

TABLE OF CONTENTS.

	PAGE
REVIEWS—	
Prov. G.L. of Leicestershire and Rutland ...	475
Freemasonry in Relation to Civil Authority ...	475
FREEMASONRY IN ENGLAND	475 & 476
OBITUARY—	
Bro. William Dewhurst	476
CHAPTER WORK	476 & 477
CANADA—	
Grand Chapter of Canada	477
Grand Priory	477
Red Cross of Rome and Constantine ...	477
SCOTLAND—	
Glasgow Masonic Choir	477
The Craft	477
Royal Arch Masonry	477
IRELAND	478
THE GRAND ORIENT OF FRANCE	478
MASONIC BALL IN NEW ZEALAND	478
THE CRAFT	478 & 479
MARK MASONRY	479
ORDERS OF CHIVALRY	479
ARK MARINER DEGREE	479
ROYAL MASONIC INSTITUTION FOR GIRLS	479
BIRTHS, MARRIAGES, AND DEATHS	480
ANSWERS TO CORRESPONDENTS	480
THE ANCIENT AND ACCEPTED RITE	480
MULTUM IN PARVO	481
ORIGINAL CORRESPONDENCE—	
Templar Commanderies.—Errors in Precedence	482
Hiram Abif	482
Elias de Derham Lodge	482
ANTIQUITY OF FREEMASONRY	483 & 484
JOTTINGS FROM MASONIC JOURNALS	484
ROYAL ARCH CHAPTER OF IMPROVEMENT ...	484
CONSECRATION OF THE KING HAROLD LODGE ...	484
POETRY—	
The Mystic Tie	485
A Rub for the Rusty	485
Reflections on the All-Seeing Eye	485
MASONIC MEETINGS FOR NEXT WEEK	485
A TATTOOED FREEMASON	486
ADVERTISEMENTS	473, 474, 486, 487 & 488

Reviews.

Provincial Grand Lodge of Leicestershire and Rutland: Its By-Laws, History, and Roll of Members since 1775. By the R.W. Bro. WILLIAM KELLY, Provincial Grand Master.

The advent of Bro. Kelly to the Masonic throne in Leicestershire was hailed with great delight by the brethren of his province, as to his zeal and efficiency may be mainly attributed the enormous expansion of the Craft in that part of England. Our R.W. Brother has now produced a work which evinces, not only industry and research in the collection of materials, but great literary ability in its execution. He has traced records hitherto unknown, he has brought to light documents long buried in oblivion, and the result is a very interesting and instructive history of the Masonic Order in Leicestershire. We have great pleasure in giving a few extracts from this truly excellent sketch, as the writer very modestly designates it:—

“Although the office of Provincial Grand Master was first instituted by the Grand Lodge of England in the year 1726, during the Grand Mastership of James Hamilton, Lord Paisley, afterwards Earl of Abercorn, it was not until the year 1774 that a ‘deputation’ was granted by Lord Petre, Grand Master, to Sir Thomas Fowke, Knt., Groom of the Chamber to H.R.H. the Duke of Cumberland, brother of George the Third, appointing him to preside over the Craft in this province.

“At that time none of the present lodges were established, and it has long been considered doubtful whether any lodge, deriving its charter from the Grand Lodge of England, was then actually in existence in the county. It is true that the warrant of the lodge at Hinckley (originally known as No. 47, and more recently as ‘the Knights of Malta Lodge’) bears date the 30th January, 1764, but that document was granted by the Earl of ‘Kelly,’ Grand Master of the (so-called) *Ancient*, or, at a later period, *Athole Masons*—a body of seceders from the authority of the Grand Lodge of England, who, in 1738, had irregularly founded an independent Grand Lodge under the former of these names. Besides which, that Lodge had been originally held at Macclesfield, in Cheshire, and it was not until the year 1803 that the warrant was ‘transferred to sundry brothers to convene at Hinckley, in Leicestershire, at such house and upon such times as may be most convenient.’

“There was also another of these *Athole Lodges* (No. 91), which was held at Leicester; and which,

like that at Hinckley, worked under authority of its warrant, not only the usual three degrees of Craft Masonry, but also the Mark and Ark Mariners, the Royal Arch, the ‘Super Excellent,’ and the Knights Templars, and other chivalric degrees. The seals of this lodge for the different degrees are in the writer’s possession; but the records, which not many years ago remained in the custody of Mr. Davcy, the son of one of the former members (who died at the age of 96), are now unfortunately lost, Mr. Davcy not knowing what has become of them. It is hoped, however, they may hereafter be recovered.

“We are thus prevented from obtaining any definite information as to the career of this old lodge, and the records of the Grand Lodge of England do not even supply the date of its formation. From that source, however, we learn that Robert Gray was the first Master, Sampson Skidmore the first Senior Warden, and Thomas Phipps the first Junior Warden of the Lodge, which, it seems, after a time became dormant, but was revived in 1775, when Bro. William Burley was R.W.M., and the lodge was to meet at the sign of the Leather Bottle, or elsewhere, in Leicester. It appears as No. 114 on the revision of numbers after the union in 1814, at which time it met at the George Inn, but having made no return to Grand Lodge subsequently, it was erased in 1821.

“The general belief during the present century has been that this lodge—which, like most of the early lodges, possessed no distinctive title (unless, indeed, it might be the sign of the house where they met)—was the earliest, and, up to 1790, the only lodge of *speculative* Masons ever formed in Leicester; but recent research has shown that more than a century ago *two* lodges of Freemasons were at work here, and we know not how much earlier.

“The *Leicester and Nottingham Journal*, of May 7th, 1763, gives an account of the rejoicings in Leicester on the 5th May, in celebration of the day of thanksgiving for the peace with France. On that occasion the High Sheriff of the County, the Mayor and aldermen in their scarlet gowns, and the rest of the Corporation, also robed, went in procession from the Town-hall through the principal streets of the town. They were accompanied (among other bodies) by ‘Two lodges of the most ancient, honourable, friendly, and agreeable Fraternity of Free and Accepted Masons.

“ORDER OF THE PROCESSION.

“1st—The Tyler, with his sword and jewel.

“Two present Masters of lodges, with their proper jewels, each bearing, in their left hands, the Bible, compass, and square, belonging to each lodge, and in their right hand, each a common gavel.

“Three late Masters, with their proper jewels, each bearing, in their left hand, their authority from the Grand Lodge, with Book of Constitutions, rules, and orders, &c., &c.

“Two Senior and two Junior Wardens, with their jewels and columns of their Order in their right hands.

“Two Secretaries, with their jewels, &c.

“Two Senior Deacons, with their formalities, as above.

“The other Tyler, with his sword and jewel, as above.

“All elegantly dressed, according to the formality, and kept up with exactness and decorum peculiar to their Ancient Order.’

“One of the lodges here mentioned was undoubtedly No. 91, as the writer possesses the Grand Lodge certificate of Bro. William Licquorich, a member of the lodge, dated the 10th day of September, 1764. This document, which is written on parchment, seven and a-half inches by four, consists of thirteen lines, the first six of which are in Latin, and the remainder in English. It is in the beautiful handwriting, and bears the signature of the celebrated Laurence Dermott, Past D.G.M. and G. Sec. (the author of ‘*Abiman Rezon*’), and has the seal of the Grand Lodge of Ancient Masons affixed, the device being the square and compasses, surmounted by a dagger within a circle, inscribed with the motto, ‘Virtue and silence, Grand Lodge of London.’”

(To be continued.)

Freemasonry in Relation to Civil Authority and the Family Circle; by Bro. CHALMERS I. PATON. London: George Kenning, Little Britain.

We can thoroughly commend this book to the consideration of every Mason. The views of the writer on many important questions are sound, logical, and well expressed. He has all the acumen of the metaphysician, coupled with the graceful style of the scholar, and we may fairly say that this little work will add to the literary reputation which Bro. Paton has already achieved. We shall give a few extracts in a future number.

FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 445.)

It has been suggested that the impostors Phealon and Mackey, in attempting to palm off upon their disciples a pretended Royal Arch Degree really originated the fabulous account of Freemasonry, afterwards perpetuated in the Order of “Royal Ark Mariners.” There is a certain amount of probability in this conjecture, inasmuch as the “rainbow” is commemorated in the latter degree at the present day, as the typical “arch of heaven;” but at the same time, it may be observed, that according to ancient Craft traditions the primitive Masons were termed Noachidæ, or children of Noah, and the Ark itself would naturally be regarded with veneration as the visible instrument of the preservation of the human race. The Noachidæ, as the Ark Mariners are still designated, must not, however, be confounded with the Noachites, or “Prussian Knights,” a degree conferred under Supreme Councils of the Ancient and Accepted Rite, as the former deduce their origin from Noah and his sons, while the latter are content with tracing their descent to the post-diluvian era of “Peleg, the Grand Architect of the Tower of Babel.”

Another Order of Noachites appears to have existed in England many years ago. These worthies asserted that Masonry began about one hundred and fifty-four years after the flood, when the Tower of Babel was built; that Nimrod was the first Grand Master, and that the first lodge was held in the plains of Shinar, near Babylon, on the banks of the river Tygris. The Chaldean name of Nimrod was Belus, and the Noachites affirmed that under this name, afterwards corrupted into Baal or Bel, the mighty hunter and Freemason was worshipped by the ancient world.

These Noachites had but two degrees, known as the Minor’s and the Major’s parts, and a great part of the ritual was in doggerel rhyme, like the curious couplets communicated to candidates in the Royal Order of Scotland. The following is a specimen:—

Attend, my brethren, all that round me stand,
While I obey great Belus’ dread command.
Our brother here, upon examination,
Desires I’ll place him in a higher station.
A Minor’s character has well maintain’d
And answer’d all things well; by which he gain’d
The Signet rare, which Belus did ordain
For such as could the Minor’s art attain,
That they may to the tow’ repair, and be
Receiv’d to work among the Majors Free.
’Tis then my will and pleasure that he may
Begin to work and enter into pay.

Minors were admitted to the superior degree of Major after they had climbed a great number of stairs, which was called “ascending the tower.” Their installation took place in the observatory, and the ceremony had the merit of brevity if not sense:—

On my two knees he ordered me to kneel,
Before he could the secret word reveal;
A word to all but officers unknown,
Because we give it when we are alone;
The word is Belus, be it known to thee,
’Twas that great man gave birth to Masonry.

But to return to the “Ancients,” although

it may be fairly pleaded that a digression in reference to fanciful degrees has a certain relevancy to the subject, inasmuch as nearly all the "side-chambers" that encumber rather than adorn the Masonic edifice were constructed by the ingenuity of those brethren who professed to work according to the "Old Institutions."

The sagacious Dermott quickly perceived that the elements with which "Ancient Masonry" was surrounded in 1752 were not calculated to exalt it in the estimation of the public. The want of a recognised chief naturally led to anarchy, while the associations of the "Griffin Tavern" were hardly so reputable as they might have been. Accordingly, the new Grand Secretary determined to have a Grand Master, and in order to prepare for the suitable reception of a brother of rank and distinction he suggested the removal of the committee to better quarters. After a long discussion, in which Bro. Dermott's motives for the proposed change were strangely impugned, he carried his point, and the Ancients shifted their *chef lieu* to the Temple, Shire-lane, Temple Bar, on the 24th June, 1752. At the April meeting, prior to this, it was reported to the committee that Lord George Sackville (the hero of Minden) had politely declined Bro. Dermott's offer of the Grand Mastership, alleging as an excuse that he had to attend his father, the Duke of Dorset, who was then Lord Lieutenant of Ireland. On the 24th June, St. John's Day, "having no Grand Master or Grand Wardens to instal," the committee re-installed the Grand Secretary, who thereupon, to the satisfaction of all present, rehearsed the ceremony of installing the Grand Officers. Bro. Dermott informed the brethren that he had learned this beautiful ritual in Dublin, his teacher being the celebrated "Grand Secretary of Ireland," Bro. Edward Spratt. At the meeting on the 5th August, 1752, the W.M. of No. 3, Ensign Lachlan McIntosh, presided. It will thus be seen how much our "ancient" brethren were indebted to the Celtic element for support and encouragement, as Bro. McIntosh was undoubtedly a Gael. This worthy officer made an excellent speech on this occasion, and strove to "fire the brethren with a spirit to pursue the grand design." He concluded by prophetically announcing to his hearers that "future ages would bless their memories for preserving and reviving the Ancient Craft in England."

On the 2nd September it was resolved that sick members should receive one penny a week from every registered Mason in London. This, of course, would have been a considerable sum had the Ancients been numerous, but from strong internal evidence I am led to the conclusion that the nine lodges at this period numbered only ninety members in all, many brethren being affiliated to more than one lodge, so as to make the subordinate bodies look better on paper. At the same time it may be remarked that, if every sick member got 7s. 6d. a week, it was, in those days, a really handsome sum.

(To be continued.)

Obituary.

BROTHER WILLIAM DEWHIRST,
S.W. 1231.

It is with pain we have to communicate the news of the death of our late esteemed Bro. William Dewhirst, of Elland, of the Lodge of Probity, No. 61, Halifax, and S.W. of the Savile Lodge, No. 1231, Elland.

On Friday evening, the 16th of September, deceased was at the Railway Station, Elland, intending to proceed by train to Brighouse, for which purpose he would have to cross the lines of rails. On reaching the crossing an up train was just passing, and immediately the last carriage passed him, our unfortunate brother ran to get across, when, alas! three or four steps brought him to the down line of rails, on which, at the same moment, an express goods train was running at a rapid speed, and before he had time to see or know his dangerous position, he was struck by the engine and instantaneously killed. He was under 26 years of age.

By this sad calamity a loving family has been broken and plunged into the deepest sorrow, and a very numerous circle of domestic, commercial, and public friends have felt that a strong tie of attachment and esteem has had a deplorable severance, the deceased having, by his general urbanity, kindly disposition, good business habits, and gentlemanly bearing, been a favourite with every one who knew him.

He was interred on the 21st of September, at the Cemetery, Elland, his remains being followed to the grave by a great number of his personal friends and connexions, by the members of the Elland Cricket Club, of which he was a very active supporter, and by a numerous body of Freemasons, consisting of members of the Lodge of Probity, No. 61, the Savile Lodge, No. 1231, and other lodges in the district—the following numbers being represented: 61, 307, 308, 408, 448, 495, 521, 600, 827, 1102, 1231, 1283, 1301, and 1302—the I.P.M., W.M., and officers of the Savile Lodge, assisting as pall-bearers. Whilst the procession of mourning was *en route* to the cemetery, a muffled peal was rung on the bells of St. Mary's, and amongst the sad throng who assembled in the streets, not a few evinced their esteem and respect for our deceased brother, and sympathy towards the bereaved family, by tears.

Our dear lamented brother had only been a Mason about three years, but this short time he had employed diligently, and had distinguished himself in the two lodges to which he belonged by such efficiency as would be creditable to many older Masons. He was possessed of an indomitable spirit of perseverance, and boldly faced obstacles with a determination to overcome them. He was initiated in the Lodge of Probity, No. 61, and soon after becoming M.M., he joined in the formation of the Savile Lodge, No. 1231, of which he was one of the founders, and in its first year served the office of S.D., preferring this position to a higher one which was offered to him; and in this capacity he had the privilege and pleasure, at the first meeting after the consecration of the lodge, to conduct his father to receive the honours of Freemasonry. At the installation in December last he was appointed S.W., and had he been spared, would doubtless have been elected W.M. in a very short time; but, alas! for human frailty, to our vision all these bright prospects have been instantly blighted, but the G.A.O.T.U. knoweth and doeth what

is best. As soon as our dear brother was qualified, he was advanced to the honourable degree of a Mark Master (English Constitution) in the Fearnley Lodge of Mark Masters, No. 58, and about twelve months ago was exalted to the sublime degree of the Holy Royal Arch, in the Chapter of Sincerity, No. 61; and recently, he had been installed a Knight Templar in the Salamanca Encampment, Halifax. In all these degrees, had he been spared, it is certain he would have been distinguished, and in the leading virtues of a Freemason—benevolence and charity—he would not have been found wanting. Apart from his private beneficence, he had already made himself a Life Governor of the Royal Masonic Institution for Boys by a donation of ten guineas, and had served the office of Steward at the last anniversary festival of the Boys' School, held at Freemasons' Hall, under the presidency of H.R.H. the Prince of Wales, M.W.P.G.M.

