

TABLE OF CONTENTS.

	PAGE
REVIEWS—	
The Council Monitor ... ..	193
Stories for the Freemason's Fireside ... ..	193
Catalogue of Designs ... ..	193
RED CROSS ORDER ... ..	193 & 194
THE RED CROSS AND MASONIC CHIVALRIC DE- GREES ... ..	194 & 195
EARLY HISTORY OF WHEEL CARRIAGES ... ..	195
JOTTINGS FROM MASONIC JOURNALS ... ..	195
CONSECRATION OF THE ST. JOHN OF WAPPING LODGE, No. 1306 ... ..	196
THE CRAFT—	
Metropolitan ... ..	196
Provincial... ..	196 & 197
Scotland ... ..	197
ROYAL ARCH—	
Scotland ... ..	197
MARK MASONRY—	
Metropolitan ... ..	197
MASONIC MEETINGS FOR NEXT WEEK ... ..	197
BIRTHS, MARRIAGES AND DEATHS ... ..	198
ANSWERS TO CORRESPONDENTS ... ..	198
THE GRAND LODGE OF QUEBEC ... ..	198
MULTUM IN PARVO... ..	199
ORIGINAL CORRESPONDENCE—	
Grand Masters of Ireland ... ..	199
The Freemasons' Life Boat ... ..	199
Antiquity of Freemasonry ... ..	200
An Appeal ... ..	200
Hiram Abif ... ..	200

We beg to announce that a series of articles entitled "Freemasonry in England" from the pen of our accomplished contributor the "Son of Salathiel" will shortly appear.

Reviews.

*The Council Monitor*; by JACKSON H. CHASE, 33°. New York Masonic Publishing Company, 432, Broome Street.

Another useful addition to Masonic literature has been made by Bro. Chase, whose small, but very neat, work exhausts the subject of what our American friends call "Cryptic Masonry." It may be necessary to state that the Cryptic degrees are not known or worked in England—in fact they have been adapted from degrees in the Ancient and Accepted Rite, and are essentially American ceremonies. The first is called the Royal Master, which is preparatory to the second or more important degree of Select Master, which again is supplemented, in some councils, by a third known as Super-Excellent Master. The officers of a council of R. and S. Masters are as follows:—1, Thrice Illustrious Master representing K.S.; 2, Right Illustrious Deputy Master as H.K. of T.; 3, Illustrious Principal Conductor of the Works as H.A.; 4, Treasurer; 5, Recorder; 6, Captain of the Guard as Adoniram; 7, Conductor of the Council as Ahishar; 8, Steward; 9, Sentinel.

These degrees are founded upon a tradition that in order to preserve certain sacred writings, the three Grand Masters who presided at the building of the Temple, resolved to construct a secret vault under the sanctum sanctorum—the entrance to which was by nine successive arches, the ninth arch or chamber being the place wherein the Grand Masters held council together, and to which none others had access.

The other eight arches were occupied by Adoniram, Ahishar, and twenty-two other brethren, according to their rank—three being posted on each side. Upon one occasion, however, Ahishar being absent from his post in the eighth arch, an inquisitive brother, traditionally known as Izabud, penetrated to the secret vault, and would have expiated his indiscretion with his life, had he not revealed the fact that the door was unguarded; whereupon the unfortunate Ahishar was incontinently executed for his negligence, and Izabud installed in his stead.

Members of the ineffable degrees will readily perceive how similar this tradition is to that related in the degree of "Intimate Secretary." The degree of Super-Excellent Master has no connection with the degrees of R. and S. Master, other than that it refers to the final destruction of the Temple by Nebuzaradan, Captain of the Guard to the King of Babylon.

The Chief Officer represents King Zedekiah; the second, Companion Gedeliah who represents the governor of that name, who was appointed to rule over the remnant of the Jews who remained in Judah during the captivity of their nobler brethren. The other officers are three keepers of the Temple, Captain of the Guard, three Heralds, three Guards, a Treasurer, Secretary and Sentinel. Companion Chase also presents his readers with the full ceremonials for installing the officers of grand and subordinate councils, and also of constituting and dedicating new bodies of the Cryptic Rite. To an English Mason, the publication of such works will doubtless appear singular—especially as the extracts from the rituals themselves are copious and suggestive. Nothing, however, of real importance is divulged, and the whole tenor of the disclosures goes far to prove that the degrees are in perfect consonance with the universalist teachings of the Craft. Every Masonic student should possess this small but comprehensive manual, as an illustration of Freemasonry in one of its least developed phases; and we trust Comp. Chase will eventually reap the reward of his arduous labors in the cause of Masonic instruction.

*Stories for the Freemason's Fireside*; by Mrs. C. W. TOWLE, of Alabama, Cincinnati. American Masonic Publishing Association, 114, Main-street.

We have rarely read a book with greater pleasure than Mrs. Towle's very interesting volume, which comprises twenty-eight distinct tales of a varied character, some touchingly pathetic, and others highly instructive, as well as amusing. We are especially glad to find that a lady is so thoroughly imbued with Masonic sentiments as this handsome volume indicates, and we believe that its wide circulation amongst the wives, sisters, and daughters of Masons will do more to enlist their sympathies on behalf of the Order than the most elaborate defence ever written. Mrs. Towle deserves the thanks of the Fraternity for her very valuable book.

*Catalogue of Designs*; by E. W. STREETER (late Hancock & Co.), 37, Conduit-street, Bond-street.

Mr. Streeter has produced a very useful book of the designs used in his world-famed manufactory of diamond ornaments and jewellery of every description. The illustrations are exceedingly well executed, and afford a good idea of the perfection that has been attained in the beautiful art to which the book more especially refers. Purchasers living at a distance can therefore accept the work as an accurate guide to the selection of any article they may require, without the fear of being afterwards disappointed in its workmanship or elegance.

THE RED CROSS ORDER.

Verily "Lupus" travels apace, and covers a vast extent of ground. My reply to his question "Can it be shown that the Masonic Red Cross Order has been allied with the Constantinian name more than a few years?" was mainly written under an impression that by the words, "a few years," Lupus meant to indicate a period prior to the revival in 1865. It was solely for that reason, and not as a proof of antiquity, as he somewhat hastily assumes, that I referred him to a work upon Freemasonry, published in 1838, in which the alliance of the Red Cross Order with the Craft is distinctly demonstrated. The words "time-immemorial" as applied to the working of the Order in Scottish K.T. Encampments must also be interpreted in a similar sense, although I confess being unable to accept the assertion of Lupus that such Encampments were unknown in Scotland before 1800. My grandfather was a Scottish Knight Templar, and he died in 1799. It has always appeared to me that the Order of the Temple in Scotland possesses stronger claims to antiquity than have yet been adduced for the Order in other countries, but I leave its defence to abler pens, merely remarking, *en passant*, that the Scottish Templars would have scarcely received into the bosom of their venerable Chapter-General an Order like the Red Cross of Rome and Constantine, had the latter been simply a concoction of the nineteenth century. I am, however, desirous of placing on record the fact that the present ritual of the Grand Cross is in Bro. Walter Rodwell Wright's own handwriting, and that the ritual of Knighthood is derived from the original ritual forwarded by Bro. Colonel McLeod Moore, 33°, Grand Prior of Canada, K.T., as the executor of Bro. Wright, to the late Bro. Henry Emly, 33°, Grand Chancellor, K.T., by whom it was given to one of the present members of the Red Cross Council. Colonel Moore, with whom I am in frequent correspondence, distinctly remembers that the ritual he sent home from Malta was that of the "Red Cross of Constantine." The identity of the ceremonials is thus established, although additions and unessential alterations have undoubtedly been since made.

I may add that this old ritual is quoted in my brief "Sketch, &c.," published with the Statutes, page 26, as follows:—

"After the memorable battle fought at Saxa Rubra, on the 28th October, A.D. 312, the emperor sent for the chiefs of the Christian legion, and—we now quote the words of an old ritual—'in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto *In hoc signo vinces* round it, surrounded with clouds; and peace being soon after made, he became the Sovereign Patron of the Christian Order of the Red Cross.' It is also said that this Cross, together with a device called the *Labarum*, was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the

body-guard of Constantine, and the command of these privileged soldiers was confided to Eusebius, bishop of Nicomedia, who was thus considered the second officer of the Order."

And at page 27, it is stated that "we are, in all probability, indebted to the learned Abbé (Giustiniani) who was long attached to the Venetian Embassy in London, for the existence of the Order in England." The Masonic Order has never claimed to be a branch of the Parmese-Neapolitan Order, but upon Lupus's own showing in a letter which appeared in your contemporary of the 6th February, 1869, "the present head of the combined Parmese and Sicilian Order of Constantine is King Victor Emmanuel II.," a statement which is entirely borne out by facts, and I can assure Lupus that it was solely in deference to his opinion, so expressed, that the Red Cross Committee placed themselves in communication with the Italian Government, the result being, to quote again the words of Lupus in the same letter, that "all obstacles are dissipated," "Victor Emmanuel being perfectly aware," that the Red Cross Order "exists in this country," and further that His Majesty has no intention to revive the Italian Order.

The theory suggested by Count Maffei was simply this, that the Masons derived the decorations, &c., through their connection with the Crusaders, many of whom were Knights of the Order.

The Order is, however, no longer a "public" one; and I cannot therefore understand the allusion made by Lupus to the ex-King of Naples, in view of the opinion he formerly expressed as to Victor Emmanuel. I have consulted various works on Chivalry and the Orders of Knighthood, and am unable to find any evidence that the Order has been conferred except in Italy as a public Order, and in England as a Masonic degree, since 1699. Upon this point, like "Lupus," I shall be glad to see further information, for it would be affectation to deny that a Greek gentleman, now resident in England claims the Order of Constantine as his private property, while similar pretensions are made by another gentleman of Greek extraction, and also by a personage at Rome.

Has it ever occurred to Lupus that in the event of the Order having been perpetuated privately by the alleged descendants of Constantine in the Isle of Scio, Bro. Wright, who was Consul-General for the Ionian Islands, would probably have known something of the fact? This is rather an interesting question, for although the value of a decoration bestowed by a private individual may not be very great, yet when viewed in connection with the high antiquity claimed for the Order of Constantine, it is entitled to some consideration and respect.

It is now my conviction that, although Lord Raneliffe governed the Red Cross Order, as proved by the charter of 1796, Walter Rodwell Wright was the first to establish a Grand Council, and he may have followed this course after an understanding and arrangements with the Knights who were hitherto scattered and few in number. I am not aware that any other so-called Red Cross Order was ever practised in London; the degree called the "Red Cross of Babylon" and the American Red Cross are the only degrees of a similar name of which I have any knowledge, and neither of these are Christian ceremonies. On the contrary, the Constantinian rituals breathe the purest spirit of Christianity, and this is especially observable in the "Grand Cross" ritual recently discovered from which I may venture to quote the following passage:—

"Make us worthy of the glorious distinction which we have assumed, and grant that we may serve Thee in spirit and in truth, maintaining inviolably the Christian faith and our solemn vows of secrecy, fidelity and obedience."

