

LONDON, SATURDAY, APRIL 24, 1869.

## ORATION.

*Delivered by the V.W. the Grand Chaplain Bro. R. J. SIMPSON, on the occasion of the Inauguration Festival held at Freemasons' Hall, on Wednesday, the 14th inst.*

Most Worshipful Grand Master, Grand Officers, and Brethren,—It is recorded in the volume of the Sacred Law that gold, silver, and precious jewels were willingly offered by the Israelitish people towards the erection of the glorious Temple which King Solomon afterwards reared to the honour of Jehovah, and that when these free-will offerings were laid before King David, he blessed the Lord before all the congregation in these words:—"Blessed be Thou, Lord God of Israel. Thine O Lord is the greatness and the power and the glory, for all that is in the heaven and the earth is Thine: both riches and honour come of Thee, and Thou reignest over all; and in thine hand is power and might and to give strength to all. Now, therefore, our God, we thank Thee and praise Thy glorious name." Let this, brethren, be the keynote of *our* song of praise to-day, assembled on this auspicious occasion; and catching the spirit of the King of Israel, let us ascribe unto the Great Architect of the Universe all honour and praise for the bounty thus vouchsafed us, for putting it into the hearts of the brethren to erect these noble buildings now opened by our Grand Master, for giving us power to carry out this design, and for sparing us to rejoice at its completion; but, not least, are we bound to praise Him for His merciful kindness in protecting the builders in life and limb, so that no death, no bone broken, no drop of blood, no cry of pain has interrupted or marred the progress of a work of considerable extent and occupying a period of 5 years, reminding us of that notable description of the peaceful growth of the great Temple,—

• "Like some tall palm the noiseless fabric sprung."

It is, in truth, at once a most happy augury and a most characteristic feature in this case, that this great centre of English Freemasonry, from which is to emanate all that is to soothe distress, relieve suffering, and rejoice the heart, should not only be begun in faith and hope, but be completed in perfect love and joy and safety. And joy, as it must be to us all, how much more to those true and trusty brethren to whose judg-

ment, zeal, and ability were entrusted the direction and superintendence of this great undertaking, and who must feel how entirely the result has justified the confidence reposed in them. No trifling amount of time and thought and labour must they have devoted to this work, and no ordinary amount of responsibility must they have incurred, and I am sure I am only echoing the sentiments of every Mason, not only in this Grand Lodge, but throughout the land, when I thus give marked expression to the grateful sense we entertain of the benefits they have conferred upon the Craft, and to the unqualified admiration with which we regard the manner in which they have carried out the work which our architect so wisely and beautifully designed.

To possess a magnificent building which should include within its walls good offices for our charities, a handsome board-room for our meetings, convenient lodge-rooms for our lodges, a grand banqueting-hall for our social gatherings, and a restored temple more worthy of our sacred rites; this Most Worshipful Sir, was an object grand in its design, and, as we can testify to-day, admirable in its execution; and, when in future days our brethren view with satisfaction this noble group of buildings, the names of Havers, Evans, Hervey, Savage, Plucknett, Stebbing, Grissell, Cockerell, and last, not least, our late Bro. Gray Clarke shall not be forgotten.

Nay; shall it not be recorded of them as of our illustrious Masonic forefather who erected the grandest fabric that adorns this great city—"Si monumentum quæras circumspice." And if our children, in time to come, inquire under whose auspices these works were done, it shall be told with just pride and grateful memory, that on the foundation-stone, on the topstone, and on the keystone of the arch is engraved in characters that time cannot efface, the honoured name of Zetland; and, more than this, that the building which our Grand Master has opened this day was the crowning act of that quarter of a century during which he has with so much dignity, usefulness, and ability presided over the Masons of England. How his reign has illustrated our Masonic annals and how Masonry has flourished during that eventful period, I will not stop to tell, nor anticipate an occasion not less interesting than the present on which such recollections may be more appropriately recorded. Brethren, it is a subject of great congratulation that we are honoured on this

occasion with the presence of the Grand Master of Scotland, and the Deputy Grand Master of Ireland. We hail them with a hearty Masonic welcome, and we rejoice that they are present on an occasion which may testify to them and to our brethren of Scotland and Ireland, that the Masons of England are builders in every sense of the term, and that they regard their own Grand Master with respect and affection.

On Thursday, May 23rd, 1776, this hall was dedicated in solemn form, and handed down to us by our brethren of that day as a rich inheritance. And here we stand, at the distance of nearly a century, to renew and enlarge this building in a manner worthy of this later age and more suited to our increased numbers and requirements. They worked not only for themselves but for us. We, in our turn, work for ourselves, but also for those who shall succeed us when we have fallen asleep, and who shall rejoice in this noble edifice as the central home of English Masonry. A home—a sacred home—where our holy rites may be duly performed in the solemn repose of a Temple and of Lodges, set apart for such high purposes; a home which shall be a type and model for the lodges of England, and which, while in no way preventing the happy social intercourse that I trust may ever mark our festive gatherings in their proper place, shall secure a sacred enclosure for those most solemn and beautiful ceremonies which have regard to that Grand Master on high whom Jacob adored at Bethel and Solomon worshipped on the hill of Sion.

And as in the material, so in the moral and intellectual world, we hope to do our part in our generation. It has been well observed by an eminent writer, that "subject to certain cycles of partial revolution, every generation of man is a labourer for that which succeeds it, and makes an addition to that great sum total of achieved results which may, in commercial phrase, be called the capital of the race." Every generation of men, as they traverse the vale of life, are bound to accumulate new treasures for the race, and thus leave the world (as far as they are concerned at least) richer than they found it. Of the mental portion of this treasure, no small part is stored. The Greeks, perhaps, had the largest ideas upon the training of man, and produced samples of our race with gifts unsurpassed. But the nature of man, such as they knew, it was scarcely at all developed; nay it, was maimed in its supreme capacity, in its

relations to the Great Architect of the Universe, to the Father of Spirits. Hence, as in the visions of the Prophet, so upon the roll of history, the imposing fabrics of ancient civilization have never endured. Greece has bequeathed to us her ever-living tongue, and the undying labours of her intellect. Rome made ready for a later age the germs of policy and law; but the bright collection of endowments which goes to form civilization, having no root in itself, could not weather the storms of time and change. But there is a community that has weathered all these storms; taking its rise in the earliest ages, founded on the purest principles of piety and virtue, it has pursued an onward course from age to age, a three-thousand years' tale not yet full. But there is light along all its course; a light to those who sat in darkness and in the shadow of death, guiding their feet into the way of peace, and pointing the pathway to a happier land.

Yes, brethren, Freemasonry can boast, not only a most remote origin, but a most glorious career; like a golden thread in some texture of beauty, it has run through the varying fabric of human thought, and, like the great river of Egypt, it has wound its devious way through many a land, overflowing and fertilizing the nations in its course, meeting with various forms of religious belief and civil government, it has allied itself to all in proportion as each system was disciplined by order, practised in virtue, and founded on truth. Breaking through the fetters of mere human systems it has ever boldly proclaimed those great cardinal truths which cherish virtue and point to Heaven. Salted with perpetual life, it has passed through the terrors of heathen darkness, mediæval corruptions, and modern Atheism. It has kindled,—

"That freedom of mind which no vulgar dominion,  
Can turn from the path a pure conscience approves;  
Which, with hope in the heart and no chain on the pinion,  
Holds upward its course to the light that it loves."

Hence it is that Freemasonry has had to encounter many formidable foes, hence especially has our Order been denounced by superstition and been persecuted by intolerance; but like the granite promontory it stands unmoved amid the wild ravings of fanaticism—which surge around it, only to be hurled back into their native foam. Unhappy is he who in his morose bigoted self-sufficiency can see nothing but evil in the history of humanity—and who overlooks all those conceptions of truth and of good—all those kind

and beautiful affections which God has interwoven with our frame and which throw almost a divine glory over the most clouded features of the history of our kind; or who beholds only in that varied and wonderful history the traces of a ruined being, and to pray as its noblest consummation, that all its future pages may exhibit the aspiring faculties of human genius, bound down under one narrow system of contracted thought and the natural flow of human affections creeping on in one dull and artificial channel. Nor does the blood of the natural man freeze in the veins when the sublime principles of faith are impressed upon the soul, but continues to flow as before through their multiplied windings; neither is it meant that these principles of a higher character, should impede one rush of genuine affection—one legitimate employment of our intellectual powers—or even one innocent play of fancy—but that they should guide them all to *right ends* and guard them with the shield of their own peculiar sanctity. Freemasonry rejoices in these principles, it addresses itself to every description of men, and hides the poor under the shadow of its wings from the ills and injuries of life. It is equally suited to the north, the south, the east, the west—all are interested in its beautiful lessons of brotherly love and all treasure its contemplations of immortal life.

Ours is indeed a glorious fabric! founded in strength, ordered by wisdom and adorned with beauty! For, say:—Brethren, what institution can have a firmer foundation than the *volume of God's sacred law*? And why is this so, independent of its own claim? Because it sanctions all that experience teaches us respecting the natural powers of the mind. It leads us up in grateful thoughts to Him who bestowed the principles of life at the first, and who continues to impart it through successive generations. It enhances its value by asserting and proving its immortality. It renders the man useful to society by cherishing the love of goodness and encouraging hatred to vice, by unveiling the future destination of the spirit, to eternal happiness as the reward of piety, or to eternal misery as the just judgment of sin and thus affords a more powerful guard of virtue and barrier against vice than all the laws society could impose. He then that is an enemy to sacred truth is an enemy to *himself*. He is extinguishing so far as he can, the light which is sent to guide him home and to absorb the feebler rays of reason and of nature, and he is refusing the only cup of

consolation which is a true antidote to the bitterness of sorrow. But he is an enemy to *man-kind* for he is robbing society of the cement which holds it together; of the source of its intelligence, its happiness, its glory. And he who is the enemy of Man is the enemy of *God*; for He is the Parent as well as the Architect of the Universe—He stamped human nature with His image, and He loves it still. Yes! brethren, this sacred volume is our foundation stone, which, while it records a thousand blessings for the present, points out to every wandering child of Adam, "the path of life." And if Truth lies at the foundation, Wisdom has raised the superstructure of our house. No one of thoughtful mind and who has studied Freemasonry to any extent can have failed to "observe the connection of our whole system, as well as the relative dependence of its several parts," the great objects brought out in the various implements of art, the lessons taught by our traditional histories, the significance of every ornament that adorns our lodges, all these are striking emblems of blessed verities—outer things mutely symbolising the highest duties of social life and the deepest truths connected with our inner life. Never can we witness a brother raised to the degree of a Master Mason without feeling a divine call to a higher life—without at least being deeply moved by the solemnities of a ceremony which for impressiveness and instruction is second to none in this lower world.

And is not our house not only strongly founded and wisely built, but beautifully adorned? Are not purity of thought, integrity of life, benignity of manner, and above all, sweet charity the beautiful garments with which a true Mason is invested? Oh! how lovely is this Charity! it constitutes the highest dignity of human nature—it elevates and refines our feelings—it calms the storms of passion—it causes men to look with kindness on each other and to view no one as a stranger whose joys we can heighten, whose wants we can supply or whose sorrows we can soothe. No distinction of rank will affect its operation—it will consider no object as beneath its notice that can be benefitted by its exertions, and no task to be mean by which it can promote human happiness. Where would be the boasted dignity of reason if employed only to promote narrow selfish views? Where the glory of that knowledge which never of itself, advised or comforted another? And where the honour of that power, which never promoted

indigent merit or wiped a tear from the mourner's eye? A fiend may possess a higher degree of reason, more knowledge and more power than the wisest and best of men—destitute of charity, he is the more to be dreaded—not revered. Who would esteem the man of rank whose haughty selfish spirit could never smile on modest worth? Of what avail is wealth imprisoned in the rusty coffers of the miser or wantonly squandered away in the dissipation of the Prodigal? Who would value our influence, if never employed in promoting the prosperity of others? if such gifts are made subservient to personal advantage, they only shew that we want the spirit and inclination to enjoy that greatest of all luxuries, the luxury of doing good. And do not the tenets of our venerable Order ever point in this direction? Are not our glorious charities practical illustrations of these truths? Yes!

Brethren, to bind up the broken-hearted, to extricate the industrious from misfortune, to rescue the helpless and the orphan from the prospect of want or ruin, to comfort the widow in affliction's hour, and to afford a peaceful home to the aged and deserving in the evening of their days; these are objects worthy of the regard of every Mason who values the delight of blessing others, the respect due to himself, the honour of the Craft, and, above all, the approbation of God. And, as the child is father to the man, let us as Masons give special diligence to foster education in its highest sense, and while storing the mind and exercising the intellect, ever remember as men, as Englishmen, or as Masons, and that there are weapons and an armour still more necessary for the battle of life, it is not so much in what we have as in what we are that our greatness consists.

Let us educate the child, that when, in future days, he feels himself alone among the crowd, when he is for a moment disheartened by that difficulty which is the rude and rocking cradle of all excellence, when he is conscious of the pinch of poverty and self-denial, he should be conscious too that a sleepless eye is watching him from above; that his honest efforts are assisted; that his prayers are heard; that all things are working together for his good. Is not this the life of faith, of hope, of duty, which lights up for us the cheerless world, and transfigures all that we encounter (whatever be its outer form) with hues brought down from heaven, and finally leads us through the valley of dark shadow "to shine as the stars for ever and ever."

If thus, brethren, we hold to the great principles of our order, "adding to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance brotherly kindness, and to brotherly kindness charity;" then shall we hand down something in our generation to bless and enrich our Craft, our country, and our kind. Systems may change; customs may vary; nay, empires may rise or fall, we shall still, keeping in view the ancient landmarks and "the bright and morning star," go on our way rejoicing—rejoicing in the spread of truth, of virtue, of charity—rejoicing in the diffusion of that peace and good will which shall really conduce to the brotherhood of nations—rejoicing in the mitigation of human suffering, in the alleviation of human sorrow, in the elevation of human thought—then—having passed through the apprenticeship of human discipline, having had fellowship in the work of restoration—having mastered the lower passions and affections of human nature—having in fact finished the work given us to do, we shall exchange these lodges or tents we now inhabit for eternal mansions not made with hands which the Great Architect has prepared—and we shall enter on the possession of that promised land, where the good and faithful workman shall re-join the companions of his former toils, shall rest from his labours and shall receive his "great reward."