We feel a promising and aspiring young Mason and a dearly-esteemed friend has been prematurely torn from us, and we deeply lament his loss.

CHAPTER WORK.

By JOHN P. LITTLE, Grand High Priest Grand Chapter, Virginia.

(Continued from page 468.)

TESSARA HOSPITALIS.

Besides these marks of work and friendship, to be used in claiming aid or in designating the workman, the ancients had another peculiar system of marks or symbols by which certain persons could make themselves known to each other and claim assistance from one another under circumstances of danger or when travelling in a foreign land. I do not know the Greek name for this symbol. The Latins called it *Tessara Hospitalis*; that is, the hospitable square or token, and to use it was said to be entering into a bond of friendship. It belonged to all nations before the art of writing was well known, and something similar still exists even among the most savage tribes. In its simplest form it consisted in exchanging some article—a weapon generally; and among savages in exchanging the name with another person. The usual form was this: Any two men, for themselves and their families for all time, took a square plate of metal, bone, or wood, with figures engraven on it (more often a cube like one of a pair of dice was used); this was broken into two parts, each man keeping one. These were handed down from father to son, often for many generations; and whenever any of one family travelled into lands inhabited by the other family, he wore his part of the broken tessara, sought out the other family and claimed hospitality. The two broken parts were fitted together, the ancient friendship remembered, and the binding nature of the family compact acknowledged. This was a valuable and necessary arrangement in an age when a stranger had no rights, and might be, if he had no friend in the tribe, put to death or seized and enslaved because he was an alien. It was a custom widely spread among the ancients, and was always sacredly observed, even when there was a state of war between two nations. It is supposed that Eleazer, the servant of Abraham, carried some such token when he went for Rebekah, and that Rebekah sent a similar one by Jacob when he fled from the face of his brother Esau. And we know that Rahab and spies of Joshua used a scarlet line for purposes of recognition and safety.

We have a beautiful illustration of the use of this tessara recorded by Homer in the meeting of Diomedes and Glaucus. The two chiefs met in combat on the plain of Troy, and while actually engaged in conflict one of them spied on the helmet of the other a broken tessara, of which the other half was in his own possession. They had never met, were unknown by name to each other; but on the sight of this token they ceased fighting, made themselves known to each other, produced and fitted the broken parts of the tessara, embraced on the field of battle, exchanged armour, and renewed the league of amity which their ancestors had made before they were born. Brother could not fight with brother.

ICHTHEOS.

We find a very curious and universal use of a mark among the early Christians. In the first centuries they were continually persecuted, and neces-

sity drove them to become really a secret society, to have secret signs and passwords to initiate with care and doubt anyone for the first time into their system of belief, and to use all those measures which we Masons now use to prevent an unworthy person from obtaining knowledge of our secrets. They met before daylight or at night in private places; they had guards placed; they made use of tokens and had modes of recognition known to themselves only, by which they might prevent imposition and discover and detect impostors. The catacombs under Rome still speak of these secret places of meeting, and make plain the various means employed in time of persecution to conceal these assemblies. They were surrounded by spies, and the necessity of life caused them to adopt measures for self-defence and means of recognition when a stranger professing the faith came among them for protection.

When it was as much as a man's life was worth to say that he was one of this sect, everywhere spoken against and persecuted by the men in office, because under the ban of the empire, some plan was necessary by which they might escape persecution and death. Meeting in secret, a price on the head of every one, large rewards offered for the discovery of their places and time of assembly, active enemies abroad and spies everywhere, they had need of vigilance and precaution to preserve life. Moreover, they were bound by their tenure to help each other, and a Christian flying from persecution claimed and received the aid of his brethren in other cities. Yet how were impostors to be detected and spies to be prevented from learning the haunts and reporting the persons present in a Christian assembly? One escaping for life suddenly could scarcely carry with him credentials; time was not allowed to obtain them, and it was perilous to carry them, both to those who gave and to those who bore them. It was dangerous to introduce such a one among the brethren, and yet it was necessary; he needed help and concealment. They had ways of making themselves known. A mere profession of belief was not enough; their formulas were contained in their sacred books and their enemies possessed those. Moreover, this might be feigned, and might be a garment of falsehood in which a spy would clothe himself to deceive the unwary and betray his benefactors.

One of their most common symbols was the word Ichtheos, a fish. It was used thus: An unknown stranger applies to one believed to be a Christian and states that he is one of themselves, fleeing from persecution. He is examined and found to be well versed in his belief, and speaks as though knowing well the chief Christians from the place from which he came. Still he may be an impostor or a spy. He is asked if he has any further proof, and he produces the figure of a fish carved in wood, metal, or bone, or makes a drawing of a fish and presents it. He is asked the meaning, and replies (no matter what his native language may be) by giving the Greek word Ichtheos. Yet this is not enough; he may know that such a symbol is used among the Christians, that their sacred books are written in the Greek language, and, therefore, that the symbol must be known by its Greek name.

What does it signify? This: That the first two letters (I and Ch) stand for Jesus Christ, and that the last part is the Greek word Theos—God. The word, therefore, signifies Jesus Christ, God; thus it was at once a sign and a confirmation of faith, and the new comer would be at once received into the community of the faithful.

It was a universal password and sign all over the Christian world, and its use and meaning was so well kept as never to be discovered by their enemies. This symbol is still used on churches, steeples, &c., as a sign of the Christian creeds.

A MODERN MARK MASTER.

Dr. John Dove, Grand Secretary of the Grand Chapter of Virginia for more than fifty years, has described in a lecture delivered in Richmond, in 1854, an instructive use of the mark that is very interesting:—

"M.E. Samuel Jones, First Grand High Priest of the Grand Chapter of Virginia, before he became a Mason, was the architect employed to construct a bridge over James river. 'In so large an undertaking,' said he, 'I found myself surrounded by many and perplexing difficulties, involving my character for competency and honesty. The timbers were fitted and prepared in the forests of Chesterfield, some miles off; the stones squared and fitted at the quarries of James river, some distance from the bridge; from thence they were brought on wagons to the shore, and thence on floats to the piers for the columns of the bridge. I had a large body of men, white and black, in my employ, with whom I was unacquainted, and who were anxious, as might be expected, to make the most by their work. I had bearers of burden and hewers of wood, squarers of wood and stone, and workers of metal. These I classed according to their capacity, and paid them in proportion; but

I was continually liable to imposition from unskilful workmen sending up work unfit for use, and from unworthy workmen claiming wages for work not performed. To obviate these difficulties I required each man to select a mark of some kind to be placed on his work, and to send a copy of it to be recorded by my chief clerk. The general price or wages of competent workmen per task or day's work was known and fixed; but there were many not skilful workmen, with whom I had agreed on a stipulated price. I would not offend the self-pride of these by exposing the amount of their wages. I, therefore, to overcome all these difficulties, required them to appear on the sixth day of the week (Saturday) at my clerk's office, where I had a private wicket door made, into which one man was admitted at a time, and required to present his mark. On the clerk's book was a column for inspected and rejected work where this mark appeared, and opposite a column of amount due. This enabled me to settle squarely with each, silently and in good feeling, and at the same time do justice to my patron and principal, and keep in my possession proof of both transactions. And when the bridge was completed we celebrated it with a feast, and this record was exhibited."

"When I entered the Mark Lodge, then working under a charter from the Grand Lodge in 1816, I found R.W. Samuel Jones, Master, and taking peculiar pleasure in working out the degree of Mark Master."

(To be continued.)

CANADA.

GRAND CHAPTER OF CANADA.

The Grand Chapter of Royal Arch Masons again assembled at the Masonic Hall, and elected the following officers for the ensuing year:

M.E. Comp. T. D. Harington, of Ottawa, re-elected Grand Z.

R.E. Comp. H. J. Pratten, of Quebec, Grand H. (2nd Principal).

R.E. Comp. L. H. Henderson, of Belleville, Grand J. (3rd Principal).

R.E. Comp. T. B. Harris, of Hamilton, re-elected Grand Scribe. E.

E. Comp. Daniel Spry, of Toronto, Grand Scribe N.

E. Comp. D. McLellan, of Toronto, Grand Principal Sojourner.

E. Comp. John V. Noel, of Kingston, Grand Treasurer.

E. Comp. S. C. Channell, of Stanstead, Grand Registrar.

Comp. W. W. Somers, of Hamilton, Janitor.

The Grand District Superintendents elected were:

T. F. McMullen, for London.

C. L. Beard, for Wilson.

G. H. Patterson, for Huron.

E. Goodman, for Hamilton.

Thomas Sargent, for Toronto.

H. W. Day, for Prince Edward's.

Rev. C. Forest, for Central District.

J. Dunbar, for Quebec.

F. M. Sowdon, for Montreal.

Edson Kemp, for Eastern Townships.

D. K. Munro, for New Brunswick Districts.

Among the companions elected by Grand Chapter to serve as members of the Executive Committee were: R.E. Comps. John S. Bowen, of Quebec, and C. D. Macdonnell, of Kingston. Comp. Macdonnell was subsequently elected Chairman of the Committee. Most of these officers being present, were installed and invested by the presiding officer, M.E. Comp. Harington. The Grand Chapter adjourned at noon, and will hold its next (the fourteenth) annual convocation at Hamilton.—*Quebec Mercury*.

THE GRAND PRIORY.

The Grand Priory of Canada met on the same day as the Grand Chapter. The address of the Grand Prior, an extract from which was published in a recent number of THE FREEMASON, was listened to with marked attention, and all the fratres were glad to welcome once more to their midst Colonel W. J. B. McLeod Moore, whose illness last year cast a gloom over their proceedings. We might mention that the question of fees was introduced, and a committee appointed to investigate the subject, and draw up a series of resolutions to be forwarded to England, relative to the various points that appeared to them of sufficient importance to demand reform or alteration. Doubtless the Grand Conclave of England, rather than force us into independence, will see the advisability of granting the just demands of the Grand Prior and Grand Priory of Canada.—*The Gavel*

RED CROSS OF ROME & CONSTANTINE.

Ill. Sir Knt. Henderson was installed, at Quebec, by Ill. Sir Knt. C. D. Macdonnell, assisted by Ill. Sir Knt. R. Ramsay, Sovereign of Ontario Conclave, Belleville. Ill. Sir Knt. Day was also installed, on the same day, as Sovereign for the new conclave about to be opened in his section of country.—*Gavel*.

SCOTLAND.

The following Circular may be interesting to many of our readers:—

GLASGOW MASONIC CHOIR.

At a meeting called by advertisement in the newspapers, and held at 19, Croy-place, on the evening of Thursday, 8th September, 1870, the following resolutions were unanimously agreed to, viz:—

1. That this meeting, having the interests of Freemasonry in view, is of opinion that in order to further these interests it is very desirable that a choir, vocal and instrumental, should be formed by the brethren of this province for the practice and promotion of such music as may be suitable and appropriate for the working of the various degrees in Freemasonry, and resolves accordingly:

2. That this meeting resolve itself into a Provisional Committee, with power to add to its number, in order to carry out the provisions of the foregoing resolution.

3. That Bro. J. D. Porteous, R.W.M. Lodge 360, be appointed Convener, and Brother James Crabb, 1st Principal of R.A. Chapter 50, Secretary of the Provisional Committee.

4. That the foregoing resolutions be embodied in a circular, to be printed and distributed among the various lodges in the province, with a request that intending members should send in their names to the Provisional Committee without delay.

J. D. PORTEOUS, Chairman.

THE CRAFT.

GLASGOW.—*Lodge of Glasgow St. John, No. 3 bis.*—The meeting of this flourishing lodge was held on the 20th ult., Bro. John Baird, R.W.M., in the chair, Bro. Kyle, S.W., Bro. Thomas Fletcher, J.W., and a large number of brethren present. Five brethren were passed into the second degree by Bro. J. B. Walker, P.M., in his usual able and impressive manner, Bro. D. Walker ably presiding at the harmonium. Thereafter the minutes were read and approved of. The R.W.M. intimated that three large photographic views of Dunkeld Cathedral were to be forwarded to her Grace the Duchess of Athole, as a reminiscence of the late visit of the lodge to that locality, and in token of the high appreciation by the brethren of her Grace's kindness. The sum of twenty pounds was also contributed towards the fund for the French and German wounded—two guineas being voted from the lodge funds, and the remainder subscribed by the brethren. Several brethren also subscribed their names as members of the proposed "Glasgow Masonic Choir." The lodge was afterwards called to refreshment, and the usual toasts given and responded to. Bro. Gillfillan, the newly-elected Deacon of the Glasgow Incorporation of Masons, was present, and exhibited the gold medal worn by the Deacon of that body. This medal bears the date 1051, which date, or that of 1057, since 1806 has been generally supposed to be the era of the origin of this Incorporation! Bro. Glenfillan also submitted to the brethren a view in relief of Glasgow cathedral as it stood at the beginning of the present century, before the "restorers" demolished its two western towers. The R.W.M. referred to an old Glasgow newspaper of 1813, which contained an account of the origin of this old operative lodge, of its being chartered by Malcolm the third King of Scots, and therefore of its priority to the Lodge of Edinburgh Mary's Chapel, &c. The lodge was afterwards duly closed.

ROYAL ARCH MASONRY.

A meeting of the St. Johnstoun Royal Arch Chapter, No. 134, was lately held in the Royal George Hotel, for the purpose of conferring the Royal Arch Degree of Freemasonry on Bro. the Right Hon. Lord Glenorchy and four other candidates who had offered themselves for exaltation. Most Excellent Comp. Savage (St. George's Chapter, No. 21, Aberdeen), acted as R.W.M., and Comps. Dawson and Stephen, as S.W. and J.W. The candidates were then in due order, and with proper ceremony, advanced to the Mark, Past, and Excellent Degrees. The lodge was closed in the Excellent Degree, and the Companions and brethren adjourned to meet again on the following evening.—On Tuesday, the Companions met at 5 p.m., when three more candidates received the three initiatory degrees; and, everything being prepared, a Royal Arch Chapter was opened, Comp. Savage acting as Most Excellent P.Z., Dr. McGowan, (Supreme Chapter), as H., and Berry (Union No. 6, Dundee), as J. The candidates being admitted, the most solemn ritual of the Holy Royal Arch Degree was proceeded with, and was gone through in a manner fitted to make a lasting impression on all who heard it. By special dispensation from the Supreme Grand Chapter, the election of office-bearers was then proceeded with, when the following Companions were unanimously elected:—Comps. Lord Glenorchy, Most Excellent P.Z.; Stephen, H.; H. Thomson, J.; A. J. Menzies, Scribe E.; J. Robertson, Scribe N.; F. P. Carnegie, Treas.; J. M'Rae, First Soj.; Paton, Second Soj.; Lees, Third Soj.; Robertson, Tyler. Comps. Savage, P.Z., Berry, P.Z., and Dr. McGowan, P.Z., were then unanimously elected Honorary Members of the St. Johnstoun R.A. Chapter. The Chapter having been closed in the usual solemn manner, the Companions proceeded to celebrate the autumnal equinox. Lord Glenorchy filled the chair in a very happy and Masonic manner. Heartly cheers were given for the "Success of the St. Johnstoun Royal Arch Chapter," for "The newly elected Office-bearers of the Chapter," (to which Lord Glenorchy replied), and to "The Visiting Companions," especially to Comp. Savage, who had come far and worked so as to obtain universal admiration. Supper was laid in Bro. Kennedy's usual excellent style.

IRELAND.