However we may differ in opinion, let me assure Lupus that I highly appreciate his merits as an archaeologist and antiquarian, and it is but due to myself to state that many of the explanations now given were sent to your contemporary for publication in March 1869, but for reasons to which it is unnecessary to refer the paper never appeared. R. W. L.

## THE "RED CROSS" and MASONIC CHIVALRIC DEGREES.

By WILLIAM JAMES HUGHAN.

We have an idea that the "Red Cross" degree has as much right to be worked in the present day as the Knights Templar, Knights of Malta, or any other Masonic chivalric degree whose communications were provided for in the "Articles of Union" of A.D. 1813. We are told that the degree was patronised during the last century by several excellent Masons, whose connection with Freemasonry was of much value to the institution. Bros. James Galloway (one of the chief promoters of Royal Arch Masonry under the "Moderns"), James Heseltine (Past Grand Treasurer and Grand Secretary), William White (Grand Secretary A.D. 1780 and for several years afterwards), and other distinguished brethren received the Red Cross degree under Bro. Major Charles Shirreff. Lord Raneliffe was Grand Master in A.D. 1796, as also of the Masonic Knights Templar. Bro. Walter Rodwell Wright succeeded his lordship as Grand Master A.D. 1804, and on the 19th July H.R.H. the Duke of Sussex was installed "Grand Master for and during his natural life."

I might enumerate a host of worthy names connected with this Masonic Order from A.D. 1788 to the Union of A.D. 1813, but time will not permit. Suffice it to say, that several of the most active and useful members of the Craft were foremost as Red Cross Knights. The minutes of their meetings, which are partly reproduced in the "Statutes of the Red Cross Order" (Geo. Kenning, London), contain a little information which those who glory in opposing its claims to rank as a Masonic Chivalric degrees would do well to peruse before again rushing against the facts of its history. For our part, we are no enthusiastic admirer of Masonic Chivalric degrees at all, and although a member of many, would join in voting their funds to be devoted to the charities of the Craft, and their meetings be at an end, *provided* a greater interest would be taken in purely Craft Masonry, and our charitable institutions be more generally supported than they are.

Some excellent Masons think these chivalric degrees tend to keep alive the regard of many for the Craft, and that without such their fondness for Craft Masonry would not last many months. If so, then we are better *with* than without these additions, which, costly and Masonically useless as they are, so far as the grand and universal principles of the Craft are concerned, are supported by many of the greatest Masons of the land. We have been led simply to examine the claims of the Red Cross from the amount of petty opposition its votaries have been subjected to. We find that it was worked during the latter part of the last century, and though some maintain that it was given subsequent to the Templar degree, the admission of Bro. William Henry White (the second last Grand Secretary), on the 13th March 1809, before he was either a Royal Arch or a Knight Templar, does away entirely with that notion. The Supreme Council of the Thirty-third Degree issued a circular against the degree, which, however, so far from staying its progress actually gave it an impetus never before manifested. Apart from the amazing circumstance of a body of a few years' experience presuming to question the character of a degree worked during the last century, and for years under the rule of H.R.H. the Duke of Sussex, the "declaration of war" was most inexpedient and unkind. We need not now examine further into this matter, as happily the two authorities have virtually joined hands in amity, and we trust nothing but a wholesome rivalry and Masonic zeal will be found to actuate their members.

Of late the historical position of the "Red Cross" has been called in question by one of the commissioners on behalf of the Grand Conclave of England to make a convention between the Knights Templar of Great Britain and Ireland. He has taken the *nom de plume* of "Lupus," which we easily recognise as belonging to a brother well-known in the Craft. The discussion has been mainly between him and

"R. W. L.," and we have no doubt that the latter, with his accustomed ability, will clear up the doubtful points, and show to the Masonic world that the Red Cross degree is neither a delusion nor a snare, and supported neither by "magic numbers nor persuasive sound," as Bro. "Lupus" is pleased to hint is the fact. Were the degree on a basis of deception or fraud, I presume it is only for such to be pointed out to cause its immediate overthrow, seeing that its chief adherents are Masons, recognised as "just and upright men of sound judgment and strict morals." To suppose otherwise would be to insult some of the brightest ornaments of the Craft. Bro. "Lupus" in *THE FREEMASON* of April 16 has thought fit to question a few statements of mine made the week before, and about which he says, "to the surprise and disappointment of ALL your readers will be found utterly deficient in Bro. Hughan's usual excellent characteristics, proof and logic." It is a pity to lose anyone's good opinion, especially when it is worth having, as it certainly is in this case; so for the sake of truth, and to examine *why* such startling assertions are made, it will be well to take the objections *seriatim*, and test their soundness:—

1. When was the unequivocal evidence of the connection of the Red Cross degree with Freemasonry during the latter part of the last century produced? What and where is it?

In a series of articles by Bro. R. W. Little in the *Freemason's Magazine*, Vol. XV., page 502, Vol. XVI., pages 22 and 102; Vol. XIX., page 208, in which the Red Cross degree is traced Masonically by records from A.D. 1780 to after the "Union of A.D. 1813."

2. What has the connection with Freemasonry to do with being "the only legitimate representative of the Order in the world?"

Nothing that I am aware of, as none of the Masonic Chivalric degrees have any other origin than Masonic, and that after the revival of *Freemasonry* A.D. 1717.

3. Probably the Duke of Sussex *was* the Grand Master of a Masonic Red Cross Order.

I know of no reason *why* the Minute Book still preserved that records the election and installation of H.R.H. the Duke of Sussex should be doubted. Unless Bro. "Lupus" says it is a *forgery*, he is bound to accept it as *genuine*, and he can examine it when in London, so that perhaps it would be well to suspend so harsh a judgment until he has seen and handled it. After which he can be shown His Royal Highness's *signature* as Grand Master of the Red Cross A.D. 1813, which is accepted as genuine by those who are familiar with such writing. This document is also open for inspection by any brother, and has been submitted to me, so also have the old Minute Book, and other papers.

4. The *Articles of 1813* do not say a word about *Constantine*.

With respect to the name *Constantine*, I cannot say aught, but leave it to my friend, Bro. "R. W. L.," to answer. I only know that the Red Cross degree that was under H.R.H. the Duke of Sussex was given to Bro. W. H. White and others, who gave the degree to Bros. Hyde Clarke, Little and others, who revived the Masonic Order.

5. What *original Masonic Order* of the last century? The Masonic Order called *Constantine* did not exist in the last century. How could one or more of the members of the Old Body create "Knights Grand Cross," &c.

The *original* Order I refer to is the Red Cross given by Major Shirreff and others about A.D. 1780. I know nothing of any regular succession from any Chivalric degree other than Masonic, and do not believe in any Masonic Order of such a kind—Templar, Malta, or aught else in connection with Freemasonry. With respect to the *Constantine* name, if Bro. "Lupus" is right, the title should be dropped; but I wait the production of more evidence on the part of "R. W. L." before giving my decision. Meantime, and hitherto I have merely used the name *Constantine* to make it clear which "Red Cross" is meant, in contradistinction to the Red Cross degrees of Scotland. It will be for "R. W. L." to show some earlier authority than the work of

A.D. 1838 to connect the "Red Cross" with *Constantine*. What was the character of the degree he and the others received from the old members of the original Masonic Order? Was *Constantine* introduced in the ritual, and are there any documents preserved dating at the "Union" or before then that connect this "Red Cross" with the *Constantine* name? I am told there are, and *if not*, and "Lupus" is correct, I should soon, so far as my opinion is concerned, throw the title overboard. I do not, however, apprehend any such result, as I know of few to be compared with Bro. "R. W. L." for Masonic erudition and research and the brethren who revived this degree were actuated by motives that did them credit, and not with any desire to create a rival degree, as the working of the "Red Cross" is decidedly provided for in the Articles of Union of the Grand Lodge of England.

6. How could one or more of the members of the Old Body create "Knights Grand Cross," &c., &c.

The "Minutes" preserved evidently prove that the members were in the habit of conferring the "Noviciate Knight" on worthy brethren, and what is more to the point, Bro. Richard Jebb had not only authority from the "High Council" to create more than six Noviciate Knights (the number by virtue of being a Grand Officer), but also permission to install two of such Noviciate Knights to be of the Grand Cross within the limits of British India.

7. What is the Old Body? The only old Masonic Red Cross of which I, or any brother, to my knowledge, has seen any evidence of are certainly *not* of the Constantinian Orders.

The Old Body I allude to is the Masonic Red Cross under the Grand Masters *I have named* from about 1780 to the rule of H.R.H. the Duke of Sussex. I know of no other Red Cross Order *Masonically* under such authority, nor does Bro. "Lupus," so that I fail to see the point in his question, and think it *superfluous*, as he must know I do not believe in its *succession* from any Order in Chivalry. With respect to the "Constantinian Orders," I know really nothing, not having investigated the matter. Bro. Matier, a most intelligent Mason is now engaged in examining the records of the ancient Chivalric Order, and I apprehend much good will result from the investigation, as Bro. Matier is an accomplished and zealous Knight.

8. What is the evidence at present only in the hands of a few?

I do not know. No doubt "time will make mention."

9. I observe Bro. Hughan carefully alludes only to the connection with Freemasonry, which nobody doubts.

Just so, Bro. "Lupus," especially as it is the only connection I have evidence for.

10. We want to know what connection it has with anything else?

So do I! So do I, *emphatically*! As also to know what connection Knights Templar have with anything else.

11. What is the conclusive information in Bro. Little's history.

The excerpts from the records of the *Red Cross Order*, which I have alluded to in the *Freemason's Magazine* for May 23rd, 1868, and which were never controverted; with respect to the "Sepulchre," the records mentioned allude to this degree having been given. At least, I believe so; but have not time to refer to them just now. I would like to know a little more about the Knights of the *Red Cross* who met for several years at the Crown Tavern, Clerkenwell, after H.R.H. the Duke of Sussex ceased to take interest in the Chivalric degrees.

In conclusion, I hope Bro. "Lupus" will continue to address himself to these Masonic Chivalric degrees inquiries as an archæologist, as he is pre-eminently fitted to do so.

"WE are not in the habit of 'puffing,' more especially medicines; but we cannot withhold our testimony in favour of Perry Davis's Vegetable Pain Killer, which we have found invaluable in the family, and we believe it to be all it is recommended."—*Roman Citizen*.

