

"Truth is the Body of God, and Light is His Shadow."—PLATO.

REGISTERED FOR TRANSMISSION ABROAD.

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THE EXPLORATIONS IN PALESTINE.

TO a member of the Masonic Brotherhood, there is no land more interesting than Palestine; no city more associated with the glories of the past than Jerusalem. Our ceremonies and our traditions alike proceed from the wondrous people who once ruled the destinies of the East, and without referring to special Christian sympathies, the land of Solomon and Zerubabel must ever be regarded with peculiar reverence by every thoughtful Freemason.

The great work undertaken by the Palestine Exploration Committee is, therefore, one which commends itself to our earnest support; every fragment of information that can be gained respecting the sacred places of Judea being most valuable, inasmuch as, so far as we can already judge, the revelations obtained confirm in the

strongest possible manner the probability—nay, the truth—of our most cherished traditions. It was for many years doubted whether the construction of the arch was known at the time of the building of King Solomon's temple, but this scepticism has been effectually dispelled by men of antiquarian research.

In like manner, Bro. Warren is unveiling at Jerusalem a series of arched passages and secret vaults which will for ever determine the contested points as to the real site of the Temple and other venerated spots. His explorations demonstrate in a remarkable degree how masterly was the skill of the great Tyrian Architect; how admirable his designs, how grand and solid his workmanship. Bro. Warren stands truly "within a city disinterred," whose former grandeur is recorded by the hands of intellectual giants on the massive walls which survive its desolation and decay. He is bringing to light ruins which possess a spirit-stirring yet melancholy interest for all, but especially to the Masonic Fraternity. In reading the account of his labours, we are insensibly wafted into the mighty regions of the Past, and seem to view the gradual and silent uprise of that stupendous structure whose history is the keystone of the Masonic edifice. We seem to see the vast array of craftsmen under their chosen leaders, the masters of the work—Hiram the Phœnician, and Adoniram the son of Abda. We seem to witness the solemn dedication by the wise King, and the various phases in the history of that unrivalled temple until the overthrow alike of priest and king—of throne and altar. We follow the afflicted Israelites to their captivity by the waters of Babylon, where they long wept tears of lamentation and dismay. We trace the "glory of the latter house" erected by Zerubabel, a prince of the line of Judah; we contemplate the impious temple of Herod, and the vain attempt of the apostate Julian to rebuild it.

Yes; all these musings are prompted by the results of our Brother Warren's untiring perseverance, and we appeal to English Freemasons to give substantial effect to their sympathy by liberal contributions to the great work which is now being accomplished by the Palestine Exploration Committee.

The Domestic Chapter of Instruction will be re-opened at the Horns Tavern, Kennington, on Monday, the 19th inst. All Royal Arch Masons are invited to attend.

OPENING OF THE NEW MASONIC HALL, RICHMOND, SURREY.

The inauguration of the new hall at the Greyhound Hotel, by the Lodge of Harmony, No. 255, took place on the 28th ult., Bros. Rivers Wilson, M.W.; E. Hills, S.W.; and Col. Francis Burdett, J.W. After the business of the lodge was concluded, about forty of the brethren adjourned to the new banqueting room which is connected with the hall by a spacious corridor, where they sat down to a dinner, supplied by Bro. Noyce in his usual excellent style. The hall is a noble room, nearly 60 feet long, 27 feet wide, and 30 feet high, with an open timbered roof, and has a good orchestra at one end. It will accommodate about 500 persons, the banqueting room will dine about 200. Reception and dressing rooms are attached.

The buildings have been designed principally with a view to the requirements of Freemasonry, and to accommodate, in large numbers, the various London lodges when holding their summer meetings. It is almost unnecessary to say that their wants will be well cared for by Bro. Noyce, as his excellent cuisine and wines are not unknown. The buildings were erected by Bro. Carless, of Richmond, and W.M. 820, from the designs and under the superintendence of the architects, Messrs. Brewer and Son, of Richmond.

DEATH OF BRO. WM. KERSHAW FARRAR, W.M. LODGE No. 448, &c.

Bro. Wm. Kershaw Farrar, son of Mr. Farrar, formerly of the Mitre Tavern, Halifax, first went to California in 1857, returned with his family to his native town in 1861, and subsequently returned to California in Nov., 1865. He had for a year past used an old shed (which had formerly covered the Sebastopol hoisting machinery) as a stable, and was milking his cow at the time, when the weight of snow crushed the building, and the heavy timbers composing the roof bore down the animal upon him in such a manner as to dislocate his neck and crush the bones of his right shoulder and side of chest, causing instantaneous death. Robbie, his oldest child, about seven years of age, was in the building at the time, but miraculously escaped uninjured. Owing to the limited assistance at hand, it occupied nearly an hour to extricate the body, but the surgeon pronounced that death had probably been painless. Deceased leaves a widow and three children to mourn their loss.

Bro. Farrar was initiated in the Maison Lodge, No. 23, Grass Valley (California), and joined the St. James's Lodge, No. 448, Halifax, on his return to England. He was a very zealous and persevering Mason, and was elected W.M. of No. 448 in Dec., 1864, and subsequently installed as J. in the Chapter of Regularity, No. 448. He was also J.W. of the Fearnley Lodge of Mark Masters, No. 56; and shortly before his departure for California was elected E.C. of the Prince Edward Encampment at Eastwood, Stansfield, but as he knew he would not stay in this country for a twelvemonth to discharge the duties of that dignified office, he generously gave way for another before he was installed. To mark the esteem of his brethren, before his departure for California, he was presented with a P.M.'s apron and jewel, a Principal's apron and sash, and a purse of money. At the time of his death his subscriptions were paid to the different degrees in England, and he was also a subscribing member to his mother lodge, who accorded him a Masonic funeral on Feb. 14th. The members of St. James are raising a subscription to send to his bereaved widow and family.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Stability Lodge, No. 217.—This lodge met at the George Hotel, Aldermanbury, on Wednesday, the 7th inst., at 5.30 p.m., Bro. Edward Hughes in the chair. The lodge was opened in the first degree, and the minutes of the previous meeting were read and confirmed. Mr. Edward Lawrence and Mr. Walter Foley were initiated into the mysteries and privileges of ancient Freemasonry. The lodge was opened in the second degree, and Bro. Thorpe was passed to the degree of Fellow Craft.—Pursuant to notice of motion, Bro. Brodie, P.M., proposed "That the night of meeting be altered from first Wednesday to the first Tuesday in the month." Bro. James, S.W., seconded the motion. After some discussion, the W.M. appointed a committee of principal officers and Past Masters to inquire into and report upon a suitable evening, the present one preventing members of Grand Lodge attending it if they adhered to their duties in this. Bro. G. A. Taylor, P.M. and hon. sec., announced his intention of serving as steward at the Festival of the Royal Masonic Benevolent Institution for aged and distressed Freemasons and their widows. Nothing further being offered for the good of Freemasonry in general, or "Stability, 217," in particular, the lodge was closed in due form with solemn prayer, and the brethren proceeded to supper accompanied by the following visitors:—Bro. Rev. H. Bartlett, Grand Orator of Canada; Bro. Heath, P.P.G.S.D., Herts; Bro. Lawrence, J.D., "Neptune," No. 22; Bro. Cunningham, "Neptune," No. 22; Bro. Kenning, "Lion and Lamb," No. 192; Br. Inglis, "Caveac," No. 76; Bro. Newman, "Freedom," No. 91; Bro. Hawker, P.M., "Royal Oak," No. 871. After the usual patriotic and Masonic toasts, Bro. Taylor proposed the health of the W.M., speaking in complimentary terms of the working he had displayed. In acknowledging the toast the W.M. expressed great pride that they had thought him worthy of the honour, and assured the lodge that he would always endeavour to do his duty; but he begged them to remember that it was mainly owing to the high state of efficiency of his officers, and the persevering kindness of the P.M.'s in giving them instruction that the working was so harmonious. Bro. Coley returned thanks for the newly-initiated brethren; Bro. Taylor, I.P.M., for the Past Masters; and Bro. James, S.W., for the officers. The health of the visitors was responded to by Rev. Bro. Bartlett in an eloquent address, in which he expressed the great gratification it afforded him to witness a confirmation of the good working which he felt bound to praise on his first visit. He congratulated the lodge on this, as it proved to the world that they were something above the mere knife-and-fork-Masons, and held a high and glorious faith. He also congratulated them on what he had heard of their prospects, and advised them—as he had always urged in his orations and lectures in Canada, the United States, and the old country—by strict investigation before initiation, and constant advice and precept afterwards, to admit only such as might be received into their drawing-room, or saluted as real friends when met with anywhere. On his return to Canada he would be delighted to see any brother of "Stability," who, he assured them, should meet with a hearty reception.—The Rev. gentleman's address was listened to with great interest by the brethren, who frequently applauded him.

PROVINCIAL.

HALIFAX.—*Fearnley Lodge, No. 58.*—The members of this lodge held their quarterly meeting on Monday, April 12th, when there was not a very good attendance, only fifteen being present. Bro. John Stott, W.M. The principal business was balloting for Bro. William James Laidlaw and Bro. Samuel Firth, of the St. James Lodge, No. 448, who were both accepted, and subsequently advanced to the degree of Mark Master by Bro. Normanton, P.M. Two other brethren were proposed for next meeting. Bro. Charles Woollons gave in his name to be placed on Bro. Thomas Meggy's list as a Steward to represent the Fearnley Lodge at the approaching festival of the Girls' School. Deep regret was then expressed at the death of Bro. W. K. Farrar, who had been accidentally killed near Grass Valley, California, and a small sum voted from the lodge funds towards the subscription being raised by the members of No. 448 for his widow and three young children; after which the lodge was closed in the usual manner.

LEICESTER.—*St. John's Lodge, No. 279.*—A monthly meeting of this lodge was held at the Freemasons' Hall, Halford-street, Leicester, on Wednesday, the 7th instant, the W.M., Bro. Kelly, D.P.G.M., in the chair. Among the other members present were Bros. Clarke, Kinder, Morris, and Weare, P.M.'s; Stretton, J.W. Crow (Sec. and Org.), Thorpe, S.D., Burton, J.D., Adlard, Ride,

Smith, Rowbotham, Pegg, Widdowson, Tarratt, Astell, Skevington, and Porter. Visitors:—Rev. N. Haycroft (Pastor of the Victoria Road Baptist Church), of the Universal Lodge, No. 181; and Bros. Toller, S.W.; Buzzard, J.W.; Partridge, J.D.; Sargeant, S.D.; and W. Moir, of No. 523. The lodge having been opened, and the minutes of last regular lodge, and also of a lodge of emergency, having been read and confirmed, a letter was read from Bro. Stanley, S.W., apologising for his absence on account of an accident, he having been thrown from his horse. A ballot was taken for Mr. James Stannard, architect, who was duly elected; a ballot was also taken for Bro. John Frederick Klein, P.M., No. 21, London, and P.G.S. (for upwards of thirty years a frequent visitor to the lodge), who was unanimously elected an honorary member. Bros. Astell and Skevington being candidates for the second degree, passed an examination as E.A.'s, and they having retired as F.C.'s, lodge was opened and they were duly passed, after which the W.M. gave the lecture on the tracing board of the degree. The lodge having been closed in the second degree, Mr. James Stannard was introduced and was initiated into the first degree of the order. On the conclusion of the ceremony, the W.M. gave the lecture on the tracing-board and the charge. A letter was read from the widow of the late Bro. Holland, P.M. and P.P.S.G.W., in reply to the address of condolence on his decease passed at a former meeting, and which was ordered to be entered on the minutes.—On the following evening, at a meeting of the Lodge of Instruction attached to Lodges No. 279 and 523, the seven sections of the first lecture were worked by Bros. Kelly, D.P.G.M., Buzzard, Crow, Partridge, and Scalthorpe, greatly to the advantage and information of the numerous recently-initiated brethren who were present. The Rev. N. Haycroft was a visitor on the occasion.

CARNARVON.—*Segontium Lodge, No. 606.*—A lodge of emergency was held at the Sportsman's Hotel, Carnarvon, on Wednesday, April 7th, Present: Bros. J. C. Fourdriner (P.M. No. 2) in the chair; W. Mangham, S.W.; Owen Thomas, J.W.; R. Humphreys, Sec.; E. H. Williams, S.D.; R. A. Jones, Steward; G. C. Bradbury, J.G.; R. W. Roberts, R. J. Davids, Llewellyn, Turner, P. Hennett, J. Hawkrigge, Tyler. Visitors: J. Owen (Sec. 384), and Thomas Richards. The lodge was opened in due form with solemn prayer. A ballot was taken for Messrs. R. Griffiths, wine merchant, Carnarvon, and Richard R. Williams, architect, Carnarvon, which proving unanimous, those gentlemen were duly initiated into Freemasonry. Bros. Llewellyn Turner and Percy Hennett, were raised to the sublime degree of M.M. It was resolved that a letter of condolence be sent to the friends of the late Bro. R. M. Williams, Victoria Hotel, deceased. The brethren afterwards sat down to a banquet provided by Bro. Moreton.

COCKERMOUTH.—*Skiddaw Lodge, No. 1002.*—The usual monthly meeting of this lodge was held in the Lodge-rooms, Market-place, on Tuesday evening, the 6th inst., the W.M., Bro. Skilton, Past Prov. G.S.B., in the chair. The minutes of the former meeting being read and confirmed, the lodge was opened in the second degree, and Bro. Williams duly passed, Bro. Banning giving the lecture with marked effect. There were present Bros. Dodgson, P.M., P.P.G.S.D., R. Robinson, S.W., J. Evening, I.G., E. Thwaites, P.J.W., J. Potts, Tyler; R. Bailey, T. F. Taylor, Sec.; H. Hammill, and J. Bolton. Visitor, Bro. Jesse Banning (J.W. 343, Preston).

IRELAND.

Tralca Lodge, No. 379.—The usual monthly communication of this flourishing lodge was held in the new Masonic Hall, Edward-street, on the evening of Monday, the 5th inst. The W.M., Bro. R. H. Walpole, R.A., presided, the other officers present being—Bros. Morris, H.K.T.; John McGillycuddy, as J.W.; R. A. Benner, R.A., S.D.; F. McCarthy, J.D.; Weckes, I.G.; J. B. Smith, R.A., Sec.; D. De C. McGillycuddy, jun., H.K.T., Treas.; and Wm. Hill, R.A., I.P.M. The visiting brethren were—Adams, R.A. (P.M. Lodge 73, Limerick, and P.G.J.W. North Munster);—Sloane, H.K.T. (153, Dublin, and Willingale Lodge, St. John's, N.B.). Bro. R. Browne, late of Lodge 500, Dublin, was admitted an affiliated member; Mr. Joseph Newball, 81st Regt., was elected; and Bro. B. O'Conner was duly initiated as an E.A. by the Treasurer, whose abilities in conferring degrees are "household words" with the whole Masonic world in Ireland. A vacancy having occurred by the death of Brother Raymond, late J.W., there were five candidates for the office of I.G., but Bro. Arthur Rowan was elected by a large majority. The other business concluded, the lodge was closed and the brethren adjourned to refreshment, separating at an early hour after a very pleasant evening.

