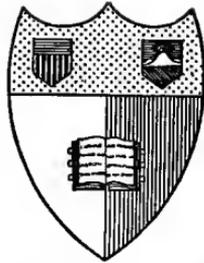




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MASONIC ORATIONS  
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# MASONIC ORATIONS

BY

BRO. L. P. METHAM, P.G.D. (ENGLAND)

P. D. PROV. G. M., DEVON, &c.,

DELIVERED IN DEVON AND CORNWALL,

FROM A.D. 1866,

AT THE DEDICATION OF MASONIC HALLS, CONSECRATION OF  
LODGES AND CHAPTERS, INSTALLATIONS, &c.

---

WITH AN INTRODUCTION BY

BRO. WM. JAS. HUGHAN, P.G.D. (ENGLAND)

P. PROV. S. G. W. & G. SEC. CORNWALL, &c.,

ON FREEMASONRY IN DEVON AND CORNWALL,

FROM A.D. 1732 TO 1889.

---

EDITED BY

BRO. JOHN CHAPMAN, P.M., 1402, &c.,

P. PROV. G. D. DEVON,

(AUTHOR OF "THE GREAT PYRAMID AND FREEMASONRY.")

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GEORGE KENNING, 16 GREAT QUEEN STREET, W.C.

1889.

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TORQUAY:

PRINTED BY BRO. W. WINGET,

"DIRECTORY" OFFICE.

TO THE

R. W. VISCOUNT EBRINGTON, M.P.,

PROVINCIAL GRAND MASTER

OF DEVON,

THIS VOLUME OF MASONIC ORATIONS

IS, BY PERMISSION, MOST FRATEERNALLY DEDICATED

*By his obliged Brother,*

JOHN CHAPMAN.

THE LAWN, TORQUAY,

*July 9th, 1889.*

# CONTENTS.

	PAGE.
Preface . . . . .	5
Introduction . . . . .	7
Lodges and Chapters in Devon and Cornwall . . . . .	16
Consecration of H.R.A. Chapter, "Harmony," No. 156, Plymouth . . . . .	17
Installation of the Rev. John Huyshe, M.A., as Prov. G.M. Devon . . . . .	22
Dedication of Huyshe Temple, and Consecration of Lodges 1091 and 1099 (Plymouth) . . . . .	25
Consecration of Devon Lodge, No. 1138, Newton . . . . .	29
Presentation to Bro. L. P. Metham of Clothing as J.G.D. (England) . . . . .	35
Consecration of Metham and Elms Lodges, 1205 and 1212, Plymouth . . . . .	38
Dedication of New Masonic Hall, Teignmouth . . . . .	43
Consecration of S. John's and Dundas Lodges, 1247 and 1255, Plymouth . . . . .	48
Dedication of New Masonic Hall, Dartmouth . . . . .	51
Centenary of Sincerity Lodge, No. 189, East Stonehouse . . . . .	55
Consecration of H.R.A. Chapter, "Fortescue," Honiton . . . . .	59
"    Brent Lodge, No. 1284, Topsham . . . . .	64
"    Torbay Lodge, No. 1358, Paignton . . . . .	69
"    H.R.A. Chapter, S. John's, No. 328, Torquay . . . . .	73
"    Jordan Lodge, No. 1402, Torquay . . . . .	77
Laying Foundation Stone of New Masonic Hall, Liskeard . . . . .	82
Consecration of Salem Lodge, No. 1443, Dawlish . . . . .	86
"    Duncombe Lodge, No. 1486, Kingsbridge . . . . .	92
Prov. G. Lodge of Devon, and "The Royal British Female Orphan Asylum," Devonport . . . . .	97
Consecration of Prudence Lodge, No. 1550, Plymouth . . . . .	100
"    Chapters, "Devon," No. 1138, and "Dundas," No. 1255 . . . . .	105
Installation of the Earl of Mount Edgcumbe, G. Snp. H.R.A., Cornwall . . . . .	110
"    Sir Knight L. P. Metham, as G. Prior (Devon), Exeter . . . . .	114
Consecration of Obedience Lodge, No. 1753, Okehampton . . . . .	119
Installation of Viscount Ebrington, G. Sup. H.R.A. Devon . . . . .	122
List of Subscribers . . . . .	125

## P R E F A C E .

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In publishing in their present form the following Masonic Orations of Bro. L. P. METHAM, for the benefit of the Masonic world, the thought occurred that such an effort would not only be appreciated by those who had the pleasure of listening to the gifted orator, but also that the excellent addresses would make a valuable contribution to Masonic literature, and form an important finger-post for brethren in guiding them safely along "the antient landmarks of the Order," and so conduce to the development of the spirit of true Freemasonry. The wise council—the faithful caution—that marked the unstinted admonitions of the able orator, indicated how much he loved our Fraternity; for while he dilated in glowing terms upon the distinctive basis of our Society, he failed not to point out the dangers and difficulties attending those unmasonic elements that sometimes force their unhappy way into our Institution. Doubtless Bro. METHAM felt that he could, without hesitation or diffidence, faithfully proclaim the "Grand Principles of our Order,"—that he could also warn its members against the admission of those who might bring a reflection on the Fraternity,—which he did, in most emphatic terms, as the then Deputy Grand Master of the Province, under the direct influence of one of the brightest luminaries that ever adorned the Masonic Hemisphere—our beloved Brother, the Rev. John Huyshe, M.A., P.G.C. (England), the then R.W. Prov. Grand Master of Devonshire, whose rare gifts and graces in every-day life pre-eminently entitled him to be regarded as a living illustration of the sublime principles of the Craft.

THE SPECIAL FEATURES of the Orations will be understood and fully endorsed by the senior members of our Order, whose memories can reach back to the time when they were delivered. There has been, since that period, such a wonderful increase in the membership of our Order, that it appears, when we turn our eyes back upon the past, as though the oratorical efforts of Bro. METHAM were tinged with a prophetic spirit; for the vast leaps and bounds in our numbers have far exceeded the expectations

of the most enthusiastic and sanguine amongst us. It is, therefore, of paramount importance that the faithful warnings of those days should be sounded again in the ears of the newly initiated, in order that the leading features of Freemasonry may not be forgotten or overlooked. It certainly may be regarded as a *new departure* in this country to publish a book of Orations on the Dedication of Masonic Temples, the Consecration of New Lodges and Chapters, and the Installation of distinguished Brethren. May it not, also, be accepted as an incentive for the Rulers in the Craft to guard more closely the sacred precincts of the Masonic Temple from the approach of the unworthy and profane.

To my esteemed friend, Bro. WILLIAM JAMES HUGHAN, our great Masonic Historian, is due my sincere thanks for the literary services he has so freely tendered throughout the preparation of this work; and it is also due to him to acknowledge the valuable Introduction he has so generously contributed—one that will be accepted by the Craft as a most important chapter in the Masonic history of the two counties of Devon and Cornwall.

To my dear old friend, Bro. ROBERT HALLIBURTON RAE, who has ever encouraged my Masonic efforts, my best thanks are due for assisting to unearth several of the Orations, and also for his aid in forwarding the publication of this work.

If these efforts should be the means of stimulating any who may peruse the Orations to guard more strictly the true interests of Freemasonry, I shall feel amply repaid for making this addition to our Masonic Libraries, and I trust that the funds of the "Royal British Female Orphan Asylum," Stoke, on whose behalf this work is published, will be substantially aided by its sale.

JOHN CHAPMAN.

## FREEMASONRY IN DEVON AND CORNWALL.

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My esteemed friend, Bro. Chapman, on publishing Dr. Metham's eloquent "Masonic Orations" in one volume, considers that a little introductory matter will prove acceptable to the subscribers, and has solicited my aid for that purpose.

Bro. Metham's name, however, is so well known and respected in Devon and Cornwall, masonically and generally, that even a brief sketch of his eventful past would be quite unnecessary, were it not that Bro. Chapman's most interesting work will circulate far beyond the confines of these Provinces. A few words, therefore, as to the Masonic career of the *Orator of the West* will not be amiss, prior to a short account of the Fraternity in the two Counties.

Our distinguished brother was initiated in Lodge "Sincerity" No. 189, East Stonelhouse, on March 21st, 1844, arriving at the Chair of his Lodge in 1847, and was appointed in the same year to the Office of Prov. S.G.D., becoming Prov. J.G.W. in 1863, Prov. S.G.W. in 1865-6, and the D. Prov. G.M. 1867 to 1878-9, by Patent from the R. W. Bro. the Rev. John Huyshe, P.G.C. In 1867 the Right Hon. the Earl of Zetland, M.W.G.M., invested him as J.G.D. of England, in commemoration of which the Brethren of the Three Towns presented our Brother with a full Dress Suit of Grand Lodge Clothing.

In other Degrees Bro. Metham has obtained well-deserved honours, but his great life-work has been in connection with the "Royal British Female Orphan Asylum," as its indefatigable Honorary Secretary for fully fifty years, during which period he has been the means of raising upwards of £50,000, and at the celebration of its Jubilee on the 24th May, 1889, was able to rejoice in the fact that some 200 orphans were then being maintained in the Asylum,—the prospects of that Institution never being brighter than at that time.

The good thus achieved it is impossible to fully realise; but the Jubilee presentations made to our Brother will in some measure indicate the esteem in which he is held by Royalty,

and indeed by all classes who are familiar with his persistent and invaluable labours for half a century.

Not only have our central and local Masonic Charities been largely benefited by his services, but fully thirty-five orphans of deceased Freemasons have been taken into the Asylum, and educated, clothed, and maintained,—a pleasing fact recognised by the contributions of the Lodges and Brethren in Devon and Cornwall, amounting of late years to nearly £1,800,—and so great has been the interest taken in the Institution by the Freemasons, that it may fairly be described as one of their most favoured Societies.

Her Majesty the Queen has been patron of the Asylum from October 8th, 1839, and as the daughter of a Grand Master, and the mother of the present Ruler of the English Craft, our beloved Sovereign has not only assisted that Society, but is one of the largest donors to the Masonic Charities, annually subscribing to our Funds.

As the premier Lodge in the two counties was started at Exeter in 1732, the Province of Devon deserves the first mention; the earliest Lodge in Cornwall not having been constituted until the year 1751. The Provincial Grand Lodge for the latter county, however, dates from 1752, whereas that for Devon was not formed until twenty-three years afterwards.

Until the year 1759, the Lodges started in Devon and Cornwall were authorised by the *regular* Grand Lodge of England (inaugurated in 1717 by several old Lodges), and known popularly, but inappropriately, by the title of “Modern.” In 1759 a rival Body, styled “Ancient”—although not known before 1751—began to issue warrants in Devon. So that from then, there were two Masonic Organisations claiming jurisdiction, thus causing more or less friction and unpleasantness until Dec. 27th, 1813, when they joined; the “United Grand Lodge” having since been the only Governing Body in this country for Craft Masonry.

The first enumeration under the regular Grand Lodge was in 1729, followed by others in 1740, 1755, 1770, 1781-2, and 1792. Under the Schismatics, though no complete numerical changes were practically made, a curious plan prevailed of allowing

Lodges to assume higher numbers which happened to be vacant, thus introducing an element of uncertainty; the numerical position being often vastly different to what the relative antiquity of such Lodges would justify. The revision of the Roll in 1814 happily began a uniform plan, on the basis then agreed to by both Societies; another enumeration having been arranged in 1832; the present one dating from the year 1863.

The senior Lodge in Devon is "St. John the Baptist," No. 39, warranted on July 11th, 1732, by Lord Montague, M.W.G.M.; the original Charter, which is still preserved, being the oldest document of the kind now known in England. The Records are missing before 1777, but the Minutes of Grand Lodge state that its By-Laws were "applauded" in 1736. The Centenary Jewel Warrant (of special design) was granted in 1864, and the members are justly proud of the fact that their Lodge is the oldest existing of any originally chartered in the country.

The senior Lodge in the "Three Towns" is "St. John's," No. 70, Plymouth, first of all located at Exeter from March 21st, 1759, by authority of the "Ancients," but removed to Plymouth in 1828. A Centenary Warrant was obtained in due course, by which the members have the privilege of wearing a Jewel, the design being representative of the name of the Lodge.

The Lodge of "Fortitude," No. 105, Plymouth, has still its original Warrant, dated Jan. 2nd, 1759, a lower number than the foregoing having been due to its constitution by the "Moderns"; the numeration in 1814 and since, being more favourable to the Lodges enrolled under the Junior Grand Lodge 1751-1813, than those authorised by the regular Organization 1717-1813. Its Centenary Jewel Warrant is also indicative of its Title.

The next Lodge that has a special Centenary Warrant is "St. George's," No. 112, Exeter, the design being most appropriate. The Lodge dates from 20th Jan., 1762. Other Centenary Lodges, whose Jewels are of the uniform pattern, because granted since 1866, are "Sincerity," No. 189, East Stonehouse, of 25th Nov., 1769; "Friendship," No. 202, Devonport, of 21st Sep., 1771; "True Love and Unity," No. 248, Brixham, and "Loyal," No. 251, Barnstaple, of 1782 and 1783 respectively.

Lodges 106, Exmouth (A.D. 1759); 156, Plymouth (1778); 159, East Stonehouse (1781); 164, Sidmouth (1779); 223 Plymouth (1797); 230, Devonport (1799); 282, Tavistock (1790); and 303, Teignmouth (1794), are also of the last century, some of which have celebrated their Centennials, though unable to obtain the coveted Centenary Warrants.

Of notable extinct Lodges may be mentioned one formed at Plymouth Dock (Devonport) in 1734-5. It was thus referred to in *St. James' Evening Post* (London), under date April 8th, 1735 :—

“By letters from Plymouth we hear that last week there was a Lodge of Free and Accepted Masons constituted by Mr. Francis Brownbiee [?] at the Free Masons Arms in Plymouth Dock. There was a very Grand Procession from the said Dock to Plymouth Town; a very fine Band of Musick playing before them and the bells ringing at both places; they were all Cloathed in white Gloves and Aprons. They dined at Prince Eugene's Head, where a very elegant Entertainment was provided. . . . There was such a number of people flocked together on this occasion that never was seen in that country before.”

The Lodge apparently was not removed to Plymouth subsequently, though often described as being held in that town through an error in the “Engraved Lists.” Its erasure took place in 1777.

Another distinguished Lodge, removed from the Roll in 1828, was originally constituted at Plymouth in 1748, and for some time known as the “Prince George.” On May 9th, 1786, in this Lodge, was initiated H.R.H. Duke of Clarence, afterwards His Majesty William IV., who served as W.M. of the “Prince of Wales' Lodge,” London, 1827-30. This is the only Lodge in Devon that subscribed sufficient to the “Freemasons' Hall Fund” to secure the presentation of a silver medal to be worn by the W.M. for the time being; the distinction having been bestowed in 1784.

The “Union” Lodge, Exeter, of A.D. 1766, was erased in 1789, but deserved a much better fate; its members were of the most respectable families in the county, and undoubtedly had it not been for the brethren of that Lodge, the Prov. G.L. would not have been established even so soon as 1775. Dr. Bathurst, Bishop of Norwich, and Dr. Marsh, Bishop of Peterborough, were initiated in 1769 and 1785 respectively, and many other distinguished names might be mentioned who joined from 1766

to 1788, particularly the first Prov. G.M. of Devon, the first D. Prov. G.M., and some eminent Clergymen.

The beautiful medal worn by the members was designed by Bro. John Chubb, of Bridgewater: an excellent engraving of it forming the frontispiece to the "Principles of Freemasonry Delineated," printed and published by Bro. Robert Trewman in 1777. A complete Register of the Initiates and Joining Members of the "Union" is given in the History of the Province, attached to the Rules and Regulations for the year 1847, prepared by the Rev. William Carwithen, D.D., the then D. Prov. G.M.

Some old Lodges, once held in Devon, have been removed to other counties, such as No. 54, Rochdale, and No. 170, Weymouth. These, with Military and other Lodges, are all noted in Tables printed in the two local Calendars, edited by Bro. W. F. Westcott and myself, which exhibit a complete List of all warrants issued for any part of Devon and Cornwall from 1732 to the present time.

The first Prov. G.M., Sir Charles Warwick Bampfylde, Bart., was installed at Exeter, by Bro. John Codrington, W.M. of the "Union" Lodge (appointed D. Prov. G.M.), on December 19th, 1775. On his resignation he was succeeded by the R.W. Bro. Hugh Fortescue, Viscount Ebrington, afterwards 2nd Earl of Fortescue, K.G., &c., by Patent (from H.R.H. the Duke of Sussex, K.G., &c., &c., M.W.G.M.) dated Dec. 4th, 1819. On his Lordship's regretted decease in 1861 "The Fortescue Annuity Fund" was established as a memorial. The Rev. John Huyshe, M.A., P.G.C., who had been the D. Prov. G.M. from 1850 and much beloved in the Province, was appointed to the office of Prov. G.M. by authority of the Grand Master (the 2nd Earl of Zetland), the patent being signed by the Earl de Grey and Ripon, then D.G.M., and bears date 22nd Jan., 1866. The installation took place at Exeter on May the 24th, the V.W. Bro. Æneas J. McIntyre, as Grand Registrar, being in the chair. The first D. Prov. G.M. was the W. Bro. W. Dennis Moore, followed by the W. Bro. L. P. Metham, J.G.D. of England, in 1867. From failing health, the Rev. John Huyshe resigned his high office, which he had upheld with dignity at every meeting of the Prov. G.L. from 1866, the selection of his successor

having fallen on the R.W. Bro. Lord Ebrington, M.P. The Patent was authorized by H.R.H. the Prince of Wales, K.G., &c.; Grand Master, and is dated 6th March, 1879. His Lordship, as the son of the 3rd Earl, P. Prov. S.G.W., and the grandson of the 2nd Earl of Fortescue, once Prov. G.M. of Devon, is the scion of a noble family long identified with the Craft in the county; and was installed by the R.W. Bro. W. W. B. Beach, M.P., Prov. G.M. Hants and Isle of Wight, the Rev. John Huyshe investing the 4th Prov. G.M. with his beautiful and costly gold chain, presented to him in 1866, and given by him (the 3rd Prov. G.M.) as an heir-loom to the Province, "to descend from each retiring Prov. G.M. to his successor." The W. Bro. W. G. Rogers, for some time Prov. G. Sec., was appointed D. Prov. G.M. by his Lordship, and has so continued to this day.

The "Mother Lodge" of the Province of Cornwall is "Love and Honour," No. 75, Falmouth, chartered 20th May, 1751, and continuously on the Roll ever since. It was constituted on 12th June following, the R.W. Bro. William Pye, the premier Prov. G.M., being its first Master. The first clergyman initiated in Cornwall was the Rev. William Borlase, his reception taking place on Sept. 26th of the same year. For many years the minutes of the Prov. G. L. were entered in the same volume as the Records of the Lodge, the secretary of the latter being also Prov. G. Sec., not a few of the transactions being of a very remarkable character. In consequence of the "Union" of Dec., 1813, "Love and Honour" was constituted the Conservator of the recognised Ceremonies as obtained from the R.W. Bro. William Ernshaw, who represented the "Lodge of Promulgation" at Falmouth, Sept. 23rd, 1812. A Lodge of Emergency was convened for the purpose, and was well attended by members and visitors. On Feb. 12th, 1783, the Lodge lent a sum of money to the Grand Lodge, without interest, in order to assist in extinguishing the debt, and was presented with one of the "Freemasons' Hall Medals," of silver, to be worn by the W.M. for the time being in perpetuity. This special distinction is only enjoyed by three other Lodges in the Provinces, viz., No. 41, Bath; No. 154, Wakefield; and No. 237, Swansea. Its members have also a Centenary Jewel Warrant, granted in 1869.

The only other Centenary Lodge is No. 131, Truro, originally chartered by the "Ancients," 6th July, 1772, in the 67th Regiment of Foot, changed to the "Royal Regiment of Cornish Miners" in 1807, but received a "Civil Warrant," 2nd Dec., 1826, when it was named the "Fortitude." The Centenary Jewel was granted in 1873, of the well-known uniform pattern. Many of the early Records of this Lodge are very curious and interesting, particularly during its connection with the "Cornish Miners."

The "Mount Sinai," No. 121, was established by the same Grand Lodge, 1st Nov., 1769, in the Island of Granada; but the Warrant for Penzance was not promulgated until 21st Dec., 1813, though it ranks as second in point of seniority in the county, meeting in the Masonic Hall, Public Buildings, from 1867. The quartette of last century Lodges is complete with "True and Faithful," No. 318, first of all attached to the "Cornwall Regiment of Fencible Light Dragoons," on April 1st, 1797, becoming a "Civil," or "Stationary," Lodge later on.

Another Military Lodge, originally, was No. 330, Bodmin, granted March 8th, 1810, in the "Royal Cornwall Regiment of Militia," the stationary Charter dating from July 12th, 1830; the only other of pre-Union Constitution being No. 331, the "Phoenix Lodge of Honour and Prudence," of April 11th, 1810.

It is much to be regretted that several of the old Lodges, which did good service in their time, failed to keep on the Roll,—those of A.D. 1752 at Helston and Truro, of 1754 at Redruth, of 1755 at Penzance, and of 1765 at St. Ives, calling for special mention.

The Prov. Grand Lodge is one of the oldest in England, having been instituted in 1752, with the R.W. Bro. William Pye as Prov. G.M. According to the Official Record the R.W. Bro. George Bell succeeded to that office in 1764, and Stephen Bell in 1779, the fourth Prov. G. Master being Sir John St. Aubyn, Bart., P.S.G.W. of England, and one of the holders of the special F.M. Hall Medal. The principal Jewels still used by the Prov. G.L. were presented in 1794 by that zealous Brother, who was installed on Sep. 7th, 1786. The "Sword of State" was likewise given by Bro. Sir Francis Bassett, Bart. At the meeting at Falmouth in 1799, the Provincial Grand Masters of

Devon and Somerset (the R.W. Bro. John Smith) were present, as also Bro. the Right Hon. Lord Rolle.

Sir John St. Aubyn died in 1839, but, owing to difficulties which were in due course removed, his successor was not appointed until 26th Jan., 1843, when the M.W.G.M. (the Earl of Zetland) nominated Sir Charles Lemon, Bart., M.P. The installation took place in Easter, 1844, the "St. Aubyn Vase" being used as the "Cup of Brotherly Love," and at the Banquet a Portrait, by Opie, of the late Prov. G.M., was presented, on behalf of Lady St. Aubyn, to the Prov. G. Lodge.

In 1863, owing to indifferent health, Sir Charles Lemon retired, and the R.W. Bro. Augustus Smith became the energetic Ruler, by patent from Lord Zetland of 24th July of that year, and was installed at Truro on the 30th of the same month by the R.W. Bro. John Huyshe, then the D. Prov. G.M. of Devon.

The 7th Prov. G.M., the Right Hon. the 4th Earl of Mount Edgumbe, on the lamented decease of his immediate predecessor, was appointed on Dec. 9th, 1872, by the Most Noble the Marquis of Ripon, G.M., the Installation meeting being held at Truro on July 22nd, 1873. The Installing Master was again the Rev. John Huyshe, then Prov. G.M. of the adjoining Province, and who impressively placed the popular "Prov. G.M. of the West" in the Chair. His Lordship has had as Deputy Prov. G. Masters, Bros. Sir Frederick M. Williams, Bart., M.P., P.G.W.; Reginald Rogers; Colonel J. W. Peard (all deceased); Sir Charles Brune Graves-Sawle, Bart., P.G.W., succeeding from the year 1880.