## EARLY HISTORY OF WHEEL CARRIAGES.

The following interesting facts have been gathered from Adams' works on English carriages (1837):—

Some of the earliest records of wheel carriages are to be found in the Old Testament; though, as it confines its mention of them to the simple fact of such things being in use, no light is thrown upon what was their construction. The "chariot" and "waggon" are both named in Genesis; Joseph rode in the second *chariot* of Pharaoh as a mark of peculiar dignity, and *waggons* were dispatched from the court of Egypt, to convey thither the wives and little ones of the family of Jacob. From this, as well as the fact of the brethren of Joseph bearing their corn away on asses, we may infer that wheel carriages, even of the lowest description, were not in general use among the common people at that time. Later in the Israelitish history, we hear of the trouble caused in the host of Pharaoh, in his pursuit of the Israelites towards the Red Sea, by the wheels being detached from his chariots, so that "they drove heavily." Detaching the wheels would seem to indicate that the wheels were fast on the axle, which turned beneath the body, and the axle being thrown out of the thole-pins, the chariot would become a sledge.

Chariots at that period, and subsequently, were used principally for war purposes; all public sports tended to the encouragement of this one of their master passions, and the sounds of chariots and horsemen were seldom heard but as the heralds of battle. Even the chariots themselves were made to assist in the work of destruction, being armed with hooks and scythes, by which they made considerable devastation, mowing down men wherever they came in contact. At a later period, other carriages of an inferior kind were introduced among the Jews for agricultural purposes; being used principally for thrashing out corn (a method still practised in Arabia), and they were called carts or drags. The word *cart* is most probably derived from the Latin *carretta*, a diminutive of *carrus*. Beckman, in his "History of Inventions," tells us that the earliest Roman vehicle on record was the *arcera*, which was a covered carriage used by sick and infirm persons, afterwards supplanted by the more luxurious *lectica* (litter). A later invention was the *carpentum*, the form of which may be seen on antique coins, where it is represented as a two-wheeled car, with an arched covering which was sometimes hung with costly cloth. Still later were introduced the *carrual*, first mentioned by Pliny, but so little is known of them that antiquarians are uncertain whether they had one wheel like our wheel-barrows, or (as is more probable) four wheels. It is known, however, that they were richly decorated, often with solid silver curiously engraved and carved, and that senators and people of condition were carried in them. The Theodosian Code allowed them to civil and military officers as a mark of dignity, and it was considered an honor to ride in those which were remarkably high.

There is a distinguishing difference between the construction of ancient and modern carriages in one respect:—the greater proportion of the former must have been made principally for the display of strength and agility in their management, rather than for the purpose of bodily ease. Carriages really deserving the name, carrying a person without acquiring his constant and dexterous management, were seldom used except at public festivals. In Kennett's "Roman Antiquities," are engravings of several cars, as they appeared when in procession to grace one of the triumphs. The first car contained the spoils and treasure; the second, a group of Roman nobles, and the third, the hero of the day. The Romans had their chariot races like the Greeks, though the far-famed Olympic games carried away the prize of preëminence, so that the heroes of Rome were fain to enter the lists. Sentonius chronicles the Emperor Nero, as engaging in the Olympic games, and riding in a chariot drawn by ten horses abreast. The skill in the use of these chariots must have been dis-

played in turning them without breaking the wheels or axles, of which there must have been some danger, as their racecourse was longitudinal instead of circular.

The earliest representations of the chariots of Greece are found on the bas-reliefs among the Elgin marbles. They were the product of the time when Pericles held sway over Athens, nearly five centuries before Christ. By far the nearest approach to the ingenuity of contrivance of modern times, is to be found in one of the time-defying frescoes of Pompeii. It is of a wine cart, and although it aided the services of the inferior orders amongst the people, it displays a neatness and ingenuity far exceeding that of the cars and ornamental vehicles of the time. The four wheels are of equal size, and the contrivance which allows them to turn with safety—an open arched space in the centre of the cart—is simple and practicable.

## Gleanings from Masonic Journals.

[Under this head we purpose giving weekly brief paragraphs of news culled from our Masonic contemporaries.]

THE *Masonic Tidings*, published at Warsaw, New York, is now edited by the M.W. Bro. John W. Simons, P.G.M., a Mason of high eminence and great talent. Bro. John Ransom is the managing editor.

THE *Evergreen*, edited by Bro. E. A. Guilbert, M.D., P.G.M., at Dubuque, Iowa, combats learnedly and energetically the scepticism which has lately arisen respecting the antiquity of Freemasonry. Acknowledging the changes and modifications produced by time, our able contemporary contends that "the stately march of the institution can be mapped out from a pro-Christian period through the solemn, voiceful aisles of the centuries to the living present." What sayest thou, O Leo?

THE Grand Master of New York, Bro. Gibson, has just issued a sensible edict, to the effect that a candidate rejected by one lodge shall not be accepted by another without the consent of the lodge which rejected him.

THE *Masonic Tidings* asks us to state the approximate numbers of the English Craft. In reply, we say, 1240 lodges actually working, and 120,000 members. Of these two-thirds are located in England, and the rest in our colonies and possessions. In our article in No. 37 on Lord Zetland's career, we gave an approximate estimate. The statements put forward by some of our contemporaries—viz., 150,000 Masons in England, 100,000 in Scotland, and 50,000 in Ireland are absurd. There are not 150,000 in the three Kingdoms.

OUR lively contemporary, the *New York Figaro*, approves of our sentiments as to a "Council of Rites," and advocates the creation of a similar body for the United States.

THE *Philadelphia Keystone* enumerates its exchanges, the LONDON FREEMASON being apparently the only representative of Europe, and says: "Our earnest wishes for their several and individual prosperity is the cordial salutation we extend to them." On behalf of Europe, we bow and heartily reciprocate.

THE *Masonic Record*, an extremely well-conducted monthly, is edited by Bro. Frizzell. Its contents are of varied interest, and its "Tidings from the Craft" an exhaustive *resumé* of Masonic intelligence.

THE *Elevator*, of San Francisco, an organ of the coloured population, has started a Masonic column and advocates the recognition of coloured Masons.

THE *Landmark*, New York, has an earnest appeal in favour of the projected Hall and Asylum Fund for the State of New York.

THERE are two musical lodges in New York, "Mozart" and "St. Cecile." An effort is now being made to establish one in London, which deserves to prove successful. Its proposed name is that of the sweet singer of David, "Asaph."

BRO. John W. Simons is now the Masonic editor of the *New York Dispatch*. We greet him well, and are proud to hail him as a man and a Mason.

THE *Franc Maçon* of Paris, edited by our esteemed Brother Dechevaux Dumesnil, is severe upon the free-thinking element in French Masonry. Some of the brethren tried to change the name of the Parisian lodge "Bonaparte," because the madman Prince Pierre shot a foolish fellow who insulted him in his own house; by all means let us change the names of our "Franklin" and "Lafayette" lodges, should a man of the same name commit a crime. The attempt was defeated.

ANSON BURLINGAME, the American Ambassador



to China, who recently died, was a Mason hailing from Amicable Lodge, Cambridgeport, Massachusetts.

THE establishment of a general Masonic Orphanage (orphelinal) is advocated in our valued contemporary, the *Chaine D'Union*, of Paris. This paper which is edited by an expert Craftsman, Bro. Hubert, is evidently under skilful management. Although our views do not often harmonize, we gladly record our opinion of Bro. Hubert's literary merits.

THE *Evergreen* supports the legality of the new Grand Lodge of Quebec, so does the *American Freemason*, so do *Pomeroy's Democrat* and the *New York Dispatch*, other American Journals vacillate, or thunder opposition. Time will work wonders.

THERE are now 454,455 Masons in America, and yet a few demented individuals, under one Blanchard, think they can quench the spark?

WE never see the erewhile famous *Freemasons' Monthly Magazine*, of Boston, U.S.A.; and believe that it no longer exists. Peace be to the ashes of Bro. Moore.

WE learn that St. George's Lodge, Montreal, 440, Register of England, and Nelson Lodge, Phillipsburg, one of the oldest Canadian lodges, have declared adherence to the Grand Lodge of Quebec, which we understand is recognised as *un fait accompli* by the London (Eng.) FREEMASON, and by the Masonic writers generally on both continents.

WE learn that the G.M. of the Grand Lodge of the District of Columbia, U.S.A., has appointed R.W. Bro. W. B. Colby, of Stanstead, representative of that Grand Body, near the Grand Lodge of Quebec; and that the G.M. of the Grand Lodge of Quebec has appointed W. Bro. H. J. Martin, of Washington, representative of the G. L. of Q., near the G.L. of the D. of C.

### CONSECRATION OF THE ST. JOHN OF WAPPING LODGE, No. 1306.

For some time past many members of the mystic Craft, residing at Wapping, have felt the desirability of establishing in that neighbourhood a lodge for the purpose of practising the ceremonies of the universal brotherhood: but the first to take the initiative was Bro. D. D. Beck, of the Industry Lodge, No. 186, who, after some exertion and no small amount of trouble, succeeded in obtaining a warrant to form a lodge, under the title of The St. John of Wapping Lodge, No. 1306. In this he was ably assisted by Bros. Mann, Bartlett, and Mortlock, P.M.'s 186, and Dawson, P.M. 144, and the success which attended the consecration, on the 13th inst., augurs well for its future prosperity. The consecration took place at Bro. Hayward's, the Gun Hotel, High-street, Wapping, and was attended by the following brethren: Wm. Ough, G. Purs. 749, 1275; Chas. Swan, P.P.G.D., Herts.; Rev. Robt. Gordon, Bozer Lodge, New York (the clergyman of the district); W. Mosely, 554; James Hood, 554; G. T. Berry, 144; E. Wilson, 538; Wynne, 101, 554; H. Carpenter, P.M. 186; Tallent, 186; Wm. Coward, 905; Carter, P.M. 382; Distin, 175; Woodland, 169; F. T. Walters, 73, &c.; Scotcher, 55; Henly, 186; C. Lacey, 174; T. S. Mortlock, P.M. 186; D. Shaboe, P.P.G. Chap. 959, Suffolk; J. W. Dawson, 144; Huddleston, 975, 1158; Jos. Wright, Southern Star, 1158; J. E. Wylie, 186; Ricketts, 87; C. E. Smithers, 101, 901; J. H. Farrow, 174; Willets, 89; James Brett, Assist. G. Purs; W. W. Smith, 890; D. D. Beck, 186; G. Roberts, 554; Thos. Johns, 30; J. Truegrove, 366; G. Kelly, P.M. 46; A. E. Wright, 598; Thos. Barnes; and Chas. E. Thompson, 1158, 177.

