

LONDON, SATURDAY, AUGUST 24, 1867.

MASONIC SEALS.

No. I.

BY BRO. WILLIAM JAMES HUGHAN.

We have been favoured with impressions of three seals belonging to the Lodge and Chapter, &c., of Banff, through the kindness of Bro. Stenhouse Bairnsfather, P.M., 92, and on sending them to the FREEMASONS' MAGAZINE the proprietor considered them well worthy of reproduction in these pages. Accordingly, the following remarks are simply in explanation of their character, and nature of the lodges to which they belong.



Banff has occupied an important position Masonically for some years. One of the lodges has preserved its minutes from the first decade of the eighteenth century, and many of the records of the St. John's Operative Lodge, No. 92, are full of interest, and, referring as they do to the Mark, Royal Arch, and Knight Templar degrees, are valuable and instructive, being written long before either the Grand Chapter or Grand Conclave was formed.

According to the Roll of Lodges under the Grand Lodge of Scotland, St. Andrew's, Banff, was constituted A.D. 1736, but although this date is given it must not be forgotten that it existed some time before then, and that its records prove its being in working order A.D. 1708. We are in

possession of a facsimile of three of its minutes, dated respectively December 27, 1708, 1709, and 1710. The first seal, however, belongs to the Operative Lodge, now "numbered No. 92, and constituted 1764." We believe, though, that this date is but an approximation, and that the one engraved on the seal is the more correct of the two. The emblems depicted thereon need no explanation. The gavel and mallet are seen and easily recognised, with their companions, the chisel and the trowel. The careful student will also find references to three Craft degrees. The minute-book of the lodge commences 1764, and from that date the Roll of Masters is complete. At that date the lodge numbered some forty-two members. The bye-laws of 1764 are exceedingly interesting, and some time, when our engagements become less, we may hope to give them *in extenso*. They provide for a "Master's eldest son being 'entered apprentice' gratis, upon clearing the expenses of the meeting," and for any brother who should be guilty of swearing in the lodge, to be fined "twopence sterling for each oath." St. John's, No. 92, being an operative lodge, has also worked the Mark degree for more than a century, but for many years has not allowed any brother "to attain the degree of Mark Master Masons until they are Raised Master."

The "Operative Royal Arch Chapter, No. 4," seal A.D. 1765, for one who knows the history of the lodge in connection with which it is formed, is of no common value. It is numbered as the fourth on the list of chapters in Scotland, but to our mind is well worthy of the third rank as to antiquity, and probably the second, as its bye-laws during the same year contains several regulations respecting the Royal Arch, and evidently in such a manner as to warrant its being considered the members had been familiar with that degree before that year. Brother Bairnsfather—who has been Master of 92, and P.Z. of No. 4 for several successive years, and is the historian of the lodge—has very kindly extracted a number of these laws and regulations, and they all tend to show that the Chapter of Banff is one of the oldest in the world, and instituted almost immediately after the institution of the degree itself.

Bro. Bairnsfather tells us there is a tradition to the effect "that the whole of the high degrees were obtained by the members from an Irish regiment quartered in the town of Banff about the year 1764," and I am inclined to think this tradi-

tion is much nearer the truth than a good many are. The brethren who took the Royal Arch then do not seem to have "passed the chair" as a preparation for the mysteries of Arch Masonry.

The third seal belongs to the Knight Templar Encampment that has been held at Banff in connection with the Lodge No. 92 for a very long time. It never joined the Grand Conclave formed A.D. 1811, although solicited to do so, but was independent from the first. It can be traced in the minutes back to the latter part of the eighteenth century, and was never given to any but Royal Arch Masons.

The super-excellent degree was also worked, as also the Knight of Malta, and most of them are even worked at the present time, and are in a flourishing state.

As is usual with operative lodges, the lodge at Banff has a large friendly society in connection therewith, and owns a hall wherein to celebrate the mysteries of the Craft.

FREEMASONRY IN CORNWALL.

By Bro. W. J. HUGHAN.

(Continued from page 123.)

There are few towns that have enjoyed a greater share of Masonic reputation than Truro has for its size, and at the present time the members who reside there are fully entitled to be considered as the centre of Freemasonry in Cornwall, as respects numbers and influence. For years two lodges have been held in the town, and of late the members of the Phoenix (No. 331) have decided to build a Masonic Lodge Room or Hall, corresponding to the important position it occupies in the province, and as the Provincial Grand Master, Bro. Augustus Smith, is a member thereof, and gives his powerful aid to the enterprise, we shall, no doubt, very soon have the pleasure of witnessing a handsome and commodious temple erected in the very heart of Freemasonry in the far west. The Fortitude Lodge (No. 131) has a large and imposing room, suitably and tastefully decorated, wherein to meet, and is moreover not only one of the oldest, but the largest lodge in the county.

We purpose giving a sketch of these two lodges by way of concluding our "History of the Craft in Cornwall." The Fortitude Lodge was originally known by another name, and was first held by warrant dated 6th day of July, 1772, under the authority of the Grand Lodge of

England, termed the "Ancients" or "Athol Masons," who seceded from the "Modern" Grand Lodge (as the members of the latter were termed by the former) about 1740. It was afterwards transferred "to certain brethren in the 67th regiment, and numbered 175, subsequently it was again transferred to "certain brethren in the Royal Regiment of Devon and Cornish Miners, to be held as a military lodge in the said regiment," and finally, "Whereas by the union of the two fraternities of Masons, 27th day of December, 1813, the said lodge became No. 213, and whereas the whole of the brethren who have signed a memorial, asking that the lodge may be worked under a civil warrant, are resident in Truro," &c. The Grand Lodge empowered the members to meet at the Dolphin Inn, in the "borough of Truro aforesaid, under the title of the Lodge of Fortitude as No. 213;" Roger Cundy being the first Master; John Jewell, Senior Warden; and Stephen Daddo, Junior Warden. "Dated the 2nd day of December, A.D. 1826."

We have not been able to glean much in reference to the early history of this lodge. It appears once to have met on "Dover Heights," where the regiment was stationed, according to "Ahiman Regon," (the Constitutions of the Ancients). The minute books of the latter part of the 18th century are missing, as also the first warrant, but the whole of the foregoing dates, &c., are acknowledged in the warrant now held by the lodge. The earliest minute book in possession of the lodge commences April 20th, 1807, which is evidently one of a series of records, the remainder of which are now unfortunately lost. At this date the members worked under a military warrant. "May 11th, 1807, Bro. Candy (Sergeant) proposed Bro. Thomas Mayne, a modern Mason, to become an ancient Mason. Seconded by Bro. Atkins, ballotted for and unanimously accepted." We may mention that although the Moderns (or the real Ancients) prohibited their members from joining the Ancients (or according to fact, the Moderns), the latter never returned the compliment, so that the candidate just mentioned was well received, notwithstanding he was acting in disobedience to the constitution of the Grand Lodge he first joined.

At the "Ordnance Arms, Dover, 13th July, 1807, Bro. Tregonning proposed that ninepence out of the shilling collected from each member be expended for the refreshment of the lodge, and

the remaining threepence be added to the lodge stock as a provision for distressed brethren." This appears a very small portion for the "distressed brethren," and a large part for the landlord. The latter, however, never made any charge for the occupation of the room and attendance. Soon after the members decided to give the whole to the Charity fund.

The next minute of consequence is the following. "The P.M. proposed that Bro. Carlis should pass the chair in order to his becoming a Royal Arch Mason. The proposal was complied with, under the recommendation of the whole lodge." Dated 8th August, 1808. The Ancients owed their success to this Royal Arch degree.

(To be continued.)

MASONIC ORATION,

Delivered by BRO. WM. P. BLACK, at Catlin, Illinois, June 24th, 1867.

(Continued from page 126.)

Next it is objected that Masonry brings good and bad men into confidential relations. Let me borrow an argument in reply to this. Among the twelve who were the daily companions of Christ, standing in confidential relations with his brethren and the Master, there was a Judas. One of the objections urged against the founder of the Christian religion by his self-righteous opponents was this, that he ate with publicans and sinners, and sat with them in token of confidence in their houses and at their feasts. It was his pride to be called the friend of such, and his constant theme that He came to save the lost. In every age, in every organisation, and, I sorrow to say, in none oftener than in the Christian church in its various branches, hypocrites have introduced themselves and wrought their work of ill. We cannot escape the common evil; but it is the work of Masonry to obviate that evil by elevating and ennobling the unworthy who may be in our number. If our general character were bad; if the majority of our members were evil men; if to enter our Order were like falling among thieves, then this objection should have some weight to deter worthy men from exposing themselves to the corruption of evil communications. But these broad charges will not be made against us by even the most bigoted of our opponents, unless they be at the same time the most ignorant.

Again, it is objected that by the "substitution

of worldly and selfish motives for moral and religious influences," there is a tendency to the practical neutralisation of Christianity, and in this connection let us glance at the substance of the last resolution read, that one presented at Peoria in 1865, which runs thus: "That all rights and ceremonies not given of God but invented by men, for promoting morals and religion, are of the world and not of Christ, and so are essentially Gentile worship, or the worship of devils." That Masonry does not tend to the neutralisation of Christianity, but rather to lead to it, has already been considered. The hypothesis of this objection, that in Freemasonry there is a substitution of worldly and selfish motives for moral and religious influences, I deny, and appeal again to the theory of Masonry, as already adduced in my argument. As well as to the disinterestedness of its work, in proof of the assertion that the motives of Masonry are essentially moral; and that drawn as its tenets are strictly in accordance with the Holy Scriptures, they are justly entitled to be considered religious; while the whole doctrine and practice of Freemasonry are exactly the reverse of selfish. But is it true that all things not directly given of God are devilish? It is never the manner of the teaching, but the matter that proves its character, and by which it will be accepted or rejected. The Bible is given as a foundation; and upon this different superstructures are builded for different purposes and by different minds. If the principle of them be all the same, then that principle will characterise the whole. The various ramifications of the Church and its different agencies for accomplishing its work—its missionary boards, its Sabbath school unions, its publishing houses and tract societies are not given of God, but invented by men for promoting morals and religion. Yet all these being in furtherance of that divinely appointed work, the spread of the gospel, we engage in these enterprises, nothing doubting that the purpose sanctifies the labour. Enlarge the application! There is a royal law—"Thou shalt love thy neighbour as thyself." Masonry builds on this superstructure of beneficence, of well-doing. And in furtherance of this great object adopts certain rites and ceremonies for the purpose of impressing ineradicably its doctrines and duties in the hearts of its members. These rites and ceremonies stand relatively upon the same ground in regard to Masonry, that the confession of faith and the requirement of the covenant vows

of membership in the Church occupy in regard to Christianity. Neither are "given of God," both are "invented by men," in order to indelibly impress the mind with a just appreciation of the importance and solemnity of the obligation entered upon, and thus, by securing a continuance therein "to promote morals or religion." Both are solemn, and right because of their purpose. Once more, in all things let us remember, "the spirit quickeneth; the body profiteth nothing;" and ere condemning let us candidly consider the motive of every work.

And now we come to the last objection—the explanation of all other objections—the secrecy of Masonry. It is claimed that families are outraged and divided by swearing young husbands to conceal certain proceedings from their wives and children. This is puerile! In the life of every business man there are constantly recurring incidents which he withholds from the knowledge of his family. And the life of every professional man, worthy of the trust joined to his position, there are many confidences which he cannot impart to his wife and children. Is his family outraged or divided by his thus concealing from his wife and children the proceedings of many days and nights of his professional life? If the objects of Masonry are worthy, its results good, all practices not immoral, adopted with the object of securing the perpetuity of the Order are by that object justified. Secrecy is one of the surest means of perpetuity. It begets confidence, and confidence establishes love. It renders possible the exclusion of the unworthy from participation, and thereby makes the Order sought after and adhered to. It secures unity, and thereby efficacy. To ascertain whether the families of Masons are outraged and divided by Masonry, we will appeal rather to those families than to the enemies of Masonry, and we will abide their decision.

The review of these objections is now concluded. But ere closing this argument, I desire to call attention to one phase of the practical workings and benefits of Masonry not yet touched upon. In every clime, in every nation, under every combination of circumstances, a Mason in a Mason meets a brother and a helper. As an illustration, consider the workings of Masonry in our late civil war. Masons supplied the wants of their brethren everywhere; but it was in the South particularly that the beneficence of the organisation was demonstrated. The terrible proscrip-

tion on account of loyalty there was not so bitter that Masonic aid could not be invoked and extended. There are testimonies from every source of lives saved, of desolations prevented, of necessities secured, of mercy exercised, courtesies extended to loyalists and prisoners and armed enemies; and one of the brightest rifts in the dark cloud of war and death which overhung that land and time, was that caused by the ever conquering sunshine of Masonic charity. Christianity was impotent, the ties of relationship were broken, the obligation of a common nationality disregarded, but the Masonic obligation still asserted its benign force, and rescued or aided the oppressed, and in the rift thus caused in the clouds and darkness was seen the standard of brotherhood waving in triumph above the red ensign of war, typical of that time when over every nation shall be flung out the conquering banner of God's changeless and infinite love. Yet the history of the work of Masonry in this respect will ever remain unwritten. Incidents will be cherished and handed down for a few generations among the descendants of those experiencing the efficacy of this defence, and then pass as an old man's story into the doubted region of tradition. But the testimony of Dr. Mackey and a host of others is not wanting to confirm these statements. I have myself been told of instances where the sign of Masonry turned aside the steel of war, and the hand of carnage was stayed as it was in the very act of immolating yet another victim upon its blood-stained altar. Tell me, if there is but one instance in the annals of all time of such a result from such an agency, would not that one case of life preserved be a sufficient vindication? But multiply that one case by myriads, add the vast work accomplished in the distribution of Masonic charity, think of the doors at which the wolf is kept at bay by this invisible but potent arm; think of the truths of Masonry and its work, and then tell me, do we not well to be proud of it, to think of it as noble and glorious?

My brothers, we have set up this standard; how shall we fit ourselves worthily to bear it? The strongest argument which can be urged against Masonry is the unworthiness of many of those professing to be its exemplars. We have developed an ideal, representing truthfully the spirit and objects of Masonry. Who of us shall come up to its requirements? We come to the ever recurring theme—our duty. What is it?

how shall we discharge it? There are doubtless many who seek Masonry with no thought of its emblematical significance, of its true spirit and purpose. Many are induced to seek introduction to its mysteries by a natural curiosity in regard to the unknown; many by the selfish considerations of assistance or power. And many there are, doubtless, who can pass through all the stages of its progression without having their hearts or minds raised to the contemplation of higher ambitions or objects than these. Such have no fit place in Masonry, and such must of necessity be disappointed in the results obtained. To all who strive to walk worthily as Masons the first thing requisite to proficiency which presents itself is, the necessity to study and conform to the theory of Masonry. He who has learned, be it ever so glibly, the ritual of Masonry, and brought even to perfection his practice of its ceremonies, yet not given heed to its spiritual significance nor studied to know the teachings of those rites and ceremonies, has failed entirely of a just conception of Freemasonry, and has made no progress toward the accomplishment of that great object which Masonry sets before us all, to fit ourselves as living stones for places in that spiritual temple, "that house not made with hands, eternal in the heavens. While he who has had fixed in his heart those two ideas which stand as the groundwork of the entire Masonic superstructure, reverence to God and love to man, though all else be forgotten, is the better Mason, the worthier brother. Conforming to these laws, we will be enabled to exercise all Masonic virtues, and to adorn our profession by consistent lives. With the blessing of God resting on us, with brotherly love uniting us, we will find that all the social and moral virtues do prevail; and in the future, as in the past, the prosperity of Masonry and the progress of the world will be commensurate and continual.

