B. Huddleston, Collecting Steward. The usual addresses were then delivered by the Installing Master, after which the following gentlemen were initiated into Freemasonry, viz., Messrs. W. Bradford, C. Butcher, R. Niblett (C.E.), S. Curtis, and R. Kirby. Bro. G. A. Stanley was admitted as a joining member. The lodge was then closed and the brethren adjourned to the banquetting chamber, where an excellent repast was served. During the evening the loyal and Masonic toasts were received as usual among Masons with hearty enthusiasm, and the health of the "Five Initiates" was also drunk with acclamation. There was a numerous array of visitors, comprising several distinguished brethren, and the toast of their health being coupled with the name of Bro. Colonel Francis Burdett, that esteemed and gifted Mason, duly returned thanks. A special toast in honour of the Secretary, Bro. Little (a founder and first S.W. of the lodge), was given from the chair and experienced a truly gratifying reception which was suitably acknowledged by Bro. Little. After a very pleasant evening the brethren separated—many having to return to town by rail.

### MACDONALD LODGE (No. 1,216).

An emergency meeting of this flourishing young lodge was held on Wednesday evening, the 18th inst., at the headquarters of the 1st Surrey Volunteers, Brunswick-road, Camberwell.

This lodge is restricted to the members of the 1st Surrey Volunteers, and since its establishment about six months ago, it has been distinguished for the energy with which it has been worked by the W.M. and his officers, for although meeting every week the labours have often extended from six o'clock in the evening until past twelve o'clock at night, only a very slight interval being allowed for necessary refreshment. The W.M. (Bro. Irvine) is one of those thorough-going Freemasons, whose heart is in the work, and anything else is quite subservient to the great principles for which the lodge is established, and which he endeavours by every means in his power to enforce. Still, adopting the trite adage about "all work and no play," it was deemed necessary to set apart an evening, when the business of the lodge should not be interfered with, on which the members could, without detriment to the working of it, enjoy the feast of reason in conjunction with those social comforts which tend to cement true friendship, and bring forth the best feelings of our nature in mutual intercourse with each other. Accordingly on the above evening the members assembled in large numbers, with a good sprinkling of visitors, and shortly before seven o'clock Bro. Alexander Irvine, W.M., took the chair, and the lodge was opened in due form and with solemn prayer. Bro. J. Stevens was in his place as S.W., and Bro. P. Dekeyser as J.W.; Bro. Godden, Treasurer; Bro. Curtis, Secretary, and all the assistant officers were present. Two propositions were received for initiation at the next meeting, and Bro. England, of the Britannic Lodge (No. 33), was balloted for and approved as a joining member. Amongst the members of the lodge present was Bro. Rassam, whose name is so well known in connection with the Abyssinian captivity, and who appeared in remarkable good health, and he received the congratulations of all present. It appeared that he had been a most liberal donor to the necessary furniture and appliances of the lodge. As there was but little business, the lodge was closed in due form and with solemn prayer.

The members and visitors then retired to the large mess room of the canteen, where a splendid and profuse banquet had been prepared. After the cloth had been withdrawn, and grace said,

The W.M. said that the post which he occupied entailed certain duties in the lodge, for which there was a difficult ritual, and prose duties he had feebly attempted to discharge according to the best of his ability, but at the banquet table there were others for which there was no ritual. As regarded them he had no doubt he should fail, but he would endeavour to discharge them to the best of his ability. The first toast he had to propose was that of "The Queen and the Craft." The first part of the toast needed nothing to commend it to them as Masons, for they possessed a Queen who had enshrined herself in their hearts from her high qualities as their Sovereign. The second part also demanded their attention, for it was a great privilege to be remembered amongst the members of the Craft.

The toast was enthusiastically responded to, with the National Anthem, and accompanied on the pianoforte.

The W.M. said the next toast he had to give, and which they as good Masons would have pleasure to receive with cordiality, was the health of "The Earl of Zetland," who for upwards of a quarter of a century had been the Grand Master of their Order. They told him (the W.M.) that the Earl of Zetland was then in his 74th year, and for a considerable portion of that time he had devoted himself to the service of Freemasonry. They all knew that it was twenty-five years since the death of the Duke of Sussex, and during the whole of that time they had the advantage of his lordship's services, and he had no doubt that what he had done in the time that was past was an earnest of what he would do in the future. To all who had the privilege of attending the Grand Lodge he was well known, he had established himself in their hearts and they could not then do less than drink his health, but in due time he hoped a more substantial compliment would be paid to him. He gave "The health of the Earl of Zetland, Most Worshipful Grand Master of Masons." The toast was drunk with quick fire.