It affords us much pleasure to find that it is the intention of the brethren of Eden Lodge, No. 73, to present their late Master, Bro. Isaac Banks, with a suitable testimonial, in consideration of the energy he has displayed in the cause of the Craft, and the Masonic manner in which he performed his duties during his term of office; and as his beloved partner presented him with a son during his term as Master, a part of this presentation will consist of a valuable silver cradle, as a token of respect for Mrs. Banks. This is not the first mark of esteem from the Masonic body to Bro. Banks. Lodge 32 presented him in the year 1867 with an address and very handsome jewel, thus paying a compliment to a worthy brother. It is a further proof of the good working of Lodge 73, when we find them rewarding merit in a practical manner. We wish Bro. Banks and his amiable wife many happy years, and the continued good will of the Craft.

THE GRAND ORIENT OF FRANCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I notice the communication of a Scottish Mark Master on the Mark Degree, in your publication of last week (page 459), where he says that, "in France, the summit of the Grand Orient is the Rose-Croix Degree." This is a mistake I wish to correct by the following:—The French Freemasons have recognised that it is only necessary to have a single direction, or a single Masonic management, in each country or nation, for arriving at an universal centre. They consequently established in 1772 what is called "The Grand Orient de France," which recognise and manage several rites or systems, or Masonic manners, of working in all their respective degrees. This Grand Orient—composed of the Masters of every lodge in the country under its jurisdiction, or their deputies—is a kind of national Masonic Parliament, who meet only one week every year to transact all business in general belonging to the brethren, and to choose the Grand Officers who are to form its two permanent committees, named, respectively, "The Grand Conseil de l'Ordre," for the management of the Society, and "The Grand Conseil de Rites," which has as its exclusive duty to examine the petitions in favour of the recognition, or adoption, or amalgamation of any other rite, or system, or Masonic manner of working yet unrecognised by the Grand Orient de France, and to make a report on these petitions to the "Conseil de l'Ordre" for their acceptance, according to the 194th, 195th, and 196th articles of its General Statutes and By-Laws. The latter has also the exclusive right to initiate into the three last degrees of the A.A. Scottish Rite—viz., the 31°, 32°, and 33°—as well as into all the equivalents of these high degrees in every other rite, or system, or manner of working recognised by the Grand Orient de France.

Apologising for my bad explanation, on account of me being a foreigner,

I remain, yours fraternally,

P. J. MARIN, M.M.

London, 26th Sept., 1870.

ROYAL ARCH.

WARRINGTON.—*Chapter of Elias Ashmole, No. 148.*—An emergency convocation of this chapter was held on Tuesday evening last, at the chapter-rooms. Present: Comps. Robert Stevenson, Z.; D. W. Finney, II.; John Bowes, P.Z., J.; W. Mossop, S.E.; W. Richardson, P.S.; W. Sharp, W. S. Hawkins, Rev. J. N. Porter, Henry Balshaw, James Parry, John Harding, James Hannah, &c., &c. The chapter having been opened, the companions were admitted, and the minutes read. The ballot was then taken for Bros. Roberts and Harding, which proved unanimously in favour in both cases, and the latter brother, being present, was duly exalted by the M.E.Z., assisted by Comp. Bowes. The mystic, symbolic, and historic lectures were given respectively by Comps. Bowes, Finney, and Stevenson. There being no further business, the chapter was closed.

MASONIC BALL IN NEW ZEALAND

[From the Marlborough Express.]

The festival of St. John the Baptist was duly celebrated by the members of the Masonic Lodge of Unanimity, No. 1236, E.C., meeting at Blenheim, who gave a ball in the evening as a compliment to their friends. Invitations were sent to all parts of the province, although owing to the shortness of the time for preparation, the bad weather, and other causes, many were obliged to decline the honour; yet, notwithstanding all drawbacks, 119 persons were present, being the largest assembly of the kind ever held in the locality. The Provincial Hall, kindly lent for the purpose, was tastefully and appropriately decorated for the occasion by Mr. Norgrove, and presented quite a picture. Around the walls were "wreaths of chain work" in foliage and flowers, and below this, at intervals of a few yards, were symbols appertaining to the Ancient and Illustrious Craft, puzzling enough to the visitors, but very significant to their hosts. Below these again were flags of every imaginable kind, wreathed and festooned all round the hall. At the head was a painting some eighteen feet

high, representing the Master's canopy in perspective, surmounted by the crest of Bro. the Prince of Wales; in the centre was a large transparency, displaying the letter "G," surrounded by rays of light; at foot, upon a chequered floor, was an altar, upon which was displayed the sacred law, with a square and compasses in a certain position; the whole design being bordered with foliage. At the opposite end, over the orchestra, was another large transparency displaying the Pentalfa, or triple triangle, supported by other symbols familiar to the brethren of the mystic tie, all of which were of gold on a green field. Over the fireplace was a fine specimen of illuminated calligraphy, the work of Mr. P. Flannagan, in the form of a testimonial to P.M. Bro. Szklarek, gratefully acknowledging his services in forming the lodge. Adjoining the hall were ladies' and gentlemen's dressing rooms, card room, and refreshment rooms, the latter being supplied with everything the most refined taste could desire by Bro. Purkiss, who, with his numerous *aides*, was assiduous in attention to the guests, and gave universal satisfaction by the quality of his viands. The orchestra, where Bro. Haydn Flood, of Wellington, (specially present for the occasion) presided at the pianoforte, was everything which could be wished; and, to sum up briefly, we have no hesitation in stating that all the arrangements were carried out in the most unexceptionable manner possible, and without the slightest *contretemps* of any kind.

The following is believed to be a correct list of the company present:—Mesdames Bagge, Bailey, Blick, Budge, Bursill, Carey, Carter, G. C., Dodson, H., Earll, Empson, Eyes, Farmar, Gorrie, Griffiths, Hathaway, Henderson, G., Hewitt, V., Howard, Hull, Humfreys, Kissling, M'Lauchlan, M'Rae, Moffit, Muller, Norgrove, Paul, Seymour, A. P., Wandon, Warner, Welford, and Wemyss; the Misses Atkinson, Budge, Budge, A., Butt, Butt, S., Carroll, Godfrey, Huddleston, Johnston, Lancy, Litchfield, Macey, Muller, Norgrove, E. and K., and Saxon; Messrs. Alexander, Atkinson, Bagge, Barleyman, Balfour, Bailey, A., Beaumont, Blick, W., Budge, Master A. do., Bushell, Carey, Carter, Campbell, Cohen, Compton, Connal, Dickens, Dodson, H., Douslin, Earll, Eccles, Emerson, Empson, Eyes, F. C. R., Farmar, Gorrie, Griffiths, Hathaway, Henderson, G., Hewitt, V., Hodson, Howland, Hull, Humfreys, Johnson, Kissling, Litchfield, Litchfield, W., Macey, Macaulay, Maskell, M'Lauchlan, M'Rae, P. R., Monro, G., Muller, Muir, Nelson, Norgrove, Nosworthy, W., Paul, E., Pitt, H., Purkiss, C., Redwood, J., Robinson, John T., Rogers, Seymour H., Shannon, Waddy, Wandon, Watson, Welford, Wemyss, J. B., Williams, H. D., Wilson, J.

We feel no little difficulty in further treating upon the subject, knowing too well that we are treading on very delicate ground, and at the same time our total incompetency to do it even a tithe of the justice it deserves. If, then, we fail to please all our friends, in the attempt, we trust they will forgive us, since we have every wish and but lack the skill. For the gratification of our lady-readers at a distance we have thought it advisable to give a faint idea of some of the costumes:—

1—White satin, trimmed with white tulle and silk fringe; berthe of white tulle, fringed, blue flowers festooned on upper skirt; sash of white satin with blue line down centre, carried from left shoulder to right side, and knotted behind; coiffure, crimson rose and white feather. 2—White moire antique, with panier bow trimmed with lace and scarlet velvet, bodice trimmed with scarlet velvet and moss roses, skirt festooned with holly and moss roses; coiffure, small white feather tipped with scarlet. 3—Pale roseate satin, white lace skirt with flowers, lace berthe; coiffure of roses. 4—Black brocaded silk, with rare and valuable deep point lace berthe; jet ornaments. 5—Blue silk, tunic trimmed with white satin, festooned with white flowers, berthe of tulle, lace, and white flowers; coiffure, white flowers. 6—White silk, with white tarlatan flounces, upper skirt edged with black lace, looped at side with cerise velvet. 7—Green silk with white tulle tunic and white fringe; coiffure of myrtle. 8—White brocaded silk with flowers, white tulle overskirt, flounced and looped with blue flowers, blue silk sash, M.M. jewel on left breast; coiffure, white roses and green leaves. 9—White lace silk, emblems wrought in blue silk ruche, black lace panier, blue silk sash; coiffure, blue flower with silver leaves. 10—White lustre with flounce of same, panier of white tarlatan, blue sash; coiffure, chaplet of white moss roses and green leaves. 11—Mauve silk, with black lace panier trimmed with scarlet velvet. 12—Pale green silk, white tulle berthe, white sash edged with scarlet; coiffure, white feather. 13—Mauve moire antique, berthe of black lace with panier, black silk sash. 14—Black, with silver stripe worked in; coiffure, scarlet flower, with spray of velvet leaves falling over back of head. 15—Blue silk, with panier of same, trimmed with white lace; coiffure, scarlet velvet leaves, and satin ribbon.

The ball was opened by W.M. Kissling and the lady of his Honour the Superintendent, who took their place at the top of a quadrille; *vis-a-vis* to whom where S. L. Muller, Esq., R.M., and the lady of the W.M.; on the right the J.W. Bro. Alexander, and Mrs. Muller; and on the left Bro. J. B. Wemyss, and Mrs. Eyes.

The time was when we dared to hint our opinion as to the belle of the ball, but on this occasion the task is not only very difficult, but perhaps impolitic, so great a display of beauty and bright eyes were there. The opinions and tastes of our male friends varied—many we fear from interested motives—while we, if we must declare ourselves, would accord the distinction to a fair lady from Scotia, where lilies are rare, and with respect to whom Prior's lines justly apply:—

"As lamps burn silent with unconscious light,
So modest ease in beauty shines most bright;
Unaiming charms with edge resistless fall,
And she who means no mischief, makes it all."

—Others chose a darker beauty from a sister town, but

where so much elegance and taste were displayed, it was simply an impossibility to decide, and we therefore give up the task at once in despair.

An interesting episode occurred at 10 p.m., when the brethren were called off for a few moments to hear from the W.M. that a telegram had arrived that evening from the mother lodge at Nelson, "The Southern Star," stating that when assembled round their festive board, they would, at 10 p.m., toast "The Marlborough Lodge." Need we say how enthusiastically the return toast was given and drunk, the only one that night, and how full of wonderment and curiosity our friends were at the joyous sounds which issued from the Conclave.

At 4 a.m. the programme came to a close, and with it one of the most agreeable and successful events, at which we have ever had the pleasure to assist. Not a hitch occurred in any respect during the evening, harmony was universal, and the occasion was what it ought to be, an association of kind and generous hearts, calculated to soothe the most wounded or irritated feelings, (if any such there were,) and finally was, as the *Express* ventured to prophecy it would be, the most extensive and magnificent affair ever known in the Province of Marlborough.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Mount Lebanon Lodge, No. 73.—This lodge met on the 20th ult., at the Bridge House Hotel, Southwark. Bro. F. H. Ebsworth, W.M., presided. There was one raising, one passing, and two initiations, all of which the W.M. did in a correct, impressive, and able manner. There were present Bros. E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; Dr. Dixon, P.M.; F. Walters, P.M.; D. Rose, P.M.; M. A. Loewenstark, S.W.; G. Free, J.W.; G. J. Grace, S.D.; A. L. Dussek, J.D.; G. J. Lee, I.G.; S. Harman, W.S., and others. Amongst the visitors we noticed Bros. E. Mackney (134), J. H. Harmsworth (D.C. 1178), J. H. Fudge (W.S. 1178), C. Williams, Marshall, &c. Banquet followed.

Pythagorean Lodge, No. 79.—The meeting of this lodge was held on Monday, the 26th inst., at the Ship Hotel, Greenwich; Bro. T. Perridge, W.M., presided, and, in a faultless style, raised one brother, passed two, and initiated one. He was supported by Bros. W. C. Penny, P.G.S., P.M., Treas.; J. H. H. Doughney, P.M. Sec.; R. Bouncey, P.M.; F. Ward, P.M.; Burls, S.W.; C. Nash, J.W.; J. Nash, S.D.; H. Roberts, J.D.; Munyard, I.G.; W. West Smith, and others. The visitors were F. Walters (W.M. 1399), Turner (140), Shallless (140), J. Moriarty (933), and Childs. The usual good banquet was afterwards served.

PROVINCIAL.

WARRINGTON.—*Lodge of Lights, No. 148.*—The regular monthly meeting of this lodge was held at the Masonic-rooms, on Monday last. The W.M., Bro. William Smith, was supported by Bros. W. Richardson, as S.W.; James Jackson, J.W.; D. W. Finney, I.P.M.; H. B. White, P.M., P.Z., Prov. G.D.; Rev. J. N. Porter, S.D.; John Bowes, P.M., P.Z., P. Prov. G. Reg. C. and W.; James Curry, W. Cooper, Robert Richardson, James Johnson, Tyler. Visitors: Bros. Robert Jackson, W.M. No. 104; E. C. Cooper, P.M. No. 484; G. Dickenson, 325; P. J. Edleston, 1250, &c., &c. The lodge having been opened and the minutes read, it was advanced to the third degree, when the W.M. called upon Bro. H. B. White to redeem his promise by delivering a lecture on "The Obligations of Masonry." Bro. White at once came forward, and delivered a most interesting and instructive lecture, at the end of which a hearty vote of thanks was accorded to him. The lodge was then closed. We believe Bro. Bowes, the Secretary of the lodge, is preparing a paper to be read in the lodge, entitled "The History of Freemasonry in Warrington," which we doubt not will be pregnant with interest.

BOLTON.—*St. John's Lodge, No. 221.*—The first monthly meeting after the summer vacation was held on Wednesday evening, the 21st ult., at the Commercial Hotel, Bolton, under the presidency of the W.M., Egerton C. Gilbert, supported by the whole of his officers. The lodge was opened in due form, and the correspondence which had accumulated since the last meeting was read, including a letter from the Grand Secretary notifying the appointment of Le. G. N. Starkie, Esq., as Prov. G. Master. Bro. John Smith, formerly an active and useful member of the lodge, was proposed by the Treasurer (Bro. G. P. Brockbank) as a joining member, and the lodge was closed at 8 o'clock.

PONTYPOOL.—*Kennard Lodge, No. 1258.*—The usual monthly meeting of the members of this lodge took place in the lodge-room at the Clarence Hotel, Pontypool, on Monday week. The W.M., Bro. H. M. Kennard, was in the chair. The minutes of the last meeting having been read and confirmed, Bro. the Rev. John Rees Jenkins, of Cwmbran, was examined in open lodge as to the progress he had made as an E.A.F.M., and his answers proving satisfactory, that brother retired, when the lodge was opened in the second degree, and Bro. Jenkins passed to the degree of P.C. Freemason, the ceremony having been most impressively and correctly rendered by the W.M. P.M. Oliver also favoured the brethren with a lecture on the second tracing board, which was listened to with much attention. The rev. brother above-named was then appointed Chaplain of 1258, which gave great satisfaction to the brethren present. This being the whole of the business, the lodge was closed in harmony at 7 p.m.