THE ROYAL ARCH.

IRSWICK.—*Royal Alexandra Chapter, 959.*—At the regular meeting held last Monday, after the pre-

liminary business had been done, Bro. C. H. Woods, of the Phoenix and Prince of Wales Lodges was admitted and exalted to the sublime degree of a R.A.M. The ceremony having been beautifully rendered by the M. Excellent P. Principal, the Rev. R. N. Sanderson. This was the first Chapter held since the hall has been decorated, and the beautiful appearance of the hall elicited the admiration of all the Companions present.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

METROPOLITAN.

Plantagenet Conclave, No. 2.—The fourth anniversary assembly of this conclave was held at the City Terminus Hotel, Cannon-street, on Monday the 12th inst., when a large number of Knight Companions attended to do honour to the incoming Sovereign, John Boyd, 30°, P.M., P.Z., P.E.C., amongst whom were Sir Knights T. Wescombe, M.P.S.; D. G. Berri, V.E.; R. W. Little, G.R.; W. H. Hubbard, G.T.; J. J. Marsh, G.A.; D. R. Still, S.B.; J. Mayo, H.; H. Parker, G.O.; T. J. Murray; C. Hosgood; J. Brett, P.S.; T. Cubitt, Treas.; B. Cook; W. Y. Laing; and several visitors, including Col. F. Burdett, 32°, G.H.C., Ins. Gen. for Surrey; J. A. Horner, 30°, Ins. Gen. for Suffolk; G. Kenning, P.S., "Premier"; C. Haigh, No. 6, &c. After the usual ballot, the following brethren were installed as Knights of the Order, viz.:—Bros. G. S. States, P.G. Steward, P.M. and P.Z.; W. Carter, P.M. and P.Z. 145; F. H. Gilbert, W.M. 534; J. Last, 145; and G. Payne, 862. The Sovereign elect was then enthroned, and appointed the officers for the ensuing year. A letter from the R.W. Bro. Sir Edward R. Borough, Bart., 33°, Deputy Grand Master of Ireland, addressed to Sir Kt. Little, was then read, in which the worthy and distinguished brother expressed great regret that he was unable to attend the meeting, a communication which was received with equal regret on the part of the Companions. Notices of motion to increase the installation fee and annual subscription were received, and the conclave was then closed. A splendid banquet was then served under the direction of Bro. Spencer, the efficient manager, and all the toasts were duly honoured. The "Red Cross Song" was sung during the evening by Sir Kt. Marsh, accompanied by Sir Kt. Parker, the music of which will shortly be published, and the Knights separated in the utmost harmony after a very pleasant evening.

SCOTLAND.

St. Andrew Conclave, No. 15.—On Thursday evening, April 8th, a new Conclave, designated the St. Andrew Conclave, was inaugurated at Freemasons' Hall, Edinburgh. Among the Sir Knights present were Capt. J. J. Lundy, Capt. Ramsay, Dr. Cairns, Dr. McCown, John Laurie, Wm. M. Bryce, Chas. Fitzgerald Matier, Francis L. Law, T. H. Douglass, P.S.A., Dr. G. Dixon, Jas. Macduff, &c. The Sir Knights elected Capt. J. J. Lundy, the first M.P.S.; Dr. Cairns, F.E.; Capt. Ramsay, S.G.; Dr. Dixon, J.G.; W. M. Bryce, Herald; and F. L. Law, Recorder. The Order is likely to become very popular in Scotland.

THE GRAND MASONIC BALL, DUBLIN.

The grand ball which took place on Friday evening last week, in the Exhibition Palace, in connection with the Masonic body, under singularly auspicious circumstances, was certainly one of the most brilliant and imposing events of the kind that ever took place in a city remarkable for the magnificence of its entertainments and the splendour of its fashionable life. Promoted by an organization which numbers in its various grades the most distinguished representatives of intellect, culture, wealth, and influence in the empire, honoured by the presence of Royalty and the highest ranks of society, it was conceived and carried out on a scale of magnitude almost unparalleled, and was crowned with a success which must have exceeded the most sanguine anticipations. The appearance of the grand transept was magnificent in the extreme, and the decorations certainly surpassed anything of the kind ever before attempted in the building. At the southern end some exceedingly large standards were placed, and over these a great star of gas jets bore the inscription "Quis separabit?" which, in common with the Knights of the Order of St. Patrick, the Masonic body has adopted. At the opposite end of the grand transept was the dais, from its magnitude and beauty perhaps the principal object of interest in the Palace. It was more than 32 feet in length, and elevated about the usual height from the floor, and covered with deep crimson cloth. At the back of the dais two handsome retiring rooms were specially devoted to the use of the Prince, the Lord Lieutenant and Viceregal party, and the Duke of Leinster, as President of the Masonic body in Ireland. But few things attracted more admiration, or evinced more ingenuity of design, than a number of grand military devices which were placed on both sides of the dais. These were formed of antique and modern weapons brought from the Pigeon House Fort, and with wonderful skill made to represent a variety of

things. The signs by which the objects and character of Freemasonry are all symbolized and expressed; the rising sun and many other devices, were executed with a taste and skill that could not easily be surpassed. The Leinster Hall was fitted up as a ball-room, and in some respects was decorated similarly to the grand transept. At the end, a handsome and spacious orchestra had been erected, and over it were suspended the flags of Great Britain. High up above the gallery was the principal device, in gas, consisting of an immense representation of the three national symbols—the Rose, the Shamrock, and the Thistle. In front of the orchestra was a trophy of French arms of the 14th and 15th centuries, very effectively arranged, and on either side was a large figure in bronze. Between the pillars were suspended flags of different countries and the symbols of the Order, to illustrate the extent and power of the fraternity, which, in spite of insolent ecclesiastical fulminations, comprises some of the best and wisest of the earth, and exercises a benignant influence upon all who acknowledge its obligations. To exhaust the points of interest which met every glance would be simply impossible. Everything which could fascinate the sight or ravish the mind, in the resources of ornamentation, that wealth could procure or luxury desire—in short, everything which could realize Oriental loveliness in the scene was introduced, and yet with a judgment, a cultivated sense of harmony, that never offended the most exacting taste. Wherever the visitor turned he was dazzled with brilliant constellations of lights, with glittering arms, bright colours, and the choicest treasures of Flora, while groups of “fair women and brave men,” in the graceful mazes of the waltz, or standing in easy conversation, completed a picture whose every attribute was felicity, every feature splendour, and “when music arose, with her voluptuous swell,” half drowning the harmonious hum of human voices and the soft murmur of waters playing gently in the fountains, the occasion was indeed one to enchant the worshipper of sensuous beauty, and transport his thoughts “where flowers, and founts, and nymphs, and semi-gods, and all the Graces find their old abode.” The Grand Concert Hall was fitted up as a supper-room, and nothing which art could do to refine the vulgar but indispensable operations which remind us of our mortality, to tempt the epicure, or delight the gourmand, was omitted. The balconies were hung with emblems of the Order, and at each end was constructed a trophy of old arms formerly used by the Knights Templars. The tables were covered with viands of the most expensive and recherché description, many of which were sent from famous establishments in London and Paris, and comprising rare delicacies, and altogether the supper was worthy of Gunter’s most gifted cuisinier. The hall on the opposite side was also fitted up as a supper-room, while refreshments for the Royal party were provided in an apartment upstairs, which was sumptuously furnished, and laid out with exquisite taste. The visitors began to arrive about nine o’clock, the members and officers of the Masonic body wearing the insignia of their order and rank, and the uniforms of naval and military men adding considerably to the splendour of the spectacle. The Grand Master and Deputy Grand Master were received and installed with the usual formalities, about 11 o’clock His Royal Highness Prince Arthur arrived, accompanied by the Lord Lieutenant and the Countess Spencer, Lieutenant-Colonel Elphinstone, C.B., and Lieutenant Pickard, V.C., Aides-de-Camp in attendance; Lord and Lady De Vesce and the Honourable Misses Vesey, Lord Suffield, Lord and Lady Charles Bruce, Lady Sarah Spencer, Hon. H. Bourke, Mr. John Leslie, Captain Wellesley, Major Whyte Melville, Mr. H. Seymour, Mr. E. Ross, and the following members of the Household:—Captain and Mrs. Brydges, Mr. H. A. Lascelles, Captain and Mrs. F. Campbell, Mr. A. Seymour, Captain Donaldson, and Colonel McDonnell. The Royal party having been conducted to the dais, the National Anthem was performed, after which dancing commenced. The ball was opened by Prince Arthur and the Countess Spencer, having as there *vis-a-vis* the Lord Lieutenant and the Marchioness of Drogheda. Supper was served between twelve and one o’clock, after which dancing was renewed with spirit, and kept up for some time. The Royal party did not leave till a late hour, and were escorted to the Viceregal Lodge by a detachment of Dragoons. Altogether there must have been upwards of 2,500 persons present.

The following was the dancing programme:—

Quadrille, “New Irish,” Mooney; valse, “Soldaten Leader,” Gungl; galop, “Eclipse,” Cooté; lancers, “Original,” Hart; valse, “Venus Reigen,” Gungl; galop, “Fox Hunters,” Tinney; mazurka, “Rivulet,” D’Albert; quadrille, “St. Patrick’s,” Laurent; valse, “Morgenblätter,” Strauss; galop, “Flick Flock,” Marriott; lancers, “Echoes of London,” Cooté; valse, “Claribel,” Cooté; quadrille, “Cameronian,” D’Albert; valse, “Frühlings-Lieder,” Gungl; galop, “Burlesque,” Cassidy; lancers, “Somebody’s Luggage,” Cooté; valse, “Voices of the Night,” F. Quin, Grand Organist; galop, “Midnight,” Harris; mazurka, “Violetta,” Kuhner; quadrille, “Colleen Aroon,” F. Godfrey; valse, “Kate Kearney,” Cooté; galop, “Marion,” Gungl; lancers, “English,” Cooté; galop, “Iris,” Faust. God save the Queen.

Masonic Antiquities, Records, and Bibliography.

SPECIMENS FROM A MASONIC QUARRY.

By WM. JAMES HUGHAN, P.M., No. 131 TRURO,

SPECIMEN No. 1.—OPERATIVE MASONIC LODGES.

ST. JOHN’S, BANFF, SCOTLAND.

(Continued from last week.)

We shall now offer to our readers for perusal, a series of interesting and important minutes relating to the Royal Arch, Knight Templar, and other degrees; after which, we intend giving a *resumé* of the whole, and then institute another search among the materials in our Masonic Quarry for a suitable specimen for the next article.

It will be seen that, assuming the labours of this lodge to be a fair representative of how the “higher degrees” were worked in Scotland, the institution of the Grand Conclave of the Religious and Military Order of the Temple, A.D. 1811, and of the Supreme Grand Chapter of Royal Arch Masonry, August 28th, 1817, were necessary, expedient, and beneficial, when viewed either as respects the ceremonies, or laws of the degrees in question.

But we will present the records without further delay:—

“1779. At the Annual meeting of the Operative Lodge of Banff, Proceeded to call over the List and Collect the Quarter pence.

“It was unanimously agreed to by All the Royal Arch and Super-Excellent masons of the Lodge, for the love and favour they bear to George Smith, present Treasurer of the Lodge, and for the Services he has done to Give him these two Branches of Masonry Gratis.

“Resolved that George Ogston shall be allowed for Entering six Members and Passing six Fellow Crafts as the expences he has been at upon that Account, the Sum of Ten Shillings Str., and also to Give him these two Branches of Royal Arch and Super Excellent Gratis, and Likewise to James Smith, Dt. Mr. in Turreff for his good offices to the Lodge.”

“Resolutions of the Evening Meeting of St. John’s day, 1780:—

“It is Resolved that the Master do collect all the Members Names belonging to this Lodge, whose names are not inserted in the Books of the Grand Lodge, and that he transmit the same to Elenburgh accordingly, and get the same recorded properly, and get a Certificate of the same. And what money can be spared out of the Box the Recorder to the office bearers to pay off the Debts of the Lodge, as far as the same will go.

“The Lodge has allowed George Ogston Five Shillings Str., which he lost by making a Fellow Craft who died soon after he was Passed.”

“At the Annual Meeting of the Operative Lodge of Banff, One Thousand Seven Hundred and Eighty one Years, Proceeded to call over the Members names, and to Collect the Quarter pence.

[Here follows a list of the names of 35 Royal Arch Masons, 7 Mark Masters, 9 Masters, 27 Mark Masons, 26 Fellow Crafts, 41 Apprentices.]

“After Collecting the Quarter pence, the Meeting Proceeded to elect the Office Bearers, when John Rhind was Elected Master, James Robertson, Senecor Warden, Geo. Naughtie, Junecor Warden, George Smith, Treasurer.

“At the Evening Meeting, 1st, Resolved that the Petition from some Members in Down (the present town of McDuff) be Referred to the Comitee Chosen at this Evening Meeting, and a Minute made in the Books for the Members that has joined the St. Andrew’s Lodge of Banff.

“2nd Resolution. It was ordered by the Meeting that an Advertisement should be put into the *Aberdeen Journal* warning all Absent Brethren to come and pay up their Quarter pence once in the three years, or they would be scored off the Books and have no more title to the fund.

(Signed) “JOHN RHIND, Master.”

“Operative Lodge, Banff, 31st January, 1781. The Comitee having met and taken under their consideration the Memorial read upon St. John’s Day, and referred to them by the Annual Meeting then held, which Memorial humbly proposes that the following Grievances be taken into Consideration.

“In the first place whither it is proper, or not, that any Member belonging to this Lodge should, without any recommendation from us, join the St. Andrew’s Lodge of this Town, which some of them has done and Advised others to follow their Example, and to consider whither or not they shall be allowed to Continue members of our Lodge and members of the St. Andrew’s Lodge at the same time *Considering the terms upon which the St. Andrew’s Lodge and us parted.*

“The Comitee apprehending that such conduct is contrary to the Spirit and Meaning of our Charter, have come to the following Resolutions:—That after this date they unanimously agree that if any Members belonging to this Lodge join the St. Andrew’s Lodge of this Town, they will be expunged from our Society and to have no more benefit from it afterwards, nor will they be allowed to sit and vote with us; and with respect to those who have already gone off, they request the Master to write to the Grand Lodge and get their opinion how we are to proceed with them, and delays giving any Sentence against them untill we have a return from the Grand Lodge.

“And orders this Minute to be intimated to the Brethren in and about the Town within the space of twenty-four hours.

(Signed) “JOHN RHIND, Mr.”

“Resolution of the Operative Lodge of Banff, 7th January, 1782.”