In Devon, from 1732 to 1888, 82 Lodges have been at work, and 45 in Cornwall, making a total of 127. Of these there are still 52 existing in Devon and 30 in Cornwall, or 82 in all (the same number as the Lodges held in Devon at one time or other), the remainder having been erased or removed to other Provinces.

The "Devon Masonic Educational Fund" was established in 1879, and the "Cornwall Masonic Annuity and Benevolent Fund" (for Annuities, Educational purposes, &c.) in 1864, both of which excellent Societies are doing well.

Five hundred guineas were raised to purchase the "Huyshe Presentation Fund" in the "R. Mas. Inst. for Boys," held

during the lifetime of the present Prov. G.M. Lord Ebrington has, in the kindest manner, effected an Insurance on his life, so that the privilege may be continued by his Lordship's successor; an event which the Devonshire Craft trusts will be long delayed.

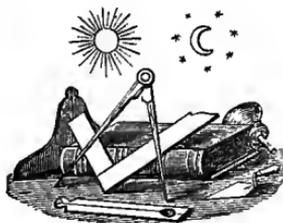
Full particulars may be obtained of the Lodges in the two Counties by consulting Bro. Jno. Lane's colossal work, "Masonic Records, 1717-1886," and special information respecting the Medals alluded to may be found in my "Masonic Register" of 1878. Of late years local Calendars offer an excellent medium for registering official and other changes, and are very useful for general reference.

The first published was in 1865 to 1868 (inclusive), printed by the late Bro. J. R. H. Spry, of Devonport, and edited by myself, entitled the "Devon and Cornwall Masonic Calendar." This series was followed in 1870 by the "Devon and Cornwall Masonic Register," printed and edited at Plymouth by the late Bro. L. D. Westcott, and was continued for the years 1871-4, 1876-8 (inclusive). In 1881 Bro. James Jerman, of Exeter, edited the "Masonic Directory for Devon," and from 1886 the "Devon Masonic Register" has been edited and published by Bro. W. F. Westcott, of Plymouth.

From 1870 to 1889, omitting only the years 1872 and 1881, I have edited the "Official Directory for the Provincial Grand Lodge of Cornwall," supplements being printed for 1880 and 1883; so that there is no lack of material for the preparation of an Official History of the two Provinces, a work which is much needed.

W. J. HUGHAN.

*Torquay, July 9th, 1889.*



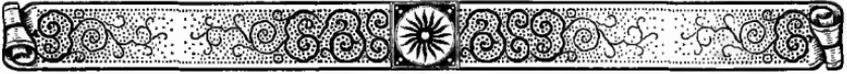
## LODGES & CHAPTERS IN DEVON & CORNWALL.

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| <p>39, St. John the Baptist, Exeter<br/>           70, St. John's Lodge, Plymouth<br/>           75, Love and Honour, Falmouth<br/>           105, Fortitude Lodge, Plymouth<br/>           106, Sun Lodge, Exmouth<br/>           112, St. George's, Exeter<br/>           121, Mount Sinai, Penzance<br/>           131, Fortitude Lodge, Truro<br/>           156, Harmony Lodge, Plymouth<br/>           159, Brunswick Lodge, E. Stonehouse<br/>           164, Perseverance Lodge, Sidmouth<br/>           †189, Sincerity Lodge, E. Stonehouse<br/>           202, Friendship Lodge, Devonport<br/>           223, Charity Lodge, Plymouth<br/>           230, Fidelity Lodge, Devonport<br/>           248, True Love and Unity, Brixham<br/>           251, Loyal Lodge, Barnstaple<br/>           282, Bedford Lodge, Tavistock<br/>           †303, Benevolent Lodge, Teignmouth<br/>           318, True and Faithful, Helston<br/>           328, St. John's Lodge, Torquay<br/>           330, One and All Lodge, Bodmin<br/>           331, Phoenix, Honour, &amp;c., Truro<br/>           372, Harmony, Budleigh Salterton<br/>           421, Loyal Industry, Southmolton<br/>           444, Union Lodge, Starcross<br/>           450, Cornubian Lodge, Hayle<br/>           489, Benevolence Lodge, Bideford<br/>           494, Virtue and Honour, Axminster<br/>           496, Peace and Harmony, St. Austell<br/>           †510, St. Martin's Lodge, Liskeard<br/>           557, Loyal Victoria, Callington<br/>           589, Druids Love &amp; Liberality, Redruth<br/>           666, Benevolence, Princetown<br/>           699, Boscawen Lodge, Chacewater<br/>           710, Pleiades Lodge, Totnes<br/>           789, Dunheved Lodge, Launceston<br/>           †797, Hauley Lodge, Dartmouth<br/>           847, Fortescue Lodge, Honiton<br/>           856, Restormel Lodge, Lostwithiel<br/>           893, Meridian Lodge, Millbrook<br/>           954, St. Aubyn Lodge, Devonport<br/>           967, Three Grand Principles, Penryn<br/>           970, St. Anne's Lodge, East Looe<br/>           977, Fowey Lodge, Fowey<br/>           1006, Tregulow Lodge, St. Day<br/>           1071, Zetland Lodge, Saltash<br/>           †1091, Erne Lodge, Ivybridge<br/>           †1099, Huyshe Lodge, Stoke, Devonport<br/>           1125, St. Peter's Lodge, Tiverton<br/>           1135, Concord Lodge, Ilfracombe<br/>           1136, Carew Lodge, Torpoint<br/>           †1138, Devon Lodge, Newton Abbot<br/>           1151, St. Andrew's Lodge, Tywardreath<br/>           1164, Eliot Lodge, St. Germans<br/>           1181, De la Pole Lodge, Seaton<br/>           †1205, Metham Lodge, East Stonehouse<br/>           †1212, The Elms, Stoke, Devonport<br/>           †1247, The St. John's Lodge, Plymouth<br/>           1254, Semper Fidelis Lodge, Exeter<br/>           †1255, Dundas Lodge, Plymouth<br/>           1272, Tregenna Lodge, St. Ives<br/>           †1284, Brent Lodge, Topsham</p> | <p>1332, Unity Lodge, Crediton<br/>           †1358, Torbay Lodge, Paignton<br/>           †1402, Jordan Lodge, Torquay<br/>           †1443, Salem Lodge, Dawlish<br/>           †1486, Duncombe, Kingsbridge<br/>           1528, Fort Lodge, Newquay<br/>           1529, Duke of Cornwall, St. Columb<br/>           1544, Mount Edgecombe, Camborne<br/>           †1550, Prudence Lodge, Plymouth<br/>           †1753, Obedience Lodge, Okehampton<br/>           1785, St. Petroc Lodge, Padstow<br/>           1847, Ebrington Lodge, E. Stonehouse<br/>           1855, St. Maurice Lodge, Plympton<br/>           1885, Torridge Lodge, Great Torrington<br/>           1954, Molesworth Lodge, Wadebridge<br/>           2025, St. George's Lodge, E. Stonehouse<br/>           2166, Cothele Lodge, Calstock<br/>           2189, Ashburton Lodge, Ashburton<br/>           2258, W. D. United Service, Stonehouse</p> |
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### CHAPTERS.

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| <p>70, St. John's Chapter, Plymouth<br/>           75, Volnbian Chapter, Falmouth<br/>           105, Fortitude Chapter, Plymouth<br/>           106, Sun Chapter, Exmouth<br/>           112, St. George's Chapter, Exeter<br/>           121, Holy Mount Chapter, Penzance<br/>           †156, Harmony Chapter, Plymouth<br/>           159, Brunswick Chapter, Plymouth<br/>           189, Sincerity Chapter, E. Stonehouse<br/>           202, Friendship Chapter, Devonport<br/>           223, Concord Chapter, Plymouth<br/>           230, Fidelity Chapter, Devonport<br/>           248, Fidelity Chapter, Brixham<br/>           251, Loyalty and Virtue, Barnstaple<br/>           282, Bedford Chapter, Tavistock<br/>           303, Benevolent Chapter, Teignmouth<br/>           †328, St. John's Chapter, Torquay<br/>           330, St. Petroc Chapter, Bodmin<br/>           331, Loyal Cornubian, Truro<br/>           444, Jerusalem Chapter, Starcross<br/>           450, Hayle Chapter, Hayle<br/>           494, Virtue Chapter, Axminster<br/>           496, Mount Edgecombe, St. Anstell<br/>           510, St. Martin's Chapter, Liskeard<br/>           557, Valletort Chapter, Callington<br/>           710, Pleiades Chapter, Totnes<br/>           789, Dunheved Chapter, Launceston<br/>           †847, Fortescue Chapter, Honiton<br/>           954, St. Aubyn Chapter, Devonport<br/>           970, St. Anne's Chapter, East Looe<br/>           1006, Rose of Sharon, St. Day, Scorrier<br/>           1071, Zetland Chapter, Saltash<br/>           1099, Huyshe Chapter, Stoke<br/>           1125, St. Peter's Chapter, Tiverton<br/>           †1138, Devon Chapter, Newton Abbot<br/>           1151, Unity Chapter, Tywardreath<br/>           1164, Eliot Chapter, St. Germans<br/>           1205, Elliott Chapter, East Stonehouse<br/>           1234, Brent Chapter, Topsham<br/>           †1255, Dundas Chapter, Plymouth<br/>           1358, Torbay Chapter, Paignton<br/>           2025, St. George's Chapt., E. Stonehouse</p> |  |
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† *Vide* the following "Consecration" and "Dedication" Orations.



THE CONSECRATION OF THE  
H.R.A. CHAPTER "HARMONY," PLYMOUTH,

*February 22nd, 1866.*

MOST EXCELLENT SIR AND COMPANIONS,—It is an easy task to address a gathering of the brethren on the principles of Freemasonry, for he who speaks is always assured that they who listen will, from kindly and fraternal regard, overlook all errors, while, by their own intelligence, they can supply all omissions and shortcomings. Neither would any true brother of the Order shrink from defending his principles when unjustly assailed by those who show their incapacity to sit in judgement upon us by an utter want of that charity which thinketh no evil and speaketh no evil. He would go further, and easily show to the outer world that a full recognition of our principles would promote peace and goodwill among men, and that if they could be made to persuade the whole world from north to south and from east to west, ascending to the proudest monarch on his throne, and descending to the lowest peasant in his cot, and would arrest those infuriate passions by which

"Man's inhumanity to man makes countless myriads mourn,"

and which, through successive ages, since Abel fell by the fratricidal blow of Cain, have down to our own time, arrayed father against son and brother against brother in deadly strife.

It is an easy task to follow the teaching of the three first degrees to show the just and upright Mason, directed by Prudence, chastened by Temperance, supported by Fortitude,

and guided by Justice, practising Charity, which is the greatest of all the cardinal virtues—not the charity of relief only and almsgiving, important as they are, but that charity which suffereth long and is kind, which carries comfort and consolation to the door of everyone who is afflicted or distressed, in body, in mind, and in circumstances. To show him in the second degree cultivating the intellectual powers with which God has blessed him, as well to his glory as to the welfare of his fellow creatures; to show him leaving his

“Footprints on the sands of time,  
Footprints which perhaps another,  
Sailing o'er life's stormy main,  
Some forlorn and shipwrecked brother  
Seeing, may revive again.”

In the third degree we see the good and upright Mason standing on the brink of the grave which must so soon receive him into its cold bosom, through whose dark portals he must pass ere he can reach a happier and a brighter world. Calm and collected, he raises his eye to that bright Morning Star whose rising shall bring peace and salvation to the faithful and obedient of the human race. And then, when death has thrown his sable mantle around him, when the last arrow of our mortal enemy has been despatched—when the bow of the mighty conqueror has been broken by the iron arm of Time—when the angel of the Lord has proclaimed that time itself shall be no more, and when God by that victory has subdued all things to Himself, then, with the eye of faith, we may see our brother receiving the reward of his virtue, by acquiring possession of an immortal inheritance in those immortal mansions now veiled from human eyes, where the true secrets of Masonry shall be revealed to him, never again to be concealed. But as I approach the fourth degree—the Royal Arch—all my ease disappears. Like the ladder in Jacob's dream, the base rests on the most solid foundation, the intermediate steps are clear

and defined, but the summit is buried in the clouds, and I pause in the presence of that awful Name around which centres all the solemn mysteries of this sublime degree. Of the earth, earthy, of the world, worldly, how can I dilate on this mighty theme, which, in successive ages, poets, priests, prophets, psalmist, and evangelist, have essayed in vain! How can I expatiate on that grand, awful, tremendous, and incomprehensible name of the Most High, signifying I AM—the beginning and the ending, which was and is to come—the past, actual, future, and all-sufficient God, who alone has His being of and in Himself, and gives to all others their being; that He was and that He shall be both what He is and what He shall be, all creatures depending on His almighty will. In the presence of language such as this, it almost seems as if a voice whispered in my ear, “Draw not nigh hither; take off thy shoes from off thy feet, for the place on which thou standest is holy ground.” The penitential sign in this degree teaches that we should not approach the throne of grace save with bended knee and uplifted arms, in token of our humility and dependence. Let us rather follow the safe and reverential guidance of that ancient people the Jews, who never repeat or write the name of Jehovah, and which the high priest alone was permitted to pronounce but once a year when he entered the sanctum sanctorum to make atonement for the sins of the people. Let us take care that we do not incur, here or elsewhere, by undue familiarity with or too frequent repetition of that sacred Name, the dread penalty of the awful commandment, “Thou shalt not take the name of the Lord thy God in vain.” The Essenes, a sect of the Jewish people, and from whom I have no doubt that the Royal degree was derived, were especially careful on this point. They formed themselves into a strict association, bound together by the most solemn obligations, spending their substance on their poorer brethren, and avoiding all topics of religious discussion. They advanced by

successive degrees given to the candidates at the intervals of a year, and after repeated examinations. On admission, the candidate was adjured to lead a pure and holy life, to guard carefully and transmit faithfully the secrets of the Order, which consisted of various names of the Deity, commencing with one of twelve letters, and another of forty-two, until they reached that of the Tetragrammaton, which none were permitted to pronounce aloud. Like ourselves, the candidates were clothed in white robes and aprons, and were presented with the shovel. Let us then, without following to the full extent the example thus set us, imitate the reverence by which they were actuated. May it, Companions, lead us to a proper reverence for the incomprehensible Jehovah, the Eternal Ruler of the Universe, the elemental life, the pure ideal source of all principles, the very spring and fountain may speak of all its virtues and all its blessings. But, Companions, passing from this part of the Royal Arch degree, there is one portion of its teaching which we openly, and which we must follow, if we would be Masons in anything but name. The same silver chord which runs through the other degrees runs through this as well. A golden circle unites them all from the first to this which is the climax of Freemasonry. Bear with me while I press upon you to remember that around this sacred altar you have solemnly vowed to befriend a brother in his need, to judge him with candour, and to reprehend him with mercy. You have vowed also to look beyond particular institutions, whether civil or religious, and to behold in every child of Adam a brother of the dust, and to extend comfort and consolation to every one of your fellow-creatures in the hour of their need. You have vowed to be discreet, prudent, and temperate, faithful in your various callings, liberal and diffusive in your charity, steadfast in your friendships, just, kind, amiable, and virtuous in your deportment, so that the world may see what happy and beneficent effects flow from our ancient and honourable

Institution. And then, when the dread hour of your own trial approaches, you will feel that to the just and upright Mason death hath no terrors. If we have used the working tools of a Royal Arch Mason aright—if with the pickaxe we have cleared away the ruins of the temple of a fallen nature—if with the trowel we have built up a fairer temple for the reception of truth and virtue—if with the sword by our side we have fought for the weak against the strong, the true against the false, and the good against the evil—if with the spade we have buried the rubbish of the body of the old Adam—then to us, as to our ancient brethren in the vaulted chamber, the sun at its meridian shall dispel the mists of doubt, ignorance, and error, and make that light to us in death which was dark in life. Then, throwing ourselves on the mercy of our Creator and Judge, and looking forward to the fulfilment of His gracious promises, by which alone we can pass through the ark of our redemption, we shall reach the presence of HIM who is the great I AM, the Alpha and Omega, the beginning and the ending, then shall we see the great Jehovah, not as through glass, darkly, but face to face; then shall we indeed

“See heaven its sparkling portals wide display,  
And break upon us in a flood of day!  
No more the rising sun shall gild the morn,  
Nor even Cynthia fill her silver horn!  
But lost—dissolved in thy superior rays—  
One tide of glory, one unclouded blaze,  
O'erflow thy courts! The Light himself shall shine  
Revealed; and God's eternal day be thine!  
The seas shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away!  
But fixed His word, His saving power remains,  
Thy realm for ever lasts—thy own Messiah reigns!”





ON THE INSTALLATION OF THE  
REV. JOHN HUYSHE, M.A.,  
AS PROV. G.M., DEVON,

*May 24th, 1866.*

VERY WORTHY AND WORSHIPFUL SIR,—As Senior Warden of the Province, I am deputed by the brethren to request you will do them the honour to invest our Provincial Grand Master with this chain of solid gold, these gauntlets, collar, and apron, which have been provided for the occasion by the voluntary contributions of the Masons of Devonshire, in their collective and individual character, The business-like habits, the zeal and Masonic energy, of our Provincial Grand Master are, I am well aware, fully recognised by the Grand Lodge. But we are desirous that you, Worshipful Sir, to whom I beg to tender the thanks of my brethren and myself for the honour you have done us in coming among us to perform this interesting ceremony, should have the opportunity of witnessing for yourself, and of reporting to the Grand Master of England, when you return to London, the estimation in which our Provincial Grand Master is held by us, and our appreciation of those private virtues and excellent public qualities, which have not only rendered him so popular as our ruler, but which have made him the adviser, friend, and more than brother of all of us. To those qualities must also be ascribed the eminence which Devonshire enjoys among the provinces of England. The poet of all time, the immortal Shakspeare, whose writings teem with so much of universal brotherhood and Masonic sentiment, has furnished us with a passage most appropriate to the position of our P.G.M. He says—

“Some are born great, some achieve greatness,  
And some have greatness thrust upon them.”

It has been the enviable lot of our Brother Huyshe to achieve greatness for himself—a greatness built up stone by stone and step by step, by services rendered, through long and arduous zeal, not only to the craft, but to humanity at large, and cemented together by the daily practice of “brotherly love, relief, and truth,” in their best and widest sense. As a clergyman, as a magistrate, a landlord, and a friend, as well as Deputy Provincial Grand Master of this Province, he has led a life of usefulness such as best became a true Masonic gentleman. With regard to such men, it has been bitterly said of us as a nation, that we “love to deck the tomb, but neglect to crown the living brow.” I trust this will never be said of Masons even in the acknowledgement of smaller services than have been rendered to the craft by our P.G.M. In his case we desire, to-day, emphatically to recognize living worth, and to record our many and deep obligations to him, our only regret being that our offering is so little commensurate with the occasion.—Turning then to the P.G.M., the speaker said—Dear Brother Huyshe, Pardon, I pray you, this familiar expression in the midst of this august ceremonial. Had it pleased the Great Architect of the Universe to visit you with bodily illness, to reduce you from affluence and comfort to the lowest depth of poverty and want, or to afflict you with that greatest, because most irreparable, of all earthly trials—the loss of those nearest and dearest to you—our condolence would be prefaced by those simple words—Dear Brother Huyshe. And now, when you are installed in that eminent position, which you have proved yourself, by long and devoted service to the craft, so well qualified to adorn; when we congratulate you and ourselves on this auspicious fulfilment of a just and honorable ambition, and offer you these tokens of our esteem and regard, I can find no preface to my pleasing task more grateful to my own lips, more grateful, I am sure, to the brethren, and, as I believe, to yourself, than these simple words, “Dear Brother Huyshe.” I dwell on these words, so often and so familiarly used in our long

social and fraternal intercourse, ere they fall into disuse, but never into forgetfulness, and make way for that prouder but more formal title which befits your new and exalted rank. Dear Brother Huyshe, the chain of solid gold, which it is my privilege to offer you in the name of your brethren, is by its strength, purity, and durability, meant to symbolize both our reverence for you and our willing obedience to you in the discharge of your exalted functions, and our strong, unalloyed, and enduring attachment to you personally. Long may you wear and grace our gift; long may you be spared in bodily and mental health to exercise over us your genial and fraternal sway; long distant be the period when the Great Architect of the Universe shall summon you to take your place in the Grand Lodge above. But when that time comes to you, as come it must to all of us, may the Masons of that day be able to declare, as we the Masons of this day declare, with fervent, sincere, and grateful feelings for all you have done for us and for our craft, "He fed us with a true and faithful heart, and ruled us prudently with all his power."