The W.M. said the next toast in the Masonic programme was "The Deputy Grand Master" of their order. Those brethren who were in the habit of attending Grand Lodge knew well



when the duties of the Earl of Zetland called him elsewhere how efficiently they were discharged in his absence by the M.W. the Deputy Grand Master. The Grand Master was fortunate in having so able a substitute as Earl de Grey and Ripon, who had commended himself to all classes. No words were required to commend him to them, for they all remembered the courtesy and kindness with which they were received by Earl de Grey and Ripon at the time he was Secretary at War, and their feelings as Volunteers were superadded to the respect they entertained towards the Deputy Grand Master of England. He coupled with the toast the name of Bro. Stohwasser, and he might say that there was little but what he had touched, he had not adorned.

Bro. Stohwasser said he did not calculate upon the honour of having his name coupled with that of the Grand Officers, as he was not a Grand Officer, but believed that as Grand Steward it was their object individually and collectively to promote the interests of their institution.

The W.M. said the next toast that it was his pleasure and his duty to propose was "The initiates and joining members of the lodge." It was gratifying that in six months so young a lodge should have so large a number of members, who were assisted by those who had seen the light of Freemasonry elsewhere, but had come amongst them to render their ceremonies perfect and to impress the initiates with the importance of their order. He was sorry he had not tabulated the members so that he could allude to them in chronological order, but he had some recollection of the duties he had gone through, averaging six ceremonies per night, extending almost to a period at night that their warrant did not warrant. Their success must be very gratifying to the members of the lodge, and also to them who brought in joining members. He (the W.M.) was deeply impressed with Freemasonry, and it was his desire to administer the ceremonies in the way in which they should be administered. The more they meditated over the moral principles contained in their ceremonies the more they would be impressed with them, and if they did not then they would really know nothing as to what was Freemasonry. If a man joined Freemasonry and he did not fulfil its duties, if he failed to discover its beauties, it was not because there were not excellent lessons to be learned, but that he had failed to be impressed with the ceremonies as he ought to be. As to their joining members they were imbued with the same principles, they gave them cordial welcome to their ranks as brothers who had come amongst them to assist in the instruction of others. Some had no honours to gain for they were Past Masters of other lodges, but still they did not scorn to come and assist them in diffusing the great principles of Freemasonry. As it was the custom for the youngest bachelor to return thanks for the health of the ladies, he should call upon the youngest initiate Bro. Carnell, to return thanks for the initiates.

Bro. Carnell returned thanks, and said he hoped that they would all prove good Masons.

The W.M. said the toast that came next commended itself, for none could exceed the importance of that he had then to propose. One of the first principles on which they established their lodge was to show cordial hospitality to their brethren in Freemasonry, and although the opportunities had been few, yet at their interesting meetings they had endeavoured to express to their brother visitors the joy and pleasure they felt in welcoming them within the walls of their lodge. As they grew older those opportunities would increase, inasmuch as their Masonic year began on the 1st of January and ended on the 31st of January. Still they did not wish to lie under the opprobrium that their lodge was established exclusively for the purposes of eating and drinking, and if they devoted ten of their meetings to working from half-past six to twelve o'clock at night, he thought they would show that the principles upon which the lodge was established had been fully carried out. That was the second time they had met at the banquet table, although they were called off for light refreshments, thus making Masonry the first consideration and refreshment the second. They gave to all a cordial welcome, and if every time they did not sit down to something substantial it was not because they did not appreciate it, but from an innate desire that a banquet should not be the first object of their lodge. After a few other observations the W.M. gave the health of the visitors, coupling with the toast the names of Bros. Baxter and Meggy.

Bros. Baxter, Meggy, and Goldstein respectively returned thanks for the visitors.

Bro. Meggy, W.M. of the Fitzroy Lodge, said he then appeared before the brethren in another capacity, as by the kindness of the W.M. he had been invested with the collar of P.M., and it gave him peculiar pleasure to have to propose the next toast, and he was sure that it was one that would be appreciated as it was the health of their W.M. It spoke a great deal for the future management of the lodge when he found that they had made such an admirable selection in their Past Master. He felt proud as the W.M. of the Fitzroy Lodge in being there as their P.M., and by a concatenation of circumstances he knew their W.M. as a good soldier and a commanding officer, and he fully appreciated the kind manner in which he received visitors to his lodge, and he (Bro. Meggy) was quite sure they would drink with cordiality the healths of those they loved. He asked them to join with him in drinking the health of Major Irvine, their W.M.

The toast was enthusiastically responded to.