It is only by the power of noble living, however, that we can hope to achieve this result. Each man does something toward forming the history of the world, for every one has some, even though it may be an inappreciable influence upon the great body politic. And history has been rightly called "God's discourse to men," the medium wherein is preserved the logic of his providence, to warn, instruct, to guide. You may deny isolated statements of history, but you cannot deny its general teachings, nor resist its general influ-

ence. So with the effect of Masonic life. Enemies may deny its claims and scoff at its traditions, but if its doctrines be exemplified by our lives, they may spend their lives in promulgating adverse theorisings and assumed arguments, and they will accomplish nothing. The irresistible eloquence of actions will captivate the hearts and minds of men; the influence of Masonry will be felt, its power asserted; its mysteries studied lovingly; its privileges eagerly sought. Principles never perish; the influence of right action is never lost. Through centuries, preserved only in tradition, Masonry has existed—not always as now—we do not commend to our friends of to-day a fossil of buried ages—but adapting itself constantly to the ever expanding capacities and necessities of man; availing itself of additions to human science and experience; yet ever cleaving to the first landmarks of principle; since principles are unchanging. It has lived on, growing with the upward growth of civilisation even until now. Nations which were once powerful in the earth have become a name, owing the preservation of their memory, it may be, to a poet's rhyme. Upon their ruins other nations have risen, and these too have disappeared. Yet still our Order lives on, a monument of the ages, undestroyed and indestructible. The unconquerable fidelity of the human heart has preserved this grandest emblem of human love. It stands to-day upon the confines of the past, guarding the present and looking steadfastly toward the mysterious future, like some tall cliff looming through the morning's mists above the expanse of waters, at whose base the waves for ages have been murmuring their symphonies, or thundering the grand chorus of elemental wrath; and upon whose rugged front, gray with the flight of years, the rains and winds have left the chronicle, mysterious and worn, with a significance but guessed at, of dead centuries. It has braved the storms of human passion; it has listened to the murmurs of human praise. Masonry can hope for universal acceptance only when all hearts shall have come into subjection to the great law of love. Then its office will be gone; for charity and beneficence will have become a pleasure, needing no rites and ceremonies to commemorate, no obligations to enforce them; and sorrow and sighing will have passed away for ever.

Until that time comes, we must expect and bear antagonism. But we may also expect the victory.

As in the past, so will it be in the future with these attacks. As well might the waves hope, by their tempest wrath to overthrow the rock-bottomed shores of the sea, as men expect successfully to wage war against an organisation that has breasted the storms of passionate centuries, that is founded on the immutable principles of God's enduring truth; that has its defence in the loving hearts and memories of millions of its members; and that is the great all embracing practical religion of the world. It stands to-day like a headland of eternity, bright with the glow of the advancing morning that shall usher in the days of peace. And when that day has passed, blossoming like the perfect flower into the enduring peace of heaven, it will shine afar, not with the blazonry of borrowed light, but with the glory of a noble history, and the love of myriad grateful hearts.

In this confidence, let us labour faithfully, waiting with patience that time when the answer of the Great Master of all shall be returned to each one of us, as, properly recommended by a virtuous consistent life and a true faith, we, at its close, seek to gain admission to the celestial lodge, "*Enter thou into the joy of thy Lord.*"

Till then we have the lessons of the past for our instruction; the labours of the present to engage us; and the hopes of the future to cheer and encourage—the glorious heritage of faith, hope, and love.

Man's past was darkened! From creation's morn
The clouds of sin upon the mind did lower,
Those virtues that a noble life adorn,
Love, truth, and faith, were deemed but fit for scorn,
And evil held a carnival of power.
When in the clouds at last a rift was seen,
Through which a glory on the soul did pour,
That seemed the waking from a fearful dream
To greet the advent of dawn's rosy hour,
In the long study of the works of God.
The truth of God shown slowly forth to men,
And nature's revelation free and broad,
At last through slow degrees was dimly seen.

The noon-tide glory now shines forth on earth,
But noon-day's work is not yet fully done.
A waiting world still cries to us, "*Go forth!*"
Not these the hours to spend in rest and mirth,
The days of resting are the days to come."
The wind that whispers through the quivering trees,
And stirs their quiet 'neath the summer sun,
Sweeps harvest fields that bend before the breeze,
And, whitening, murmur of the work not done.
Go forth, Oh reapers; put the sickle on!
Ye gleaners, follow till the evening's gloom;
And then together bring your sheaves to Him,
Who'd hear, well pleased, your joyful "*Harvest-home.*"

From every plain, from every wave-washed shore,
There swells the sad voice of the toiling train,
'Tis echoed by the peaks white-gleaming, hoar
With years of snow and frost, and evermore
The rivers as they flow on to the main,
Are rippling forth the song of mystery—
A song that seems a moan of deathless pain.
It finds an utterance in the deep-toned sea,
Which murmurs the sad story o'er again—
The story of earth's sorrow and man's sin.
But louder swelling, like a grand refrain,
We hear this promise through the mingled din,
"Man's faith will grasp man's heritage again!"

This done, as evening's hours so gently glide,
And shadows lengthen toward the mystic East,
While all the West, cloud-robed, in glory dyed,
Floods the worn earth with its rich, golden tide;
Then we may claim and enter on our rest
For then heaven's doors will be flung open wide,
To welcome all who have but done their best;
And this shall be our password! Nought beside
Is from the greatest sought, or from the least;
"The poor and suffering we have sought to raise
For thy dear sake, and those by ill oppressed.
To earth's sad lips we taught a song of praise;
We called all brothers; and thy name we blessed."

THE KNIGHTS TEMPLARS,

By ANTHONY ONEAL HAYE.

BOOK I.—CHAPTER I.

Causes which led to the foundation of the Order.—Pilgrimages.—Frotmund.—Fulk de Nerra.—State of Jerusalem and Palestine during the end of the eleventh century.—Ill-treatment of Pilgrims to the Holy Land, and consequent rage of Europeans thereat.—The first Crusade.

As in the days of heathen Rome and Greece, the people founded temples, raised images, and celebrated games in honour of their departed heroes, whom their priests had raised to the rank of gods and demigods, so in the early Christian Church shrines were raised to martyrs and confessors, holidays set apart in their honour, and pilgrimages made to the scenes of their lives and deaths. The custom of making pilgrimages to celebrated temples and holy places is of great antiquity. The Jews were wont, once a year, to go up to Jerusalem, and there celebrate the feast of the Passover, as we learn from St. Luke, on the occasion of our Lord's disputing with the doctors in the Temple; while votaries from great distances flocked to the shrine of Apollo at Delphi, there to pray to the deity and to inquire into the future of their lives. In the Catholic Church, as Christ was the centre of the system round which the saints revolved, so the great

centre of pilgrimage came to be the Holy Land, the scene of his miracles and his death. It was the most important of all the pilgrimages, where, by visiting the scenes of our Lord's life and passion, penitents were freed from the burden of their sins, and the gates of heaven opened to them. The Latin Church, in the eleventh century, allowed pilgrimages to suffice instead of canonical penances. Sinners were condemned to expatriate themselves for a time, and, after the example of Cain, to lead a wandering life, visiting celebrated shrines and the tombs of the saints. To the active and restless character of the Western Christians, this was a congenial penance, and, it ought to be added, that the devotion of pilgrimages, whatever may be the opinion of an enlightened philosophy, has been received, and even encouraged, in all religions. It belongs, moreover, to a sentiment natural in man. If the sight of a land once inhabited by heroes and sages awakens in us touching and noble remembrances; if the soul of the philosopher finds itself agitated at the sight of the ruins of Palmyra, Babylon, or Athens; what lively emotions must not the Christians have felt on beholding places which God had sanctified by his presence and his blessings?*

Frotmond,† a Breton nobleman of depraved life and ferocious habits, to obtain possession of their estates, murdered his uncle and his youngest brother. Brutal and abandoned, he revelled with his loose companions in his bloodily-acquired property, while the administrators of justice were too weak to revenge the crimes, and the Court winked at actions which at the worst were very common incidents in those days, when blood was spilt like water, and the life of a man of no more account than that of a dog's. However, as age came upon him, and his strength failed, he began to feel remorse for his sins gnaw at his heart-strings. An insatiable desire, too, possessed him to make his peace with the Church; for, however evil a man's life may have been, and however black and damning the sins upon his conscience, he still desires to be in union with God, and so be certain, when he dies, of an entrance to heaven, and a participation in its joys. Frotmond found pleasure had ceased to yield him delight, the wine cup could not banish his remorse and fear, he could

no longer lead the chase, and death appeared to him to be not far off. Agitated by such terrors, he put on the sackcloth dress of a penitent, and one day presented himself before King Lothaire (son of Louis le Debonnaire) and an assembly of his prelates, when, having made a public and full confession of his crimes, he placed himself in the hands of the king for punishment. The king ordered him straightway to be placed in irons and cast into prison, a sentence which Frotmond submitted to with exemplary resignation. Having been kept there while the king and his prelates considered what punishment should be awarded him, he passed the time in prayer and pious conversation with a monk. After much deliberation, a notable penance was given him, no less than a pilgrimage to the Holy Land, where, by prayer and pious deeds, he might succeed in propitiating God, and obtain pardon of his sins. Frotmond immediately departed with his servants, and the accomplices of his crimes, towards the east, clad in sackcloth, with the cross of ashes on his brow. He reached the Holy Land in safety, and visited, according to the commands of the king and his prelates, all the sacred places in Judæa. He afterwards extended his pilgrimage to other famous Bible scenes, crossed the Arabian desert in the footpaths of the Israelites, finally landing in Egypt. Having spent some time in the land of the Pharaohs, he traversed a considerable portion of Africa, visiting the shrines of the martyrs; and having resided some time at Carthage, he set sail from thence to Europe. Arriving at Rome, he presented himself to the Pope, who, considering the circumstances of his case, advised a second pilgrimage to the Holy Land, so that his penance might be complete, and the remission of his sins confirmed. Once more Frotmond departed for the East, once more visited the Holy Land and the sacred places, proceeded to the shores of the Red Sea, and for three years took up his abode on Mount Sinai, passing the time in humiliation and in prayer. After this he took a journey to Armenia, and visited Mount Ararat, where Noah's ark rested on the subsiding of the waters of the Deluge. His conscience being now at rest, and the commands of the Church fulfilled, the penitent returned in holy triumph to his native land, and, to banish all temptations that might lead him to resume his former evil ways, he entered the monastery of Redon, where he passed the remainder of his life in prayer and good works, finally

* Michaud's "Histoire des Croisades," Mabillon's "Recueil des Bollandistes."

† "Acta Sanctorum Ordin. Sanct. Ben. Sæculi," 4, part 2.

dying regretted and bewailed by his less eminently pious, but still less famously criminal, brethren.

Another instance is that of Fulk de Nerra, or the Black Count of Anjou. Fulk was one of those cold-blooded, stony-hearted seigniors of the dark ages who shed blood for the brutal pleasure of seeing it flow. His retainers, following the example of their master, were desperadoes of the worst character, ready at a nod to rob and murder. One wife Fulk roasted alive before a slow fire, with hellish laughter; and his second, anticipating a similar fate, fled for safety from his cruelty to the Holy Land. He confined his brother in a dark and noisome dungeon, where he died of ill-treatment and hunger, and contrived the death of his nephew, the Count of Brittainy. At length public opinion and the terrors of an awakened conscience caused a change, and he sank into a state of gloomy despair and remorse. His bed at night was surrounded by the grisly shapes of those innocents whom he had murdered, and he saw the dead, breaking through the trammels of the grave, threaten him with their bony fingers. Harassed and terrified by these spectres, anxious to escape from their persecution, and to win back the esteem and affection of his fellow-men, Fulk, by the advice of his confessor, and attended by two servants only, donned the dress of a pilgrim, and departed far the East. But terror and danger pursued him on his journey, tempests raged around him, the thunder rolled and the lightning flashed, while in the Syrian seas he was in constant expectation of shipwreck.

(To be continued.)

MASONIC NOTES AND QUERIES.

THEISM—FATALISM—NATURALISM.

Dominion—Providence—Final Causes. In Theism these are, of course, admitted. In Fatalism and Naturalism they are excluded. Theism is the religion of Freemasonry. A brother's question is to me unintelligible, unless the foregoing words furnish the answer. He may look at my communications to the *Freemasons' Magazine*—first, "A God who is not the God of English Freemasonry," vol. xii., page 474, and the "Erratum," vol. xiii., page 200, where there is an unsuccessful attempt to correct the misprint of a word in some Latin lines of Sir Isaac Newton; next, "The God of English Freemasonry—Explanation of a former Communication," vol. xiv., page 348. In this second communication the same Latin lines again occur, and this time without any misprint. My brother may also look at two other of my communications to the *Freemasons' Magazine*, "Fatalism and Freemasonry," vol. xii., page 279, and "Natural-

ism and Freemasonry," vol. xiii., page 189.—C. P. COOPER.

PROVINCIAL GRAND LODGE OF KENT AND OUR CHARITIES.

Dear Brother —, at the time of my resignation of the office of Provincial Grand Master for Kent, there existed the following arrangement in regard to the Provincial Grand Lodge Fund and our Charities: that the lodge having the greatest number of members, according to the returns, should receive the amount of subscriptions, or such portion of it as should be voted in Grand Lodge, to be applied by way of contribution to such one or more of the Masonic Charities as the Provincial Grand Lodge might direct, so as to give the lodge so contributing the advantage during its existence of a Life Governor, and in the following year each lodge in succession having the next greatest number of members should receive the like advantages. This arrangement has remained unaltered; and there will soon have been given to every lodge in the province during its existence a Life Governor's advantages of each of our four thriving Charities—the Girls' School, the Boys' School, and the Benevolent Institutions, the one for Aged Freemasons, the other for the Widows of Freemasons. It appears from the Provincial Grand Treasurer's account with the Provincial Grand Lodge of Kent 1866-7, with a copy of which I have been favoured, that, in the year 1866, in execution of this arrangement, the Erith and Sidcup lodges respectively acquired each during its existence the advantages of a Life Governor of the two Benevolent Institutions; and the Sheerness, Ramsgate, Dover, and Maidstone lodges respectively acquired each during its existence the advantages of a Life Governor of the Boys' School. In reference to this important matter, see my letters to the editor of the *Freemasons' Magazine*, vol. xi., pages 78 and 143 of that useful publication.—C. P. COOPER.

THE GREAT ARCHITECT OF THE UNIVERSE.