The Consecrating Master (appointed by Grand Lodge), Bro. James Brett, Assist. Grand Purs., was assisted in his duties of Consecration and Installation by Bros. Shaboe, who officiated as Chaplain, Mortlock, 186, as S.W.; Berry, 186, as J.W.; Bartlett as I.G. Bros. Distin, Carter and Coward had the musical arrangements under their care.

It is almost needless to say that Bro. Brett did his work well, because his excellent working is so well known. The ceremonies could not have been better performed by any one—in a word they were perfect.

Having installed Bro. Mann, P.M. of the Industry Lodge, 186, who had been selected by his friends to fill the office of W.M., Bro. Brett made some suitable observations to him as to the conduct of the lodge, and the officers were appointed as under: Bartlett, S.W.; D. D. Beck (founder of the lodge), J.W.; Dawson, S.D.; Woodland, J.D.; Willets, I.G.; Carpenter, Sec. The newly-installed W.M. having risen to enquire if any Brother had any proposition to make for the good of Freemasonry, it was proposed and carried unanimously that Bros. Brett and Shaboe be honorary members of the lodge, for which they severally returned thanks.

The lodge was then closed, and the brethren sat

down to a superior banquet, the comfort of which was materially contributed to by Bro. T. S. Mortlock, who acted as M.C. and Wine Steward.

The cloth having been removed, the usual loyal and masonic toasts were given and duly honored.

Bro. OUGH, Grand Purs., in returning thanks for the Grand Officers, said he believed they were true men and genuine masons, and fully qualified to hold the high positions in which they were placed.

Bro. BRETT proposed the health of the W.M. He was satisfied he was the right man in the right place (hear, hear), and with such a man at their head the lodge was sure to prosper. He was sure they would honour him with a really good fire.

The toast was received with applause.

Bro. MANN spoke in excellent terms of the manner in which they had received him, and, although he could not say anything of what had been done at present, yet he trusted from their excellent commencement they would go on satisfactorily. He thanked them very much for their kind expressions towards him, and concluded by proposing what he called a special toast, "The health of Bro. Brett, the Consecrating Master."

Bro. BRETT thanked the brethren, in modest terms, for the compliments paid to him for the working of the ceremonies. He acknowledged the assistance he had received from Bros. Shaboe, Mortlock and others.

"The Visitors" was next proposed, for which Bro. Shaboe returned thanks, and other toasts having been given, a very pleasant evening was brought to a close.

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

St. Marylebone Lodge, No. 1305.—This new lodge was consecrated on Wednesday, the 13th inst., at the Eyre Arms, St. John's-wood, by Bro. John Hervey, the Grand Secretary, assisted by Bro. Little, Prov. G. Sec., Middlesex. Bro. S. G. Foxall is the first Master, and Bros. Pope and Codner, the Wardens. We are informed that the entire proceedings were most satisfactory, but, inasmuch as we were not represented journalistically upon the occasion, our account of the meeting is necessarily meagre. Nevertheless we wish the new lodge every prosperity, and its members every happiness.

##### PROVINCIAL.

DARLINGTON.—*Restoration Lodge No. 111.*—On Tuesday evening, the 12th inst., Bro. the Rev. H. B. Tristram, LL.D., F.R.S., the distinguished Eastern traveller and author, delivered a lecture in the Central Hall, Darlington, by invitation of the W.M., officers and brethren, of the above lodge upon "The recent discoveries in Jerusalem," and especially on the researches which have revealed the outlines and substructures of Solomon's Temple. The chair was taken by E. Backhouse, Esq., M.P., and there was a very large attendance, about £30 being taken at the doors, the balance of which after paying expenses will be given to the Palestine Exploration Society. The lecturer was attended on the platform by a large number of the brethren, the clergy and principal inhabitants, and the admirable lecture was listened to with pleasure and wrapt attention.—The brethren assembled on Easter Sunday morning, to attend the funeral obsequies of their late lamented brother, Wm. Bryson, P.S.W., civil engineer and architect. The pall was borne by six Past Masters of the lodge, the arrangements being under the direction of Bro. Foster, D.C. The service in the chapel was conducted by the Rev. J. G. Pearson, Vicar of Darlington, and the remaining portion at the grave side was impressively rendered by Bro. the Rev. E. Hutchinson, M.A., Chaplain of the lodge. There was a large attendance of other personal friends of the deceased, who was much respected.

LEICESTER.—*St. John's Lodge, No. 279.*—One of the usual monthly meetings of this lodge was held at the Freemasons' Hall, Halford-street, on Wednesday, the 6th inst., under the presidency of the W.M., Bro. Stanley, the R.W. P.G.M. and I.P.M., Bro. Kelly, and a large number of members and visitors being present. All officers were in their places except the Senior Warden, who was prevented by his professional engagements from attending. After opening the lodge and confirming the minutes, the first business was to pass Bro. T. H. Kirby to the second degree; which was accordingly done, after he had been duly examined in the first degree. Bros. Barber, Garden, Capt. Goodchild, Williams and Sauter, being candidates for the third degree, were examined as Fellow Craft, and were subsequently raised to the sublime degree of M.M. The lodge, in conjunction with the members of No. 523, has just expended £40 in the repair and enlargement of the organ belonging to the hall, which was again in its place this evening, and was presided at, during the evening, by Bro. Charles Johnson, (P.M. and P.P.G.S.W., Jersey), who added greatly to the impressive effect by conducting the musical chants, assisted by several of the brethren. There were three other candidates for the third degree, viz., Bros. R. Overton, jun., J. St., T. Clarke, E.C., and Blankley, but want of time compelled the postponement of these to a future meeting. The lodge having been lowered to the first degree, the P.G.M. reported the favourable progress which was making in the case of Alfred Nutt, (No. 57 in the list,) as a candidate in the coming election, for admission into the Boys' School. After the transaction of some formal business, the lodge was closed, and the brethren adjourned to refreshment,

and spent an hour or two very pleasantly, after the long labours of the evening. Among the brethren present were, W. Kelly, P.G.M.; Stanley, W.M., and P.P.G.S.W.; L. A. Clarke, P.M., and P.G.S.W.; W. Pettifor, P.M., and P.P.G.S.W.; W. Weare, P.M., and P.P.G.S.D., Treas.; Crow, J.W., and P.G. Org.; Dr. Pearce, Sec.; Palmer, S.D.; J. Wright Smith, J.D.; Widdowson, I.G.; G. F. Brown, P.M., and P.P.G.S.W.; Deane, P.P.G. Reg.; J. Halford, J. McAllister, and other members. Visitors, Bros. Toller, W.M., and P.G. Sec.; Buzzard, S.W., P.P.A.D. of C.; C. Johnson, P.M., and P.P.G.O.; W. Millican, P.M., and P.P.G. Supt. W.; A. M. Duff, P.M., and P.P.G.J.D.; W. B. Smith, P.M., and P.G. Treas., and several other members of No. 523.

LIVERPOOL.—*Lodge of Sincerity, No. 292.*—The usual monthly meeting of this lodge was held on the 11th inst., the officers present were, Bros. Wylie, P.M.; R. Wylie, P.M.; Hess, P.M., and Treas.; Hamer, P.M.; Pelham, S.W.; Hustwicke, and Elliott, D.C. The W.M. was unavoidably absent, being out of town on account of ill-health. The lodge having been opened, and the minutes of the previous meeting read and confirmed, Bro. R. Wylie, P.M., proceeded to initiate Mr. R. Page Dymond, master mariner, into the mysteries of Antient Freemasonry, which ceremony he performed with his accustomed ability, being ably seconded by his officers, the J.W. giving the working tools, and the charge being delivered by Bro. Hill, W.M., 1276, at that time acting as S.W. After an application for the relief of a distressed brother had been disposed of, the J.D. drew the attention of the brethren to the late proceedings on the public night of the Chapter of "Prudent Brethren," and while awarding the highest praise to that chapter for its laudable efforts to advance the cause of Freemasonry, endeavoured to urge upon the brethren present, the necessity of copying its excellent example in regard to Craft working, and qualifying themselves for rendering the beautiful sections and impressive ceremonies of the three degrees. Such a course, he argued would prove of more service than any other, for increasing the efficiency of the lodge and furthering the interests of Masonry. There being no other business, the lodge was closed in due form and with solemn prayer. After lodge hours the remarks of the J.D. were more fully discussed, and some of the brethren having promised their hearty support and co-operation, it was suggested that the fifteen sections be given at an open night early in the ensuing winter. We are very pleased to find, that in this old and distinguished lodge there is a manifest desire on the part of the brethren to make a greater progress in the hidden knowledge of the Craft, and we trust that they will not only set an example worthy of imitation by the other lodges in the town, but that this desire will bring its own reward by increased prosperity to the lodge.

HERTFORD.—*Hertford Lodge, No. 403.*—A lodge of emergency was held at the Town Hall, Hertford, on Tuesday evening last, when Mr. Harry George Rowell, who has recently arrived from Bombay, after an absence of 25 years, was ballotted for and initiated. The ceremony of initiation was performed by Bro. J. R. Cocks, P.M., and the closing lecture was delivered by Bro. H. Thomas (P.M. 449), who is also a member of this lodge. The brethren present were C. Drummond, W.M.; H. B. Hodges, S.W.; J. D. Medcalf, J.W.; E. A. Simson, Hon. Sec.; J. R. Cocks, P.M. Treas.; O. H. Wagner, S.D.; T. S. Carter, J.D.; S. Neale, J.G. pro. tem.; C. P. Wyman, Std. ond Org.; S. Austin, P.M.; and R. T. Andrews, P.M.

SHEERNESS.—*De Shurland Lodge, No. 1089.*—A fully attended meeting of the brethren of this flourishing lodge was held on Tuesday night last, at Bro. A. W. Howe's, the Fountain Hotel. The occasion of so numerous a gathering was the election of "W.M." for the ensuing year. Three brethren were expected to be proposed, but Bro. Alfred Filmer having withdrawn, the contest, if it may be so termed, lay between the S.W. Bro. Maurice West and the J.W. Bro. J. Hancock. The presiding W.M., J. R. Macdonald, declared the election to have fallen upon Bro. West. A very harmonious evening was afterwards spent.

SCARBOROUGH.—*Denison Lodge, No. 1248.*—An emergency meeting of this lodge was held in the Grand Hotel, on Thursday, the 24th ult. The W.M., Bro. Armitage, was in his place, supported by his officers and a number of brethren. A ballot was taken for Lieut. J. F. Stewart Monteth, of the 2nd Dragoon Guards (Queen's Bays), which proved unanimous in his favour, and he was proposed, admitted and initiated by the W.M. in a very able and impressive manner. An arrangement was made by the W.M. and brethren to represent this lodge at the Prov. Grand Lodge Meeting, on Wednesday, the 6th inst., at Hull, after which the lodge was closed in due form, and the brethren spent a very enjoyable evening at the refreshment board.