The W. Master said that sharp firing demanded a quick reply, but he could scarcely refrain from thinking that Bro. Meggy had drawn upon his imagination for the kind things he had said of him, and the kindness of heart which was a distinguishing feature of the members of the H. A. C. His flank acquaintance on his left hand was formed in his volunteer career of ten years, during which time they had met occasionally, and every meeting increased his esteem for him and the corps to which he belonged. It was the custom to propose the health of the Master of the lodge or he did not think it would have been justifiable on that occasion. In inaugurating the lodge in the corps the colonel was not a Mason, so that he could not take the command, but as he was second he was bound to undertake it. His desire was to promote happiness amongst the 1st Surrey Rifles, and to draw them closer together by solid and more endearing ties, and therefore it was that he accepted the post of W.M. He might not have discharged his duty so as to avoid criticism—that he did not hope to do—but he believed that all would grant him credit when he said he had endeavoured to do so to the best of his ability.

"It is not in mortals to command success,  
But we will do more—endeavour to deserve it."

On that principle he had acted towards his brethren of the lodge; he had tried to revive the duties he had performed in his own first lodge, and if he had failed he hoped they would give him credit for having done his best. If he was standing in the lodge room he could say no more in praise of his successors than that they had done their best, and if he could do better it would cheerfully be at their service. It was his desire to see good working in the lodge; that Masonry should bring amongst them more of the true *esprit de corps*, believing that by it greater permanency would be secured to their corps, and that they would all become better men if they practised what Masonry taught them. By some his ideas might be considered as Utopian, but he felt that Masonry was something that gave a man a prouder claim to every brother who was pledged to the five points, and all who were brought within its influence. He felt he owed obedience to its sound and solemn precepts, and if he could enforce them more strenuously on the mind than he had done, he should leave the chair with a feeling that he had done his duty to the lodge and to Freemasonry in general. They had kindly supported him, not only at the banquet table but in the lodge. They had assisted him in the good work, and while it did him honour it would be followed by a reward, in which they would all share. As an earnest Mason, and one from his heart, he thanked them for not only drinking his health, but for assisting him in carrying out those principles he had done his best to discharge in the Macdonald Lodge.

The W.M. next gave the officers of the lodge, and said that the support that he had received from them had exceeded his expectation, and he acknowledged the valuable assistance he had had from them. His S.W. was imbued with the true principles of the Masonic art; his J.W. was also proficient and indeed no master could have more efficient officers. Having alluded to the other officers he said he believed their desire was that the whole of their ceremonies should be performed in the manner they were intended to be performed, and when they should arrive at the position that he then unworthily occupied, he had no doubt that they would add to those great principles which he had endeavoured to initiate. They were not like an old lodge, but had got their reputation to make, for even the W.M. could not compress the knowledge of a thousand years into two, but they had given early proof of the working of the



Macdonald Lodge, and their reputation would not depend on the first master who occupied the chair, but on those who might succeed him. He acknowledged the energetic support he had received from every officer during that his first year in the chair of the Macdonald Lodge, and had great pleasure in giving "The health of the Wardens and other Officers of the Lodge."

Bro. Stevens, S.W. in returning thanks for the officers said they had endeavoured to do honest service in the lodge and to perform that which they believed to be right. There was a great deal of practical Masonry in the Macdonald Lodge, and with a view of giving their brother visitors some insight into the work that had been done in six months, he detailed the donations to the furniture of the lodge by the members of it, amounting in value to upwards of £125, which was an evidence of their feelings and was not to be measured by their intrinsic value.

The W.M. gave "Secretary and Treasurer of the Lodge," for which Bro. Godden returned thanks.

The W.M. in a few appropriate remarks proposed "The Masonic Charities."

Bro. Godden, P.M. and Treasurer, announced his willingness to stand as Steward for the lodge at the next festival for the Girl's School.

The tylers' toast brought the proceedings to a close, which throughout had been marked by the utmost harmony and the true spirit of Freemasonry.

#### INSTRUCTION.

DOMATIC LODGE OF INSTRUCTION, (No. 177).—This old lodge of instruction now meets every Tuesday evening, at half-past seven o'clock, at the Palmerston Arms, Palmerston-street, near the Walworth-road Station of the Chatham and Dover Railway, and it is very well attended. At every meeting the ceremonies and explanatory lectures are worked and the attendance of young Masons cannot fail to be followed by mutual advantages, to themselves and the craft to which they belong. "Mine Host" Marshall, the W.M. of the Neptune Lodge is most assiduous in his endeavours to make all who honour the lodge happy and comfortable, and he appears to have eminently succeeded. It is proposed on the fourth Tuesday in December the 22nd, to render the meeting one of a very interesting description, inasmuch as the esteemed Bro. Robert Wentworth Little, P.M. of 975, 864, 1,194, &c., will work the ceremony of consecration. After which the ceremony of installation will be worked by Bro. Henry Thompson, P.M. of the parent lodge, and P.M. of the Southern Star Lodge, No. 1,158. Every endeavour will be made to give *eclat* to the occasion, and it is hoped there will be a numerous attendance of the brethren.

#### MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 536).—In the report in last week's issue of the meeting of this lodge, we omitted to mention a very interesting portion of the day's proceedings, which consisted of the presentation to Bro. W. Coombes, the Hon. Sec., of a very handsome silver goblet, the inscription on which fully expresses the high opinion the brethren have of him. The presentation was made by the W.M., and feelingly acknowledged by Bro. Coombes. The inscription on the silver goblet was as follows:—"Presented to Bro. W. Coombes, P.M., by the members of the Royal Union Lodge, No. 382, as a mark of their fraternal esteem for his zeal in promoting the welfare of the lodge.—November, 1868."

#### NORTH AMERICA.

##### BRITISH COLUMBIA.

NEW WESTMINSTER.—*Union Lodge*, (No. 899).—The regular meeting of this lodge was held on Thursday the 1st October, in the Masonic Hall at eight o'clock. Bro. H. W. Smith, W.M. presided, supported by Bro. H. Holbrook, Dep. D.G.M. as P.M.; Bros. R. Dickson, S.W.; A. W. S. Block, J.W.; G. Block acting Sec.; Johnston, S.D.; Cunningham, J.D.; Julius Franklin, J.G., there was also present several members of the lodge, and Bro. Davies of the Carriboo Lodge S.R. Williams Crook as a visitor.

The lodge was opened in duo form in the first degree and the minutes of the last regular meeting were read and confirmed, Bro. James Cunningham having signified his desire to take the second degree he was examined as to his proficiency in Masonry

which being satisfactory, he was entrusted with the test of merit and retired, the lodge was then opened in the second degree and Bro. James Cunningham was admitted and passed to the second degree, after which the lodge was closed to the first degree and the business resumed. The committee appointed to superintend the granite Masonic monument about being erected in the cemetery to the memory of the deceased brethren of the lodge, reported and stated the work was in full progress and would shortly be completed, they asked for further subscriptions to enable a proper railing being placed round the graves of those buried by the Freemasons in the cemetery. The W.M. appealed to the brethren for further subscriptions. It was then proposed and seconded, and resolved:—"That the thanks of this lodge be presented to the officers and members of the Victoria Lodge, No. 783, E.R., Vancouver's Lodge, No. 421, S.R., British Columbia Lodge, E.R. and brethren in Victoria V.J., for their great attention and kindness to Bro. Oliver Hocking, a member of this lodge, during his illness in Victoria, and for all favours he received in his great need at their hands—carried unanimously, and copy ordered to be sent to each lodge. No further work appearing for the good of Masonry in this lodge it was closed in peace, harmony and brotherly love.

#### ROYAL ARCH.

##### WILTSHIRE.

SALISBURY.—*Chapter Elias de Derham* (No. 586).—A regular convocation of this chapter was held on Friday, the 20th inst., at the Masonic Hall, Salisbury. Present—Comps. F. King, M.E.Z.; Rev. W. M. Heath, M.E.H.; H. Ward, J. After the confirmation of the minutes the chapter proceeded to the election of officers for the ensuing year, when the following companions were elected:—Comps. the Rev. W. M. Heath, M.E.Z.; Wyndham, M.E.H.; Stokes, M.E.J. and Treas.; Cardell, E.; Haynes, N.; Benson, P.S.; Darke and Blackmore, Assist. Sojs.; H. Ward, Dir. of Cers. and Curator of the chapter; Triniman, Janitor. Comp. King, M.E.Z., before resigning the chair to the Installing Principal congratulated the Companions of the chapter on its position at the end of the first year, he had audited the accounts with Comp. Stokes and was glad to say that there was a balance in hand, and he trusted that it would go on and prosper. Comp. Ward requested permission to add a few words in addition to those of the M.E.Z. It was quite unnecessary to say one word as to the ability and dignity with which Comp. King had filled the chair as the first M.E.Z. of this chapter. As the companions had every opportunity of judging, he had never omitted to attend on any occasion, but perhaps they were not all aware of his munificent presents which had placed the chapter at the end of its first year in so flourishing a state. Comp. Ward stated that he was in hopes shortly a chapter would be formed at Trowbridge, and perhaps at Devizes, and would be glad if the companions would authorize him to lend them such furniture as they might require. The chapter was then closed in ancient and solemn form.