#### MASONIC DISCIPLINE.—XIV.

BY CRUX.

Before proceeding to discuss seriatim, the many inconsistencies and discrepancies, that are to be found in our oral ritual, ceremonial routine, and general Masonic practices and customs, we will select one example, illustrating our meaning. It is one with which the majority of the brethren are well acquainted; especially those belonging to metropolitan lodges, and others of which the members are in the habit of following the orthodox, and universally recognised English custom, of dining in company, after the transaction of business that affects their common weal. The instance to which we allude is the Tyler's toast, and the manner in which it is received, or rather, honoured. In some lodges, it is the custom to drink this toast in silence, accompanied by a silent fire, in others it is received with what might be termed a medium, and in others again, with a

quick fire. It may in fact be compared to a Havannah cigar. You may have it mild, medium, or full flavoured. Let us now consider the effect of this triple manner of honouring the same toast. The Tyler's toast is one of great beauty and pathos, and reflects not only much credit upon our festive assemblies, but redounds to the honour of our noble institution. It proves that in the midst of genial sociality, when the eye is bright, and the spirit gay, when the tongue is ready and eloquent, the wit sprightly and brilliant, the hearts and sympathies of Masons are nevertheless with their "poor and distressed brethren wherever dispersed over the face of land and water." In the midst of their own enjoyment, when lively jests and smart repartees are mutually interchanged with fraternal good will, they do not forget those who may be placed in far different circumstances. Many of their less fortunate brethren may be battling with "the houseless ocean's heaving field"; may be shipwrecked on foreign shores, wanderers and outcasts in hostile hands, or in the power of a man as relentless and merciless as the Mexican Lopez. To all such as these who may be in peril of liberty, life and fortune, is the Tyler's toast solemnly dedicated, and in whatever manner it may be received, the wish for "a speedy release from their sufferings, and a happy return to their native land" is equally fervent and sincere.

It might be observed that it is a matter of indifference in what manner the toast is honoured, provided there is a unanimity of sympathy and feeling. Here we beg to differ. As we have frequently expressed in previous articles, it is in these apparently trifling points of "Masonic discipline" that it is essential there should be absolute, and unalterable uniformity. It is idle to expect that it will be possible to reform greater and more important discrepancies, if a beginning be not made with those of a minor prominence. There are in all probability, few brethren who have not witnessed, to use the mildest phrase, the unpleasantness of the want of uniformity in the instance under notice. As an example, a brother in whose lodge it is customary to receive the Tyler's toast in silence, invites a brother who belongs to a lodge, in which it is honoured with a quick fire. It is scarcely necessary to mention the result. The latter, at the last moment brings in his fire, in utter dissonance with the general silence, thereby marring the whole character of the toast, and causing some chagrin to the members of the lodge

of which he is the guest. If a young Mason, he naturally feels a little confused, and probably apologises to the brother who invited him, for the commission of an action which is no fault of his. Should he be an experienced brother, he resumes his seat with the remark "Oh, you drink the Tyler's toast in a different manner to what we do at our lodge." As a piece of advice to young Masons, who may wish to avoid disturbing the harmony of the toast, let them always receive it in any lodges which they may happen to attend as visitors, with a silent fire. Even if they be not right, they can do no wrong. With respect to the question that will immediately arise in connection with these remarks, in what manner ought the Tyler's toast to be received, we do not profess to give any opinion, but to leave it to those in authority to decide. We sincerely wish that those at head quarters, would show a little more energy in reconciling this, and many other points of Masonic difference, to which we shall draw attention in our future articles. Some authoritative interference in the drill, discipline and education of Masons, particulars of those placed in office, is urgently needed, and we have no hesitation in saying, that every earnest and reflecting brother who really knows Masonry, who knows what the working of our lodges is, and what it ought to be, will corroborate the assertion we have made.

Leaving the question respecting the manner in which the Tyler's toast ought to be received, to those more competent than ourselves to determine we may be permitted to observe that we give the preference to the silent reception, and honouring of it. It must be borne in mind that this toast, in its character and general features, is totally distinct from all others that form the usual accompaniment of Masonic banquets. Although this fact does not necessarily establish, that it should therefore be received in a manner equally distinct, yet there is evidently a manifest fitness, and natural propriety in so doing. The reception of this toast in silence, unquestionably renders it more imposing, and bestows upon it another distinguishing characteristic, in addition to those it already possesses. At the same time, it is not of any material consequence in which manner it be honoured, provided there was one uniform standard adopted by the Craft at large. The difference between receiving a toast in silence, and with a quick fire is so demonstratively obvious, that a painful prominence, palpable to every brother, is

given to this point of Masonic inconsistency. Although we have expressed our preference in favour of one particular method, yet we would cheerfully and willingly give in our adherence to any other, were it possible thereby to promote uniformity among the lodges. Were the matter in our hands, we flatter ourselves we should be successful in remedying the discrepancy complained of. The course of action is simple enough. We should in the first instance despatch a circular to all the metropolitan lodges, requesting to be informed, in what manner it was customary to receive the Tyler's toast, and whether the members would have any objection to adopt that particular manner, which might be afterwards shown to be observed by the majority of the lodges. The return of the circulars with the required information, would enable the manner in which the toast is received by the majority of lodges, to be at once ascertained, and a subsequent notification to each lodge of the result, would place them all *d'accord*. We do not believe that there would be a single lodge, that would for a moment hesitate to abide by the result, whether the result might be in accordance with their own method or opposed to it. It is evident that this suggestion might be applied to numerous other instances, where it is desirable to promote unanimity of working in different lodges. There is no doubt that every Mason desires to see the whole of our rites and ceremonies reduced to one uniform standard, and would willingly in the good cause, give assistance in smoothing little asperities, in reconciling any little party disputes, and in overcoming any weak and unfounded prejudices even if they were his own.

THE *Echo* of last Saturday in the Letter of its Paris correspondent says:—"You may remember that a short time ago there was a great noise made about a sharp letter from the Pope to the Archbishop of Paris, which appeared in M. Ollivier's book. Nobody knew how it got there, and nobody knew under what circumstances the letter was written. The cat has now been let out of the bag, and a most romantic animal it is. Here is the story:—In 1860, the Freemasons were about to elect a Grand Master. The advanced party of the order patronised Prince Napoleon in opposition to Prince Murat. The latter in a fit of jealousy challenged Prince Napoleon to a duel. M. de Persigny, then Minister of the Interior, being informed of the affair, immediately sought the Emperor. It was necessary, at no matter what price to prevent the duel. His Majesty sent for Marshal Magnan, and ordered him to make himself named Grand Master of Freemasonry. But how? The Marshal was not even an 'apprentice.' However, he was made Grand Master, although by what means still remains a secret. Some years after, the marshal died, and his coffin was carried to the church with all the insignias of Freemasonry. The Archbishop of Paris was called on to officiate. Knowing that Marshal Magnan was only Grand Master by order of the Emperor, and desiring above all to avoid scandal, he himself performed the funeral ceremony. The enemies of the Archbishop informed the Court of Rome of the affair, and hence arose the famous letter which has been so much spoken of. I leave you to form your own opinion of the story."

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 287.)

### BOOK IV.—CHAPTER XVI.

*The Council of Sens passes sentence upon the Templars—The Commissioners warn the Archbishop of Sens against putting it into effect—He declines to listen to them—Certain of the Templars condemned to be burned—Offered life, liberty, and rewards if they will acknowledge the crimes—They refuse—One Knight burned—Eight days after, fifty-four burned—Ten afterwards—Two, to save their lives, accept the King's offers—The remains of a dead Templar taken from the grave and burned—The Pope refuses to sanction the foundation of a Royal Order—Issues a Bull regarding the disposal of the Templars' wealth and possessions—A.D. 1310.*

The Papal Commissioners were engaged with the examination of John Bortaldi, when the tidings were conveyed to them of the decision come to by the Archbishop of Sens and his suffragans. They were thunder struck at its violence and palpable injustice, and dreaded the worst consequences to both Church and State from its execution. Accordingly, they despatched one of their own notaries, along with the governor of a prison in which certain Templars were confined, and who was present at the sittings of the Commission with the captives under his charge, to the Archbishop of Sens, to implore him to proceed in the matter with the utmost caution. The envoys were introduced to the Archbishop's presence, and they entreated him not to proceed to extremities with the Templars, as there existed very strong reasons for doubting the truth of the crimes charged against them; and many persons publicly affirmed that those Templars who had died in prison had attested, at the hour of their death, and at the peril of their souls' salvation, the entire innocence of the Order, and the complete falseness of the charges brought against it. They pointed out what disastrous results might follow upon the execution of such a violent decision; that the populace were growing every day more satisfied of the Templars' innocence; and that no good would ensue either to the Church or to the State. They furthermore represented to him the terror with which the news of his decision had been received by the witnesses—a terror so great, as to render them incapable of giving a truthful evidence. This had arrested the Commissioners' proceedings, for they could easily perceive, that the depositions avowing the crimes, were uttered by the witnesses to escape from the

dangers which would result to any one appearing to defend the Order. They, moreover, warned the Archbishop of the illegality of putting his sentence into execution, as the Templars had appealed to the Pope, and were necessarily removed from his jurisdiction. The Archbishop replied, that he was the best judge of what line of conduct should be pursued with regard to the Templars, abruptly closed the interview, and gave orders for the execution of his sentence on the morrow.

The Archbishop's decision was soon rumoured over the whole of Paris, where the tidings were received with incredulity. The populace did not believe that such a sentence, if even passed, could be carried out, as the crimes of the Templars had not been clearly proved. On the morrow, however, the citizens assembled in great numbers at the place of execution, where their doubts regarding the fate of the Templars were speedily set at rest. The scene of the tragedy was in a field close to the Abbey of St. Anthony, and the piles were raised at a little distance from the Abbey mill. The field was very large, and was capable of containing a vast number of spectators. To test the firmness of the condemned Templars, and at the same time to shew them what would follow upon their still maintaining their innocence, a Knight was chosen to play the first scene of the tragedy. He was conducted to the field of execution, and placed beside the fiery pile. The Archbishop hoped by this sight to terrify him into withdrawing his recantation, or, failing that, that his fate would frighten the others, and compel them to acknowledge the truth of the crimes charged against them; but he was doomed to be disappointed. The Knight refused to confess, and maintained the innocence of the Order. He was, accordingly, flung upon the pile, and burned alive. His courage through the terrible hour of his death filled his companions with the deepest emotion. They resolved to emulate his glorious example, and die in the sacred cause of maintaining the innocence of the Order. In fancy, they saw him entering the gates of Heaven in glorious apparel, his sins cleansed away in the fiery trial, which had made him a fit candidate for eternal glory, and the heavenly crown of those who suffer martyrdom in the cause of truth. The spectators, too, were filled with the liveliest emotion, and testified in many ways their belief in the Knight's innocence, and their admiration of his heroic death.

The Archbishop allowed eight days to pass be-

fore again pursuing his fiendish sentence. The second execution was the most terrible spectacle that had ever been witnessed before in France. Fifteen or twenty piles were prepared; they were not flaming, but composed of hot charcoal—they presented the appearance of smouldering beds of fire. No smoke, excepting a thin blue vapour, arose from them, so that the spectators could see the bodies of the Templars slowly and almost imperceptibly burning away. An innumerable multitude of Parisians, besides a host of people from the surrounding villages and towns for many leagues, attracted by the news of such a dreadful and appalling spectacle, was drawn thither. There was a small space kept clear around the piles, and a way through the field for the passage of the condemned; every other spot was occupied. A profound silence sat upon the vast multitude, and each one dreaded to hear his own voice, even in a whisper. They shuddered as they saw the executioners standing motionless by the beds of fire, and awe sealed their lips\*

Meanwhile, fifty-four of the condemned were selected to confess, or die. Among these were Ponsard de Gisi, who had so courageously undertaken the defence; Laurence de Beaune, who had shewn De Jainville's letter to the Commissioners; Richard de Marseille, John de Chames, William Arnaud, John de Chateau-Villars, &c., all of whom had rendered themselves conspicuous by their statements before the Commissioners, and peculiarly obnoxious to the King by their bold and uncompromising defence of the Order. Ponsard de Gisi and Laurence de Beaune, in particular, were marked for the stake. They were all men of the noblest birth, of valour tested in many a battle-field, and who, having exhausted all the honours of life, and suffered the most hideous insults and cruelties, were now to win the crown of martyrdom, in a manner as glorious as ever was won among the lions of the Colosseum. Before leaving the prison, they had been promised pardon and liberty if they retracted their recantations. The agents of the King pressed them hard to do so, pointed out the uselessness of sacrificing themselves for an Order already destroyed, and promising them rewards. To a man the Templars refused; and one turning fiercely upon the King's agents, exclaimed—"It is better for us to die martyrs in God's holy

\* See Dupui, Turcelin, Mezerai, Vertot, Fleuri, for accounts of these executions.

cause, than live dishonoured in the eyes of men, and servants of the devil." The agents then shewed them letters-patents under the King's seal, which granted a general amnesty to all the guilty, and promised them their liberty and a pension, to keep them in ease for the rest of their lives, if they would but confess. Insensible to these tempting offers as they had been to the fear of death, which they had witnessed in the case of their unfortunate companion, they despised them, and declared that they were innocent of all the crimes which had been imputed to them, and what they had previously confessed had been wrung from them by force and violent torture. Finding all offers treated with contempt, the Templars were ordered forth for execution. They were placed in wagons, and so conveyed to the scene of execution, their countenances serene with the power that innocence ever lends the unfortunate. The sight of the flaming piles, the presence of the executioners, had no effect upon them; but the Archbishop had prepared for them a severer trial of their fortitude, and which awaited them at the scene of execution, a trial and temptation almost impossible to be resisted.