CHESHIRE.—*Warren Lodge, No. 1276.*—A meeting of this newly-formed lodge was held at the Stanley Arms Hotel, Seacombe, Cheshire, on the 20th September. After the lodge had been opened by Bro. Hill, W.M., and the minutes of the former meeting confirmed, Mr. Geo. Mason was balloted for and duly elected. The lodge was then opened in the second degree, and afterwards in the third degree, and Bros. Taylor, Pennington, Jones, and Price were severally raised to the sublime degree of M.M. The lodge was then closed down to the first degree, and a ballot taken on the election of W.M. for the ensuing year, when Bro. James Russell Jones, S.W., was unanimously elected. Bro. W. P. Mills was again unanimously elected Treasurer, and Bro. James Robinson appointed Tyler. It was then resolved that the installation banquet should be held at Bro. Stokes, the Seacombe Hotel, on the 18th October next, and a committee was appointed to carry out the arrangements. Bros. J. Somerville, Jones, and Earp were appointed Auditors of the accounts for the past year, and after the transaction of other business of a formal character, the W.M. vacated the chair, and retired from the lodge, having first requested Bro. Shepherd, P.M., to assume the chair, which he did, whereupon it was proposed by Bro. Mills, seconded by Bro. Holt, and unanimously resolved, "That the members of the Warren Lodge, under a grateful sense of the valuable services rendered them by Bro. C. H. Hill in founding and establishing the Warren Lodge, after encountering great difficulties, and whose subsequent efficient management of the lodge whilst filling the office of first W.M. has been attended with such eminent success, do present him with a gold Past Master's jewel, as a memento of their fraternal gratitude and esteem, and also in recognition of his past services; and that Bros. Sayer, Earp, and Lea, P.M., be appointed a committee to procure the same for presentation at the ensuing installation of the W.M.-elect." The W.M. having been sent for, returned to the lodge; and the above resolution having been communicated to him, he briefly returned thanks, reserving his further remarks for a future occasion. Bro. Shepherd, P.M., having announced his intention of resigning his membership from inability to attend regularly, owing to his residing at such a distance from the lodge, it was unanimously resolved that the best thanks of this lodge be given to Bro. Shepherd, P.M., for the very valuable services he had rendered the lodge during the past year, and that as a recognition of those services, he be elected an honorary member of the lodge. After the proposing of certain candidates for initiation, the lodge was closed in due form and perfect harmony, and the members separated, highly pleased with the result of their first year's working, having paid all demands on them, and carrying over a considerable balance to begin the new year with.

MARK MASONRY.

PROV. GRAND LODGE OF LEICESTERSHIRE.

The degree of Mark Master was formerly conferred in the Knights of Malta Lodge at Hinckley (one of the old Athole Lodges), several of the present members having received it, and a desire being felt that it should be placed under the jurisdiction of the Mark Grand Lodge of England and Wales, a warrant of confirmation under No. 30 in the Register of Grand Lodge, has just been issued to Bros. W. Kelly, (as W.M.), Rev. W. Langley, J. C. D. D. Cotman, and George Clarke, and the lodge was formally reconstituted at an annual meeting of the Mark Grand Lodge of the Province, at the Town Hall, Hinckley, on Tuesday, the 27th ult., the R. W. P. G. Master, Bro. Kelly, in the chair. Among the other brethren present were the Rev. W. Langley, P. G. S. W.; and G. Chaplain of England; A. M. Duff, P. G. J. O.; S. S. Partridge, P. G. Sec.; Geo. Toller, jun., P. G. I. G.; W. Weare, P. P. G. S. O.; L. L. Atwood, P. G. S.; J. C. D. D. Cotman, G. Clarke, and others.

The P. G. Lodge having been opened in due form, and the minutes of the last annual meeting having been read and confirmed, Bro. Stretton was unanimously re-elected P. G. Treas. A sum of five guineas was voted to the Royal Masonic Institution for Boys, constituting the P. G. M. for the time being a Life Subscriber.

The R. W. P. G. M. announced, that the meeting of the Moveable Grand Lodge of Mark Masters of England, &c., was fixed to take place at Leicester, on Thursday, the 27th October, and he moved the appointment of a Committee of the P. Grand Lodge to make the necessary arrangements, which was seconded by Bro. Duff, W. M. No. 19, and P. G. J. O., and carried unanimously.

The Knight of Malta Lodge, No. 30, was then opened, and the warrant of confirmation presented, and a set of by-laws for the future government of the lodge adopted. A ballot was taken for fourteen brethren as candidates for advancement, who were all unanimously elected, and the following being present were duly advanced, viz.: Bros. Rev. John Spittal, P. M. 523, and P. P. G. S. W.; John Atkins, P. M.; T. W. Clarke, P. M.; W. H. Griffiths, P. M.; T. Harrold, P. M. of No. 50, (Knights of Malta Craft Lodge); J. Nugent, W. M., F. G. Tippetts and William McBeath, of No. 432; G. J. Crosbie Dawson, of No. 181, London, and G. B. Atkins, of No. 523, Leicester, also Bro. Young by dispensation as a serving brother.

The following brethren were then appointed and invested as the officers of the lodge, Bros. Rev. John Spittal, S. W.; J. C. D. D. Cotman, J. W.; T. W. Clarke, M. O.; J. Nugent, S. O.; W. H. Griffiths, J. O.; J. Atkins, Treas.; T. Harrold, Sec. and Reg. of Marks; F. G. Tippetts, S. D.; W. McBeath, J. D.; G. J. C. Dawson, I. G., and Young, Tyler.

The lodge No. 30 having been closed, the P. G. M. then appointed the following brethren as the P. G. Officers for the ensuing year, and invested those who were present:—Bros. Rev. W. Langley, P. M. 21, D. P. G. M.; H. Douglas, W. M. 21, P. G. S. W.; A. M. Duff, W. M. 19,

P. G. J. W.; Rev. Dr. Haycroft, S. O. 19, and Rev. J. Spittal, S. W. 30, P. G. Chaplains; W. Weare, J. W. 19, P. G. M. O.; Chas. Johnson, M. O. 19, P. G. S. O.; J. C. D. D. Cotman, J. W. 30, P. G. J. O.; C. Stretton, P. G. Treas.; Sir Henry St. John Halford, Bart. 19, P. G. Reg. of Marks; S. S. Partridge, S. O. 19, P. G. Sec.; J. C. Duncomb 21, P. G. S. D.; L. L. Atwood 19, P. G. J. D.; T. Harrold 30, P. G. D. of C.; L. A. Clarke, J. O. 19, P. G. A. D. of C.; T. Barnard 21, P. G. Insp. of Works; T. W. Clarke 30, P. G. S. B.; E. J. Crow 19, P. G. O.; J. Atkins 30, P. G. J. G.; J. G. F. Richardson, Sec. 19; Capt. J. Bailey 21, and G. B. Atkins 30, P. G. Stewards; C. Bembridge, P. G. Tyler.

The Prov. Grand Lodge having been closed in due form, the brethren adjourned to refreshment at the George Hotel.

LEICESTER.—*Fowke Lodge, No. 19.*—The first meeting of this lodge, after the summer's recess, was held at the Freemasons' Hall, on Thursday, the 22nd ultimo, under the presidency of Bro. A. M. Duff, W. M., when the attendance of members was not quite so large as is usually the case. A ballot was taken for Bros. C. S. Thomson and R. A. Barber, of No. 279, Thomas Dunn, of No. 523 (as a serving brother), and Alfred Layton, of No. 181, who were severally duly elected. Bros. Thomson and Dunn, being present, were duly advanced to the degree, but Bros. Barber and Layton were unavoidably absent, as was also Bro. Dr. Wilkinson, previously elected. The name of Bro. Henry Carson, P. P. G. J. W. Derbyshire, was, at his request, withdrawn as a candidate in consequence of a Mark lodge being about to be opened at Derby, in which he wished to be advanced. On the ceremony being concluded by the W. M., the lecture and final charge were given by Bro. Kelly, P. G. M. M., who then announced that he had that day received a letter from the M. W. G. M., fixing Thursday, October 27th, as the day for the meeting of the moveable Grand Lodge of Mark Masters, at Leicester. Bro. Kelly expressed an earnest hope that there would be a large attendance of the brethren of the province to receive their distinguished visitors on the occasion. Some discussion ensued as to the best mode of receiving the Grand Lodge on the occasion, when it was decided for a committee to be appointed at the annual meeting of the Provincial Grand Lodge at Hinckley, on the following Tuesday, for the purpose of superintending the arrangements. A considerable number of candidates were then proposed, among whom were Bros. Sir Henry St. J. Halford, Bart., and S. Inns, D. P. G. M. for Northamptonshire and Hunts, for advancement at a Lodge or Lodges of Emergency, prior to the visit of the Grand Lodge. Some further business having been transacted, the lodge was closed, and the brethren adjourned for refreshment.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

Plantagenet Conclave, No. 2.—The regular assembly of this conclave took place at the Terminus Hotel, Cannon-street, on Wednesday, the 14th inst. V. E. and P. Sir Knight D. R. Still, M. P. S., being present, occupied the throne, supported by the following officers and other Sir Knights: Sir Kts. G. S. States, S. G.; T. Cubitt, G. H., Treas.; J. G. Marsh, G. A., Recorder; R. W. Little, G. Recorder; B. Cook, Prefect; J. Brett, and W. H. Hubbard, G. Treasurer. The conclave was opened in Imperial form, and the minutes of the last assembly read and confirmed. The Treasurer's accounts having been previously audited, the report of the Audit Committee was read and adopted. There being no admissions, and the business before the conclave having been concluded, the Sir Knight Companions were called to order, and the conclave was closed in regular form and adjourned. The companions then retired to refreshment, presided over by V. E. Sir Knight Still, the highly-respected M. P. S., when it was resolved that the future home of this excellent conclave, No. 2 on the roll, should be at the Caledonian Hotel, Adelphi-terrace, Strand.

JERSEY.—*Concord Conclave, No. 8.*—The enthronement assembly of this flourishing conclave was held at the Masonic Temple, Stopford-road, on the 31st August, when Sir Knt. P. Benham, M. P. S., enthroned his successor, Sir Knt. M. Tracy. Sir Knt. E. D. Le Couteur was placed in the chair of V. E., the other officers being J. W. Buisnel, S. G.; J. Gregg, J. G.; E. Lott, H. P.; J. Catley, P.; Dr. A. Low, S. B.; J. Blamped, Treas.; A. Schmitt, P. S. Recorder; A. Boullier, II.; W. Toms, S. The Order is now firmly established in Jersey, and as the Provincial Grand Master, Col. E. C. Malet de Carteret, is also Inspector-General of the Red Cross Knights, a very successful future may be safely predicted for the Concord Conclave.

KNIGHTS TEMPLAR.

BOLTON.—*St. James of Jerusalem Encampment.*—The quarterly conclave was held at Freemasons' Hall, Church Institute, Bolton, on Monday, the 19th September, when the E. C. Sir Knight T. H. Winder, Prov. G. Vice-Chancellor, presided; Sir Knights Morris, 1st Captain; W. H. Wright, V. E. D. Prov. G. Commander, as 2nd Captain; and other officers at their respective stalls. The E. C. very ably performed the ceremony of installing Comp. James Brown a Knight of this Order, the duties of Expert being undertaken by the Prov. G. Chancellor, Sir Knight G. P. Brockbank. The sum of two guineas was voted to the fund being raised by Grand Conclave in aid of the sick and wounded in war, and the encampment closed in form and with prayer at 8 o'clock.

THE M. W. Grand Master, the Earl de Grey, Lord President of the Council, arrived at Studley Royal, his seat in Yorkshire, on Saturday last from the Isle of Harris.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of this Institution met on Thursday afternoon, at Freemasons' Hall, and was attended by Bros. S. Noble, Thos. W. White, Edward Cox, W. H. Hemsworth, George Cox, H. Massey, W. Farnfield, Raynham W. Stewart, John Symonds, and E. H. Patten (Secretary). Bro. GEORGE COX, V. P., took the chair.

Bro. E. H. PATTEN read the minutes of the 25th August, of the House Committee, and of the Audit Committee; and cheques were signed by the Chairman in discharge of various accounts. Some little girls named Cook, Hart, and Chapman, after passing a satisfactory examination, were voted eligible to be placed on the list of candidates for admission to the school. Two petitions were deferred, the candidates not being able to comply at present with the requisitions of the Institution as to reading.

Bro. JOHN SYMONDS, V. P., gave notice of the following motion for the next Quarterly Court in October:—

"That the report of the Committee appointed on the 14th, April, 1870, to consider Bro. Stewart's motion in connection with the whole question of the qualifications of candidates, and report to the Quarterly Court in October next, be received.

"That law No. 5 be amended by striking out the words 'be recommended by two Life Governors or life or annual subscribers, and;' and that the following be substituted for section 1 of the said clause: 'A recommendation signed in open lodge by the Master, Wardens, and a majority of the members then present, to which the father of the candidate does or did belong, or in the event of such lodge having ceased to exist, from some other lodge, certifying that at the time of his initiation he was in circumstances which, in their opinion, justified him in offering himself for enrolment in the Order, and specifying for what period he has been a subscribing member, and further certifying that his personal position is so reduced from that he enjoyed at the time of his initiation, or that, if deceased, his family are so reduced in circumstances, as to render his daughter, to the best of their knowledge and belief, a fitting and suitable object for the benefits of this institution. In all cases where the father of the candidate is, or has been, a member of a lodge within the London district, some member of the lodge shall attend the committee to support the allegations set forth in the petition.'"

Bro. RAYNHAM W. STEWART, V. P., also gave notice of the following motion for the same court:—

"That the same committee appointed on the 14th April, 1870 (and which has this day reported) be re-appointed to consider the qualifications and privileges of Vice-Presidents, Life Governors, and life and annual subscribers, and report to a Special General Court, to be held on Thursday, 8th Dec., 1870.

"That any brother nominated on said committee unable to serve, be at liberty to nominate a duly-qualified brother as his substitute.

"That the Secretary of this school be empowered to confer with the Secretary of the Boys' School, and to summon conjointly with him the meetings of the committee."

Also Bro. RAYNHAM W. STEWART gave notice that he would move:—

"That the Assistant Clerk's salary be, from the 29th of Sept. last, at the rate of £100 per annum."

The committee then adjourned.

ARK MARINER DEGREE.

Prince of Wales Lodge, No. 2.—The second meeting of this lodge was held on Wednesday, the 28th ult., at Freemasons' Tavern. Bro. Morton Edwards, P. G. C., Inspector-General, C.; assisted by Bros. S. M. Lazarus, P. C.; C. J. B. Plestow, as S.; H. Massey, as J.; and Windsor Lowder, G., floated the vessel, and elevated Bro. J. Starkey to this degree. The minutes of the meeting of 21st of June were read and confirmed, and the vessel was then securely moored till the fourth Thursday in December.

NOTICE.

On and after October 1st, the Subscription to THE FREEMASON will be 10s. per annum, post-free, payable in advance.

Vol. I., bound in cloth 4s. 6d.
Vol. II., ditto 7s. 6d.
Reading Cases to hold 52 numbers... 2s. 6d.

Births, Marriages, and Deaths.

BIRTH.

ROPER-CURZON.—On the 22nd ult., at Shortlands, Brigend, S. Wales, the wife of Bro. Edwin P. Roper-Curzon of a son.

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.

The article entitled "Bro. Buchan and Leo" is unsuitable for our columns.

EGO SUM.—The Duke of Edinburgh is not a Freemason, and as yet the only members of the Craft who are also members of the Royal Family of England are the ex-King of Hanover (Duke of Cumberland) and the Prince of Wales.

BOOKS RECEIVED.

"Too Much Alone," "City and Suburb," "The Rich Husband," "Maxwell Drewitt," and "Phemie Keller," by the author of "George Geith," &c. F. Enos Arnold, 49, Essex-street, Strand.

The Freemason,

SATURDAY, OCTOBER 1, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (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 ANCIENT & ACCEPTED RITE.