Brother —, it has been truly said that, to a clear eye, the smallest fact is a window through which the Great Architect of the Universe may be seen.—C. P. COOPER.

THE CRUSADES.—FREEMASONRY.

Dear young friend, your studies, you say, have brought you to the conclusion that the origin of Freemasonry is to be found in the Crusades; and you mention an assertion of the Chevalier Ramsay to that effect. But, is Ramsay a reliable authority? Methinks some of his assertions were put forth with a political object, and with a total disregard of facts. Was not Ramsay wont to ascribe to Freemasonry the restoration of the Stuarts?—C. P. COOPER.

MASONIC WRITERS.

He who without inquiry can believe the strangest popular rumour may, perhaps, without inquiry believe the historical statements of Masonic writers.—From a manuscript volume in Bro. Purton Cooper's Masonic collections, entitled "Freemasons' Table Talk."

UNIVERSALITY OF FREEMASONRY.

Monsieur —, No. I did not say the brother who "reads," but the brother who "reads and thinks." The words "Freemasonry" and "natural

religion" in juxtaposition are, in my opinion, sufficient to suggest to the brother who reads and thinks "why Freemasonry is called universal." In my communication "Universality," page 49 of the present volume, line 9, for "vol. xvi." read "vol. xiv."—C. P. COOPER.

BAVARIA.

What has become of the Province of Bavaria, which existed some thirty or forty years ago, and of which the Prince of Tours and Taxis was P.G.M.? The only lodge which appeared to have belonged to it was Aufgehenden Morgenrothe (No. 444), meeting at Frankfort-on-the-Maine, and warranted in 1817. This is now No. 351.—F.

COLUMBIA.

This is another province which appears to have collapsed, and of which Col. James Hamilton was P.G.M. There was one lodge at Angostura, Logia de la Concordia (No. 524), warranted in 1824. This is now extinct.—F.

DENMARK, NORWAY, &c.

The Prince Charles, Landgrave of Hesse Cassel, was formerly P.G.M. of Denmark, Norway, &c., but does not appear to have had any lodges.—F.

MARYLAND.

Henry Harford is recorded as P.G.M. of Maryland, but he had no lodges.—F.

PERSIA.

Sir Gore Ouseley is recorded as P.G.M. of Persia, but he had no lodges.—F.

ST. HELENA.

David Kay, M.D., is recorded as P.G.M. of St. Helena, but he had no lodges.—F.

SUMATRA.

H. F. Lewis is recorded as P.G.M. of Sumatra. The only lodge left of a once-flourishing province was the Rising Sun (No. 242), founded in 1772, and now extinct.—F.

SWITZERLAND.

P. L. de Tavel was P.G.M. of Switzerland. There was a lodge at Berne, No. 456, now extinct.—F.

A QUESTION.

In the case of a person presenting himself at the door of a lodge requesting admittance, is it right or prudent to admit him if he cannot produce his Grand Lodge certificate, or be vouched for by a Mason, however well he may be able to work his way through the three degrees?—C. T.—[Under the circumstances mentioned in the foot note added to the above query, you acted quite right in declining to receive the applicant for admission. It is better to err on the side of caution than, by any indiscreet or careless act, to compromise others.—Ed. F.M.]

CORRESPONDENCE.

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

GRAND LODGE OF NOVA SCOTIA.

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

DEAR SIR AND BROTHER,—I see in the *Freemasons' Magazine* an account of the Grand Lodge of Nova Scotia. The meaning of this is that we shall have another province wrenched from us, as Canada has been, and as the Australias will be. Nothing can be more certain that, under our present system

or want of system, the future M.W.G.M. of England will rule over no colonial provinces, and he will not want any Colonial Board.

If our Colonial Board, instead of making a report simply of colonial complaints, were to give us such a report on our colonial provinces as the Grand Lodge of Canada receives on its affairs, we should know something more about them, and not witness province after province lost from simple want of care.

If we had had anything of a colonial policy, we should have come to terms with the Grand Lodges of Scotland and Ireland, and avoided producing a state of affairs which inevitably leads to weakness of administration, and consequent disintegration.

Who have charge of our foreign relations—is it the Colonial Board or the Board of General Purposes?

Why is there not a Board appointed for our foreign relations, consisting of men conversant with foreign Masonry and languages?

Yours fraternally, A READER.

WORSHIPFUL MASTER AND TYLER.

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

DEAR SIR AND BROTHER,—I should feel obliged by a reply to the following queries:—1. The W.M. of a lodge, not being able to go through the ceremonies of initiation, &c., and there being no Past Master present able to do so, is it competent for a junior officer or a brother not in office to officiate? 2. The "Book of Constitutions" says that the Tyler is to be chosen by the members of the lodge. Why is it that the Tyler is appointed by the W.M. with his other officers? at least, such has been the case as far as I have seen. Yours fraternally, M.M.

[1. If there is a P.M. of any other lodge present, it is usual for the senior officer of the lodge to invite him to take the chair and perform the work in the absence of the W.M. and a P.M.; and this is a very proper practice. Naturally the question will be asked why the W.M. was elected if unfit to perform the duties of office, and why he accepted office, seeing that the conditions upon which he undertakes to fill the chair are clear and explicit. Such irregularities inflict great damage upon the Order, and are alike discredit to the brethren electing and the Master accepting. 2. The Tyler is to be elected by the members of the lodge, and not by the W.M.—Ed. F.M.]

THE STAFF OF THE "SCOURGE" AT DINNER.—In the "Dreadnought," the room immediately above this, the staff of the "Scourge," the well-known weekly journal of "politics, literature, and society," are dining with the proprietors, two fat, well-to-do men, who like literature when it pays, and know nothing further about it. All the go-between business between them and their contributors is done by Mr. Makewight, the bald-headed, pleasant man at the head of the table, who "keeps things going" so admirably. Next to him is the Rev. Cyril Fleem, curate of St. Botolph the Martyr, in the City, who ekes out his clerical income by slaying rising novelists. Then Mr. Angostura, who looks after the bench and the bar, corrects the decision of Lord Chief Justices, and has never yet been trusted by attorneys with a brief. The stout, slouching man, in the rusty clerical garb, is the great sporting authority; and the jolly, grazier-looking young fellow looks after art and artists. All the biters of files are present, and the dinner is a very jolly one to all, save to those who give it—the proprietors of the "Scourge," who, despite of Mr. Makewight's jockeyship, cannot be made to fit in with anyone.—*The Broadway.*

THE MASONIC MIRROR.

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

MASONIC MEMS.

Bro. W. J. Hughan, of Truro, writes us that he will be glad to be favoured by any brother with extracts from minute-books, by-laws, or other documents relating to the Royal Arch before A.D. 1750, and of any higher degrees (especially the Knights Templar) before A.D. 1780.

LAYING THE FOUNDATION STONES OF THE NEW CITY POORHOUSE AT CRAIGLOCKHART, NEAR EDINBURGH, AND THE CATHEDRAL EPISCOPAL CHURCH, AT ST. ANDREW'S, FIFE.—Bro. Geo. Campbell, of 12, Howe-street, Edinburgh—who, we may mention, has gained a well deserved reputation as a skilful photographer, chiefly excelling in a difficult department of the photographic art, the representation of groupes—has produced two admirable large size photos., illustrating the above ceremonies. We congratulate Bro. Campbell upon the success of his efforts. The photographs form very appropriate and pleasing *souvenirs* of both ceremonies—an artist evidently *au fait* in the production of such works—they form mementoes of gatherings of the heads of the Order upon important and interesting occasions. These photographs must possess peculiar merits in the eyes of the Craft.

METROPOLITAN.

LEWIS LODGE (No. 1,185).—The consecration of this lodge took place on Saturday last, the 17th inst., at the Nightingale Tavern, Wood-green, in the presence of a large number of the brethren, by the W. Bro. John Hervey, P.G.D., the officer nominated for the purpose by the M.W.G.M. Previous to the ceremony the members of the lodge and their friends visited the Boys' School, to render support to which this lodge has been specially founded. The inspection being finished, the brethren adjourned to the Nightingale, when the ceremony of consecration took place, Bro. F. Binckes, P.M., S.W., No. 60, P.G.S.B. being installed as first W.M. of the lodge. At the conclusion of the several charges the installing brother was loudly applauded. The W.M. then appointed and invested the following brethren as his officers for the year:—James Russell Cover, W.M. (No. 657), S.W.; Arthur Charles Fowler (No. 657), J.W.; Samuel May, Treasurer; Arthur Leared, Secretary; Basil Ringrose, J.D.; and W. Speight, Tyler. Bro. Hervey then concluded the ceremony with the charge. The W.M. proposed, and Bro. S. May seconded, a vote of thanks to Bro. Hervey, for his performance of the consecration and installation, which was carried unanimously. Bro. Hervey returned thanks. Bro. May proposed a vote of thanks to the W.M., Wardens, and brethren of Westminster Keystone Lodge, for the loan of the beautiful furniture which graced the lodge. The J.W. seconded the motion, which was carried unanimously. Bro. John Udall returned thanks. (The chairs were the same as were presented by this brother in 1838, when he was S.W. to the Keystone Lodge.) A vote of thanks having been proposed by the W.M., and seconded by Bro. S. May, to the visitors, Bro. Farnham, from Bombay, returned thanks. The lodge was then closed, and the brethren sat down to a banquet, elegant, substantial, and abundant, provided by Mr. W. Jones, the landlord of the Nightingale, who is to be initiated at next meeting. Among the brethren present, both at lodge and banquet, we noticed J. Binckes, J. Russell Cover, B. P. Todd, P.M. (No. 27); Hy. Cary, W.M. Elect (No. 780); W. H. Clarkson (No. 780), William Ough, P.M. (No. 749); J. W. M. Dosell, P.M. (No. 55); W. Stills (No. 55), Edmund Farthing, P.M. (No. 101); John Udall, P.G.D.; D. W. Pearse, J.W. (No. 659); George Cox, P.G.D.; H. Empson, P.G.S.B.; John Hervey, P.G.D.; N. Pulteney Scott, S. Rosenthal, P.M.; Raynham W. Stewart, P.M. (No. 108); Clifford Henry (No. 108); William Dawson, John Dixon, M.D., P.M. (No. 73); Henry Elmes, P.M. (No. 177); J. Farnham, P.M. (No. 201, &c.); H.

Massey, J.W. (No. 619); W. H. Warr, W.M. (No. 23); W. Stone, P.M. (No. 19); A. C. Fowler, George T. Carter, P.M. (No. 335); S. R. Sireom, Representative of Grand Lodge, Brazil; John Herd, A. H. Howlett, P.G.S.; H. G. Bass, P.M. (No. 27); Magnus Ohren (No. 1), Sidney F. Furrian; — Saqui. After the banquet the usual loyal and Masonic toasts were given in excellent English by the W.M., and drunk enthusiastically by the brethren present. Bro. John Udall returned thanks for Earl de Grey and Ripon, and narrated the history of the efforts made to establish the School, and said that at the meeting of the first promoters of that School the noble earl was present and took the chair, and ever since that time his lordship had manifested the liveliest interest in its welfare. Bro. Hervey proposed "The Health of the W.M.," and assured the brethren that it was very gratifying to him to have to do so. It was not often that an opportunity of this kind presented itself—that of proposing the health of the first W.M. of a lodge; and when that opportunity was associated with the act of giving the health of an old friend it was doubly pleasing. When, some years ago, he (Bro. Hervey) was Chairman of the Committee of the Boys' School, and had great difficulties to contend with in the purchase of the land for the Boys' School, he was very anxious to make the purchase, and the W.M. of this lodge assisted him in his object, and extricated him from a great amount of annoyance; and he (Bro. Hervey) was extremely happy, on this occasion, to point to the present Boys' School as the result of the exertions then made. The toast having been drunk, the W.M. said he would very briefly respond to the too eulogistic terms in which he had been alluded to, but would thank the brethren in terms as warm as those in which his health had been proposed. He hoped the good wishes which Bro. Hervey had expressed towards the lodge would be fulfilled to the uttermost, and that he would be spared in health and strength to promote the interests and prosperity of the lodge, as well as of the School. He (the W.M.) took the post of W.M., not shrinking from the responsibilities of the office, and would do all he could to uphold the honour, maintain the prestige, and promote the character of this lodge as a supporter of the principles of Freemasonry. This lodge was founded in the vicinity of the Boys' School, which many present had watched the progress of, and of which it was intended the lodge should be a great support. The lodge would draw to it many brethren who lived in the neighbourhood, who would thus be exemplifying the proverb that "charity begins at home," because the Institution was at their own doors. After that would come support to the other institutions, and he could assure the brethren those institutions would not be forgotten. The W.M. proposed "The Sister Grand Lodges of Scotland, Ireland, and the Foreign Jurisdictions." He had hoped to see Bro. Manockjee Cursetjee present, as representing the Grand Lodge of Scotland, but was disappointed; but they had Bro. Sireom, from Brazil, on whom he would call to respond. Bro. Sireom, after the toast had been drunk, returned thanks, and was succeeded by Bro. Rosenthal, in a very short speech, but who claimed to be an English Mason. The W.M. proposed "Bro. Hervey," with thanks to him for consecrating the lodge. The toast was drunk enthusiastically, and Bro. Hervey said he had a very few observations to make. He thought it a great compliment to be asked to consecrate the lodge, and he accepted the office without the slightest hesitation, and with a great deal of pleasure. He did not know why he should be eulogised for performing the duty—which he held it was of every Mason—to put the knowledge he might possess of Masonry at the service of the Craft. He felt he had only done his duty, and he thanked the brethren for acknowledging it. The W.M. proposed "The Masonic Charities," and Bro. Howlett returned thanks. Immediately afterwards the W.M. proposed "The Health of Bro. Samuel May," in very flattering terms, whom he did not hesitate to call the greatest supporter of the Boys' School. No time he could give to the Charity was considered by him too much, and he trusted that Bro. May would be long spared to continue the good work which he had begun. The toast was drunk with great cordiality, as Bro. May is acknowledged by all Masons to have been unwearied in his efforts in behalf of all the Charities. Bro. Samuel May said the sincerest throb of pleasure he ever had was when he felt he was doing good to the Craft. With regard to the Boys' School he looked upon it as his family, and he spent many happy hours in playing with the pupils, who had certainly damaged his clothes; but the best reception he met with anywhere was at the Boys' School. He loved those boys, and assured the brethren that as a father he took great interest in them. There was no pleasure to him so great as the feeling that that School was now placed on a firm foundation. Lewis Lodge would be a great supporter of it, and, although he belonged to eight lodges and chapters, there was not one he joined so

heartily as Lewis Lodge, simply because its great object was the welfare of his dear boys in the Masonic School. The W.M. proposed "The Visitors," to which Bros. W. Ough and Benjamin P. Todd responded; after which "The Masters of the School" was given, which brought out a spirited speech from Bro. Furriau. "The Masonic Press," "The Officers," "The Musical Brethren, Bros. Saqui and Lawler," who had discoursed most excellent music, and the Tyler's toast, wound up the meeting at a late hour. The banquet reflected the highest credit on Mr. W. Jones, of the Nightingale; and the musical arrangements, under the direction of Bro. Isaac Saqui, assisted by Bros. Lawler, Dawson, and Cartor, were unexceptionable.