The condemned being all gentlemen of rank, related and allied to the richest, most powerful, and noblest families of France, a great number of their relatives and friends were permitted to see them, but only at the piles. On the approach of the gallant band, these friends surrounded them, imploring them, in accents of the tenderest affection, to submit to the wishes of the King, and not to perish so miserably by the cruellest of deaths. Tears, prayers, supplications, were all in vain. These gallant men, who had succumbed to the violence of torture, seeing at last the certainty of death, disdained to purchase longer life on such vile terms. An envoy from the Court arrived, with a proclamation of liberty and the royal favour to those who would retract their recantations, and admit the guilt of the Order. With shouts of indignation, the brave Templars refused to listen to such a shameful proposal, exclaiming, that they preferred death to dishonour; they were innocent of the crimes charged against them and that by withdrawing their deposition they had but told the truth. The executioners were thereupon constrained to execute the terrible sentence. They threw the luckless Templars, bound in chains, upon the piles; but, instead of uttering complaints or cries, without even shuddering or heaving a

sigh, the gallant men bore their cruel martyrdom with a firmness, patience, and constancy, invoking the name of God, and taking Him as a witness to their innocence, as drew tears from all beholders, and even awoke pity in the hardened hearts of the executioners. They died, after suffering intolerable agony, their bodies being reduced to ashes, some calling upon God, the Virgin, and the Saints, to witness their innocence, and others with the hymns of the Church upon their lips.

Felons, writes one, convicted on the clearest evidence, will, as is well-known, die asserting their innocence, but this is when they have no hope of escape remaining. Here life and liberty were offered, and the victims were implored by those whom they most loved to accept of them. May we not, then, assert that the men who resisted all solicitations were sincere and spoke the truth, and were supported by their confidence of being received as martyrs by that God whom they devoutly adored, according to the doctrine of their Church?

The effect upon the assembled multitude produced by this terrible spectacle passes the bounds of description. They were astonished and horror-struck with the fiendish cruelty which had condemned so many to a slow and agonising death. Pity and compassion swelled their hearts at the undaunted manner in which the Knights had borne their torture. The belief in the crimes of the Order began to wane. The people could not understand how so many people of the highest rank could, in the flower of their age, perish willingly, and prefer so horrible a death to the pleasures of life, on the conditions offered them. If they were guilty of the crimes for which they were condemned, it appeared to be the height of extravagance to die in such a cause, as, by multiplying their sins, they went before the Sovereign Judge, to be punished for them by a torture yet more frightful. If they did not believe in the existence of God, as was alleged, what interest could they have in renouncing life? The doubt of their crimes grew gradually into a conviction of their innocence. The people recollected the King's wars with Boniface, and the sounding of the coin, in both of which the Templars had taken an active part. They began to tremble for their own share in the resistance of the edict, and feared that the vengeance of the King, not glutted with the destruction of the Templars, might fall upon themselves.



The people were, by these considerations, violently agitated. They shed tears while they deplored the fate of the Templars, and the field wherein the execution had taken place resounded with the prayers of the pious on behalf of the victims. The news of this change in the popular mind was at once conveyed to the King. He ordered certain ecclesiastics to proceed to the spot, and preach to the people. Several Dominicans, who had previously been leaders in the attacks upon the Order, willingly undertook the duty. They declared the Templars guilty by irreproachable evidence, treated their constancy as brutal obstinacy, as a frenzy inspired by the devil, and their fate as a just judgment from God, who had blinded them, and permitted them to die in final impenitence. These speeches fell coldly upon the ears of the people. They dispersed in ominous silence to their homes; and the King became alarmed, as day followed day, and the popular opinion only deepened in favour of the Templars.

There remained still twelve Templars to execute. They had been reserved by the commands of the King, in the hope that the fate of their brethren might intimidate them, and cause them to withdraw their recantations. Among them was an almoner of the King, whom Philip wished to save, if possible. Such a hope was vain. To strike terror into the hearts of the people, and to crush any popular commotion, Philip ordered the almoner, with four others, to be conveyed, on the eve of Ascension Day, to the field of St. Anthony, and be there burnt, a doom which the Templars bore with the greatest intrepidity. Five others, who had been confined in the prison of St. Denis, were, a few days after, conveyed to the place of execution. Liberal offers were made to them to confess and be pardoned, but these the Knights refused, and they accordingly were burned displaying a firmness equal to that of the other victims.

(To be continued.)

#### MASONIC NOTES AND QUERIES.

##### THE BLUE BLANKET.

At page 121 of the *Magazine* for 15th August last, we are told that "the Blue Blanket had 'its rise about the 1200 year of God, when the Crusade was carried on by Pope Urban the Second.'" That quotation contains another Masonic myth, simply making the now really old relic about three centuries older than it is, saying so also puts another nail into the coffin of the idea which would—on such supposi-

titious data—connect Freemasonry with the Templars. The following from "the *Chronicles of Edinburgh*, from its foundation in A.D. 617 to A.D. 1851, by R. H. Stevenson," is something more sensible like,—page 43. "James III. involved the kingdom in much tumult and bloodshed by removing the nobles from his councils, and suffering himself and the nation to be implicitly governed by a few minions, chiefly artificers, who had nothing to recommend them but their skill in some of the arts and sciences which he himself understood and cultivated. The nobles considering themselves insulted by his conduct, combined to remove these upstarts. The Duke of Albany, the King's brother, being at the head of the conspiracy, was suddenly seized and confined to Edinburgh Castle; from which he made his escape by inviting his keepers to a splendid supper, who, after drinking freely, fell asleep." Mr. Stevenson then goes on to tell of the duke's escape by tying the sheets of the beds together to form a rope; of his return to Scotland again, and of his assisting to release his brother, the King, from the castle where he had been confined by his nobles, who had assumed the government themselves, and (page 44) "With that view he made an appointment to meet some of his friends in the city, and they having been joined by the provost and a great number of citizens who still adhered to the royal cause, suddenly assaulted the castle, took it by surprise, and restored the King to liberty. The two brothers mutually embraced, and then rode together to the Palace of Holyrood amid the tumultuous joy of a deluded people; and James, in gratitude for the part the citizens had taken, granted in favour of the provost, town council, and community, two charters, dated the 6th November, 1482, by which he conferred on the citizens many valuable privileges. The provost was made hereditary sheriff within the city, and the city received the fines and escheats arising from the office; the town council was empowered to make by-laws and statutes for its good government, and the citizens were not only freed from payment of duties on many necessary commodities, but a grant was given them to take custom on certain merchandise imported and exported at the port of Leith; and the incorporated trades, as a mark of gratitude for their royalty, were presented with a banner or standard, which from its colour, received the name of the Blue Blanket. This banner is still in existence, and is kept by the convener of the trades for the time being; and when it is displayed, tradition says, that not only the whole artificers of the city, but also those of the whole kingdom are bound to follow it, and fight under the convener in defence of their own rights and those of the king and country. A ridiculous legend reports that it was once used in the Crusades, and planted on the walls of Jerusalem by the trades of Edinburgh!" "The only *reddendum* required of the council for these ample privileges was the annual celebration of a funeral mass in St. Giles's Church for the king's soul, and those of his progenitors and successors." "Before the close of the year Albany, who had been constituted Lieutenant-General of Scotland, again intrigued against the king, who by retiring into the castle and rousing the citizens, disappointed his treasonable plots." At page 165 (Aug. 29th), there are some further remarks on "the Blue Blanket" by S.Z., and shortly after, at page 188, a query is asked.

by "✠ J. D. M." as to its description, which I am not aware of its being responded to, if not I should again respectfully call attention to the request of "✠ J. D. M."—PICTUS.

#### MASONS' MARKS (p. 307).

On page 308 for "letters of the Greek alphabet," read "letters of the Greek and other alphabets," such as Runic or Roman letters, &c.—W. P. B.

Burgh Records, 4th May, 1484, page 308, for "resaint" read "resaut," for "work" read "wark," for "personn" read "persoun."—W. P. B.

#### "A COMING 'LIGHT.'—WHAT NEXT?"

The above is the heading of a letter which appeared in the "Scottish Freemasons' Magazine," for June, 1866, said letter being signed by "your humble servant, Henry Melville." In it Mr. Melville (now, I understand, Bro. Melville), says, "It is an admitted fact that the Masonic mysteries are lost, and that it would be beneficial to the Order could the brethren re-discover them. I am in possession of them," &c. "The knowledge was not communicated to me Masonically, and therefore I am not bound by any obligation, and can reveal the secrets if I think proper," &c. Nearly three years have now passed, and at page 241 of this Magazine we have "Masonic Celestial Mysteries," by Henry Melville, in which he says, "I am about to present to my Masonic brethren a series of papers relating to our ancient Order." Bro. Melville then goes on to tell about certain ancient astronomic ideas or mystical teachings, or remarks anent ancient astronomy, which Bro. D. J. Godfrey, at page 290, tells us is an "Astro-Masonic paper, or Masonic Astronomy. The idea somehow enters my head that it might be called pseudo-Masonic, so far as "the real and valuable secrets of the ancient Order of free and accepted Masons" is concerned; further, I add that there are no Masonic "secrets" about it, and there is not the slightest necessity for pretending to conceal these "valuable Masonic secrets" from anybody. The real secrets of Freemasonry are safe in their simplicity, which is also their beauty—

"Like the cerulean arch we see,  
Majestic in its own simplicity."

The most serviceable and common-sense plan for Bro. Melville to adopt, would be to write and publish all his valuable "lost secrets" without making any unnecessary fuss about the matter, then, if there were anything relating to our system of Freemasonry in his book, Freemasons would know what to do. As to Bro. D. J. Godfrey's remarks at page 292, they are making rather too much of nothing—print the book first. I am astonished that brethren could for a moment imagine that Bro. Melville, or any other body, is or could be able to tell us about such pretended "lost Masonic secrets." Masonic secrets!—Masonic nonsense—any true Masonic secrets worth disclosing, would be something about practical Masonic construction, *i.e.*, practical Masonry or architecture. At page 304, Bro. Melville says, "Enough has been shewn of Egyptian mysteries! Were more proofs brought forward it might probably allow the uninitiated to obtain a clue by which all the secrets of Masonry might become unravelled." Is Bro. Melville laugh-

ing at us? or is he trying to impose upon the public? So far as Bro. Melville can write and speak of ancient Assyrian or Egyptian astronomy or mythology, or the ancient mysteries—religious or civil—well and good, but when he begins to tell us that these are Masonic secrets—lost Masonic secrets, &c.,—it won't do. And when Bro. Godfrey gives out the idea of starting a Masonic School where these "lost secrets" may be discovered, he is, to say the least, coming it rather strong. There is one secret which many Masons seem to have lost, and which would be worth discovering, *viz.*, the secret of understanding *common sense*.—PICTUS.

#### FREEMASONRY ABOUT TWO HUNDRED YEARS AGO.

The Lansdowne MS. 98 f. 48, to which allusion has been made by Pictus, is in the handwriting of the early part of the 17th century, the water mark is found in paper dated about 1620. Mr. Halliwell is, therefore, perfectly accurate in the date he attributes to the MS. As the question of the MSS. has been raised, I may be tempted some other day to forward a further communication in respect to them.

I do not think that Pictus's note in the last Magazine calls for much reply. I would only say that the "building corporations" may be traced from the fall of the Roman Empire to the end of the 16th century, but that by the end of that century they were clearly rapidly decaying in prestige and power. They were at their height in this country probably between 1280 and 1480. I can only repeat that the statement of Pictus that "certain individuals fabricated our Master's Degree about 1700," appears to me to prove that Pictus has not yet himself studied the question of evidence as it bears on the history of Freemasonry in England. Any theory more opposed to the real facts of the case cannot be well imagined. I have already stated that I unreservedly accept the tradition of our Order which connects us with King Solomon and the Temple.—A MASONIC STUDENT.

#### LODGE MINUTES, ETC. NO. 3. (p. 289).

I give a few more extracts from the old minute-book referred to at page 268:—

"That all quarriers be warned to the courts held by the Incorporation as brethren thereof, they bearing burden with the masons, all in terms of the charter (11th December, 1600)."

In minutes of 1604—5 & 7, "visitors" are elected as office-bearers to the corporation.

In a minute of 1681 it says,—"All who ride to burials or other common raids hereafter, shall ride upon their own charges, and shall not be allowed out of the common purse."

In another minute of 1681, a member is found "to be in the wrong for calling the said Andrew a man-sworn seducer in presence of the old and new Deacon, and therefore discerning the said James to pay £4\* penalty to the Deacon, and to ask the said Andrew's forgiveness upon his knees in all humility."

Special meetings "that any person causing the Craft to be convened shall pay 20s. to the Craft for each time they convene to be drunken." (1st Nov. 1619.)

On 29th December, 1602, Gilbert Peddie, on being

\* It has struck me that "£" may be a contraction of my own, when copying, for "pounds." J

admitted freeman, is restricted from working any stone or building higher than an ell, or hewing or laying hewn work, under the penalty of a new upset."

In 1830, liberty is granted to John Kirk to point and plaster with lime, but to meddle with no kind of work whatever pertaining to either mason, slater, or wright work."

The foregoing are all I am aware of having from the oldest minute-book extant. I was indebted to Bro. J. Cruickshank, Past D. Prov. G.M., for a perusal of Bro. Hill's extracts last year—which I understand, and hope, the incorporation are going to publish.

The following are more modern:—

"At the Trades Hospital, in Glasgow, the thirtieth day of April, 1773. The which day convened James Rankine, present Deacon, with the most part of the masters and the collector and a number of the other members of the Corporation of Masons in Glasgow, the whole being warned as was verified by the Officer. The said day, Robert Pollock, Mason, in Glasgow, Burges and Guild Brother of this Burgh, who produced his Burges and Guildry ticket of this date, being a stranger Mason, and having wrought the essay enjoined him by the Deacon and Masters, and the same being declared by the Essay Masters to be sufficiently wrought, and that it was a sufficient proof of his abilities to serve the lieges as a Mason, the said Robert Pollock was admitted a freeman of this Incorporation, and he deponed that he should be a faithful member of the Incorporation, would obey all the lawful acts made or to be made for the good of the Incorporation; that he would not pack or peil with unfreemen, or cover any unfreeman's goods or work under cover of his own, and that he would not be partner or sharer with any unfreeman in any work or part of the trade before such person be entered a freeman of the Incorporation, as he should answer to God. And the said Robert Pollock paid in his entry money, as a stranger, of 300 merks, Scots money, to David Nasmith, Collector to the Trade, and paid the Clerk and Officer's dues.