WE have already given a sketch of several Orders and degrees connected with the Masonic body in the United States of America, and we now supplement it with a few observations upon the position and practices of the Ancient and Accepted Rite in that country. It is, doubtless, well-known to our readers that the series of thirty-three degrees were first promulgated by certain enthusiastic Masons at Charleston, South Carolina, in the year 1801. These degrees were unquestionably based upon what was then called the "Rite of Perfection," a system which comprised twenty-five grades, and it was alleged by the founders of the Ancient and Accepted Rite that the eight additional degrees were originated and annexed by Frederick the Great of Prussia. But it is now generally admitted that Fritz had nothing to do with the invention or propagation of the Rite, which in reality germinated from the seed sown by Baron Tschoudy and other philosophical French Masons. However, it is at least certain that the cohesion and consistency which now distinguish the several degrees of this branch of the Masonic family, are mainly due to the exertions of Bros. Mitchell and Dalcho, of Charleston

So far back as the 20th December, 1767, a Brother Henry Francken opened and constituted a "Grand Lodge of Perfection," or of the fourteenth degree, at Albany, in the State of New York, and some time since we had the pleasure of reproducing in the columns of THE FREEMASON, a verbatim copy of the singular By-laws adopted by this lodge. A council of Princes of Jerusalem, or the sixteenth degree, was established at Charleston in 1788, and a Chapter of the 18° or Rose Croix, in the city of New York in the year 1797. The way was thus paved for the founders of the Supreme Council in 1801, since which time Councils of the 33° have been formed in nearly every nation. Among our American brethren the Rite is unmistakably popular, as is evidenced by the large number of Lodges of Perfection, Chapters, Councils, and Consistories now under its control in the United States. A glance at the teachings of the Order will therefore not be uninteresting or unconstructive.

The Rite in America, as in England and other countries where Craft Grand Lodges exist, disclaims all authority over the first three or symbolic degrees of Freemasonry, although it is considered advisable to confer these degrees on candidates, according to the "Ancient and Accepted Scottish" system, prior to their promotion to the grade of "Secret Master," the fourth in the series. In this degree the aspirant is admonished to rise above the earth, and to climb the skies of spiritual knowledge; for there, and not upon the earth are Truth and the lost Word to be found. He is informed that each degree in Ineffable Masonry is intended to inculcate a moral lesson, and the practice of some particular virtue; that advances are made only by assiduous application, that each step is progressive, and conveys new light and instruction, and that every doctrine and ceremony has its mystical reference, which is not always apparent at first to the untutored Mason. Finally he is crowned with the laurel as an emblem of success in his career as the minister and priest of Truth, and with the olive, as a symbol of the peace which should ever prevail amongst the servants of wisdom. In the fifth degree, or "Perfect Master," the brethren mourn the loss and extol the memory of an eminent Mason, who was indeed a perfect Craftsman. By the funereal gloom which surrounds them, and by the presence of the melancholy tokens of death, they are reminded of the nothingness of man, and the immensity of God. They are adjured to learn and to do, for this is the work of the soul on earth, and as the tree grows under the influence of air and dew, rain and light, so the spirit of man imbibes knowledge and understanding from study and labour. In the sixth degree, denominated "Intimate Secretary," is related a legend respecting the unwise curiosity of Joabert, a confidential friend of King Solomon. For this indiscretion he nearly forfeited his life, but as his intentions were good he was eventually restored

to favour. The precepts of the seventh degree are exceedingly beautiful, the candidate is received as a "Provost and Judge," and the duties of one who has to judge his fellow-man are clearly and accurately defined. How true is this passage: "There is scarcely one of us who has not at some time in his life been on the edge of the commission of a crime. Every one of us can look back, and, shuddering, see the time when our feet stood upon the slippery crags that overhang the abyss of guilt; and when, if temptation had been a little more urgent, or a little longer continued—if penury had pressed us a little harder, or a little more wine had further disturbed our intellect, dethroned our judgment, and aroused our passions, our feet would have slipped, and we should have fallen never to rise again." Therefore the Provost and Judge is enjoined to be not only impartial, but mild and charitable in his judgment of others. The 8° is called "Intendant of the Buildings," and his chief employment is to carry onwards to completion the great Masonic works of charity and benevolence. He is taught to regard the earth as a place for the exercise of the noblest passions, the loftiest virtues, and the tenderest sympathies. He still advances towards the light which symbolises Truth—moral, philosophical, and even religious truth, so far as relates to the great and essential principles of each. He is told, "The Sphynx was a symbol. To whom has it disclosed its inmost meaning? And who can interpret the eloquent silence of the pyramids?" As a Knight-elect of Nine, the neophyte reverts to his former doleful lamentations for his deceased Master. He visits the gloomy caverns of sin where ignorance and vice are smitten by his valiant hand, and he becomes the avenger of slaughtered innocence. This allegory is continued, and receives further illustrations in the 10°, or "Elected Knights of Fifteen." The candidate is then created a sublime Elected Knight, a degree which is intimately connected with the two preceding grades. The 12° is designated "Grand Master Architect," and unfolds the outline of that celestial geometry which is more fully elucidated in the thirteenth and fourteenth degrees—namely, the Royal Arch of Enoch and the Grand Elect Sublime and Perfect Master—briefly termed "Perfection," or the "Lodge of Perfection." This is the culminating point of the ineffable degrees, and its lessons are, if possible, more dignified and solemn than any of the series. The Perfect Mason's reward is the knowledge of the true God, a faint but lasting appreciation of His nature and infinite attributes, a confidence in His wisdom and justice, and an implicit trust in His beneficence and love.

Our space will not permit us to extend these explanations to any greater length at present; but if acceptable to our readers, we will continue our remarks upon the remaining degrees of the Ancient and Accepted Rite in a future number.

Multum in Parvo, or Masonic Notes and Queries.

THE HANDICRAFTSMAN AND THE ARTIST.

"Now had these beautifully-painted flowers but formed a part of some well considered design, how different the effect would have been! It does not follow that because the work is well executed it is necessarily in good taste; this is not so (e.g., the spire of Strasburg Cathedral). Mere manipulative skill, although indispensable in the execution of all good work, is the result of practice. Taste and judgment are much higher qualities, and very rare, and may be possessed in a high degree without the possessor having any manipulative skill whatever; but when all these qualities are combined in the same person, successful works must result."

The great end of Speculative Freemasonry is fraternal and philanthropic association. The great end of Operative Freemasonry was work and wages.

W. P. B.

FREEMASONRY AND RELIGION.

By religion we understand the worship of God for the salvation of the soul of man; hence the manner or system in which a man worships God for that object is his religion. Freemasonry, however, not being a system by which God is worshipped for the salvation of the soul of the Freemason; but a system which, while acknowledging God as the Father of All, was formed as a "centre of union, and the means of conciliating true Friendship among persons that must have remained at a perpetual distance," is not, therefore, a religion, but a philanthropic society. The objects of religion are spiritual, and point to the next world; the objects of Freemasonry are carnal, and appertain to this world; or, if I may so express it, the great object of Freemasonry is peace on earth; the great object of religion is peace in heaven. May God, in His all-wise and omnipotent providence, order both to His glory and the good of mankind.

W. B. BUCHAN.

The following copy of a circular sent out by the well-known Finch in 1812 may be considered interesting, as it throws some light upon certain degrees which were worked about that time.

ANTIQUARIUS.

Re-printed 26th March, 1812, to correct some parts of the former one printed 20th January.

Respectful Sir and Brother,

It has been suggested to me by several worthy and zealous Masons, that it would be very acceptable to the fraternity, my giving a short description of the nature and sequel of the superior degrees; that they might form some idea relative thereto; I therefore beg leave most respectfully, to lay before them the following particulars, relative to those which have not yet been publicly offered for Sale. The three Degrees of Craft Masonry are so well known that there needs no description, otherwise than merely stating that they have received the acquisition of some valuable plates, since the period of my last circulars.—With respect to the ROYAL ARCH, I wish to arrest their serious attention.—I have just printed that branch of Royal Arch Masonry, called ENOCH'S and SOLOMON'S ARCH, which was heretofore sold at Three Guineas in Manuscript. It is now printed with the other part of the R. ARCH Lectures, and sells with the plates, and large demy sheet of explanations to the plates, and EUREKA, 11 10s. and with it the SINGLE KEY, gratis;—but the price of the DOUBLE KEY alone, is 2l 2s. extra.—I wish to be properly understood concerning the SINGLE and DOUBLE KEYS, the first is intended to complete Brethren in Office, and explain such parts only as relate to them, without entering into particulars of every part; but the DOUBLE KEY is to qualify the Brethren both in and out of Office; and contains every thing fully explained; so that to such Brethren as like to go to the price, there is no difficulty in decyphering every thing of this branch of the ROYAL ARCH: and in a few days capable of conducting the whole business of the Lodge and Chapter, from beginning to the end.—I beg leave further to observe, that the ROYAL ARCH, as generally given, is most shockingly defective; for they not only introduce things that did not, nor could not, according to the Natural course of things, have any existence for nearly Five Hundred Years afterwards! and on the other hand, they omit many of the most material points. The Nine Arches of ENOCH, and the Arch of SOLOMON are entirely omitted, which is the very basis and fundamental part. In short, out of the ELEVEN GRAND DISCOVERIES to be made, we have but two; and even those of the least moment, and in themselves often very defective. The Royal Arch, which is the very essence of the Order, and both the Cape and Key Stone to all that is valuable in Masonry, is, by the usual modes of Exaltation and Lecturing, rendered of less moment than any other degree. I had heretofore printed the Royal Arch as we worked

them in general, and reserved the more essential points in manuscript; but now I have printed the whole system complete, "where nothing is wanted nor anything superfluous," including the Origin of the Royal Arch by Enoch; what was made by him, and where deposited in Secrecy—what portion was found by NOAH, and preserved in the Ark, and what part he left in the Or—Sp—the miraculous manner in which it was preserved for many ages; the manner of its being found by G. S. and J. in the reign of King Solomon, and by him, in conjunction with H. K. T. deposited in his S. V. The manner of a certain part being found by the three Sojrs. at the re-building of the Temple, and what was found belonging to the original S. and Grand NAME, &c. at the time that Herod pulled down the Second Temple, to build a Third; What part of the Royal Arch Secrets were discovered by Constantine the Great: no ways connected with the christian degree, called, the "RED CROSS OF ROME AND CONSTANTINE." And lastly, the completion of the discovery, when Julian the apostate EMPEROR, impiously attempted to build a FOURTH Temple, with many other essential matters concerning the Royal Arch. (See my Letter published February, 1812, to the Right Honourable Earl Moira, on the Royal Arch Degree.)

THE MARK MAN.

In this degree we are made acquainted with the loss of the first KEY STONE, made by H. A. B.—What King Solomon did in consequence thereof—A second made by * * * * *, and what followed thereon:—The loss of the second;—And the finding of both—What occurred at the laying the foundation stone of the Temple, by Solomon, &c. And what happened at the time King Solomon was congratulating H. A. B. on his discovery of that famous mathematical figure. These things ought to be well known by every Mason before he is exalted to the Arch.

THE MARK MASTER.

Makes us acquainted with what King Solomon caused to be so eminently displayed on certain occasions in his audience chamber; and what wrought the conversion of his friend and ally, the noble and learned King of Tyre.

THE ARCHITECT.

In the quartering of the famous BANNER OF this Degree, the mysteries of this order, with the assistance of the public MARKS and SIGNATURES, are emblematically and carefully developed.

THE GRAND ARCHITECT.

In this degree we find the dignity of the order pointed out by the WORDS. The famous BANNER of the order which was afterwards borne in triumph by the Eastern Knights; and the famous Star, with its contents. The quartering of this Banner, with its mystical devices, lets us into the arcanum of this degree.

PASS MASTER—EXCELLENT AND SUPER-EXCELLENT.

These degrees having been so long in print, need no description.

THE RED CROSS OF BABYLON.

Should always be taken before the ARCH of Z—, as it is the first and leading point thereto. It makes us acquainted with what passed between Cyrus and Zerub—l.—The journey, &c. from Babylon to Jerusalem.—The Babylonish and Jordan Passes; with many particulars of great moment to the Royal Arch.

THE HOLY ROYAL ARCH, in eleven points or degrees.

For the full remarks on this degree, see the beginning of this letter. I shall once more observe, that no Brother can possibly be complete as a Royal Arch Mason, without the following degrees—First, the Royal Arch of Enoch, Noah, and Solomon;—Next, the Red Cross of Babylon; Then the ARCH as generally given; where we find Z. H. J. the three chiefs.—And after this comes the Suspended Arch, the Advanced Arch, the Dedicated Arch, the Circumscribed Arch, the Herodian Order; the Arch of Herod—, the Arch of Constantine—, and the Arch C—l, B— of J—m, and Alex— In these Eleven POINTS, or Degrees, we find the Eleven things that were LOST—five belonging to the Sanctum Sanctorum, or Holy of Holies; and the other Six, as more immediately belonging to the Secrets and Mysteries of the Holy Royal Arch.

SUSPENDED—ADVANCED—DEDICATED—AND CIRCUMSCRIBER ARCHES.

These four points, or degrees of the Royal Arch, are of infinite importance; for by them we find the other valuable discoveries made at four different periods of time, by the following leading characters, or under their superintendence—The two famous Ezra's; the two Nehemiah's; D—l; Z—h; H. H. &c. on the famous Mounts Pisgah, Zion, Moriah, &c.

ROYAL ARK MARINERS.

This degree, though generally given long after the Craft and Arch, ought to precede the whole; for it is antecedent to all the orders of Masonry. It consists of four points, and is very sublime. It ought to be known to every Brother, that has been raised to the degree of a Master Mason.

THE HERODIAN ORDER.

Treats of the third Temple, built by Herod, King of Judea, and what was there found: which, with the particulars relative to the attempt to build a fourth T— by the Emperor Julian, together with the Arch of Constantine, and the Arch of C—l, B— of J—m: fully completes the discovery of Royal Arch Masons; and ends the Order of Arch Masonry in a grand and sublime manner; and renders the Arch, with all its parts, the finest Arcanum in the whole order.

RED CROSS OF ROME AND CONSTANTINE.

This is the first of the Christian degrees, and a very noble introduction to the Knights Templars, &c. By

this degree we perceive the great impropriety of introducing in the Templars, (without defining its origin, &c.) I. H. S. V.

D. W. N. & S. KNIGHTS & MEDITERRANEAN PASS.

The leading Scripture characters are John the Baptist, St. John the Evangelist, St. Paul, St. Peter, and Thomas, with Matthew, Mark, and Luke. The places of note that gave birth to many of the Secrets of these orders—Jerusalem, Malta, Cyprus, Rhodes and Rome. The Graves of some of the Apostles, and E—, and what occurred thereat, with the origin of several leading points.—Particulars of several Mounts in and about Jerusalem, the origin of the famous Octagon, &c. The Sep— of Sh—h; the grand sign and token of immortality, as found on the Emb— B— of one of the saints; the Mount and Tower of G—, the V— of J—, and Brook K—. The famous Greek copy of St. Matthew's Gospel, found in the East Indies in the year 184, and what was therein found, relating to some of the secrets of this order. What was found by some of the E— Knights in the Island of Cyprus, when Richard, King of England went to the spot; with the Mount of As—, &c. &c.

KNIGHTS TEMPLARS & K— OF MALTA.

Exclusive of the printed Lectures on these degrees, I have within these few months completed two valuable Manuscript Lectures on the Templars and Knights of Malta, with all the ancient mysteries.

ROSYCRUCIAN.

This degree consists of five points—The end of the third closes with the A— of J— C—; the other two carry us to the discovery made in the year when the E— J— impiously attempted to erect a fourth Temple, contrary to the prophecy relative to the final destruction of the T— C—, &c.

RED CROSS OF JERUSALEM.

This degree embraces the leading points from the Resurrection to the ascension of our Saviour. The Christian Degrees are divided into three grand parts. The first comprehend the Birth, Life and death of Christ; the second from his Resurrection to the Ascension; and the third the seven grand points of NE PLUS ULTRA, in Revelations.

THE PHILIPPIAN ORDER OF MASONRY.

Instituted by Frederick the Great, King of Prussia.—(See an account of this Degree in the S— Magazine, 1773.)

THE NE PLUS ULTRA.

Is comprehended in seven points, in which the book of Revelations is the principal basis; and many mysteries therein contained are elucidated by the sublime knowledge of this branch of Masonry.