“Resolved, that Robert Smith is to make a Seal for the Diplomas, of any Device that the Master gives him; In lue for which he is to be made an Entred Apprentice, he paying Two and Sixpence to the Grand Lodge, and Three Shillings for Entertainment, at the Discretion of the Meeting.

(Signed) “JOHN RHIND, Mr.”

“At Banff, 6th May, 1794, at a monthly meeting, *inter alia*, Compeared James Lawrence Portsoy, agreeable to his request, was passed Fellow Craft and Mark Mason, and afterwards raised to the sublime degree of Master and Mark Mr., and paid into the funds the sum of 17s. 7½d. sterling, being the ordinary dues.

“At same time, Compeared Wm. Mortimer and John Robb, both in Banff, agreeable to their request, received the high degree of Knight Templar, and paid into the fund One Shilling each, with the ordinary *Trate* to the meeting.

(Signed) “J. SELLAR, Dept. Mr.”

“At Banff, 5 Decr., 1794, in the lodge, at a meeting specially called, Mr. Nicol in the chair, Compeared Adam Elder Alex Jaffry and John M’Cown and recd. the high degrees of Royal Arch Knight Templar and Malta; same-time Compeared Donald M’Kenzie, and recd. Knights of Templar and Malta, and Brs. John Watson, James Reid, and Wm. Ewing recd. Knights of Malta, each having paid the stated dues.

“At Banff, 27 January, 1795, in the Lodge, at a meeting specially called, Mr. John Nicol in the chair, Compeared Daniel Ross, in Banff, Alex Moir, these and John Sherras, servt. at Mr. Ross, ventner there and agreeable to their Requests, was duly recd. and admitted to the high degrees of Royal Arch, Knight Templar, and Knight of Malta, and paid into the Fund each the sum of Sixteen Shill. Ster., and are hereby admitted and Initiated to the above grand secrets day and date as above; likewise Chas. Simpson admitted to the high degree of Knight Malta, and paid into the fund the sum of Two Shills. Str., and is hereby admitted as such to that high degree, and submit to same accordingly.”

“At Banff, 1 Decr., 1795, in the Lodge, at a Monthly Meeting, Mr. John Nicol in the chair.—Compeared the following Brethren, viz., Neal Farquharson, Malta; Geo. Jamison, Templar & Malta; Jas. Robertson, Jr, Royal Arch, Templar & Malta; and Geo. Ogg, Royal Arch, Templar & Malta, and agreeable to their request was raised to the above High degrees, and paid into the Fund accordingly the full dues of said Stapes, as p Cash Book, page 55th. Same-time Compeared Candidates for Admission, viz., George Strachan, Banff, John Jamison, Gelly Mill, & Geo. Taylor, and agreeable to their former Petitions and Recommendations, was Recd. and duly Entred Members of this Lodge, and paid into the fund Each the sum of, viz., G. S., G.T., £1 4s., and T.T., £0 19s. Ster., and 2s. 6d. to the Grand Lodge each, with Clerk and Officer dues, and submit to all the Laws of the Lodge, made and to be made.”

“At Banff, 29 Decr., 1795, in the Lodge, at a Meeting specially called, Mr. John Nicol in the chair.—Compeared the folling members, viz., Geo. Taylor, Forglund, John Allan, Ship Mr., Banff, and Thos. Seal, Sailor there, and agreeable to their request, was admitted to the high Degrees of Royal Arch, Superextent, Knight Templar & Malta, and paid into the fund Each their respective moneys According to the Degrees as above. Compeared Geo. Strachan Brewery, agreeable to his request was mad Mark Mason & raised to the sublime Degree of Master & Mark, and paid into the fund accordingly.”

“At Banff, 17 Decr., 1796, In the Lodge, At a Royal Arch Meeting specially called, Mr. John Nicol in the chair.—Compeared Brothers Thos. Russell, John Ironside, Walter Allan, Peter Joass, Geo. Gordon, and Alex. Stevenson, and agreeable to their particular request and desire, they were admitted, after going through the regular forms, to the High Degrees of Royal Arch, Knights Templar & Malta, Each having paid into the Fund the sum of Sixteen Shillings Ster., and they are hereby initiated as such to the said degrees.

(Signed) “JOHN NICOL, Mr.”

“At Banff, 20 Dec. 1796, Mr. John Nicol in the chair. *Inter alia*. Compeared Brothers William Frazer and John Morison, and agreeable to their particular request was advanced to the high degrees of Royal Arch, Knights Templar and Malta, and initiated as such, and brot. forward on the books accordingly, they having each paid the full dues to the lodge.”

“At Banff, 23rd February, 1799, in a lodge at a meeting of the Committee, Mr. A. Grant in the chair.

“*Inter alia*. Recd. an application from the Fraserburgh Lodge requesting the high degrees of Royal Arch, Super-Excellent, Knights Templar and Malta.

“Agreed to give them their request, them paying into the fund Three Pounds ster. ALEXR. GRANT, Mr.”

“At Banff, 4th February, 1800, Comitee Meeting, Mr. Alex. in the chair.

“*Inter alia*. That the Keith Lodge receive the degrees of Knights of Temple and Malta, for the sum of Two Guineas to the fund and the same petty dues as our own members.”

“At Banff, 13th Feb., 1800, in the Lodge.

“At the General Annual Meeting of Royal Arch and Templars and Malta, Mr. Alex. Mitchell in the chair.—Compeaired, agreeable to their former request granted, the following members of the St. James’s Lodge of Keith, viz., David Sutherland, James Roy, Geo. Russell, Geo. Brauder, and Alex. Shaw, and agreeable to their former request received the high degrees of Knights Templar and Malta, and paid from their lodge therefor to our fund the sum agreed on, being Two Guineas, with all the other petty dues.

“Same time, John Milne, Mason, Banff, and Alex. Reid, Mason, and agreeable to their former request received the high degrees of Royal Arch and Knights Templar and Malta, their money being paid full dues, in the year 1799, for the said degrees, as per cash book.

“Likewise, Alex. Leveny, Wm. Smith, Andw. Wall, Geo. Brody, Wm. Reid, and James Sim recd. the high degrees of Royal Arch Knight Temr. and Malta, and John Morison the degree of Knight of Malta, all the above having paid the full dues. As also Br. William Mackie received the high degree of Knight of Malta. ALEXR. MITCHEL, Mr.”

Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATH.

FARRAR.—Feb. 11, near Grass Valley, Nevada County, California, aged 44, Bro Wm. Kershaw Farrar, son of Mr. Farrar, formerly of the Mitre Tavern, Halifax.

Answers to Correspondents.

We are unavoidably compelled to postpone the report of the Denison Lodge, No. 1248, and several other meetings.

L.F.—You had better call at 3, Little Britain, not later than half-past six next Tuesday evening, and we will give you a full explanation.

The Freemason,

SATURDAY, APRIL 17, 1869.

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"PLACE AUX DAMES."

"A secret society of ladies, glorying in the name of the Order of the Sacred Temple, has been inaugurated in Missouri."—*American Papers.*

OUR contemporary the *Daily Telegraph* recently favored its readers with a quaint and picturesque description of the meeting of a New York sisterhood which has doubtless been formed upon similar principles to other associations of ladies from which the sterner sex are excluded. But as our contemporary, if we recollect aright, did not allude to the mystic element which lends so great a charm to these sisterhoods, or to the origin of similar societies as the avowed rivals of masculine mysteries, the subject, we conceive, possesses some additional interest from a Masonic point of view.

The laws of Freemasonry, which exclude females from the Order, are of course founded upon the ancient operative character of the institution, but however necessary and proper, these regulations are not appreciated by the ladies. In France, during the reign of the encyclopedists and philosophers, women played no unimportant part in the social and intellectual movement which culminated in the Revolution. Their exclusion from Freemasonry, when the salons of science and the halls of art were freely opened to their demands for admission, naturally intensified the dislike which those literary ladies felt towards the Masonic Order, and gave birth to several ephemeral associations of a mystic character into which both sexes were admitted. Among these were the "Order of Felicity," the "Order of the Anchor," and the "Knights and Nymphs of the Rose;" when, to counteract the superior popularity of these androgynous clubs, the Grand Orient of France made an attempt to supersede them by introducing a pseudo-Masonic Order for ladies, called the "Rite of Adoption." This Order flourished for some time in France, and was followed by Cagliostro's mystery of mysteries, "Egyptian Masonry," into which astounding system of imposture the fair sex were also welcomed. Another development of adoptive Masonry was called the "*Ordre des Dames écossaises de l'Hospice du Mont Thabor*," the objects of which were undoubtedly praiseworthy and useful, inasmuch as they inculcated the practice of benevolence and the love of social and domestic duties. In Germany, as early as 1737, the society of the Mopses received females,

and other minor parodies of Freemasonry were enacted in Italy and other countries.

But the most impressive and beautiful system of the kind is the "Eastern Star" degree, now practised in America, and which is confined to the wives, widows, sisters and daughters of Master Masons. The lodges, or classes, of this degree are termed "families," and are composed of not less than five ladies; indeed, strictly speaking, the degree itself may be subdivided into five parts, under the names of "Jephtha's Daughter," "Ruth, or the Widow," "Esther, or the Wife," "Martha, or the Sister," and "Electa, or the Christian."

There is another degree conferred in the United States, called the "Heroine of Jericho," in which the story of Rahab and the spies is commemorated. But we have said enough to show that the feminine society in New York, whose doings have been so eloquently depicted in the *Daily Telegraph*, is but a reproduction, in another shape, of an old idea founded mainly upon the exclusively masculine character of Freemasonry, and a fanciful resistance on the part of the ladies to the gregarious tendencies of man.

The Editor's Portfolio.

SEVEN LIBERAL ARTS AND SCIENCES.

1. Grammar's rules instruct the tongue and pen;
2. Rhetoric, teaches eloquence to men.
3. By Logic, we are taught to reason well;
4. Music, has charms beyond the power to tell.
5. The use of numbers numberless we find,
6. Geometry gave measure to mankind;
7. The Heavenly system elevates the mind.

All these, and many secrets more,
The Masons taught in days of yore.

MASONIC WORKING TOOLS.

Let every Mason knock off evil dispositions by the *Gavel* of righteousness and mercy; measure out his actions by the *Rule* of duty, fit them by the *Square* of prudence and virtue, bring them up by the just *Level* of perfection, adjust them by the *Plumb-rule* of brotherly love, and spread them abroad with the *Trowel* of peace.

Masonic Jurisprudence.

PROVINCIAL.—No. The brother cannot be raised within the prescribed period of four weeks.

Multum in Parbo, or Masonic Notes and Queries.

Rite of Misraim.—Will some of my brethren kindly furnish me with information respecting the Rite of Misraim? Is it worked by the Grand Lodge of Ireland? (it is acknowledged by their Council of Rites.) What lodges in France work it? Who are its chiefs? What works are published on the subject? I am aware that Marc Bedaride has published a history of the Order, and that Ragon gives a short sketch of each degree.—F. KADOSH.

The Mark Degree.—Perhaps Bro. Hughan could favour me by stating whether there is any difference between the recorded marks, if such exist, of the "Mark Masons" (who must previously have been passed F.C.), and the "Mark Master Masons" (who must previously have been raised M.M.) of the Lodge of Banff, as practised about a hundred years ago, many new notions, ideas, or "degrees," being introduced during last century?—LEO.

The Ancient and Accepted Rite.—I am indebted to Bro. Yarker for his kindly-written letter relative to the Templars, and the Ancient and Accepted Rite. His conclusions are certainly legitimate, if the premises are admitted. I beg, however, to object to the latter most strenuously. "Written proof must be sought at York, London, and Bristol for our Templar traditions." I ask what traditions? If the connection of the Order of the Temple with Masonry before 1770 is uncut, then it is quite useless to go to either of those cities for records or other information in proof thereof, for none such exist. No records of any Masonic Templar meetings in London, Bristol, or York exist of an earlier date than 1779, and then, after all, it is but a certificate dated in that year at York. Neither at Bristol nor at London, are any known so early even as 1779. The next decade, though, witnessed the degree being worked in the two other cities. Stirling contains no records on Templars

of any use whatever in this discussion, and therefore I cannot see why Bro. Yarker mentions that town. Dr. Leeson must be in error when referring to a Belgian Craft Constitution of 1722, which he said contained allusions to the *Knights Kadosh*. I have made every possible enquiry in Germany about the matter, of the very best authorities, and the answer is—No such work ever had an existence at the date named. Bro. J. Howe, in his work on Freemasonry, mentions Dr. Leeson's remarks, I know, but that does not prove their truth. Let the work be submitted to some competent and neutral brother to decide, and I am content to abide the test. The first copy of Constitutions in England was not published until A.D. 1723; and therefore to suppose that a country like Belgium, that actually obtained its knowledge of Masonry from England, printed a book of Constitutions one year earlier than the mother Grand Lodge of the world did, is to me simply preposterous. Ramsay was an imposter, undoubtedly. I do not mean the term offensively, but he certainly foisted on Freemasonry (pure and simple), degrees foreign to the Order, and nothing but the creations of his wild brain. The "Ancient Masons" did not avoid "extravagant statements." I am quite surprised to hear Bro. Yarker say they did, when all historians of importance unite in condemning Bro. Dermott and his party for the manner in which they exalted their Grand Lodge over the only legitimate Grand Lodge in England, with its seat at London. Let anyone read "Ahiman Rezon" of 1756, 1764, and other editions issued by the "ancients" (so called, but really the moderns and innovators), and I am persuaded but one opinion will be expressed. The "ancients" pretended to have authority as "York Masons," whereas the Grand Lodge of York never recognised them! If no written or printed proofs of an Order of which the exiled Stuarts were the chiefs, can be found, I would like to know what superior power Bro. Yarker has to what I have, to enable him to escape being deceived, as we all know how their adherents told all sorts of tales to advance their cause. The allusions to the "Red Cross of Rome and Constantine" I trust the Editor of THE FREEMASON will deal with, as that Order can, at least, boast of records as early as any chivalric degree.—ROSE CROIX.

I would modify my late remarks (written in haste to "Rose Croix") by saying that there is another view of the Rose Croix degree, which makes it to represent, ceremonially, the present Templar of St. John; thus explaining the anomalous position of the Royal Order of Scotland, and their claim to represent Bruce's Templars, with the Scottish kings as Grand Masters. The Royal Order of Scotland was revived at Edinburgh in 1738, and made to consist of two degrees—H.R.M. and Rosy Cross; whilst the degrees conferred at the same date at Stirling were Red Cross or Oak, and Templar of St. John. This, apparently, points to Arras as the source of revival.—JOHN YARKER, Manchester.