"James Rankine. Robert Pollock."

At Glasgow, the 11th September, 1789:—"The which day convened Wm. Telfer, Deacon, with the most part of the masters and the collector of the corporation of Masons of Glasgow. The said day Archibald Kerr, Weaver, Burgess and Guild Brother of this city, who produced his Burgess ticket, lawful son of Hugh Kerr, freeman, is entered, admitted, and received a member and freeman of this corporation, and that without having made an essay, upon this express condition, that he shall not have liberty, by himself or others, either directly or indirectly to practise or carry on any part or branch of the mason trade, until he shall first make a sufficient essay to be approved of by the Deacon and Masters, which he hereby agrees to, and he has paid his freedom fine and other dues, and gave his oath, *de fidei*, as use is.

"William Telfer. Archibald Kerr."

I intend now to follow on with St. Mungo minutes in a future number, some of which are very interesting.—W. P. BUCHAN.

#### BURNS' APRON.

In your last issue (page 203) reference is made to "Burns' Masonic Apron;" the particulars so far

are correct. It is now in the possession of Bro. Jas. Dees, Floraville, Whitehaven. I will endeavour to borrow the apron, take a sketch of it, and forward you the same.—JAS. COOPER.

#### EGYPT.

In No. 2,058, Shelf 3, General Library, British Museum, is a work on Egypt, in 24 vols. letter-press and 11 vols. of engravings. Has Bro. Melville looked at this?—A. O. HAYE.

#### K. H. S.

The following notice, which appears in the *Illustrated London News* of the 3rd inst., may be of interest to the K.H.S., it also confirms my note at page 31 anent these relics:—

"The Marquis of Bute was, on the 11th ult., invested, at Jerusalem, with the spurs and sword of the celebrated Godfrey de Bouillon, making him a Knight of the Holy Sepulchre. The ceremony was performed in the Latin chapel of the Holy Sepulchre, called the Chapel of the Apparition, as it was there our Saviour appeared to Mary Magdalene. There was mass in the morning, at which the Marquis attended; and afterwards the Latin Patriarch, or Superior, performed the ceremonies of investment. The sword and spurs of the great Crusader are highly-valued relics, used only in the investment of knights—an honour limited to men of noble birth and of the Catholic faith."

—DNALXO.

#### MASONIC WORKS.

In the British Museum are a 150 rare works upon Freemasonry—many of them unknown to the Craft—in English, French and German. Some of them are worthy of republication and translation.—A. O. HAYE.

#### CORRESPONDENCE.

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

#### P.M.'S AND THE WORKING BRETHREN OF LODGES.

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

Dear Sir and Brother,—The tone of the letter of your correspondent, O.P., which appeared in the number of Saturday last, appears to me so far from Masonic, so sneering, so completely founded on assumptions which, in my humble view, are unjustifiable, that it hardly deserves notice. He gives an opinion very dogmatically, but how far it is that of a brother who by position and experience is entitled to any weight, he affords us no means of judging. I content myself, therefore, with remarking, that I have the written opinions of some 20 or 30 P.M.'s in different districts, many of them Masons of long experience, as well as of others still higher in authority, which are more or less opposed to that of O.P. These decide in my favour, regarding the question either in a legal view, as a matter of custom, of propriety or of courtesy, and in the last-named aspect I have found only one or two who dissent.

I am desirous to treat the point at issue in a gentlemanly and Masonic manner, to see it authoritatively settled, and, whatever may be the result, to

have the same course carried out in all lodges in every province, so that I may not be the only P.M. placed under such disability.

An alteration in the wording of the law, with a view to render it more explicit, somewhat similar to the one made not long ago in reference to D.P.G.M.'s, would be the best course.

I may add that in the Book of Constitutions of the Royal Arch Chapter (Art. 14, p. 16), it is expressly stated that under certain circumstances the chair may be taken by "any past or present first Principal of the Order," and if this course be adopted in one case, there appears no reason why it should not be so in the other.

Yours fraternally,  
H. H. P.P.G.S.W., P.M. 43  
& 958, P.Z. 587, Z. 710, &c.

### "SANS CEREMONIE."

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

Dear Sir and Brother,—I was much pleased with the ceremonial at the inauguration, the admirable arrangements, and the excellent oration of the V.W. Bro. Grand Chaplain, and the well-timed speech of Bro. Havers.

The M.W. Bro. Earl Dalhousie, M.W.G.M. Scotland, on his arrival was received with great honour, and it was gratifying to witness the reciprocity between the two great and ancient bodies of Masons. There was also a representative of the other ancient body of Ireland.

What I did not understand, was the finish of the ceremony with the representatives of the sister Grand Lodges. As it appeared to me, after the departure of the M.W.G.M. in state, the M.W.G.M. of Scotland, and the representative of the G.M. of Ireland, were left to get to the banquet, if they had tickets, as best they could, in the ruck, without a guide, Director of Ceremonies, or Steward.

The brethren remaining in the Hall recognised Lord Dalhousie, and cheered him loudly.

I should like to have some explanation of the ceremonial used with our illustrious brother.

Yours fraternally,  
P.M.

### MASONIC PERSECUTION.

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

Dear Sir and Brother,—A contributor to Notes and Queries in your Magazine of the 10th inst. (p. 289), thinks, that in attributing the persecution of Freemasonry by the Romish Church to its dread of Freemasonry, lest its abuse of the mysteries might transpire, I must be joking, as he had not before heard that cause assigned, or had never read thereof in ecclesiastical history.

As a general rule, the motives of men's actions, good or bad, do not appear on the surface. Indeed, one might as well expect thieves to chronicle thefts, or criminals their crimes, when committed, as to expect men to chronicle the causes which led them to do evil, or to persecute their fellow men, even unto death. It is when such persecution continues long after the causes originated, that there exists strong

presumptive evidence that the gravity of those causes must have been of some extraordinary nature, and, when that is traceable, then it not unfrequently happens that punishment overtakes the persecutor—the evil-doer.

In reference to ecclesiastical history, a celebrated scholar observes that the Romans burnt the books of the Jews, of the Christians, and of the Philosophers; the Jews burnt the books of the Christians and Pagans; the Christians burnt the books of the Pagans and Jews; and, to crown all, Bro. Melville discovers that ancient dates are astronomical, and not mundane as was supposed, so that events resting upon similar data must be of similar character.

Is it therefore, likely that during the fanaticism of sectarian burning of sectarian books, any ancient record whatever would have been suffered to exist of the fundamental causes which led to the continuous persecution of Freemasonry by the Romish Church; or is it at all credible that the Romish Church would leave unburnt any record touching its connexion with Freemasonry?

Happily for mankind there is still extant evidence to show that such connexion existed, and even still exists, inasmuch as the Romish Church, at the period when it sprung from Freemasonry, not only materialized its symbols, but its appertinent mysteries by converting those symbols into household keys, for the Romish badge, and by abusing the use of those mysteries in such a manner as to ensure and strengthen its power, spiritual and temporal, over the peoples of the earth, and so effectually, so fatally has that power been wielded, that the numerous tumuli adjacent to Rome, seemed, to an intellectual traveller, as the graves of so many nations and kingdoms that have succumbed to, and been entombed, figuratively, by the Romish Church.

It is a remarkable feature of the evidence referred to, that its value is greatly enhanced by the unexpected circumstance that corresponding symbols do not appear to belong to any order of Freemasonry on the Continent. A Paris brother, of high degree, when repudiating the symbols, derisively observed, "*Ce sont des inventions Anglaises.*"

Although English Freemasonry sustained the loss of the mysteries during the revolutionary times and changes of past ages, it has, to its unperishable glory, preserved intact the symbols or keys of those mysteries, without which symbols Bro. Melville could not have re-discovered the mysteries, nor could he have brought to light those few, yet immutable laws which regulate the use of the symbols on celestial planespheres.

Let brethren, then, who pray for "more light," seek the knowledge which Bro. Melville has garnered for their weal; and let all those who are striving to enlighten their darkness also seek him in the temple, where, it is devoutly to be hoped, the sacred mysteries will be taught by him as they were in the beginning, so that all who enter there may offer up thanksgiving to the Great Architect of the Universe for having, in his own time and way, made them acquainted with the use of "THE KEY OF KNOWLEDGE," without which the Masonic fathers have said, *nothing is known.*

Yours fraternally,  
W. N. CRAWFORD.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

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

UNIVERSAL CALENDAR FOR 1870.—Brethren, both at home and abroad, are fraternally requested to forward to our care any change of places of meeting of lodges, chapters, &c., and also to notify to us of any new ones that may be consecrated.

BRO. H. MELVILLE requests us to state that mathematically, and by means of the Masonic implements, he can show that the Masonic mysteries are easily interpreted, and that he is convinced that brethren, when they understand the sacred nature of the mysteries, will be of opinion that they ought not to be divulged to any but M.M.'s, and then only under certain restrictions. Bro. Melville's address is 69, Blenheim-crescent, Notting-hill.

THE fifth paper of Bro. Melville is unavoidably postponed till our next, partly in consequence of the wood engraving of Charles L.'s monument not being ready for the press.

VICTORIA CHAPTER (No. 1,056).—An emergency meeting of this chapter will be held on Thursday, the 29th inst., at the George Hotel, Aldermanbury, when the splendid furniture manufactured by Bro. J. J. Canoy, of 44, Cheapside, will be used for the first time. The exaltation ceremony will be worked by Comps. C. Hosgood, M.E.Z.; J. Brett, H.; G. Clarke, J.; Goeble, N.; and the rest of the officers; the mention of the above names are a sufficient guarantee for the safe working of the ceremony.

HONORARY DISTINCTION.—We understand that Bro. William James Hughan, of Truro, has on the motion of the P. Prov. G. Master of Ayrshire, been made an honorary member of Mother Kilwinning, in consideration of his valuable labours in the field of Masonic literature.

THE fifty-second anniversary of the lodge of instruction under sanction of the Lodge of Stability (No. 217), will be held at Radley's Hotel on Friday, the 30th inst., at half-past five o'clock precisely. Bro. Henry Muggeridge, P.M. 192, W.M. The W. Bro. Aeneas J. McIntyre, G. Reg., will preside at the banquet.

THE BOYS' SCHOOL.—By an oversight in the list of subscriptions announced at the festival for the Boys' School, the Fitzroy Lodge (always liberal in its contributions), was accidentally omitted. The following list was handed in:—Bro. Adams, W.M., £10 10s.; Bro. Wilson, P.M., £5 5s.; Bro. T. Meggy, P.M. (in addition to several former subscriptions), £10 10s.; the Fitzroy Lodge, £5 5s.; Bro. Watson, P.M. (a life governor), £2 2s.; Bro. Eecius, £5 5s.; Bro. Garland, S.W., £5 5s.; and Mrs. Thomas Meggy, £5 5s.

LIMERICK MASONIC HALL COMPANY (LIMITED).—The Directors of this Company have purchased from the Messrs. Spaight the Philosophical Buildings, Glentworth-street, and intend inaugurating their possession of the premises by a Masonic ball and concert, under the auspices and patronage of the Right Hon. Lord Dunboyne, Prov. G.M. of North Munster, and other distinguished members of the Order, of which due notice will be given.

BRO. HENRY MARSTON announces an entertainment, consisting of readings and recitations, interspersed with vocal illustrations, to be given at Myddleton-hall, Upper-street, Islington, on Thursday evening next.

THE S.G. COUNCIL, 33<sup>d</sup>, request us to state that they have been obliged to postpone the meeting of the chapter of the thirtieth degree until Wednesday, May 19th, as the rooms used for the ceremony of the thirtieth degree will be required for the festival of the Royal Freemasons' Girls' School on May 13th, and for the meeting of a benevolent society on May 14th.

THE consecration of the Grosvenor Lodge (No. 1,257) will take place on Saturday, the 24th inst., at 4 o'clock p.m., at the Victoria Station, Metropolitan District Railway, Pimlico, by Bro. James Terry, P.M. 228, P.Z. 975. The musical arrangements will be under the direction of Bro. G. J. Carter, P.M. 382, and of Westminster Abbey. Bro. Charles A. Cottebrune is the W.M. designate.

### METROPOLITAN.

UNION WATERLOO (No. 13).—A meeting of this old lodge was held on Thursday, the 15th inst., instead of the 14th, consequent upon the inauguration festival taking place on that night. Bro. Dr. John Graydon, the W.M., being present, lodge was duly opened by him, assisted by his officers, viz., Bros. W. C. Aplebee, S.W.; G. Davis, J.W.; G. Cooke, J.D.; T. Hosgood, I.G.; J. Henderson, P.M., Treas.; and S. Norman, P.M., Sec. The minutes of the last meeting having been read and confirmed, Bro. Russell was examined as to his proficiency as an E.A. He having retired, the lodge was then opened in the second degree, and that brother duly passed. There being no other business before the lodge it was closed in due form. Visitors present were, Bros. Goddard, P.M. 700; and J. Moore. The brethren then adjourned to Bro. De Grey's, where the wants of the most fastidious are always well supplied. We may here observe that the courteous W.M. of this lodge had directed a copy of the circular he received from the Grand Lodge, relative to the inauguration festival, to be sent to every member of the lodge over which he presides, and he was thus able to vouch for every member. Such acts as these reflect the greatest credit on those who occupy the K.S. chair. *Esto perpetua.*

LODGE OF JUSTICE (No. 147).—The regular meeting of this lodge was held on Wednesday, April 14th, at the White Swan Tavern, 217, High-street, Deptford. Bro. R. G. Butt, W.M., presided, supported by Bros. J. Percival, S.W.; J. Whiffen, J.W.; J. Lightfoot, P.M., Treas.; H. Bartlett, I.G.; C. G. Dilley, D.C.; J. L. Winn, P.M., Tyler; J. Cavell, P.M.; J. Patte, P.M.; G. Chapman, P.M.; G. Hall, P.M.; W. Andrews, P.M.; J. Mott, G. Dukes, B. Coltar, J. Ponder, G. Gilbert, J. J. Pitt, G. T. Brown, G. Waterman, S. R. Speight, F. Golding, H. Bunning, W. Shaw, J. Roper, S. Juppa, J. Miles, W. Scott, W. Ward and others. Visitors:—G. Brown, P.M., Treas., No. 169; J. R. Tustin, 869; H. Whittle, S.W., 871; J. Barrett, J.W., 871; R. E. Turner, 871, and others. The only work done was passing H. Bunning to the second degree. After labour the usual good banquet followed.