DEDICATION OF THE  
HUYSHE MASONIC TEMPLE, PLYMOUTH,  
AND CONSECRATION OF  
LODGES 1091 AND 1099,

*August 30th, 1866.*

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VERY WORSHIPFUL SIR AND BRETHREN,—By command of the Provincial Grand Master, and in accordance with the ancient custom usual on occasions like the present, the duty devolves on me of delivering an address on the merits and obligations of our order. Were I as able as I am willing, the task would easily be accomplished, for the materials are, indeed, abundant to prove its antiquity and its value. Masonry was practised by the shepherd astronomers and astrologers of Chaldea, by the priest-kings of Egypt, by the Brahmins of India, and by the philosophers of Greece, and it reached its meridian splendour when Solomon, the then Grand Master of the Order, surrounded by his brethren, laid, with masonic honours, the foundation stone of the Temple which he intended to dedicate to the service of God. We have the authority of a credible Roman historian for saying, that when Julian, the Apostate, 1,800 years after, cleared the foundations of the same temple, the vaulted chamber was discovered in which our ancient brethren had assembled, with its most sacred and most secret symbols perfect and undisturbed. These symbols are to be traced among nations wide as the poles asunder, differing as much in their language, creed, colour, and character as in the period at which, and the land in which, they lived. They are to be found on the pyramids of

Egypt, the caves of Elephanta, the temples of classic Greece, the round towers of Ireland, the courts of the Alhambra, and the arches of our sublime cathedrals. Whence, then, this universal presence and permanence? Because its foundations rest not on the mutable and perishable circumstances of external life, but on sentiments which spring from, and appeal to, the most deep-seated affections of our nature, and are founded on the purest principles of piety and virtue. The volume of the sacred law is never closed in our lodges; from its pages we derive our duty to God, our neighbours, and ourselves. We learn to look up to God as the one great cause, to implore His aid on all our lawful undertakings, and to bend with resignation to His Divine will. We are taught to regard the whole human race as the children of one Father, whom we are to treat with justice, to relieve in want, and comfort in sorrow. For ourselves, we are taught to be prudent, temperate, enduring, and just. As citizens we are enjoined to be loyal and peaceful, our motto being, "Fear God, honour the Sovereign." Under every emblem in our lodges there lie solemn and important truths, tending to purify the morals, to improve the understanding, bind the human family more closely together, and to raise the soul to God. The implements of labour teach us the use we are to make upon earth of the talents committed to us by our Great Creator and Judge, and remind us of the account we must render of their use when we are summoned to His presence in the Grand Lodge above. Freemasons, in those dark ages when might made right, guarded with jealous care the feeble ray of light which was in hourly danger of being extinguished by the violence of rude and untutored savages. Sustained by the felicitous combination of the love of art and the sublime truths of religion and morality which Freemasonry taught them, they fanned the feeble spark until it burst into a bright and enduring flame, which has shewn its fruits in the creation of those miracles of art which still astonish, delight, and instruct the world. Again, Freemasonry has bound men more closely to-

gether than any other human institution. In those dark ages to which I have alluded, Freemasonry not only protected those who were within its pale, but threw its shield, like its offspring Chivalry, over all who were suffering and oppressed. In our more fortunate age it has cemented friendships, restored the credit of the bankrupt merchant, succoured the shipwrecked and exiled, set the prisoner free, fed the hungry, clothed the naked, visited the widow and orphan, and even arrested the uplifted steel thirsting for a foeman's blood. It has an universal language, and an universal fund of benevolence. It brings all classes of men together in equal and social intercourse. In our lodges are those whose birth is noble, whose possessions are vast, whose talents are great, and whose taste is refined; by their side sit those who possess none of these things, and whom the outer world deems insignificant because they are poor; yet to them the rich man yields precedence and obedience in the lodge, and in the public streets and market place salutes their brothers. Thus each learns to read and value the mind of the other, and to feel a deep sympathy for each other in the wants and pains of their common nature. The scrupulous exclusion from our lodges of all topics of religious and political discussion—those fruitful sources of envenomed dissension elsewhere—maintains this good feeling, and gives permanence to our institution. The names of Alfred the Great and many other sovereigns, William of Wykeham, Cardinal Wolsey, Newton, Locke, Sir Christopher Wren, Inigo Jones, Brougham, J. Erskine, Wellington, and Washington, silence calumny, and show that our science has a deep and abiding interest for the statesman, the minister of religion, the patriot, the man of science, and the philanthropist. And now, my brethren, let me ask how shall we best maintain and transmit the dignity of our order unsullied to our successors? I answer, by simply remembering that to each of us great talents, pure masonic jewels, of which those we wear are but the emblems, have been committed, which it is a sin against Him who confided them to us to bury

in a napkin. Let each remember that he is a stone forming a part of the great masonic temple, whether in the foundations, the buttresses, the walls, or the pinnacle, to which he can give strength, grace, and lustre, by a life modelled on masonic principles, or dim its brightness and sap its foundations by forgetfulness of his obligations. Whatever good thing we find to do let us do it at once, and with all our might, for "the night cometh when no man can work." Our own cup has been filled to overflowing by the great Dispenser of All Bounty, with corn and wine, with oil and salt; let us shew our gratitude to the Giver by extending the readiest and amplest relief to every being who bears His image, who depends upon His providence, who is fed by His bounty, and who relies on His all-comprehending mercy. Brother Masons,—Let us look beyond the narrow limits of particular institutions, and recognise in every child of Adam a brother of the dust. Let us strive to bind the whole human family together with the strong chain of brotherly love, relief, and with charity in thought, charity in word, and charity in deed, engraven on each golden link. When this shall be accomplished, then shall the whole race of man of every sphere, nation, colour, creed, and language be fused into one universal brotherhood,—sending up to the great I AM the most acceptable offering and oblation, one universal song of praise, bursting forth as from one tongue, welling up as from one soul :—

Father of all! in every age,  
In every clime adored,  
By saint, by savage, and by sage,  
Jehovah! Ruler! Lord!  
To Thee, whose temple is all space,  
Whose altar, earth, air, skies,  
One chorus let all beings raise,  
All Nature's incense rise.

When that day comes we will lay aside our working tools, for our labours will be ended. Then will our lodges be closed, and our secrets may be proclaimed from the housetop, for the mission of Freemasonry will be accomplished. Let all the brethren unite with me in saying—So mote it be.



CONSECRATION OF  
DEVON LODGE, No. 1138, NEWTON,

*November 28th, 1866.*

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RIGHT WORSHIPFUL SIR AND BRETHREN,—The diffidence I naturally feel in again undertaking to deliver the oration usual at the dedication of every Masonic Temple is removed when I reflect that the theme on which I have to speak carries with it its own inspiration, and that even if I fail to reach the “height of this great argument,” I shall receive from you the same indulgent consideration I have so often experienced. Having so lately, and more than once, addressed the Provincial Grand Lodge on the history and antiquity of our order, I shall now confine myself to its sacred origin and teaching. We know that upon Freemasonry the passing events of the world make no change and exercise no influence. Her doctrines were established before the pyramids were founded, and they will flourish when not one brick remains upon another to show where the pyramids were placed. We believe that the day will come when her doctrines will overspread the earth, as the waters cover the sea, from the frozen North to the sultry South, from the East, the birthplace of the cheerful day, to the West, the bed of the mournful night. And why have we this confident belief? Because it is founded on eternal truth, which knows and can know no change; because on this book, the volume of the Sacred Law, we rest our faith, our principles, our teaching. Coming to us not as the discovery of the genius of man, but as the revelation of God Himself, it is in the nineteenth century

what it was in the first—fresh, immutable, eternal. It appeals, and Masonry echoes its divine voice, not to a creed, not to a party, not to a generation, but to all mankind and to all ages. It speaks alike to the individual and to the multitude, it prescribes to the loftiest genius, “thus far shalt thou come and no further,” while to the humble spirit it whispers in parental tones, “Be happy in your lowly lot.” It tells us of the past by its warnings and examples; it spreads the present before us like a map of the strange land—its shoals, its quicksands, its sunny spots, and its pleasant resting places, through which our earthly pilgrimage is made as we pass onward to

“The undiscovered country from whose bourne  
No traveller returns.”

It tells us of the future in words true as the rising and setting sun, that as Paradise beamed on our first parents, so shall it open its portals again, when this world recedes from view, to the faithful and obedient of the human race. The Bible has given to Masonry those allegories and analogies which appeal so strongly to the bosom of every Mason. Its aim is to promote the happiness of mankind, to improve the understanding, and impress upon its disciples the solemn truth that there is an omnipotent, omniscient, and ever-living God, who governs all, and to whom all men must render an account of a well or ill spent life. The beautiful ceremonies of our order, derived from this book, show us that the same Almighty Power has fashioned and sustains the world, that he has created man, placed him in this universe of wonder, beauty, and order, endowed him with a reasoning and feeling spirit to comprehend them, and thus led him, as it were, by a gentle compulsion,

“To look through Nature up to Nature’s God.”

By such associations Masonry is calculated to make on the minds of its members an impression which can never utterly be effaced, although it may be from time to time dulled

by the cares and temptations of the world. And when comes upon us that

“Last scene of all which ends this strange eventful history,”

and we stand on the brink of the grave which must so soon receive us into its cold bosom, whence, but from the teaching of this sacred book, can we learn to gaze unflinchly into its dark depths, and, looking beyond its gloomy portal, raise the the eye of Faith to that bright Morning Star, whose rising shall bring peace and salvation to all who accept its teaching and follow its injunctions?—whence, but from its promises can we learn to regard Death not as the King of Terrors—a ghastly grinning skeleton of decaying mortality—but a sweet gentle mother come to claim her own child again, yearning to clasp him to her warm bosom, to shelter him in her protecting arms from all life’s trials, disappointments, and pains, and to lull him into a grateful and eternal rest? If we are good Masons we shall realise this picture in our own persons. Our obligations, if they mean anything, mean that we have given ourselves to others, that we have resolved to form all mankind into one universal brotherhood, to gather up, as it were, the fragments of a ruined nature, and build them into a perfect temple. Such is the work to which every Mason, in his generation, has bound himself to add a stone. The builder builds for centuries—we for eternity. A hundred thousand men laboured to raise a pyramid over a dead king; let us feel and show that we are engaged in a far nobler work, in erecting a living temple to the living God—a temple not be judged by its outer magnificence, but by its inner decorations, and by its fruit which is to last for ever.

In days of ancient art  
Men strove with anxious care  
To mind the unseen part,  
For the Gods were everywhere.

Let’s do our part as well—  
Both the unseen and the seen—  
And make the house where God doth dwell  
Beautiful, and fair, and clean.

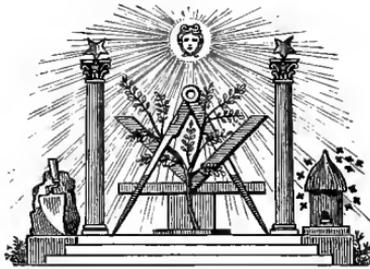
If we would value at their proper worth those wondrous pillars of Wisdom, Strength, and Beauty, on which Freemasonry rests, we must begin with that practical humility which can alone break down the barriers and bridge over the gulf which now divides man from his fellow-man; with that charity which suffereth long and is kind, which thinketh no evil and speaketh no evil, which judges with candour and reprehends with mercy; with that submission to the Divine Will which teaches us to trust in God ourselves, and to feel toward others that love of which He is the essence; with that benevolence which so many need while treading, side by side with us, the thorny road of life, benevolence which we, in turn, may have to ask from others, and under what circumstances of danger, difficulty, and distress, God only knows. We must, in daily life, seek to be guided by prudence, temperance, fortitude, and justice. We must be prepared to give at any moment an exact account of the talents committed to us by the great Lord, to Whom we are stewards; we must be prepared to show that those precious jewels—time, intellect, and worldly wealth, have not been buried in the earth in a napkin, any more than they have been squandered in self-indulgence and vice, but that they have been spent in such works as are most consonant with His law and will. If we would learn that law and will, let us look up to the firmament of heaven and observe the peace and splendour of those countless hosts—how each rejoices, as it were, to subserve the universal order; there shall we recognise an omnipotent, yet gentle influence, which demands and receives a willing and exact obedience. When we turn our eyes down to our globe, we see in all the works of the First Great Cause the same unswerving principle. It ruled at the creation, it has prevailed through all time, and it will bless the countless ages of eternity. It is the law of kindness and of love, a law given to Masons for their humble imitation. It is rich in promise, joyous in operation, and certain in its fruition as truth itself. Of such a law how can I better speak than in the language of

an old divine—language noble as ever fell from the lips of uninspired man! Would that voice or gesture of mine could do it justice! “Of this law of kindness and love there can be no less acknowledgment than that her tent is in the bosom of God, her voice is the harmony of the spheres; all things in heaven and earth conspire to do her homage, the very least as feeling her care, the very greatest as not exempted from her power; angels and men, and creatures of what condition soever, though each in different voice and manner, yet all with unison of conduct, admiring and praising her, the mother of their peace and joy.”

WORSHIPFUL MASTER AND BRETHREN OF LODGE DEVON.—To-day we commit to you the honour of this Province and the Craft; see that you guard them well. Your history is yet unwritten; see that its pages never record an act which, living or dying, you may wish to blot! May the corn, the wine, the oil, and the salt, used in our ceremonies to-day, and the qualities they typify, be ever present to your thoughts. Remember that you have vowed to be discreet and temperate, liberal in charity, steadfast in friendship, just and virtuous in deportment, so shall the world see what beneficent effects flow from our ancient and honourable institution! Say not I have entered to-day on too lofty a flight of speculation, and left terrestrial difficulties too far below. Not so: you cannot attain excellence unless your aim be measured by the highest standard. The actual powers of fallen nature forbid perfection; but we are commanded to be perfect, and it is your special and self-imposed duty to do your best to become so. As Masons, striving to bring the whole human family into one universal brotherhood, it is good for you to reflect how much of the misery which man suffers or inflicts is due to himself. As Masons it is good for you to resolve that as far as your influence extends, individually and collectively, those ills so pathetically lamented by our gifted brother, the poet Burns, by which

“Man’s inhumanity to man  
Makes countless myriads mourn”

shall cease for ever. It is good for you to reflect that the principle of self-control, which this involves, is the mainspring of all social and individual happiness. Whether it be the Sovereign on the throne, the labourer at the plough, or ourselves, in our public, domestic, or masonic life, this self-control, this forgetfulness of self, this care for the happiness of others, is the great and vital source of all that is considerate, dignified, virtuous, and true. It is, in very deed and truth, real Masonry. Dear brethren, I pray that the Great Architect of the Universe will prosper you in your undertaking, and bless and preserve you in time and in eternity!





PRESENTATION TO

BRO. L. P. METHAM, J.G.D. OF ENGLAND,

OF MASONIC CLOTHING BY THE BRETHREN IN THE PROVINCE,

*June 11th, 1867.*

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RIGHT WORSHIPFUL SIR AND DEAR BRETHREN,—When the heart is deeply stirred, the tongue seeks in vain for appropriate words to express its sentiments, and I fear I may appear ungrateful and cold while I am really striving how best to thank you for your beautiful and costly gift. I do thank you for it with all my heart; but for your kindly expressions, for the warm congratulations which have met me on every side, I feel more grateful still. No man, however high or low in rank—however good or bad in conduct, can be indifferent to the opinion of his fellows. It is therefore with peculiar gratification I see here to to-night, joining to do me honour, so many—indeed I may say all—of my brethren of my dear Mother Lodge, and so many other brethren from Lodges in my native town, who have known me all my life. And to you, Right Worshipful Sir, what can I say? To you I am indebted for the honours which have been showered upon me; you have honoured me by coming a great distance to present me with this testimonial, and my breast swells with pleasure at hearing such words of commendation from your lips. For all this I am deeply grateful. I am too sensible of my own faults and shortcomings not to feel that what you have said is coloured by your friendship and partiality; you have described me as I ought to be, not as I am; but I hope, by the blessing of the Great Architect of the

Universe, that I may live to approach nearer and nearer to the ideal you have painted. You have been pleased to allude to my labours in another but kindred field to Masonry, and have informed the brethren that to those labours, as well as to my position in the Order, I owe my elevation. This removes the only painful reflection which mingled with my gratified ambition—the fear lest any of the older and better Masons in the Province should feel aggrieved, or their brethren feel aggrieved for them, that I had been preferred to them. And if the services I have rendered to Charity merit recognition, I am pleased that it has first come from the Grand Master of England; from you, Right Worshipful Sir, who are my immediate chief, and from my brethren assembled here to-night. If this honour is conferred upon me because it is believed that I have done my best to “raise a superstructure perfect in all its parts, and honourable to the founder;” because I have tried to make the watchword of our Order “Charity” a living thing without, as well as within, the walls of the Lodge; because I have done my best, in strict conformity with the principles we profess, to “carry comfort and consolation to every one of my fellow creatures in the hour of need,” then is my gratification enhanced. More than a quarter of a century ago I accepted, solemnly and deliberately, those orphans as a sacred trust from her who had walked an angel on earth, and who was about to join the company of angels in Heaven, who was their sole protector, and who alone, of all the men and women in England, thought it was not seemly that the orphans of our brave defenders should be left to live in the streets, to live on the streets, and to die in the hospital or workhouse. I mentally vowed to cherish them and labour for them as if they were the children whom God had given me as my own, and, whatever be my shortcomings in the other relations of public life, I think I can say with a safe conscience that I have manfully and faithfully fulfilled that trust to the best of my ability. This month, perhaps this very day, will see the completion of a trust fund

providing for fifty orphans for ever, and if God spares me life, with mental and bodily health, I will not rest until that asylum is filled to overflowing with one hundred poor children who, but for its shelter, would have been paupers and outcasts, and probably criminals. The Provincial Grand Master has told you that among those who have been received in the asylum no less than fifteen have been found to be the orphans of Freemasons, and I have no doubt that that number would be found to be below the reality if I had time to pursue the inquiry. From the time I joined the craft I have lost no opportunity of enforcing, both by example and precept, devotion to those lesser lights of Masonry, prudence, temperance, fortitude, and justice, the practice of which would prove to the outer world that Masonry was indeed a reality, an object for their reverence and regard, instead of an obsolete custom to be wondered at and ridiculed, and if I know myself I shall continue to enforce those doctrines, whether I be a Provincial Grand Officer, or a plain member of the craft. Dear brethren, I shall always regard your gift with pride, not the pride which would make me vainglorious or idle, but that true pride which will stimulate me to devote my best energies during the brief period of life which is left to me to promote the interests of Freemasonry, which, as I understand them, are identical with the practice of charity in every relation of life in the widest sense, and with the best interests of the human race.





CONSECRATION OF THE  
METHAM AND ELMS LODGES, 1205 & 1212,

*February 18th, 1868.*

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To-day two more are added to the long roll of lodges which adorn our province; a subject of congratulation this to all who believe that Freemasonry tends to enlarge the mind, to bind the nations of the earth, however distant or however differing from each other, in the bonds of universal brotherhood, to banish strife and dissension between communities and between individuals, and, in short, to fulfil the God-like mission of "Peace on earth and goodwill to man." It is by such accessions that the cosmopolitan character of our institution is best maintained and its influence most firmly established. For what man is there, possessing a rightly constituted mind, who does not share with us an earnest desire for the bettering of humanity, the renovation of society, and the coming of that good time when the social and moral evils, under which the earth has groaned so long, shall be entirely removed by the softening influence of a newborn and better nature? Who is there, whether Mason or not, who does not long for the completion of that new Jerusalem from whose lofty turrets "Joy, joy," "Peace, peace," shall be proclaimed to the nations, in lieu of the bitter cry of "Woe, woe!" which for a thousand years wailed through the streets of the Old Jerusalem? It is the duty of every man who loves his kind to hasten the coming of this glorious era by promoting the social, moral, intellectual, and religious improvement of all around him. More especially is it the duty of all Masons who have professed so to love

their fellow men as to have bound themselves, by voluntary obligations, to devote themselves to their welfare, to strain every nerve, to turn the whole force of their will, the whole strength of their mind, the whole power of their influence, to assist in forming that deep and broad channel through which must be poured the irresistible flood of public opinion, by which alone the Augean stable of man's old and corrupt nature can be thoroughly cleansed. Therefore it is that we welcome these brethren among us; we put forth the right hand of brotherhood to draw them within our sacred circle, but we warn them, at the same time, that Masonry has duties to be performed as well as privileges to be enjoyed. We are here to-day to invest them with weapons taken from the armoury of Masonry, with which the never-ending battle of good against evil and right against wrong is to be carried on, and which they are commanded to preserve in garnering in the corn waiting for the sickle. Bright and untarnished, we place in their hands the Masonic implements of labour, and invite them to share our work. "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." We welcome them among us, for "the harvest is plenteous, but the labourers are few;" but we, at the same time, charge them to guard the landmarks of the order from encroachment, to obey the moral law, and to maintain in their fullest splendour those truly regal jewels of the Masonic crown, "brotherly love, relief, and truth." Every station of life is surrounded by responsibilities and obligations. More especially does this attach to those who, by entering our order, not only render themselves amenable to the opinion of their brethren, but put the order on its trial before the world, which, ever ready to condemn even where censure is not merited, will not wait to particularise, but will judge and condemn our whole body by any act of an individual member which is repugnant to the principles of morality, temperance, justice, or honesty. Worshipful Masters and brethren of the Metham and Elms Lodges,—In granting your warrants, the Grand Master of

the Order has confided to your keeping the honour of the craft at large. I trust you will repay that confidence by an inviolable adherence to the laws and regulations of the order. More solemnly still I entreat you, acting on considerations which are of a higher nature than even the principles of Masonry can reach, to live up to your professions. Practice, more than precept, moulds the minds and manners of men and governs the world. Let the bright example of St. John, our patron saint, be ever before you, who exhibited his faith by works, and demonstrated the excellence of his principles by acts, and by a daily life and conversation which gave them their soundest and happiest exemplification. Let each brother feel his conduct to be of consequence to all, and live and act as if, in his person, Masonry was reflected before the world as in a mirror. Better that your lodges should not open their portals to a single candidate than that any should be admitted into the Order, who, by their misconduct, would reflect discredit on your choice and on the craft at large. Let your rivalry with your sister lodges consist, not in the number of your noviciates, but in the formation of your lives on a pure Masonic model, practicing every social and moral virtue. Above all, let Charity, that greatest of the cardinal virtues, that highest star on the pure front of Masonry, govern your lives. Not only the Charity which is limited to almsgiving, essential as that is to Masonry, but the Charity which is yet Charity everywhere, as in the case of the apostle, where there is no silver to bestow. A glass of cold water given with a kindly look and cheering word to the fainting and despairing, is true Charity. Practice the Charity that suffereth long and is kind, that envieth not, that vaunteth not itself, that is not puffed up, and that thinketh no evil. Let Charity be the most fitting furniture of your lodges; yield not to empty show or self-indulgence, but give freely of your funds, first to those who are of the household of our faith, to our aged, infirm, and destitute brethren, to their widows and their orphans, and then extend the open hand of relief to every one

of your fellow creatures in the hour of their need, without distinctions of colour, race, or creed. Brethren of Lodge Metham,—On the unsullied colours of the gallant corps to which your Worshipful Master and so many of you belong, is inscribed the proud motto "*Per mare, per terram.*" As you would glory in upholding the honour of that flag, so glory in upholding the principles of Masonry in every part of the world to which your duty calls you. Glory in shewing to mankind the lessons which Masonry has taught you, as soldiers, as citizens, as Masons. First, never forget the allegiance due to the Sovereign of your native land; be prompt to obey as to enforce the laws of your country; prove, by cheerful submission to the Civil Powers which govern all alike, the falsity of the charge levelled against our noble order by foreign priests; show that Masons are to be classed among the foes, not the allies, of rebels, revolutionists, anarchists, and atheists; be conspicuous by your devotion to your country's interests, and be ready to defend her honour with your lives. But oh! in the hour of victory, when her honour has been vindicated, and her cause assured, oh! then remember mercy, turn aside the avenging steel from the vanquished foe, extinguish the infuriate incendiaries' torch, protect the wounded, the suppliant, the innocent, and the helpless; pour oil and wine into the wounds which war has made; be then the missionaries of God-like charity, and you will have fulfilled the noblest teachings of Masonry. Brethren of the Metham and Elms Lodges, my task is ended. Would I could read in the prophetic future that my words were seeds destined to produce the fruits I pray for. I linger still, scarcely knowing how to say what should not, and yet what should, form part of what I have to say to-day. Should not, because it is personal to myself, and, therefore, below "the height of this great argument," and yet should, for it would be unseemly and ungrateful if I closed without an expression of my thanks for the great, the unprecedented honour the Brethren have paid me in calling these two Lodges, the one after my name, the other

after my residence. I fear—I cannot say how much I fear—that some day a more correct and lower estimate of my powers and judgement may lead them to regret the choice they have made. But if I know myself, no power of mine will be abated from want of will, no judgement will be faulty from want of thought or consideration for the feelings of others. Each fresh proof of my brethren's kindly feelings, each new honour conferred, come from where it may, will but make me take the greater heed lest I fall from self-esteem or presumption; instead of beguiling me to repose on honours already won, will but stimulate me to fresh exertions on behalf of the cause I love so well.