Operative Lodges.—After careful consideration of Bro. Hughan's letter, in No. 5, I must say that I see no reason to alter the opinions I have expressed. The only proof of the Master Mason degree yet adduced in Scotland, is the allegorical representation at Roslyn Chapel. I made no assertion of difference in working between England and Scotland, beyond that of the hereditary Grand Mastership of Scotland, which is the gist of the whole matter. The MSS. Constitutions of about 1400 (Halliwell's) and 1500 (Cooke's), both contain references to the Master Mason and to the General Assemblies, but they would fail to convince, being merely confirmatory of oral tradition, and evidently do not come up to Bro. Hughan's standard. The following seems to me to be the principal evidence in the case of Stirling-rock Chapter, and it is desirable that it should be sifted, and endeavours made to ascertain what further there may be:—1. The lodge minutes, showing the performance of its initiatory ceremonies in the old abbey, and patronage of King James. 2. Three brass plates reaching to Malta Order, and thought to be of the early part of the seventeenth century. 3. A forged lodge-charter mentioning the Cross-legged Knights; thought to be as old as 1736—proving old tradition at that date. 4. The chapter minutes from 1743, the previous ones being lost.—JOHN YARKER.

MASONIC LITERATURE.—An American gentleman, Mr. Morris, of Kentucky, who has recently been travelling in Syria and Palestine, is now preparing for publication in the United States his observations on the Holy Land from a Masonic point of view. The book will be called "*Handmarks of Solomon's Builders*." Mr. Morris wishes to dedicate it to Raschid Pasha, the present Governor of Syria, who is a Turk and a Moslem, but, nevertheless,—like the chivalrous Abd-el-Kader, too, the ex-Emir of Algeria,—a Freemason and an enlightened man. The book will be illustrated with portraits of these and other Oriental Freemasons. It is to be hoped that Mr. Morris, during his travels, had his eyes open for Masons' Marks.—Builder.

INAUGURATION FESTIVAL
AT
FREEMASONS' HALL,
GREAT QUEEN STREET, LONDON.

From 1776 to 1869 — ninety-three years have passed away since our predecessors in Freemasonry solemnly dedicated Freemasons' Hall, Great Queen-street to "Universal Charity and Benevolence," and before we attempt to relate the proceedings at the second dedication or "Inauguration," in 1869, a brief *resumé* of the ceremonies observed in 1776 will not, we hope, prove uninteresting:—

On Thursday, the 23rd of May, 1776, the Right Hon. Lord Petre, the Grand Master, and his officers, with a numerous and brilliant company of Past Grand Officers and brethren of eminence and distinction, and the members of the Hall Committee and their assistants, assembled in the Committee-room adjacent to the Hall, where the Grand Lodge was opened in ample form about 12 o'clock. Upwards of 160 ladies, who were complimented with tickets to see the ceremonies and hear the musical performances, attended, and were introduced by the assistants to the Hall Committee into the galleries of the hall. In the upper part of the hall the orchestra was built, where above 60 instrumental and 30 vocal performers were placed. The Masters and Wardens of lodges, and private brethren, were arranged in particular seats set apart for them in the hall. The procession was formed in the Committee-room, and consisted only of Present and Past Grand Officers, Grand Stewards, members of the Hall Committee and their assistants, and the Masters of the seven oldest lodges present. About half-past 12 o'clock the procession entered the hall, and on reaching the Grand Master's chair the brethren in the procession were proclaimed, and from thence walked round the hall three times. At the end of the third circuit, the Present and Past Grand Officers repaired to their seats on a platform at the upper part of the hall, and the other Grand Officers to the upper part of the front seats on each side of the Lodge; and the Grand Stewards and members of the Hall Committee to the lower part of the same seats. Immediately on the Grand Master being proclaimed the music began, and continued to perform a grand piece till all the members of the procession were seated. The Lodge was then placed in the centre of the hall, and the three lights, and one gold and two silver pitchers, containing corn, wine and oil, were placed thereon; the Bible, compasses, square, and Book of Constitutions, on a velvet cushion, being placed on the pedestal. The "Foundation-Stone Anthem" was then sung; and an exordium on Masonry given by the Grand Secretary, which concluded with an intimation of the Architect's desire to return the implements entrusted to his care at the ceremony of laying the foundation-stone; on which the Architect addressing the Grand Master, his Lordship expressed his approbation of the Architect's conduct, and commanded the Grand Officers to receive back the implements which had been delivered to the Architect on that occasion. A solemn piece of music was next performed, during which the ladies withdrew to tea and coffee, and such of the musicians as were not Masons retired to entertain them. The Grand Master then ordered the Hall to be tiled. On which the Lodge was uncovered, and the Grand Secretary informed the Grand Master that it was the desire of the Society to have the Hall dedicated to Masonry. The Grand Master commanded the Grand Officers to assist in that ceremony, during which the organ kept playing solemn music. The Grand Officers then walked round the Lodge in procession three times, stopping each time for the ceremony of dedication. At the end of the first circuit, the organ was silent, and the Grand Master in solemn form declared the Hall dedicated to Masonry; which being proclaimed by the Grand Secretary, the grand honours were given. At the end of the second circuit, the organ was silent, and the Grand Master in solemn form declared the Hall dedicated to Virtue, which being proclaimed, the grand honours were given as before. At the end of the third circuit, the organ was silent, and the Grand

Master in solemn form declared the Hall dedicated to Universal Charity and Benevolence, which being proclaimed, the grand honours were given as before. The Lodge was then covered, and the ladies introduced. A grand anthem, composed for the occasion, was sung by Mr. Hudson, of St. Paul's, and others. An oration on Masonry was then delivered by the Grand Chaplain, and the Coronation Anthem performed; after which donations from several brethren were proclaimed. A new ode was performed; after which the procession was resumed, and marched round the hall three times, preceded by Tylers carrying the Lodge, during which the music continued playing a grand piece. The procession having returned to the Committee-room, the Grand Lodge was closed in ample form.

In further reference to the above-described auspicious event, the following extract from "The Revelations of a Square," by the regretted Bro. the Rev. Dr. Oliver, may not be found inopportune:—

"In the year 1776," continued my amusing companion, "I had the gratification, under a new Master, of witnessing the most magnificent spectacle it is possible to conceive; for it realised the gorgeous description of the Arabian tales. I refer to the solemn dedication of Freemasons' Hall. The numerous band of Grand and Past Grand officers, in full Masonic costume; the galleries crowded with ladies of rank and fashion, presenting the appearance of a magnificent parterre decorated with a galaxy of exotic flowers, dazzling to the eye; a hundred musicians, vocal and instrumental, placed in the orchestra; the Masters and Wardens of private lodges arranged, like a holy Sanhedrim, in order of precedence upon the benches on the floor; added to the splendid and tasteful decorations in the Hall itself, produced a *coup d'œil* which exceeds my powers of rhetoric to describe. It was a superb sight to behold the brethren, invested with the badges and appendages suitable to their rank, entering the hall from the Committee-room, and proceeding to the Throne of Solomon, compass the room three several times to sweet music, amidst the waving of handkerchiefs and scarfs from the ladies in the galleries. The Grand Tyler led the way, then followed the Lodge, covered with white satin, borne by four serving brethren; after which, the corn, wine, and oil, in covered vessels of gold and silver, carried by Master Masons of good standing in the Order, followed by the members of the Hall Committee, and the brethren of the Alfred Lodge, Oxford, two and two, in their academical dress, surmounted by the insignia of their several offices. But it would be an unnecessary waste of time,' the Square interjected parenthetically, 'to describe the order of a procession which must be perfectly familiar to you. When the preliminary ceremonies were completed, and the Lodge placed in the centre of the hall; when the three lesser lights, with the gold and silver pitchers, containing the elements of consecration, were placed thereon; when the three great lights, on a velvet cushion, were deposited upon the pedestal in solemn silence; then did the heart of every brother present rebound, like the war horse at the thrilling blast of the trumpet, on hearing the simultaneous burst of harmony from the orchestra which introduced the opening symphonies of the foundation-stone anthem—

'To heaven's High Architect all praise,' &c., which was sung by Mr. Hudson, of St. Paul's Cathedral, the chorus being filled up by the whole band. The ceremony, I assure you, sir, was very imposing; and although the eye was satiated with the gorgeous display, and the ear delighted with the sweet influence of music, yet the heart of every person in the vast assembly was carried away by the oration of the Grand Chaplain, whose matchless eloquence of language and grace of delivery riveted the attention of his audience. And when he pronounced any particularly fine passage, with all the energy of enthusiasm, the acclamations were unbounded; and the conclusion of the address, after a deep silence of a few seconds, was hailed with such peals of enthusiastic cheering as have scarcely ever since been heard within the walls of Freemasons' Hall. The triumph of the orator was complete."

The inauguration of the new Masonic Hall and buildings, at the Freemasons' Hall, on Wednesday,

the 14th inst., was an imposing ceremony, and one that will never be forgotten by those who witnessed it. The magnificent hall was crowded by what may be called the *élite* of the Craft, from all parts of England, Scotland and Ireland, and the greatest interest was manifested in the proceedings. From the appearance of the building itself, the Building Committee have every reason to congratulate themselves that their labours have been crowned with so much success.

The chairs recently discovered, and which were for some years laid aside, have been re-decorated and were used on this occasion. Amongst the Brethren present (a complete list it would be impossible to give) were the Most Worshipful Grand Master, the Right Hon. the Earl of Zetland; T. W. Hall, Prov. G. Master for Cambridgeshire; the Right Hon. the Earl of Limerick, Prov. Grand Master for Bristol; the Rev. Joseph Huyshe, Prov. G. Master for Devon; Lord Kenlis, Prov. Grand Master, for Cumberland and Westmorland; Stephen Blair, Prov. G. Master for East Lancashire; R. J. Bagshaw, Prov. G. Master for Essex; Sir E. R. Borough, Dep. G. Master for Ireland; F. Roxburgh, P.G. Reg. as Dep. Grand Master; Bentley Shaw, S.G.D. and D.P.M. for West Yorkshire; Dr. Jabez Hogg, P.G.D.; J. Savage, P.G.D.; G. Cox, P.G.D.; J. Hervey, Grand Secretary; Rev. R. J. Simpson, G. Chaplain; Rev. T. F. T. Ravenshaw, G. Chaplain; John Emmens, P.G. Purst.; J. Smith, P.G. Purst. (177, &c.); Thomas A. Adams, P.G. Purst.; T. Lewis, G. Purst.; W. Ough, Asst., G. Purst.; J. Llewellyn Evans, President of the Board of General Purposes; A. J. McIntyre, G. Reg.; Samuel Tomkins, G. Treasurer; Clabon, P.G.D.; V. Williamson, P.G.W.; W. Farnfield, P.A.G., Sec.; E. Busher, P.G. S.B.; F. Binckes, P.G. Steward; A. Brown, Prov. S.G.W., Worcestershire; Raynham Stewart, P.M. 12; Dr. Moore, P. Prov. G.S.W., East Lancashire; J. Boyd, P.M. 534; E. Roberts, G.S.B.; H. G. Buss, P.M., Asst. Sec. Board of Stewards; R. W. Little, P.M. 975; F. H. Gilbert, W.M. 534; Capt. J. W. C. Whitbread, S.W. 81; G. M. E. Snow, P.P.G.W. Kent; J. G. Chancellor, P.P.G.D. Surrey; J. Brett, P.M. 177; A. A. Pendlebury, P.M.; H. Massey, W.M. 619; F. Walters, P.M.; J. Terry, P.M. 228; J. A. Farnfield, P.M.; C. Chard, W.M. 907; Capt. Aveling, 809; W. Barlow, P.M.; R. Ord, P.M.; J. Lacey; W. Watson, P.M.; J. Mason, P.G.S.B.; Albert Woods, G. Dir. of Cers.; T. Fenn, Asst. Grand G.D. of Cers.; Frederick Dundas, J.G.W., Representative of the Grand Lodge of Prussia; Col. Burdett, Representative of the Grand Lodge of Ireland; Col. Lowry Cole, P.G.W.; J. Havers, P.G.W.; Patten, P.G.S.B.; R. J. Spiers, P.G.S.B. and D.P.G. Master for Oxfordshire; Major Creaton, P.G.D.; W. Smith, C.E.; P. G. Steward; J. R. Stebbing, P.G.D.; Main, P.M., (813); Maples, P.M., St. Lukes; Halscy, P.M., Caledonian; Winn, P.M., Eastern Star, &c.; States, P.M. and Sec.; H. Wellington Vallance, Tuscan Lodge; Bolton, P.M., Justice; Tanner, (177); Foulger, (177); H. Potter, P.M. of several Lodges; Spencer, P.M. and Thompson, P.M., (177), and Southern Star Lodge, (158); G. Kenning; C. G. Thompson, S.D. and Sec. (1158 and 177), &c., &c., &c.

Shortly after four o'clock a procession was formed in the Corridor on the ground floor, and proceed in the following order up to the grand staircase and along the corridor to the Great Hall, viz:—

- Stewards of the Inauguration Festival.
- Grand Stewards.
- Past Grand Pursuivants.
- Grand Pursuivant.
- Grand Organist.
- Past Assistant Grand Secretary.
- Past Grand Sword Bearers.
- Past Assistant Grand Directors of Ceremonies.
- Past Grand Superintendent of Works.
- Past Grand Deacons.
- Grand Steward. { The Cornucopia, with Corn, borne by the Master of a Lodge. } Grand Steward.
- { Two Ewers, with Wine and Oil, borne by Masters of Lodges. }
- Grand Superintendent of Works (with the Plans).
- Members of the Building Committee.

Past Grand Registrar.
Grand Registrar (carrying the Seal).
Grand Treasurer.
Past Grand Chaplains.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Masters.
Visitors of Distinction.

The Column of the J.G.W. borne by the Master of a Lodge.
The Junior Grand Warden (with Plumb Rule).
The Column of S.G.W., borne by the Master of a Lodge.
The Senior Grand Warden (with Level).
Junior Grand Deacons.
Grand { The Grand Chaplain, } Grand
Steward. { bearing the Sacred Law on a Cushion. } Steward.
The Deputy Grand Master with the Square.
The Grand Sword Bearer.
Grand Steward. THE GRAND MASTER. Grand Steward.
Senior Grand Deacons.
Two Grand Stewards.
Grand Tyler.

The M.W. Grand Master having taken his place on the throne, Grand Lodge was opened with solemn prayer.

The Grand Superintendent of Works then approached the throne, and handed to the Grand Master the plans of the new and now completed buildings.

The GRAND MASTER then addressed the brethren in the following terms: Brethren, we are on this day honoured by the attendance of the Right Hon. the Earl of Dalhousie, Grand Master of Scotland; and therefore I shall ask that two Past Wardens, two Deacons, and two Stewards shall retire and conduct him into Grand Lodge.