PROVINCIAL.

DEVONSHIRE.

NEWTON ABBOT.

Meeting of Grand Lodge.

On Monday the brethren of Devonshire assembled *en grand fête* in the pretty rural town of Newton Abbot, for the double purpose of holding the annual meeting of the Grand Lodge of the Province, and also for the more open public demonstration of Masonic work in the laying of a memorial stone of a temple that has been founded, in which the Devon Lodge, formed some nine months since, is to hold its meetings. The brethren assembled in a large and appropriate room opposite the Town-hall, where they were met by the R.W. the Prov. G. Master of Devon, Bro. the Rev. John Huyshe, M.A., who was supported by the Prov. G. Officers, and by more than two hundred of the brethren. After the lodge had been duly opened, the brethren formed into procession.

The brethren were headed by the band of the 10th Devon Rifle Volunteers, who, as the large party proceeded to the building, played some of the airs which are known, not for their beauty as much as for their peculiarity, as being truly Masonic. We can suppose that the composers of these airs were friends of Hiram-Abith, and that they must have been the peculiar emanations of very peculiar minds. The airs, however, have time-honoured associations with them, and we should be sorry to hear them give way to anything more modern or even more pleasing. The party proceeded to the building, which is situated in Devon Park, opposite St. Paul's Church. It is already raised to nearly the first floor, so that the stone which the Prov. G. Master had to lay was, in accordance with present custom, not the foundation stone, but one of two memorial stones which have been placed in front of the building, one of which bears the words "Devon Lodge," the other "A.D. 1867." At a convenient height was erected firm scaffolding and a platform, on which were assembled several ladies, some of the workmen engaged in the construction of the building, and subsequently the Prov. G. Master and his principal officers. Flags floated from the centre and from each corner of the building, and, as the weather was remarkably fine, the scene was one of great interest and beauty. Amongst the ladies on the platform were Mrs. Huyshe (who is a very Sister in Freemasonry), Mrs. Tanner Davy, Mrs. Burgess, Mrs. Smith, &c.

On arriving at a proper distance from the place where the stone was laid, the procession halted, the brethren opened to the right and left and faced inwards, so as to leave room for the Prov. G. Master to pass up the centre, he being preceded by his Banner and Grand Sword Bearers; the Grand Officers and brethren followed in succession from the rear, so as to invert the order of procession.

On arriving at the spot the Prov. G.M. stood in front of the memorial stone; on his right-hand the two Provs. Grand Wardens; on his left-hand the Prov. G. Secretary, Prov. G. Registrar, and Prov. G. Superintendent of Works. The Prov. W.M.'s bearing the corn, wine, oil, and salt, together with the Grand Officers bearing the mallet and trowel immediately behind them.

The brethren then sang the "National Anthem," which was led off by Bro. Chudleigh, after which the Grand Chaplain offered up the following prayer:—

"Almighty and Great Architect of the Universe.—We, Free and Accepted Masons, do most humbly implore Thee to look down from heaven, Thy dwelling-place, upon us here assembled in Thy name. We desire solemnly to dedicate this building to the service of Masonry, and the practice of Universal Benevolence and Charity. We have erected it in Thy name; sanctify

it, we beseech Thee, by Thy presence, as Thou didst Thy Holy Temple at Jerusalem. Grant that this building when completed, may be a fit habitation for worthy men to meet together to do good. May the secret assemblies of Freemasons, lawfully convened here, tend to promote Truth, Honour, and Virtue throughout the world. May every Mason who enters under its roof remember that the secrets of the Lord our God are with them that fear Him.

"Grant, O Great God, that the memorial stone of this building, which is now about to be laid, may be 'Holiness to the Lord,' and when we assemble here for the sacred purposes of our craft, may we ever be guided by the rules and precepts laid down in the Volume of Thy sacred law. Enable us at all times and in all places to build up Thy Holy Temple in our hearts and souls, so that we may, by Faith and Good Works, ultimately arrive at the Grand Lodge above, where all is perfection, and where we hope to dwell with Thee for ever, in the enjoyment of a happiness of which there shall be no diminution, no satiety, and no end.—So Mote it Be."

The Prov. G.M. then received the silver trowel from the Grand Officer bearing it, and spread the cement on the lower stone; the upper stone was then duly lowered into its place. The Prov. G. Master then proved it by the plumb-rule, level, and square, which were successively delivered to him by the Junior G. Warden, the Senior G. Warden, and the Acting Deputy Prov. G.M.

The Grand Officer, bearing the mallet, then delivered it to the Prov. G.M., who, striking the stone three times, declared it duly laid, and delivered the mallet to the architect for his use in the building.

The plan and elevation of the building were then delivered to the Prov. G.M. by the Grand Superintendent of Works for his approval, who delivered them to the architect for his guidance.

The Prov. G.M. strewed the corn and poured the wine, oil, and salt upon the stone, pronouncing the several invocations.

The V.W. Bro. L. P. Metham, Deacon of England and Senior Grand Warden of the Province, then delivered the following eulogium on Masonry. The cheers with which the ceremonial had been greeted having subsided, Bro. Metham said: In obedience to the commands of the Provincial Grand Master it is my duty to attempt to deliver the oration which, according to immemorial custom, is usual on occasions like the present. It is a laudable as well as a time-honoured custom, for it enables us to show to the outer world that although Freemasons jealously guard the secrets which are peculiar to the Craft, although their teachings are allegorical and illustrated by symbols, yet that their principles are open as day, namely, charity in the broadest, highest, and deepest acceptance of the word; a reverence for the Great Jehovah, and an implicit obedience to His will as conveyed to us in the volume of the Sacred Law. And, with the greatest reverence be it spoken, we have a right to conclude that our institution is not displeasing in His sight, for Freemasonry has outlived empires, kingdoms, and republics, and has spread itself over the whole world, among nations of every colour, creed, and language. Wherever the foot of the adventurous traveller has penetrated, whether to the "thrilling regions of the thick-ribbed ice" in the north, or to the centre of "fantastic summer's heat" in the south—whether he has advanced to meet the glorious luminary of day in the east, or has followed him to his setting in the west, here, there, and everywhere, if a Mason, he has met with the greeting of a brother; he has been warned of approaching danger, relieved in want, tended in sickness and comforted in sorrow. Whence comes this self-imposed obligation in man to acknowledge the claims of his fellow man to sympathy and aid? Is it not that, even after the fall, one spark of that divine fire which filled the breasts of our first parents still lingered on earth, which may yet be fanned by Freemasonry into a holy flame of peace and concord? The blood of Abel did not all sink into the ground, nor all mount to heaven to cry for vengeance on the murderer, but sown and resown in the veins of successive generations, it will yet bear its fruit, by restoring to the moral world that beauty and harmony which reigned in Paradise. Growth, gradual, imperceptible, but never interrupted, has given to Freemasonry an inexhaustible store of force and vitality, and like the primeval oak, it has every day struck its roots deeper and deeper into the ground, so as to defy the storms and tempests of a thousand years. Its sap overflowed yesterday, and it will overflow to-morrow, and being founded on the purest principles of piety and virtue, it has, more fortunate than ancient or modern empires, preserved inviolate in its bosom the

three fundamental bases of society which alone render life valuable—the spirit of rational liberty, the spirit of mutual sympathy, and the spirit of true religion. It is impossible but that such a tree, so graced in its origin, so beautiful in its growth, so diffusive in its tendencies, so limitless in its endurance, should produce abundant and gratifying fruit, and therefore I am confident that, among all the social, moral, and religious revolutions now going on in the world, Freemasonry will yet play an important part, will clothe itself in some new form of majesty and power, and recast the world in a new mould. “We should rejoice,” writes an eloquent brother, “to see the day when we shall have passed from the iron and brazen age into that which, if not gold, is, at least, silver, when equality, justice, and consideration for the feeling of others shall pervade the world. We see it penetrating legislation, directing public events, and softening the minds of men, and, surely, as the icy thrall of winter melts before the genial approach of spring, so surely will the worst passions of men thaw before the warmer and balmy influences breathed by the holy spirit of universal brotherhood.” The worst state of a people is one of personal conflict, political strife, and theological bitterness; the plagues of Egypt are but a type of such a state. The pure gold of a perfect union may be denied to us in our fallen and corrupt nature, but there is no human institution so well calculated as Freemasonry to bind all classes of men together in the silken bonds and silver chains of kindness, mutual forbearance, justice, and charity. Brethren all, it is your duty and privilege to aid in bringing about a consummation so devoutly to be wished. Pray, therefore, that the Great Architect of the Universe will bestow his blessing on our labours to-day. May Charity, the guiding star of our Order, preside over and direct the steps of this lodge aright. May she pour oil and wine into the wounds of the afflicted, distribute abundantly of the corn of plenty to those who are in want, and be guided in her counsels by the salt of eternal wisdom. Worshipful Master and Brethren of Lodge Devon, to you, again, we commit the honour of our Craft; see that you guard it jealously. Better that these walls had never been erected than that the voice of discord should arise to drown the accents of brotherly love; better that none should be initiated within them than that any should be admitted who by immorality, dishonesty, intemperance, irreligion, or infidelity, would reflect discredit on your choice and on the Craft. The day is gone by when the world will be satisfied with mystery or with symbols; it will look for results from Freemasonry as from every other human institution; therefore, as you have erected this temple to the purposes of Masonry, and thereby attracted to yourselves the eyes of the outer world, take especial care that your lives are in accordance to your professions and solemn Masonic obligations. Do not depend on the desire of receiving and conferring ideal happiness, which is fed in so many breasts by ideal dreams, idle and profitless. We were meant to be workers in the world, and are commanded to exercise the talents committed to us for our own advancement and the good of God’s creatures. When the dark curtain falls on our stage of life we shall find that the acts of brotherly love, relief, and truth we have pictured in our lodges were meant to have been acted in reality and not in poetry. Our ancient brethren went forth with the implements of labour in their hands, and with the sword by their side, to rebuild the temple of the Lord. Let us, like them, diligently labour at the work which he has given us to do upon his earth. Let us first labour to secure the happiness and well-being of those whom he has given to us as our own—our wives, our children, and our relatives; then let us labour to secure the happiness of all who are bound to us by the ties of a common humanity; that is, for the whole family of man, without distinction of colour or creed. Let us fight the battle of life for those who cannot fight it for themselves, for the good against the evil, the true against the false, the weak against the strong. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, no device, no knowledge, nor wisdom in the grave whither thou goest. Opportunities of doing good cannot be recalled at will; sunshine is departing, shadows are falling deeper and deeper around us, the evening of life is closing in, the eleventh hour will soon be upon us; therefore, whatever we find to do, let us do it at once and with all our might. For the work to be done look into the world; there is field for labour—the field so much in want of tilling. Abroad, contend against the lust of empire, the horrors of war, the curse of slavery, the sin of idolatry; at home, fight against the demon of intemperance, the growing spirit of irreligion and infidelity. There are the hungry

children who cry for food to the widowed mother who has no food to give them; there are the naked who have neither raiment nor fuel to keep out the wintry blast; there are the ignorant whose souls are in danger of perishing for the want of knowing better. Write your names on the hearts of your generation by acts of kindness, brotherly love, and charity, and you will have fulfilled the true mission of Masonry. Then will you be talked of in life and remembered in death as true and faithful brethren of our noble Order.

We all, in journeying on through earth,
May thick with pleasure strow it,
Plant joys in many a heart of worth,
Which else would never know it.
Far other seed hath man, too long,
On every side been sowing,
Far other gifts on life’s sad throng
With open palm bestowing.
How much of mingled care and strife
The arm, by justice guided,
Might weed from other’s path of life
Were men but less divided.
Be ours the task to soothe distress
In breasts long worn by weeping,
And thousands then our Craft will bless,
No more life’s sorrows reaping.

The public business being concluded, the brethren re-formed in procession and returned to Courtenay-street, to transact the usual business of the Provincial Grand Lodge.

We ought to state the Devon Lodge is to be erected by Messrs. Chudleigh, from designs by Mr. W. J. Rowell. The lodge is only nine months old, and it speaks well for the public spirit and the good faith of the Masons of Newton Abbot—a lodge still in its infancy—that its members should have determined to have a temple of their own.

On returning to the temporary lodge room, which, large as it is, was greatly crowded, the Prov. G.M., the Rev. J. Huyse, proceeded to open the P.G. Lodge in due form. This having been done Prov. Grand Secretary, Bro. Rogers, read the minutes of the last annual meeting of the Grand Lodge, and the three subsequent meetings which had been held at Ilfracombe, Tiverton, and Newton Abbot, all of which minutes were unanimously confirmed.

The Secretary read a report which spoke in gratifying terms of the progress of Freemasonry in the provinces. He stated that there about 1,500 members, and that he had had returns from all the lodges excepting two. Of these two the return of one of the lodges was inaccurate, and had been sent back for correction. Teignmouth had made no return at all. One of the brethren from Teignmouth Lodge attempted an explanation, but the P.G.M. stated that letters had been written to the Secretary of the Lodge, which had met with no response. It was a serious thing for the lodge, as no member of it had a right to be present, and could only be there on sufferance, and no one could be suffered to vote or take part in any discussion from a lodge so circumstanced.

The P. G. Secretary also read an abstract of the accounts of the P.G. Treasurer, which showed a balance of more than £84 in hand after defraying all the expenses of the year, and paying the sums which were last year voted to the Fortescue Memorial Fund, and to the other Masonic institutions. But owing to the absence of Bro. Isaac Watts, the Prov. G. Treasurer, it was impossible to give an exact statement of the funds. It appeared, however, that there were three annuitants, receiving each £26 per annum from the Fortescue Fund, and that there was a funded property of £1,200 which the Prov. G.M. expressed a desire to see augmented, so that they might soon be able to appoint another annuitant—a wish which met with the loudest applause of the brethren present.

Bro. James Rowe, P. M. of Lodge Fortitude, then rose and apologised for the absence of the Prov. Grand Treasurer, who had been detained from the meeting by peculiar circumstances. He then proposed the election of Bro. Samuel Jew, P. M., the Treasurer of Fortitude, as the Grand Treasurer for the Province, in doing which he eulogised Bro. Jew for valued services extending over a period of more than eighteen years. The motion having been duly seconded was supported by the Grand Deacon of England, Bro. Metham, who said he could confirm all that had been stated by Bro. Rowe. The proposal was put and carried amid loud cheers.