#### RED CROSS OF ROME AND CONSTANTINE.

##### CHANNEL ISLANDS.

##### GUERNSEY.

DOYLE CONCLAVE (No. 7).—A regular assembly of this Conclave was held on Thursday, the 19th inst., at the Masonic Hall, Court-place, Guernsey, under the presidency of Sir Knight James Gallienne, M.P.S., Inspector General of the Guernsey Division. The members present were Sir Knights Joseph Millington, V.E.; John Henry Guilbert, J.G.; Elisha W. Hutchinson, K.G.C., Past Sov., Treas.; Frederick Clarke, H.P. and Acting Recorder; William Henry Martin, Herald; John Rowe, Org.; H. W. Stickland, J. H. Parker, and J. B. Lucas. After a voluntary on the harmonium, the Conclave was opened according to ancient custom. The Acting Recorder was then called upon by the M.P.S. to communicate to the members the substance of his correspondence with Ill. Sir Knt. Little, G. Reg., concerning the affairs of the Conclave. This comprised answers to numerous queries, solutions of difficulties, and explanations of various matters on which Sir Knt. Little had been interrogated, the relating of which was received with great

satisfaction and a hearty appreciation of the ready, courteous, and efficient manner in which the Ill. Grand Rec. aided the establishment and working of the conclave. Among the items of correspondence received from Sir Knt. Little were extracts from the Book of Statutes concerning the office of the M.P.S. and the obligation to be entered into on his enthronement. As this had not been formally carried out on the occasion of Sir Knt. Gallienne's appointment to the chair, he was now required to give his assent to the said statutes. He accordingly stood forth in the body of the hall while Sir Knt. Hutchinson, as the original Sovereign of the conclave, demanded of him an affirmative reply to the necessary questions. A letter was read from the H.P., suggesting that, in addition to holding that honourable position, he had also been solicited to act as Recorder, it would conduce to the well-being of the conclave if one of those offices were transferred to another; accordingly the M.P.S. appointed Sir Knt. Stickland, H.P., and Sir Knt. Clarke, Rec. Sir Knt. Gallienne next announced that he had received from the Grand Imperial Council his diploma as Inspector General of the Guernsey division, and said that he hoped no circumstance would occur in which the harsher duties of his office would have to be exercised; should, however, a needs-be arise, it must be understood that (though as far as possible mercy would be tempered with justice) justice would ever be duly administered. The Acting Recorder now stated that the Charter of Constitution had been received, also the members' certificates, which were distributed, after which the conclave was then closed in due form, and the Sir Knts. retired for refreshments.

#### ADDRESS.

We are indebted to the *Voice of Masonry* for the following address which was delivered by Bro. W. B. R. Runyan, at a meeting of the lodge at Princeton, N.J. :—

"I feel somewhat embarrassed in attempting to address you this evening on a subject which some of you have no doubt heretofore considered as being under the lock and seal of Masonic mystery, and in a *place* where your imaginations have often pictured that no exercises were allowed to be witnessed except by those whose sufferings on the gridiron, and equestrian exploits on the goat, have qualified them to be numbered among the faithful.

"However natural this supposition may be, it is erroneous. Masonry has indeed her secrets, which are unknown to all but the initiated, but her design, her benevolent and philanthropic spirit, have been and are understood by all minds which have taken the trouble to examine her records, where they can find nothing to suggest the idea of an expunging process to blot out a single line of her history. The design of the Masonic institution is to make us wiser, better, and consequently, happier. The principal subject which Masonry, as a speculative science, has to deal with is man. It seeks to unfold in him a proper appreciation of the Deity and his works, and in all his laudable undertakings to look for applause and guidance to the Author of all wisdom, the Almighty ruler of the universe. His moral sensibilities are to be developed and exercised, his intellect cultivated and refined, his evil passions subdued, and, all acting together in accordance with nature's laws, impress the world with the importance and dignity of the individual man. When we take into consideration that he is made in the image and likeness of the Supreme Architect of the Universe, and that the same Almighty Being breathed into his nostrils the breath of life, we will realize in a measure the importance of the subject. In our physical construction we are fearfully and wonderfully made, presenting instances of astonishing endurance and tenacity to life, and instances to impress us how easily the "silver cord is loosed" and the vital spark suddenly extinguished. While as Masons we contemplate and properly estimate the mysterious processes of human life, and are filled with wonder at the infinite wisdom and knowledge of a Being who governs and directs the pulsations of every human heart, as well as the movements of worlds and systems of worlds which geometry