WARRINGTON.—*Gilbert Greenall Lodge, No. 1250.*—The regular monthly meeting of this flourishing lodge was held on Monday se'night, at the Masonic rooms. R.W. Bro. Gilbert Greenall, P.M., P.P.S.G.W., Past S.G.W. of England, W.M., presided, and was supported by Bros. W. Mossop, S.W.; W. Woods, J.W.; John Bowes, P.M., P.P.G. Reg., &c.; Finney, P.M., Hon. Sec., and twenty other brethren. Visitors, Bros. Maxfield, P.M. (148); Jas. Jackson, J.W. (148); John Harding, I.G. (148); Browning (No 941). The lodge was opened in due form, when the minutes were read and confirmed. The ballot was then taken for Bro. Peter Robinson as a joining member, and Messrs. Thos. Pierpoint, John Wood and John Potter, "as fit and proper persons." The ballot in each case was favourable and the gentlemen being present were separately admitted and duly initiated by Bro. Finney, assisted by Bro. Bowes. The chair was now taken, at the request of the W.M., by Bro. Bowes, and Bro. Brierly was raised.

The lodge was then duly lowered, when Bro. James Hannah, the Tyler, begged the Master's acceptance for the use of the lodge, of a beautifully bound and richly ornamented copy of the volume of the Sacred Law, subscribed for by the wives of the members. The W.M. in very touching terms accepted the gift. A gentleman was proposed as a candidate, and there being no further business the lodge was closed and the brethren adjourned for refreshment.

**CHESHIRE.**—*Rock Lodge, No. 1289.*—The regular monthly meeting of this young lodge, was recently held at the Albert Rooms, Rock Ferry. Bro. Edward Friend, W.M., in the chair: after the usual business, Bro. Lancaster, of Lodge 203, Liverpool, presented a letter from his lodge requesting the W.M. to confer the 3rd degree upon him, and he was accordingly raised to the sublime degree of M.M. Several visitors were present, including Bros. J. P. Platt, P.P.J.G.W.; W. Battey, P.P.J.G.D.; and T. E. Hignett, S.W. 537, all of this province.

**PONTYPOOL.**—*Kennard Lodge, No. 1258.*—The usual monthly meeting of the members took place in the lodge rooms at the Clarence Hotel, Pontypool, on Monday last. Owing to the unavoidable absence of the W.M., Bro. Oliver, P.M. 491, and P.G.D.L., took the chair. There was a large attendance of members. The minutes of the last meeting having been read and confirmed, the subject matter of holding Lodges of Instruction was introduced and well ventilated, when it was resolved, "That a Lodge of Instruction be held under the sanction of the W.M., to meet at 4 o'clock each lodge evening." Two gentlemen in the neighbourhood were then proposed for initiation at the next meeting, and one subscribing member was named. After some other routine matters had been discussed, the lodge was closed in harmony at 8 p.m. Bro. Henry Martyn Kennard, Esq., of Crumlin Hall, will be W.M. of this lodge for the ensuing year.

#### SCOTLAND.

**GLASGOW.**—*Lodge of Glasgow St. John, No. 3 bis.*—A meeting of this old and vigorous lodge was held on the 5th inst., Bro. John Baird, R.W.M., in the chair; Bro. Ryle, S.W., Bro. Fletcher, J.W., and a large number of brethren were present. The lodge having been duly opened, the Provincial Grand Lodge Officer-bearers (who are at present systematically visiting all the lodges in the province), headed by Bro. Walter M. Neilson, Pro. G. M., were then admitted. Along with the Prov. G.M. there were present Bros. F. A. Barrow, Dep. P.G.M.; James Wallace, Prov. G.S.D.; James Anderson, Prov. G.J.D.; J. B. Walker, Prov. G. Treas. and P.M. No. 3 bis; A. McTaggart, M.A., Prov. G. Sec.; R. Craig, Prov. G. Bible Bearer; Gillies, Prov. G.S.B.; Balfour, Prov. G.I.G.; and Bro. Hamilton, Convener P.G.L. committee. The minutes were then read and approved of, after which a candidate was duly initiated by Bro. McMillan, Sub M. The formal finding of the Prov. Grand Lodge as to the manner in which St. John's Lodge kept their books and conducted their affairs was read. The said finding was very favourable, the books being, on the whole, well kept, and the management of the lodge conducted in harmony with Grand Lodge Laws, and in accordance with the ancient usages of the Order. The Prov. G.M. expressed himself as being well pleased to visit the lodge. Unity, he said, was kept up by order and discipline, attention to the laws, &c. The Prov. G.L. was anxious to have all the lodges under their eyes and within their grasp. We do not desire to see many emergency meetings, they are so apt to lead to too much looseness; neither do we like to hear of the three degrees being all given in one night. It should be our great object to get thorough men and true-looking more to the quality. We should strive to make our Order more sacred than it has been in times past—a man being made a Freemason should feel himself raised when so admitted. We must ever remember that according to our carriage and walk in life, so will men judge of us and of our society; we ought, therefore, to conduct ourselves in the neutral world as honest men and gentlemen. I am pleased to see you are speaking of getting better premises, and trust that the time is not far distant when premises, much better even than what is at present intended by you, will be erected in Glasgow—viz., a noble Freemasons' Hall, worthy of the name and of the city. We do not at present occupy the position we ought to do, but I trust that the time is not far distant when such will be the case. Bro. Baird, R.W.M., in name and on behalf of the lodge, thanked the Pro. G.M. and his Office Bearers for the honour of their visit, trusting they would accept our warmest thanks for the flattering manner in which you speak of us; they would make it their earnest endeavour to carry out the suggestions of the Prov. G.M., as he ventured to hope they had been doing. The Provincial Grand Lodge Officer Bearer then retired in a body, while the lodge was still at labour. The brethren were afterwards called to refreshment, and the plans of the intended new hall (St. John's) handed round for inspection. The lodge was thereafter recalled to labour, and duly closed.

#### ROYAL ARCH.

##### SCOTLAND.

*Union Royal Arch Chapter, No. 6.*—This chapter held a meeting within the hall of the Royal George Hotel, Perth, on the evening of Thursday, the 14th inst. The Companions assembled at seven o'clock, and in virtue of a special dispensation from the Supreme Grand Royal Arch Chapter of Scotland, were thus enabled to hold one assembly at a distance from their own appointed place of meeting. The purpose was a special one, and fully warranted the granting of a dispensation; it was with view of exalting a sufficient number of members of

Royal Arch Lodge, No. 122, Perth, to the degree of Holy Royal Arch, that in due time they might be enabled to re-establish a chapter in the City of Perth. The Companions present at the opening were:—Comps. Berry, J. Robertson, Fenwick, Logie, Kelt, Dunn, L. Muir, Henry, McFarland, Emmell, Reid, Chalmers I. Paton, Baird and Steven. The Mark Lodge was first opened, Comp. Berry occupying the chair. When the Acting-Secretary read over the following list of names:—Bros. George Hutton, John Lawson, John Robertson, F. P. Carnegie, Alexander J. Menzies, James Imiel, John Stewart and James Porter, all of whom were desirous of being exalted to the degree of Holy Royal Arch, the ballot having been taken and found clear, they were then admitted, and the ceremony of initiation gone through, and the degree of Mark Masons conferred on them. The brethren initiated then retired, while the members present formed themselves into a Past Master's Lodge, and again admitted the initiated who had the Past Master's degree conferred on them. Immediately after the closing of the Past Master's Lodge, the Companions then proceeded to open a Most Excellent Masters' Lodge, when those who just had the degree of Past Masters conferred on them, were admitted into and received the Most Excellent Master's Degree; the lodge was then closed. Immediately thereafter the Companions opened the Chapter, and the brethren just passed the Most Excellent Degree, were exalted to the Holy Royal Arch. The degrees of Mark Master, Past Master, Most Excellent Master and Holy Royal Arch, were worked by Comp. Berry, who did so in a manner justly entitling him to rank among one of the foremost of Royal Arch Masons in the North of Scotland. The chapter was then closed. The Companions then re-assembled in harmony, when Comp. Hutton, the Master of the Royal Arch Lodge, No. 111, Perth, occupied the chair, and the evening's amusement was enlivened by one of the Companions telling strange Scottish stories; the toast of the evening, "Prosperity to Royal Arch Masonry in Perthshire," was given by Companion James Robertson, and duly acknowledged by Companion Hutton. The toast success to "The Union Chapter, No. 6," was proposed by Companion Hutton, and responded to by Companion Berry, in replying Companion Berry proposed the health of "The Visitors." Present, Companions Chalmers I. Paton, No. 1, and Steven, of St. George's, Aberdeen, who severally replied, the one for the south, and the other for the north. A number of formal toasts were proposed, and the evening was brought to a close, every one well pleased at the introduction of Royal Arch Masonry into Perthshire.

#### MARK MASONRY.

##### METROPOLITAN.

*Samson and Lion Lodge of M.M. Masons, No. 86.*—The lodge held its last meeting of the season at the Freemasons' Tavern, Great Queen-street, on Wednesday week. The W., Bro. A. D. Loewenstark, P.G. Steward in the chair, supported by Bros. J. Abrahams, S.W.; W. Littaur, M.O.; J. L. Rosenthal, S.O.; S. Funkenstein, J.O.; M. Emanuel, S.D.; J. F. Timms, J.G.; R. Boncey, P.M.; M. A. Loewenstark, P.M., Treasurer, P.G. Steward; C. Swan, P.G.S.B.; and several others. The minutes of last lodge were read and confirmed, and ballots were taken for Bros. Thomas R. Tippet, Temperance, E. Stanton Jones, P.M. Lodge of Israel, E. Harfeed, P.M. Tranquility, M. Littaur, Gresham, and R. Gardezabal, St. Thomas Lodge; and in each case unanimously. Bros. Jones, Littaur, and Walters being in attendance, were introduced, and regularly advanced to the degree of a Mark Master Mason; the W.M. and all the Officers being remarkably well versed in the Ritual. The subscription was raised to 30s. per annum, and the advancement fee £1 11s. 6d. Bro. Meyer A. Loewenstark, P.M., was invested as Secretary by the W.M. The brethren, after labour, adjourned to banquet, presided over by the W.M., and all spent a most comfortable evening. The lodge stands adjourned to first Wednesday in October.

#### METROPOLITAN MASONIC MEETINGS

For the Week ending April 30, 1870.