NINE MUSES LODGE (No. 235).—This lodge held its meeting on Tuesday, April 13th, at the Clarendon Hotel, Old Bond-street, Bro. J. M. Chabon, W.M., presided. The only work done was one initiation. The usual good banquet followed. Amongst the visitors were Bros. J. Hervey, G.S.; H. Muggeridge, P.M.; and others. The G.C. from Canada made a good speech after the banquet, which was attentively listened to.

MERCHANT NAVY LODGE (No. 781).—The above lodge held its regular monthly meeting on Wednesday, the 14th inst., at the Silver Tavern, Burdett-road, Limehouse. Present, Bros. Bracebridge, W.M.; Steadman, S.W. *pro tem.*; Helps, J.W.; Medland, Sec.; Potts, Dir. of Cers.; Bradbury, S.D.; Armstrong, J.D.; Reeves, I.G.; Gibbs, W.S.; Wright, P.M. and Treas.; Daniell, P.M.; Killiek, P.M.; Davis, P.M. The minutes of the last regular lodge having been read and confirmed, Bro. Wright, P.M. and Treas., then assumed the chair. Bros. Dickinson and Busby were raised to the sublime degree of M.M. The arrival of Bro. E. T. Read, S.W. and W.M. elect, having been announced (his unavoidable absence being occasioned by serious indisposition), he was presented by Bro. Bracebridge for installation. After having given his assent to the ancient charges and obligations, he was duly installed in the chair of

K.S., by Bro. Wright, and there is little doubt that the impressiveness of this ceremony was considerably enhanced from the fact that he had initiated, passed, and raised Bro. Read, and this was the first Master he had installed in Merchant Navy Lodge. The W.M. then invested Bro. Bracebridge with the collar and jewel of P.M.; Bro. Wright with that of Treasurer, and in doing so expressed his gratification in having the honour of investing him with the collar of his office, to which he had as usual been elected by the unanimous voice of the lodge, and expressed a hope that he might be spared many years to be amongst them in his career of usefulness. The W.M. then appointed his officers as follows:—Bros. Helps, S.W.; Bradbury, J.W.; Medland, Sec.; Armstrong, S.D.; Reeves, J.D.; Myerscough, I.G.; Gibbs, W.S., Potts, Dir. of Cers.; Hoar, Tyler. Bro. Read, W.M., being very unwell, retired much to the regret of every brother present. There being no other business the lodge was duly closed, and the brethren adjourned to banquet, which was amply served, and which reflected great credit upon the worthy host, Bro. Holt, Bro. Bracebridge, P.M., officiating in the absence of Bro. Read, the newly-installed W.M. The usual loyal and Masonic toasts were given and responded to. Bro. Wright then proposed "The Health of the W.M., Bro. Read," whose unavoidable absence, through sickness, he, in common with the brethren, greatly deplored. He was sure they would have good reason to be proud of their W.M., who carried with him the hearty wishes of the brethren. "The I.P.M., Bro. Bracebridge," was then proposed, and who replied in the most feeling and suitable manner. "The Healths of the Past Masters" was next proposed and responded to by Bros. Daniell, Killick, and Davis. The visitors' toast was next given and responded to by Bro. Stevens, P.M. Yarborough Lodge, in a neat and pithy speech, for which he is so deservedly proverbial. "The Officers of the Lodge" was responded to by Bro. Helps, S.W. The Tyler's toast brought this pleasant evening to a close. The lodge was honoured by the presence of Bro. Newton, P.M. Sincerity Lodge; Bro. J. G. Stevens, P.M. Yarborough Lodge; Bro. Mason, P.M., and many other visitors, and there would have been many more but for the inauguration festival taking place on the same day.

DALHOUSIE LODGE (No. 860).—The installation night of this night was on Thursday, the 8th inst., on which occasion the brethren mustered in good force, and met social visitors. The lodge was opened in due form by Bro. W. Bush, jun., P.M., and Bro. Kening having answered the usual questions, the ceremony of raising him was admirably conducted by Bro. Bristo. Bro. Ireland then took the chair and installed Bro. Littell, P.M., W.M., for the ensuing year, which ceremony was performed with his usual ability. The brethren then repaired to a sumptuous banquet, served in first-class style and well managed by Bro. Smith. The usual loyal and Masonic toasts were then given and honoured. After that of the Queen, the National Anthem was sung, accompanied by Bro. Smith (of the Crystal Palace Lodge), who this evening was appointed Organist to this lodge. The toast of "The Visitors" was then given, and amongst them mention made of Bros. Heath, P.M. of Percy Lodge; Driscoll, W.M. United Mariners; Bateman, W.M. Eastern Star; Mortlock, W.M. Industry; Dalton, Kent Lodge; Reau, Doric Lodge; Sargee, of 1,050; Scott, Shakespeare; Rown, St. John's Lodge; Evans, Lodge of Industry; Field, Lodge of Faith; Vullie, Manchester Lodge; Keene, Lodge of Faith; Allsopp, Lodge Affability; and Wright, W.M. and G.O. Herts (Berkhampstead), who returned thanks. "The Health of the W.M." was then proposed and responded to by Bro. Littell, who spoke of some being born to honours, &c., but though being placed in the fortunate position he was at present, he felt through recent bereavement and illness, incapable of doing his duty so well as he trusted he should when next the lodge met. Song, Bro. Wallington—"Dear old friends of old." The W.M. then proposed "The Installing Master, Bro. Ireland," of whom he spoke in terms of great friendship, and regretted his indisposition prevented him doing the ceremony quite up to his usual mark. After a song—"Tom Ratlin,"—by Bro. Bateman, Bro. Ireland returned thanks. The next toast was the P.M.'s, Bros. Bates, Bristo, Underwood, Ireland, and Thomas, who returned thanks in a very feeling speech, which was well received. Song by Bro. Smith—"The evening party" very comic and well rendered, the singer accompanying himself. The next toast was "The Treasurer and Secretary, Bros. Ireland and Ingram," the former being re-elected, the latter a new officer; Bro. Hardy having resigned through being appointed J.W. Bro. Ingram returned thanks to the toast, and congratulated the lodge upon securing

the services of such an efficient Treasurer, and promised for himself to render his best services to the Craft in general, and to the Dalhousie Lodge in particular. The W.M. then proposed "The Officers," and while congratulating himself upon the efficient staff he had been able to appoint, begged them one and all to give their punctual attendance when summoned, it being essentially necessary to the well being of any lodge—a sentiment all seemed to concur in. This toast included Bro. Williams, S.W., who was absent through an accident; Bros. Hardy, J.W.; Thomson, S.D.; Senecal, J.D.; Dalwood, I.G.; Ingram, Dir. of Cers.; Wallington, W.S. After another good song by Bro. Smith, the W.M. called on Bro. Bristo, who occupied the S.W. chair for Bro. Williams, to respond, which he did in true Masonic style. After several other songs, the meeting separated at nearly eleven o'clock, after spending a most pleasant evening.

ROYAL ALBERT LODGE (No. 907).—*Installation of Bro. Henry J. Lewis, W.M., and Presentation to Bro. Charles Chard, I.P.M.*—The brethren of this lodge met on Monday, the 19th inst., at Freemasons' Hall, Bro. Charles Chard taking the chair of K.S. for the last time as W.M. previous to his retirement from office. Bro. Charles Chard was supported by his officers, namely,—Bros. Henry J. Lewis, S.W. and W.M. elect; J. Vaughan, J.W.; T. Morton, S.D.; A. E. T. Worley, J.D. & Sec.; C. Vidler, I.G.; also by P.M.'s J. Smith, Treas.; T. Lewis, G. Purst.; J. A. Farnfield, W. H. Farnfield, and Watson. The lodge having been duly opened, Bro. W. J. Mitchell having shown that he had made sufficient progress in the F.C.'s degree, was raised to the sublime degree of a M.M. After returning to the 1st degree, Bros. Bryan, T. H. Miller, G. E. Webber, and W. Lutwyche passed their examinations as E.A.'s, and were afterwards duly passed to the second degree of Freemasonry. Bro. J. Smith, P.M., then presented the W.M. elect to the W.M., as having been unanimously chosen by the brethren to fill the high position of W.M. of the lodge for the next twelve months; when Bro. Lewis, having replied to the usual questions, the brethren below the chair retired. A Board of Installed Masters was formed, and Bro. Lewis was regularly installed by Bro. Chard as W.M. of the Royal Albert Lodge, to the satisfaction of all the brethren. The other formalities having been gone through, Bro. Lewis appointed his officers as follows:—Bros. J. M. Vaughan, S.W.; T. Morton, J.W.; J. Smith, Treas.; A. E. T. Worley, S.D. & Sec.; C. Vidler, J.D.; J. Dennis, I.G.; and Daly, Tyler, delivering appropriate remarks to each as they received their collars at his hands. The address to the Master was then most satisfactorily delivered by Bro. Chard, I.P.M.; that to the Wardens by Bro. W. H. Farnfield, P.M.; and to the brethren by Bro. J. A. Farnfield, P.M. The labour of the evening being ended, the brethren adjourned to the banquetting table, where a larger array of Masonic celebrities graced the table than has taken place since the constitution of the lodge. Included among the visitors were—Bros. W. Farnfield, P. Assist. G. Sec.; W. Ough, Assist. G. Purst.; P.M.'s Willey, 9; Marsh, 28; Pryor, 177; Walters, 73; Dones, 108; Bros. Rawlins and Williams, 34; Turner, 130; Prince, 101; Keep, 118; Motion, 453; King, 948; Duffett, 1139; Dixon (Robert Burns). The brethren were also glad to welcome among them Bro. Savage, hon. member of the lodge, a P.G. Master. The banquet was all that could be desired, Bro. Gosden having exerted himself to the utmost to ensure the comfort of the guests. After the health of the G. Master had been drunk with all Masonic honours, the health of the Deputy G. Master, with the rest of the Grand Officers Past and Present, was given by the W.M. in a few suitable remarks, coupling with it the name of Bro. Savage. This brother, in reply, paid a tribute of respect to the great services rendered to Freemasonry by the Deputy G. Master. The W.M. announced as the next toast, "The Health of their I.P.M., Bro. Charles Chard." Bro. Charles Chard had, during his term of office, given everyone satisfaction, and had won the respect and esteem of all the brethren. The lodge had therefore, at their last meeting, unanimously voted him a P.M.'s jewel and collar as a tribute of their regard, and these he had now the privilege and pleasure of placing on his breast, wishing that he might long be spared to wear them in the Royal Albert. He had not yet, however, done with Bro. Chard, for the brethren were so much indebted to him for the many little kindnesses they had received at his hands, that they had made a subscription and purchased a diamond ring, which he had now the honour of presenting to Bro. Chard on behalf of the subscribers—nearly all the brethren. Long might he live to wear it, and remember with it the high regard in which he was held by the brethren of No. 907. The ring of the value of forty guineas, bears the

following inscription:—"Presented to Bro. Charles Chard by the brethren of the Royal Albert Lodge, No. 907, as a token of regard at his retirement from the chair, April 19, 1869." Bro. Chard, in rising to reply, was received with prolonged applause. Most heartily he thanked the brethren for the princely presents they had made him, but, if his year had been a successful one, it was as much due to his officers as himself. The health of the W.M. was proposed by Bro. J. Smith, who referred to the fact of Bro. Lewis having been initiated in the lodge and raised to his present high rank. The W.M., in returning thanks, expressed his intention of endeavouring to perform his duties to the best of his ability, and hoped they would think as well of him that day twelvemonth as they did that night. The toast, "The Masonic Charities," was responded by Bro. W. Farnfield, Sec. Masonic Benevolent Institution, who urged the brethren to give increased support to that institution. The other Masonic toasts were all drunk with the customary hearty responses, and the Tyler's toast brought a well-spent and happy evening to a termination.

**DORIC LODGE (No. 933).**—This lodge held its monthly meeting at Anderton's Hotel, Fleet-street, on the 13th inst.—Bro. Bowron the W.M., assisted by his Wardens, Bros. Wainwright and Yetton, opened the lodge and raised Bro. Digby to the degree of M.M. The lodge was closed after some formal business and adjourned to the banquet, when after the usual loyal and Masonic toasts had been given and responded to, the W.M. requested the brethren to drink the health of Bro. Barnes, P.M., and said that the duty which then devolved upon him, was perhaps the most pleasant of all duties which fall to the lot of a Master to perform, it was to present to his predecessor Bro. Barnes, a P.M.'s jewel, awarded to him by the brethren of the Doric Lodge, as a token of their appreciation of his valuable services during his Mastership. He believed this compliment was awarded to a retiring master in many lodges as a matter of course irrespective of the way he had discharged his duties, but in the Doric Lodge he was happy to say it was far otherwise, this compliment was paid only where it was justly due; it was paid to merit only, none received it who had not earned it, he did not mean to say that all had not been equally meritorious—far from it—for there were past masters in the lodge whose merits had been transcendent, and whose names would be remembered while the lodge existed—he believed those names would stand as a beacon light for emulation when many of us, "had shuffled off this mortal coil" and of whom we might say with Cowper,

"Though time will wear them for they must grow old,  
Such men are not forgot as soon as cold;  
Their fragrant memory will outlast the tomb  
Embalmed for ever in its own perfume."