reveals, and by hypothesis worlds and systems of worlds beyond the reach of human observation and conception; yet feel grateful that he has implanted in man the noblest of all his gifts, reason, which, if properly exercised and guided by the Great Light in Masonry (the Holy Bible), which always has a prominence on the Masonic altar, "that Book of Books, the only book by which the bark of man can navigate the sea of life and gain the port of bliss securely," will direct his steps through the intricate paths of life to a safe and peaceful haven. Freemasonry is designed to take hold of man in his rude and natural state, and, by developing the nobler powers of his nature, prepare him intellectually and morally for the various duties which he may be called upon to perform 'while travelling through this vale of tears.' It recognises the fact that unless the passions of man, that rage within his breast like an ocean amid a storm, be not regulated and subdued, they will operate as a destroying element, as a consuming fire; consequently he is met at the very threshold of the Temple, and in the most impressive manner made acquainted with its absolute and vital importance. Tongues cannot depict the wretchedness, suffering, and misery produced in the world by the unrestrained exercise of the passions. Men may be found in every station and avenue of life with shattered constitutions, ruined fortunes and blasted hopes, showing the results unmistakably, in their presentation, of the fearful wreck the passions have been making in the individual man; and when we take into consideration the mental anguish and suffering occasioned by these acts to those more intimately connected with them, as well as the effect upon society in general, we cannot but realize the importance of this branch of Masonic teaching; for by teaching the individual man to control his passions you prepare him in the aggregate to be good citizens and rulers, under whose harmonious and enlightened sway no foreign or fratricidal war would drench a land in blood or fill it with the weeping and wailing of orphans. The human passions is a theme which is dwelt upon in the Holy Scriptures, where we may find 'line upon line and precept upon precept.' The minister, while standing behind the sacred desk, proclaiming the everlasting gospel of peace, struggles, with all his powers of mind and soul, for the reduction of this disturbing and destroying element. Learned disquisitions on the same subject may be found among the writings of moralists and philosophers in all ages of the world. Freemasonry, from remote antiquity, by her beautiful and harmonious system and regularity, leads her subjects, step by step, and, by keeping constantly before their minds the essential qualifications of a good Mason, touches and opens their hearts gradually to receive those principles of morality and virtue which prompt them to deeds of charity, 'to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds.' Her moral code cannot be improved—it needs no revising, enlarging, or changing. It is founded on the immutable truths of the Bible, indisputable and eternal. Through a long succession of centuries, amid the wreck of empires and the darkness of the middle ages, she preserved her light undimmed, and emerged in all her beauty and brilliancy, like gold tried in the furnace. No other system ever devised by men to impress on mankind great moral truths has ever had the power to unite men of different nationalities, religions, habits and customs, scattered over every part of the habitable globe, to work together in harmony, and all seeking to purify the moral atmosphere, teaching mankind the necessity of walking 'uprightly, in their several stations, before God and man, squaring their actions by the square of virtue, and reminding them that they are travelling on the level of time toward "that undiscovered country from whose bourne no traveller returns." There is something that inspires us with thoughts above ourselves when we contemplate the genius, the pure spirit

of Masonry. No special allurements have ever induced her to overstep her ancient landmarks and parade her beauties ostentatiously before an indifferent world; but the world nevertheless feels the benefits of her labours, like gentle dew falling in the stillness of the midnight hour. She encompasseth not sea and land to make proselytes, but exerts an unobtrusive influence upon the hearts of men, which prompts them to seek admission within her temple walls; she presents no allurements to those who have no higher motive than to forward selfish aims and selfish ambitions, but those who drink in her pure spirit she elevates in the scale of morality and virtue, and proves indeed a fostering mother.

"Happiness is what Freemasonry seeks to confer upon her votaries, and happiness is what God designed for man by endowing him with mental and moral power and making him lord of creation, spreading out before him nature in all her profusion, and inviting him to explore her to her most concealed recesses. She invites to the study of astronomy, that he may learn to admire the starry heavens, and take in and comprehend the beauty of that faultless dome, studded with those beautiful gems of the night, compared with which all man's ingenuity and skill, even in the palmiest days of Grecian and Roman Architecture, sink into insignificance. She invites to the study of mathematics, by a proper knowledge of which he may be made to feel the insignificance of all human calculations compared with the calculations of Him whose problems are beyond the possibility of human solution. His attention is called to the five senses of human nature—hearing, seeing, feeling, smelling, and tasting—that the world of wonders by which he is surrounded may contribute to his happiness, enabling him to find 'tongues in trees, books in the running brooks, sermons in stones, and good in everything.' He looks abroad upon the varied fields of nature, and, although poor, perhaps, compared with those whose mansions glitter in his sight, calls the delightful scenery all his own—'his are the mountains and the valleys his; and the resplendent rivers his by a peculiar right, and by an emphasis of interest his, whose eyes they fill with tears of holy joy, whose heart with love, and whose exalted mind with thoughts of that unwearied One who planned and formed, and still upholds, a world.'