The Wardens, Deacons, and Stewards then retired for the purpose, and on their return escorted his lordship in a formal manner to the dais, where he took his seat on the left of the M.W. Grand Master. His lordship was received with loud and enthusiastic applause, and was saluted with the grand honours by the brethren under the direction of the Grand Director of Ceremonies, at the conclusion of which

His LORDSHIP rose and said: Brethren, I will not detain you or cause any interruption of the proceedings by making a speech at this time, but I cannot help thanking you most cordially, in the name of my Scottish brethren, for the reception you have given me as their Grand Master, and I say that I accept it as a proof of the brotherly love and affection which, I trust, will always subsist between the two countries. (Loud and prolonged cheering.)

Bro. HERVEY, the Grand Secretary, read the summons convening the Special Grand Lodge for that day.

The GRAND SECRETARY then read a letter from the Earl de Grey and Ripon, stating that he was unable to attend, having only recently received the commands of Her Majesty to attend a Council at Windsor. Therefore, he could not refrain from obeying Her Majesty to attend the Council, but still he would have been amongst them at a later period of the day had Her Majesty not also invited him to dinner with her at Windsor Castle. Such being the case his lordship would be quite unable to be present.

Bro. J. HAVERS, P.G.W., and Chairman of the Building Committee, then addressed Grand Lodge. He said, on the present occasion it was his duty to address a few observations in reference to the building they were about to inaugurate, but as he should be followed by the Grand Chaplain, who would deliver an oration in which the subject would be fully treated, he should only give a short statement as to the origin and completion of the building. For a long period there had existed an earnest desire amongst many members of Grand Lodge that they should have a fitting home for English Freemasons, and when a committee was formed to consider that subject they approached the task with great difficulty, for as all large bodies were difficult to move, they found that the Masonic body did not materially differ from others in that respect. It was about ten years ago when the subject was first mooted, but it was not until 1862 that the Building

Committee was formed, and the work was nearly completed in 1867. He understood that the principle of competition was received with disfavour amongst architects, but the execution of this work by the Grand Superintendent of Works, had tended to rescue the system of competition from the disfavour that was previously cast upon it, as it was believed the Committee had accepted the best design. The money for the erection of the building had been borrowed on the credit of Grand Lodge, and, although the Committee had obtained powers to borrow an extra £3,000 for the completion of this temple, he was glad to say that their anticipations of the probable cost were correct, and they were not required to draw the extra £3,000. The Committee felt that there was considerable elasticity in the Craft; they possessed their confidence, and they believed that they could build the building for the sum named, and that they would never miss the money. When they proposed to build this new building, they did not expect to get a return for the erection of their house, but at present they received a rental of £1,200 in addition to a premium of £5,000, and in a few years the rental will be £3,140. It must, however, be borne in mind that this amount was not all clear profit, for there were increased taxes and other charges. There was one matter that he referred to with regret, for there was a coffee-room and library for the use of the brethren, comfortable in all respects, and yet not more than thirty members availed themselves of it, although there was no entrance-fee to be paid, and the whole subscription was one guinea per annum. He was happy to say that with the exception of some small articles of furniture still required, all bills were discharged and all debts were paid. It was a subject of great congratulation to the Building Committee, and to himself in particular, that they were approaching the termination of their seven years' labour, and they felt that under very trying circumstances, to the best of their ability, they had performed their duty, but at the same time he asked the indulgence of the brethren for any shortcomings they might perceive, and he begged to tender to his Lordship his very best thanks for the undeviating confidence which he had from the first reposed in the Building Committee. There was another source of congratulation to them, and one of which they were justly highly proud, viz., that the good work had been begun, carried on, and completed during his Lordship's term of office as Grand Master of England, and although the waves of Masonry at one time ran high, all was now calm, and there was not a portion of the building but would be identified with the name of Zetland, and it would also be cherished in the hearts of Freemasons. (Cheers.) He should be lacking in gratitude if he did not also express it to every one of his colleagues for the kindness and kind support they had at all times given him, and particularly to his esteemed Brother G. Plucknett, to whom he was greatly indebted for the assistance he had given him. In conclusion, he said he had seen carried out the dearest wish of his heart, in the separation of tavern accommodation from Masonry, for they now fortunately possessed a fitting temple for the practice of their art, and he hoped that it would long flourish. (Hear, hear.)

Under the direction of Bro. James Coward, Grand Organist, assisted by Bros. R. Barnby, Fielding, Walker, Wilbye Cooper, Montem Smith, Theodore Distin, and Winn, the following anthem was sung:—

"I Have Surely Built Thee an House."

I have surely built thee an house to dwell in: a settled place for thee to abide in for ever.

But will God indeed dwell on earth? behold the heaven, and heaven of heavens, cannot contain thee: how much less this house that I have builded.

Yet have thou respect unto the prayer of thy servant, O Lord my God.

That thine eyes may be opened towards this house night and day, even toward the place of which thou hast said, My Name shall be there.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

If there be in the land famine, if there be pestilence whatsoever plague, whatsoever sickness there be:

What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house:

Then hear thou in heaven thy dwelling place, and forgive.

And the Lord said to Solomon, I have heard thy prayer: I have hallowed this house which thou hast built, to put my name there for ever: and mine eyes and my heart shall be there perpetually.

Amen. Hallelujah.

The M.W. Grand Master then descended from the Throne, and a procession was formed in the following order:—

The Grand Chaplain (carrying on a Cushion the Volume of Sacred Law), with the Square and Compasses.

The Junior Grand Warden,

carrying the Cornucopia, with Corn.

The Senior Grand Warden (carrying the Ewer, with Wine).

The Deputy Grand Master (carrying the Ewer, with Oil).

The Grand Sword Bearer.

THE GRAND MASTER.

The procession moved three times round the Grand Lodge, and the Wine, Corn and Oil were then sprinkled by the Grand Master, and the usual dedication to the great principles of which they are symbolic was then made.

The Rev. Robert J. Simpson, Grand Chaplain, then delivered an Oration which was listened to with marked attention, and at the end much applauded.

The following Anthem was then sung:—

Hail! Immortal Lord!

By heaven and earth adored,

All hail! great God!

Before Thy name we bend,

To us thy grace extend,

And to our prayer attend.

All hail! great God!

With solemn prayer the Grand Lodge was closed, and the brethren retired to an excellent

BANQUET,

which was served in the large Dining Hall, where a procession was formed of the Provincial Grand Masters and Grand Officers, who preceded the Most Worshipful Grand Master and his lordship took his seat at the head of the table. Grace having been sung by the professional brethren, the creature comforts were partaken of, and for the pains and attention bestowed the brethren have to thank Bro. Charles Gosden, the Manager. The arrangements were complete and gave general satisfaction.

The cloth having been drawn, the National Anthem was sung, the solo parts being given by Mdlle. Carola, Madame Boddá-Pyne, and Bros. Wilbye Cooper and Winn.

The GRAND MASTER in proposing the health of Her Majesty the Queen, said he was glad to see she was coming more often among her subjects, none of whom were more loyal than the Freemasons. He was also very glad to find how much she had lately improved in her health and spirits to enable her to transact the important duties of her high station.

The toast was drunk with applause.

The GRAND MASTER said the next toast he had to propose, was that of the "Health of the Prince of Wales, the Princess of Wales, and the other members of the Royal Family." The Grand Master said he was sure that all those Brethren who heard him, would cordially endorse his sincere wishes for their welfare, and would join with him in expressing delight in seeing the Royal Family growing up and being educated under Her Majesty's careful guidance. (Loud cheers.)

The toast was well received, and it was remarked that, contrary to the anticipation of several Brethren no allusion was made to His Royal Highness the Prince of Wales in connection with Freemasonry.

Song, by Madame Boddá-Pyne.

In allusion to a desire for an encore the M.W. GRAND MASTER rose and said:—There are twenty-eight different songs to be sung this evening. It is impossible to allow encores.

Bro. HALL, Provincial Grand Master for Cambridgeshire, proposed the "Health of the Most Worshipful Grand Master of Ancient, Free and Accepted Masons of England, the Right Honourable

the Earl of Zetland." He said it was a toast which had been given a great many times, but he was sure had never been given with more satisfaction than it would be upon that occasion. (Cheers.) The Grand Master was really their friend. (Hear, hear.) He (Bro. Hall), was old enough to remember what took place twenty-five years ago, when he was elected to the high and important office of Grand Master, and what hopes were expressed then, and which hopes had been fully realised by his consistent perseverance, culminating in the glorious ceremony they had that evening witnessed. The Grand Master had gained the affection of the Brethren, not only in this country but all over the world, and he was quite satisfied that had it not been for his excellent conduct, the Craft would not be in such a flourishing state as it now is. He need not refer to the building, which had been re-organised and valuable a principle adopted, for they now had a separation of their lodges from the tavern. It had for some time been a reproach to them that their mysteries were performed in rooms which were almost immediately afterwards used for conviviality, and it had been well said by the Grand Chaplain that the name of Zetland was not only engraved on the building, but on the breast of every Freemason, for he had found Masonry in a tavern, and he would leave it in a palace.

The toast was drunk with loud and continued cheering.

The GRAND MASTER, who upon rising to respond to the toast was greeted with acclamation, said: Brethren, I will request you to give me, by your silence for a little while, an opportunity of expressing my feelings on this occasion. I can assure you that I find it very difficult to do so, for the kindness with which I have been received this day not only compensates me for all the trouble and anxiety I have had during the five and twenty years I have been Grand Master, but it renders it most difficult to express my gratitude for the kind support you have given during that long period. I may say in reference to the excellent speech delivered by Bro. Havers in the temple, when he complimented me that an honour had been conferred upon Freemasonry by my having served so long as Grand Master, that, but I consider Freemasonry has conferred a greater honour on me in electing me for twenty-five times as Grand Master. I can assure you, brethren, that I never conceived that I conferred an honour upon Freemasonry, but I do conceive that Freemasonry has done me a high and unmerited honour in electing me so often as Grand Master, and I can assure you I feel it in the inmost recesses of my heart. I can never do sufficient to repay the good opinion you have formed of me. I wish I could have done ten times as much as I have done. I wish I could have done my duty in a more able and efficient manner; but as far as my talents and time have enabled me, I have done what I believe to be the best. I can assure you that I feel proud of this day; I feel proud of the compliment you have paid me in inviting me to preside at the inauguration of this building at the end of twenty-five years' service. After what has been accomplished for Freemasonry I am fully aware that very little merit or credit is due to me for what has taken place, except that I have done all in my power to build a temple adequate to the wants of Freemasonry, and separate the Craft from the influence of the tavern. By the indefatigable exertions of the brethren who formed the Building Committee, and the good sense of Grand Lodge, this great act has been accomplished, and I trust for the benefit of Freemasons in ages to come. (Hear, hear, and cheers.) And although, I shall not live to see it, I shall bear to the grave a remembrance of the honour conferred upon me in presiding over the great Craft of English Freemasons. I assure you, I most heartily drink success to this building and all concerned in it. (Loud cheers.)

The GRAND MASTER said:—Brethren, it is now my pleasing duty to propose a toast which I am sure needs no recommendation from me to invite your attention. The toast is "The Grand Lodges

of Scotland and Ireland." (Loud cheers). That is a toast that is given on every occasion of our great meetings, but it is not given then as now, when we are not only honoured by the presence of the Grand Master of Scotland in person, but we are also honoured by the presence of the Deputy Grand Master of Ireland. If it had been possible, we should have been honoured by the presence of the Grand Master of Ireland, but I have received a communication from him stating that, in consequence of his masonic duties in Ireland it would prevent him from coming over, as he did us the honour of attending on the occasion of laying the foundation stone. With regard to the Grand Master of Scotland, I need not say one word, as he is well-known to the greater part of those present, as one who for so long occupied the post of Deputy Grand Master of England, and I am sure he is worthy of the great acclamations you will cordially bestow upon him. As to Sir Edward Borough, the Deputy Grand Master of Ireland, he has done us the honour to come from Ireland to attend on this occasion in the name of the Grand Master of Ireland, I feel myself gratified by his presence here this day, and I am sure you will drink with all possible honours the toast, which is "The health of the Grand Masters of Scotland and Ireland." (The toast was drunk with loud cheering).

The EARL OF DALHOUSIE, Grand Master for Scotland, said:—Brethren, as your M.W. Grand Master has said, the toast he has just given on ordinary occasions is somewhat of a formal character. I rejoice to find that on this important occasion that we are united together, and I thank you for the way in which the Grand Master of Scotland has been received in the Grand Lodge of England; and brethren I shall make my constituents in Scotland aware of the high honour you have conferred on their Grand Master upon the present occasion. I hope, however, that I do not sever myself when I say that, although sailing under my national colours, you all recognise the old flag under which I formerly fought. Although I have been called upon to fill the masonic throne of Scotland for a season, my masonry dates from England, and England is the standard under which I was made and under which I served. I am old enough to remember the introduction of our Most Worshipful Grand Master to the throne of England, and since he has occupied that post he had been of great benefit to the masons of England in the accomplishment of that great work of which he has this day as it were laid the "keystone." Brethren, let me congratulate you that you have now a temple for freemasonry, not where we celebrate festivities but in a place where we carry on the secret mysteries of the craft, and where only those sacred mysteries will be practised, within the walls. You have not only done that, but you have added a group of buildings, and the magnificent hall in which I am now addressing you. Nothing is more required to make freemasonry in England perfect than that every man should put his shoulder to the wheel and assist in doing what he can. I thank you sincerely for the very cordial reception you have given me this day as the Grand Master of Scotland, and I trust I shall long live in your hearts as Past Deputy Grand Master of England. (Cheers).

Sir E. R. BOROUGH, Deputy Grand Master for Ireland, said:—After the eloquent speech of the Right Worshipful the Grand Master of Scotland, I must leave my case in your hands, but I cannot refrain from saying that I never had a greater Masonic treat than being present on this occasion. I think it was about 1830 when I first entered the Apollo Lodge, at Oxford, and although I have risen to high rank in Ireland, yet I can never forget that I first began my career in England. I have to thank you for your hospitality, and when I return to Ireland I shall certainly tell the Irish Masons all I have seen, and the kind reception I have met with. We have a hall which will soon be open in that unfortunate country (Cries of Oh! Oh!), and if any one of you will do us the honour of coming, and seeing us, we will give you a hospitable welcome. The

Grand Master of Ireland was obliged to go away, but on Wednesday next, he will distribute the prizes to the children in the Masonic schools, and although Masonry has been denounced in certain quarters, yet the Grand Master of Ireland has written a letter to me, saying that the masonic ball in Dublin was a great success. I thank you most heartily, and when I go back to Ireland, I shall not forget to tell them what excellent fellows the English Masons are. (Applause.)

The M.W. GRAND MASTER:—I now beg to propose to you the health of the Right Worshipful Earl de Grey and Ripon, Deputy Grand Master and the rest of the Grand Officers for the year. In proposing the toast, I regret that the Deputy Grand Master is unable to be present. I received a letter from him yesterday evening, which will account satisfactorily for his absence, which is to the effect that "the Queen will hold a Council this evening, and as Lord President I am bound to attend, therefore it will be impossible for me to be present at the Freemasons Hall." I regret that he is absent, but he could not prevent it. I hope you will join with me in drinking to the Earl de Grey and Ripon, and the rest of the Grand Officers of the year, believing as I do they are all most anxious to serve the Grand Lodge and the Craft to the best of their ability. He coupled with the toast the name of Bro. Frederick Dundas, P.G.W.