The R.W. the Prov. Grand Master then proceeded with what

he said was the most difficult of all duties that he had to perform, namely, that of appointing the officers of the Prov. Grand Lodge for the year ensuing. It was difficult because there was merit in a great number of the brethren, and yet that merit it was impossible fully to reward as he could wish. He regretted much the absence of the Deputy Prov. Grand Master, Bro. Denis Moore, who was most unfortunately prevented by the great pressure of business that had recently come upon him from attending that day, and so great was that pressure that he had earnestly entreated him to relieve him of the duties of the office and appoint another deputy in his stead. He regretted to have to do this, and would only do it at Bro. Moore's own request, for he had served them well as their Prov. Grand Secretary for thirty-five years, and during the whole time he had never had an unkind word from him, nor did he believe that any other brother had. That being the case he should now appoint the V.W. Bro. Lorenzo P. Metham to be the Deputy Prov. Grand Master. The R.W. Grand Master proceeded to pass a glowing eulogium on Bro. Metham for the valuable services he had rendered to the province and to Freemasonry in general, and placed the collar on that gentleman's neck amid demonstrations of the warmest fraternal feelings of esteem.

The V.W. Bro. Metham acknowledged the honour which had been conferred upon him in a brief and excellent address.

The Prov. Grand Master then proceeded to make the following appointments, accompanying all of them with some appropriate remarks:—Bros. Major Deacon, No. 112, Prov. S.G.W.; Capt. John Tanner Davy, No. 421, Prov. J.G.W.; Rev. Morris Fuller, No. 666, Prov. G. Chap.; Rev. R. G. Howe, No. 189, Prov. G. Chap.; C. Elphinstone, P.M. No. 202, Prov. G. Treas.; W. L. Brewster, P.M. No. 39, Prov. G. Reg.; W. G. Rogers, No. 112, Prov. G. Sec.; I. Latimer, 189, Assist. Prov. G. Sec. [In making this appointment, the R.W. G.M. said that the office was a new one; which would be held by Bro. Latimer for the first time. It would be a useful one, and it was right that it should be held by a literary man. The appointment was greeted with much cheering, and Bro. Latimer expressed his sense of the honour which had been unexpectedly conferred on him.] Bro. George Glanfield, No. 328, Prov. S.G.D.; John Cock, No. 421, Prov. J.G.D.; William L. Channing, No. 39, Prov. G. Supt. of Works; Thomas Harvey, P.M. No. 156, Prov. G. Dir. of Cers.; John R. H. Spry, P.M. No. 954, Prov. Assist. Dir. of Cers.; H. B. Stark, Exmouth, No. 106, Prov. G. Org.; Cornelius Francis James, No. 189, Prov. G.S.B.; John Beer Witheridge, P.M. No. 223, Prov. G. Purst.; W. H. Geachias, No. 39; W. H. Maddock, P.M. No. 189; John Castin, P.M. No. 39; Peter James, P.M. No. 189; John Saddler, W.M. No. 189; G. G. Nicholls, W.M. No. 70, Prov. G. Stewards; James Gregory, No. 39, Prov. G. Tyler; John Rogers, No. 202, Prov. Assist. G. Tyler.

At the close of the appointments, the Prov. G.M. remarked that he had departed somewhat from the ordinary course by *promoting* some of the brethren who had held office before.

The usual votes to the Masonic Charities were then proposed from the throne, and unanimously agreed to. There being no report brought up from the Committee of Petitions, Bro. Glover, Prov. P.M., spoke in favour of a vote of a sum of money to an old and decayed Mason, and another proposal from another brother was made, both of which were agreed to, subject to the decision of the Committee of Petitions. As a committee, Bros. Moore, P. Prov. D.G.M.; Metham, D. Prov. G.M.; and the G. Treas. were appointed.

Bro. F. Stokes, the Secretary of the Devon Lodge, then advanced towards the throne, and read the following address to the Prov. G.M.:—

"To the Rev. John Husk, the Right Worshipful Provincial Grand Master for the province of Devon.

"The humble address of the brethren constituting the Devon Lodge, No. 1,138, at Newton Abbot,

"Most respectfully acknowledges with the deepest gratitude the high honour you have been pleased to confer upon them this day by attending at their solicitation with your Provincial Grand Officers and performing the important ceremony of laying the memorial stone of the new edifice now being constructed for the exclusive business of the Lodge. For one so recently established they feel assured the ceremony of to-day must be alike gratifying to you and the brethren generally, as it is indeed to them. It is not nine months since the Devon Lodge was similarly favoured with your presence and aid in the devout and imposing ceremony of its consecration, and the invaluable instructions they were privileged to receive from you then will undoubtedly leave a lasting and salutary impression upon their

hearts and minds, and serve to influence them to the strict observance and practice of those inestimable virtues and principles which should unmistakably characterise every true and faithful Mason—thus rendering this lodge worthy of close imitation, and showing to the uninstructed the superior excellence and utility of our Order. In these respects it rejoices to know it has the highest example in yourself: the honours with which you are so richly and deservedly crowned and adorned, exhibit one of the strongest proofs that can possibly be afforded; and although it has not been the privilege of this lodge, from its short existence, to share so frequently and bountifully as others in the benefit of your counsel, knowledge, and wisdom, nevertheless it gratefully prizes the few opportunities already enjoyed, and trusts that the Great Architect of the Universe may spare you for many years to come and strengthen you in the further promotion of such laudable objects, and the exercise of those ennobling virtues which are the ambition of your soul, and the grand characteristics of your venerable Order and constitution, and when it shall please Him in his unerring providence to terminate your useful labours and honourable career upon earth, may an entrance be ministered unto you abundantly in His everlasting kingdom, there to shine as the brightness of the firmament, and as the stars for ever and ever."

The reading of this address was concluded amidst loud and prolonged cheering.

The Prov. G. Master acknowledged the kindness of the brethren of Lodge Devon in one of those feeling and elegant speeches which characterise all his utterances.

The address was written in old English, and illuminated by Mr. F. Taylor, clerk to Messrs. Buckland and Rendall, Newton Abbot.

The Grand Lodge was then closed in the customary manner.

A banquet was afterwards held in the Corn Market, to which about one hundred and sixty brethren sat down. The chair was occupied by the Prov. G. Master, who was supported on his right by the D. Prov. G.M., the Prov. G. Chaps., &c., and on his left by Bros. W. J. Meymott, P.M., Prov. S.G.W. Surrey; Capt. J. Tanner Davy, J.G.W., &c. Bro. Capt. Bewes, the W.M. of Devon Lodge, occupied the vice-chair. As our report has already extended to a great length, we must briefly summarise the remainder of the proceedings. After grace had been said by the Prov. G. Chap., the Prov. G.M. proposed the usual loyal toasts, which were drunk with enthusiasm. Bro. James Rowe, P.M., contributed to the interest of the day by leading off between each toast with some of the well-known and appropriate Masonic songs.

The Prov. G. Master then proposed the usual Masonic toasts—"The Health of the Grand Master of England," "The Deputy Grand Master and all the rest of the Grand Officers"—to which latter toast Bro. Metham responded. He then proposed "The Health of the Provincial Grand Master of Devon," whose urbanity he warmly eulogised, and expressed the gratification which every member in the province felt at the manner in which he ruled the fifteen hundred Masons it contained. The toast was greeted with enthusiastic applause.

The Prov. G. Master having, in responding, acknowledged with gratification the kind reception that he always received whenever he came amongst his brethren, proceeded to notice the great increase of Masonry in the province of Devon. When he first held office there were only twenty-seven lodges, and there were now thirty-three. When his most excellent predecessor, Lord Fortescue, was installed there were also, strange to say, thirty-three lodges, but then there were only 500 members in the province, while there were now 1,500. The speaker then expressed his gratification at the brethren building temples suitable for the transaction of their business apart from houses of public entertainment, so that they were not lured to stay away from their homes and families after they had been engaged in their holy and mystic ceremonies.

Bro. Giles of Torquay, then sang very beautifully "The Old English Gentleman."

The Prov. G. Master next proposed the health of the P.G. Master, having first spoken in the kindest manner of the P. Prov. G.M.

Bro. Metham responded.

This toast was followed by that of the health of Bro. Meymott, a Mason who held high rank in the province of Surrey, and was P.M. of two of the London lodges. The toast was greeted with honours, and was responded to by Bro. Meymott, who expressed the great gratification which he had experienced in this

visit to the West. Other toasts and speeches followed, the toasts concluding with that of an earnest hope for speedy relief to all distressed Masons wherever they may be.

HERTFORDSHIRE.

WATFORD.—*Provincial Grand Lodge.*—This Provincial Grand Lodge was held on the 15th inst. at the handsome Masonic Hall of the Watford Lodge, No. 404, which, having recently undergone a thorough repair, presented a very chaste and elegant appearance, decorated as it is by so many excellent portraits of departed and present distinguished members of that lodge. On the present occasion more than usual interest was felt by the brethren, it having been understood that an additional portrait—viz., that of Bro. George Francis, P.M., D. Prov. G.M., and S.G.D., painted by Bro. Westcott, of Cavendish-square, a member of the Watford Lodge—would be inaugurated; the meeting was consequently very numerous attended. The Provincial Grand Lodge was opened in ample form by the R.W. Bro. Stuart, Prov. G.M., supported by Bros. Francis, D. Prov. G.M.; Obey, Prov. S.G.W.; Lambert, P. Prov. J.G.W., acting as Prov. J.G.W.; Rogers, Prov. G. Treas.; H. C. Finch, Prov. G. Reg.; Sedgwick, Prov. G. Sec.; Thomas and Heath, Prov. G.D's.; Wilson Iles, Prov. G. Dir. of Cers.; Burchell-Herne, jun., Prov. G. Supt. of Works; Steavenson, Prov. G. Purst. Amongst the Past Grand Officers present were Bros. Barringer, Burchell-Herne, sen., Torch, Brett, Lane, Copeland, and others. From the Treasurer's statement it appeared that he had a very substantial balance in hand, indicating that Masonry in this province, by the large increase of the amount of quarterage and fees, was largely extending. On the proposition of Bro. Francis, seconded by Bro. Lambert, Bro. Rogers was unanimously re-elected Prov. G. Treasurer. The R.W. Prov. G.M. then made the following appointments for the ensuing year:—

Bro. Captain Layton, 404	S.G.W.
„ Thomas 419 (son of the late Lloyd Thomas, D. Prov. G.M.)	J.G.W.
„ Rev. G. Finch, 404	G. Chap.
„ H. C. Finch, 404	G. Reg.
„ Sedgwick, 404	G. Sec.
„ Johnson, 504	S.G.D.
„ T. F. Halsey, 404	J.G.D.
„ Warr, 869	G. Supt of Works.
„ Wilson Iles, 404	G. Dir of Cers.
„ Wright, 504	G. Purst.
„ Adam, 304	G.S. Bearer.
„ Foord, 404	G. Steward.

After some further routine business the Provincial Grand Lodge was closed, and the brethren adjourned to the banquet. It is only justice to the landlord of the Essex Arms, Mr. Morgan, to say that the supply of viands as to quantity and quality was unexceptionable, and the wines from the private cellar of the Watford Lodge gave general satisfaction. At the close of the banquet the Prov. G.M. gave the usual toasts, "The Queen and the Craft," "The M.W.G.M. the Earl of Zetland," and "The D.G.M. and G. Officers," responded to by Bro. Francis, S.G.D. Bro. Burchell-Herne, P. Prov. S.G.W., then proposed the health of the Prov. G.M., a toast which was received in the usual cordial manner by the brethren. After thanking them for their kind wishes so often evinced towards him, the Prov. G.M. proposed the health of Bro. Francis. He said that he had peculiar satisfaction in proposing it on that occasion, because, if any proof were wanting as to Bro. Francis's qualification for the office to which it had been his privilege to appoint him, the evidence of his fitness was amply shown by the estimation in which he was held by the brethren of the Watford Lodge in so unanimously subscribing to have his portrait painted and placed in their hall (at this moment the covering of the portrait was removed amid the enthusiastic cheering of the brethren). Bro. Stuart then called upon the brethren to drink long life and happiness to his distinguished deputy. As soon as the excitement consequent on the toast had subsided, Bro. Francis, whose feelings were evidently quite overpowered, rose and said: R.W. Prov. G. Master and Brethren,—In endeavouring to express, as it is now my duty, my feelings on the present occasion, I fear that I shall very imperfectly do so. I must first say that since my initiation into Freemasonry, thirty-three years ago, whatever I have done for the benefit of it, like the doing of all good deeds, has brought its own reward. With regard to the Watford Lodge, in which I was initiated—and among the members

have been and are some of my oldest and most esteemed friends—if in co-operation with them I have been able to do anything for the advantage of the lodge, I have been fully rewarded in enjoying their continued esteem and regard. Brethren of the Watford Lodge, I can assert truthfully and sincerely that I never expected, never hoped for, never contemplated the event of this day. Still, I am thoroughly conscious of the great honour conferred upon me. In fact, it is the highest honour I ever received during the whole course of my existence, that you have placed my portrait in this hall, under all the circumstances of the case, to go down to futurity among the worthies of the Watford Lodge. Before to-day there were on these walls three portraits of three distinguished brethren. Two of them are gone for ever, but, thank God, the other still remains among us, with all the virtues that adorn a man and a Mason; and I express the universal and fervent hope of all now present that he may be long spared to preside over this province. Of the two deceased, one—Bro. Stewart Majoribanks—was an eminent Mason, a man of the manliest character, from large means gave with a bountiful hand, and was a munificent benefactor to the Watford Lodge. The other, Bro. T. A. Ward, had not those means, but gave liberally his precious time, and, from his great acquisitions in Freemasonry, in working the lodge, and infusing into it that harmony which is the vitality of our Order, his death was deeply mourned by all who know him. Brethren of the Watford Lodge, I cannot thank you as I ought; I cannot thank you as I would; I can only feebly thank you in comparison with what I now feel; but there is this slight consolation in believing that if a man of eloquence were in my present position, he would fail to find words to convey the sentiments such as are now mine—sentiments of the deepest gratitude, of pardonable pride, of esteem and brotherly love, and all those generous sentiments that are responsive to so generous an act on your part. I regret that our brother, the artist of the portrait, is unavoidably absent. I should have been pleased to have offered to him my grateful acknowledgments for having displayed his distinguished talent, and produced a first-rate work of art. Brethren of the other Hertfordshire lodges, I fancy our R.W. Prov. G. Master summoned his annual Grand Lodge to Watford to-day to afford more honour and gratification to the brother who is now addressing you—that after discharging your duties in his Grand Lodge you might now join in the proceedings relating to myself. For the countenance you have given to, and the interest you have taken in them, pray accept my kindest thanks. Other toasts followed, and the brethren, who had passed a most joyous and social evening, broke up at rather a late hour. It is only due to Bro. Westcott to add that it was the unanimous opinion of the brethren that the portrait was not only a very fine painting, but an excellent likeness of Bro. Francis.

KENT.