DEDICATION OF  
NEW MASONIC HALL, TEIGNMOUTH,

*August 3rd, 1868.*

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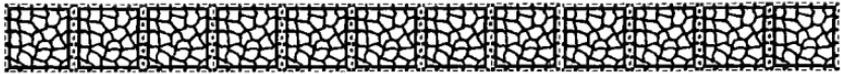
RIGHT WORSHIPFUL SIR AND BRETHREN,—It is not my intention on the present occasion to dwell on the history and principles of Freemasonry, as we have had ample opportunities of doing this during the past two or three years. Its rapid growth, and the prominent position it has assumed before the world, furnish us with grave matter for deliberation sufficient for to-day, compelling us to enquire anxiously how that rapid growth can be made vigorous and permanent, and how that position can be best justified and maintained. To those who appreciate Freemasonry, it must be a gratified desire to see its ceremonies conducted in a manner worthy of their solemnity. Our brethren, therefore, have done well in erecting this temple; the money, time, and trouble expended on it are proofs of their deep interest in the craft. They have done better, however, if in the past they have walked in the true and broad road of Masonry; if they have respected the ancient landmarks of the Order, and followed its solemn teaching, determining to walk in the same true and broad road for the future in their new abode. They have done better still, and best, if, on looking into their own breasts, they can feel assured that they are leading pure Masonic lives in the Lodge and in the world, which will bear the full light of day; that they are practising in their daily career the precepts which they have learned by rote in the Lodge, promoting the great principles of brotherly love, relief, and truth, by every means in their power, and thus, in obedience to their solemn obligations, conferring the greatest possible amount of happiness on the greatest possible number of their

fellow-creatures during their own brief span of life. The forms and ceremonies which we take part in to-day are of no value unless taken in conjunction with the noble purposes for which Masonry was designed; but when so taken they illustrate, forcibly and beautifully, the great, immutable, and eternal principles of morality and universal charity. These ceremonials were devised for the purpose of exciting mankind to noble and humane actions; but if we do not look beyond them, if we fall into the habit of practising them in our lodges without any corresponding resulting action in the world, there is an immediate danger of our mistaking the shadow for the substance, and of our regarding them as having satisfied their function sufficiently when they have done nothing more than bring about a mere sense of wonder, pleasure, awe, admiration, and love. Taking this view, our brethren's labours, although completed in one direction, may be said to be but beginning in another; they have now to give fuller effect to those great principles which, by erecting this Temple, they have so professed to admire. And how can this best be done? Clearly, this foundation on which they can alone build a superstructure, perfect in all its parts, and honourable to the builder, must be laid in good lodge government. The members must commence by committing the government of the lodge only to those who are duly qualified to rule, direct, instruct, and show the way, being influenced in their selection neither by the claims of priority, nor by fear, favour, nor affection; they, in their turn, submitting to be ruled and instructed, and being resolved to follow in the right way when it is pointed out to them. As our brethren, doubtless, satisfied themselves that their architect was competent to perform the duty assigned him, and as he, no doubt, in his turn, called to his aid skilful and expert craftsmen to give light, ornament, and proportion to the building, as he looked to the security of the foundations and the solidity of the walls, by which alone the permanence of the building could be secured, so does it concern the brethren more vitally still to satisfy themselves that the

master to whom they commit the government of themselves and the honour of the craft is morally, intellectually, and physically fitted for the task. Better were it that the lodge should meet in a barn, a garret, or a cellar, with working tools sharp, bright, and fitted to the performance of their Masonic duties, than that they should assemble in the most gorgeous temple ever erected by human skill, unnerved and unfitted for their task, from want of an efficient Master to govern and direct them. As his rule is supreme within his lodge he should be one who is courteous and kind in manner; yet, as he has to defend the landmarks of the Order against encroachment, he should be clear-eyed and clear-minded to observe, slow to decide, but resolute to maintain. In the selection of his officers he, too, should feel himself bound to observe the strictest impartiality, nor should he appoint any who will not pledge themselves to be constant in attendance, zealous in duty, and strenuous to support him in his authority. As he should be prepared himself, so should he insist on his officers performing their part in our ceremonies with that ease and fluency which can alone impress a candidate with a favourable opinion of the ceremony of his initiation. He should examine most minutely into the moral character, intellectual capacity, and worldly position of every candidate and joining member. He should resolutely reject all in whose favour the tongue of good report has not been heard. He should accept none from a distance, or from another province, without the most satisfactory reasons why they have not been received into one or another of the lodges most convenient to their residences, as without such satisfactory reasons it may fairly be concluded that they have sought admission into those lodges, and sought it in vain, because there they were better known than esteemed. A lodge thus guarded and purified will reflect more credit on its Master, even if his caution has rejected every candidate during his year of office, than will attach to one, who to feed his own importance, or to swell the muster roll of his lodge, admits indiscriminately all who offer themselves. Within the lodge the

Master should seek to interest and instruct his brethren by appropriate illustrations of our beautiful degrees, and thus lead them to reflect on the great and vital truth of which our various degrees, our working tools and jewels, are the outward symbols. Nor without the lodge will his duties cease ; as he should be an example, in his own life and conversation, of the precepts of Freemasonry, so should he exhort the members of his lodge to imitate, and, if possible, to excel him. However disagreeable it may be, his duty is obvious to rebuke an erring brother for his faults, and earnestly to exhort him to an amendment of his life ; he should remind him that he had voluntarily sought our company, and was, therefore, bound to comply with our regulations, and that he had no right to disgrace the Order by conduct which falsified the solemn obligations he had taken upon himself. If, unhappily, long and patient forbearance, remonstrance, entreaty, and exhortation prove of no avail, it is better that the offending member be removed rather than that the whole body should suffer ; and however painful the task, the Master who shrinks from its performance fails grievously in his duty to the Master's chair. As Temperance is one of the peculiar virtues on which Freemasonry lays great stress, it is the bounden duty of every Master of a lodge to observe and maintain among his brethren obedience to this golden rule ; neither in the amount of indulgence at the festive board, nor in the hour to which it is prolonged, should the means of the lodge or of the individual members be wasted, nor their families have reason to complain. Above all, both by precept and example, the Master should ever keep before the eyes of his brethren the great watchword of the Order, Charity ! He should be ever ready to suggest and to afford relief, not only for the wants of his brethren and fellows, their widows and orphans, but, as far as in his power lies, relief for all the woes which desolate the world. He should plead for our distressed brethren, for means to place them in comfort for the short remainder of their chequered lives ; for their widows, that they may know once

more a home; for their boys, that they may be trained by industry and honesty to reverse the sad decree of fortune which has made them recipients of charity; for their girls, that they, too, may learn to gain their own livelihood, to know right from wrong, and thus be saved from the temptations which ever beset the young and friendless female. Such, my brethren, are the rules of discipline and the bond of union which can alone keep together, as good Masons would wish it to be kept together, our rapidly increasing body. To the Wardens and Deacons, down to the youngest member of the lodge, to each in his degree, these rules apply, to each is the honour of the craft committed, and none can offend against them or against the strictest rules of morality without vitally wounding the institution which he has professed to admire, and sworn to defend. But to neglect is only in degree less faulty than to forswear an obligation. Every Mason has sworn to practice charity; money, therefore, should ever have to exclaim, with the Roman Emperor of old, "*diem perdidit!*" But each day should be marked by the white stone of a good deed done, advanced, or planned. If all cannot feed the hungry; or clothe the naked, all can speak the kind word or give the kindly grip or glass of cold water that may cheer the wayworn brother; if all cannot launch or man the lifeboat, all can at least say "God speed her" on her errand of mercy. In short, none of us ought to be satisfied until Masonry becomes a power to be felt and seen; to be felt by ourselves, and seen by the outer world; a power that will foster the germs of good which lie in every man's nature, and nip in the bud the principles of evil which also are born with man, and which are so much more likely to increase and multiply. Nor let us be impatient for results, but let each in his generation do what is just, good, and possible. When that is done, we may with confidence leave the accomplishment to the great Architect of the Universe, by Whose over-ruling care it may prove the good seed of an abundant and a still increasing harvest, and the sound foundation of an edifice of which we do not yet see the beauty or the dimensions.



## CONSECRATION OF

# S. JOHN AND DUNDAS LODGES, 1247 & 1255, PLYMOUTH,

*March 15th and 16th, 1869.*

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The beautiful ceremony prescribed to be used at the consecration of every new Lodge, includes, as a prominent feature, an oration on the merits of Freemasonry. We should be doing the wisdom of our ancient brethren who devised this ceremony a great injustice if we supposed that this was meant to be confined to an eulogium on the system or on those who profess it. The former is unnecessary, for the science of Freemasonry speaks for itself; neither would the latter be congenial to its spirit, for the practise of Freemasonry carries with it its own reward to those who practise it aright, and they value not the praise or flattery of men. The purpose of an oration has a higher and a nobler aim; it is contented to carry the mind back to the first principles of the Order, to trace the stream of Freemasonry through the quicksands which beset its course, to clear away the rocks and shoals which Time has accumulated, until we reach the clear pellucid fountain from which flow the pure and crystal waters of charity, morality, and justice. It is intended to enforce on the brethren of every new lodge that they are to labour with ourselves to keep the broad channel clear from all impediments or pollution; that they are to guard its landmarks with jealous care, and to extend its principles with unflagging, self-denying zeal. Such is, I believe, the object of this prescribed Oration, and I could only wish that I had the

power of language sufficient to enforce the importance of exercising this care and jealousy upon those who now stand before me. I pray them to remember that on them is thrown the responsibility of showing to the Craft at large that the confidence placed in them by their Grand Master has not been misplaced ; that they will not be content with founding another lodge, but that they will strive and determine to make a daily advance in Masonic knowledge. I trust they will never forget the pledge they have given that those lodges shall be conducted so as to improve the quality of Freemasonry rather than to increase the number of professing Freemasons—to promote the cause of Temperance rather than a means of self-indulgence. Above all, that they may be the great centres for the effusion of brotherly love, relief, and truth ; brotherly love, as shown in mutual forbearance and forgiveness, mutual aid and sympathy, joy in a brother's joy, grief in a brother's grief, relief of a brother's wants, freely and ungrudgingly given ; relief not only to his bodily but to his mental wants ; relief not only to himself, but to those who are nearest and dearest to him, in the persons of his widow and his orphans. And above all, Truth, that the hand of a brother given to a brother should be the sure pledge of brotherhood, aye, and when given to any of the outer world, should be received as an obligation binding as any the law of man could devise, because given by a Mason. Above all, let Charity and Benevolence be your motto—words tending to the same end, but different means—Charity, to give when you have the power to every one of your fellow creatures in the hour of need, and her handmaid Benevolence to wish well to, and to strive well for every good cause, even when, as in the Apostles' case, “ silver and gold we have none ” to give. Remember that the noblest instinct of man, his noblest attribute, is labour, to work through the morn, to work through the evening of life, until “ the night cometh when no man can work.” And what man is in muscular life he should be in the higher domain of spiritual life. The highest and the most complete state of man,

which his nature most longs for, and in which it fulfils its most sublime instinct, is work bodily and intellectually, leading up to moral and religious work. For as the race began with an outward Paradise, which being lost may yet offer the type of a higher Paradise to be gained, so each individual life begins with muscular life, that passing through the hard struggles of work, in which body, mind, and soul are alike engaged. It may carry its ideal with it, and at last emerge into a state of inspired liberty and spontaneous beauty. If, then, of Masonry we can truly say,

"Its roots run under every sea,  
It blooms on every shore,"

it rests with those who have accepted its solemn obligations so to cultivate its growth, so to guard its noble fruit, that to every country and to every people it may carry blessings unlimited and unspeakable. The R.W. Brother went on to observe that it was impossible that a Mason could better devote all his energies than in carrying out to their limit the principles inculcated by Masonry. Each with his own talents should take a share of the work which lies waiting to be done. There was work for all, if Masons would but do the work which Masons should do. Then would they be fulfilling indeed what they had undertaken and bound themselves in the first and second degree to perform. The man who so understands and practices Freemasonry, even if he has not progressed beyond the fourth degree, and even if he does not care to display one single jewel, is a better Mason and better acquainted with its symbolical teaching than he who, having taken every degree under the sun, and covered his heart with every jewel which can be crowded upon it, has never carried into every-day life the principles and teachings which Masonry has perpetually enjoined upon him. He is a Mason who can, and he is not a Mason who cannot

"Grasp the whole world of reason, life, and sense,  
In one close system of benevolence,  
Happier, as feeling, in whate'er degree,  
The height of bliss is height of charity."



DEDICATION OF A  
NEW MASONIC HALL AT DARTMOUTH,

*May 27th, 1869.*

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DEAR BRETHREN,—Although it is not usual at the dedication of a Masonic temple to deliver an oration, as at the consecration of a new lodge, it is the wish of the Provincial Grand Master that I should address the brethren—whose lodge-room we have to-day consecrated—on the importance of their undertaking, and the increased responsibilities they have entailed upon themselves by their act. Any wish of the Prov. G.M. is to me a law, even if it did not, as it assuredly does on this occasion, coincide with my own sense of its propriety. In the words, however, with which I may seek to clothe the great idea which Masonry presents to my own mind, there may well be some which you have heard before, so often have I been called to perform this duty during the last two or three years, and so often have you been called upon to listen to me. I can only beg you, in reply, to “hear me for my cause”; that, at least, should command attention and respect, even if what I say should appear monotonous or tedious as a thrice-told tale.

Strive to forget the speaker's want of skill:  
The cause is good although he plead it ill.

It would be an evil day indeed for Masonry if the brethren regarded the ceremony in which we have taken part to-day as a spectacle to pall upon the eye by frequent repetition, or if they listened to the ritual with a vague admiration for the beauty of its language, which might tickle the ear, but could not be expected to sink into the mind, or lead to any practical result.

To-day, then, brethren of the Hauley Lodge, you have assumed, as it were, the *virile toga* which gives to you an enlarged standing and increased importance in the province and in the Craft. Ten years have scarcely elapsed since I was present when our Chief consecrated your lodge. To-day ought to, and, I trust, does, carry with it the confirmation of those pledges which your sponsors, your first Master and his Wardens, made in your name at that your first entrance within our pale. That you have been increasing in numbers and rising in importance may be owing to your commendable private and corporate zeal, or it may be indicative only of that growing interest in Freemasonry which is now pervading the world. But if you would stand forth as true men and true Masons, if you would show yourselves worthy of the token of manhood you have to-day assumed, covered by your own roof, and sitting by your own hearth, you ought to be able to show that the vows made by your sponsors have been well and truly kept; that the typical lessons inculcated by the corn, wine, oil, salt, and incense, have sunk into your breasts, and that you are better men and better citizens because you have been taught and commanded by Masonry to be so. And if as Masons you would come scatheless through the strict scrutiny which is applied, in the present day, to all human institutions, and especially to Freemasonry, because it professes and claims so much, while it conceals so much, you must be clear in your own consciences, and be able to make it clear to the world that Masonry has made you better men than you would have been without it. You must feel in yourselves and show in your lives that you have been controlled by the lessons which the square and compasses have taught you in the lodge; that the chisel and mallet have knocked off many excrescences of temper and natural disposition which the old Adam would have allowed to expand into faults or vices. Above all, by a moral and religious life, you must be able to show that the awful but reassuring lessons taught us by the skerret and pencil have led you to turn

your eyes upward to the Grand Lodge above, and have checked you in many a sin both of commission and omission by the remembrance that all our words and actions are recorded there, and that we shall be rewarded or punished as we obey or disobey the Divine commands. And only when Masons practice towards each other and towards all the outer world the tenets of universal charity in thought, word, and deed—when they lead upright, moral, and conscientious lives, guided by prudence, temperance, fortitude, and justice, then may they point to each new temple erected by themselves or their brethren as one step further on the road to universal brotherhood, which is the great aim and object of Freemasonry. Then may they inscribe on the walls of their lodge, as a motto which they can regard without blushing, and follow without scruple,—“Do mercy, love justice, and walk humbly with God.” And in their outer life, how would the true Mason be shown by practising the rules of true chivalry from which some of our orders are derived, “to defend true religion faithfully, to practice the morals of it; to protect widows, orphans, and the weaker sex; not to make war on account of goods and effects, but to let all disputes be decided judicially, and by the justice of God.”

If such tenets be followed, not only will our lodge-rooms be sanctified, but of each brother as he sinks beneath the cold waters of death, the outer world would say,—

“The actions of the just  
Smell sweet, and blossom in the dust,”

even if, amidst the wear and tear of life, its distractions and its temptations, some human frailty rises to the surface to show that Freemasonry is a human and not a Divine institution, and therefore subject to the infirmities and the failures of everything human.

To you, Sir, to whom your brethren have confided on this auspicious occasion, the honourable and enviable post of their Worshipful Master, I would appeal to justify their choice by a conscientious discharge of every duty pertaining to your office.

May you be gifted with discretion to advise, temper to conciliate, judgement to determine in every case of difficulty and doubt, and firmness to maintain unimpaired the landmarks of our Order. Admonish with friendship and reprehend with mercy, where admonition and reprehension are necessary, ever remembering the command of Him who was all charity in the case of an erring brother. But still it is your duty, both within and without the lodge, to take care that no member offend with impunity against the laws of morality and temperance. Above all, it is your duty to incite your brethren, both by precept and example, to the daily practice of those great cardinal tenets of our Order—brotherly love, relief, and truth. Although it is not in the power of man to foresee in the green sapling the mature tree, or in the new-sown seed the golden harvest, I take it as an augury of good that you are yourself a young man, and that you are surrounded by young men. In this busy life, where the dust of the world settles so heavily upon the hearts of men, it is especially gratifying to find so many young men bound together by the softening and humanizing ties of Freemasonry. From this I draw the happy augury that when we who are old shall have passed away, and when our faces shall be seen and our voices heard no more, the young men will take our places with all the fire and energy of youth, and carry on the good work, and in place of a feeble voice and faltering utterance, such as you have heard to-day, the world will be addressed by men who will not swerve from their good purpose, and who will speak, in trumpet-toned voice, calling their brethren to works of usefulness, charity, and love.





CENTENARY OF SINCERITY LODGE, No. 189,  
PLYMOUTH,

*November 27th, 1869.*

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As the one link which still connects the past history of our mother lodge with its present energetic life, as the single remaining member who has walked and talked with brethren who, in their youth, had walked and talked with the still older brethren who founded Lodge "Sincerity," and who, on this day one hundred years ago, and probably at this very hour, held high festival in honour of its birth and consecration, I know you will hold me excused if, individually, I regard this, our centenary celebration, with feelings of more than usual interest, and if I dwell on the event at greater length than the toast entrusted to me, "The Worshipful Master and Officers of Lodge Sincerity," would at any other festival warrant. Of our Worshipful Master, I will only say that he bids fair to rival that long array of Masters who for a century have filled the chair before him. He belongs to a sect which peculiarly professes peace, and he has a strong and deep-seated religious feeling. Not only in the Master's chair, but in every relation of life, I believe that all his thoughts and actions will be directed by prudence, chastened by temperance, supported by fortitude, and guided by justice. But he and the other officers will excuse me if I again pass back to the subject of our festival to-day. The names of the brethren who founded the lodge are doubtless recorded in the books of the Grand Lodge, but to us they are unknown; their doings and their sayings, their outer life in the world, their inner life in the world, are to us as if they had never been. Their

position in life, their talents, their virtues, their joys and sorrows, their failures or successes, are all a sealed book to us. In the charity of our craft we must believe that they banded themselves together in the hope of doing good in their generation, of erecting a column of mutual defence and safety, and of pursuing, in moral and upright lives, and in the daily exercise of brotherly love, relief, and truth, the noble precepts of our Order. Of the decadence of the lodge in the town of Devonport, then Plymouth Dock, where it was first planted, close to the house in which I was myself born, we can learn nothing. Most probably it but partook of that general decline of Masonry which took place about the close of the last century. Be that as it may, about fifty years ago the warrant was transferred to Plymouth, and after a brief sojourn in the Masonic Hall and in Westwell Street, it found a home for some years in the Royal Hotel, where we are now assembled. In this town, Lodge Sincerity rose, almost at a bound, like a phoenix from the ashes of neglect and decay to which it had been so long condemned. On its books of that date are entered the names of the foremost men of Plymouth and the neighbourhood. Philanthropists, professional men, merchants, magistrates, country gentlemen, officers in the army and navy, and literary men, of whom Plymouth possessed a perfect galaxy in that day, were initiated in rapid succession. Again a period of considerable depression occurred, and when I was initiated, more than a quarter of a century ago, the meetings were infrequent and the numbers very greatly reduced, although those who still subscribed to the funds, without attending the meetings, were men of influence, position, and elevated Masonic rank. I was initiated in a room within ten yards of this in which we are now assembled, and the ceremony was performed by the then Acting Master, Bro. Major Symons, who had achieved for himself the proud position of Grand Warden of England, by his Masonic diligence, erudition, and perfect oratory. Of the six or seven other brethren present, one other was a Grand Lodge officer,

the others held high office in the province. When I took my place as the newly-initiated brother, it may easily be imagined that I drew a very dispiriting comparison by my own lowly apron, no longer of pure and unsullied lambskin, but worn and sullied by repeated use, and the gorgeous array of gold and silver by which I was surrounded. But I was not discouraged for long; the desire to achieve equal honours grew upon me, with a strong belief that if I deserved them they would come in their own good time. I bore with equanimity preference given to those whom I had myself initiated into Masonry, my own brother being in the number. Honours came at last, and then they came unsought, as one chief who sits by my side can testify, and they were the more prized because unsought. The low numbers on the books at the time of my initiation, were a type of Masonry throughout the kingdom at the time, but Lodge Sincerity, long before the period of general revival which came some years after, started forward on a career of prosperous success, which rivalled, even if it did not exceed, the period to which I have alluded. That I aided in that success by unremitting, unflagging devotion to its interests, will always be a subject of pleasant retrospection. The young, who live for what the years to come may bring, and who find their greatest delight in ambitious charms and struggles which are to crown their future with happiness, think that the old have no pleasures that can equal theirs; but that is a great mistake, for if memory carries with it no sting of an ill-spent and useless life, but if, on the contrary, there are green spots on memory's waste on which the mind can dwell with satisfaction, advanced life must possess many pleasures unknown to those who have realized no hope, and who are yet struggling forward to the goal which we have reached. As in my private world I live again in my children and my children's children, so in my Masonic world I live over again many a happy hour spent, and many a firm friendship formed, within the lodge, some broken by death, but hallowed by memory still, others lasting to this hour, defying

time and distance alike. Our lodge carried to St. George's Hall, where it is now located, the *prestige* of its fame, and very few private lodges have enrolled so many members whose position in life, and whose mental and social qualities, are so well calculated to sustain the reputation of their mother lodge. That old Sincerity may long prosper, and that the brethren who meet to celebrate the close of the second century, which, as I speak, is already some hours old, may find her happy in her sons, and united in the bonds of brotherly love, relief, and truth, as we are who to-day place a footstep on either century, is my earnest prayer, and no effort of mine will ever be wanting to ensure the fulfilment of my hope and prayer. The event we celebrate to-day, and on which I still linger as if clinging to the past, in which I have been myself a part, and in which I have found so much delight, like the knell which tells of the dying, and the joy bells which tell of the new-born year, will, I hope, awaken in each of us the inquiry, How have I fulfilled the mission I so solemnly undertook at my initiation, and how can I best redeem mis-spent time and mis-used talents in the time to come? For myself, Masonry has brought to me much pleasure and much advantage; it has softened asperities which otherwise would have been active; it has taught me duties which otherwise might never have been acknowledged; it has given me influence which, I trust, I have exercised for good, which otherwise I should never have possessed. My regret is that I have done so little, and so much of that little wrong. My hope and prayer are that in the brief space of life still permitted to me I may do more, and do it better.