The toast was well received.

Bro. FREDERICK DUNDAS, P.G. Warden, and a representative of the Prussian Grand Lodge, returned thanks. He said the Craft was greatly indebted to the Grand Master for the manner in which he had for twenty-five years presided over them, sparing no time of his own, and no opportunity to further the interests of the Craft to the best of his ability and the utmost of his power and; he believed if it was known how many times he was absent it would not approach the number of times he was at his post. They could never be too grateful to him for twenty-five years was a large piece in a man's life and there were brethren present, who would remember it for years to come. The Craft was in a languid state when he came in it, compared to what it is now. What was it they. Why not only England alone, but the colonies themselves were alive to the spirit of Masonry. That was the result of the arduous duty undertaken by the M.W. Grand Master which would speak for itself. Every Mason here present was, he felt sure, ready to speak a good word for their M.W. Grand Master. He had asked that his name might be remembered in the breast, but he (Bro. Dundas) believed his name would be remembered for ever. (Hear, hear.) I beg in the name of the Grand Officers to thank you, and assure you it will always be our endeavour to support you.

The Most Worshipful GRAND MASTER:—I now beg to call your attention to the toast of the Provincial Grand Masters who have honoured us with their presence this day. I am glad to see so many around me to day; Bro. Hall has returned thanks already, and therefore I will select another in rotation, which is Bro. Bagshaw, P.G. Master for Essex, but he was anxious that he (Grand Master) should couple another name with the toast, which was that of Bro. Stephen Blair, Provincial Grand Master for East Lancashire, who had lately shown himself to be a true Mason by giving a large sum to one of their Charities. He was sure the brethren would be gratified to see so many Provincial Grand Masters, and amongst them the Earl of Limerick, who was ably carrying out Masonry in a different province. He gave them "The health of the Grand Masters of England," coupling with the toast the name of Bro. Stephen Blair, Provincial Grand Master for East Lancashire.

Bro. BLAIR said when he came into the room he had little expectation of being singled out to propose a toast, or to return thanks for the Prov. Grand Masters of England, which had been proposed. He believed that the Grand Master appointed him (Bro. Blair) as one of his Provincial Grand Officers soon after he was appointed himself as Grand Master.

As the great leader, he had been anxious to follow the rules and dictates he had laid down. The M.W. Grand Master had said that he had subscribed handsomely to the Boys' School. He had done so, and he had done it with much pleasure, and he hoped what he had done would be carried on by others in the same way. He knew that they could not have a better institution than the Boys' School, and, if properly carried on, it was in a wrong position in having a debt of £10,000 upon it. Therefore, he endeavoured to put it right, for instead of paying £500 a year in the shape of interest on that debt, they could do far better with the money in assisting the children of their poorer brethren. The brethren had come forward well. He knew that they must have a leader, and he knew that unless he came forward himself he could not expect others to do so. He took the lead, and they followed him. The Boys' School and the Institution for Aged Freemasons, were good charities, and their poorer brethren were relieve in a way that was not done before. Although he did not often see him, yet he followed the Grand Master and endeavoured to carry out what he knew to be the wish of brethren, not only of England but everywhere else, and to assist them by all the means in his power. He had only spoken of East Lancashire, but he would now come to West Yorkshire (hear, hear) and he could bear his testimony to the liberal way in which they supported the Masonic institutions. Should he be required, he should be happy to do more; he hoped that their institutions might flourish as long as he was spared upon this sublunary abode, and for many years after he was gone.

The M.W. GRAND MASTER proposed "The Building Committee," coupling with the toast, the name of Bro. Stebbing.

Bro. STREBBING, Past Grand Deacon, said he regretted that the illness and failing health of Bro. Havers had placed on his shoulders the duty of returning thanks for himself and the Building Committee. At the same time it was some satisfaction to return thanks for him, for the ability and intelligence with which he had carried out his duties as chairman of the Building Committee. It was no slight task to enter upon the building of such an Institution for there were many difficulties to be surmounted, many differences to be smoothed over, and in thus dedicating a temple to Freemasonry they were all deeply indebted to Bro. Havers, and for the success that had been achieved on that occasion, which had been so eloquently alluded to by Bro. Simpson, in the Oration he had delivered that day. On the part of the Building Committee, he said that they were guided by the leading spirit of Bro. Havers, to whom the whole credit was due. He expressed his satisfaction that the building had been begun and completed under the Presidency of their Grand Master, and he took that opportunity of assuring him, after his twenty-five years' service in freemasonry that their hearts were always loyal and true to their chief, that they never wavered towards their M.W. Grand Master, and that those feelings culminated with joy and satisfaction in the completion of this temple. Having paid a passing compliment to Br. Plucknett, he said there was something in freemasonry superior to buildings, superior to palaces, superior to all human institutions; for although they might all pass away, yet Freemasonry, being founded on truth, would endure and never decay.

Some other toasts were given, and the brethren and ladies retired to the Grand Hall, where a selection of music was gone through, and at which the Grand Master, the Earl Dalhousie, and several of the Grand Officers attended.

Bro. F. Spencer acted as Toast-master, and acquitted himself with credit.

The professional singers were:—Madame Bodda Pyne, Miss Agnes, Miss E. Flower; Bros. Winn, Cooper, Theodore Distin, F. Walker, and Coward.

Taken altogether, the whole affair was a genuine success.

The following selection of music was performed during the evening:—

DURING THE BANQUET.

1. Grace—"Honos, Laus, et Gloria" . J. Coward.
2. National Anthem Dr. John Bull.
3. Song—"The harp that once" . . Moore's Melodies.
MADAME BODDA-PYNE.
4. Song—"Hungarian Mountain Song" Haas.
MDLLE. CAROLA.
5. Song—"The Mountain Maid" . . Sinclair.
BRO. WILBYE COOPER.
6. Part Song—"I love my Love" . . Allen.
7. New Song—"The Sailor's Story" . . H. Smart.
MISS PALMER.
8. Song—"Thady O'Flinn" Molloy.
MISS ANNIE EDMONDS.
9. Song—"Philip the Falconer" . . Loder.
BRO. WINN.
10. Song—"Katey's Letter"
MISS SUSAN PYNE.
11. Serenade—"O, by rivers" . . Ford and Savill.

IN GRAND HALL.

12. Song—"Should he upbraid" . . Bishop.
MISS AGNES FLOWERS.
13. English Ballad—"I waited till the twilight" . .
MDLLE. CAROLA.
14. Song—"M'appari" (Marta) . . Flotow.
BRO. WILBYE COOPER.
15. New Ballad—"The old Church" . Vivien.
MADAME BODDA-PYNE.
16. Round—"Hark, 'tis the Indian Drum" Bishop.
17. Canzone—"Tic a Tic" Haas.
MDLLE. CAROLA.
18. Duet—"I know a Bank" Horn.
MADAME BODDA-PYNE AND MISS SUSAN PYNE.
19. Song—"Sing me that Song" . . Guglielmo.
BRO. FIELDING.
20. Song—"When I was young" . . Chorley.
MISS PALMER.
21. Glee—"There is a Beauty" . . Goss.
22. Scotch Song—"John Anderson my Jo" . .
MADAME BODDA-PYNE.
23. Song—"O Ruddier than the Cherry" Handel.
BRO. THEODORE DISTIN.
24. Old Ballad—"Come, dwell with Me" A. Lee.
MISS ANNIE EDMONDS.
25. Song—"Maid of Athens" Allen
BRO. FRED. WALKER.
26. Song—"Where the Bee Sucks" . . Sullivan.
MISS AGNES FLOWERS.
27. Song—"The Village Blacksmith" . . Weiss.
BRO. WINN.
28. Part Song—"The Tar's Song" . . Hatton.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

At a Quarterly General Court, held on Thursday, the 8th instant, the following children were elected:—


No. on List.	Name.	Notes polled.
14	Aggleton, Sophia	995
33	Clemence, Lucy Kate	984
5	Upton, Jane Robson	746
1	Barrett, Kate Isabella	698
4	Bindon, Clari Rosina A.	690
3	Storry, Elizabeth	593
20	Thorp, Maria Louisa	588
7	Molmeux, Alice Ritson	566
25	Earle, Mary Eliza	564
6	Wicks, Clara Mercedes	559
29	Barnes, Mary Emma	559
13	Baker, Edith Sarah	551
9	Holland, Eliza Allen	516
28	Clark, Frances Clara	509
2	Roberts, Frances Jane	504
21	Sherry, Matilda Maria	480
15	Claisen, Mary Theresa	437

The following is the list of the unsuccessful candidates, with the number of votes polled by each, which will be carried forward to the next election:—

No. on List.	Name.	Notes polled.
27	Harvey, Emma Louisa	418
17	Lawrence, Fanny Jane	402
23	Gilchrist, Kate	250
8	Palmer, Mary Cornwall	196
24	Bush, Florence Jane	192
11	Stone, Martha	176
12	Kelly, Ada Kate	162
16	Belcher, Florence Kate	94
10	Chapman, Ada Gertrude	77
31	Williams, Mary Elizabeth	73
26	Davidson, Janet Sarah	27
30	Tyler, Maria	13
32	Jelley, Mary Jane	6
19	Dawson, Ann Sarah	3
28	Titus, Amelia Charlotte	—
22	Martin, Henrietta Allithea	—

P o e t r y .

ON MASONRY.

By  B.C., 1222.

The spirit prompts, the mind is blank,
Hail Holy Son, by gifts explain
Mysteries now unfathomable.
O thou in whom a glimm'ring light
For love fraternal faintly glows,
Who yearns for knowledge pure and true
Substantially to be expressed,
Come masked unsought, but welcome.
And drink from Wisdom's fount,
Prepared with care, bereft of means direct;
Thy rash advance opposed by peril,
Thy fond retreat still stayed,
By that which hides it work to do,
Midst dangers great, o'er perils path
Still walk secure, through trust in God,
Nor fear thy steps to take,
Though darkness cloud thy sight.

MEMORIAL HYMN.

To Craftsmen in the Celestial Lodge above.

By BRO. ROB. MORRIS, LL.D., KENTUCKY.

We sing of those who've gone,
The friends to memory nearest,
Who left our Lodge forlorn
When youthful hopes were dearest;
We drop our voices low,
And tears in silence flow—
They're gone, they're gone, we know,
To the quiet place of death;
To the Silent Lodge beneath,
Where the green sprigs ever bloom,
In the low, low tomb...
Rest sweetly there!
So mote it be!

Each mystic grace they had
Our faithful souls have yielded;
The types that made them glad,
Our hearts on them are builded:
The Level, Plumb, and Square—
The Acacia, green and fair,
We dropped it gently there,
In the quiet place of death,
In the silent lodge beneath,
Where the green sprigs ever bloom,
In the low, low tomb...
Rest sweetly there!
So mote it be!

We deem not they are lost,
To Faith and Hope no craven,
But, with the white-robed host
Who look in Love to heaven,
We raise our voices high,
And call them to the sky
Who here in darkness lie:—
"From the quiet place of death,
From the Silent Lodge beneath,
Where the green sprigs ever bloom—
From the low, low tomb,
Rise, Brother, rise!"
So mote it be!

ROYAL MASONIC INSTITUTION FOR BOYS. — A quarterly general court of the governors of this institution was held on Tuesday, April 13th, at the Freemasons' Hall, Bro. John Symonds, P.A.G.D.C., occupied the chair. Bro. John Udall moved, "That notice on behalf of the trustees be forthwith given to the mortgagees of the intention to pay off the mortgage of £10,000 on the freehold property at Woodgreen, at the expiration of six months from the date of such notice." This £10,000 was principally collected at the last anniversary dinner, held on March 10th, in answer to Bro. Binckes's (secretary) energetic appeal. The motion having been seconded, was agreed to. The election of fifteen boys from a list of fifty-four candidates was then proceeded with.—Standard.

ERRATA.—In our report last week of the Provincial Grand Chapter of West Lancashire, the name "Forster" was incorrectly given as that of the Companion invested Sword Bearer; it should have been Fowler.

Original Correspondence.

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

CHAIR DEGREE.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Your correspondent "Leo," in your impression of 3rd inst., seems to be misinformed as regards the Past Master's degree, in stating that it is a side degree in Scotland. It is not, being held by the Supreme Grand Royal Arch Chapter of Scotland as the second degree. (Vide S.B.R.A., Chap., Laws, cap. ii., sec. 1.) Brethren receiving the chair degree (on the blue) are not recognised by any lodge of Past Masters in Scotland; moreover, the Grand Lodge does not authorise it. If a brother has received the degree in a lodge of P.M.'s, I hold that he is admissible to any lodge of "regularly-installed Masters." In Scotland, brethren have a right to the (courtesy) title of P.M. through virtue of being ex-R.W.M.'s; but, knowing nothing of the secrets of the degree, would not be allowed to enter a lodge of "regularly-installed Masters."

"Leo" remarks that some lodges in Scotland (old ones) grant the degree of Chair, i.e., P. Master. They have no right to do so, as Grand Lodge does not recognise such a degree, it not being within the pale of "St. John's Masonry." However, he is quite right in his statement, as a good many lodges take upon themselves to give the Chair degree, but also the Royal Arch, under the charter granted by Grand Lodge. It seems to me great laxity on the part of Grand Lodge to allow such spurious working under their Charter. Let Grand Lodge make an example of a few lodges by suspending or recalling charters from lodges working those degrees, then farewell to Chair and Royal Arch (on the blue). AMMI.

PAST MASTERS AS PRECEPTORS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I have been much struck with the letter of "P.M. and P.Z." in your issue of the 27th ult., and also most cordially agree with your editorial remarks on the same question. As your correspondent invites discussion on the subject, I am tempted to ask you to insert another letter in reference thereto. That it is most desirable to institute one uniform system of working, none I think can doubt; but then comes the question—How is that uniformity to be attained? I have heard many suggestions, and have several times seen the matter mentioned in the *Masonic Mirror*, but I never saw or heard anything which bore on the face of it such a stamp of feasibility as the idea propounded by "P.M. and P.Z.," and I cannot forbear expressing the opinion that every true Mason should put his shoulder to the wheel and assist to the utmost of his power in the formation of a "Lodge of Installed Preceptors," as I feel persuaded that once let it become an established fact, the great majority of Past Masters will, if I may use the expression of the Pharmacutists, become "members by examination."