BELVIDERE LODGE.—*Presentation to Bro. Savage.*—At the conclusion of the usual lodge business on the 13th instant, the members of the Belvidere Lodge sat down to an elegant banquet in their room at the Star Hotel. The special object of the gathering was to present to Bro. Savage, of London, his portrait, in grateful recognition of his having, for the long period of twenty-one years, without any intermission, installed the Worshipful Masters of the Belvidere Lodge. Such an unbroken series of installations by one brother is probably without parallel. The W.M. of the lodge, Bro. J. Grundy, presided, having on his right the guest of the evening, Bro. Savage, and on his left the D. Prov. G. Master for Kent, Bro. W. F. Dobson. There were also present, as visitors, Bros. Rev. R. Garland, Dr. Davies, Hughes, E. B. Smith, and the following members of the lodge:—Bros. Pike, Vale, Page, Cruttenden, sen., C. Philpot, Sergeant, Couper, Hartnup, F. W. Day, P.M.'s; Ker, S.W.; C. Foord, J.D.; Corke, I.G.; Webb, S.D.; Anscomb, Briggs, Martin, Goad, R. Foord, Goodwin, Burtenshaw, and Hubbard. The banquet was prepared with the usual good taste of Bro. Hubbard, the dessert and wines being especially choice. After the removal of the cloth the W.M. gave the usual loyal and Masonic toasts, which were duly honoured. In making the presentation to Bro. Savage the W.M. alluded, in graceful terms, to the obligation which the members of the lodge, and especially the Past Masters, were under to him. The likeness, he observed, was a most faithful one; and, whilst one copy was handed to Bro. Savage, another would be retained by the lodge. In returning thanks, Bro. Savage said it always gave him great pleasure to visit the Belvidere Lodge, and he hoped he might be spared many years to perform the ceremony of installation.

The presentation of the portrait was a most gratifying acknowledgment of long-continued friendship between himself and the members of the lodge, and he should always value this additional proof of their esteem, and feel that, if possible, it cemented brotherly love more firmly than ever. A variety of other toasts were proposed, and the evening was spent in an extremely pleasant manner, the singing and recitation of several brethren adding greatly to the enjoyment of the party.

NORFOLK.

MEETING OF THE PROVINCIAL GRAND LODGE AT NORWICH.

The annual lodge of the Norwich Province of Freemasons was held on Tuesday last at the Freemasons' Hall. Between seventy and eighty brethren assembled at high twelve, when the lodge was opened in due form by the D. Prov. G.M., Bro. the Hon. F. Walpole, *E.R.S.* Amongst the brethren present were Bros. the Rev. S. Titlow, P. Prov. G. Chap.; Rev. C. Howes, Prov. G. Chap.; G. A. Marsham, W.M.; J. Barwell, Prov. G. Treas.; A. M. F. Morgan, Prov. G. Sec.; J. B. Pitt, W.M.; D. Penrice, Prov. J.G.W.; C. E. Bignold, J. Haughton (Apollo University Lodge, Oxford); G. F. Deacon, W.M.; J. Dawbarn, P.M.; G. W. F. Loftus, J. H. Warnes, J. Penrice, P. Prov. G. Reg.; W. Vincent (Apollo University Lodge, Oxford), G. Holmes, Prov. S.G.W.; E. Barwell, P.M.; J. Marshall, A. Hanlon, J. Tomlinson, J. Dunsford, Prov. G. Purst.; B. W. Harcourt, W.M.; H. Barwell, Rev. J. P. Deacon, &c. The D. Prov. G.M. having taken his seat on the throne, and the lodge having been opened, the minutes of the two preceding lodges were read and confirmed, and, in accordance with the recommendation of the Finance Committee, the sum of fifteen guineas was voted to the Masonic Boys' School, and ten guineas to the Masonic Girls' School. The accounts showed a balance in the hands of the Treasurer of £138 14s. 5½d., the contributions from the different lodges of the province during the past year having amounted to £65 17s. 6d. At the conclusion of the general business of the lodge, the D. Prov. G.M. appointed the following as the officers for the ensuing year:—Bros. D. Dalrymple, Prov. S.G.W.; G. A. Marsham, Prov. J.G.W.; Rev. C. Howes, Prov. G. Chap.; J. Dawbarn, Prov. G. Reg.; A. M. F. Morgan, Prov. G. Sec.; J. Tomlinson, Prov. G.S.D.; G. F. Deacon, Prov. J.G.D.; J. H. Warnes, Prov. G. Supt. of Works; H. Mason, Prov. G. Dir. of Cers.; — Gidney, Prov. Assist. G. Dir. of Cers.; A. Hanlon, Prov. G.S.B.; B. W. Harcourt, Prov. G. Purst.; G. Brittain, Prov. G. Org.; — Ginn, Prov. G. Tyler; and Ward, T. Campbell, Ives, and Cates, Prov. G. Stewards. Bro. J. Barwell was unanimously reappointed Treasurer of the Provincial Grand Lodge.

At two o'clock in the afternoon the brethren left the lodge in procession, and proceeded to attend divine service at St. Peter's Church. The services were read by the Rev. S. Titlow and the Rev. — Ashley, and the sermon was preached by the Rev. C. Howes, Prov. G. Chap., from Malachi ii. 10, "Have we not all one Father, hath not one God created us?" A collection amounting to £9 1s.—£6 10s. of which was contributed by the Craft—was made on behalf of the Dispensary and the Sick Poor Society.

On returning to the Freemasons' Hall, a vote of thanks was accorded to the rector of St. Peter's for having granted the use of the church, and the lodge was then closed. The brethren afterwards partook of a superb dinner, provided in the Masonic Hall by Bro. Woods. The D. Prov. G. Master presided, and the vice-chairs were occupied by Bros. G. A. Marsham, Prov. J.G.W., and J. Dawbarn, Prov. G. Reg. After the preliminary toasts had been disposed of,

The D. Prov. G. Master proposed "The Health of the Provincial Grand Master, Bro. Benjamin Bond Cabbell," remarking that no one during a long life had been more active, more zealous, and more full of Masonry than the venerable gentleman who was now at the head of the Craft in this province, but who advanced age precluded him from attending those meetings.

The toast was drunk with Masonic honours.

Bro. Marsham, Prov. J.G.W., then proposed "The Health of the Deputy Provincial Grand Master, the Hon. F. Walpole," and the toast having been duly honoured,

The D. Prov. G. Master said it was difficult year after year to find new phrases of thanks with which to answer their kindness, but he could assure them it was with the utmost sincerity and earnestness that he acknowledged the cordiality with which his name and his services had been received. It was gratifying to find that those with whom he was associated continued to entertain kindly feelings towards him. They noticed with regret

some worthy ones who were lost to their society, but the remainder continued to look towards them with friendliness and attachment. He wished, as Bro. Marsham had said, to be zealous and earnest in Masonry, and the reception which he had met from the brethren that evening was an assurance that during the short time he had held office he had not shown more than the common failings of humanity. He was glad to be able to say their numbers in the province were satisfactorily increasing, and now amounted to 439 members. During the past year they had increased the number of their lodges, and their revenue as a Grand Lodge had increased by very nearly one-third. They were therefore solvent in their condition, and might fairly count on prosperity in future. It had been his pleasure in the course of the year to visit one of the lodges in the province (Lodge Persoverance) in order to see the working of it, and to learn how the ancient landmarks of the Order were maintained; and he was gratified to find that his visit gave him the most unmitigated satisfaction. The members of the lodge were increasing in numbers, and all were full of zeal in the good work which they had undertaken. He regretted that those to whom Providence had granted wealth did not more largely join the ranks of Masonry in this province. He regretted that in those days, when position could only be held and maintained by men's own individual exertions, the high-born and well-to-do did not come amongst them in large numbers, for his experience told him that the more rank mixed with rank the less there would be of caste and social distinctions, and the better they would get on.

The D.P.G.M. next proposed "The Health of the Prov. G. Chaplain," to which the Rev. C. Howes appropriately responded, and this toast was followed by "The Health of the Provincial Grand Officers," to which Bro. Marsham, P.J.G.W., responded. "The Past Provincial Officers" was next proposed by the D.P.G.M., and responded to by Bro. J. Penrice. This toast was followed by that of "The Visitors," for which Bro. J. Young returned thanks.

The D.P.G.M. then proposed "The Healths of Bro. J. Barwell, Prov. G. Treasurer, and Bro. Morgan, P.G. Secretary."

Bro. Barwell, in responding, said it was but fair to remark that with the increased number of members connected with the Craft there had been an increased demand upon their charitable funds. During the past year there had been a very large expenditure in this respect, so that they could not expect next year to be in so good a condition, unless the proposition which had been made of holding quarterly meetings would have the effect of increasing the receipts. That, however, was only the dark side of the question. In alluding to the bright side, he remarked that there had not only been large additions made to the Masonic body throughout the province, but very important changes had been made, one of which was the appointment of the Hon. F. Walpole to the position of Deputy Provincial Grand Master. He was sure that their excellent Prov. G.M., whose great age prevented him from undertaking active duties, could not have made a selection which would have been more acceptable to the province at large. In conclusion, Bro. Barwell made an appeal to the brethren on behalf of the Jonny Lind Hospital, which, at the present time, is greatly in need of funds.

Bro. Morgan, Prov. G. Sec., also returned thanks, and, speaking of the progress which Masonry had made during late years, he referred to the time when Bro. Cabbell took the office of Grand Master of the Province—when it was difficult to get seven Masons together to open a lodge. In contradistinction with the state of things which then existed, he showed that there were now twelve lodges, including five Norwich lodges, in active work in the province, four—Sincerity, Cabbell, Soudes, and Joppa—having been consecrated during the past few years, whilst it was intended in the course of a very few weeks to consecrate a lodge at Wymondham. The Prov. G. Sec. also showed that great progress had been made in the higher orders of Masonry, and altogether he congratulated the province upon the position and prospects of the Craft.

The toast of "The Masters of Lodges" was then proposed, Bros. Marsham, Harcourt, Campling, Mason, Pitt, and E. Barwell responding. The toast of "The Ladies," to which Bro. D. Penrice responded, brought the festivities to a close.

The speeches, &c., were pleasantly varied by the singing of a number of songs and glees, Bros. G. Brittain, Prov. G. Org.; Love, Burton, Ladell, M. Hill, and Furse having rendered their services in the carrying out of the musical arrangements.

WARWICKSHIRE.

BIRMINGHAM.—*Faithful Lodge* (No. 473).—The monthly meeting was held at the Masonic Rooms, New Hall-street, on Tuesday, 13th inst. The chair was taken at half-past six o'clock.

by Bro. J. Darwen, W.M., who opened the lodge in the first degree, supported by Bro. Chirm, S.W.; Bro. Wm. Hutton, J.W.; Bro. Dr. Hopkins, P.M. 43 and 958, &c., acting as I.P.M. In the course of the evening Bro. Nelson, P.D. Prov. G.M. West Yorkshire, attended as a visitor. The minutes of the previous meeting having been read and confirmed, Bro. S. J. Hargrove was presented as a candidate for the degree of F.C., examined, entrusted, and dismissed for preparation. The lodge was then opened in the second degree, the candidate was readmitted and duly passed by the W.M., at whose request Bro. Dr. Hopkins afterwards gave him the charge appropriate to this degree, and also the lecture on the second tracing board, in a style which elicited expressions of approbation from the W.M. and others, and a formal vote of thanks for the instruction thus afforded. The lodge was then closed in the second degree. The W.M. brought before the brethren a matter in which the acting I.P.M. has lately occupied himself, namely, the construction of book markers bearing Masonic mottoes, quotations, and illustrative designs, executed with the pen, in great variety and of several kinds for various purposes, one set of them being intended for the lodge Bible, to show where it ought to be opened for each degree. Bro. Dr. H. made some remarks upon them, pointing out his appropriation of the proceeds to the Masonic Charities, to which he had thus been able to contribute twenty-five guineas, and hoped still to make farther donations. The lodge ordered one set, and several brethren purchased them for their own private use. The lodge was closed at eight o'clock, and the brethren adjourned for refreshment, after which the usual Masonic toasts were duly honoured, and addresses delivered by the visitors, Bro. Nelson especially alluding to the efforts made in West Yorkshire for the Charities, and to the race for pre-eminence in that respect between that province and Warwickshire, also giving several interesting illustrations of the benefits thus conferred on brethren and their families, who, though at one time in affluence, had been suddenly overtaken by calamity, misfortune, or the hand of death.

BIRMINGHAM.—*Bedford Lodge* (No. 925).—This is one of the *new and flourishing lodges* which have sprung up in Birmingham during the last few years, deriving its name from a worthy and skilled brother, who has especially devoted his time and talents to the science of Freemasonry, as to the theory of the system, its history, its rituals, and the practical working of the lodges. Masonic visitors to the town will daily find this brother at the building in New Hall-street, which is exclusively devoted to the purposes of the Craft, will be sure to meet with a courteous reception, and, however experienced they may be, cannot fail to acquire some valuable information by intercourse with him; he is, in fact, the chief authority in the district, to whom reference on Masonic matters may with confidence be made; and, while strictly adhering to the established forms and usages, is not insensible to many reforms which might with advantage be introduced. The writer has the greater pleasure in bearing this testimony, because he originally introduced Bro. Bedford into the Craft. The members met on Monday, 19th inst., and Bro. C. Pembroke took the chair at a quarter past six, opening the lodge in the first degree, supported by Bro. Bedford, P.M., acting as I.P.M.; Bro. Worrall, P.M., acting as S.W.; and Bro. Johnson, P.M., acting as J.W. The absence of the regular officers and of many of the members is accounted for by the season of the year, when many are from home. There were present, as visitors, Bros. Dr. Hopkins, P.M. 43 and 958; and Biber. The minutes of the previous meeting having been read and confirmed, the lodge was opened in the second degree. Bro. Thos. Parkes was presented as a candidate to be raised, examined, entrusted, and dismissed for preparation. The lodge was opened in the third degree. The candidate was re-introduced, properly prepared, and received the benefit of the ceremony at the hands of the W.M., who also gave him the traditionary history, the whole of the work being done by the officers with great care and exactitude, which has been the case in all the lodges in Birmingham recently visited by the reporter. Bro. Pursall presided at the organ. At the request of the W.M., Bro. Dr. Hopkins gave the charge belonging to the third degree to the newly-raised brother, and also a lecture upon it, for the benefit of the members present, which was listened to with close attention. The lodge was closed down to the first degree. The W.M. read the circular on care in the admission of visitors who are not vouchered for, recently issued from the office of the Grand Secretary, the necessity for which was enforced by the W.M., and also by Bro. Dr. Hopkins, who narrated some circumstances within his

experience having especial reference to the subject, and showing the results of a want of due caution. With permission from the chair, this brother then introduced the Masonic book-markers constructed by him, of which some were purchased by the lodge and by individual members, in support of the Charities. Several matters of business were arranged, a gentleman was proposed for initiation, and the lodge was finally closed at a quarter past eight, the brethren retiring to the banqueting room for light refreshment.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—A small muster of the members of this young but flourishing lodge took place at the Masonic Rooms, New Hall-street, the attendance being much affected by the hot weather and the absence of many from home. Business commenced at 6.30 p.m., when the lodge was opened in the first degree by Bro. J. C. Bland, W.M., supported by Bro. Partridge, acting as I.P.M.; Bros. Purnell, S.W.; and Bedford, P.M., &c., acting as J.W. There were also present as visitors, Bros. Dr. Hopkins, P.M., &c., and Lee, of the Athol Lodge. The minutes of the previous meeting having been read and confirmed, Bro. Purnell, S.W., proposed, and the W.M. seconded, a resolution that the sum of £10 10s. be presented from the funds of the lodge to the Masonic Girls' School, and that, as a mark of respect for Bro. Partridge, its founder and first W.M., the donation be made in his name, so as to confer upon him the privileges of a life governor. After some suggestions and discussion on the subject, on the part of several brethren, who all concurred in the desire to do honour to Bro. Partridge, the proposition was carried unanimously. It was expected that there would be the ceremonies of the first and second degrees, but satisfactory explanations were given as to the causes of absence of the candidates. As therefore, there was no work to be done, the W.M. pointed out that the brethren seldom had opportunities of hearing the lectures *in extenso*, and called upon Bro. Dr. Hopkins to give that on the first degree, for the instruction of the members, with which request he complied, and a vote of thanks to him was afterwards passed. The W.M., having introduced the subject of the Masonic and other book-markers got up by the visiting brother, it was determined to have a set of those appropriate for the lodge Bible, and most of the brethren present took some of other kinds for their own use, it being understood that the proceeds are handed over to the Masonic Charities, and Bro. Dr. Hopkins announcing that he would be happy to execute any orders sent to his future residence, at 3, Plymouth-road, Totnes, Devonshire, by book post. The resignation of a member of the lodge was received and accepted with regret, and Bro. Owen proposed a candidate for initiation. The lodge was closed at 7.30, and the brethren adjourned for refreshment.