And of none more could we say than our Bro. Barnes, all knew the zeal energy and ability he had brought to bear in the performance of his various duties, from the time he took office to the moment of his leaving the chair, and he believed if ever a jewel was honestly earned and might be proudly worn, it was eminently so in his case, for whether in the lodge or at the banquet-table, he had discharged his duties fearlessly and effectively. The W.M. then addressing Bro. Barnes, said "Bro. Barnes, "in calling to mind, how you and I have worked together in times past, and remembering the extent of Masonic information I have obtained through you, I feel a peculiar pleasure in being the medium through which this jewel is presented to you, and in the name of the Doric Lodge I place it upon your breast, and I believe I echo the wish of every heart when I say may the Great Architect of the Universe give you length of days and health to wear it." Bro. Barnes on rising was received with cheers—hesaid W.M. To your very neat and eulogistic speech, I am sure I shall make but a poor response. I was about to say that this was the happiest moment of my life; but if I were to say so it would not be true, for I believe the happiest moment of my Masonic life was the evening I was initiated into Masonry. I well remember that evening, and the remark made to me at the banqueting-table by the then W.M., "that he hoped to see the time when I should fill his then post. I thought at the time that the hope, though kindly expressed, was little likely to be realized. Six years have passed since then and I have not only attained the position of W.M., but have passed the chair: and you have on behalf of the brethren, presented me with a P.M.'s jewel in token of their approval of my conduct as master of the lodge. W.M. and brethren I sincerely thank you for this token of your approbation, and believe me when I say that I highly prize it, and shall wear it

with the greater pride because I feel that I have laboured hard not only to achieve its possession, but to deserve it; and that you have not bestowed the decoration simply because I have filled the chair, but because I have striven to perform the duties of the office conscientiously; for after all, whatever opinion a man may entertain of himself, the lodge must be the best judge of the way in which its officers perform their duties. Brethren, it is but a little over six years since this lodge was consecrated, and it is only six years since I was initiated; I was the sixth initiate, and the sixth Master of the lodge; thus reaching the goal for which some five years ago I started. If I have performed the duties that have fallen to me with moderate efficiency I have been helped on in my course by not being satisfied with merely learning our beautiful allegorical formularies by rote, but by endeavouring to understand them, and to acquire a knowledge of their significance and import, for there is a vast difference between saying what one knows, or has learned by rote, and knowing what one is talking about; and a Mason can never deliver our mystic ceremonies with effect unless he has, more or less, imbibed their symbolical teaching. You have truly said that no brother can hope to attain to the position of W.M. in this lodge unless he is capable of discharging the duties of the chair with respectable efficiency. This lodge was founded upon that very principle and I hope the lodge will never deviate from the principle upon which it was founded. What can be more pitiful or un-masonic than to see a brother in the chair of W.M., who is unable to perform its duties, and yet receives unblushingly the encomiums which courtesy bestows upon him. In conclusion there is a brother to whom I am deeply indebted for my position of Master, and for this valued jewel. He did not appoint me to office for he was never an officer in this lodge, but he did furnish the means by which I attained to the highest office in the lodge; and I should be very ungrateful if I could forget the obligation I am under to him. That brother is Bro. Saqui, the preceptor to the Doric Lodge of Instruction. But my obligation to him does not consist of what I learned from him in the Lodge of Instruction, but for the time and attention bestowed upon me in private. Almost day by day, for two years and seven months, I received instruction at his hands. W.M. and brethren, I again thank you, and will endeavour to merit a continuance of your esteem. The brethren spent a pleasant evening, and separated at 11 o'clock.

**STRAWBERRY HILL LODGE (No. 946).**—This excellent working lodge met on Wednesday the 14th inst., at the Grotto Hotel, Cross Deep, Twickenham. The W.M., Bro. H. J. Smith, having taken the chair, supported by P.M.'s Smeed and Faithful, the minutes of the former lodge were read and confirmed. Bro. McIlwain, S.W., who on a former occasion was unanimously elected, was then presented for the purpose of installation, and that ceremony was performed by Bro. Smeed, P.M., in a very solemn and impressive manner, that elicited the warmest encomiums from every brother present. The W.M. then invested his officers, viz:—Bros. Hopgood, S.W.; Whetley, J.W.; Smeed, P.M., at the solicitation of the W.M., consented to accept the office of S.D.; Stedwell, P.M., Treas.; Platt, P.M., Sec.; Kipling, I.G.; Waghorn, J.D.; Foresight, D.C.; Riley, Tyler. The newly installed W.M. then passed Bro. Wigley in a very excellent manner, and all the newly-appointed officers were perfect in their working. The brethren then adjourned to a sumptuous banquet, provided by Bro. Bendy. The usual loyal and Masonic toasts were given and responded to. Bro. Smeed, P.M., proposed the health of the W.M., who by the manner in which he returned thanks, fully justified the remarks, of Bro. Smeed, P.M., as to his efficiency, at its conclusion he was loudly applauded. The W.M., in proposing the visitors, remarked he had great pleasure in proposing the healths of the several brethren who had honoured them that evening, who were Bros. W. Harnett, St. Andrew's Lodge; C. Brustling, 813; H. M. Levy, P.M., 188; S. Caldwell, 175; C. Sloman, 25; Vernon, 813; Stevens, 65. The visiting brethren severally returned thanks. Bro. Smith, I.P.M., in a very eloquent manner returned thanks for the P.M.'s, and stated he thanked the brethren for the very elegant jewel they had presented to him. Bro. Smeed, P.M., also stated he had accepted the office of S.D. only for the purpose of being useful to the brethren of the lodge. The harmony of the lodge was greatly enhanced by the excellent singing of Bros. Smeed, P.M., Charles Sloman—whose improvisatory song was loudly applauded—H. M. Levy, Vernon, Stevens, &c. After spending a very delightful evening, the brethren returned to town at an early hour.

HERVEY LODGE (No. 1,260).—*Consecration.*

The M.W. the G.M. having been petitioned by Bros. G. King, jun., G. King, sen., P. H. Jones, J. Emmens, J. Hogg, Wm. Smith, C.E., J. B. Ayshford, and others, to grant a warrant for a lodge to be named the Hervey Lodge, to meet at the George Hotel, Waltham-green, Fulham, his lordship was pleased, on the 30th ult., to grant the prayer of the petition, and to issue his warrant for the holding of the same. It was arranged that the ceremony of consecrating the lodge and installing the W.M. designate, should take place on the 15th inst. The M.W. the G.M. having appointed as his deputy for the purpose of consecrating the lodge, the R.W. Bro. Hyde Pullen, he was pleased to appoint five o'clock on Thursday, the 15th inst., when the petitioners and other brethren assembled in considerable numbers. Shortly after five o'clock the Dir. of Cers. formed a procession, and the brethren within the lodge received the representative of the G.M. with the usual honours. Bro. Hyde Pullen was supported by Bros. John Emmens, P.G. Purst, Jabez Hogg, P.G.D., James Mason, P.G.S.B. and William Smith, C.E. P.G.S. who filled the several offices of Wardens, Chaplain and P.M. Bro. J. W. Figg having undertaken the duties of Dir. of Cers. The ceremonies of dedication and consecration were performed in a very able manner by Bro. Hyde Pullen, the address to the D.G.M., prayer and invocation being given by Bro. W. Smith, C.E. The G. Tyler attended with the consecrating vessels kindly lent by G. Lodge under authority of the G. Dir. of Cers.

Bro. G. King, junr., W.M. designate having been presented, the D.G.M. addressed him in the usual manner, and then proceeded with the ceremony of installing him as 1st Master of the Hervey Lodge. This ceremony was throughout, as was the ceremony of consecration, performed in a most beautiful, indeed we never heard those ceremonies performed so well on any prior occasion, as was testified by the G. Officers and many P.M.'s present on the occasion. The W.M. having been installed, proceeded to invest the S.W. Bro. G. King, sen., the J.W. Bro. P. H. Jones, with the collars and jewels of their respective offices, and they were conducted to their chairs by the Dir. of Cers. Bro. W. H. Weaver was appointed S.D., the other appointments were deferred until the first regular meeting of this lodge for business. The D.G.M. then gave the usual addresses to the officers and brethren, after several propositions for initiation of joining brethren, the lodge was closed about 7.30 p.m. according to ancient custom and with solemn prayer by the Chaplain.

The banquet took place in the large room of the George Hotel, at 8 o'clock, when the following brethren were present:—Bros. G. King, jun., W.M.; G. King, sen., S.W.; B. H. Jones, J.W.; T. B. Ayshford, W. H. Weaver, A. Czarniecki, W. Garner, E. Garner, officers of the lodge; and the V.W. Bro. John Hervey, G.S.; R.W. Bro. Hyde Pullen; Jabez Hogg, P.G.D.; J. Mason, P.G.S.B.; John Emmens, P.G. Purst.; W. Smith, C.E., P.G.S., &c.; Bros. John Dyte, P.M. 25; Charles B. Payne, P.M. 27; J. W. Diepenheim, W. B. Haskins, G. Allen, J. Bacon, of No. 144; J. Mann and W. Dawson, 186; E. King, 192; J. W. Figg, P.M. 256; H. Parker, 435; A. B. Fabian and H. Hollingsworth, 487; R. J. Lynes and A. C. Bean, 834; J. Avery, 511; C. T. Speight, as Tyler. With two exceptions, we believe, the whole of the visitors were P.M.'s.

When the cloth was removed, the W.M. proposed the usual loyal and Masonic toasts—that of the "Queen and the Craft," and "The Most Worshipful the Earl of Zetland." The third toast, that of "The D.G.M. and the rest of the G. Officers Past and Present," was given in an excellent and appropriate speech by the W.M., who spoke in the most complimentary terms of the noble Earl and the manner in which he performed his duties, and also the G. Officers by whom the business of the G. Lodge was carried on.

Bro. J. Hogg, P.G.D., responded on behalf of the Grand Officers.

The toast of the evening, "Prosperity to the Hervey Lodge," with which was coupled the name of the V.W. Bro. Hervey, after whom the lodge had been christened, was proposed by Bro. W. Smith, C.E., who expressed the pleasure and gratification it afforded him and the visitors to be present on that occasion, and to be able to take part in the consecration of a lodge bearing the name of so excellent a Mason—for Bro. Hervey was known throughout the Craft as not only zealous in the cause, but also able and willing to do every duty in connection therewith. The toast was proposed at considerable length in highly complimentary terms, and received by the brethren with enthusiasm.

Bro. Hervey returned thanks in his usual eloquent and impressive style, and explained to the W.M. and officers of the lodge, the pleasure and gratification it had afforded him to be present, and the honour he had felt it, in having a lodge so excellently officered, and composed of such influential Masons, named after him, and in the course of his address he expressed a hope that in that, as well as in every lodge in the order, great care would be exercised in the selection of gentlemen for initiation, and he concluded by proposing the health of the W.M., to which Bro. G. King responded in a short but excellent speech.

The W.M. then proposed the "Consecrating and Installing Master, Bro. Hyde Pullen," who had that day so admirably performed the several ceremonies kindly undertaken by him.

Bro. Pullen, in responding, said the pleasure he had at all times in performing the duties, was greatly enhanced, from the circumstance of the lodge being named after his old and esteemed friend, Bro. Hervey.

The W.M. then proposed the health of Bro. W. Smith, C.E., and thanked him for the great interest he had taken in the creation of the lodge, and the assistance afforded to him in obtaining the warrant, and making the various arrangements connected with the formation of the lodge, and the ceremonials for that day.

Bro. Smith responded, and expressed his satisfaction at the success of the day's proceedings, and the pleasure it had afforded him in being present. He was also most happy to see his J.W. in the Gooch Lodge, the W.M. of the Hervey Lodge.

The toasts of the "Officers of the Lodge," the "Musical brethren and their assistants," and the "Tyler," brought the proceedings of the evening to a close.

The banquet was served by Mr. J. Webb, the proprietor of the George Hotel, in a most *recherché* style, and gave great satisfaction.

## INSTRUCTION.

DALHOUSIE LODGE OF INSTRUCTION.—About thirty members of this lodge of instruction, sat down to their annual banquet on Thursday, the 15th inst., at Bro. Ireland's, Royal Edward, Triangle, Hackney. The number was not so large as on previous occasions, but this may be attributed to the fact of it unfortunately clashing with the Doric installation night, the members of which largely support this lodge. Bro. Williams did not attend to take the chair as announced, through illness, and Bro. Morley officiated in his stead. No Masonic working was done, not that the brethren were incapable, for no better lodge of instruction can possibly exist—having the services of many old veterans—but the brethren on this occasion did not generally show up till the E.A. degree, which was splendidly attended to by Bro. Ireland. After the usual toasts "The Health of the Visitors" was proposed, among whom we noticed Bros. Cusack and Walbauck, P.M. 144, who responded. During the evening several capital songs were given, particularly by Bros. Thompson, W. Bristo, Senecal, Berry, and others, and after spending a most pleasant evening the meeting broke up about twelve o'clock.