SECRET PROVOST & LEVITICAL ORDER OF PRIESTHOOD.

Founded at the D— of H—, they were the Guardians of the S— S— or H. H—.

PERFECT MASTER OF HARODIM,

Instituted by King Solomon, in commemoration of the five different In—s of H. B.

THE ROYAL S—,

Instituted by King Solomon, to f— the V— of S—t in the room of H. A. B. over the S— or S— of the Temple.

P— & J—, & PRIESTLY ORDER OF ISRAEL.

This degree was established by King Solomon to ap— proper M— to act as Gr— S—s over the A—s; with the sacred mysteries of the S— S—; the place where H. was B—, and the noble In— Sh.

IN—T OF THE BUILDING.

This Lodge of perfect Masters must not be blended with what Craft Masons generally call a P— L—.

KNIGHTS OF THE NINTH ARCH.

In this degree we find King Solomon the presiding officer, with S—n— J—t, and eight others.

EL—, GRAND MASTER, or J— E.— 15.

In this degree Solomon acts as the chief officer with Hiram, King of Tyre, and 15 E— K—s.

SUBLIME K—S ELECTED.

This degree was founded by K. S—, at the D— of H—, and points out to us the Ap—n, &c., of the As—s.

DEGREE OF PERFECTION.

In this degree we are amply rewarded with the sublime secrets alluded to in the Arch of ENOCH and SOLOMON.

KNIGHTS OF THE WHITE EAGLE AND PELICAN: OR THE I. R. C. AND HOLY ORDER OF MELCHISEDECK.

This degree is a further elucidation of the Rosycrucian order, with other points of the sublime and religious degrees.

KNIGHTS OF THE SUN.

The leading characters in this order, are the nine following A—, S—h—, E—s, C—n, Mah—l, J—d, E—h, M—h, and I—h.

Private instruction, as usual, by W. FINCH, in all the 39 Degrees. EXALTATION in all the aforesaid Degrees, either privately, or at the Chapter and Conclave of Universality.

W.F. begs leave most respectfully to solicit the favour of the postage of all orders being paid, and the same will be allowed and deducted by him from the Order.

With fraternal affection, I remain,

R. W. Sir and Brother,

Yours most respectfully,

W. FINCH,

R. W. Master of the St. Peter's Lodge.

Original Correspondence.

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

TEMPLAR COMMANDERIES—ERRORS IN PRECEDENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I beg permission, and I trust for the last time, for a few more lines on this subject. As it has been brought under discussion in your columns, I think it may be convenient to enter into a short explanation, that your readers may know how the case stands at present.

In the Calendar for 1868-9, for the first time a number was prefixed to the Encampments showing their precedence, they having in previous Calendars been distinguished by a folio number, a reference of use only to the Chancery. This Calendar was issued in September, 1868. The Ex. G.V.C. resigned as from 31st December, 1868, and I was appointed to the office on 1st January, 1869. In the Calendars issued in 1869 and the present year, the same numbers were given to the Encampments as in the Calendars for 1868-9. On the 6th of August last, Sir Knt. Yarker had a letter to Head Quarters, complaining of "the persistence in styling the Jerusalem Encampment No. 5, after their having several times applied for correction." An interval of from three to four months only had elapsed between the issue of the Calendar for 1868-9, the first one in which the Encampments were numbered according to precedence, and my appointment as G.V.C., and Sir Knt. Yarker's letter was the first intimation I had received that any dissatisfaction existed in any Encampment with the arrangement of numbering. I wrote explaining practically what I have here stated, and asked to whom these applications for correction had been addressed; and, in reply to a strong observation in Sir Knt. Yarker's letter, assured him that no feeling whatever existed on the subject. Sir Knt. Yarker answered, that the attention of the previous G.V.C. "was over and over again directed to the fact, that the Encampment was instituted in 1786 and not 1795." This was a matter, it will be observed, for which I could not in any manner be held responsible, while at the same time it was a shifting of the ground of complaint, viz., "the persistence in styling the Encampment No. 5." I replied that the dates of the two Warrants of 1786 and 1795 should be inserted in the next Calendar, and, briefly adverting to the difficulty in altering the numbers, stated that the subject should not be overlooked. Then came Sir Knt. Yarker's letter in your issue of 27th August, and your readers know the rest.

And now I may fairly, I think, ask what more could I have promised, what more could be expected? A numerical list cannot be altered in one particular without changing some, or possibly all, the other numbers, and without being understood here to express any opinion upon this particular case, the other Encampments that would be so interfered with might wish to be heard on the subject, and if I had promised to "put right" the case of the Jerusalem Encampment in the sense intended by Sir Knt. Yarker, I might have promised a great deal more than I should have found myself able to perform. Not that I am to be understood as refusing or declining to put right any matter that is wrong; for any such assumption I should unquestionably be highly blameable, and deserving of grave censure. Moreover, if the numerical list was to be re-arranged, it might be necessary to call upon certain Encampments to show some cause for their retention as immemorial Encampments, and to inquire into the history of some of the older Encampments. This I could not do of my own authority, and was an additional reason why I should not commit myself to any promise in the sense already referred to. Sir Knt. Yarker has, however, before the appearance of his second letter in your last week's number, brought forward the subject officially through the provincial authorities. I may add, I believe it will be found that the Encampments referred to by Sir Knight Yarker, viz., the Abbey, the Mount Calvary, and Union or Rougemont, do claim to have existed from "time immemorial."

In conclusion, I beg to observe that I am really very sorry that, notwithstanding anything I can say in everything that is done or not done in this matter, Sir Knt. Yarker can only see favouritism, a denial of justice, or a determination on my part to have all my own way. From a Knight of his standing and reputation, this is not very encouraging to an official who is sincerely and conscientiously desirous to discharge the duties of a somewhat onerous office in a proper and satisfactory manner, and is doing it to the best of his ability. I trust, however, that the general body of the members of the Order will do me more justice, and that Sir Knt. Yarker will hereafter see cause to change his opinion.

Yours very fraternally,

WM. TINKLER, G.V.C., K.T.
September 28th, 1870.

HIRAM ABIF.

(To the Editor of The Freemason.)

DEAR SIR,—I hope my motive in sending you any scraps of information may not be misunderstood. I have no wish to enter the field as a controversialist—far from it. It is only that during my studies amongst some old books many little pieces that I come across may be of some value to those brethren who are engaged in discussions, which, by the way, are of great use to the young Masonic student, when carried on with prudence and courtesy.

I find the following in the Jewish Antiquities of Josephus, translated by Sir Roger S. Estrange and printed by Richard Sare, at Gray's Inn Gate in Holborn, 1702; Book viii. p. 221:—

"Upon the death of David, and the succession of Solomon to the throne, Hiram, the King of Tyre, that ever had a great affection for the father, sent a gratulatory embassy to the son upon news of his succession to the government, expressing great joy to see it continued in the family. Upon the return of those Embassadors, Solomon laid hold of the occasion and wrote to Hiram in these terms:

"*King Solomon to King Hiram, greeting,*
Be it known unto thee, O King, that my Father David had it a long time in his mind and purpose to erect a Temple to the Lord, but being perpetually in war in his days, and under a necessity of clearing his hands of his enemies, and making them all his tributaries, before he could attend this great and holy work, he hath left it to me in a time of peace both to begin and to finish it, according to the direction as well as the prediction of Almighty God; blessed be His great name for the present tranquillity of my dominions, and, by His great assistance, I shall now dedicate the best improvements of this liberty and leisure to His honour and worship. Wherefore, I make it my request that you will let some of your own people to go along with some servants of my own to Mount Libanus to assist them in cutting down materials towards this building; for the Sidonians understand it much better than we do. As for the workmen's reward or wages, whatever you think reasonable shall be punctually paid them."

"Hiram was wonderfully pleased with this letter of Solomon's, and returned him this answer:

"*King Hiram to King Solomon,*
Nothing could have been more welcome to me than to understand that the government of our Blessed Father is devolved by God's providence into the hands of so excellent, so wise, and so virtuous a successor; His holy name be praised for it. That which you write for shall be done with all care and goodwill; for I will give orders to cut down and to export such quantities of the fairest cedars and cypress trees as you shall have occasion for. My people shall bring them to the seaside for you; and from thence ship them away to what port you please, where they may lie ready for your own men to transport them to Jerusalem. It would be a great obligation after all this to allow us such a provision of corn in exchange as may stand with your convenience; for that is the commodity we Islanders want most."

"The duplicates of these letters are extant to this day, both in our own and in the Tyrian records, and they that have a mind to be better satisfied in the truth of this, let them only consult the keepers of those registries, and they shall find the matter of fact in these papers to be just as we deliver it. I write thus to acquit myself to the reader by way of precaution, that I do not intermix any inventions of my own, or things curious or but barely probable for the ornament of the relation, but that I am willing to put everything that I deliver to the stress of the uttermost scrutiny, and in truth there can be no prevaricating in a subject of this quality without extreme impiety and scandal: and I shall not take it ill to be blasted for the worst of falsaries if there shall be anything found in my papers that will not abide the uttermost test."

That is more than a good many authors of the present day would like to say. Again, at page 223:

"Solomon had heard of a famous man in Tyre for working in gold, silver, and other metals; his name was Hiram. He was an eminent architect over and above. His mother was of the tribe of Naphthali, and his father by extraction an Israelite. He sent for this man to Tyre, and employed him in his business, and whatsoever Solomon had to do that was difficult or curious, Hiram was the doer of. He cast him two pillars of brass," &c.

The rest of the piece is the same as Kings, chap. vii. Then at page 1027 there is the chronology of Hiram, King of Tyre, as follows:

"Upon the death of Abibal, his son Hiram came to the crown, and lived to enjoy it 34 years. This Prince threw up a huge mound that joined Eurychorus to the city of Tyre, and dedicated a golden pillar to Jupiter, which was there deposited in his Temple. From this King's time now to the building of Carthage the computation, according to the Phœnicians, lies thus—Baalazar, the son of Hiram, succeeded his father, and died in the forty-third year of his age, and seventh of his reign," &c.

The rest is of no moment at present. I must apologise for the length of this letter. The old-fashioned language will be easily understood by any student; at the same time, by its showing that there were Hiram king of Tyre and Hiram (or Hiram) the architect, it may throw a little light upon the subject.

Yours fraternally,
C. G. FORSYTH.

Montreal House, Hamilton, Sept. 27, 1870.

ELIAS DE DERHAM LODGE, No. 586.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Absence from home prevented my seeing "Cruz's" letter which appeared in your issue of the 17th ult., relative to the above lodge, or I should have replied to it in your last number. I quite agree with him in his remarks respecting his surprise that the Founder of the lodge should be so little acquainted with the Constitutions as to consider it as binding on the lodge to elect the S.W. to the office of Master, and, I will add, my surprise at his little acquaintance with the By-laws of his lodge as well, wherein at page 5, rule 7, it expressly states:—"The Master shall be elected on the first Thursday in December, in the following manner: As soon as the business of the lodge will permit, the Secretary shall read the name of every brother regularly qualified for the office, and furnish every member entitled to vote with a paper or card with the names of the brethren so qualified thereon. The voter shall select the name of the brother for whom he votes, and deposit the same in the ballot box. When all have voted, the Master or Secretary shall scrutinise the votes in open lodge, and declare on whom the ballot has fallen. If the highest number of votes given for any one brother does not amount to a majority of those present, the name of the brother having the least number of votes shall be cancelled; and the process repeated until a majority of the whole number present in the lodge be obtained in favour of any brother who shall then be declared duly elected."

Such being their *own By-law* completely sets at rest any difficulty as to the election, and gives to its members a perfect right to select the brother they think best qualified for the office. If it is a rule to elect the Senior Warden, where does it appear, and of what use is the above law? Again, at page 6 rule 8, I read:—"The Master-elect shall be installed on the first meeting in January;" again at page 9, "Annual subscription payable in advance;" again at page 12, rule 20, "Brethren in arrears of the lodge are disqualified from holding office or voting on any occasion."

I have given these extracts as bearing on the whole question, for as I have been given to understand the difficulty arose at the confirmation of the minutes, when a number of brethren, the majority of whom had not attended for many years, came for the purpose of nullifying the election, and amongst them five or six whose subscriptions were in arrears, and whose votes should not have been recorded, so that instead of its culminating in a casting vote there would have been a large majority for the brother elected, and if the Provincial Grand Master and his committee had scrutinised them in the manner of any contested election, they would have had no difficulty in declaring the election and installation valid.

Again, the precise day and month is specially named for the election and installation, with no provision for it to take place on any other day in the year. Who is to appoint any other? Again, the Master having been installed and taken his O.B. to rule the lodge, &c., who is to absolve him? And having as well appointed his officers and invested them, by what authority can they be deprived of their office? I have failed to find either in the Constitutions or their by-laws anything bearing on the case. Even in the pages of THE FREEMASON, I should pause before I penned such a penalty as I should consider myself liable to, were I to have been installed and prevented from carrying out the duties of my office, but if any violation did arise I should certainly attribute it to the unmasonic clique, who in violation of all good feeling for the welfare of the lodge, has virtually placed it in the greatest jeopardy.

I am, dear Sir and Brother, yours fraternally,
WILLIAM BIGGS, P.P.G.S.W., Wilts.

The following is the notice convening the meeting of the new Royal Arch Chapter on Thursday next, and we specially commend it to the attention of our readers:—

The Royal Arch Chapter of Improvement, under the sanction of the Chapter of Prudent Brethren, No. 145.

E. Comps. James Brett, P.Z., President; John Hervey, P.Z., Grand Scribe E. Treasurer; John Boyd, P.Z., Chairman of Committee.

7, Gilbert-road, Kennington, 29th Sept., 1870.

DEAR SIR AND COMPANION,—You are requested to attend the Inaugural Convocation of the above-named chapter, in the Board-room, at the Freemasons' Hall, on Thursday, the 6th October proximo, at seven o'clock p.m., precisely.

By order, R. WENTWORTH LITTLE,
P.Z., Scribe E.

Business.—The chapter will be opened by Principals and Past Principals of the Order. The companions will enter in procession. The minutes of the preliminary meeting and the by-laws will be read for confirmation. The chapter will then be consecrated. The three clauses of the 1st section will be worked. The President will deliver a lecture on the Platonic bodies. New members will then be enrolled, and all joining on this evening will be entitled to the privileges of founders.

ANTIQUITY OF FREEMASONRY.

BY BRO. CHALMERS I. PATON.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Bro. W. P. Buchan has set himself to work to reply to my letter which appeared in your paper of July 16th, and whatever else may be thought of his reply, of which the first instalment appeared in THE FREEMASON of August 27th, the second part, on September 3rd, and the third part on September 10th, he is at least entitled to the praise of making it long enough. The length of it places me under some difficulty in proceeding with the discussion, as to take up every point in detail, within reasonable limits, is evidently impossible. I will do the best I can, however, to treat the subject briefly, and yet to state my own views of it sufficiently. In the present letter I will confine myself to his first instalment—that which appeared in THE FREEMASON of August 27th.

I cannot but begin by observing that Bro. W. P. Buchan does not seem at all ashamed of the coarse, unbrotherly style in which he accused me of "re-tailing dreams and exploded notions." He has quoted, in replying to me, his own words as they stood in his first letter to THE FREEMASON on this subject, apparently proud of his cleverness in writing them, and with increase of his former wit, after charging me with doing my best to perpetuate the mistakes of sixty-six years ago, he exclaims: "Poor fellow! he seems to have been asleep for the last half-century, for he comes with his old-fashioned muzzle-loader, expecting, as he tells us, to explode the 1717 theory, which happens to be defended by all the 'newest appliances.' So if Mr. Martini-Henry, or Mr. Snider, is as good as his word, our old friend Mr. Musket may turn to the right about as long as he has legs left to carry him." I am at a loss here perfectly to make out the meaning of the last sentence; as one might be to discern objects when rifles and muskets are going off in great numbers, and the air is filled with smoke. There may, however, be cleverness displayed in the sentences which I have quoted, and I am willing to give Bro. W. P. Buchan all the credit for which it is his due, but I venture to say they are neither very brotherly nor very gentlemanly.