CANADA.

PROCEEDINGS OF GRAND LODGE.

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

The following Grand Officers were present:—M.W. Bro. W. M. Wilson, Grand Master; on the throne, Bros. A. A. Stevenson, D.G.M.; J. Kerr, S.G.W.; I. H. Stearns, J.G.W.; Rev. V. Clementi, G. Chap.; F. C. Draper, G. Reg.; T. B. Harris, G. Sec.; J. E. Brooke, S.G. Deacon; W. W. Pringle, J.G. Deacon; E. M. Copeland, G. Supt. of Works; J. K. Clare, G. Dir. of Cers.; J. W. Fergusson, Assist. G. Sec.; J. Wilson, Assist. G. Dir. of Cers.; J. Clarke, as G. Sword Bearer; T. Matheson, G. Org.; E. McKay, as Assist. G. Org.; S. H. Blondheim, G. Purs.; T. Graham, as G. Tyler; F. F. McArthur, J. Segsworth, J. King, and T. Winter, G. Stewards; District Deputy Grand Masters, Bros. F. Westlake, London District; C. Kahn, Huron District; J. Seymour, Hamilton District; A. De Grassi, Toronto District; D. Fraser, Prince Edward District; J. H. Graham, Eastern Townships District. Grand Representatives, Bro. W. M. Wilson, Representative of Grand Lodge of Illinois, the Grand Orient of Cuba and St. Domingo; A. Bernard, Representative of Vermont; T. D. Harington, Representative of Grand Lodge of Nova Scotia; T. B. Harris, Representative of Grand Orient of Portugal, and the Grand Lodge of Kansas; J. H. Graham, Representative of Grand Lodge of Maine; T. Drummond, Representative of Grand Lodge of Scotland. Past Grand Officers, Bros. T. Douglas, A. Bernard, and W. B. Simpson,

P.G.M.'s; J. Moffatt, Æ. Irving, G. W. Whitehead, J. V. Noel, L. H. Henderson, and A. G. Macdonell, P.D.D.G.M.'s; J. A. Henderson, S. D. Fowler, H. Macpherson, and A. S. Kirkpatrick, P.S.G.W.'s; J. Renshaw, P.J.G.W.; C. Bunting, P.S.G.D.; J. Paterson and J. Bain, P.S.G.B.'s; R. Dennistown, P.G. Dir. of Cers.; H. Grist, P. Assist. G. Dir. of Cers.; F. C. Detmers, P.G. Org.; P. Henry, J. M. Horsey, W. Smeaton, H. V. Sanders, A. Walker, E. J. Barker, H. Dumble, H. Robertson, N. A. Gamble, J. Reynolds, M. C. Cameron, and T. Wilkinson, P.G. Stewards.

The Grand Lodge was opened in ample form. The rules and regulations were read. The minutes of the last annual communication having been printed, were confirmed. The minutes of two special Grand Lodges held at Ottawa, were read and confirmed. The Committee on Credentials reported: 220 members and representatives present, and 150 lodges represented.

The M.W. Grand Master delivered the following address to the brethren assembled:—

Brethren,—It is now seven years since I last had the honour of addressing you from this chair, and on looking back over the record of your proceedings, and when reflecting upon the many important events which have transpired during that long period, I rejoice that I am able to congratulate you, not only upon the wise conservative counsels, which have hitherto guided your efforts in the cause of Masonry, but, also, upon the deservedly high position which this Grand Lodge has attained in the Masonic world. The blessing of God has rested upon our labours, and our constant prayer to Him should be that He would still continue to foster and to cherish our venerable and beloved institution, and so to influence and guide our aspirations and our acts, that we may successfully carry out the great objects for which we are associated together.

Atlantic Cable.

Before proceeding to direct your attention more especially to the various important matters which will occupy your time and attention during the present session, there are two events of more than ordinary public interest which have transpired since our last annual meeting, to both of which I will now briefly refer. The first of these, in order of date, was the successful achievement of one of the most wonderful undertakings which man in his restless energy ever attempted. I allude to the Atlantic Telegraph. The constant and rapid correspondence now hourly kept up between England and America must have a tendency to bind still closer together those great nations. May it prove an eternal link of brotherhood between us all, and may the Providence of God which has thus directed the genius of man to this crowning victory over difficulties and dangers of no ordinary magnitude, make it instrumental in securing the happiness of all nations, and the rights of all people.

The New Dominion.

The Royal Proclamation, which gave life and power to that great work in which our statesmen have been so long engaged, has been issued by our Most Gracious Sovereign, and the "Dominion of Canada" now takes her position among the powers of the earth. This binding together of the scattered fragments of an empire by closer union, not only doubles our material strength, but our moral influence also, and must exercise a powerful effect in knitting still more closely the ties of reverence and affection which binds us to our beloved motherland. The immediate results of this important measure will depend entirely on the spirit in which our people work out its details, and, as an able writer on the subject remarks, the great ultimate issues which hang upon them, will in all human probability be decided by the tone which may prevail in the new dominion, and the policy she may pursue during the next few years. That wise counsels may prevail, and that the leading men of all parties in the state may unite in securing a successful and harmonious working out of the great problem now submitted for our solution, is, I am sure, the earnest wish of every true lover of his country, and all will unite in the heart-felt aspiration and prayer to the Great Architect of the Universe, that He, by whose permission and authority kings reign and nations exist, will pour down his richest blessings upon our beloved Queen, and upon this country and people.

A General Grand Lodge.

The new state of political existence upon which we are now entering, necessarily brings up for our consideration, the effect which it must to some extent, have upon our position as a Grand

Lodge. The name, by which for many years, we have been known and recognised in the Masonic world, becomes now, it is claimed, a misnomer. The Grand Lodge of Nova Scotia, which has supreme authority in that section of the new dominion, is as much a Grand Lodge of Canada as we ourselves are. The distinguished brother who presided at your last annual meeting approved of the idea of a General Grand Lodge, having Provincial Grand Lodges in each province, and the Board of General Purposes to whom the subject was referred, also reported favourably upon the suggestion made by my Most Worshipful predecessor, but at the same advised that no immediate action be taken in the matter. What at that time was only an anticipation, has now become a reality; and while I readily admit that there is something peculiarly pleasing in the idea of uniting all the members of our fraternity, who reside in the various provinces now confederated together, into one Grand Body; and while contemplating also the probability of important territorial additions still to be made to the new dominion, I must confess that I entertain grave doubts whether a union, embracing such an immense extent of country, would have a tendency to promote the advancement of the best interests of Masonry on this continent. In Great Britain, as you are well aware, there is no General Grand Lodge; and in the neighbouring Republic each state has a Grand Lodge which exercises supreme Masonic authority in her own jurisdiction. In the year 1859, the subject of a General Grand Lodge for the United States, was brought before a Committee of Grand Officers for consideration, and by referring to my address of that year, you will find that I at that time expressed the opinion, that the creation of a General Grand Lodge having jurisdiction over the several states of the Union, would neither be expedient nor desirable.

In submitting, however, the whole subject to your careful consideration, I do not wish it to be understood that I either decidedly oppose or approve of the suggestions which have been made. All I mean to convey to you is, that thus far I have not been able to satisfy my own mind as to the wisest course to be pursued under our present circumstances. But I earnestly request for it, that thoughtful and calm investigation which the great importance of the matter imperatively requires at your hands; and I would suggest that its consideration be referred to a special committee, who may be able to report during the present session.

The Masonic Asylum.

The next subject of importance to which I would now direct your attention, is the proposed Masonic Asylum. Acting upon the suggestions made by the Board of General Purposes, a circular, containing a series of questions has been addressed to each of our subordinate lodges; their replies to which will enable us to ascertain the views and wishes of the Craft generally, upon this very interesting and important question.

It appears to me that we are not yet in a position which would warrant so large an expenditure of money as would be required for the erection and endowment of such an establishment as the Masons of Canada would wish to see associated with their name and order. Neither do I believe that there exists any urgent necessity for the immediate expenditure of money for this purpose; for although we must all admire the princely benevolence displayed by the Masons of England, in their great Masonic Charities, we at the same time also know how widely different our position and circumstances are from theirs. Every warranted lodge under this jurisdiction has, doubtless, its little list of widows and orphans, whom it gladly relieves to the utmost extent of its ability; and this Grand Body, also, has never yet turned a deaf ear to the appeal of poverty or distress; but if you were carefully to examine as to the position and circumstances of the parties respectively, who have thus received relief and assistance at your hands, you would, I am convinced, find that but very few of them, if any, would accept your bounty, if coupled with the condition, that before they could become recipients of it, they must become the inmates of a Masonic Asylum, and such of you as have had an opportunity of visiting asylums erected for aged and indigent Masons, either in England or elsewhere, and have carefully observed the inmates of these institutions, must admit the fact, that in this country we have but few representatives of that unfortunate class of cases amongst us. The whole funds of our Grand Lodge (with the exception of that portion which is absolutely required to defray contingent and other expenses) are, I consider, sacred to benevolent purposes; and if these are prudently invested in public securities, we shall be

enabled without encroaching upon the principal, effectually to relieve and assist all who have claims upon our benevolence.

A Building for Grand Lodge purposes.

It has also been suggested that the time has at length arrived when Grand Lodge should have a suitable and permanent place of meeting, and that a building should be at once erected in some central position, where the meetings of Grand Lodge should be held, and where the office of the Grand Secretary should be permanently established. With this suggestion I feel disposed to concur, but, until it is finally determined whether our boundaries are to be enlarged or whether our jurisdiction is to remain as at present, it does not appear to me that we could prudently proceed to take action even in this matter at present. The whole subject, however, as to the disposal of the Asylum Fund and the various interests connected with it, having now been before Grand Lodge for several years past, I entertain no doubt but that you will, during the present session, be able to arrive at a wise and satisfactory conclusion with regard to it.

(To be continued.)

COLONIAL.

BUENOS AYRES.

EXCELSIOR LODGE (No. 617).—The 312th regular meeting of this lodge was held on Thursday, the 20th June last, and was distinguished by the double event of the inauguration of the new lodge-room in No. 48, Calle de la Piedad, and of the installation of Bro. F. W. Moore, who had been re-elected to fill the honourable post of W.M. In addition to the members of the lodge, upwards of seventy-five visitors attended, comprising several members of the Supreme Grand Council of the Grand Orient of Buenos Ayres, eleven W.M.'s and P.M.'s of the lodges working under that Council, the W.M. of the "Star of the South," and many deputations from the various Masonic bodies in the city. The R.W. Bro. the Rev. John Chubb Ford, District G.M., attended by his District G. Officers, entered the lodge with the usual ceremonies, and presided during the ceremony of installation, which was ably given by Bro. Masofield, P.M. The District G.M., before leaving the chair, made some flattering remarks to the W.M., and congratulated the brethren on their choice. At the same time he felicitated them on their having acquired a new lodge-room in conjunction with the daughter lodge "Star of the South," and which was to be dedicated exclusively to the York rite. After the retirement of the district G.M., several visitors of distinction offered congratulations to the W.M., to which he replied in a suitable manner. The other business being concluded, a very liberal response was made to the usual appeal for the Benevolent Fund, and the lodge was closed in due form, the District G. Sec., Bro. Stanfield, as immediate P.M., closing the sacred volume according to ancient custom. The new lodge-room has been fitted up with a completeness surpassing any lodge in this city. In the body of the lodge the floor is covered with a carpet representing the square pavement, with a border of indented tessellated colours. The walls are hung with alternate breadths of blue, red, and purple velvet, while the ceiling displays the constellations of Heaven. The dais, separated from the rest of the room by two heavy gilt columns, is covered with a very rich carpet, and the walls draped with red velvet, crowned with full festoons of blue velvet and silver-lace borders, meeting in a mass of handsome drapery over the Master's chair.

STAR OF THE SOUTH LODGE (No. 1,025).—The brethren of this lodge assembled on the 13th of June last, at six o'clock in the evening. The lodge was opened in form, and the minutes of the preceding meeting read and confirmed, after which deputations entered from the Excelsior, Union Italiana, Union del Plata, Humanité, Amis des Nanfragées, Germania, Obediencia a la Ley, and Regeneracion Lodges. The members of the District Grand Lodge of the Argentine Republic then entered, the R.W. the Rev. John Chubb Ford, D.G.M., taking the chair of W.M., Bro. Stanfield, D.G. Sec., the S.W.'s, and Bro. Van Oppen, P.M., the J.W.'s. After some preliminary business, Bro. Masofield, P.M., D.S.G.W., being named Installing Master, proceeded to instal Bro. Charles Murray, J.W., as W.M. for the ensuing year. The ceremony was most ably and impressively conducted, after which the newly-installed W.M. was duly proclaimed and saluted, and the following officers were appointed and invested:—Bros. Jones, S.W.; Pressinger, J.W.; Gibson, Treas.; Tagliabue, Dir. of Cers.; Furness, S.D.; Gallacher,

J.D.; Griffiths, I.G.; Herring, Tyler. Speeches were made by the W.M., by Bros. Moore, W.M. of the Excelsior; Battilana, P.M. of the Union Italiana; Albarracín, P.M. of the Union del Plata, and others. The bag for the benevolent fund then passed round, and realised the sum of 394 dollars, after which the lodge was closed in due form.

AUSTRALIA.

ADELAIDE.

OPENING OF THE NEW MASONIC HALL, I.C. WAYMOUTH-STREET.