"From these scattered reflections we turn and ask ourselves the question, what are our duties as individual members of Princeton Lodge No. 38? It is our privilege to make this one of the first in the State, and, working directly for that object, and that without the violation of any Masonic duty, but, on the contrary, in perfect accordance with a command enjoined upon us, 'to manifest a noble contention, or rather emulation, of who best can work and best agree.' It is our privilege to so conform to the precepts and privileges of the Order as to mark our distinction among men and Masons. It is our privilege, by the exemplification of Masonic virtues in our family circles, to lead them to feel that the white apron is not a meaningless badge; but an emblem of all that is lovely and noble in human character; and while it is our duty to watch with a jealous eye that no innovations are suffered to creep in and destroy or mar the harmony and beauty of her proportions, yet we must not forget that we live in an age of progress unexampled in the history of the world, where the means for the improvement of the mind lie scattered around us like leaves in autumn weather; and that duty to our God, to ourselves, and the claims society has upon us, alike demand that we should not let these golden opportunities pass unheeded and unimproved.

It needs no laboured argument to prove that Masonry demands intellectual development at the hands of her chosen disciples. At the very outset of a Mason's career, she puts on the yoke of mental discipline, for the purpose of inducing intellectual culture, and makes it, to a certain extent, a pre-requisite to his standing before

men and brethren as a Free and Accepted Mason; and if this be necessary at the very outset, how much more necessary to his advancement if he desires to understand the principles which have kept a society together in one unbroken mysterious chain running back for more than four thousand years—if he wishes to understand 'the secret sympathy, the silver link, the silken tie, which heart to heart and mind to mind, in body and in soul, can bind'—if he wishes to hold sympathetic communion with a 'Rob Morris,' whose soul stirring productions seem in unison and harmony with the music of the spheres, he must study as he has, breathe the spirit of our glorious institution, which entertains no narrow, contracted views of the principles which it inculcates; but, on the contrary dispersing sectionalism and bigotry like mist before the beams of the morning sun—teaching man that catholic and liberal view of duty which embraces all mankind, wherever located, as having one destiny—teaching him solemn lessons of morality, and impressing him with the truth that 'Leaves have their time to fall, and flowers to wither at the north wind's breath, and stars to set; but thou, thou hast all seasons for thine own, oh, death!' an institution eminently calculated to exercise in harmonious union all the capacities of the intellect and all the most exquisite powers of the soul; filling man with a high sense of his duty to God, to his neighbour, and the various relations he sustains to his family: enabling him to delight in the soul kindling flashes in the eyes of his children, indicating an ardent desire for more light, and qualifying him to nurture the budding thought to bloom and ripen for immortality, ennobling and enriching everything with which he comes in contact; developing and enlarging the powers with which a beneficent Creator has endowed him; levelling, plumbing, and squaring him for that upper and glorious temple, where the Supreme Architect of the universe presides.

#### NOTES ON LITERATURE, SCIENCE, MUSIC DRAMA, AND THE FINE ARTS.

An equestrian statue of the present Emperor of the French has just been fixed over the new gateways that lead beneath the great gallery of the Louvre into the Place du Carrousel. The work is by the able sculptor, Barye, whose talent is well known.

The *Echo*, the forthcoming evening paper, to be published at one halfpenny, will be printed by two of Marinoni's machines, just erected at the *Echo* office, capable of producing 80,000 perfect copies per hour. They are, we believe, the first of their kind introduced into this country, although they have been used for some time to print *Le Petit Journal*, the halfpenny evening paper of Paris, which has a circulation of over 250,000 copies per day.

Some soldiers, occupied recently in making a trench near Hildesheim, discovered a mass of vases, cups, candlebrasses, etc., about 50 in number, all in massive silver, and of which the workmanship and design give reason to suppose that they were produced in the time of Augustus by Greek artists. One cup is decorated with a charming chasing in relief, representing the infant Hercules strangling the snakes, and another with satyrs, bacchantes, and attributes pertaining to Bacchus.

Another new serial work is announced by Messrs. Cassell, Petter, and Galpin, under the title of "Illustrated Travels," to be edited by Mr. H. W. Bates, Assistant Secretary of the Royal Geographical Society. The first part will appear in December.

Bro. Nelson Lee, the celebrated pantomime writer, has been engaged to write a new and original pantomime, entitled *£ s. d.*, for the Australian colonies; three of his dramas have also been accepted.