And what is all this controversy about? In what is it that I have made mistakes, so that Bro. W. P. Buchan was entitled to say that my first letter to you on the antiquity of Freemasonry was "full of mistakes?" I said in my last letter that he did not condescend even to point out these mistakes; but now "that there may be no quibbling this time," as he elegantly expresses himself, he says: "I shall give a list of a number of Bro. Paton's mistaken notions." And a long list it certainly is which follows, including eighteen "mistaken notions" distinctly set forth. But surely Bro. Buchan must know that there is a difference between error of opinion and mistake in the statement of matters of fact. If he could prove that I had erred in my statement as to the dates of the St. Clair Charters, which I deny that he can, he would be entitled to charge me with a *mistake*—and this is the sixth item in his enumeration. But what can be more ridiculous than to set down as one of my mistaken notions (No. 3), "That our 'Freemasonry' existed before last century;" or (No. 18), "That he is able to explode the 1717 theory?" These are the very questions at issue; and in the discussion of them, for one disputant to accuse another of making a mistake because of asserting an opinion different from his own, is virtually to assert his own infallibility, and to call on all mankind to bow to his superiorly enlightened judgment. Granting his premises—granting that his views are right in every particular—of course he can settle the whole question off-hand.

But let us look a little more closely at Bro. Buchan's list of my "mistaken notions." The first is, "That the *Speculative* Freemasonry now in existence is the same as the *Operative* Freemasonry of several centuries ago." Now, I never entertained any such notion, and therefore never stated it; and I defy Bro. Buchan to produce anything from all that I have written on the subject to prove that I did, or even to excuse the gross blunder which he has made in charging me with such an absurdity. I wonder if anybody ever imagined that *Speculative* Masonry was the same as *Operative* Masonry. What I have said, and what I now repeat with confidence, is that the *Speculative* Masonry of modern times has grown out of the *Operative* Masonry, which, as Bro. Buchan says, is older than the pyramids, and that *Speculative* Masonry in its germ and gradual development existed in connection with the *Operative* Masonry even of remote times. Anyone, except perhaps Bro. Buchan, will easily see that this is something very different from the "mistaken notion" with which he has mistakenly charged me. The second in his list of mistaken notions, is "That the old *Operative* Freemasons, who built houses, churches, &c., of stone and lime, both knew and practised our system of Freemasonry." As to this, whether the notion be mistaken or not, I believe

that they had amongst them more of that system than Bro. Buchan holds that they had. But this is the very question at issue, and to set down my opinion on this subject as a mistake, at the beginning of the argument, is to foreclose the question altogether, and in fact to make an *ipse dixit* to serve for argument. My opinion, as I have previously expressed it, is not, however, accurately stated. The statement requires this qualification—which ought to have been made, as I have often made it—that our system of Freemasonry has grown to greater and greater completeness in recent times, and it is only an essential agreement in its principles, not an exact agreement in its details, for which I contend. Bro. Buchan has evidently been carried away by his confidence that nothing of *Speculative* Freemasonry existed among the *Operative* Masons of past ages, and has overlooked the important consideration that the system has gradually developed and improved.

The third "mistaken notion" set down to my account, is "That *our* Freemasonry existed before last century." Of this Bro. Buchan only remarks, "I shall believe it after I have seen proof." He forgets that here again he has before him the whole question in dispute—the very question as to which proof has been adduced, or is being adduced, on the one side and the other; and his setting down my opinion as a mistaken notion is a mere gratuitous assumption as to all that is essential in the present controversy. It amazes me that any man pretending to engage in a controversy of this kind—or of any kind—should thus mistake the state of the case, and accuse his opponent of re-tailing dreams and exploded notions, when he can say nothing more to the purpose than that he shall believe it after he has seen proof. A little more modesty might have been more becoming, and a little more argument more suitable.

The fourth of my alleged mistaken notions is that I can prove that our "three degrees existed before A.D. 1717." Bro. Buchan surely forgets that he is engaged in controversy at all, when he sets this down as a mistake, and as one of those which warrant him in asserting that my letter is full of mistakes. It may almost be said that here again, in another form, we have the whole question at issue summarily decided. Bro. Buchan, however, has a long note on this point, but he gives little more than mere assertions of his own opinion, instead of evidence and argument; although he blames me for having forgotten "to give us any proof whatever of such having been the case"—that is, that the three degrees existed before 1717. Yet in his next sentence he shows that he had before his eyes proof which I did adduce; for the sentence is as follows: "He alludes to Elias Ashmole being admitted a 'Fellow' of the Masons' Society in the 17th century; but as he might also have been admitted a 'Fellow' or honorary member of the Carpenters' Society, such fellowship does not prove that he was made a Master Mason such as we now are; but rather the opposite." I do not stay at present to show how unfairly my argument is stated as to the existence of the three degrees in the 17th century; but I utterly refuse to acknowledge Bro. Buchan's comparison of the Masons' Society and the imaginary Carpenters' Society as of any value whatever. It is evident, from the language employed by Ashmole, that he looked upon his admission by the Masons as something very different from admission into any ordinary society. I refer your readers to them, as they have appeared in your columns before. Bro. Buchan appeals to the minute books of the Edinburgh Lodge for 116 years before 1717, and to those of "Mother Kilwinning" and other lodges "long before 1717," as showing "that our system of *Speculative* Freemasonry was quite unknown to any of them until after 1717, when it was introduced from England." I would not willingly accuse any brother of *quibbling*, although Bro. Buchan has not scrupled to employ that ugly term with evident reference to me; but I would fain know more precisely what is meant by "*our* system of *Speculative* Freemasonry," for I have always maintained that there has been a progressive development and improvement of Freemasonry, so that *our* system, precisely as it exists at the present hour, is not that of Ashmole and his contemporaries, nor even that of Desaguliers and Anderson. I only maintain an essential identity of system or principle—not a perfect sameness.

Bro. Buchan goes on to quote some remarks of Bro. D. Murray Lyon, than whom, he says, he does not "know a better Masonic student in Scotland." I have no wish to dispute Bro. D. M. Lyon's claim to the high honour thus given to him. I refuse, however, to accept his verdict as final on any of the disputed questions of Freemasonry, and Bro. Buchan may just as well assert his own opinion, in so far as any such question is concerned, as quote that of Bro. D. M. Lyon. The "remarks" which he quotes as if they were somewhat authoritative, are nothing more than a mere assertion of opinion, unsupported by even a tittle of evidence. "Non-operatives cannot be shown to have to any extent been admitted

members of lodges before 1634, and then only they were admitted as Fellows of the Masonic Craft, just as in our day the Prince of Wales or any other non-professional gentleman may be received as an honorary member of the Fishmongers' Society." I would like to ask what evidence we have of non-professional gentlemen being received by the Masons as *honorary members*. The term, I suppose, was not in use in the 17th century, and I am inclined to think that the thing intended by it was equally unknown. Bro. D. M. Lyon's next sentence, as quoted by Bro. Buchan, is worthy of some remark, and I cannot but say of severe remark: "Such admission had something to do in paving the way for the more easy adoption of the *Speculative* Freemasonry that was afterwards manufactured by Desaguliers and Co." If we look back on the whole history of Masonry, it is easy to admit that the admission of non-operative members had a connection with the further progress or growth of *Speculative* Masonry, although that it paved the way for it may be denied. The sentence just quoted from Bro. D. M. Lyon—(I accept it as an accurate quotation on Bro. Buchan's authority)—is evidently full of mere assumption and assertion. Nothing can be more completely unsupported by evidence or argument than any assertion which it contains. It is, moreover, liable to a very grave charge, in that it brings very grave charges against brethren who have long ago passed away from this world, and that without a shadow of evidence. No name in the history of Freemasonry is more honourable than that of Dr. Desaguliers, and any one who chooses to inquire, may readily learn that he was a man highly distinguished in private life, and highly distinguished—more than only two or three of his contemporaries—as a man of science. His close associate in what I consider the resuscitation of Freemasonry in England in 1717, was Dr. Anderson, a Presbyterian minister in London—a man of unimpeachable character. And yet now we have these men disrespectfully spoken of as *Desaguliers and Co.*, and as having "manufactured" the system of *Speculative* Freemasonry! It is impossible to believe, without the most conclusive evidence, that such charges are justly brought against them, and it rather moves indignation to find them brought, and brought in so coarse a manner—Desaguliers and Co.! Let Bro. D. M. Lyon and Bro. W. P. Buchan think again before they repeat this contemptuous expression concerning men whose names will continue to be known, and whose memories will continue to be honoured, when their's have passed into utter oblivion.

It is not necessary to follow out in every particular the argument, if such it may be called, which Bro. Buchan has adduced on this point, of the existence, or non-existence, of the three degrees before 1717. He proceeds to quote Bro. D. M. Lyon, as if his opinion was authoritative and conclusive; Bro. D. M. Lyon declaring himself convinced, from the Mary's Chapel Lodge records, that "1721 may be pointed to as the date of the formal inauguration in Scotland of the English system of Freemasonry, as manufactured by Desaguliers, Anderson, and Co." Here, again, we have the unwarrantable—shall I not say indecent—introduction of names long honoured, as the names of impostors presuming on the simplicity or stupidity of mankind. Again, Bro. Buchan quotes from Bro. D. M. Lyon concerning the antiquity of the third degree: "It has hitherto been pointed to, in proof of the antiquity of the third degree, that Robert Moray, a soldier, was made a Master Mason in 1641, in the Lodge of Edinburgh, Mary's Chapel. He was not made a Master Mason, but, like some other non-operatives, had an honorary connection with that Masons' Society." How, I would ask, does Bro. D. M. Lyon know this which he so confidently asserts? It is his opinion that Robert Moray was a mere honorary member of the Masons' Society, and nothing more; but he may fairly be called upon to prove this, and it may be difficult for him to produce the proof. It may be difficult for him to prove that, at the date in question, honorary members were admitted into any of the crafts, of which he supposes the "Masons' Society" to have been one similar to the rest.

I refrain from commenting on the "few words" which Bro. Buchan quotes from Bro. W. J. Hughan of Truro, "whose writings," he says, "have thrown a flood of light upon many points of the history of Freemasonry in England." What does it import that "wrichtes and maisons" were often classed together, and that Acts of Parliament, relating merely to the crafts as operative, took no notice of any distinction among them, and of anything like the existence of the Masonic system? It is mere negative evidence, and leaves abundant room for the supposition of peculiarities in the system of Masonry, with which the Legislature did not concern itself. Bro. Hughan triumphantly says, "No proof of the third degree having been worked as a degree, apart from any other degree, and confined to members only of that degree, anterior to the eighteenth century has ever been given. Let those

that say that such ever occurred before, produce the necessary documentary evidence. *Mere tradition and legends can be produced to prove the greatest absurdities and the most palpable lies in the creation.*" In giving the benefit of italics to this last eloquent sentence, I follow Bro. Buchan, who adds, in his usual pleasant style, "I have no doubt but that these remarks will be highly appreciated by Bro. Paton, and he will also be very grateful to me for quoting them." I hope I do appreciate them according to their merit, and that I appreciate Bro. Buchan's pleasantries likewise.

I have not completed my examination of Bro. Buchan's first instalment of his long communication, and what remains to be said concerning the first part will be included in my next.

(To be continued.)

Notings from Masonic Journals.

THE *New York Dispatch* of September 4th is to hand; the editor of its Masonic department is M. W. Bro. John W. Simons, P. G. M. and G. Treasurer, a working Mason of great celebrity, and withal an ornament to Masonic literature. *Apropos* of a projected Masonic picnic in New York, our brother, who can make and appreciate a joke, unburdens his heart as follows:—"It has been proposed that at the great Masonic picnic there should be a wheelbarrow race between the Grand Secretary and Grand Treasurer. We don't object, provided that the Grand Secretary will have a reef taken in his legs, so as to reduce them to the same length as ours. Those who want to see this exciting contest will do well to secure tickets at the earliest possible moment. Liberty or death."

THE Lodge "Des Amis Philanthropes," of Brussels, has issued an address to all Masons in France and Germany respecting the present war. It is an ably written manifesto, but touches too closely upon the confines of politics to please the taste of English Masons. Among the signatories are, Bros. Auspach, burgomaster and representative of Brussels, Ven. of the lodge, G. Jottrand, S. W., also a representative of Brussels, and E. Dubub, Lieutenant of Engineers, the Secretary.

We have great pleasure in publishing the following address of M. E. Comp. Harington from the *Gavel*, of Orillia, Ontario, and with reference to the recognition of the Grand Mark Lodge of England by the Grand Chapter of Canada, we may say to the Grand Chapter of Scotland—"Go thou and do likewise":—

Companions,—So smooth has been the path of Capitulary Masonry in and throughout the Dominion since we last assembled together, that I have no little difficulty to so prepare the usual annual address as to make it all interesting. I can, however, at all events repeat what I said at our last convocation, that I feel happy in once more meeting you, and I pray in all sincerity that we may be allowed for many a future year to assemble in harmony and good fellowship—that no cloud may rise in our Masonic sky threatening to mar the symmetry of our high and honourable branch of Freemasonry, and that our future may be as sunshiny as our past has been prosperous; and so I greet you all well, my companions.

And now for a few facts and some brief statistics. We number thirty-nine subordinate chapters. I have issued dispensations in favour of four new chapters, and I hope Grand Chapter will, if all is found to be satisfactory otherwise, grant the necessary warrants of confirmation. The names, and the places where held, are as follows: Seymour Chapter, Bradford; Botsford Chapter, Moncton, N. B.; Guelph Chapter, Guelph; Harris Chapter, Ingersoll. One, you will observe, belongs to New Brunswick, thus adding cement to our common bond of union!

I am glad to state to Grand Chapter that one of our oldest subordinates, St. Andrew's Chapter, Toronto, is most fully revived, and working worthy its ancient fame. I am also happy to add that St. John's Chapter, on the registry of Scotland, has surrendered its warrant, and amalgamated with St. Andrew's, and in accordance with the desire of the companion members of both, I sanctioned a change of name. The amalgamated Chapter is now called "St. Andrew and St. John Chapter, No. 4, Registry of Canada."

I have granted several dispensations for the election of principals; all in my opinion being absolutely necessary for the welfare and existence of the respective chapters interested, owing to the paucity of candidates, otherwise qualified under our Constitution. I have also confirmed many of the by-laws of our subordinate bodies.

Since our last annual convocation, the Grand Chapter of Nova Scotia has been formally organised, and although I could not help thinking the action somewhat premature, considering the small number of chapters existing in that province, yet, acting on my conviction that where there is a Grand Lodge a Grand Chapter may of right follow, I had no hesitation about acknowledging the Grand Chapter of Nova Scotia, and wishing that body all success and prosperity.

The Grand Mark Lodge of England also claimed recognition, and an interchange of brotherly courtesies, and as the Mark degree is one of those sanctioned by this Grand Chapter, I saw nothing opposed to the allowance of that claim, and the Grand Scribe E. wrote to the authorities in England accordingly by my desire conveying the recognition and good wishes of Grand Chapter.

Our own subordinate chapters, I have reason to believe, are prospering, and our members are increasing in number, and preserving the good name and honour of our

Order; concerning which the several reports of the Grand Superintendents of districts will give you more full information than I can. So also will the statements and accounts of the Grand Treasurer and Grand Scribe E. put you in complete possession of the financial conditions of Grand Chapter. I have caused all the accounts to be paid, as sanctioned by you, and the vouchers will come regularly before your notice.

The report on "Foreign Correspondence" will, as usual, be submitted by the able Chairman of that Committee, and you will there see how zealously and faithfully the interests of Capitulary Masonry are guarded and looked after, by other Sovereign Bodies, with all of whom we are, I have pleasure in stating, in close fellowship, and neighbourly relationship, who are flourishing, and who all manifest a very kindly interest in the welfare of "Grand Chapter of Canada."