The highly interesting ceremony took place on Thursday, the 3rd May, 1867, at 3 p.m. There were present on the occasion the R.W.P.G.M., Bro. J. T. Bagot, the R.W.D.P.G.M., Bros. W. Fiveash, W.P.G.S.W.; W. N. Crowder, W.P.G.J.W.; R. I. Winter, W.P.G.; Sec. J. P. Boucaut, W.P.G.; Chaplain the Rev. James Pollitt, W.P.G.; District Inspector of Lodges, R. L. Macgrath, W.; Superintendent of Works, W. Lines, W.P.G.; Director of Ceremonies, W. G. Harris, W.P.G.; Organist, H. L. Durien, W.P.G.; Purst, W. Lister; also the Right Worshipful the District Provincial Grand Master, Arthur Hardy, E.C.; the Right Worshipful Provincial Grand Past S.W., H. E. Downer, E.C., and a numerous assemblage of visiting brothers and members of the various constitutions of the craft.

ADDRESS BY THE SECRETARY.

After the customary form of opening the lodge by the R.W. the Deputy Pro. Grand Master I.C., Bros. Wm. Fiveash, the Secretary, R.W.P.G.; J. Penn Boucaut, addressed the Right Worshipful the Provincial Grand Master as follows:—

"Right Worshipful Sir,—The committee formed for the erection of a Masonic Hall having so far succeeded in their endeavours, through the kind assistance of their brethren and friends, trusts that the portion of the building we are now in being complete may meet with your approval and that you may be pleased to consecrate and dedicate the same to the use of the craft."

RESPONSE.

"Bro. Secretary,—Before complying with your request I will, having inspected the building, now consult the plans, and see how far the architect's design has been carried out."

ADDRESS BY SUPERINTENDENT OF WORKS.

"Right Worshipful Sir,—Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned to me in completing this portion of the building, I now return my thanks for the honour of the appointment, and beg leave to submit to you the plans, to see that my work has been in accordance with my instructions, humbly hoping that the exertions made on this occasion may meet with your approval and that of the Provincial Grand Lodge."

RESPONSE.

"Brother Architect,—The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking have secured the entire approval of myself and the officers of the Provincial Grand Lodge, and we sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders."

The following hymn was then sung:—

"Thou! who are God alone,
Accept before Thy throne
Our fervent prayer!
To fill with light and grace
This house Thy dwelling-place,
And bless Thy chosen race,
O God draw near!"

"As through the Universe
All Nature's works diverse
Thy praise accord;
Let Faith upon us shine,
And Charity combine
With Hope to make us Thine,
Jehovah! Lord!"

"Spirit of Truth and Love!
 Descending from above,
 Our hearts inflame;
 Till Masonry's control
 Shall build in one the whole
 A temple of the soul
 To Thy great name!"

A prayer from the Constitutions was then given by the Chaplain, with response, as under, the brethren standing during the prayer:—

"Glory to God on high; on earth, peace, good will towards men."

ADDRESS BY DEPUTY.

Right Worshipful Sir.—The portion of the hall in which we are now assembled, and the plans upon which it has been constructed, having met with your approbation, it is the desire of the fraternity over which you preside that it should now be consecrated and dedicated according to ancient form and usage.

R.W.D. Prov. G.M., Bro. Fivash, then handed over the deed and trust, which was read by the Secretary.

The Prov. G. Master then asked his Deputy and Wardens to assist in the consecration.

The Deputy, Senior and Junior Wardens having advanced to foot of lodge, the three last carrying corn, wine, and oil, which were handed in turn to the Provincial Grand Master, who sprinkled a little of each, saying:—

Invoking the blessing and favour of the all-merciful and gracious Creator, of whose free and universal bounty this corn, wine, and oil are the significant emblems, I consecrate this building to Freemasonry, to religion, virtue, science, and universal benevolence. Amen. So mote it be.

The brethren then responded as follows: *The Lord is gracious, and His mercy endureth for ever. Amen. So mote it be.*

The Prov. G. Master then returned to his place, and the following hymn was sung:—

All honours to our Master pay,
 Who bade our holy temple rise;
 While here we journey on our way,
 Our thanks shall reach to furthest skies.
 We hail our holy Patron's name,
 Whose bright example guides us still;
 His highest honours we proclaim,
 While grateful thanks our temple fill.
 While thus we seek, in pure desire,
 Our mortal bliss in realms above,
 Our hearts shall kindle at the fire,
 Whose light is universal love.

The R.W. Prov. G. Master, Bro. Hardy, addressed the Grand Lodge upon the principles and precepts of Masonry generally, upon its advantages, and the desirableness of having a special building at all times for Masonic purposes. He referred at length to the building which had then been inaugurated, and to the important fact that it was all paid for. After all necessary expenses had been defrayed, the income and the rents coming into the Grand Lodge would be appropriated to benevolent purposes.

The list of subscribers to the new building was then read over by the Secretary. Total, £221.

The Prov. G. Master then delivered a short address, after which the ordinary business of the Grand Lodge was adjourned until the next monthly meeting, and the Grand Lodge closed in the usual peace, love, and harmony.

After the ceremony the brethren of the Duke of Leinster Lodge, No 363 (I.C.), held their first meeting in the new hall, on which occasion one brother was passed to the second, or F.C. degree, two were balloted for as candidates, and the usual routine of business followed.

After closing lodge the brethren retired to a splendid banquet, provided for the occasion, and a few most agreeable hours were spent. The brethren expressed themselves highly delighted with their new hall, and thanks were again given to the R.W. D. Prov. G.M., Bro. Fivash, and Bro. Lines, Supt. of Works, for the exertions they had made, the whole cost of the building being defrayed by voluntary contributions.

REVIEWS.

We have been favoured with Bro. William P. Buchan's "Book of Craft Music," dedicated to the Lodge of

Glasgow St. John (No. 3 bis.) As the subject of introducing music into every lodge has been more than once mooted, we have no doubt but that this edition is produced at an opportune time. It is nicely arranged, and creditably got up.

The Origin of the Royal Arch Order of Freemasonry, by the Rev. Bro. G. OLIVER, D.D. New edition, with a memoir of the author. London: Bro. Richard Spencer, 26, Great Queen-street, W.C.

We have received a copy of this work, and, from a cursory glance at its contents, consider it a work of great interest. We purpose next week, however, to give a full review of the same, when we shall have had more time to enjoy its perusal.

LODGE MEETINGS, ETC., FOR THE WEEK ENDING AUGUST 31st, 1867.

MONDAY, 26th.—British Oak Lodge (No. 831), Gurney's Hotel, Stratford; Tower Hamlets Engineers Lodge (No. 902), George Hotel, Aldermanbury; De Grey and Ripon Lodge (No. 905), Angel Hotel, Great Ilford.

TUESDAY, 27th.—Industry Lodge (No. 186), Great Queen-street.

WEDNESDAY, 28th.—United Pilgrims Lodge (No. 507), Horns Tavern, Kennington; High Cross Lodge (No. 754), Railway Hotel, Northumberland Park, Tottenham; Union Waterloo Chapter (No. 13), Masonic Rooms, William-street, Woolwich.

THURSDAY, 29th.—General Committee Female School, at Office, at 4.

FRIDAY, 30th.—House Committee Boys' School, at 4.

THE WEEK.

THE COURT.—The Queen drove out on the afternoon of the 14th inst., accompanied by Princess Louise and Prince Leopold, and her Majesty walked in the grounds in the morning with Princess Louise. The Queen walked in the grounds on the afternoon of the 16th inst., attended by the Hon. Emily Cathcart, and her Majesty walked on the morning of the 17th inst., accompanied by Princess Louise and the Princess of Leiningen. The King of the Greeks visited the Queen on the 17th inst., and after taking luncheon with her Majesty and the Royal Family returned to London. Her Majesty crossed over from Southampton in the Royal Yacht *Alberta*, Captain his Serene Highness the Prince of Leiningen, and was received on his arrival by the Queen and the Royal Family in the entrance hall. Her Majesty the Queen and the Royal Family, attended by the Ladies and Gentlemen-in-Waiting, were present at Divine Service on the 18th inst. at Osborne. The service was performed by the Very Rev. the Dean of Westminster. The Queen, accompanied by their Royal Highnesses Princess Louise, Princess Beatrice, Prince Leopold, and the infant Prince Christian Victor of Schleswig-Holstein, left Osborne on the 19th inst. at a quarter before three, and arrived at Windsor Castle at half-past six o'clock. Her Majesty crossed over to Gosport in the Royal yacht *Alberta*, Captain his Serene Highness the Prince of Leiningen. The Queen, accompanied by their Royal Highnesses Princess Louise, Princess Beatrice, and Prince Leopold, drove in the grounds on the morning of the 20th inst. Her Majesty held a Council at three o'clock, at which were present the Earl of Derby, the Duke of Marlborough, Lord Stanley, and the Chancellor of the Exchequer. The Queen, with their Royal Highnesses Princess Louise, Princess Beatrice, and Prince Leopold, left the Castle at ten minutes before ten

o'clock p.m., for Kelso, on a visit to the Duke and Duchess of Roxburgh, at Floors Castle.

IMPERIAL PARLIAMENT.—The HOUSE OF LORDS sat a short time on the 17th inst., and put several bills forward a stage.—On the 19th inst. some bills were disposed of. The Archbishop of Canterbury stated that the report of the ritual commission was being sent round to the commissioners to be signed, after which it would be laid before her Majesty, and, if approved, published. The Earl of Shaftesbury complained bitterly of the delay which had taken place in producing the report. It would be impossible now for him to proceed with the Clerical Vestments Bill this session. The Archbishop of Canterbury and the Bishop of London defended the commission, and the matter dropped.—On the 20th inst. the House sat for a short time to complete the remaining business of the session. The Commons' amendments to the Skipton Grammar School Bill were considered and agreed to, and the bill (No. 2) to make provision for the expenses of fortifications was read a third time and passed.—The HOUSE OF COMMONS had a short sitting on the 19th inst. The business done had no public interest.—On the 20th inst. the House sat for a short time to finish off the remaining business, and thus prepare for the prorogation. The members gave the finishing touch to their remaining business, and then attended in the House of Lords to hear the royal assent given to forty-two bills, including the Appropriation Bill. After disposing of the business, the House adjourned.—Parliament was prorogued on the 21st inst. The proceedings were of the usual uninteresting and formal character. The remaining bills were converted into Acts by receiving the Royal Assent, the Lord Chancellor, in the presence of a few officials and curious spectators, read the Queen's Speech, and the Reform Session of 1867 was at an end. The Queen's Speech was generally jubilant. Our foreign relations are friendly, and we have reconciled France and Prussia. The King of Abyssinia is obstinate, and therefore force is to be used to compel him to give up our countrymen whom he holds prisoners. Ireland is tranquillised, thanks to the valour of our troops, the admirable conduct of the police, and the loyalty of the people. Some taxes have been removed from shipping, and a postal convention with the United States has reduced the rate of postage between the two countries by one half. The Confederation of the North American colonies has been accomplished. Greatest work of all—the reform Bill has been passed, and her Majesty hopes that those who are for the first time admitted to the exercise of the elective franchise may prove themselves worthy of the confidence reposed in them. The Factory Acts have been extended; a Trades' Unions Commission appointed, and the administration of the poor laws in the metropolis improved. Thinking of all the good thus done, our legislators will have in their leisure the gratifying consciousness that their labours in the session have not been misapplied. That is the speech in brief.—Before the Commons adjourned, Mr. Winterbottom took his seat for Stroud, and a new writ was ordered for the election of a member for the Dublin University in place of Mr. Chatterton.

GENERAL HOME NEWS.—The Registrar-General's return as to the health of London does not show any marked diminution of deaths from diarrhoea and cholera, the numbers for the last seven weeks being respectively—diarrhoea, 54, 115, 170, 196, 217, 189, and 200; cholera, 6, 12, 10, 15, 19, 13, and 15. The deaths from all causes were 1,391, which, instead of being below, as usual, the estimated number, is 54 in excess. The annual rates of mortality in thirteen of the principal places in the United Kingdom, for each 1,000 of the population, were as follow:—Bristol, 17; Dublin, 21; Edinburgh, 22; Hull, 23; Birmingham, London, and Sheffield, 24; Glasgow, 25; Man-

chester, 26; Liverpool, 27; Salford and Newcastle-on-Tyne, 28; and Leeds, 29.—On the 18th inst., at the Thames Police-court, Captain J. Orwin, late master of the ship *Copse*, was charged with attempting to murder Henry Cuckmore, the cook of the same vessel. The evidence showed that the conduct of the accused when at sea lately had been of a most extraordinary character. He seems not only to have twice attempted the life of the cook for not assisting to poison or otherwise make away with the rest of the crew, but he also contemplated selling the vessel and cargo, and pocketing the proceeds. The accused was remanded.—The hearing of the charges of conspiracy against the president, secretary, and several members of the Operative Tailors' Association, was resumed at the Marlborough-street Police-court. After listening to a good deal of additional evidence, Mr. Knox came to the conclusion that the charges were sufficiently established to justify his committing the accused for trial. They were committed accordingly.—The August sessions of the Central Criminal Court began on the 20th inst. The calendar is rather a heavy one. The business had no special interest.—On the 21st inst. eight persons who are charged with conspiring together, in connection with the tailors' strike, surrendered to take their trial. The main object of the prosecution is to put a stop to the system of "picketing," or, at all events, to have the question of the legality or illegality of such proceedings decided. After a long hearing, the jury found Drutt, Lawrence, and Adamson, three of the prisoners, guilty, and acquitted the others.—The new line of railway between King's-cross and Edgware is now open to the public.—A shocking affair is reported to have taken place at Crayford, Kent. A young fellow named Skinner, during a romp with a young woman named Millis, took up a gun—said to have been left loaded and capped in readiness for shooting depredatory birds—and saying, "I'll shoot you, Eliza," pulled the trigger, and killed the poor girl instantly.—A horrible accident has occurred on the works now progressing in connection with the St. John's Wood Railway. One of the engines used in working cranes canted over and fell upon a cart to which a horse was harnessed. The unfortunate animal received the full contents of the boiler on its back, and is said to have been literally boiled alive. The workmen had a providential escape.—An extraordinary affair occurred at the Guildhall police-court on the 21st inst. The woman, Hannah Lynch, against whom on the previous day a coroner's jury returned a verdict of manslaughter, she having by the throwing of a jug caused the death of another woman, was brought before Sir R. W. Carden charged with the offence, but there was no witness present to give evidence against her, and the magistrate could not consequently do anything in the matter. The cause of this was said to be the negligence on the part of the coroner in not issuing the necessary warrant. The prisoner was remanded for the purpose of giving the coroner an opportunity of explaining.

FOREIGN INTELLIGENCE.—A telegram from Frankfort announces the partial destruction of the cathedral of that city—an edifice of no beauty, but of considerable historical interest inasmuch as a long and illustrious line of German emperors were crowned within its walls.—Attention is generally directed on the continent to the meeting of the Emperors at Salsburg. The affair is to be treated, so far as the town is concerned, as in nowise a political demonstration. But the continental papers insist that the Emperors will discuss politics, and the fact that the Baron Buest is to be present lends some colour to their assertions. The proposed interview between the Emperor Napoleon and the King of Prussia does not seem likely to take place.

TO CORRESPONDENTS.

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

ROSA CRUCIS.—We have received your letter; as, however, it does not comply with our requirements, we cannot insert it.