## CONSECRATION OF

### H.R.A. CHAPTER "FORTESCUE," HONITON,

*March 21st, 1870.*

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MOST EXCELLENT SIR AND COMPANIONS,—From the moment that the foundation stone of a stately building is laid in the north-east corner of the intended structure, the thoughts of the sanguine architect are turned, with a longing desire, to the time when the edifice shall be crowned in all the beauty of a finished and complete design. So should, and I believe so does, the true and zealous Freemason look forward to an hour like this, when, the foundations having been duly and securely laid, the porch, with its beautiful pillars, firmly fixed, and the superstructure raised to its proper height, and proved to be perfect in all its parts and honourable to the builder, he may, in an earnest and reliant spirit, place the last capstone in its proper position, and calmly await the fruit of so much anxious yet pleasureable toil. On every occasion on which Freemasons take on themselves increased responsibility it becomes them to have a defined understanding of the work they undertake, but, above all, it is absolutely necessary, when they meet to assist in consecrating a Royal Arch Chapter, that they should have a clear and settled conviction of the supreme and unsurpassable dignity of this degree. No other can approach, much less rival or excel it, for it is the climax of Freemasonry. It is intimately blended with all that is near and dear to man in another state of existence; our divine and human affairs are interwoven awfully and minutely in all its disquisitions; it has virtue for its aim, the glory of God for its object, and the eternal welfare of

man is considered in every point and letter of its ineffable mysteries. What creed of religion is there in the world, what code of philosophy, what tenet of morality, what mysterious knowledge in our own craft, but must pale before the name of the great I AM, who was from all eternity, and shall be one and the same for ever, who has His being of and in Himself, and gives to all others their being, all creation depending upon His Almighty will? To vindicate this supreme position for the Royal Arch degree is my object to-day; to proclaim that, however beautiful, however ornamental, nay, however useful, other degrees may be as incentives to imagination and spurs to zeal, the Royal Arch degree knows and can know no peer. No code of religion, morality, or philosophy has ever existed since the world began which has escaped being overlaid by superstitious or legendary myths, and thus the purity and simplicity which should belong, as a part of its very essence, to every sacred and moral system, has been encrusted by error, corrupted, or diluted. Nor is Freemasonry an exception to this general rule. And how much has not Freemasonry lost by the changes which have been effected in its constitution by this universal foible of mankind! Established in the wilderness of darkness, violence, and tempest, into which our world—so serene and beautiful when God said “Let there be light, and there was light”—had been converted by the evil passions of a fallen race, Masonry resembled a simple, graceful, yet majestic pillar. No useless or florid ornament concealed or disfigured its chaste and elegant proportions; its foundations were laid solidly and deeply in the earth, and from its summit shone forth the pure beacon light of divine love and human charity to guide the needy and afflicted, the weak and oppressed, to the oasis it had created in the desert as their most sure and friendly refuge. On its every stone were written in golden characters the motto and mission of our noble order. It told us that brotherly love, relief, and truth were to be the guiding stars of our course through life; that man was meant to be the helpmate of his fellow-men, sorrowing in his

sorrows, joying in his joys, and entitled, in his own time of adversity, to look to his fellows for comfort and support, and that all men, whatever the difference of their creed, language, race, colour, or station, should treat each other as members of one great and united family. The true Mason was taught to promote the good of others as well as of himself, by exerting the mental and corporeal faculties with which his Maker has endowed him to His glory, and to the welfare of his fellow-creatures. Thus, when the last scene of sublunary existence gradually fades from his wearied eyes, he will be prepared by love and charity, by study and intellectual culture, by obedience to the divine law, and by implicit and unbounded faith in his great Creator, to open them in those immortal mansions, prepared for the faithful and obedient of the human race, on an eternal day whose sun shall know no setting. Therefore it is, I contend, that the Royal Arch degree should stand by itself, a pillar of daily admonition and instruction, and of eternal light, a beacon guiding us through life and through death, and only leaving us when, having passed through the gloomy portals which divide life from death, we enter those happy realms where the true secrets of Masonry shall be disclosed never again to be concealed. But were there ten thousand other degrees, except so far as they are connected with or supported by the Royal Arch degree, they would be weakened as moral teachers and divested of their most solemn and enduring character. They would be like the fruit described in eastern tales, which is beautiful to the eye, but hard to the touch, and bitter and unwholesome to the palate. Were there in this world no duties to be performed, no self-denial to be practised for the present, and no hopes or aspirations to be indulged in for the future, the cry of the heathen sensualist, "Let us eat, drink, and be merry, for to-morrow we die," would be the best philosophy and the easiest rule of life. But it is not so. Nature has implanted in the breasts of all a consciousness that they are made for better things—a conviction that this life is but a pilgrimage, brief and

transient, leading to another state of existence which will be abiding and eternal. And it is this conviction which continually whispers to the just and upright Brother that Masonry, beautiful as a moral and intellectual teacher, is incomplete unless unfolding by sure but gradual steps a knowledge of the great Jehovah, the mysterious Alpha and Omega, by whom those moral perceptions and intellectual attributes have been implanted in the human heart. Bear with me, therefore, Companions, while I again urge upon you that by the consecration of this Chapter to-day, you solemnly and deliberately adopt its teaching, which brings you face to face with thoughts of the great Author of the Universe, who Himself has neither beginning nor ending, and with that grand and awful hereafter where we hope to enjoy endless bliss and everlasting life. But even in this degree, Companions, sublime as it is, remember that you are not permitted to forget the connexion which exists between our whole system and the relative dependence of all its degrees, but that you are enjoined to devote yourselves to such constant exercise of charity, and labour of mind and body, as may best preserve the foundations of the columns secure and its shaft bright and pure, as fitting to support, nay, as alone able to support, so noble a superstructure. Remember that around this sacred altar you have solemnly vowed to befriend, cordially and effectually, every Brother who shall need your assistance, and to defend a Brother's character whenever unjustly assailed, so that the world may see how dearly Masons love one another. But the teaching of this degree would be imperfect if it did not extend its noble sentiments further. It instills into your minds that every human being has an undoubted right to your kind offices, and that every good work should find in you earnest labourers, so that no day should pass over your heads unmarked by the record of a beneficent action planned or executed for the benefit of others. It enjoins you that by diligence and fidelity in the duties of your respective stations, by liberal and diffusive charity, by constancy in your

friendships, and by virtuous deportment, you should show what happy and beneficent effects flow from our ancient and honourable Institution. If then, Companions, you have attentively followed the teaching of the four degrees of which the Royal Arch is the climax, you will have learned that there is no service on earth you can render which will be more acceptable to your beneficent Creator than that of aiding in their need, cheering in their sorrow, and comforting in their affliction, your fellow-creatures. All the unity in variety, which like a golden chain runs through and unites these several degrees, speaks openmouthed of Him who has harmonized, by unity of the most simple laws, the wonderful and infinite variety which shows itself everywhere in this beautiful world which He has given us as our dwelling-place. It bids us in gratitude for favours already received, and for His gracious promises for the future, to use our utmost exertions to assist in erecting that glorious temple, that spiritual temple which is to supersede the material temple on Mount Moriah, that perfect temple which (though alas! too slowly and imperfectly) is gradually rising up throughout the civilized world, to be, bye and bye, filled with the honour and glory of the great Jehovah, who is the eternal ruler of the universe, the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues and of all its blessings. Companions! I ask you to exclaim with me—

“Happy the bonds that hold ye!  
Since they be sweeter far than liberty,  
There is no happiness but in such bondage,  
Happy that happy chain! such links are heavenly.”

Let the battle cry of your Masonic life be still Excelsior!  
Excelsior! Excelsior!





CONSECRATION OF  
BRENT LODGE, No. 1284, TOPSHAM,

*May 31st, 1870.*

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RIGHT WORSHIPFUL SIR AND BRETHREN,—Could our ancient brethren, that small and happy band of brothers who first taught and practised Freemasonry, look upon the noble and majestic tree which, in the lapse of ages, has grown from the little seed they sowed with so much confidence and tended with so much care,—could they drink again of the refreshing waters of that little rill they guided and protected until it has swollen into a mighty river, making the arid desert laugh with varied plenty crowned,—they would see with delight that their works had followed them. They would have felt that the unselfish and noble institution they founded had progressed and matured as only human institutions can progress and mature which have their foundations laid deeply and solidly in correct principles. Could they have accompanied us to-day into the House of Prayer, they would have seen, as they would have desired to see, that while the brotherhood profess no more than that theirs is a peculiar system of morality veiled in allegory and illustrated by symbol, yet it is not that false morality which professes to be independent of all religious convictions, but rather that pure and simple morality which is the willing handmaid of the most exalted conceptions of the Deity. From that Book from which the preacher must draw his inspiration, and which is always open in our lodges, Masons learn a lesson of daily admonition, instruction, and also of encouragement. Nearly fifty generations of men passed away while the Bible was being written.

Legislators, kings, priests, generals, judges, and shepherds, were its authors. In poverty, in wealth, in conflict and in peace, in the palace or in exile, each in turn raised his voice as he was directed by holy inspiration: in words as varied as their rank and age they all bent their energies to compose that wondrous epic. They never faltered in their hope or expectation, even in adversity, imprisonment, or the flames, or in the den of lions, that a new Jerusalem would be founded in which Jew and Gentile, Scythian and Barbarian, bond and free, should claim an equal heritage. No other writings can be shewn which, composed through so many successive ages, point ever to one definite end and object. Without seeking for a moment to raise moral perception to the same level as spiritual inspiration, we may claim that our ancient brethren in like manner never faltered in a steadfast belief in the solemn integrity of their mission to create a common bond of brotherhood which should banish division and strife, narrowness, and sectarianism, and teach men to live together in that "charity which is the bond of perfectness." Their motto, "*Multæ terricolis linguæ, mæconis una.*" They looked down the long vista of coming ages for the time when, instead of man being arrayed against man in national and private strife, the words of our poet brother should be realized, and

"Man to man the world o'er  
Shall brothers be, and a' that."

And none, I think, who look at the signs of the times—none who read history aright—can fail to see that every hour adds to the conviction that humanity will some day throw off much of its baser attributes, and approach nearer and nearer to its Divine model. And that time will advance more rapidly if Masons are true to themselves and to their Order. None could have witnessed the magnificent spectacle displayed by Grand Lodge but a few days ago, when the Grand Master and his Deputy were installed, without the conviction forcing itself on his mind that if the representatives who were there from every rank of

life, from the Prince next the throne down to the artizan from the workshop, would themselves lead the lives of true Masons, and both by precept and example disseminate the Godlike principles of our Order, there would be seen, perhaps even in our own generation, the lever which shall morally move the world. Worshipful Master and Brethren of the Brent Lodge, I would exhort you, in the name of the Craft, so to demean yourselves both within and without the Lodge which has to-day been consecrated for your use, that you may add an impulse and a weight to this progress. I would ask you to listen while I read what many of our Brahmin brethren have done to advance the cause of true Masonry, in connection with their remarkable conversion to the Christian religion.

The *Daily Telegraph* of October 14th, referring to the remarkable movement called Brahm Somaj, mentions the opening of a place of worship in Calcutta, when a striking deed of dedication was read by the leader, Keshub Chunder Sen. It was afterwards buried in the centre of the temple, and a simple and eloquent service followed. This seed thus sown may grow into a mighty tree. The deed ran as follows: "To-day, by the mercy of God, the public worship of God is instituted in this place for the use of the Brahma community. Every week the only one God, the Perfect and Infinite, without a second, the Almighty and All-holy, shall be worshipped here. No man, or inferior being, or material object, shall be worshipped here as identical with God, or like unto God, or an incarnation of God; and no prayer or hymn shall be offered or chanted to any one except God. No carved or painted image shall be kept here. No animal shall be sacrificed here. Neither eating nor drinking, nor any manner of folly or frivolity, shall be allowed here. No object that has been worshipped by any sect shall be ridiculed here. No sect shall be vilified, hated, or turned into derision. Divine service shall be conducted here in such spirit and manner as shall enable all men and women, irrespective of distinctions of caste, to unite in one family, eschew error and sin, and advance in wisdom, faith, and righteousness."

Be not behind, I pray you, these your Brethren who, emerging from idolatry, thus forcibly, while acknowledging the supremacy of the great Architect of the Universe, offer Him, with bended knees and uplifted hands, the sacrifice most acceptable in His sight, the renunciation of their old bitter prejudices, and at the same time the sweet savour of the most exalted Charity. I pray you to remember, Brethren of Lodge Brent, that Masonry suffers much less from the attacks of those without, whether pope, cardinal, or any other bigot, than from the lukewarmness and want of honorable feelings of far too many of those within our pale. Let the character and antecedents of every candidate for admission into your Lodge be carefully sifted by every member, and let each feel that before he extends to anyone the hallowed name of brother he should be satisfied that his daily life is honorable, just, and true, so that he may reflect honour instead of discredit on your choice. No argument, no entreaty, no influence, no question of social position, should lead you to swerve a hair's breadth from this vital and fundamental rule. Better ten men only in a Lodge who are good and true than ten times ten who seek to enter on light or self-seeking grounds. Nor in the selection of the Master of your Lodge by yourselves, nor in the selection of the Officers by the Master, should this rule be relaxed. None but those who have shewn integrity and honour in private life, as well as diligence and kindly feeling in the discharge of their respective duties, should be invested with office in any Lodge. The influence of the Master should be felt also beyond his Lodge; he should rebuke the wrong doer and exhort the waverer by reminding them of their Masonic obligations, and showing them that they hold in their hands the character and honour of their brethren as well as their own. And should all private expostulation and entreaty fail, and the life of an erring brother become a public scandal, no Master is worthy of his post who would hesitate to use the power provided by the Constitutions for cases so painful, but which are, I am happy to believe, so

rare. Above all, Brethren, remember that the great object to be achieved by Masonry is to make life more desirable for the whole mass of our fellow creatures than it is at present. I do not mean merely an attempt to diminish the misery and poverty by which we are surrounded on every side, although that should be striven for by all as a most important element of our Masonic work. It means that whatever differences of position and material comfort may exist among us even permanently, a far higher range of the social sentiments, and of the principles needed for the expression and support of such sentiments, may and should be called into play among all classes than the world has yet seen. Masons should not only be sober, industrious, moral, truthful, and honest, but their hearts should be

"Open as day to melting charity,"

and they should feel and practise a deep and wide-spread sympathy with humanity in general, without narrowness or sectarian prejudice. While professing great privileges, their mission is to strive to convert the world which feels so keenly that

Man's inhumanity to man  
Makes countless thousands mourn,

into a brighter and better world in which

Man's humanity to man  
Makes countless thousands blessed.

Let charity be your motto and your daily life, let it be engraven on your hearts as well as on your walls, let its records be the choicest furniture of your Lodge, and let successive Masters and each individual member compete one with the other in an honest rivalry in doing what good each can in this generation, each striving to excel the other in what is good and great.





CONSECRATION OF  
TORBAY LODGE, No. 1358, PAIGNTON,

*August 3rd, 1871.*

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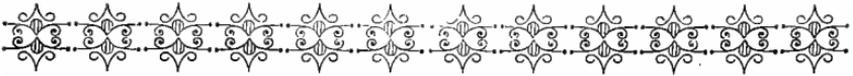
Under whatever circumstances Masons meet, whether as individuals in the street or in the dwelling house, whether in the Lodge room or on an occasion of greater solemnity like the present, one sentiment alone animates them, one opinion alone prevails as to the immutability of the principles to which they owe obedience and regard. Politicians differ as to the principles by which mankind are to be governed, although all profess that in governing they seek to confer the greatest amount of good on the greatest possible number of individuals. Religious bodies, although they invoke the name and rely on the mercy of the same beneficent God for temporal happiness and eternal salvation, have even shed each other's blood in their zeal for their own and their hatred of another's faith. But Masons do not, cannot, differ as to their principles; they would cease to be Masons the moment that any but the one true view of Masonry is entertained and acted on. The methods by which those principles are inculcated and enforced are of necessity antiquated, for they have been handed down from father to son, by oral tradition, through numberless generations. But being founded on Eternal Truth they are firm and solid as they are venerable. In those four words of our ritual, "Brotherly Love, Relief, Truth," are the germ of all our principles. We may ornament them, we may enlarge, we may elucidate, we may practically apply them, but still they stand unaltered,—the beacon light which has shone through ages when all else was

dark,—the pure morning star which is to lead the happy future, to the time when sorrow and suffering shall pass away for ever at the presence of its expanded rays. When we look back to the history of the past and reflect on the ruins of the narrow prejudices and seemingly unpassable barriers it has demolished, and of the bitter animosities it has quenched, when we regard, too, the movements of toleration, peace, and good-will it has erected in the minds of its disciples, the principles of Masonry need no argument for their support. They are the embodiment of charity in its truest, amplest sense: the charity which carries comfort and consolation to every one of our fellow-creatures in the hour of their need, to the widow and the orphan, the sick, the blind, the deaf, the dumb, the halt, and the maimed. It is that charity which encourages the feeble in their stern battle of life, aids the unfortunate in their troubles, and bids the despairing take heart again; which protects the weak, and succours the oppressed of whatever race or creed. It is that charity which thinketh no evil and speaketh no evil, which gives to others the right it claims for itself, of freedom of thought, and freedom of speech. It is that charity which not only preaches but practises peace and good-will among men, and which, as the ritual of Masonry teaches us, leads us so to walk through life that we may raise our eye in humble and devout confidence in death,—to that bright Morning Star whose rising shall bring peace and salvation to the faithful and obedient of the human race. Such are the words, Worshipful Master and Brethren of the Torbay Lodge, which you (however feebly I may express them) one and all acknowledge without a moment's hesitation convey to your minds a correct description of the doctrines which Masonry enunciates to her children; not a sentence will pass your lips, not even a thought will cross your minds, to protest that I have painted Masonry in colours too bright and glowing. No brother will be so great a traitor to those principles as to say, or even think, that Masonry is only a portrait of ideal excellence, meant as a pastime for poetical

imaginations rather than an employment for human nature's daily occupation; a theory to be expatiated on and admired rather than a practice to be followed and obeyed. Its teaching is our trustiest staff in the battle of life; it instils into us patience and perseverance, and a firm trust in the final triumph of all that is good. The best of its lessons is the duty of work, constant work for ourselves and others. The idler in Masonry, like the slovenly husbandman, gets little for his pains when he merely scratches the surface; the earnest and industrious man who digs deep finds a mine of gold which will never fail. In its salutary influences it adds to the pleasant links which Providence has provided for strengthening social and domestic ties; to love Masonry, and to care nothing for the home constitutes a paradox which no true Mason can understand. If Masonry rightly practised conduces, as I contend it does, to make men real, truthful, honest, independent, broadminded, and warmhearted to the outer world, surely in that inner world, his home, it will make them kindly, considerate, and affectionate to those who depend on them for happiness and comfort. At best life is not very long. A few more smiles, a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells, and life's play will close; and, injured or injurer, all will pass away and be forgotten. Is it worth while to hate each other or to wrangle on so short a journey? Be constant then, I pray you, Brethren of the Torbay Lodge, in the practice of active universal charity, not only the charity of almsgiving, beautiful and commendable as that is, but that higher, deeper, broader charity, which ennobles and sanctifies life. The one is lovely when even only holding forth a cup of cold water to the passing weary pilgrim; let that be your delight and daily practice; but the other, digging a well in the desert, whose waters, once rising to the surface, shall flow on for ever to quench the burning thirst of generations yet unborn, let that be the one aim and ambition of your lives as Masons. Let it be your earnest and life-long

purpose to make the world better and happier than you found it. If you have done or have determined to do this, Masonry is not to you only an occasion for social gatherings and friendly recognition, it is not a sealed book, but, passing beyond the portals, you have entered the inner courts of the Temple, and there you will learn the true doctrines of Masonry, the lessons which smooth and adorn the path of life and cheer the bed of death. As a learned brother and minister of the Gospel in America has well said, "Remember, all the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, and harmonising the discordant interests of men, breathes a spirit of universal love and benevolence, adds one thread more to the silver chord of evangelical charity which binds man to man, and seeks to entwine the cardinal virtues and Christian graces in the web of the affections and drapery of the conduct." Would all Masons but practice and enforce the doctrines Masonry teaches them, how much of the misery which the world has witnessed during the last year would have been avoided! The character of a true man is to hope all things not impossible, and to strive for all things not unreasonable. Why should we despair of the reason which has enabled us to subdue all nature to our purposes, being competent, if permitted by the providence of God, to achieve the still more difficult task of enabling the collective will of mankind to bear down the obstacles which human shortsightedness, selfishness, and passion, oppose to a "consummation so devoutly to be wished"? To do this it only needs that every brother should practice what he so professes to admire, and that he should labour by night and by day, in season and out of season, to forward principles so beneficent and divine.

While the day hath light, let light be used,  
For no man can the night control!  
Or ever the silken chord be loosed,  
Or broken the golden bowl,  
May we build King Solomon's Temple  
With a true Masonic soul!



## CONSECRATION OF

H.R.A. CHAPTER S. JOHN'S, 328, TORQUAY,

*May 23rd, 1872.*

COMPANIONS,—It is at all times desirable when Freemasons meet to dedicate a building or a room to the purposes of their Craft, that their attention should be recalled to the serious obligations to which, by taking part in the ceremony, they individually and collectively pledge themselves. And if this is true with regard to our Craft Lodge, much more so is it true when applied to the Royal Arch Degree. The address, therefore, which is usual on these occasions is most properly given at this early period of the proceedings in order that, should there be, unfortunately, any Companion present who has not thought seriously enough of the meaning of the sublime ceremony in which he is about to take a part,—who is content to regard it only as a beautiful spectacle, or to join with lip service only in its ritual,—he may be aroused to take a deeper and more personal interest in what we are about to say and do. Beautiful, solemn, and full of significance as are the ceremonies and teaching of the other degrees, they fade into nothingness when compared with the objects of research pertaining to the Royal Arch. They speak of time and the affairs of time; this speaks of what will be when time shall be no more. They take their stand on the life side of the narrow but deep boundary which divides death from life; this carries us across that boundary into the presence of the Infinite. They show us, as in a glass darkly, a dawn leading but to ephemeral light; this teaches us to reach the Eternal Land where dawn and morning,

evening and night, cloud and storm, are unknown—all swallowed up in the ever-during brightness which floods its courts. Well would it be then for every Companion to reflect that around the name of the great I AM centre the mysteries and teachings of this sublime degree, and that better would it be not to approach the portal of a Royal Arch Chapter at all than to approach it in a light or unbecoming manner. Let each remember and try to imitate the reverence with which the holy name of Jehovah was ever pronounced by our Jewish brethren, to whom years of trial and penance were enjoined before they were allowed to participate in the higher mysteries of the Order. It is indeed the climax of Freemasonry, and is intimately blended with all that is near and dear to us in another state of existence. But to reach it in spirit we must practise through life that self-denial and that constant labour which is forcibly represented to us in the case of our ancient brethren, to whom was committed the task of clearing away the rubbish and ruin which concealed the foundation of the Temple. We must cast off self-indulgence; we must come out of the slough of idleness, immorality, and the mortal sins which so easily beset us, before, like our antient brethren, we can reach the only true foundation stone on which is to be built up that new living and eternal temple which is so beautifully figured to us in this degree. Of itself Masonry is not religion, although the most religious man may well select Masonry as an instrument with which to improve himself, reclaim the erring, reform the depraved, and, above all, to teach and practice that charity without which real religion cannot exist. Up to this point Masoury is but the handmaid of religion, deriving the lessons she expounds in morality, wisdom, and charity, from a source indeed which cannot pour forth turbid waters or utter an uncertain sound,—the volume of the Sacred Law. But when we have reached this point she bids us raise our eyes to that bright Morning Star, whose rising shall bring down peace and salvation to the faithful and obedient of the human race. And if we have, as Masons, acknowledged and

obeyed the moral government of the Great Architect of the universe, if we have followed the straight and undeviating line of conduct marked out for us in the volume of the Sacred Law by His unerring and impartial justice, we may contemplate without fear the setting of our little sun of life in the dark Valley of the Shadow of Death. By a proper study of Masonry we shall rightly learn our duty to God and man. Commencing with an avowal of belief in an omnipresent Providence, and the practise of every social and moral virtue, we shall work onwards, as it were, from the circumference to the centre of the soul until we feel and acknowledge in our science a clear corroboration of the truth of religion. As the historical facts recorded in the Bible, which constitute the sacred landmarks of our Order, are palpable in their truth, so do the lessons they teach gradually lead the upright Mason to imbibe those spiritual doctrines which, in their essence and in their practice, insure for him atonement and eternal salvation. But again and again this sublime degree urges on its members the practice of the most wide and catholic charity. In short, to him who has rightly considered Masonry it is as the ladder which Jacob saw in his vision; its lowest round was set on the earth, but the top reached to heaven. And as on every step of that ladder were angels ascending and descending, forming one bright chain connecting heaven and earth, so does this, the highest, the noblest, and the sublimest degree, teach its graduates the same lesson they were taught at their initiation, the practise of the most wide and catholic charity, to enforce this upon us as a duty to be practised in our daily life and conversation. I conclude in the words of that ancient charge which is too often omitted at the closing of our Chapter—"Companions,—You are about to quit this sacred retreat of peace and friendship and to mix again with the world. Amid all its cares and employments forget not the sacred duties which have been so frequently inculcated and so strongly recommended in this supreme convocation; be ye, therefore, discreet, prudent, and temperate.