##### MONDAY, APRIL 25.

Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.  
 „ 26, Castle of Harmony, Willis's Rooms, St. James's.  
 „ 28, Old King's Arms, Freemasons' Hall.  
 „ 79, Pythagorean, Ship Hotel, Greenwich.  
 „ 181, Universal, Freemasons' Hall.  
 „ 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.  
 „ 995, De Grey and Ripon, Great Ilford.  
 Chap. 188, Joppa, Albion Tavern, Aldersgate-street.  
 „ 1056, Victoria, George Hotel, Aldermanbury.  
 Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gouthell, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

##### TUESDAY, APRIL 26.

Lodge 14, Tuscan, Freemasons' Hall.  
 „ 93, Moira, London Tavern, Bishopsgate-street.  
 „ 141, Faith, Arderton's Hotel, Fleet-street.  
 „ 145, Prudent Brethren, Freemasons' Hall.  
 „ 186, Industry, Freemasons' Hall.  
 „ 205, Israel, Radley's Hotel, Blackfriars.

Lodge 259, Prince of Wales, Willis's Rooms, St. James's.  
 „ 1196, Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.  
 „ 1309, Acacia (Consecration), Sebright Arms, South Mimms, West Barnet.  
 Chap. 7, Royal York, Freemasons' Hall.  
 „ 29, St. Alban's, Albion Tav., Aldersgate-street.  
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottlebrune, Preceptor.  
 Yarrowbrough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

##### WEDNESDAY, APRIL 27.

GRAND FESTIVAL—Installation of the Earl de Grey and Ripon as Grand Master.  
 Pythagorean Lodge of Instruction (79), Prince of Orange Greenwich, at 8.  
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.  
 Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. C. H. Pedler, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.

##### THURSDAY, APRIL 28.

General Committee of Girls' School, Freemasons' Hall, at 4.  
 Lodge 66, Grenadiers, Freemasons' Hall.  
 „ 99, Shakespeare, Albion Tavern, Aldersgate-st.  
 „ 858, South Middlessex, Beaufort House, Fulham.  
 „ 1056, Victoria, George Hotel, Aldermanbury.  
 Chap. 534, Polish National, Freemasons' Hall.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. I. Terry, Preceptor.

##### FRIDAY, APRIL 29.

St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
 Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station; Comp. Cottlebrune, Preceptor.  
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.  
 United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

##### SATURDAY, APRIL 30.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.  
 South-Eastern Masonic Charitable Association New Cross Branch.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—[Advt.]

**HOLLOWAY'S OINTMENT AND PILLS.**—Effectual aid.—In the sad time of sickness it is cheering to know that a remedy does exist, and that it can be procured at a little cost. Holloway's Ointment and Pills are always useful in relieving pain, in reducing inflammations, and regulating disordered actions. They never can be misapplied, nor can they under any circumstance cause mischief. They are a blessing to the rich when tormented by indigestion, gout, skin diseases, &c., and a precious boon to the poor when struck down by illness. Holloway's medicine should be in the possession of all soldiers, sailors, and emigrants, who will then be in a position to ease pain and cure disease when medical assistance cannot be obtained.—[Advt.]

### Foreign and Colonial Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.  
 " Messrs. WOODRUFF & BLOCHER, Little Rock, Arkansas, U.S.  
 CANADA: Messrs. DEVRIE & SON, Ottawa.  
 CAPE OF GOOD HOPE: Bro. GEORGE BRITAIN, Cape Town.  
 CEYLON: Messrs. W. L. SKEENE & Co., Colombo.  
 CONSTANTINOPLE: Br. J. L. HANLY, *Levant Times*.  
 EAST INDIES:  
 Allahabad: Messrs. WYMAN BROS.  
 Bombay: Bro. M. B. COHEN.  
 Byculla: Bro. GEO. BEASE.  
 Central Provinces: Bro. F. J. JORDAN.  
 Kurrachee: Bro. G. C. BRAYSON.  
 Madras: Mr. CALEB FOSTER.  
 Mhow: Bro. COWASJEE NUSSEERWANJEE.  
 Poona: Bro. W. WELLIS.  
 GALATA: IPSICK KHAN, Perché-Bajar.  
 LIBERIA: Bro. HENRY D. BROWN, Monrovia.  
 PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Maçon*.  
 WEST INDIES:  
 Jamaica: Bro. JOHN A. D. SOUZA, Falmouth.  
 Trinidad: Bros. S. CARTER and J. LEWIS, 3, Abercrombie-street, Port of Spain; and Bro. W. A. KERNAHAN, San Fernando.  
 And all Booksellers and Newsagents in England, Ireland, and Scotland.

### Births, Marriages, and Deaths.

#### DEATHS.

WALKER.—On the 12th inst., at 2, Catherine-lane, Anderson, Glasgow, aged 74 years, Jean Walker, wife of Robert Walker; also, on the 16th inst., at the same place, aged 74, Robert Walker, P.M. 51, 117, and 408, late Janitor St. Andrew's R.A. Chapter No. 69, K.T. Glasgow Priory No. 3, one of the oldest and most enthusiastic Freemasons in the West of Scotland, much respected and deeply regretted.

### Answers to Correspondents.

All communications for THE FREEMASON should be written legibly, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

Bro. J. WEAVER.—Your letter shall appear next week.

#### BOOKS RECEIVED FOR REVIEW.

"Liturgy of the Ancient and Accepted Rite;" by Bro. Albert Pike, 33°, Part II.

"The History and Development of Gilds;" by Lugo Brentano. Trübner and Co., 60, Paternoster-row.

## The Freemason,

SATURDAY, APRIL 23, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.  
 The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.  
 Annual Subscription, 12s. Subscriptions payable in advance.  
 All communications, letters, &c., to be addressed to the Editor, 2, 3, and 4, Little Britain, E.C.  
 The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

### THE GRAND LODGE OF QUEBEC.

IN No. 48 we placed before our readers a statement of the unhappy differences prevailing amongst the Craft in Canada, and recorded our deliberate opinion that there must be a separation between the two provinces of Ontario and Quebec. Since then we have carefully noted the arguments advanced by the contending parties, as well as the views propounded by our brethren of the American Masonic Press, and we are bound, after impartial investigation, to repeat our conviction that the Freemasons of Quebec have a perfect right to Masonic autonomy. Our readers will remember that we strenuously supported similar claims on behalf of the Grand Lodges of New Brunswick and Nova Scotia, and in a measure anticipated the noble resolve of the Grand Lodge of England in favour of those claims—because we felt that in adopt-

ing such a course we carried with us the generous sympathies of the entire English Craft.

At the risk of being tedious, we are constrained to repeat that the Dominion of Canada is now subdivided into four provinces, each having its separate legislature and state officers. Of these the districts of Ontario and Quebec were alone formerly known as Canada, a title which now applies to the whole Dominion, the other two provinces being Nova Scotia and New Brunswick. District Grand Lodges under England or Scotland were, prior to 1858, held in each province, and since that period in the two last-named, a Grand Lodge for Canada having been organized in the year mentioned. When the Dominion of Canada was constituted by the British Government, the brethren of New Brunswick and Nova Scotia at once set about the formation of independent Grand Lodges for their respective provinces, and their right to do so has been acknowledged and sustained by their parent Grand Lodges and by all Masonic Powers throughout the globe. The brethren of Quebec likewise conceived that the time had arrived to assert a similar claim, and the subject came under the consideration of a committee of the Grand Lodge of Canada, consisting of four Ontario brethren and three from Quebec. By a majority of one the question was shelved for the time, but the Quebec brethren persevered, and after an interview upon the matter with Bro. Stevenson, the Grand Master of Canada, they requested him to call the Grand Lodge together, which he, as we cannot help thinking, not only arbitrarily refused to do, but suspended the lodges to which the principal brethren belonged.

A convention of Masons belonging to the Province of Quebec was accordingly called, and met at Montreal, when twenty-one out of thirty-seven lodges in the province were represented, and by their united action the "Grand Lodge of Quebec" was organized, a body which we are now pleased to welcome into the family of Grand Lodges, and to wish it most heartily a successful Masonic career. The two suspended lodges were represented at this convention, and of this fact great capital is made by the partisans of the Grand Lodge of Toronto, as if a grossly illegal and despotic act could deprive its members of their privileges as free-men and Masons.

To argue after this fashion is mere child's play, and we rejoice to find that all the truly liberal minds, and all the sound jurists of the American Masonic Press are of the same opinion. The late Bro. Holmes, P.G. Master of New York, a State numbering 70,000 Masons, while deprecating, as we did ourselves, certain errors of judgment on the part of the Quebec brethren, espoused their cause with vigour and determination. His views are shared by the Illustrious Bro. Harman G. Reynolds, Grand Master of the Grand Lodge of Illinois, the next largest jurisdiction in the United States, who as we find in the March number of his journal *The*

*Masonic Trowel*, records his opinion with similar reservations in favour of separation. *Pomeroy's Democrat* of New York, edited by a very able Mason, Bro. F. G. Tisdall, at once recognises the claims of the Quebec brethren, and the editor of the *Evergreen*, Iowa, Bro. Guilbert, lays bare the root of the matter when he says "given, a separate commonwealth—a separate Grand Lodge must be conceded."

The "province" of Quebec is in every respect a district analogous to a "state" in the American Union, and every state has its Grand Lodge—indeed Virginia has two—and yet some logical American writers cannot see the force of the argument. We have a sincere desire to see the Craft flourish in the New Dominion, and the prompt recognition of the Grand Lodge of Quebec by its sister of Toronto will greatly tend to so desirable a result. It is absurd to think that Ontario with its 121,260 square miles of territory, and its 1,396,091 inhabitants, candidate in a matter of this kind to Quebec which has an area of 210,020 square miles, and a population of 1,111,566 souls. And to show the disparity more clearly, let us state the statistics of New Brunswick and Nova Scotia. The former numbers 27,105 square miles, and 252,047 inhabitants; the latter 18,660, and 330,857 respectively, the united area being less than one-fourth that of Quebec, and the population not one-half. The immense country known as Quebec has a great future before it, and the civilising influence of Freemasonry may be of immense value in its prospective career. Let not that influence be lessened or its effect marred by unseemly disputes between the brethren. Let not the enemies of the Craft—and Quebec swarms with Romish *mouchards*—perceive that the ties of Masonry are loose indeed; let them not be able to exult over the downfall of truth, and the destruction of those kindly bonds which bind our chosen ones together in the delightful chain of harmony and love.

Forbearance is the principle we inculcate, and by the exercise of this virtue our dis-united brethren in the provinces of Ontario and Quebec will we trust soon be enabled to discuss their differences calmly, to adjust them fairly, and to return to the work of the Craft with that increased zest which the consciousness of having fulfilled a duty ever imparts to conscientious minds.

In this spirit we tender our advice, and again we may speak on behalf of the body of English Freemasons, in assuring the Canadian Craft that their progress is viewed with feelings of pride and interest in old England, that their tribulation awakens echoes in our own breasts, and that in their triumphs we would ever fain participate, and most sincerely rejoice.