## PROVINCIAL.

## LANCASHIRE (WEST).

WARRINGTON.—*Consecration of the Gilbert Greenall Lodge* (No. 1,250).—Some two years ago there was a very general opinion prevalent among the brethren of the Lodge of Lights, that the time had arrived when a new lodge might with propriety be formed in Warrington. At the same time, there was no wish, on the part of its promoters, to injure, deteriorate, or in any way detract from the dignity and character of the mother lodge. As time advanced, this feeling gradually extended itself, and Freemasonry having made such progress, and become so popular in the district, it was at length determined to put this oft-expressed wish of the brethren into a practical form. A petition was drawn up and presented to the M.W. the G.M., praying for a warrant of constitution to open a new lodge, under the style and title of the "Gilbert Greenall Lodge," to make Masons and to do all such other things as appertain to ancient Freemasonry. And when it shall be asked by children of future generations why it was so called, these records shall be referred to, to give them the required information. Bro. Greenall is, and has long been, a distinguished Mason. The promoters of



the new lodge in their first letter to him, say:—"Your courtesy as a brother, and your distinguished position as a Mason, eminently entitle you to our most fraternal esteem, and therefore it is our great wish, having the posterity of the Craft at heart, to offer to you, and to ask your acceptance of the highest compliment it is in our power, as Masons, to bestow, in affectionate admiration of your many virtues as a just and upright man, and a Mason." In thus honouring Bro. Greenall, these gentlemen, the promoters of the Gilbert Greenall Lodge have done infinite honour to themselves. They have selected a name borne by a brother whose life is said never to have been tarnished by an unworthy act. A name, the mere sound of which is as music to thousands of Masons not only in the northern provinces of England, but throughout the kingdom, as one brother said at the banquet, is name his a "household word" in the province to which he belonged. Bro. Greenall is no "atheist" or "irreligious man," but a believer and lover of the Great Architect of the Universe, and thus believing and loving he has ever been ready to practise the sacred duties of morality, and to unite with his brethren of every persuasion in the firm and pleasing bond of fraternal brotherhood. His large-hearted benevolence, his courteous manner, and his willingness at all times to serve a "friend or brother," have endeared him to all whose privilege it is to know him. Masonry with him takes nothing from, but rather adds dignity to honour. Bro. Greenall has shown himself disposed to compassionate the weaknesses of others, and to demonstrate, by the purity of his own life, and the superior excellence of his own faith, the great "I am." Ever ready cheerfully to extend the right hand of fraternal affection to a brother in distress; jealously to promote the prosperity of the Craft in general, he is of singular merit in the eyes of his brethren, and has thus deserved well the compliment they have paid him by calling the lodge after his name. At three o'clock the following brethren assembled in the Masonic Rooms to witness the consecration, viz.:—Bros. Gilbert Greenall, P.M., P. Prov. S.G.W. West Lancashire, P.S.G.W. England; A. C. Mott, P.M., P.Z., etc., etc., Prov. S.G.D.; Alpass, Prov. G. S., West Lancashire; H. B. White, P.M., P.Z., etc.; J. Bowes, P.M., P.Z., P. Prov. G.R. Cumberland and Westmoreland; the Rev. A. C. Stedman; Stringer, P.M.; Maxfield, P.M.; P. Robinson, P.M.; D. W. Finney, W.M., No. 148; Wilson, Bancroft, W. Woods, W. Mossop, W. Richardson, W. S. Hawkins, T. M. Pattison, Orton, Domville, A. F. Pennington, C. Woods, Gibbons, Hill, J. Hannah, etc. Bro. Capt. A. C. Mott, P.M., P.Z., etc., by appointment of the R.W. the Prov. G.M., Sir T. Hesketh, took the chair, and appointed Bros. Maxfield, P.M., and Finney, W.M., No. 148, as his Wardens *pro tem*. The brethren of the new lodge being present, were arranged in order, and the lodge was opened in the three degrees, and a piece of solemn music was played by Bro. Pattison, Org., No. 148. The P.O. next addressed the brethren on the nature of Masonry, and then called upon the acting Secretary to state the wishes of the brethren, and the proceedings they had taken with respect to the lodge. Bro. Alpass, P.G.S., addressed the R.W. the D. Prov. G.M., and said:—R.W. D. Prov. G.M., a number of the brethren instructed in the mysteries of the Craft, who are now assembled here, have requested me to inform you that the M.W.G.M. has been pleased to grant them a warrant or charter of constitution, authorising them to form and open a lodge of free and accepted Masons at Warrington, in the county of Lancaster, and are desirous that their lodge should be consecrated, and their officers installed, according to the ancient usages and established customs of the order, for which purpose they are now met, and await your pleasure. The P.O. called upon Bro. Alpass to read the petition and warrant, which he did, and the brethren having signified their approval of the officers named in the warrant in Masonic form, the Rev. the Chaplain, Bro. Stedman, delivered an oration on the nature of Masonry with great judgment, feeling, and ability. The musical brethren, Bros. Pattison, Bancroft, Savage, Bowes, Woods, and Finney, then sang the anthem, "Behold how good and joyful," with the greatest precision and effect. The Chaplain next read the first part of the Consecration Prayer in a very solemn and impressive manner. Other preliminaries being over, three Prov. Grand Officers, acting as P.M.'s, viz., Bros. Alpass, P.M.; Bowes, P.M.; and H. B. White, P.M., carried the cornucopia, wine, and oil in ancient form, solemn music being performed during the ceremony. The final anthem was then given by the musical brethren, and Bro. Capt. Mott constituted the lodge in proper form. The "Hallelujah" chorus having brought this part of the ceremony to a close, the presiding officer proceeded with the instal-

lation. Bro. Greenall, P.S.G.W. of England, the first W.M. elect, was presented by Bros. Bowes and White, and received the benefit of installation at the hands of the D.P.G.M., in the presence of a board of Installed Masters. This being done, the other brethren were again admitted by seniority of rank, and Bro. Greenall, the W.M., received the salutations, as in all passed time Masons in his position have done. At the proper position of the lodge the W.M. made the following appointments, and invested the owner of each office with the distinguishing badge, viz.:—W. Mossop, S.W.; W. Woods, J.W.; W. Richardson, Treas. and J.D. (elected); D. W. Finney, Hon. Sec.; W. S. Hawkins, S.D.; W. Durnville, I.G.; James Hannah, Tyler (elected). After this, and before the lodge was finally closed, the W.M. made the usual appeal to the brethren for the good of Masonry in general, and of No. 1,250 in particular. Several propositions were received, and the thanks of the brethren were accorded to Bros. Mott, Alpass, Stedman, Pattison, and the musical brethren, for their kind assistance and support. Nothing further being proposed, the lodge was closed in due form, and the brethren adjourned to the banquet, which was served up at the Lion Hotel, and reflected the highest credit on the catering abilities of Miss Travis, the new landlady. Most of the brethren who had witnessed the ceremony of consecration and installation, sat down to the banquet, under the presidency of Bro. Greenall, who was supported immediately on his right and left by Bros. Alpass, Stedman, White, Bowes, Maxfield, Stringer, P. Robinson, and Finney. The usual toasts followed, and the pleasures of the evening were considerably enhanced by some excellent singing.

#### LIVERPOOL.—Temple Lodge (No. 1,094).

This lodge held its installation meeting on the 14th inst. The following brethren were present: Bros. J. R. Smith, W.M.; Sheldon, S.W.; Geo. Dyke, J.W.; J. Wood, Treas.; T. Marsh, P.M. Sec.; Richard Williams, S.D.; D. W. Winstanley, J.D.; Dawson, I.G.; R. H. D. Johnson, P.M.; J. Mercer, P.M.; Johnson, P.M.; Crane, P.M.; Newman, Gilbert, Stewards; R. Tubb, Org., and about thirty members of the lodge. Visitors: H. S. Alpass, P.G. Sec.; T. Armstrong, P.G.D., the W.M. 823, W.M. 825, Bros. Turner, 823, P.M. 86, Healing, 249, Gee, 249, James McKime, P.M. 216, Skeaf, P.G.O., Hughes, 216, Haswell, 216, Jones, P.M. 216, Jones, P.M. 249, Woods, W.M. 1,182, &c.

The lodge having been opened, the S.W. Bro. Sheldon was presented to the Installing Master Bro. J. R. Smith, by Bro. R. H. D. Johnson, P.M. and Hamer, P.M. P.G.T., after which a board of Installed Masters was formed, and Bro. Edward Mason Sheldon was duly installed W.M. for the ensuing year. The following were the officers appointed: Bros. J. R. Smith, I.P.M.; G. Dyke, S.W.; R. Williams, J.W.; D. Winstanley, S.D.; J. Wood, Treas.; Marsh, P.M. P.G.P. Sec.; Dawson, J.D.; Gilbert, I.G.; Newman, Speer, and Morley, Stewards; J. Mercer Johnson, P.M.; McBall, Tyler; R. Tubb, Org. Mr. Bayley being in attendance was duly initiated into F.M., by the newly installed W.M. Bro. Sheldon which did him great credit, the working tools were given by Bro. Williams. The lodge was called from labour to refreshment. After the banquet the W.M. proposed the usual loyal and Masonic toasts. Bro. H. S. Alpass, P.G. Sec. responded on behalf of the Prov. Grand Lodge of West Lancashire. Our Masonic charities was proposed by Bro. R. H. D. Johnson, P.M. who very eloquently advocated their claims upon the Craft.

"The Health of the W.M." was proposed by Bro. Smith, P.M.

Bro. Sheldon in responding said,

"In appointing me as your W.M. of this the Temple Lodge for the ensuing twelve months, I return you my warmest acknowledgements. In being sensible of my capabilities, I am also fully alive to my deficiencies. And I know that I shall need all the kindly help and brotherly aid that you each so well know how to bestow. You have selected me from amongst your number as Captain of this good ship the Temple Lodge. A vessel fast and trim in every respect—copper bottomed and copper fastened A 1 at Lloyds—composed of well instructed officers and an intelligent and discerning crew. May we have fair Masonic weather throughout the voyage. May the storms of dissension and the rough winds of discord be unknown. But even making use of the helm of rectitude may we keep clear of every vicious harbour that might assail the unguarded Masonic mariner in his voyage of life. And may our locker be so well stored, that we shall always have a stray shot or two for a brother in distress. Brethren, I thank you, and in conclusion venture to express a hope that in the coming year our success

may be increasing, and our exertions in the cause of Masonry such as will shed a lustre on our glorious Craft."

"The Health of the I.P.M." having been drunk, "the Officers of the lodge," was then given by the W.M. Bro. Williams, J.W. responded on behalf of the Wardens.

Bro. Marsh, Sec., thanked the lodge for the manner his name had been received, but he said a deep debt was due to Bro. Wood, the Treas. of the lodge, who had done much for the good of same. The Visitors was responded to by Bro. Turner, P.M. 86, after which the lodge was closed.

#### LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A regular monthly meeting of this lodge took place at the Freemasons' Hall, Halford-street, on Thursday, the 18th inst., under the presidency of the W.M., Bro. A. M. Duff, P.M. 166. There were also present three of the P.M.'s (Bros. Kelly, D. Prov. G.M.; Major Brewin, P. Prov. S.G.W.; and W. B. Smith, P. Prov. J.G.W.), Toller, S.W.; Sculthorpe, Sec., and seven other members. The visitors were Bros. Widdowson and Palmer, 523; W. R. Bryan, 1007; and Stubbe (a German brother). The lodge having been opened in the first degree, and the minutes read and confirmed, a lodge of F.C.'s was opened, and Bros. Elgood and Bryan passed an examination in that degree, after which they retired. The lodge was then opened in the third degree, and those brethren were duly raised to the sublime degree of M.M. by the W.M., assisted by Bro. Brewin. The lodge was then lowered to the first degree, and a gentleman having been proposed as a candidate for initiation, it was finally closed in harmony, and the brethren adjourned to refreshment.

#### ROYAL ARCH.

##### METROPOLITAN.

JERUSALEM CHAPTER (No. 185).—A meeting of this chapter was held on Tuesday, the 18th inst., at the Freemasons' Tavern. Comp. A. D. Loewenstark, M.E.Z., presided. Two brethren were exalted; the M.E.Z. then installed Comp. J. Harris, M.E.Z., J. R. Sheen, P.Z., Scribe E., installed J. Stevens, H., and Davidge, J. The officers were—E. H. Patten, P.Z. Treas.; J. R. Sheen, P.Z. Scribe E.; Harfield, S.N.; J. Holbrook, P.S.; A. Oberdoeffler, 1st A.S.; Pollaky, 2nd A.S.; Hoare, Jan.; and there were present Comps. R. Watts, P.Z.; Dyer, P.Z.; Robinson, P.Z., and other P.Z.'s, as well as a good muster of the companions. Visitors—Comps. F. Walters, P.Z., and Spooner, P.Z.

##### SOUTH WALES.

SWANSEA.—*Virtue and Hope Chapter* (No. 237).—The annual festival of this large and influential chapter was held on Monday, the 19th inst., on which occasion the Grand Superintendent of the Province, ex-Comp. T. Mansel Talbot, honoured the companions with his presence. The officers for the ensuing year are—Ex-Comp. Edward J. Morris, P.Z., 1st Principal; Comps. David Williams, 2nd Principal; George Browne Brock, 3rd Principal; Q. C. Dyke, Scribe E.; Rev. C. T. Heartly, Scribe N.; S. B. Power, Treas.; J. Jones Hewson, P. Soj.; W. T. Canton and David Evans, Assist. Sojs.; W. E. Brown, Dir. of Cers. The installation ceremonies were most impressively performed by the retiring M.E.Z., Comp. Charles Bath, whose year of office has been one of great prosperity and happiness. Several candidates were proposed for exaltation, after which the companions dined together as usual at the Mackworth Hotel, the M.E.Z., Comp. Edward J. Morris, presiding, supported by the staff of officers—the Prov. Grand Superintendent and Comps. Bath, P.Z.; Hall, P.Z.; Michael, P.Z.; Rowland, Whittington, Rees, Bevan, Nettell, Thomas, Platt Wilks, &c., when a most agreeable evening was spent.

#### ANCIENT AND ACCEPTED RITE.

##### INVICTA CHAPTER.

A convocation of this chapter was held at the Masonic Hall, William-street, Woolwich, on Friday, the 16th inst., under the Ill. Bro. W. P. Ward, 18°, the M.W.S., and the several officers in their respective places. The chapter was opened at 5:30 pre-

cisely. Bros. Clabon, Cook, Thompson, and Kenning were perfected. A notice of motion having been put on the business paper proposing to alter the amount of the annual subscription, and the fee for perfecting, the subject was discussed and certain alterations agreed to. The Ex. Bro. Boord was appointed Hon. Sec. There were 27 members and visitors present, who adjourned to the banquet at Bro. De Grey's Hotel, near the Dockyard Station.