Remember, also, that around this altar you have voluntarily and solemnly vowed to befriend and relieve with unhesitating cordiality every Brother who shall need your assistance; that you have promised to remind him in the most gentle manner of his failings, and to aid his reformation, to defend and vindicate his character whenever wrongfully traduced, and to suggest the most candid, the most palliating, and the most favourable circumstances, even when it is most liable to reprehension and blame; thus shall the world see how dearly Masons love one another." But, my Brethren and Companions, you are to extend these noble and generous sentiments even further. Let me impress upon your minds, and let it be instilled into your hearts, that every human being has an undoubted claim to your kind offices. We therefore strictly enjoin you to do good to all, while we more particularly recommend to your care the household of the faithful, so that by diligence and fidelity in the duties of your respective avocations, by liberal benevolence and diffusive charity, by constancy and sincerity in your friendships, by being uniformly kind, just, amiable, and virtuous in your deportment, you may prove to the world the happy and beneficent effects of our antient and honourable institutions. Let it not be said that you laboured in vain or wasted your strength for nought; for your work is before the Lord, and your recompense is with your God. "Finally, Brethren and Companions, be all of one mind, live in peace, and may the God of love and mercy delight to dwell among you and bless you for evermore." If individually and collectively we act on the principles thus clearly laid down and thus strongly enforced, then shall we have nobly answered the great end of our existence, then shall we have conscientiously fulfilled our obligations as true Royal Arch Masons, and our Masonic life and death will be

"Like some bright river that from fall to fall,  
In many a maze descending, bright through all,  
Finds some fair region where, each labyrinth past,  
In one full lake of light it rests at last."



## CONSECRATION OF THE

### JORDAN LODGE, No. 1402, TORQUAY,

*Aug. 22nd, 1872.*

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My address to-day will be confined to the contemplation of the duties which Freemasons owe to themselves, their families, their country, and the craft. On his initiation, every Freemason proposed to himself, or professed to propose to himself a noble ideal,—to live in charity with, and to practice charity in the widest acceptance of the term towards, every human being. If so practised by all who range under our banners, the virulence of political and theological controversy would be mitigated, if not altogether annihilated; the bodily well-being and mental culture of all it reaches would be assured; its commands to inculcate the principle of universal brotherhood would be characterised by its intense humanity; it would extend its arms from east to west, carrying with it the warmth of its own feelings to the destitute denizens of the icy north; and in the torrid south it would dig wells and plant shady resting places for man and beast. The corn of nourishment, the wine of refreshment, the oil of gladness, each in its turn the emblem of God's bounty to, and providence for, his creatures, would be shared with those whom He in His wisdom had rendered fit objects for our benevolence and care. An ideal so noble is half the battle of life; it wants but courage, virtue, and perseverance, to render the victory complete. And although, owing to the inherent infirmity of human nature, it is given to few to realise in their own

persons an ideal so perfect, it lies within the compass of all to strive to reach it; it lies within the power of every Mason so to live and so to adorn Masonic principles in his daily life and conversation, that Masons may be like a light shining in a dark place illuminating all around it. The outer world will be more impressed by the Mason leading a moral, blameless, and useful life, because he is a Mason, than by all the disquisitions that ever were pointed to shew the antiquity, mystery and moral teaching, and religious tendency of the Order.

“ Examples teach where precepts fail  
And pious tongues may not prevail,  
While actions tell a different tale.”

I will ask you to follow me while I attempt to define the marks by which you may know a true Mason,—the marks which he carries with him, not only in his lodge but in his daily life; not only among his brethren but in the bosom of his family; not only in such gatherings as this but in all his relations to his fellow citizens. Above all things, a good Mason, while life endures, will hold fast to the great social family relations of life. That in the individual is the first, best evidence of a well regulated mind, as it is, in our corporate capacity, the great security of empires. The wife to whom he has united himself, the children whom God has given them, the true Mason will regard as the nearest and dearest ties, hallowing earth to him, and only to be severed by death. Not only will their interests be regarded as synonymous with his own, but he will sacrifice his own pleasure and convenience to ensure their comfort, well-being, and their social and moral advancement; and his footstep on the threshold will ever be the signal for cordial welcome, and each “eye will mark his coming and grow brighter when he comes.” The good Mason will find in a good wife an ever present companion to share his sorrows and trials and to enhance his joys; in his and her children he will see pledges which will bind him all the more

closely to the domestic circle; and their welfare will be his constant thought and stimulus to exertion. In infancy his playfellows, in youth his companions, and in his old age his comfort and support, his children will rise up and call him blessed if he has trained them in the way they should go, if he has set before them an example of truth and justice, conscientiousness, industry, temperance, benevolence, and morality. By no test will the Mason be so strictly and so justly judged by the external world as by the domestic touchstone. No man is worthy of admission into the craft who is not a good son, a good husband, and a good father; and I earnestly entreat my brethren, if they would properly uphold the dignity of the order, resolutely to refuse admission to all men, whatever their worldly position or talents may be, who have failed in these respects. The true Mason, in his business relations with his fellow men, will be just, upright, and liberal, claiming for himself his due, but at the same time being considerate to the embarrassed and the needy, regarding his word as his bond, but not exacting with extortionate zeal the fulfilment of a bond which will bring ruin on another. He will be energetic in his efforts to advance his own interests, as is his duty to himself and his connexions, but he will cringe to no one for any advantage, however tempting, nor depart one inch from the straight line of honour and honesty, however short may be the road it offers to fortune or improved social position. As a citizen, the true Mason will be first and foremost in his obedience to the laws, and a loyal allegiance to the Sovereign of his native land. To do otherwise would be doubly to violate his obligation, for during a thousand years and even in the most troubled times, successive Sovereigns have shown an unswerving confidence in Masonic loyalty; and as a citizen it is the bounden duty of the true Mason to evince an interest in every vital question which affects the welfare of his country; but that interest should be shown without the disturbance of amicable feelings between himself and those who

differ from him, without imputing to others selfish or dishonourable motives, and by cheerfully acceding to others that right of private opinion which he claims for himself, and by promoting all public questions of sanitary reform and educational progress which will conduce to the health and happiness of his fellow citizens and their moral and intellectual improvement. In short, the whole duty of a Mason towards society, his family, and himself, may be summed up in the charge delivered to every newly initiated brother, "Let prudence direct you, temperance chasten you, fortitude support you, and justice be the guide of all your actions." By making these injunctions the guiding star of his conduct, the true Mason will best fulfil his obligations, and show to the outer world "what great and inestimable advantages flow from our ancient and honourable institution," and by the lives of the individual members will our order be judged; for as

" Little drops of water, little grains of sand,  
Make the mighty ocean and the beauteous land,"

so will the private actions, conduct, and sentiments of our members sow confidence or mistrust in the public mind as to our principles and our professions. But, above all, in our relations with our brethren must the noble teaching of Masonry shine out, if we be true Masons. The parable of the Good Samaritan teaches us our duty to the world at large, but to those who are of the household of the faith we owe a deeper duty still—to aid, advise, protect, and comfort in the hour of need, sorrow, adversity, and, without doing injury to ourselves or our connections, to consider their interests as inseparably connected with our own. But to open our arms and our hearts to others, we must know them to be worthy of such confidence; therefore it is the duty of every true Mason so to guard the portal of the Temple, that no unworthy individual be admitted to share our privileges. Every true Mason will be a sentinel to guard the sacred precincts from those who seek admission on light or unworthy grounds. Every true Mason

must be resolute where the honour of the craft and his own are so involved. The brethren who are named in the Charter of every newly-constituted Lodge are supposed to be good and honourable men, and on them lies the heavy responsibility of all future admissions. If one defective ashlar is passed it cannot be again rejected: every block, therefore, should be examined and thoroughly tested to prove its fitness, and that it is "just such as is needed for the use of the Temple." Brethren, such is the ideal life of a true Mason; it is not a vain aspiration, not a day dream or castle in the air; such men have lived, and such men still live. To expect that every Mason should come up to this ideal is, perhaps, expecting too much in this fallible world, but that every Mason should strive to reach it there can be no doubt. The principles of the brotherhood demand it, and unless their spirit be kept alive in the craft it cannot look for the respect of the world. The principles are perfect: let us, as Masons, strive to mould our lives in accordance with their sublime teaching. If we earnestly and honestly seek it, every day and every hour will give the opportunity we require; for

"If, on our daily course, the mind  
Be bent to hallow all we find  
Life's trivial round, life's common task,  
Will furnish all we need to ask."





LAYING FOUNDATION STONE OF  
NEW MASONIC HALL, AT LISKEARD,

*Aug. 27th, 1872.*

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WORSHIPFUL SIR AND BRETHREN,—It gives me great pleasure to be present on this auspicious occasion, in compliance with the invitation of the brethren of St. Martin's Lodge, and I esteem it a compliment to the province of Devon to be so invited. They are your brethren, neighbours, and friends, and therefore, equally with myself, take an interest in whatever interests you. And so with the Grand Lodge itself, as a very humble member I can assure you that nothing that concerns the well-being of the Craft is indifferent to them. For they must consider it a favourable omen that the members of a Lodge are so impressed with the importance of Freemasonry that they come forward and by their individual efforts erect in its honour a suitable temple, and notably when they do so to clear themselves from the imputation that they are actuated by convivial rather than by purely Masonic feeling. To do this is a proof that brethren are prepared to make a sacrifice not only of time and money but of old association. But, right Worshipful Sir, before proceeding further, let me take this opportunity of conveying to your Province, through you, an expression of sincere condolence from your brethren of Devonshire, on the occasion of your late great (I was going to add) irreparable loss. Your P.G. Master, Bro. Smith, was our frequent visitor, and was well known to many of us individually. He was, in my estimation, a good specimen of the true Englishman, for no man had a greater horror of wrong or a stronger determination to resist it. He used the

talents which the Great Architect of the Universe had given him, of time, money, and intellect, for the good of his fellow creatures. He converted the physical waste into a productive and beautiful garden, and the moral waste, created by overcrowded dwellings, filth, and ignorance, which was rapidly deteriorating the population of the Scilly Islands into a race only to be equalled in degradation, physical and moral, by the Swiss Cretins, he converted, by firmness and sound legislation, into an equally productive garden of cleanliness, decency, manliness, and intelligence. He was far-seeing, for he was the first in all England to apply the principle of compulsory education to his tenants, and the consequence is that nowhere is to be found a more intelligent, thriving, and contented race of people than that which now inhabits the Scilly Islands. It may gratify you to inform you that at our Prov. G. meeting on Thursday last a unanimous resolution of condolence with your Province on their great loss was cordially carried. One of your own Grand Officers was present, and will tell you how sincerely this was expressed. Returning to the subject of our meeting to-day, I would venture to beg my brethren of the St. Martin's Lodge to consider well the importance of the task they have undertaken. Better would it be for them to turn back, although they have put their hands to the plough so far, than to persevere in a light or unbecoming spirit. I entreat them to reflect that a Temple, however gorgeous, is in itself no proof of genuine Masonry; it is but the ark in which Masonry is to be enshrined. I entreat them to remember that the solemnity of our most sublime ceremonies is only of value so far as the moral principles they inculcate are practised within and without the Lodge. I entreat them always to keep before their eyes and impressed in their deepest memory that "Brotherly love, relief, and truth," cordially adopted and faithfully applied, are the brightest and most fitting jewels and the most enduring furniture of a Freemasons' Lodge. Again, I entreat the brethren of St. Martin's Lodge to reflect that by the ceremony of to-day, by coming as it

were out of the shade into the broad light of day, they have challenged the regard of all their fellow townsmen, and that they must be prepared to know that every word and action will be more strictly scrutinized than when they remained in comparative obscurity. And what steps ought to be taken to meet this most justifiable and wholesome examination? If this Temple be indeed erected to true Masonry, you, brethren of St. Martin's Lodge, must take the greatest care that none are permitted to enter its portals but men who carry themselves erect among their fellows, and who are able to prove that they have done no dishonourable action which would disentitle them to take their place among "just and upright men." You must take care that you admit none whose domestic conduct will not bear the strictest scrutiny, whose life is not temperate, and whose disposition is not averse to quarrels; for one litigious spirit would spoil the harmony which should at all times be the leading characteristic of a Freemasons' Lodge. Make sure that no candidate seeks initiation without sufficient thought or consideration; for the presence of such induces a listless indifferent tone in the lodge at those moments when it is most desirable that an attentive earnest interest should pervade the members. Rigidly exclude everyone who appears after due inquiry to be seeking admission for the purpose of retrieving a ruined fortune; nor is it right that any, on whom even undeserved misfortune has fallen, so that they cannot pay their just debts, should continue in active communication with the Order. Masonry is a luxury which all who enjoy should be able to pay for with their own means, leaving something which can be spared for the necessities of others without doing injury to themselves or their connections. He who cannot satisfy the just demands of his creditors should not be allowed to spend either time or money in the Lodge, or on Masonic objects; both time and money are due to his creditors, are needed by his family, and should be diligently applied to retrieving his embarrassed affairs. But when that end is accomplished, and to which all true Masons would lend their

best aid, then might the brother take his old accustomed place, welcomed with all the respect due to the integrity and perseverance which had waged a successful battle with misfortune. One word more, brethren, and I have finished. Let this foundation stone be to you as an altar around which to renew your mutual pledge, with a solemn resolution to observe it under all circumstances, change, temptation, and trial, and to practice charity, that great watchword of our order. In every relation of life towards each other, towards your relatives, towards your friends and neighbours, and towards strangers of every language, creed, and colour, practice always charity,—not only the charity of alms-giving, enjoined on us as that is by our obligation, and blessed by the command and practice of the Great Architect of the Universe Himself, but that more precious charity which thinketh no evil and speaketh no evil. Do this, and not only shall the world see how dearly Masons love each other and their fellow men, but you will indeed be living that true Masonic life which is but darkly shadowed forth by the emblems, secrets, working tools, lectures, and temples of our order, beautiful as they are, and which are as nothing when compared with the bright warm reality of Masonry fulfilled.





CONSECRATION OF  
SALEM LODGE, No. 1443, DAWLISH,

*August 28th, 1873.*

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RIGHT WORSHIPFUL SIR,—The commands you have laid upon me to perform to-day the customary duty of addressing the brethren present, and more particularly the brethren of the Lodge we are about to consecrate, will be obeyed with great willingness, but I fear, owing to illness, with even less force than on former occasions. I, however, feel the importance of this portion of the ceremony, on each recurring occasion for its exercise, to be of a very increasing and grave character, especially in all that relates to the conduct of the brethren without, as well as within, the Lodge. I therefore propose, to day, to confine myself to urging upon all who hear me, the necessity of guarding more carefully than ever the portals of our Order, that none unworthy shall be permitted to enter. Never in the history of the craft was Masonry so flourishing, if numbers are to be accepted as the proof of success. In our own Province a member has been added to the body for nearly every day of the past year. If each of those initiates is really what his proposer and seconder and the Lodge which has accepted him are bound by their obligations to scrupulously enquire and satisfy themselves that he is, namely, a “good man and true,” then have we reason to rejoice that our principles have gained so many more volunteers for their support and dissemination. Indeed it would, in such a case, be a subject of deep regret that the number has not been multiplied by thousands for every unit, so as to hasten the coming of that millennium when the great

Brotherhood of Nations shall learn in the practice of universal Masonry to forget that war, bloodshed, discord, and misery, ever polluted this world which the great God has given us for our use and enjoyment, so full of beauty, peace, and harmony. But if, on the other hand, sufficient care has not been taken by the Lodges (for on them as the ultimate court of appeal must rest the responsibility of every initiation) to test the moral qualities as well as the social position of each candidate proposed for admission into their number, it is impossible but that some have gained admission who are unworthy of the honour, and who will do discredit to the Order. If there be twenty such, or ten such, or even five such, amongst the 350 candidates admitted into the Devonshire Lodges, better would it have been for the Province and for the Order that not a single candidate should have been initiated during the whole year. The strength of every noble edifice or stately structure is to be estimated not by the altitude of its towers, by the number of its arches, or by the size of its buttresses, but by the strength of its weakest part. A deficient keystone, a rotten stone in the foundation, or a loose screw, may in a moment reduce to absolute ruin the proudest monument of the builder's art. And in the present day, when the spirit of the age is one of enquiry, when every pretension to superior consideration is immediately challenged, when all who claim skill or knowledge which are not possessed by others, must be prepared to show that their skill is real and their knowledge is true, Masonry more than any other human institution will, whether its members like it or not, be subjected to the same spirit of enquiry; it will have to pass, as it were, through an ordeal of fire, to run the gauntlet of the severest criticism, and to encounter the sharpest ridicule. The fire will not scathe us, the criticism will not wound us, neither will the ridicule give us any concern, if we are, as a body, true to our principles,—if in our daily lives we practice what we have learned in our Lodges. But if the dissolute claim admission for the sake of conviviality, and have his claim allowed, if the bankrupt thinks Masonry

will rebuild the fortune which neglect and improvidence have ruined, or if those whose private lives will not bear examination as to their morality, honesty, or religious sentiments, are permitted to parade themselves in our ranks, the world will judge the Order not by the thousands of just and upright men who range under its banners, having the tongue of good report heard ever in their favour, but by the tens, or the units, by whose admission our own carelessness has given the outer world the power to judge and to condemn us. I use the word carelessness advisedly, for I cannot believe that any man who had pondered for a single moment on the solemn obligations he had taken as a master, or even as a simple member of a Lodge, would deliberately recommend any to a participation of our secrets, or permit them to share our privileges, unless he had a well founded confidence that the candidate so proposed would reflect credit on our choice. But the fact remains and cannot be contradicted, that many unworthy and unfitting men have of late years been admitted into the Order. Now each of these men holds the honour and the good name of the craft in his keeping as much as the most worthy and upright brethren do. An offence committed by an individual who is not a Mason affects but a limited circle, but when committed by a Mason it tarnishes the pure metal of our whole Order. It is not sufficient for us to point to the thousands of our brethren who lead blameless and useful lives, which show forth, as a shining light, the teaching of Masonry carried into daily practice. It is not sufficient for us to contend that bad members are to be found in every sect, even among professing Christians; the world is only too eager to seize every opportunity of condemning what it does not understand, and by that opinion and judgement we must, as all other human institutions must, stand or fall. When therefore we see, my brethren, that one hour of a bad man's life will weigh more against the body to which we are so proud to belong than the whole of a good man's history, let us exercise the greatest care that none are admitted who can bring

us individually and collectively into contempt. I speak to the whole of the brethren who are present, and more emphatically to you, W.M., officers, and brethren of Lodge Salem. I entreat you to be able to tell us in future years that you have made the internal and moral qualities of each candidate the subject of most searching enquiry and the test of admission rather than his external position and advantages. Your duty, Worshipful Sir, is plain : to you is confided the honour of the whole body throughout the world ; see that you perform your duty firmly. Your duty, officers of the Lodge, is equally plain, and so is yours, members of the Lodge ; see that you each in your turn are prepared to justify your acceptance into your ranks of every candidate, tested as it ought to be by the principles of the Order. At all cost, my brethren, refuse admission to the unworthy and the unfitting. Let no ambition to enlarge your numbers, no eagerness to increase your funds, ever divert you from following the straight and undeviating line which should ever mark the footsteps of the true Mason. I trust that I have dealt with this subject so as to give pain to none. I have specified no individual case, but there must be many here who know well that I have reason for what I have said. My own experience and the experience of my Masonic friends throughout the kingdom guide me to the clear conclusion that I ought to address you on the subject. I should be unworthy of the confidence placed in me by him by whose grace I fill the proud office I do, and of the confidence you have always extended to me in the discharge of my responsible duties, if cowardice or indifference led me to be silent in the presence of an evil which is sapping the pure fame of our Institution. If you would save that pure fame, let every Mason strike at the very root of the evil, let each satisfy himself of the good moral qualities of the candidates offered for his acceptance. Do not be satisfied with the negative fact that you know no evil of them, but assure yourselves that their minds and their dispositions are attuned to Masonry. Make each candidate understand that ours is no benefit society by which

he may expect to receive more than he brings, but on the contrary, let him be told that he will be expected to give rather than to receive, to do good to his fellow creatures rather than to be pensioners upon them. Let him, if possible, be taught more clearly still, that while we enjoy each others society round the festive board, temperance chastens our enjoyment, and that there is no room there for the drunkard and the dissolute. Tell every candidate that before he can become one of us he must, in the words of our ancient charge, "Let prudence direct him, temperance chasten him, fortitude support him, and justice be the guide of all his actions." And then, in the words of a distinguished brother, "The rigid observance of these rules for a series of years—and not many years will be required—will restore the goodly condition of former years, when the moral force of the Masonic obligation was alone sufficient to secure obedience to all requirements, and enable us to feel that it is a great honour and distinction in society to be hailed and recognised as Freemasons. With these views it has been my constant effort, in visiting lodges, to impress upon my brethren a higher standard of Masonic excellence, more exacting tests of fitness in candidates, a more rigid observance of our solemn personal obligations to each other in all our intercourse, and more readiness to punish every departure from those obligations. I have urged upon them everywhere, that the so-called lesser evils of society, of which the law of the land takes no cognizance—intemperance, profanity, evil speaking, hypocrisy, and deception—are all Masonic offences; and, as we would preserve the ancient lustre and hallowed charm which has so long encircled the Fraternity, we cannot be too zealous in their condemnation and punishment." I fervently pray that with me you will strain every nerve to remove the spots which disfigure our glorious luminary; and then, to quote from another distinguished brother, a P.G. Chaplain of England, "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 we shall 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, and of charity; rejoicing in the diffusion of that peace and goodwill which shall conduce to the brotherhood of nations; rejoicing in the mitigation of human sorrow, and 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 rejoin the companions of his former toils, shall rest from his labours, and shall receive his 'great reward.' "