## PUBLIC AMUSEMENTS.

## THEATRE ROYAL DRURY LANE.

The new ballet at the above theatre is a success, and *King o' Scots* is nightly crowded under the excellent management of Bro. F. Chatterton.

## PRINCESS'S THEATRE.

The drama of *After Dark*, by Dion Boucicault, continues to attract crowded houses, and bids fair to have as long a run as the *Colleen Bawn*. The really beautiful scenery is as fresh as ever. The scene of Blackfriars'-bridge is perfect. The really good acting of Messrs. Vining, Shore, Harcourt, Dominic Murray, and Miss Rose Leclercq contributes to its success.

## ST. JAMES'S THEATRE.

The above theatre will shortly open under new management; particulars will shortly be announced.

## SADLER'S WELLS THEATRE.

A new sensational drama, entitled *Stolen*, was produced at this theatre on Monday evening last, and pronounced a decided success by a crowded and fashionable audience, Miss Hazlewood, the talented manageress, eliciting great applause by the able manner in which she represented three characters. A new farce, *M.P. for Puddlepool*, concluded the performance.

## THE NEW GLOBE THEATRE.

This theatre, under the management of Mr. Sefton Parry, is announced to open on November 28th, with a new piece from the pen of H. J. Byron.

## CANTERBURY HALL.

The varied entertainments at the above popular place of amusement is crowded nightly. The spirited proprietor, Bro. W. Holland, sparing no expense to add to the comfort of the visitors. The ballet is under the superintendence of Madame Collier. A new ballet has been produced, entitled the *Lubbers Afloat*, with some very excellent dancing by Mr. F. Evans and the Misses Smith, Butler, and Grainger. Bro. W. Randall was deservedly applauded in his wonderful delineation of the late Mr. Robson in the *Porter's Knot*. Mrs. J. F. Brian, Mr. G. Leybourne, and the celebrated "Niblo," and a selection played by a very excellent orchestra band, and other entertainments conclude a very enjoyable evening's amusement.

BRO. G. PERREN sang on Friday in Mr. Costa's new oratorio of *Naaman*, and met with very great applause.

BRO. HARRY SYDNEY, the well-known popular comic singer and writer takes his benefit at the Philharmonic Hall, Islington, on December the 14th.

## MEETINGS OF THE LEARNED SOCIETIES.

TUESDAY, December 1st.—Institution of Civil Engineers, at 8.

## METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING DECEMBER 5TH, 1868.

MONDAY, November 30th.—Lodges: Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end.

TUESDAY, December 1st.—Colonial Board, at 3. Lodges: Albion, 9, Freemasons' Hall. Old Dundee, 18,

London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle, Leadenhall-street. Old Concord, 172, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapter: Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, December 2nd.—Quarterly Communication, at 7 for 8 p.m. Lodge: Stability, 217, George Hotel, Aldermanbury.

THURSDAY, December 3rd.—Lodges: Westminster and Keystone, 10, Freemasons' Hall. Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Ionic, 227, Ship and Turtle, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters: St. James's, 2, Freemasons' Hall. Moriah, 9, Albion Tavern, Aldersgate-street. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, December 4th.—Lodges: Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderton's Hotel, Fleet-street. Chapters: British, 8, Freemasons' Hall. Prince of Wales's, 259, Willis's Rooms, St. James's.

SATURDAY, December 5.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Lodge: St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars. Chapter: Rose of Denmark, 975, Star and Garter, Kew Bridge.

## Poetry.

## FALLING LEAVES.

By T. J. SWAIN.

They are falling, sadly falling,  
They are falling all around,  
And lie scatter'd 'neath the branches,  
O'er the damp and dewy ground.  
They are drifted by the breezes  
And they rustle 'neath the tread,  
Reminding us that summer,  
With its varied joys, hath fled.

They are falling, slowly falling,  
And the meditative mind,  
In the changes autumn bringeth,  
May a touching lesson find.  
They emblemize our future—  
Like the blossoms we must fade,  
And like them when life is over,  
We are also lowly laid.

They are falling, sadly falling,  
And the last will shortly fall;  
Soon nature will be shrouded  
In stern winter's icy pall.  
Oh! when earthly scenes are closing,  
May our spirits pass away  
As gently as the leaves fall  
On approach of autumn day.

## TO CORRESPONDENTS.

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

A. T. S.—Apply to Bro. James Terry at the Freemasons' Hall, who will give you every information upon the subject you mention.

T. D. (Yorkshire).—Subscriptions should be paid in advance; by doing so postage is saved.