#### KNIGHTS TEMPLAR.

##### DEVONSHIRE.

DEVONPORT.—*Royal Sussex Encampment*.—This encampment held their regular meeting on Thursday the 15th inst., at their head quarters, Morice Town, for the purpose of installing Sir Knight William J. J. Spry, (P. G. Supt. of Works, &c., &c.) as Eminent Commander for the year ensuing. The ceremony was impressively performed by Sir Knight Samuel Chapple, (P.P.G. Capt. of Lines,) P.E.C., &c.—assisted by Sir Knight Vincent Bird, (P.P.G., Banner Bearer, &c.) E. C. Loyal Veterd, Enepth Plymouth, &c., &c., on the conclusion of the installation the Eminent Commander appointed the following Sir Knights to assist him in governing the encampment. Eminent Sir Knight Lord Elwt, P.G. Sub. Prior of England, &c., Prior G. Commander of Cornwall, and Past E.C.; James W. Hawton, 1st. Captain of Columns; Col. John Elliott, 2nd. Captain of Columns; Philip B. Clemens, Prelate; Vincent Bird, Treasurer; William Foxwell, Registrar; John Brown, Expert; William H. Roberts, Captain of Lines; Arthur B. Niner, Standard Bearer; Edwin Knight, George Walker, Heralds; James Rashbrook, Equerry. Comp. A. B. Niner, of the Pleides chapter, who had been previously balloted for, being in attendance was installed in this ancient chivalric degree—which concluded the business before the encampment, when the Sir Knight's adjourned to the refectory.

##### SOUTH WALES.

SWANSEA.—*Palastine Knight Templar Encampment*.—The first Anniversary Festival of this Encampment, was held on Thursday the 8th inst., and the Sir Knights members assembled in great force to celebrate the event. Among those present, were: Sir Knt. Commander T. Mansel Talbot, P.G. Herald, E.C. (Prov. G.M. South Wales Eastern division), Sir Knts. Edward J. Morris, 1st Capt., (Dep. Prov. G.M.,) T. G. South, 2nd Capt., Rev. T. B. Hosken, Prelate; D. Williams, Treas.; Rev. C. T. Heartley, Almoner; Charles Bath, M.C.; G. E. Robinson, Expert; S. B. Power, and Rev. D. Thomas, Standard Bearers; J. G. Hall, Capt. of Lines; F. A. Hopwood and Geo. Bradford, Heralds; P. D. Michael, E. F. Daniel, W. Phillips, J. R. Francis, W. T. Canton, S. G. Homfray, J. Heron Maxwell, J. S. Wilson, &c. Comp. Edward Daniel, of the Chapter Virtue and Hope, (No. 237), being in attendance was admitted, and duly installed a Knt. Companion by the E.C. The installation of Sir Knt. Edward J. Morris as E.C. for the ensuing year, was then proceeded with, the ceremony being most admirably performed by the retiring E.C., after which, the newly installed E.C. having received the congratulations of the Sir Knts., proceeded to appoint and invest his officers as follows: Sir Knts. T. G. South, 1st Capt.; Rev. T. B. Hoskin, 2nd Capt.; Rev. C. T. Heartley, Prelate; W. Cox, Reg.; D. Williams, Treas.; G. E. Robinson, M.C.; S. B. Power, Almoner; Charles Bath, Expert; Rev. David Thomas and F. A. Hopwood, Standard Bearers; James G. Hall, Capt. of Lines; Geo. Bradford and E. F. Daniel, Heralds. The E.C. proposed a vote of thanks to the retiring E.C., for the admirable manner in which he had conducted the affairs of this Encampment, and for the zealous care and attention he had given to its interests from the formation to the present time: this was seconded by Sir Knt. 1st Captain, and carried with acclamation. Alms were then collected by the Almoner. After which the Encampment was closed in solemn form. The Sir Knts. dined together at the Mackworth Hotel, the E.C. presiding, and a most pleasant evening was passed.

#### KNIGHTS OF MALTA.

##### ROYAL SUSSEX PRIORY.

The Eminent Prior—Sir Knt. William J. J. Spry, announced that it was his will and pleasure that the following Sir Knts. do assist him for the ensuing 12 months, Sir Knt. James W. Hawton,

Capt. General; John Elliott, 1st. Lieutenant General; P. B. Clemens, 2nd Lieutenant General; Richard Lose, 3rd Lieutenant General; Vincent Bird, Treasurer; W. Foxwell, Chancellor; John Brown, Conductor; Josiah Austen, Guard of B.; Thomas Harvey, Guard of L.; Thomas Heath, Guard of D.; G. G. Nicholls, Guard of R.; James Rashbrook, Guard.

### THE PRINCE OF THE BLOOD AND THE PRINCE OF THE CHURCH.

Cardinal Cullen has improved the occasion of the Freemasons' ball. He has made it terribly didactic. Mr. Gladstone's policy rests upon the theory that the Roman Catholic laity of Ireland are for all practical purposes a phantom population. They are the live stock of the island, dumb and docile: the Cardinal is the farmer with whom the price is to be arranged. Between Mr. Gladstone and the Cardinal the bargain has, therefore, been struck, and his Eminence takes an early and startling occasion to satisfy the purchaser that he can deliver the stock according to stipulation. The announcement of the Freemasons' loyal and splendid hospitality has been seized for the purpose. Our Roman Catholic fellow-citizens evinced a loyal and kindly alacrity on the occasion. They counted, it seems, without their host. In every chapel in Dublin was posted the Cardinal's excommunication of all Freemasons, with a detailed notification of their inexorable exclusion from all the sacraments and rites of the Church, and to this was placed his Eminence's sign manual. The object being to exhibit at the same time the exhorbitance of his own prerogative, and the unreasoning obedience of his people, he did wisely in issuing a mandate that was daringly capricious and posterous. The result is that not one Roman Catholic—with an exception or two that serve to point the rule—attended the ball last night. It was understood that the penalty of excommunication would follow. We ask those Roman Catholic gentlemen of education, intelligence, and rank, who have themselves been members of the Masonic Brotherhood, could ingenuity devise a body more unexceptionable? Is it not harmless, moral, and benevolent? No controversy, political or religious, ever disturbs the harmony of its meetings—no sectarian bias ever warps or contracts its charity. Could any institution be imagined so framed to bring men of diverse politics and creeds together in kindly confluence? They know, as well as we do, how unimpeachable, and how positively admirable, are both the principles and the practice of Masonry. So must Cardinal Cullen—unless we are to suppose him in a state of ignorance which, implying an absolute inaccessibility to facts and reason, is strictly brutal. Perhaps it is precisely because he understands its humanizing and genial nature that he abhors it. The Cardinal will have not only separate education, but denominational dancing. A deputation of the overgrown children who are thus managed and frightened entered the Cardinal's sanctum, we are told, on their knees, and, with tears in their eyes, implored his Eminence's merciful reconsideration—not of the case of the Masons, whose consignment to eternal perdition they were willing to endorse—but simply of the ball, for whose fiddles and flirtation their orthodox souls hungered and thirsted. Some national sympathies with these national exercises, it may have been hoped, might move his Eminence, even at the eleventh hour. They were disappointed. The Irishman may have melted, but the Cardinal was inflexible. It was a characteristic cruelty to make an ostentation of this shocking *coup* of authority, and its melancholy success. Among the laity, of course, there are zealots who would like to see a Simeon Stylites on the summit of Nelson's Pillar, a procession of flagellants scourging one another round College Green, and a heretic or two undergoing purification in tar-barrels at the foot of Carlisle-bridge. But these bigots are, thank God, very exceptional monsters. The Roman Catholic laity,

as a rule, bitterly feel and resent the public insult to which this Cardinal has subjected them. They cannot but deplore the miserable inferences to which the spectacle exposes them. If we see them thus coerced not only without reason, but to their own knowledge contrary to reason, in the matter of evening parties, what may we not conjecture respecting secret influences exerted in their electoral and other political functions? The Cardinal has chosen to inflict upon educated, refined, and loyal persons, the sort of humiliation which Mrs. Starr thought good for Miss Saurin. But, unlike Mrs. Starr, the Cardinal exhibits his catechumens to the gaze of the external world in the nakedness of their painful prostration. It is difficult even to advise in such a matter. One or two Roman Catholics, it is true, appeared at the ball last night. But these were cases in which the guest residing within another primacy, was exempt from the Cardinal's jurisdiction, which we repeat, was not in a single instance questioned, much less resisted. What escape from such situations is possible for an independent-minded Roman Catholic? We really see none, as matters stand, short of a renunciation of the system. Such a step is not, of course, to be taken at an hour's notice, and upon the subject of a ball. It is cruel that such men as we know to abound among the Roman Catholic laity should have, under the alternative of exclusion from the sacraments, to endure a great public insult and mortification. It is from within the Church that reformation invariably begins, and the Cardinal is industriously sowing its seed in, we trust, a not unkindly soil.—*Dublin Evening Mail*, Saturday 10, 1869.

### PUBLIC AMUSEMENTS.

#### CRYSTAL PALACE.

SEASON 1869 & 1870.

The Season will open on Saturday, the 1st May, with a Grand Musical Festival in honour of Rossini. The Orchestra will be on a gigantic scale, and will consist of upwards of 3,000 carefully selected performers, including the Orchestras of the Crystal Palace Company and the Sacred Harmonic Society, the chorus of the Loudon contingent of the Handel Festival Choir, and numerous other amateur and professionals of the first rank. The programme will include the overtures to "Semiramide," "La Gazza Ladra," and "William Tell." The *Stabat Mater* will form part of the selection, which will also include the Prayer from "Moses in Egypt" and the great scene of the *Blessing of the Banners from the "Siege of Corinth."* These great works of Rossini have never before been performed by such an imposing force. By special request the Choral March in "Naaman" will be introduced into the programme, and the Festival will be conducted by Sir Michael Costa.

On the 1st of May likewise a Transparent Scene, which has been specially painted for the Crystal Palace by Mr. Matt Morgan, representing the "silver" and "golden" Illuminations of St. Peter's at Rome, will be exhibited in the Concert Hall. Its displays will be accompanied by the music played on the silver trumpets on Easter Day in the Church itself.

A series of eight grand summer concerts, on the Handel Orchestra, conducted by Mr. Manns, will be given on Saturdays in May, June, and July, for which the most eminent artistes will be engaged. The now celebrated "Crystal Palace Band" will be considerably reinforced by the best instrumentalists, and the vocal music will be interspersed with first-class instrumental and choral works suitable for the large orchestra employed.

The magnificent displays of fireworks, for which the terrace and grounds of the Palace are so admirably suited, will be continued through the coming season.

## MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, 26th April.—Geographical Society, at 8.30. Papers to be read:—1. "Recent Exploration in the Peninsula of Sinai," by the Rev. F. W. Holland; 2. "Journey through the Afar Country," by Werner Munzinger, Esq.

TUESDAY, 20th April.—Institution of Civil Engineers, at 8.

WEDNESDAY, 21st April.—Society of Arts at 8.—Geological Society, at 8.

FRIDAY, 30th April.—Masonic Archæological Institute, at 7.30

LIST OF LODGE, &c., MEETINGS FOR WEEK  
ENDING ITS MAY, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

## METROPOLITAN.

*Sunday, April 25th.*

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, April 26th.*

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old Kings' Arms, F.M.H.; Pythagorean, Lecture Hall, Royal Hill, Greenwich; British Oak, Bank of Friendship Tav., Bancroft-place, Mile-end; Tower Hamlets Engineers, George Ho., Aldermanbury; De Grey and Ripon, Angel Ho., Great Ilford.—LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Prosperity, White Hart, Bishopsgate-st; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East.—CHAPTER.—Joppa, Albion Tav., Aldersgate-st.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

*Tuesday, April 27th.*

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Faith, Anderton's Ho., Fleet-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Prince of Wales, Willis' Rooms, St. James's; Southern Star, Montpelier Tav., Walworth; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Euphrates, White Hart Tav., Bishopsgate-st.; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart Tav., Abchurch-lane, New Wandsworth, F.M. Ho., New Wandsworth; Royal Union, Hotel de Cologne, Haymarket.—CHAPTERS.—Royal York Chapter of Perseverance, F.M.H.; Cyrus, Ship and Turtle, Leadenhall-st.—CHAPTERS OF INSTRUCTION.—Robert Burns, Sussex Stores, Upper St. Martin's-lane; Metropolitan, George Ho., Aldermanbury.

*Wednesday, April 28th.*

Grand Festival.—LODGES.—Temperance in East, Pri. Ass Ro., 6, Newby-place, Poplar.—LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-road, Limehouse; United Strength, Bull and Gate,

Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye. Temperance in the East, George the Fourth, Catherine-st. Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.

*Thursday, April 29th.*

Gen. Com. Female School.—LODGES.—Neptune, Radley's Ho., Bridge-st., B.P. Priars.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-st., W.; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Holly-bush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTER.—Lily Chapter of Richmond, Greyhound Ho., Richmond.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, April 30th.*

LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barues, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

*Saturday, May 1st.*

Gen. Com. Boys' School.—LODGES.—St. Thomas's, Radley's Ho., Bridge-st., Blackfriars.—CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

## PROVINCIAL.

## DORSET.

SHERBORNE.—*Mon.*, Lodge: Benevolence, Town Hall.—BRIDPORT.—*Thurs.*, Lodge of St. Mary.

## EAST LANCASHIRE.

MANCHESTER.—*Mon.*, Lodges: Social, Queen's Ho.; Robert Burns, F.M.H. *Wed.*, Integrity, F.M.H.; Strangeways, Assize Courts Ho., Strangeways. *Thurs.*, Shakespeare, F.M.H.

## WEST LANCASHIRE.

LIVERPOOL.—*Wed.*, Lodges: St. George, Adelphi Ho., Ranelagh-place; Derby, Ma. Te.; Lodges of Instruction: *Tues.*, Merchants, Ma. Te.; Downshire, 90, Duke-st.; *Wed.*, St. John's, 90, Duke-st.—WIGAN.—*Tues.*, Lodge: Antiquity, Royal Ho., Standish-gate. Chapters, Liverpool: *Mon.*, Friendship, Ma. Te.

## OXFORDSHIRE.

BANBURY.—*Mon.*, Lodge: Cherwell, Red Lion Ho.—OXFORD.—*Wed.*, Apollo University, Ma. Ha.—CHIPPING NORTON.—*Thurs.*, Bowyer, White Hart Ho.

[This information is extracted from the "Universal Masonic Calendar," and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

\*\*\* All Communications to be addressed to 10, Salisbury-street, Strand, W.C.

DNAEXO.—Letter with copy safe to hand. The seal is being engraved.

HONG KONG.—We are much obliged for your letter and the book accompanying it. We shall avail ourselves of your offer, but with the reservation you mention.