## CONSECRATION OF THE

DUNCOMBE LODGE, No. 1486, KINGSBRIDGE,

*April 16th, 1874.*

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RIGHT WORSHIPFUL SIR AND BRETHREN,—In the address which I purpose, according to our antient and most appropriate custom, to deliver at the dedication of this Lodge, I shall confine myself entirely to the question which engrossed our attention at the dedication of Salem Lodge last summer, viz., the influence which the character of the candidates we admit as members exercise on the Craft. I do this because, since my address was published, I have been overwhelmed with information and correspondence on the subject, not only in my own Province, but from a very large number of places elsewhere. Wide as my experience was, I had no idea that such great laxity existed until I opened the subject. Proofs upon proofs have poured in upon me of old Masons, to use a common expression, touting for candidates without any regard to their moral fitness; of men admitted whom the slightest inquiry would have shown to be totally unfitted in their habits, position in life, and solvency; of the Masonic symbol being degraded into a trade sign within twenty-four hours of a candidate's initiation; of others seeking to borrow money of their lodges, becoming insolvent, or carrying about begging petitions within a very few weeks after they were admitted. I am not one who would call our gold dross because it is mixed with some alloy; I would not turn back my hand from the plough because the soil we work in sinks sometimes into a cold ungrateful clay, instead of the rich alluvial earth which teems with so much beauty and plenty; I do not, for one, expect an impossible perfection; but I do say, let the utmost possible perfection be striven for. I protest against our

Institution being judged by the decaying branches I would myself cut off. I claim that it should rather be judged by the fruit of the whole tree. Nothing, therefore, is further from my thoughts than to become a harsh censor of my Brethren; nothing would give me deeper pain than to be esteemed a prophet of evil, except the consciousness that I had concealed an unpalatable truth from the fear of unpopularity. In families which pride themselves on a long and honourable descent from illustrious ancestors it is always held that gentle breeding, elegant accomplishments, strict morality, and a deep regard for truth and virtue, are a necessity of their position. The world looks up to them as its leaders, and records their sayings and doings as examples to be imitated. *Noblesse oblige* is the motto of their Order, and the guiding star in all their dealings with their equals and their inferiors. Had aristocracies always acted up to this motto,—had they always conducted themselves noble in deed as in name,—those social changes from which their Order has suffered so much in so many parts of the world would never have occurred, they would never have been weighed in the scales of revolution and found wanting. And so it is with Freemasonry. If we rely upon the inheritance which has been bequeathed to us, if in the tractitious and outer ceremonies of our antient brethren we found our claim to consideration, if we expose the buds of promise to the chill frost of neglect, so that neither leaf, nor blossom, nor fruit are possible, if we ignore in our Lodges the pure system of morality Masonry teaches, and permit our allegories and symbols to be degraded and stultified, a time must come when our system will deservedly be declared rotten and unworthy to be countenanced by popular belief or support. Then will come a crash of the noble fabric which has been raised, stone by stone, through so many generations by men so gifted and so self-denying; then will fall the lofty tree which has towered so long over all the other denizens of the forest. But there will fall with it many a frail and beautiful creeper which has embraced with delicate tendrils.

its stately trunk, growing with its growth and strengthening with its strength; it will crush in its fall thousands of lowly but beautiful flowers which have been fostered in its grateful shade. We shall mourn over them, for they are beautiful and joyous, those kindly ties, those fraternal regards, those endearing words and promises of warm affection and mutual support; but for the tree itself, if it becomes hollow to the centre, if all its good qualities are to be but the plaything of the trifler, the tool of the self-seeker, and the counterfeit of the boon companion, we shall be obliged to accept the verdict which the outer world will certainly pronounce upon it, "Away with it, away with it, why cumbereth it the ground!" This is the downward tendency which an indiscriminate overgrowth of our body clearly testifies. There is ample time to arrest the descent of every Lodge, and every individual member will firmly resolve that it shall not descend, if they set about doing this, not by looking to others to commence, not by criticising the actions of other Lodges, but by taking care that no such errors are committed by themselves. Let each ask himself if the prudence that should direct, the temperance that should chasten, the fortitude that should support, and the justice that should guide, are to be found in every candidate for his suffrages, and if he reaches that moral standard by which he should stand or fall when the ballot-box goes round. Does every Master of a Lodge guard, as he ought, the landmarks of the Order from encroachment by enquiring if every one initiated during his year of office is a just and upright man, and one in whose favour the tongue of good report has been heard; that each in his rank of life is actuated by the desire to minister to the wants of others rather than seeking to advance his own interests, or to retrieve his own broken fortunes; that he owes no man anything in law or equity; that he is, in his dealings with his fellow-men, faithful, truthful, and conciliatory?—every Master of a Lodge watch with extreme jealousy the working of the Emergency Clause, lest by undue and suspicious haste some

one, who is better known than trusted in another part of the Province, and who has, therefore, been rejected by or withdrawn from another Lodge, and who is unworthy of the honour, may be smuggled into our Order? I have not the time, nor is this the place, to show how many Masters neglect this most important part of their duty, a departure from which involves a breach of the most solemn obligation they took at their installation. Far be it from me to assert, or even insinuate, that any Brother filling the responsible post of Master of a Lodge would knowingly and deliberately degrade the dignity of the Order which he has sworn to preserve unblemished. But neglect in the performance of so plain and important a duty is not only culpable, but almost criminal. However well and worthily recommended a candidate may be, it is the bounden duty of every Master and his Wardens to satisfy themselves by private enquiry that the recommendation has not been given in ignorance or from partiality, but that it is upheld by the universal verdict of those among whom the candidate has lived, or with whom he has daily intercourse in the ordinary transactions of life. And not only the Master and Wardens, and not only every other officer, but every private member of the Lodge should, each in his place, remember and ever keep steadfastly before his mind's eye that he is the appointed guardian of a sacred trust, and that he is bound to assert, and by his individual suffrage to vindicate, the integrity and honour of the Craft. Let each member feel that the character of the individual member, and not the muster roll, constitutes the strength of a Lodge; quality, not quantity, can alone extend and consolidate the power and influence of true Freemasonry. It were better that in this extensive Province there were but 200 Masons, if these were all good men and true, rather than 2,000 if even only one in fifty of these reflected discredit on his Brethren. Aye, better twenty only of men who can walk erect before their fellows in uprightness of thought and action, performing correctly their duty as citizens, as husbands, and as

fathers, devoting such times and means as they can spare from the exigencies of their own avocations to the necessities of their poorer brethren and fellows, extending the great Brotherhood of mankind towards which Freemasonry is tending, by ministering by every means in their power to the relief of physical and mental distress, by promoting education, morality, and religion, and combating injustice and oppression wherever found. Better twelve such men as these than a crowd who entered the Order only as a means of self-indulgence or self-advancement. Brethren, I am pained indeed to have to renew this subject, but if I did not, who should say it? I who have seen so much of the bright side of human nature reflected in Masonry, I who have made so many fast and dear friends in Masonry, I whom you yourselves have so often made your almoner in the cause of charity, alms so liberal that they have caused our Province to be pointed out as an example. I trust you will believe me that in making these observations I am actuated by no capricious or dictatorial spirit, but with the sincere desire of promoting the cause of true Masonry. For the honours which have been showered upon me by Masonry, for the cordial support you, my Brethren, have always extended to me, I should, indeed, be ungrateful if I were not actuated by motives of the purest character. Of what use is the sentinel upon the walls if he will not sound the alarm when the enemy is at the gate? Why should the watchman be placed upon the dyke at all if he does not give the signal when the sea is about to break through the mound and overwhelm the community in utter ruin? To you, W.M. and Brethren of Lodge Duncombe, I wish happiness and prosperity, and that you may be happy and prosperous I pray you never to forget the true principles of Freemasonry, and never to be weary in practising them. Your history is as yet unwritten; as yet your minute book contains no record of your actions or your motives; see that none, either of your present members or of your successors, shall ever find that you have entered on its pages what is contrary to the true principles of Masonry or what shall create a burning but vain desire to erase.



## PROV. G. LODGE OF DEVON.

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### ON "THE BRITISH FEMALE ORPHAN ASYLUM,"

*Aug. 14th, 1874.*

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RIGHT WORSHIPFUL SIR AND BRETHREN,—Who among us will ever forget the glorious scene in which he has taken part to-day? We have right loyally carried out one segment, at least, of our Masonic obligation. We have proved our allegiance to the Sovereign of our native land in the person of that gracious Prince, who is not only an illustrious chief of our Order, but heir to that empire on which the sun never sets, and heir, too, as we fondly hope, of those virtues which have seated her so firmly in the affections of all her subjects. But a day so auspicious can best be made memorable among Masons by our rendering the circle of our Masonic duties complete by practising the leading characteristic of our Order—Charity. Without some such act the keystone of the arch is still loose, the brightest jewel in the Masonic tiara is still unpolished and unset. To this end I ask you to support the proposition of our revered Prov. G. Master. The charity is, indeed, *my child*, both by inheritance and adoption, dearer to me than anything else in the world, save those whom God has given to me as my own; but I will plead to you for it on its intrinsic merits, not on personal grounds, although I should be ungrateful indeed if I neglected to acknowledge the munificent responses I have already received, and which have been accompanied by so many expressions of confidence and goodwill towards myself. I plead to you, then, on behalf of the

Asylum, on benevolent, patriotic, and Masonic grounds. Is it not our recognised duty, as Masons, to carry comfort and consolation to every one of our fellow creatures in the hour of their need? The Asylum does this in the persons of the most helpless class in the world, the destitute female orphan. Already it has rescued 1,000 such from want, ignorance, and vice, and it seeks by the erection of additional wings to double the number of inmates, to give to those unhappy children wholesome food instead of starvation, warm clothing and lodging instead of scanty rags and pinching cold, industrial, intellectual, moral, and religious teaching instead of the blank mind which knows not wrong from right, or good from evil, and the dulled soul which has been as neglected as the body. They have been born into the world with faces as fair, with forms as graceful, with intelligence as bright, as those possess in whom all our affections are wrapped up; and it rests with you to say whether their future shall be as bright, although it may be more humble, or whether it shall be so dark that humanity shudders at the contemplation. But for the aid of charity, begin their history as you may, it is sure to end in beggary or the streets, the refuge, the hospital, the union, and the pauper grave. And the class of miserables for whom I am especially pleading have been reduced to this wretched plight that our children should still be happy, and unpolluted by the touch of the invader. These children's fathers served, fought, bled, and died, that England might still be great, glorious, and free. By the sword, disease, fire, and shipwreck, they fell by thousands, and until we came to the rescue no one asked what had become of the root tree which had been overthrown, of the faithful wives who had been made miserable widows, and the happy children who had been made destitute orphans. And of these warriors so faithful to their trust many were our brethren with whom we have interchanged the grasp of true and sure brotherhood. In the present there are now, and in the future there are sure to be, many such claimants

for relief, orphans of our brave defenders and our brother Masons. Will you not help them and shelter them within the walls where brotherly love shall guide and guard them? I know, I feel you will, not only in this our Prov. G. Lodge, but in your own Lodges, and in your own persons, and by your own influence. And such a testimonial of Masonic benevolence and patriotism will silence all cavillers who ask "what is the good of Masonry?" What more can I say to commend so good a cause to your support? When you go back to your own family circles, and your own dear children crowd around your knee and ask with eager enquiring tongue and eye what you have seen and done to-day, tell them of the gracious princely presence in which you have stood, of the gorgeous exciting scene in which you yourselves played a part. But tell, too, that you have helped to plant a tree, which, when all who have taken a part in to-day's pageant have passed away, and which, when they and their children's children are forgotten, shall shelter under its widespread, fruitful branches, generation after generation of happy children, who but for its shelter would have drifted down life's rapid, turbid stream into the dread ocean of eternity, uncared for and unthought of, as neglected in mind and soul as in body.





CONSECRATION OF  
PRUDENCE LODGE, No. 1550, PLYMOUTH,

*June 23rd, 1875.*

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RIGHT WORSHIPFUL SIR,—By your command I have undertaken the task which it has so often previously been my pleasing duty to perform of delivering the usual oration ; a duty made on this occasion more onerous, as the same address must, from want of time, serve for both the Consecration of the Prudence Lodge and Huyshe Chapter. Unfortunately the duty is required of me at a time when I have been overwhelmed with most urgent and anxious engagements elsewhere, and I must ask the indulgence of the Brethren if I am not able to place before them so concisely and clearly as I could wish, the important points on which I have to address them. I the more regret this as I never remember any occasion on which I so desired to carry conviction with my every word, and to persuade the Brethren that, in following the advice I have to offer, they will be not only maintaining our noble Order on the proud eminence it has reached, but ensuring it against those dangers which I and others more elevated in the Craft and more highly gifted than myself are convinced threaten it. But before all other topics I must speak of the honour done to our Craft by the acceptance by H.R.H. the Prince of Wales of the leadership of our Order. Who that witnessed that matchless spectacle will ever forget it? Who is there “with soul so dead” as not, even now, to delight in conjuring up before his mind’s eye that vast and grand picture in which figured all that is good, great, and noble in Masonry? Who is there so thoughtless as not to look beneath the surface

and see, clear as the sun at noon-day, that the many thousands who had gathered on that day from the north, the south, the east, and the west, the noble and the learned, the statesman, the minister of religion, the advocate, the physician, the merchant, the tradesman, the soldier, the sailor, and the son of toil, came not only to do homage to a Royal Chief, all sufficient as such a season might, at any other time, be esteemed, but they came in their thousands to shout down the taunting cry, and unjust imputation, that they were disloyal to the State or unfaithful to true religion; they came to shew the whole world that the noble tree of Masonry was still sound to the core, and still more vigorous than ever, although one branch had unhappily fallen to the ground. It devolves now upon Masons to shew, not only in the Lodge, but in society and in their daily lives, of how noble an Order they are the members. Masonry has done much for you all, and she has a right to expect that you should do much for her. She has bestowed upon you great and invaluable privileges, and it is your business to see that your lives as Masons do not disparage them. Let the Vatican thunder as it will, let every Ultramontane sound its feeble, querulous note;

“Nought can make us rue,  
If Masons to themselves do prove but true.”

Truth to Masonry consists in living honest, upright, active, genial, and charitable lives. It consists in showing that Masonry is not an abstraction, but a real spirit influencing the life, sentiments, and actions of her sons; not the mirage that stimulates the oasis, but a real oasis in the desert of life, which gives its grateful shade to the weary, its refreshing drink to the thirsty, and its strengthening food to the feeble. To live such a life as this we have but to remember that by the obligations we have taken we have pledged ourselves to practice towards the whole world, and more especially towards those who are of the household of our faith, “Brotherly Love, Relief, and Truth.” I come now to the best mode of ensuring such a standard of moral character in our members as shall enable us to maintain

the proud position our Order has reached, and to prevent its retrograding. The indiscriminate and often culpable manner in which unfit and unworthy persons are admitted into the Order is doing the greatest injury, and will eventually destroy its towers and undermine its foundations, unless all Lodges unite in enforcing more stringent rules as to the admission of candidates. I have given long and serious consideration to the remedies requisite, and in my mind they resolve themselves into two heads,—pecuniary and, what is much more important, moral.

I believe the fee for initiation should never be below £10. 10s., and that every Lodge should pay towards charitable objects, giving a preference to those of a Masonic character, at least 5s. for each member, independent of Grand, Provincial, or Private Lodge subscriptions.

Secondly.—That every Master and his Wardens should be required to make themselves acquainted, by private inquiry, with the social position and moral qualities of every candidate for initiation, and whether he had ever been proposed in any other Lodge. That the name of no candidate who resides at a distance from the Lodge in which he is proposed shall be placed in the circular for initiation until the most searching inquiries have been made as to the reason why he was not proposed in a Lodge nearer his place of residence. That the Emergency Clause should be more rigidly enacted. That every candidate should pledge himself not to use the Masonic emblems on any sign-board, flag, card, or paper connected with his calling. That no member of a Lodge who has compounded with his creditors shall be allowed to continue as a subscribing member until his debts have been paid in full.

Such, my Brethren, are some of the suggestions I would offer for the adoption of those Lodges which sincerely desire to sustain the dignity and integrity of the order. There are others which will suggest themselves to the mind of Brethren who desire that none should belong to us but those whose upright lives are backed by well-squared actions. I commend them to your serious

consideration, and, through the press, I also commend them to the entire Craft. I am content that they should be criticised and amended, but I assume that in some form and at no distant date they will be adopted. I turn from that which is at all times an unpleasant task to one that is more consonant with Masonic feelings and peculiarly congenial to myself. I allude to that splendid display of Masonic benevolence which the United Provinces of Devonshire and Cornwall made on the occasion of His Royal Highness the Duke of Edinburgh placing the memorial stone of the Royal British Female Orphan Asylum, with which I am so personally and intimately connected. In private Lodges and to private members of the Craft I have had some opportunities of expressing my grateful thanks for that munificent contribution, now amounting, with other donations from other parts of England, to nearly 1,250 guineas, including 25 guineas from the Royal Patron of the Fund, H.R.H. the Prince of Wales, Grand Master. I eagerly embrace this, the first opportunity which has presented itself, of thanking you all most sincerely, and I cannot express how sincerely. The impression which such a munificent act has made on the public mind is most favourable to Freemasonry; its benefits will continue to be felt by many an orphan of our brave but unfortunate Brethren in the army and navy whose lives may hereafter be sacrificed in the service of their country by the sword, disease, and shipwreck; and it will never be forgotten by me; for I deeply feel that, however worthy the cause I advocate was of Masonic support, personal regard to myself incited the Brethren of this Province, at least, to the great exertions which terminated in so glorious a result. And it is right that you should know that, during the late election, out of 150 candidates there were no less than three orphans of our deceased Brethren, of whom two were elected, and the other, who was only brought to our knowledge at a very late period by the W.M. of the Lodge at Weymouth, Bro. Hooper, son of our esteemed Bro. Hooper of Exeter, will, I trust, by your votes be elected next year. Again I thank you, but amidst all my

personal gratification and personal interest in the Asylum, I challenge contradiction when I say the cause is worthy for which you have done so nobly and so well. And now, Worshipful Sir and Brethren, I earnestly commend the good work in which we have been engaged to-day to the care of Him who is the Ruler and Architect of this as of all works. May He dispose those who are to rule over the Prudence Lodge and Huyshe Chapter to obey the precepts laid down for their guidance in the Volume of the Sacred Law, to govern the Brethren with discretion and with brotherly love, and to adhere strictly to the antient customs and landmarks of the Order. May He put it into the hearts of the members of both the Lodge and Chapter to remember that to them is entrusted the guardianship not only of our secrets but of our principles, and that they may so conduct themselves, individually and collectively, that the Prudence Lodge and Huyshe may be, in our time and in the time to come, a credit to Freemasonry, a blessing to mankind, and an honour to the Great Architect of the Universe.





## CONSECRATION OF

## H.R.A. CHAPTERS, DEVON AND DUNDAS,

*March 23rd, 1876.*

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MOST EXCELLENT SIR AND COMPANIONS,—With each recurring occasion I feel an increasing diffidence and difficulty in performing the task devolving on me of delivering the oration usual at the consecration of every Royal Arch Chapter. This difficulty does not arise from lack of interest or material; far from it, for no subject in Freemasonry is so rich in matter or so elevated in tone. The Royal Arch Degree is and must be the *ne plus ultra* of Freemasonry, the very climax and capstone of the Order, for it deals with a theme which is above all other themes, and which no other can approach much less surpass; for however beautiful, however graceful, however useful other degrees may be as spurs to real and incentives to imagination, the Royal Arch Degree can know no peer. Masonry would be incomplete unless it led us by gradual steps to the contemplation of the Great Jehovah, the incomprehensible Alpha and Omega, who was and is to come, the actual present, future, and all-sufficient God, who alone has his being of and from Himself, and gives to all others their being; who was, and is, and shall be the same from everlasting to everlasting, all creation dependent on His Almighty will. Therefore the more I reflect on the, to us, vital principles inculcated in the solemn ceremony in which we are about to engage, the more anxious I am to approach it with the reverence it claims, and to enforce on all the Companions of the Order the absolute necessity of regarding this august degree with the same amount of veneration. It is very easy, and it is

very pleasant, to look back and draw the parallel, as Freemasonry does, between our actual every-day life and a true Masonic career. From our dependence on others, even for the preservation of life itself, in the first portion of our existence, we have deduced the moral that it is our duty to learn and practice an abiding lesson of mutual dependence and equality. Passing onward in life, we reached that period where opportunity was given us to practice these principles; the dignity, too, of labour and its usefulness were as clearly shown as its necessity. We were taught, that to rightly employ the hours given to us, and to consider them as precious talents to be used not only for our own benefit and that of those who are dependent upon us, but also for the good of our fellow creatures and the glory of our Creator, is the most grateful sacrifice and return we can offer up for all the benefits conferred upon us when we ourselves most needed assistance. To the man who has cultivated his intellectual powers to the glory of God and the welfare of his fellow creatures,—who, while glorying in his manhood and the meridian brightness of life, has modelled his life by the sacred dictates of morality and religion,—the warm noon glides easily and swiftly into the calm afternoon and gathering shades of evening, until the night comes, when, without a shock or a fear, he lays down his mortal part in the grave, as in a bed; his last look not turned back with vain regret to the scenes of his earthly life, but forward and upward, with resignation to the Divine will, and with trusting confidence, “to that bright Morning Star, whose rising shall bring peace and salvation to the faithful and obedient of the human race.” For masonry, in this degree, points with no faltering finger to the future beyond the grave, when we shall come face to face with the great I AM, who is the Eternal Ruler of the Universe, the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues. He has, indeed, given us the earth with all its teeming plenty and beauty for our enjoyment and use, during our brief existence here, but He has also told us, with no uncertain

voice, that our life is but a pilgrimage and a period of probation for admission into a nobler and eternal state hereafter. And this is why, as I pass from the contemplation of the things of this world to those of the world to come,—from the weak and finite actions and thoughts of time to the boundless prospects and harmonious laws of eternity,—from dealing with my fellow men, who are fallible and corrupt as myself—to the study of the attributes of the Supreme Being, who is all perfect, my ease vanishes, and I pause with awe in the presence of that dread Name around which centre all the mysteries of this supreme Degree. I entreat you, therefore, brethren and companions, to ponder deeply its meaning and mystery, and never to approach it yourselves, nor suffer others to approach it, in a spirit of indifference or irreverence. Remember always that unless you adopt its solemn teaching the circle of your Masonic duties is incomplete, and all your previous professions and practice valueless; therefore,

“Let all your lamps be bright,  
Gird up your loins as in His sight,  
And trim the golden flame,  
For awful is His name.”

The Royal Arch Degree stands, then, as a beacon, a pillar of light to guide us through the wilderness of doubt and difficulty by which we are surrounded in our earthly pilgrimage, only leaving us when, having passed through the dark portals which divide life from death, we enter the promised land, those happy regions where the true secrets of Masonry shall be disclosed to the faithful and obedient of the human race. To gain this great end we must during our earthly existence, with untiring zeal and unswerving faith, perform the task allotted to us while it is yet day. As trusty workmen and faithful companions, we must employ our working tools: with the pickaxe, we must clear away the ruins of a fallen nature; with the trowel, we must build up a fairer shrine for the reception of truth and virtue; with the sword by our side, we must fight for the weak against the strong, for the good against the evil, and for the true against the false; and

with the shovel, we must bury the rubbish of the old Adam, so that our spirits may be purified to arise, when summoned by our tremendous but merciful Judge, into a better and immortal life.