If not presuming too much on your patience, I would throw out a few suggestions, in the sincere hope that they will be taken up and improved upon by those who are much more able to deal with these matters than myself. I would propose, then, that a memorial be got up to Grand Lodge praying our M.W. G.M. to appoint a committee, that they in their turn may be empowered to commission, say, twelve Past Masters to constitute a nucleus for the Board of Preceptors; that this nucleus shall have the power to approve or reject all candidates who present themselves for examination, and shall continue so to act, until by the admission of members its numbers so increase that it can then appoint officers, committees, delegates, &c., as occasion may require. It is true that by this means we are placing men in the position of examiners who have not themselves passed the ordeal, but surely we have sufficient confidence in our Grand Master to know that he would only sanction the appointment of such brethren as he knew to be competent to perform their duties properly. And here let me say that, if this matter is to be carried out well and efficiently, we must let no jealousy or non-Masonic spirit creep in. I know that some may say I am setting up a Board of London Past Masters, when there are many in the provinces equally competent; that it is encouraging a spirit of centralization which ought to be avoided; but my reply is—The movement must be commenced by some one, and in some place, and where so proper as in the precincts of Grand Lodge itself? Besides, we must remember that in a short time the board would contain many provincial P.M.'s, who, if not absolutely in the majority, would certainly prove so respectable a minority that their views and opinions would exercise great influence in all deliberations.

After the establishment of the board, comes the question—On what system of working is the candidate for admission to be examined? That this question should have to be asked, shows how great the necessity of an uniform system has become, for I

venture to say at the present moment two brethren, who may each be thoroughly good workers, might be found to declare that each knew very little of the proper way to work a lodge; consequently, the only method I can see at present is, that each candidate must most undeniably prove to the board of examiners that he is thoroughly versed in working the degrees, lectures, sections, &c., as usually practised in his province. The consequence would be, we should then get a thorough knowledge of the working of each district, and by taking what is good in some, and refusing what is undesirable in others, we get a system of working at once uniform and good; then, after such ritual had received the sanction of Grand Lodge, it would, of course, become the standard of all future examinations.

Another serious consideration would be the expense and loss of time entailed upon brethren at a distance from London by having to attend personally that they might be enrolled as members of the board; but this difficulty might in a great measure be met by deputing some brother, "well skilled in the ancient charges," to act as a travelling examiner, to meet the expense of which, doubtless, Grand Lodge would contribute an annual sum, while the fees payable by each brother on becoming a member would be sufficient to meet all emergencies.

Independently of the great advantage to the craft generally in having one recognised system of working, the great benefit to ourselves as Past Masters ought to induce all who have attained that high honour to bestir themselves in this matter, and rest not until the desired end is accomplished. The remark made by "P.M." and "P.Z.," that Masters who have, perhaps, most efficiently fulfilled the duties of the chair, are, after their term of office has expired, very apt to grow rusty, is but too true, more especially in those lodges to which no chapter is attached, as, should there be one, they would in all probability be struggling to fit themselves for the honourable discharge of those higher duties to which they are eligible. Let us then lose no time, but each all unite heart and hand to bring to bear all legitimate pressure in high quarters, and our request will quickly meet the response for which we hope.

Apologising for the length of this communication, but trusting that others may take up your space more worthily in ventilation of this important topic,

I am, dear Sir and Brother,

Yours fraternally,
P.M. 200.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—If by means of the movement originated by Br. Stevens in your columns, uniformity of ritual be obtained, THE FREEMASON will have the honour of having effected the reform which, above all others, is most urgently needed by the Craft.

In a ritual preserved, as that of Masonry is, by tradition only, a gradual deterioration and divergence from the true standard is inevitable. Human memory is fallible, and the mistakes of one generation of officers are adopted as the true and correct version by the next. There are at present no means whatever of regaining the lost standard of correctness, and thus there is a constant tendency to the multiplication of false versions.

The difficulty presented from this cause to an earnest Mason conscientiously desirous of learning thoroughly his duties in the lodge, has been already commented upon in your columns, and would of itself amply justify the demand for a reform in this particular. But the divergence of ritual involves a far graver evil, which has not as yet been put forward. The members of each lodge naturally think their own ritual correct, and any other incorrect. At present the discrepancies are comparatively inconsiderable, but they are daily growing more marked. So long as such discrepancies are allowed to remain, we nourish within the bosom of our Order the seeds of future dissension, which, if suffered to germinate, may in a few years lead to a repetition of the schism, which in the last century split the Order into two contending factions.

In addition to the establishment of the proposed Lodge of Preceptors (which would go far to remedy the evil), I would suggest that the ritual, as settled by such lodge, should be committed to writing and preserved with the archives of the Grand Lodge; and further, that those portions of the ritual as to which secrecy is not only unimportant but absurd (as, for instance, the prayers used in the three degrees), should be publicly printed by authority (as the E.A. charge is at present), for the use of the Craft, thus lightening the task, already sufficiently difficult, of committing the ritual to memory.

Yours fraternally,
DELTA.

OPERATIVE LODGES.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I have perused with much interest the recent communications of Bro. Hughan, and also the correspondence of Bro. Yarker.

The subject of which they treat is in itself so interesting, that I have ventured to forward the subjoined remarks. The evidence supplied by the Operative Lodges is very valuable, and Bro. Hughan is doing well to disentomb those long-buried minutes and forgotten documents. The more evidence we can collect, the better, as everything tends to throw light on the neglected history and archæology of Freemasonry.

I am, however, inclined to think that Bro. Hughan and other writers of to-day, rate somewhat too highly the value of such evidence in settling the very difficult question of the true antiquity of the various parts of our system. There seems, for some time past, a growing tendency among a class of writers to exalt the evidence afforded by modern minute books, and equally modern rituals, and to set more store by them than they fairly warrant us in doing. Bro. Hughan will not find any written evidence of the second and third degree, most probably, in the Exertica epoch of the revival, and the evidence we shall have only against, must be, I think, indirect, and to a great extent only inferential.

And the reason of this is plain. In the first place, the minutes only refer to the business of the lodge, then, as now, transacted in the first degree, and do not concern themselves, until a much later period, with the ceremonies. Bro. Hughan's suggestion that the terms Master and Fellow were only distinctions in rank, not in degree or secrets, is, however ingenious, inadmissible, because equally repugnant to the most ancient constitutions and to the most modern minutes, even of the operative lodges. In the next place, I cannot help thinking that much may be said about restricting the "raising of masters" to the Annual Assembly. There is undoubted evidence that, in 1742, the custom of the York Grand Lodge was (following, as they averred, ancient usage) to give the third degree in the Grand Lodge Meeting.

I am not aware whether there is any evidence in Scotland of a "Grand Assembly," or whether the history of Operative Masonry there is simply a history of individual lodges. But as there seem traces of a Grand Master, there may also have been a Grand Convention of the Operative Lodges. Whether there be so or not, all that the evidence of the Scottish Operative Lodges proves, so far, is this: not that the second and third degrees did not exist, but that they are not mentioned in minutes referring to business transacted in the first degree.

Bro. Hughan is perfectly correct in the wording of the Regulation 30, in *Harleian M.S.S.*, vol. 1942 (by a misprint Bro. Hughan says 1242), but I am of opinion that Bro. Yarker is right, in understanding "Master" there to mean "Grand Master," as a private lodge is never called an assembly, and the rule refers evidently to the Annual Grand Assembly.

Believing then, as I do, that such discussions as these are very helpful to the furtherance of a right appreciation of our true history, and admiring, as I do, the perseverance of Bro. Hughan in this interesting study, and the zeal and abilities of Bro. Yarker, I beg to conclude my humble contribution to-day by subscribing myself,

Very fraternally yours,

LATHOMUS.

P.S.—Equally with Bro. Hughan, I should be deeply interested in receiving any evidence which carries the Masonic Templars back to 1686.

VERBOSITY IN REPORTS OF LODGE MEETINGS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I was much pleased on reading the remarks in your columns of Saturday, the 27th inst., respecting "Hints to Reporters." As a constant reader of your paper since its publication, and likewise that of your contemporary, "*The Freemason's Magazine*," I can only confirm the statement of your correspondent by saying that I have repeatedly heard complaints made by the brethren of this locality as to the dry, tedious, and uninteresting reports from the generality of the lodges.

I would respectfully suggest, Bro. Editor, that the object of such reports would be sufficiently attained by inserting a list of the names of the brethren, with that of their lodge, as they take their respective degrees.

To the report of one of our Stockton lodges which appeared in your edition of the 20th inst. I think the remarks above-mentioned are particularly applicable, as I noticed the same tedious details of the working of the lodge, with only the following additional, but invidious remark:—"Which is composed of members with whom it is at once a pleasure and a privilege to meet, we wish as much could be said of every lodge in the province."

This evidently has been written by a visiting brother to the Stockton lodge, who, no doubt, wished to pay its brethren a very flattering compliment; at the same time, he should be reminded that he ought not to do so at the expense of the good name of the other lodges in the district.

I am, dear Sir and Brother,

Yours fraternally,

March 31st, 1869.

P.M.

PAPERS ON MASONRY.

By A LEWIS.

IV.—MASONRY AND CIVIL OBLIGATIONS.

"For he embarketh himself to set sail with a west-north-west wind, every one in heaps did cast into the ship gold, silver, rings, jewels, spices, clouzs, and aromatical perfumes, parrots, pelicans, monkeys, civet cats, black-spotted weazels, porcupines, &c. He was accounted no good mother's son who did not cast in all the rare and precious things he had."
—RABELAIS, Gargantua Book, i. 50.

It might seem strange to the reader to see at the head of this paper a quotation from an author who shares with Lucian, Aristophanes, and a few others a rare reputation for whimsicality joined with wisdom. But to the Mason, the writer is disposed to think, the words will be found applicable. Indeed it is more than likely that Rabelais, who wrote his inimitable budget of fun and satire at a very solemn crisis of the world's history, was himself a Mason. Perhaps, among his wide experience, this honourable body had claimed him; for there are other important allusions in his works to the necessity of charity and prudence. In a very cautious way he, in the directions given for the erection of the Abbey of Theleme, symbolizes many important truths of the Order. Monks are stigmatised as being *mal-nez* (of ill-bred disposition, or with bad noses), whereas those admitted to the androgynous establishment of Theleme were to be *bien naturez*, *bene nati*, well-born, the reverse of *mal-nez*, ill-born or disfigured in person. See the fifty-third chapter of the first book of Gargantua.

At the time when Rabelais wrote, the whole of society was in the throes of emergence from the thralldom of the letter arriving at the better condition of the spirit. It was his object, therefore, as it should be that of every good citizen, to promote throughout the world what is to be found in a lodge "just, perfect, and regular."

It is well known in the annals of Masonry that the wandering guilds who travelled from country to country, and built the sacred structures in which the exoteric communities adored the G.A.O.T.U., in defiance and grim mockery of priestly rule, mingled sarcastic emblems indicative of their solemn protests against priestly arrogance and evil-doing with those symbols enjoined by tradition and consecrated by Faith. From this time forward a deadly animosity has reigned in the hearts of Roman Catholic authorities against the Order. Hence the various fulminations of the Vatican directly against Freemasons.

The superstitious priests who held up the sacred branch, unintelligible to them from their crass ignorance, did not dare to remove these evidences of Masonic playfulness from the edifices raised for them by their opponents; therefore they remained in grim parabolic manner on the walls of the cathedrals, abbeys, and churches. Let those who can read, read, and be certified of this important truth.

But henceforward there arose a cry that Freemasons desired to subvert that society which in truth, by precept and example, they only sought to remodel. A charge, therefore, was easily instituted by the possessors of temporalities, that the Masons were foes to civil as well as religious liberty. This, however, is answered by the fact that of all things you may speak in a lodge—except religion and politics. Masons are more peculiarly bound to respect civil and political institutions than other men, but they cannot avoid sharing special political sympathies with the mass of mankind. Hence their ordinances enjoin the most scrupulous respect for that which exists, with the most heartfelt hope of gradual and orderly improvement in every direction.

In the family, Masons are taught to restrain their passions, to respect the ties of blood, and to enforce by precept and example the rules of temperance and good report. In the State, Masons are enjoined to have confidence in the appointed rulers and princes under whose guidance and government they find themselves; and to be a Mason, in the true sense, is to be a patriot of the purest character.

Thus it happens that a Mason entering the military state is ready, independent of other considerations, to encounter everything for the honour of his country. As a sailor, he shrinks from no danger that may be necessary to increase the security of his native land. As a minister of religion, he seeks to enlarge the boundaries of morality and true humanity; as a merchant, to increase the wealth of his country without offence or rapacity. As a husband and father, a son or brother, his duty is plain and straightforward; and while he more peculiarly respects and cherishes those to whom he is allied by the tie of Light, he is led to extend the hand of humanity to those beyond. "Many are called, but few are chosen."

Those who say that Masons have no such duties as these, or that they seek mere self advancement, are far from the truth of the matter, and can only be pitied.

What has been written above may appear eulogistic, and indeed it is so, but it is no more than the fact, nor while the sacred landmarks remain can Masons act otherwise than thus. Of course there are indi-

vidual exceptions, alas! to this rule, and some of the legends of the Order point to sad instances of this, but as evil has a mysterious though necessary existence, so occasional instances of erring brethren are to be found. But, as in the world, these do not pass without censure or punishment. If, however, a man on becoming a Mason is not ready to do as Alharbel, King of Canarre, is represented as doing in the merry romance of Rabelais, he can never be a Mason "in spirit and in truth." CRYPTONYMUS.

DIVULGING THE MASONS' WORD.

The following amusing anecdote is taken from the *Weston-super-Mare Gazette* :—

Curiosity and timidity are two important traits in the character of Ralph Sloogey. The former quality some years ago made him desirous of learning the secrets of the Masonic fraternity: but as he had heard that hot gridirons and pugnacious goats with sharp horns are made use of during the ceremony of initiation, to satisfy himself on this point he endeavoured to "pump" an intimate personal friend, Jacob Sleeton, whom he knew to be a Mason. For a long time Ralph tried to worm out something concerning the fraternity; on every possible opportunity he would renew the attempt, until at last Jacob became offended with Ralph's persistency, and determined to punish him. Early one morning, as Ralph and Jacob were hurrying to their respective places of business, the former renewed his inquiries. "I'd give fifty dollars if I knew the signs and password. If you tell me about the password and grip, I'll promise never to ask you another word about Masonry. Come now, Jacob—you've known me since I was a boy, and you ought to be aware that if I am a little curious, I never blab. Will you tell me? Surely you don't doubt your old school-fellow? Out with the password, and I promise you that I'll be mum as a mouse."

When Ralph had completed his request, which was spoken in a loud tone, Jacob turned his head, thinking that the words might have been overheard by a gentleman who happened to be walking behind them.

This gentleman proved to be a Mr. Hinslow, who, a few weeks before, had been dismissed from his position as keeper in the Bellevue Hospital, charged with stealing spoons. The charges against Mr. Hinslow had not yet been formally proved; but a committee of the Common Council were to inquire into the facts of the case at an early day, and Jacob had been appointed a member of that committee.