ERRATUM.—By a semicolon being misplaced after "Palestine" instead of Freemasonry, the following sentence in our article was somewhat unintelligible last week:—"The vaults of the dead past brighten and glow with life in the presence of the enchanter, Freemasonry; from their caverned tombs, rock-hewn in the holy mounts of Palestine, the stately procession of Judah's princes seems to pass before our eyes like the figures in a vision which is not all a dream."



## Multum in Parbo, or Masonic Notes and Queries.

### ENGLISH GILDS.

I am obliged, certainly, to Bro. "Lupus" for his kind information, and suppose that I must make up my mind to speculate. I trust the book will prove worthy of the price.

W. P. B.

### A JEWISH LEGEND.

I am obliged to Bro. "Stoltz" for his remarks at page 188, for since he has kindly informed us that this "Jewish Legend" is only an "absurd fable," my mind is quite relieved. To merely fancy the effect that would have been produced had this legend really been true, is too terrible; so I draw the veil.

W. P. B.

### SOLOMON AND FREEMASONRY (page 181).

May I ask the meaning of the assertion "he (Solomon) is certainly the only monotheistic originator of Masonic ideas in all antiquity?" To me it appears to be nothing but an American Masonic dream, any way you like to take it.

W. P. B.

### CONSTANTINE AND THE LABARUM.

At page 189 I find Bro. Doric remarking: "This standard or ensign called 'Labarum,' i.e. the end of the tail." Now I want to know the meaning of, and the authority he has for this definition? More especially do I ask this on account of having made certain statements at page 18 of THE FREEMASON for July, 1869, which statements I am quite ready to withdraw when satisfied they are wrong.

LEO.

### A GOOD REGULATION.

Any member of the degrees of this Rite above the 29° becoming bankrupt or effecting a composition with his creditors, shall *ipso facto* cease to be a member of these degrees, and his name shall be struck off the list accordingly.

NOTA.

Does the W.M. of a lodge, immediately after installation, thereupon become a Past Master; or is he not a P.M. until the expiration of his year of office?

G. B. SCHOLES.

[He becomes a P.M. upon the completion of his term of office in the chair.—ED. F.]

Kindly inform me if R.A. Chapters in England and Scotland admit companions exalted under Irish warrants as visitors? Also, if English Encampments of H.K.T.'s admit Irish Templars? The above information will much oblige

AN IRISH R.A. MASON.

[Yes; both Chapters and Encampments admit companions from Ireland if duly qualified.]

In 1782 there was a Provincial Grand Lodge in Russia, the Provincial Grand Master being "His Excellency John Yelaguine, Senator, Privy Councillor, Member of the Cabinet, &c., to Her Imperial Majesty the Empress of Russia, and Knight of the Polish Order of the White Eagle, and of St. Stanislaus. What became of this lodge?

Moscow.

The Strasburgh Masonic Constitutions of 1459 are given, I am told, in Findel's "History of Freemasonry." Where is this book to be obtained?

QUERIST.

### BRO. BUCHAN AND THE 1717 THEORY

In Bro. W. P. Buchan's letter to you, appearing at page 108, he admits that "there were Operative Freemasons long before A.D. 1717." This I have always said, I do not recollect of having said "present method" being, I think, the only words to which Bro. Buchan takes exception. I am satisfied, however, that Freemasonry, "somewhat similar" to the first and second degrees, has been in Scotland for

hundreds of years. I mentioned some time ago that I had not declared the exact dates of the "present method," and that after the investigations which I had undertaken, I would declare myself open in the columns of THE FREEMASON.

CHALMERS I. PATON.

### THE 1717 THEORY A MISTAKE.

Bro. Buchan has *not* been in all the lodges in Scotland which have been in existence prior to 1717. I repeat that I am a member of one of them, and their working is different to all lodges that I have visited, and it is only from the main points agreeing that a stranger could get admittance.

EDINBURGH.

In the lodge, Masons meet as members of the same family, and representatives for the time being of all the brethren throughout the world; every prejudice, therefore, on account of religion, country, or private opinion is removed.

M.

Mr. Arnold, in his Dutch Dictionary, under the word *Freemasonry*, says that it is "a Moral Order instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity."

M.

### AN OLD ACT OF PARLIAMENT.

*The First Act of Parliament during the reign of Queen Victoria granting privileges to Masonic Lodges (32 and 33 Victoria cap. 14).*

"*Masonic Lodges*.—The Board do not propose to treat Masonic emblems as being Armorial Bearings."

(Copied from the Act by)

C. I. PATON.

### "ST. GEORGE" AND BRO. C. I. PATON.

A brother wishes me to enlighten the English Brotherhood with the history of the Patron Saint of England. All my spare moments are at present devoted to a new Masonic work, which the Craft will have in their hands in a few months, after then I shall endeavour to give a short account of St. George.

CHALMERS I. PATON.

Bro. Hughan informs us in THE FREEMASON of March 26th, 1870, page 151, that the Rosicrucians have no connection with the Masonic Order, otherwise than by having its members selected from that Fraternity. May I take the liberty of asking when they first decided to do so? I ask this because it seems strange to me (if the 1717 theory be correct) that they should select their members from a younger Fraternity by at least 150 years.

It would be interesting to many of your readers to have a list of the names of the "51 Grand Masters prior to 1717." Perhaps "Pythagoras" will supply this want.

W. G. D.

"The Craft throughout the world" would have better pleased had Bro. C. I. Paton informed them *when* and *what* lodge the late Dr. Chalmers was initiated in. The fact of the Lodge Journeymen, No. 8, Edinburgh, having placed his bust in a niche of their lodge is no proof of his being a member of it, or even of his being a brother at all.

W. G. D.

ANCIENT AND ACCEPTED RITE.—A meeting of the Supreme Grand Council, 33°, will be held at No. 33, Golden-square, on Wednesday, the 13th May, for the reception of approved candidates into the K.H. or 30th degree. The arrangements for the meeting are confided to Ill. Bro. Captain N. G. Phillips, 33°, Grand Treasurer-General H.E.

We have just had the pleasure of inspecting Bro. Gosden's hostelry, Masons' Hall Tavern, Masons' Avenue, Basinghall-street, which has been recently renovated and decorated at great cost, and is now replete with every requirement for a large trade. The rooms are well adapted for Masonic meetings, and already we hear several bodies connected with the Craft have resolved to remove to the "Masons' Hall" Under Bro. Gosden's proprietorship they may expect every attention and comfort.

## Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Allow me to thank W. G. Doric for his wellmeant letter. I shall probably have a word or two to say upon the subject when more at leisure. In the meantime, I repudiate the basis upon which Bro. Matier elaborates his principal arguments; inasmuch as I never stated that Bishop Eusebius commanded the bodyguards of Constantine at the battle of Saxa Rubra. I confess to having confounded the Nicomedian with the Cæsarean prelate. The account of the so-called vision is quoted from Eusebius, the ecclesiastical writer, in his "Life of Constantine," page 24 and following pages; and certainly he ought to know best.

Yours fraternally,  
R. WENTWORTH LITTLE.

### GRAND MASTERS OF IRELAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I enclose you a small contribution for the columns of THE FREEMASON; it is a list of our "Grand Masters," more correct and full than has ever as yet been published. It is still, however, far from complete, and its ventilation in your columns may lead to some further light on the subject.

Believe me, yours very fraternally,

H.

Dublin, 13th April, 1870.

*Roll of the Grand Masters of the Freemasons of Ireland, with the dates of their installation.*

(Many of these Brethren having been subsequently re-elected, the date of their first installation only is given.)

- 1174. Richard, 2nd Earl of Pembroke (Strongbow), Lord Justice of Ireland.
- 1217. Henry de Laundres, Archbishop of Dublin.
- 1230. Hugh de Lacy, Earl of Ulster, Constable of Ireland.
- 1464. Thomas, 8th Earl of Desmond, Lord Justice of Ireland.
- 1517. Gerald, 9th Earl of Kildare, Lord-Deputy of Ireland.
- 1726. Colonel the Hon. James O'Brien, M.P.
- 1729. James, 4th Baron Kingston, also Grand Master of England.
- 1730. Colonel William Maynard.
- 1732. Nicholas, 5th Viscount Netterville.
- 1733. Henry, 4th Viscount Kingsland.
- 1736. Marcus, 1st Viscount Tyrone.
- 1738. William, 3rd Viscount Mountjoy, subsequently 1st Earl of Blessington.
- 1740. Arthur, 3rd Viscount Doneraile.
- 1741. Charles, 2nd Baron Tullamore.
- 1743. Thomas, 2nd Baron Southwell.
- 1744. John, 3rd Viscount Allen.
- 1747. Sir Marmaduke Wyville, 6th Baronet.
- 1749. Robert, 1st Baron Kingsborough.
- 1753. Hon. Thomas Southwell.
- 1757. Brinsley, Lord Newtownbutler, subsequently 2nd Earl of Lanesborough.
- 1758. Charles, 6th Earl of Drogheda, K.St.P.
- 1761. Sir Edward King, Bart., subsequently 1st Earl of Kingston, and again Grand Master.
- 1764. Thomas, 6th Earl of Westmeath, K.St.P.
- 1768. Ford, 5th Earl of Cavan.
- 1771. William, Marquis of Kildare (first time).
- 1777. Garrett, 1st Earl of Mornington, father of the Duke of Wellington.
- 1778. William, 2nd Duke of Leinster, K.St.P. (second time), father of the present Grand Master.
- 1779. Randal, 6th Earl of Antrim.
- 1782. Richard, 2nd Earl of Mornington, K.G., K.St.P.; subsequently, when Marquis Wellesley, Lord-Lieutenant of Ireland.
- 1783. Robert, 1st Baron Muskerry.
- 1785. Arthur, Viscount Kilwarlin, subsequently 2nd Marquis of Downshire.
- 1787. Francis, 2nd Viscount Glerawly.
- 1789. General Richard, 2nd Baron Donoughmore.
- 1813. Augustus, 3rd Duke of Leinster, for the last 57 years the most esteemed and illustrious Grand Master.

### THE FREEMASON'S LIFE BOAT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Published matter is public property, subject to general criticism. A severe but truthful and conscientious analysis of any kind of writing cannot fairly be termed "intemperate" or "abusive"—but when a writer chooses to indulge in indirect insinuations calculated to cast a doubt on the purity of the motive actuating a body of men banded together for the purpose of effecting a public good, he ought not to complain of being rebuked. I leave it, however, to the judgment of those who thought it worth while to pay some attention to this exceeding useless and unprofitable discussion, to decide whether my letters were either "abusive" or "intemperate."