We should not read this degree rightly, however, if we did not recognise the bond of union it creates between our earthly duties and heavenly prospects. No rigid adherence to the rules of morality, no mere conscientious discharge of our obligations to ourselves, our families, or to the world at large, will ever raise us, unless they are sanctified by religion. But, on the other hand, the constant and strict performance of our duties here is recognised most clearly, and enforced in the most emphatic manner throughout the whole of this Degree, and this finds utterance in the charge which is, or ought to be, given in every Chapter. I know no words more fitting with which to close this address.

Brethren and Companions: "You are about to quit this sacred retreat of peace and friendship, and to mix again with the world. Amidst all its cares and employments forget not the duties which have been so frequently inculcated and strongly recommended in this supreme convocation. Be ye, therefore, discreet, prudent, and temperate. Remember that around this altar ye have voluntarily and solemnly vowed to befriend and relieve with unhesitating cordiality every brother who shall need your assistance, sympathy, or advice; that you have promised to remind him in the most gentle manner of his failings, and to aid in his reformation; to defend and vindicate strenuously his character whenever wrongfully traduced, and to suggest the most candid, the most palliating, and the most favourable circumstances, even when he is justly liable to blame and reprehension. Thus shall the world see how Masons love one another. But, my brethren and companions, you are to extend the noble and generous sentiments yet further. Let me impress upon your minds, and let it be instilled into your hearts, that every human being has an undoubted claim to your kind offices, and while we more particularly recommend to your care the

household of the faithful, we strictly enjoin you to do good to all, and to carry comfort and consolation to every one of your fellow creatures in the hour of their need. Thus by diligence and fidelity in the discharge of your public and private duties, by liberal benevolence and diffusive charity, by constancy and sincerity in your friendships, by being uniformly kind, just, amiable, and virtuous in your deportment, you may prove to the world the happy and beneficent effects which flow from our ancient and honourable institution. And let it not be said that you have laboured in vain or wasted your strength for nought; for your work is before the Lord and your recompense is with your God. Finally, brethren and companions, be all of one mind and live in peace with each other, and may the God of Love and Mercy delight to dwell among you and bless you for evermore."





INSTALLATION OF THE

RT. HON. THE EARL OF MOUNT EDGCUMBE,

AS G. SUP. OF H.R.A. FOR CORNWALL, AT TRURO,

*Feb. 20th, 1877.*

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EXCELLENT COMPANION LORD MOUNT EDGCUMBE,—In acting to-day as Installing Officer it is my pleasing privilege to congratulate you on the distinguished position you have attained, and the Province on their good fortune in receiving as their ruler one who, both by precept and example, illustrates and adorns the principles of Freemasonry. I am also charged to convey to you the warmest congratulations and good wishes of my illustrious Chief, the Grand Superintendent, and the Companions of Devonshire. You have already shewn, as Provincial Grand Master, that you possess a just and generous mind which would be more gratified in guiding the judgment and winning the affections of your brethren than in exercising a despotic power over their lives and fortunes. To all of us our Great Master has committed talents, to some more and others less, for which we shall have to account at His coming. To you, more than to most, He has committed great and precious talents which I am confident you will not bury in a napkin, but employ to His glory and the welfare of your fellow creatures, more especially the great talent to be committed to your keeping this day. You receive this honourable distinction at a time when the Prelates of a Church hostile to our Order are every day, with increased virulence, fulminating

anathemas against Freemasons as materialists and atheists. It will be your duty by your public conduct, your private life, and your teaching, to contradict so unfounded a calumny. Before administering to you the solemn obligation pertaining to your office, it is my duty to call your attention to the supreme and unsurpassable character of the Royal Arch Degree. It must of necessity be the climax of Freemasonry, for it is intimately blended with all that is near and dear to us in another and a higher state of existence. It is founded on a name which is above every name, the name of the Great I AM, who was from all Eternity, is now, and shall be one and the same for ever; who is the Eternal Ruler of the Universe, the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues and of all its blessings. Like the ladder of Jacob's dream, the base of our system rests on the earth, the intermediate steps are clear and defined, but the summit reaches to the heavens and is buried in the clouds. When the just and upright brother who has modelled his life according to the principles of truth and virtue,—who has made Charity his guide in thought, word, and deed, towards all men,—who has cultivated and exercised his intellectual powers to the glory of God and the welfare of his fellow creatures, stands at last on the brink of the grave which is about to receive him into its cold bosom, he quails not, but raises his eyes in faith “to that bright Morning Star, whose rising shall bring peace and salvation to the faithful and obedient of the human race.” And then, when Death has thrown his sable mantle around him—when the last arrow of our mortal enemy has been despatched—when the bow of the mighty conqueror has been broken by the iron arm of time—when the angel of the Lord has declared that time itself shall be no more, and when, by that victory, God has subdued all things unto Himself—then will our faithful brother behold the clouds rolled back from the summit of the ladder, and he will find himself in the presence of the Great

I AM, his beneficent Creator and merciful Judge, and he shall behold (not as now, through a glass darkly, but face to face) Him whom he has obeyed in life and trusted in death. The Royal Arch Degree is, therefore, to us a pillar of daily admiration and instruction, and a beacon of eternal light guiding us through the intricate windings of our mortal existence, and only leaving us when, having passed through the gloomy portals which divide life from death, we enter those eternal mansions where the true secrets of Masonry shall be disclosed never again to be concealed or lost. Were there a thousand degrees each more beautiful than the other, useful as they may be as illustrations, exponents, or incentives, they are, unless connected with or dependent on the Royal Arch Degree, weakened as moral teachers and deprived of their most solemn, vital, and instructive character. They would be like the fruit described in eastern fable, beautiful and tempting to the eye, but stony and cold to the touch and bitter as ashes to the taste. Had the soul no aspirations breathed into its inmost consciousness by which it was convinced it should never perish, the cry of the heathen sensualist, "Let us eat, drink, and be merry, for to-morrow we die," would be the best philosophy and the easiest rule of life. Still superlative as I claim this degree to be, I emphatically call on you to remember that it is but a link, although the most precious link, in the golden chain which binds together in mutual dependence the various parts of our whole system. And if you have carefully followed the teaching of the three degrees of which the Royal Arch is the capstone, you will have learned that there is no more acceptable service or sacrifice you can offer to your beneficent Creator than to look beyond the narrow limits of particular institutions, whether civil or religious, and to behold in every child of Adam a brother of the dust. You obey His will and you do the truest Masonic work when you tend the sick, feed the hungry, clothe the naked, shelter the outcast, visit the widow and orphan in their desolation, cheer the mourners in

their sorrow, and extend comfort and consolation to every one of your fellow creatures in their need, irrespective of nation, language, creed, or colour.

He prayeth best who loveth best  
All things both great and small,  
For the dear God who loveth us  
Hath made and loves them all.

We are, therefore, bound as Royal Arch Masons, in gratitude for favours so abundantly showered upon us, and in expectation of the fulfilment of His gracious promises for the future, to do our utmost to hasten the completion of that glorious Temple, that spiritual building which is to supersede the typical Temple erected on Mount Moriah. Let us diligently employ the working tools of this degree, let us perform our allotted task while it is yet day. With the sword by our side, let us fight for the true against the false, the good against the evil, and the weak against the strong; with the crowbar, let us demolish the strongholds of pride, prejudice, ignorance, and superstition; with the pickaxe, let us bury the rubbish of the body of the old Adam; with the shovel, let us clear away the ruins of a fallen nature and prepare the ground for a new structure fitted for the reception of truth, virtue, and wisdom; with the trowel, let us every day add a white and perfect ashlar to the walls of the new Temple, which, though alas only too slowly, is gradually and certainly growing up, bye-and-bye to cover the whole earth, to embrace and fold within its ample courts all people, nations, and languages, and to be filled with the name, the honour, and glory of the Great I AM.





## ORATION

DELIVERED BY SIR KNIGHT METHAM,

ON HIS INSTALLATION AS

PROV. PRIOR FOR DEVONSHIRE,

*At Exeter, April 3rd, 1878.*

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SIR KNIGHTS,—I am sure you will all sympathise with my first expression in taking this chair, which is one of gratitude to our esteemed Chief, Br. Huyshe, for having volunteered to instal me, and for the manner in which he has performed that duty, spite of all the drawbacks caused by his failing health. For the third of a century I have enjoyed his steadfast friendship, and during that long time not a cloud, even so small as a man's hand, has obscured its serenity, and he has never wearied in showering on me personal kindness and masonic distinction. For all these I am bankrupt in thanks, and can only trust, dear Br. Huyshe, to repay you in the manner in which you would most wish to be repaid, by trying to live a life approaching nearer and nearer every day to your ideal of what a good Knight Templar ought to be. You know better than anyone that I more than once declined this most honourable post, not from fear of the additional labour it might entail upon me, but from a conscientious scruple as to my fitness to undertake its onerous responsibilities. But, having accepted it, I will strive to perform its duties to the best of my ability. There was one

prominent feeling which more than any other decided my acceptance, which was, that there never was a time when it was more necessary for every true Mason, and especially every true Knight Templar, to come to the front and contend for the sacred truths which are embodied in Masonry. Freemasonry has shown, and will, I trust, continue to show, a wise toleration of her sons' varied worship of the Great Jehovah, so long as under every sky that sacred Name, the symbol of the Eternal, Unknown, Truth, is represented and acknowledged. Ages ago Masonry may have existed without religion, simply as a bond uniting the weak to resist the aggressions of the strong, and, as time went on, as a means of preserving the secrets of science and art from the attack of the cowan and barbarian. But for hundreds of years religious belief has entered largely into our ceremonies, and has been the basis of our ritual; and, therefore, if we, in the present day, voluntarily extinguish that tried hereditary lamp of religious belief, which has so long illuminated our lodges, to run after the delusive wills-of-the-wisp and restless phantoms of fancied progress and discursive philosophy, we shall be aiding not in a forward but in a retrograde movement, by which Masonry will be lowered, and humanity will, of necessity, suffer. We have lately witnessed with astonishment and sorrow that the seething volcano of revolution and infidelity has poured forth burning lava that will, if not checked, destroy, and ashes that will bury in one lamentable ruin, the fundamental and most vital principle of our Order—a recognition of the Supreme Being, and a belief in the Immortality of the Soul. On that belief we take our stand; let French Masons, if they will, discuss the date at which religion was introduced into our ritual; let them persist in excluding it if they can, and will, from their own Lodges; be it enough for us that we found it in ours at our initiation, and that we are resolved to preserve it there in its fullest integrity. Of this most precious jewel in the crown which our devout and older brethren have placed on the brow of Masonry, and which they have bequeathed to us, let us,

with one voice exclaim, as our noble English Prince exclaimed in relation to his father's earthly crown—

They won it, wore it, kept it, gave it me :  
Then plain and right must my possession be,  
Which I, with more than with a common pain,  
'Gainst all the world will righteously maintain !

At our Initiation, which was symbolical of our helpless infancy, the volume of the Sacred Law was placed open before us, and we were taught to look to it for comfort and support to our tottering steps. As we advanced in the science into that stage which represented the vigour of manhood, we learned to implore the aid of God on all our lawful undertakings, and to dedicate the intellectual and physical powers with which He has endowed us to His glory, our own advancement, and the benefit of our fellow creatures. And, then, when our day is ended, and, with wearied brain and feeble limbs, we prepare for rest, like labourers who, at the close of their toil, seek their couch and its calm and grateful slumber, the same Sacred Volume whispers to us that, if we have been true and faithful stewards of the talents committed to us, we shall awake to a brighter morrow in which there shall be no more toil, nor pain, nor night. That glimmering light in the east, so often indicated to us in our Masonic journey as the beacon to direct our steps, and which has so often varied, now brighter, now fainter, now nearly extinguished, as faith, reason, or doubt has ruled the hour, will expand with that bright Morning Star, also indicated to us in our Masonic progress, whose rising shall bring peace and salvation to the faithful and obedient of the human race. That symbolical star will guide us until it is itself

Lost, dissolved, in Thy superior rays ;  
One tide of glory, one unclouded blaze  
Shall flood Thy Courts ! The Light Himself shall shine  
Revealed, and God's eternal day be thine !

That star, that light, is Christ our Priest, Christ our Prophet, Christ our King !

We in the present day are not required to emulate the noble example and self-denying zeal of our older brethren, the Military Knights of the Temple, who patiently endured hunger, thirst, and privation, who voluntarily encountered hardship, danger, and death, who sacrificed worldly ambition, and renounced the endearing ties of family love and friendship, to do unceasing battle with the enemies of the Cross who sought to defile the Holy Sanctuary. But not the less have we self-imposed, self-denying duties to perform. In becoming Knight Templars we have voluntarily adopted a special and sectarian belief in the Blessed Trinity, in addition to that general recognition in the Supreme Ruler of the Universe which is common to the fraternity throughout the world. If, therefore, we are Knight Templars in spirit and reality, as well as in name and ritual, we are bound by the most solemn ties and obligations to imitate ourselves, and to teach others to do the same, at however long a distance, the example of Him on whose Sacred Name this solemn degree is founded.

We, too, like our antient brethren, must wage incessant warfare, but it must be against more insidious foes than they had to contend with. Our foes lurk within as well as without the citadel; we must wage hourly conflict with ignorance, bigotry, and superstition, with intolerance on one side, and infidelity on the other, with arrogance and self-assertion, with tyranny, inhumanity, and selfishness. We must strive to imitate Him who, while He dwelt on earth, was Charity itself in thought, word, and deed; who bid him who is without sin cast the first stone at the sinner; who on earth went about doing good; who visited the widow and orphan in their affliction; who clothed the naked, fed the hungry, and cured the blind, the dumb, the sick, the leper, and the lame; and who, on quitting earth, bid His disciple "Feed my sheep." When we have done this as well as our imperfect nature and limited opportunities will permit, then shall we be indeed Knight Templars; then,

with a safe conscience and trusting confidence, may we lay our armour at the foot of the Cross, and look to enjoy

The peace that follows battle,  
The night that ends in day.

Then shall we be privileged to enter that Living Temple not made with hands, eternal in the Heavens, of which He who is the embodiment of pure, universal, Catholic Charity, and the great Prototype of our Order, is the sure foundation, the tried corner-stone, the solid buttress, and the topmast pinnacle. Then shall we come face to face with those Christian Graces, shining in full meridian splendour, of which, on earth, we have had but glimpses, dull and intermittent at the best. Until that day arrives let us, as Masons, and especially as Knight Templars, find in them our motto and our watchword :

Remember Faith, Hope, Charity, these three,  
But the greatest of these is Charity.  
These were the words our Great Redeemer taught,  
These were the deeds our Heavenly Master wrought.  
Peace upon earth, joy, goodwill to man,  
Form the bright columns of his Godlike plan ;  
'Tis mercy, bounteous mercy, warm and wide,  
That brings the creature to his Maker's side !





## CONSECRATION OF

# OBEDIENCE LODGE, No. 1753, OKEHAMPTON,

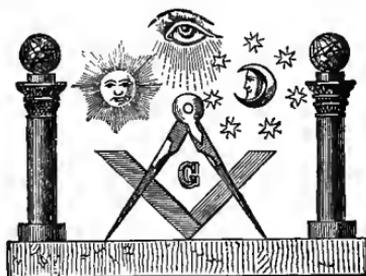
*August 26th, 1878.*

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BRETHREN,—The word “oration,” as applied to the address I am about, in obedience to the command of our revered Provincial Grand Master, to make, implies greater preparation and study than I have been able to devote to it. Neither do I propose to speak at all on the general question of Freemasonry, but to confine myself simply to consider the important duties and obligations which the founders of this Lodge will from to-day be called upon to discharge, if they are really and truly the sincere Masons they profess to be. We welcome our new sister, “The Lodge of Obedience,” into our family circle, and congratulate the Brethren on the so-far successful issue of their efforts. Brethren of “Lodge Obedience,” the selection of the name by which your Lodge will hereafter be known foreshadows your desire and intention to obey the constitutions of the Order, and to be guided by the principles so constantly poured into your ears and instilled into your minds by the pure teaching of Freemasonry. Be true to those principles, and we shall ever look back to the ceremony of to-day with pride and pleasure. I leave you to consider what will be our feelings if you are unfaithful to them. Worshipful Master-Elect, on your selection to-day of Officers to assist you in governing your Lodge, and on your own conduct, not only in the chair, but out of it, for the coming year depends its success or failure. You have no errors of predecessors to undo, or to be the excuse for

neglect or shortcomings. The first page of the minute book will bear your signature; take care that nothing recorded there shall ever bring the blush of shame to your own cheeks or those of your members and successors. To you is committed the guardianship of the honour of the Craft, not only in Devon, but throughout the world; see that you protect it and hand it unsullied to your successors. Be careful, most careful, that your Officers are men of probity, intelligence, and of true Masonic feelings. Admit none to participate in our secrets whose antecedents will not bear the strictest investigation, or who are not of a genial, kindly disposition, so that no unseemly wrangles may be introduced into the Lodge. Take care that none are admitted who have only curiosity or a convivial spirit to plead as a reason. Take care, too, that every candidate is above the suspicion of being actuated by selfish or mercenary motives; that the initiation fee is truly his own, after the payment of his just debts, and due provision made for all who are dependent upon him. To do otherwise would be to connive at fraud, and would also be a cruel robbery of defenceless women and children. In the decision of every trespass against our rules you will remember that "It is not meet that every nice offence should bear its comment, therefore you will judge with candour, admonish with friendship, and reprehend with mercy." But you must be firm to mark what is done amiss in every matter which really merits reprobation, or which is likely to bring disgrace on your Lodge or the Craft at large. Be zealous to defend a brother if unjustly assailed, and consider the interests of the Craft to be inseparably connected with your own. Whatever your hand findeth to do, do it with all your might. Be diligent and upright in business, and in all that concerns your duty as a citizen. Be prompt to obey the voice of charity, not only in almsgiving, but in extending comfort, counsel, and consolation, to every one of your fellow creatures in the hour of need and affliction. Thus will you exact and receive from the outer world a reverence and regard for our

noble institution, and furnish the best answer to those who question the need for its existence. Thus will you paraphrase the words of the great living statesman. Our "Brotherhood" is no mean heritage, but it is not an heritage that can only be enjoyed; it must be maintained, and it can only be maintained by the same qualities that created it—by courage, by discipline, by patience, by determination to do and defend the right.





INSTALLATION OF

THE RT. HON. VISCOUNT EBRINGTON,

AS GRAND SUPERINTENDENT OF DEVON,

AT ST. GEORGE'S HALL, STONEHOUSE,

*June 4th, 1881.*

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None can regret more than I do the cause which has called on me to address you as Superintendent Elect of our Province. I know that our excellent Brother, Col. Shadwell Clerke, looked forward with much pleasure to being among us to-day, and we must all regret his absence the more, knowing that it is owing to a great and sudden domestic affliction. For myself, not being well, and having but a few hours' notice, shrunk at first from taking his place, but a little reflection told me that, as a true Mason, I ought not to refuse assistance, even if I incurred the risk of personal discomfort by performing the duty assigned to me imperfectly. Before the solemn obligation pertaining to your office is administered to you, it is my duty to call your attention to the supreme and unsurpassable character of the Royal Arch Degree. It is of necessity the climax of Freemasonry, for it is founded on a Name which is above every name, the name of the great I AM, who was from all Eternity, is now, and shall be, one and the same for ever: who is the Eternal Ruler of the Universe, the Elemental Life, the primordial Source of all its principles, the very spring and fountain of all its virtues and of all its blessings. Like the ladder of Jacob's dream, the base of our system rests on the earth, the inter-

mediate steps are clear and defined, but the summit reaches to the heavens and is buried in the clouds. When the just and upright brother, who has modelled his life according to the principles of truth, justice, and virtue—who has made Charity his guide in thought, word, and deed—who has exercised his intellectual powers to the glory of God who gave them and the welfare of his fellow creatures who need them—stands at last on the brink of the grave which is about to receive him into its cold bosom, he quails not, but raises his eye in faith to that bright Morning Star whose rising shall bring peace and salvation to the faithful and obedient of the human race. And, then, when Death has thrown his sable mantle around him,—when the last arrow of our mortal enemy has been despatched,—when the bow of the mighty conqueror has been broken by the iron arm of time,—when the angel of the Lord has declared that time itself shall be no more, and when by that victory God shall have subdued all things unto himself,—then will the faithful brother behold the clouds rolled back from the summit of the ladder, and he will find himself in the presence of the great I AM, his beneficent Creator and merciful Judge, and he shall behold Him, not as now darkly and as through a glass, but face to face. The R. A. Degree is therefore to us a pillar of daily admonition and instruction, and a beacon of eternal light guiding us through the intricate windings of our mortal existence, and only leaving us when, having passed through the gloomy portals which divide life from death, we enter those eternal mansions where the true secrets of Masonry shall be disclosed, never again to be concealed or lost. Still, superlative as I claim this degree to be, I emphatically call on you to remember that it is still but a link in the golden chain which binds together in mutual dependence our whole system. And if you have carefully followed the teaching of the three degrees of which the Royal Arch is the capstone, you will have learned there is no more acceptable service or sacrifice you can offer to your beneficent Creator than to look beyond the

narrow space of particular limits whether civil or religious, and to behold in every child of Adam a brother of the dust. You obey His will, and do the truest Masonic work when you tend the sick, feed the hungry, clothe the naked, shelter the outcast, instruct the ignorant, visit the widow and orphan in their bereavement, cheer the mourners in their affliction, and extend comfort and consolation to every one of your fellow creatures in the hour of their need. You are bound as a R. A. Mason to employ in daily life the working tools of this degree with diligence, so that you may perform your allotted task while it is yet day. With your sword by your side, you are to fight for the true against the false, the good against the evil, the weak against the strong; with the crowbar, you are to demolish the strongholds of pride, prejudice, ignorance, and superstition; with the pickaxe, you are to bury the rubbish of the body of the old Adam; with the shovel, to clear away the ruins of a fallen nature and to prepare the ground for the erection of a new structure fitted for the reception of truth, virtue, and wisdom; and with the trowel, every day to add a white and perfect ashlar to the walls of the new Temple, which, though alas! only too slowly, is gradually and certainly growing up, bye-and-bye, to cover the whole earth, to embrace and fold within its ample courts all people, nations, and languages, and to be filled with the name, the honour, and glory of the great I AM.



## SUBSCRIBERS.

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THE RIGHT HON. THE EARL OF MOUNT EDGCUMBE, Prov. G.M. and G. Superintendent of Cornwall.

THE R. W. LORD EBRINGTON, M.P., Prov. G.M., and G. Superintendent of Devon.

ALLEN, W. S., Senior Warden, No. 40, Hastings.

ANSLE, F. P., W.M., No. 551, Ventnor, Isle of Wight.

ARCHER, Mr. JOSEPH, Sheffield.

ASHBY, J. K., Editor of *Texas Masonic Journal*.

BAILEY, JOHN, P.M., 1884, Shanklin, I. of W.

BAIN, GEORGE WASHINGTON, W.M., 949, Monkwearmouth.

BARKER, JOHN G., P.M., &c., Editor *Freemason's Chronicle*, New York.

BERRY, STEPHEN, P.M., &c., Editor *Masonic Token*, Portland, Maine.

BREWER, JOHN, P. Prov. G. Sec. and P. Prov. J.G.W. Devon, &c.

BROWN, JOHN H., P.M., and Editor *Voicc of Masonry*, Chicago, U.S.A.

CARTWRIGHT, F. J., of No. 1007, Loughborough.

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