The last question propounded by Ralph angered Jacob, and as he turned his eyes and beheld the man who had the stolen spoons, an idea instantly entered his mind. He conceived an admirable plan for punishing Ralph, and resolved to immediately put it in execution.

"If I tell you the password," said Jacob purposely slackening his pace to allow Mr. Hinslow to pass before them; "if I tell you the Masonic password, you promise never to divulge it—not even to a brother."

"Never!" exclaimed Ralph exultingly, thinking that at last his curiosity was to be satisfied.

"Upon your soul you swear it?"

"Upon my soul I swear it!" responded Ralph.

By this time Mr. Hinslow had passed on before them, leaving Ralph and Jacob about three yards behind.

"You'll never utter it in the hearing of man, woman, or beast?" asked Jacob.

"I solemnly swear."

"I think that I can trust you. Well, Ralph, I am about to make known to you one of the great secrets of Masonry. When you wish to form the acquaintance of a Mason, all you have to do is to whisper in his ear the mysterious password. That password is—SPOONS!"

"Spoons! O that he—!" ejaculated Ralph.

"I tell you truly—the Masonic password is spoons."

"Spoons! Ha! ha! ha!" and Ralph made a feeble attempt to laugh. "Spoons!—that's a strange password! You must think that I am a confounded fool."

"I am in earnest Ralph. When Masons get into difficulty, and need assistance, they roar out the word 'spoons' three times. Were you to say 'spoons' three times, even here in the public street, and a Mason should hear you, he would immediately rush to your assistance, thinking that you needed it."

Ralph did not believe him; and to show that he could not be so easily gulled, he roared out, at the top of his voice, "Spoons! spoons! spoons!"

Ere the second syllable had passed his mouth, Mr. Hinslow turned round and faced Ralph.

"You said 'Spoons,' did you? Take that—and that!" As he spoke, Hinslow struck Ralph between the eyes, and then under the ear, the second blow lifting the inquisitive man off his feet, so that he staggered and fell to the pavement, completely stunned.

"I'll give you spoons!" roared the excited Hinslow, as he advanced and repeatedly kicked the prostrate man. As Ralph made no effort to rise, the enraged Hinslow soon tired of kicking him, and slowly passed on, occasionally looking behind to see if Ralph were following to obtain satisfaction.

Ralph did not require satisfaction, thinking he might get too much of it; so he prudently postponed returning to consciousness until his enemy had disappeared. As he rose to his feet, he said to Jacob in a subdued tone, "Why did that man strike me?"

"Because you uttered the Masonic password, but could not respond to the countersign. He is a Mason; and, as he was solemnly bound to do, immediately answered the password by making the countersign with his hand. You were unable to answer his countersign, and for that reason he knew you to be a clandestine Mason—a man who has learned the secrets in an improper way. Therefore it was his duty to chastise you. Your life may yet be forfeited for that indiscretion."

"My life! By all that is good, I thought you were only humbugging me when you said that 'spoons' was the password."

"Sh-h-h! Beware!" said Jacob, putting his hand on Ralph's mouth. "Never utter that word again. Masons are ubiquitous, and you might lose your life. As it is, you are in danger: for all the lodges in the city will be immediately convoked to adopt measures that may discover the man who has betrayed them. My life as well as yours, is in jeopardy. Promise me that you will never again utter that password."

"And so 'Spoons' is the password!" Ralph was at last convinced that his old friend had been telling truth. "Well may I be broiled on a Mason gridiron and turned with a red-hot trowel if ever I halloo 'spoons' again!"

Ralph has most religiously kept his word. Should he need a spoon while at table, he now asks his wife for a "sugar-shovel," fearing that if he mentioned the proper name of the required article, some pugnacious member of the mystic brotherhood might respond to the Masonic password.

METROPOLITAN MASONIC MEETINGS

For the Week ending April 24, 1869.

Monday, April 19.

Lodge No. 1,	"Grand Masters," Freemasons' Hall.
" 8,	"British," Freemasons' Hall.
" 21,	"Emulation," Albion Tavern, Aldersgate-st.
" 58,	"Felicity," London Tavern, Bishopsgate-st.
" 185,	"Tranquillity," Radley's Hotel, Blackfriars.
" 720,	"Panture," Balham Hotel, Balham.
" 907,	"Royal Albert," Freemasons' Hall.
" 1201,	"Eclectic," Freemasons' Hall.

Tuesday, April 20.

Board of General Purposes,	Freemasons' Hall, at 3.
Lodge No. 73,	"Mount Lebanon," Bridge House Hotel, Southwark.
" 95,	"Eastern Star," Ship & Turtle Tavern, Leadenhall-street.
" 162,	"Cadogan," Freemasons' Hall.
" 194,	"St. Paul's," Terminus Hotel, Cannon-st.
" 435,	"Salisbury," 71, Dean-street, Soho.
" 857,	"St. Mark's," Horns Tavern, Kennington.
R.A. Chapter, 119,	"Mount Sinai," Anderton's Hotel, Fleet-street.
" 186,	"Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction,	George Hotel, Aldermanbury; Comp. Brett, Preceptor.

Wednesday, April 21.

General Committee of Grand Chapter,	Freemasons' Hall, at 3.
Lodge of Benevolence,	Freemasons' Hall, at 7.
Grand Steward's Lodge,	"
Lodge No. 30,	"United Mariners," George Hotel, Aldermanbury.
" 140,	"St. George's," Trafalgar Hotel, Greenwich.
" 174,	"Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 190,	"Oak," Radley's Hotel, Blackfriars.
" 700,	"Nelson," Masonic Hall, William-street, Woolwich.
" 969,	"Maybury," Freemasons' Hall.
" 1150,	"Buckingham & Chandos," ditto.
" 1159,	"Marquis of Dalhousie," ditto.
Mark Lodge,	"Bon Accord," Freemasons' Tavern.

Thursday, April 22.

House Committee, Girls' School,	at 4.
Lodge No. 66,	"Grenadiers," Freemasons' Hall.
" 99,	"Shakespeare," Albion Tav., Aldersgate-st.
" 766,	"William Preston," Anerley.
" 858,	"South Middlesex," Beaufort House, Fulham.
" 1056,	"Victoria," George Hotel, Aldermanbury.
R.A. Chapter, No. 534,	"Polish National," Freemasons' Hall.

Friday, April 23.

House Committee, Boys' School,	
Lodge No. 181,	"Universal," Freemasons' Hall.
" 197,	"Jerusalem," ditto.
" 569,	"Fitz Roy," Hon. Artillery Company, City-road.
" 861,	"Finsbury," Jolly Anglers, Bath-street, St. Luke's.

Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Stability Lodge of Instruction, Guildhall Coffee House Gresham-street, at 7.

Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

Saturday, April 24.

[Nil.]

CELESTIAL MYSTERIES.

By Bro. Henry Melville.

We have received a note from Bro. Henry Melville, enclosing a copy of an Astrolabe discovered at Nineveh by A. H. Layard, Esq., M.P., from which Bro. Melville deduces certain facts of an interesting character to the Masonic fraternity, and he desires us to make known the result of his investigations in the columns of THE FREEMASON. This we are quite willing to do, but we cannot help remarking that a little reflection would have convinced Bro. Melville of the inutility of publishing the letters of the Deputy Grand Master, Earl De Grey, and the Grand Registrar, Bro. McIntyre, coupled with the commentaries which Bro. Melville has made upon them. There is not a member of the English Craft who is not proud of Lord De Grey's connection with the Order, but it is manifestly unfair to expect that a Cabinet Minister, like his Lordship, occupied with the cares of State, can devote the time required to master the details of abstruse symbolism, which Bro. Melville acknowledges entailed upon himself nearly forty years' of labour to unravel. The following is an extract from Bro. Melville's explanation of the celestial mysteries :

The undersigned, for many years, has been residing in Australasia, where his attention was first directed to the research after the "long-lost mysteries" of masonry. During a period of nearly forty years he has been so engaged, under difficulties that few, he believes, would have had the perseverance to surmount: but the subject itself he found to be so alluring, so full of startling facts, and those, too, subversive of all preconceived ideas entertained by the modern world of intelligence, that the pursuit became a pleasure he could not resist; and now, after almost a life-time of labour, he can confidently say that he has succeeded in unravelling the deep mysteries of the ancient sages, both oriental and occidental!

The undersigned traced this celestial figure in Melbourne, from a drawing in Mr. Layard's work on Nineveh. He, at first, considered it an ancient Astrolabe, but finding that the points on the circle did not correspond to the requirements of an Astrolabe, he laid the tracing aside, thinking that probably light would be thrown upon it at some future period. The expectation has been realised, for, on his arrival in England, he found in the Assyrian Gallery of the British Museum, in *basso relievo*, the figure from which Mr. Layard obtained his drawing; but, on comparing the drawing with the slab, he found Mr. Layard's copy incorrect, and was pleased to find that the Assyrian monument was in reality, as he had first supposed, a perfect Astrolabe.

Every reasoning mind will admit, there must be some occult or hidden meaning in these symbolic representations, but the means by which such mysteries were formerly read are totally unknown to the present learned. As before observed, the undersigned has recovered the knowledge, and by the scientific use of masonic keys on Jamieson's celestial planespheres, the whole of the Egyptian and Assyrian monuments can be easily interpreted. The figures are all either simple or compound astronomical symbols, and being pictorial cannot be misinterpreted. Very different it is with the Cuniform writings engraved upon them, the characters of which are anything but pictures, and hence the difficulty of interpretation.

Mr. Layard, in his work, speaking of the Assyrian marble, says it is "The interior of a castle (a ground plan) and pavilion or tent." What resemblance there is to the ground plan of a castle it is very difficult to determine, nor does the space occupied by the horses look much like a pavilion or tent. Mr. Bonomi gives a wood-cut of the Astrolabe, but it is most incorrectly drawn.

The cross-bars within the circle are the equinoctial and solstitial colures. The circular belt is the ecliptic, and on it are 52 points on the slab, but in Mr. Layard's drawing there are only 50 points. The 52 represent the weeks of the solar year. On the outer rim of the ecliptic circle are thirteen houses, apparently with chimneys; on each of these projections are four points, denoting the 52 weeks of the lunar year of thirteen months. The figures interior to the ecliptic are symbolical of the seasons, and when the allegorical reading of the Assyrian mysteries is understood they will be found to be very energetic. The pavilion, as Mr. Layard calls it, has four horses, the animals have on their head-stalls or bridles, and are typical of *solis-statio* at the winter solstice in Capricornus. Mythology gives four horses to the sun; they are named Aeous, Aethon, Phlegon and Eolus or Lucifer. Phlegon means "burning," and Lucifer "that brings fire or light." There were horses of fire and a chariot of fire when Elijah, meaning "the strong Lord," went up to heaven in the whirlwind. On the Assyrian slab in question there is not any chariot, but there are many chariots whirling with great speed on the slabs adjoining.

Solomon had horses out of Egypt, "they fetched up a chariot and a horse out of Egypt for the kings of Syria," but Josiah, which means "fire of the Lord," took away the horses that the kings of Judah had given to the sun, and burned the chariots with fire." In the sacred writings, Astro-mythological horses are not unfrequently mentioned. In Zechariah there are four chariots with horses referred to—in the first chariot, the horses are red; in the second, black horses; in the third, white; and in the fourth, grised or spotted black and white. In Revelations there are likewise four horses; white, red, black, and pale.—"He that sat on the white horse had a bow, and a crown was given unto him." Death sat upon the fourth and last—the pale horse. These four horses are registered in the heavens, and can be seen in any celestial atlas or on any celestial globe. The first, Sagittarius, the man invariably has a bow in his hand, and in Jamieson's coloured atlas the horse is represented white,—a worthless crown of victory is given to the constellation, it is *Corona australis*, and the Budhists place this crown upon the head of the horseman; the second horse is Pegasus, pictured red; the third horse is now called Monoceros, and is pictured black; and the fourth and last, Centaurus, is pale or grised. Centaurus was formerly known as Jacchus, or Bacchus, or Dionysius; and the common Christian era, as settled by Dionysius, began on the first of January,—the Saviour's birth-time exceeding that of the Dionysian era by four years. This is astronomically recorded, and can be mathematically demonstrated.

The masonic astronomical keys are still religiously preserved by the Royal Arch Companions, they are now known as the triple tau and double triangle. . . . The double triangle "scratched, stained or engraved" on a tracing board and placed upon a southern celestial planesphere, when moved in accordance with the laws governed by the Assyrian Astrolabe, will prove the demise of Dionysius to be on the last day of the year, the 31st of the tenth month, or December. As the white horse is symbolical of the opening of the year on the 1st January, so is Centaurus, or Dionysius, the emblem of the death of the year—or rather the alpha and omega, a point between the 31 December and the 1st of January. Then, in Egyptian theology Osiris is entombed, and the infant Horus arises, four years older than the common Dionysian era.

(To be continued.)

PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

(Continued from last week.)

England—a proof of the disinterested spirit by which His Royal Highness has been actuated through the whole of this concern, so important to the cause and interests of Masonry throughout the world. And further to beseech His Royal Highness to be graciously pleased to sit for his picture in quality of their Grand Master, that the same may be placed in the Hall of the United Fraternity."

Upon motion made and seconded, it was also resolved unanimously—

"That the cordial thanks of this Grand Lodge be given to the Right Worshipful Brother Thomas Harper, Deputy Grand Master, for his indefatigable, zealous and honourable conduct during a period of more than twenty-eight years that he has been an Officer in this Grand Lodge; but more especially for his constant and unwearied attention for the last thirteen years, in the discharge of the arduous and important duties of Deputy Grand Master."

"That the especial thanks of this Grand Lodge be given to our Right Worshipful Brother, Past Deputy Grand Master Perry, for the very distinguished services which he has at various times and for a series of years rendered to the Craft.

"That the members of this Grand Lodge are led to the performance of this duty, peculiarly gratifying to them, from the high sense they entertain of the purity of the principles from which he has acted, from their unqualified admiration of the talents and eloquence which he has constantly displayed in their behalf, and from the pleasing anticipation of those happy and glorious consequences which his exertions have so eminently contributed to produce."

The Grand Lodge was then closed with holy prayer till St. John's Day next, to meet at Freemasons' Hall, at eleven o'clock in the forenoon.

THE ABBOT'S WAY.—Whether the so-called "Abbot's Way," in the turbaries of Somersetshire, belongs to Ancient British times, as some suppose, or was constructed, as its name implies, by some abbot of the neighbouring monastery of Glastonbury, I am in no position to determine. It is now buried about two yards beneath the Turf Moor, and is composed of birchen poles, each a yard long, split, and pegged close together. Pity but some antiquarian society would undertake to once more lay it open to daylight, and use every exertion to ascertain whether it belongs to Celtic or to mediæval times.—*The History of the Stockton and Darlington Railway*, by Bro. George Markham Tweddell, F.R.S.N.A., Copen.

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