W. M. is simply playing with our understanding. Having demanded the names and whereabouts of a committee, whose interests he seems to have so

much at heart, he gives the name of an individual who three years ago lived at *Salisbury-court, Strand*, and triumphantly adds that now "he has furnished me with the information I profess to desire," and that my "shadowy possibilities" are converted into "tangible realities." How very absurd. A committee is generally supposed to consist of several persons, and a single individual cannot by any stretch of imagination be transformed into "tangible realities." I must confess W. M. is persevering. Perseverance is a useful characteristic, and persistency without doubt an excellent quality properly employed—both are likely to become mischievous when wrongly directed. He perseveringly persists in his declaration that he does not wish to see new committees formed repudiating the efforts of an original committee. He does not seem to perceive the marvellous reticence of that original body. He does not seem to ask himself how it is this committee shows no symptoms of life. Why do they not make their appearance in *propria persona*, and declare their position, instead of permitting him by his futile attempts to take up the cudgels for them.

The whole matter resolves itself into this: A committee is said to have been formed three years ago. If that committee existed at present, and was an honourable one, the fact would have been established during the progress of this discussion by the open declaration of one or other of its members; but seeing neither officers nor members have either directly or indirectly manifested themselves, we may fairly conclude that the committee W. M. speaks of has no present existence, and is a thing of the past. What became of the fund, still remains a mystery. The party holding it alone can clear up that point.

W. M. refuses to give his name, because by doing so, he says, "he might probably only call down more abuse from Bro. Gottheil." I am sorry he thinks so. I imagine that were I to be made acquainted with his name, I might possibly find good reasons to esteem and respect him in spite of this controversy between us. But of course in this matter he must be allowed to be the best judge.

Yours fraternally,  
E. GOTTHEIL, P.M. 141,  
Hon. Sec. to the Committee.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I had fully intended last week to make a communication to you relative to the above fund, but was prevented doing so by certain business engagements. I am very glad, however, to find that W. M. gives so clear an answer to Brother Gottheil, as to the whereabouts of the Secretary of the original committee, that he (Bro. G.) will perhaps now believe such a committee *did* exist. I use the past tense, but whether I am correct in doing so I hardly know, because for any information I have to the contrary it may *still* exist, and that is a point which I presume many brethren besides myself would like to be enlightened upon. I can fully endorse the reply of "W. M." in your impression of Saturday last, and perhaps throw a little additional light on the subject, although I confess it is so meagre as only to make the darkness visible. Be that as it may, the facts I have to relate are simply these. When it was proposed in the *Masonic Mirror* that a subscription should be raised to purchase a Boat to be called the "Masonic Life Boat," the lodge to which I have the honour of belonging took up the matter in good earnest, and the result was we remitted to W. Smith, Esq., C.F., 19, *Salisbury-street, Strand*, the then Secretary of the Committee, the sum of £10 3s. 6d. which was duly acknowledged by post, and also in the columns of the *Masonic Magazine*. A length of time elapsed, nothing seemed to have been done by the committee, and we began to think it was time to have some information as to what had been done or what was proposed to be done with the money. Our Secretary was requested to write to W. Smith, Esq., and the reply we received from him was, that he had ceased to have anything to do with the affair, but had, almost immediately on receipt of our money, handed it over to Brother Hyde Clarke, and had nothing further to do with it. Thereupon the Secretary communicated in that quarter, and the reply received from Brother Hyde Clarke was "that he had some slight remembrance of a sum of money being handed over to him from our lodge among other subscriptions, but would communicate further on the subject." This reply was received some months ago, and I am at a loss to know when "any further communication" may be expected, for several letters have been written by our Secretary since that time demanding an account of the money without eliciting any information.

Now it is only fair to suppose that the experience of other lodges in the management (?) of this fund has been the same as our own, and I maintain it is high time some action was taken by all the subscribers to demand from the "original promoters" an account of their stewardship.

It is all very well for Brother Gottheil to accuse W. M. of throwing cold water on the present effort, but I apprehend that W. M., like others who subscribed either individually or collectively as a lodge, remember the advice that—

"Tis best to be off with the old love  
Before you are on with the new ;"

and I cannot help thinking that if instead of writing letters which W. M. most justly terms intemperate, Brother Gottheil would assist in unravelling what certainly is now a mystery, he would be far more likely to be cordially supported by the Craft at large in his present laudable undertaking.

I am, Sir and Brother,  
Yours fraternally,  
P.M., 200.

#### ANTIQUITY OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will such of your readers as are interested in this subject turn to page 188 and correct the following mistakes, or printer's errors, in my letter there, viz., line 38, for "March 12th" read "March 19th," and on line 47, for "Crypt or Choir" read "Crypt and Choir," and on 49, for "1532" read "1232." Those who know anything of the history of Glasgow Cathedral will understand that my remark "about the middle of thirteenth century and after 1232," referred to the time of Bishop Bondington, who, I consider, was the builder of the beautiful Crypt, as well as of the fine superincumbent Choir of Glasgow Cathedral. As to Masonic marks, alluded to in page 187, these "marks" were simply the marks of the men who did the work, and we have no reason to believe they had any more meaning in the eyes of mediæval Masons than the same "Mason's marks" which are still cut by operative Masons of the present day on their tools have in the eyes of the latter; they simply show that a tool with a certain mark upon it belongs to the party who has chosen said mark as his sign. As to Mr. Godwin's article in the *Builder* for March 27, 1869, it is very interesting, but there need be nothing mysterious in the Masonicjig about it. I see Mr. Godwin's remark, "Glasgow Cathedral Crypt, 1175 to 1233," is rather different from my idea, for I only *begin* the present Crypt at 1233, so I am afraid he is mistaken.

I am, yours fraternally,  
W. P. BUCHAN.

#### AN APPEAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I trust you will permit me a space in your widely-circulated paper to draw the attention of the members of the Craft generally to the case of the Widow Thiselton, an appeal for whom appears in your advertising columns.

Brother Thiselton filled the important post of Secretary to the Royal Masonic Institution for Boys for the space of 37 years, the duties of which (according to the last report of the committee) he discharged with ability and integrity. I had the pleasure of working with our late brother (as collector to the institution), and can bear testimony to his anxious care for its welfare. The estate on which the noble building, the Boys' School, now stands was purchased some few years prior to his retirement from the active duties of Secretary. All honour to those who have raised the present structure, which will be proudly handed down to posterity as a lasting memento of Masonic excellence.

But I think we must admit that some debt of gratitude is due to the memory of our late brother (who was the pioneer in this great work), which the brethren cannot discharge in any better way than by placing his widow on the successful list at the next election of female annuitants, and thus render happy and comfortable the little time that is left to her among us.

I shall be happy to receive proxies in her behalf, and trust this appeal to the sympathy of the brethren will not be in vain.

I remain, dear Sir and Brother,  
Yours fraternally,  
E. HARRIS.  
75, Nichol's-square, Hackney-road.

#### HIRAM ABIF.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am obliged to "Pygmalion" for the desire he evinces to benefit me, and "others of my mode of thought," although I must confine my thanks to his desire, and not offer them for any benefit received. I have read with care, not once or twice but many times, the article by Dr. Epstein, through which "Pygmalion" seeks to enlighten us, but I am unable to discover anything in it but a repetition of the averment that *Abif* or *Aviv*, as Dr. Epstein capriciously writes it, is a proper name, and nothing else. I cannot conceive of any benefit to be derived from a bare itera-

tion of an assertion, after one has given reasons for rejecting it, and having, as Dr. Epstein has shown, the Septuagint and vulgate and most other versions on one's side. If Dr. Epstein had written his article after perusing mine, I think he would have deemed it necessary to say something in reply to my arguments, but as he had not seen them, I cannot accept his *statement* as of any value against my *reasoning*. He calls his article "A contribution to the antiquity of Masonry," fancying that he has discovered it to date from before the translation of the Septuagint (B.C. 283), in the introduction of the word *Abif* into its ceremonial, whereas the Sept. translates the word by *his father*. As well might he argue that the German and Swedish versions of the Bible were made before the Septuagint, because they also retain the word *Abif*, and do not translate it. But Dr. Epstein not only reasons very superficially and inconsequently, he writes very carelessly. He asks where Masons—if Masonry is post-Septuaginta—derived their correct translation of the original *Aviv*, or as I have, I believe, properly given it, *Abiv*; the fact being that the word used in Masonry is not a translation at all, but the untranslated word of the original with the arbitrary conversion of a *v* or *u* into *f*. *Abi* and *Abiv*, he pronounces to be translated "without any sense" and "ignorantly," by the authors of the Septuagint, the vulgate, and "all modern versions, with few exceptions." I have a notion that the Hebrew and Greek scholars to whom we are indebted for the Septuagint are likely to have known as much of the Hebrew language and of the peculiarities of it, as this condemnatory critic does. No fault is to be found with Dr. Epstein for giving his judgment in favour of retaining the original word *Abiv* or *Abif*, as we Masons have it; but, surely, "Pygmalion," who seems to have read my articles, was bound, as he has thrown himself into the controversy, to take some notice of what I had said in attempting to show, not only that there is good sense in the passages of Kings and Chronicles, as translated by the Septuagint, the vulgate, and "all modern versions with few exceptions," but to show, also, that the translations had Hebrew usage in their favour. Why should "Pygmalion" throw Dr. Epstein's paper at me, when I had, by anticipation, shown all he says to be without foundation, and in contradiction to nearly all the ancient and modern versions of the Bible. Let me ask "Pygmalion" these two questions:—(1.) Will he favour me with any passage in the Old Testament, in which a Hebrew bears a second name, as we should say, a *surname*, as Hiram *Abif*. (2.) Why is there more want of sense in making Hiram *father* to Solomon, than in making Joseph *father* to Pharaoh (Gen. xiv. 8)? or in Micah making the Levite his *father* (Jud. xvii. 10)? or in Elisha making Elijah his *father* (2 Kings ii. 12)? or in King Jehoram making Elisha his *father* (2 Kings vi. 21)? or in King Joab doing the same thing (2 Kings xiii. 14.) Critics like Dr. Epstein and "Pygmalion" would seem to me quite unaware of the fact, that to confer the title of *father* on a revered teacher, or on a favourite at court, was a common thing among the Hebrews, and that Hiram had attained to this honour or dignity at the court of Solomon. If there could be any doubt about what was meant by the conferring of this title, *father*, by the Hebrews, it is made clear by comparing Gen. xiv. 8, "He hath made me a father to Pharaoh," with Chron. xii. 41—44; but I imagine that there will be no doubt in the minds of the majority of your readers.

WILLIAM CARPENTER,

**BREAKFAST. — EPPS'S COCOA.** — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—[Advt.]

**THE BLOOD PURIFIER.**—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.