You will observe on the proceedings of last year, a notice of motion for an amendment to clause No. 4, "of proposing members," in our Book of Constitutions, which, if it becomes law, will specifically add to the dispensing power of your Grand First Principal. I deem it my duty to invite your attention to this, as it will be an alteration affecting an important clause.

Another, and a most serious matter I submit also for the due consideration of Grand Chapter, is our proposed authorised Ritual. The committee have attended to this very carefully and anxiously; a report is prepared, the work is in readiness for exemplification, and the result will be submitted to your wisdom and for your determination. And while on this topic, I have to suggest to Grand Chapter to consider the necessity and propriety of working the Degrees of "Royal and Select Masters," as practised in the United States of America, and known as "Cryptic" Masonry. These degrees would seem to be proper appendages to Grand Chapter and Royal Arch Masonry, and are interesting, if not absolutely necessary. The Province of New Brunswick has a recognised Grand Council controlling these degrees, and I have been appointed Inspector in and for Quebec and Ontario. But it would obviously be preferable for Grand Chapter at once to assume the government, and grant Warrants, which action, when three or more subordinate Councils spring into life, will result in the regular organisation of a Grand Council for Quebec and Ontario, and thus place the degrees on a correct and prosperous footing.

The only remaining subject to which I invite your notice is the retirement of the Most Excellent Companion, the Earl of Zetland, from the high office of Grand Z. of the *Grand Chapter of England*, which, all of you know, he has worthily held for more than a quarter of a century, and now vacates owing to ill-health, to the great regret and sorrow of all over whom he has ruled for so long and arduous a period. I think the Grand Chapter would honour ourselves by sending home to England a complimentary address to that courteous and kind-hearted nobleman and Companion, expressive of our high esteem and good wishes for his restoration to health and future comfort.

Before concluding, I cannot help making reference to an existing unfortunate condition of affairs in the Province of Quebec. I do not know *officially* as your presiding officer what has occurred there in relation to Craft Masonry, and therefore I have nothing *officially* to submit to Grand Chapter. But we are none of us blind to the plain fact that there is in that province division in our ranks, and an unhappy state of things, attended with much personal bitterness, which actually precludes brotherly recognition of many most estimable members of our Institution, and which ought not to exist amongst Freemasons. I am sure Grand Chapter will, with me, truly regret all these untoward circumstances, and pray for a harmonious and brotherly arrangement of matters that have caused so damaging a shock to our otherwise perfect structure. You all know to what my present allusions point. Let us not, however, permit discord if possible to arise out of those events, in our high branch of the Order. Let us hope and trust that all our difficulties will shortly disappear, or be removed. Let us work for that end! and let us bear in mind that as we have hitherto steered clear of personal differences, so there need be no future ill-will or angry feeling—and Grand Chapter can remain, as now, in a condition to look on calmly—and quietly accept any result—always desiring prosperity and God speed to all; ever looking to the good of our Institution; and aiding to establish and perpetuate general harmony, Masonic union, and brotherly charity and goodwill! Such should be the true sentiments of every member of our Order. Added to which should be devoted loyalty to our sovereign and our country. This should be one of our beacons and watchwords!

Since we last met the Dominion has been threatened—I will not call it invaded—by another Fenian horde. They went back faster than they came, and let it be a fair subject of pride to us that their earliest opponent is a Freemason! I allude to Bro. Lieut.-Colonel Chamberlin, who hurried to the defence of the frontier, and was so fortunate as to command the first of our brave fellows, who made the worthless scoundrels regularly bolt out of Canada! So also was our Most Worshipful Grand Master, Bro. Stevenson, one of the foremost in proceeding with his battery to meet the Fenian vagabonds, who had once more insulted the territory of our glorious and beloved Queen! And, companions, you will find Freemasons are ever ready to be in the van on such occasions—and so they ought; and they should remember their peculiar tie, and bear and forbear, and drive away discord, even as the Fenians were sent to the right about! I am sure that we all think alike.

And now, in conclusion, let me thank you for your many kindnesses to, and the honours you have conferred upon, me. I find I have been elected to preside over Grand Chapter for the past seven years continuously, and also during 1859 and 1860. I now ask you to relieve me from the duties of my high office. I have endeavoured,

to the best of my ability, to promote your interests, and I hope I have not failed. You have many able companions who are willing—nay, anxious—to succeed me to the highest gift you can bestow, and their ambition is laudable and not to be despised. I feel I should give way!—and so I finish by wishing Grand Chapter unceasing prosperity, and praying heartily that the Great Architect of the Universe—Whose omniscience, omnipotence, and omnipresence are so largely dwelt upon in this the "Capstone" degree of Freemasonry—will bless and protect us all. So mote it be.

T. DOUGLAS HARRINGTON, 33°,
Grand Z., Grand Chapter of Canada.
Quebec, 10th August, 1870.

THE ROYAL ARCH CHAPTER OF IMPROVEMENT.

A large and influential meeting of Royal Arch Masons was held on Saturday, the 24th ultimo, at the Caledonian Hotel, Adelphi-terrace, Strand, for the purpose of completing the arrangements for opening and constituting a Chapter of Instruction at Freemasons' Hall. E. Comp. John Hervey, Grand Scribe E., was unanimously voted to the chair, Comp. Major E. Hamilton Finney to the vice-chair, and Comp. R. Wentworth Little acted as Secretary to the meeting. After a short address by the chairman, the companions proceeded to business, and the following resolutions were carried:—

"That the chapter be held under the sanction of the Chapter of Prudent Brethren, No. 145, at Freemasons' Hall, every Thursday evening from October to May, at seven o'clock precisely.

"That Comp. Brett be the first President, Comp. Hervey the first Treasurer, and Comp. Little the first Scribe E."

Comp. J. Boyd, Z. 145 and P.Z. 534, was elected first Chairman of the Permanent Committee; Comp. G. S. States, P.Z., Deputy-Chairman; and Comps. Major E. H. Finney, R. S. Warrington, and J. L. Thomas were chosen as committee-men.

The proposed by-laws were read *seriatim*, and approved with a few alterations, and about 100 companions then enrolled their names as founders.

With a cordial vote of thanks to the chairman, the proceedings terminated.

The new Chapter of Instruction will be consecrated at Freemasons' Hall, on Thursday, the 6th inst., at 7 p.m., when a very large muster is expected.

As no signature list of those present was kept, we are unable to furnish the names of all present; but, in addition to the officers and members of the committee already named, we noticed Comps. George Powell, George Cowell, A. A. Richards, Dr. C. Parker Ward, H. Massey, F. Walters, F. J. Cox, F. Avrillon, J. R. Foulger, E. H. Thiellay, J. G. Manby, J. Holbrook, J. Selve, T. W. White, J. E. Walford, G. A. Chudleigh, W. Ashby, E. Grant, and George Wood.

CONSECRATION OF A NEW LODGE AT WALTHAM NEW TOWN, HERTS.

The consecration of the King Harold Lodge, No. 1327, took place at the Britannia Hotel, Waltham New Town, on Tuesday. Amongst the brethren present were: Bros. James Terry, P.M. 228, 1196, 1278, P.G.S.B. for Herts, P.Z. 975 and Z. 174; E. West, P.M. 1076; J. R. Cocks, P.M. 403, P.P.G.J.W. Herts; C. Drummond, W.M. 403, P.P.G.S.B. Herts; T. S. Carter, J.D. 403, 449; C. P. Wyman, S. and O. 403; C. Smith, P.M. 403; J. Glass, P.M. 453, P.G.S.B. Essex; J. J. Wilson, W.M. 1237 and P.G. Officer, Middlesex; R. Bruce, W.M. 869 and P.G.D. Herts; C. B. Payne, P.M. 27 and Grand Tyler; J. Henderson, P.M. 13, 700, 829; A. W. Page, P.M. 1076; A. A. Finch, P.M. 217, 898; J. Saunders, 898; S. Watkins, P.M. 212, 1076; G. Park, 1076; T. A. Hoare, P.M. 608; W. Grant, 55; H. G. Linsley, W.M. 1076; G. Bilbey, P.M. and O. 861; J. Linzell, 1237; W. Pincome, J.W. 1076; W. Holmes, 1076; W. Allison, 13; J. Fisher, 1224; J. Portland, 473; W. H. Etherington, 869; E. Parker, 1073; W. C. Barnes, junior; J. K. Young, 1076; J. W. Evans, 1076; Thomas Reilly, W. Gilbert, 1076; G. Barwick, 1076; and C. Blake.

The ceremony of consecration was efficiently performed by the presiding officer, Bro. Terry, assisted by his Wardens, *pro tem.*, Bros. Cocks and Bruce.

The lodge having been resumed in the second degree, the W.M., Bro. R. West, was then installed by Bro. Terry, after which he was saluted according to ancient custom, and appointed his officers as follows: viz., Bros. E. Parker (1073), S.W.; W. C. Barnes, junior, J.W.; J. K. Young (1076), S.D.; J. W. Evans (1076) J.D.; W. Gilbert (1076), I.G.; and C. Blake, Tyler. A vote of thanks was unanimously awarded to Bro. Terry for the very able and impressive manner in which he went through the various ceremonies, and he was appointed an honorary member of the new lodge. The lodge was then closed down, when several propositions for new members were made.

The brethren retired to a sumptuous banquet, provided by brother the host of the Britannia. We must say that the way in which everything was carried out reflects the highest credit on all concerned, and augurs well for the success of the King Harold Lodge.

The musical arrangements were under the direction of Bro. Bilby, P.M. and O. 861.

P o e t r y .

THE MYSTIC TIE.

Vide No. 81, page 460.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z.

The mystic tie is more than words,
It lives within the heart;
A bond of honour, love, and truth—
The Mason's constant chart.

Obedient to the voice of Him
Who bids us help each other,
At home or in a foreign land
He sees in man a brother.

With level steps, intentions pure,
And Truth his guiding-star,
His words and deeds in full accord,
Spread blessings near and far.

True Masons, then, may we all be—
Our banner raise on high—
That men may learn the glorious truths
That form the mystic tie.

Then concord, love, and harmony
Shall bid all hatreds cease;
The trumpet-blast of war no more
Disturb the reign of Peace.

Then may we all true Masons be,
And man to man a brother,
Our obligations all fulfil
In helping one another!

A RUB FOR THE RUSTY.

(Vide No. 81, page 469.)

Take courage, rusty Mason,
Thy tools are not all lost,
Although thou hast forgotten
Their pure and primal cost.

Forgot thy preparation,
Forgot each word and sign,
And solemn obligation,
Ere light did on thee shine.

Thy gavel is but hidden,
Thy chisel's close at hand,
Thy plumb-rule, gauge, and level
Beside thee idly stand.

What if thy badge is dusty,
It bears no shameful stain;
By use, thy trowel, rusty,
Will soon grow bright again.

It needs but earnest labour
And true MASONIC zeal
To make thee rich in knowledge
Of all that Masons feel.

Go search within that Volume
Which on the altar stood
When thou wert made a Mason
And saw that "it was good."

Go seek again a Master
Who loves the kingly art,
To Him, without a scruple,
Thy earnest wish impart.

And when He has informed thee
Of all that thou should'st know,
Let not thy courage fail thee,
But on this mission go:

Prove to the world that Masons
Are better than they seem,
And though they work in secret,
They do not idly dream.

The world may be unfriendly,
And cold and mocking too,
But soon 'twill learn to love thee,
If thou art Mason true.

And if not, why, no matter;
You can forego its love,
Yet please the Great Grand Master,
The Architect above.

RICHARD SIMMONS,
Quartermaster-Serjeant, "Freedom," Gravesend.

REFLECTIONS ON THE ALL-SEEING EYE.

O, Great infinite Being! God alone!
Almighty ARCHITECT of natures vast!
We bow with reverence before Thy throne,
The Alpha! Omega!—The First and Last!
How dreadful to behold! "The idea* of God!"
The lustrous light of that transcendent EYE,
"Light inaccessible!" most holy "Jod,"
Can mortal man approach it and not die?

Grand GEOMETRICIAN of the Universe,
Whose All-Seeing Eye pervades infinity!
The circles of His realms, we can't traverse,
That endless arch! yon glittering canopy!
The lustrous rays of His refulgent EYE
Smiled on our earth, in chaos and in night;
Chaotic darkness fled when the MOST HIGH
Put forth His fiat, "Let there now be Light."

Our actions, good and evil, before that EYE
Recorded are. He sees our every breath!
He sees the tyrant raise himself on high,
Goading his subjects to misery and death;
He sees the widow's grief, the orphan's tear,
The captive's sigh, the wounded soldier's pain;
He sees the hand of CHARITY draw near,
And give RELIEF. Brother, 'tis not in vain.

He sees each feeble effort of Thy heart,
(Imbued with CHARITY, and FAITH and LOVE,)
To follow out the true Masonic art,
And seek that Temple bright, even heaven above.
When Death and Darkness, pass cold o'er thy clay
And when thy earthly temple totters down,
He'll see thee as His own, that "Dreadful Day,"
And place upon thy head a glorious CROWN.

Holyhead, Sept. 20th 1870.

* The symbol used by the Ancients to denote "the thought" or "idea of God," was an equilateral triangle, illuminated with a single Jod. This Hebrew initial letter Jod, "is a ray of Light, say the enraptured Cabbalists, which darts a lustre too transcendent to be contemplated by mortal eye; it is a point at which thought passes, and imagination itself grows giddy and confounded."—Lectures on Freemasonry, by Rev. George Oliver.

METROPOLITAN MASONIC MEETINGS

For the Week ending October 8, 1870.

MONDAY, OCT. 3.

- Lodge 25, Robert Burns, Freemasons' Hall.
,, 69, Unity, London Tavern, Bishopsgate-street.
,, 72, Royal Jubilee, Anderton's Hotel, Fleet-street.
,, 144, St. Luke's, Pier Hotel, Chelsea.
,, 188, Joppa, Albion Tavern, Aldersgate-street.
Chap. 28, Old King's Arms, Freemasons' Hall.
,, 1056, Victoria, Anderton's Hotel, Fleet-street.
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. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, OCT. 4.

- Colonial Board, Freemasons' Hall, at 3.
Lodge 7, Royal York, Freemasons' Hall.
,, 9, Albion, Freemasons' Hall.
,, 101, Temple, Ship & Turtle Tav., Leadenhall-st.
,, 167, St. John's, Holly Bush Tavern, Hampstead.
,, 172, Old Concord, Freemasons' Hall.
,, 217, Stability, Anderton's Hotel, Fleet-street.
,, 765, St. James's, New Weston-street, Bermondsey.
,, 1257, Grosvenor, Victoria Railway Station.
,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
,, 1261, Golden Rule, Great Western Htl., Bayswater.
Chap. 169, Temperance, White Swan, Deptford.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, 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. Cottebrune, Preceptor.
Yarborough 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.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, OCT. 5.

- Lodge 511, Zetland, Anderton's Hotel, Fleet-street.
Mark Lodge, Samson and Lion, Freemasons' Tavern.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
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.
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.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, OCT. 6.

- Lodge 27, Egyptian, Anderton's Hotel, Fleet-street.
,, 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
,, 136, Good Report, Terminus Hotel, Cannon-street.
,, 192, Lion and Lamb, Terminus Hotel, Cannon-st.
,, 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
,, 538, La Tolerance, Freemasons' Hall.
,, 554, Yarborough, Green Dragon, Stepney.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
,, 822, Victoria Rifles, Freemasons' Hall.
,, 1155, Excelsior, Sydney Arms, Lewisham-road.
,, 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.

- Chap. 174, Sincerity, Cheshire Cheese, Crutched Friars.
,, 733, Westbourne, New Inn, Edgware-road.
,, 742, Crystal Palace, Crystal Palace, Sydenham.
Chapter of Improvement, Freemasons' Hall, ceremony of Consecration.
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. John Saunders, Preceptor.

FRIDAY, OCT. 7.

- Lodge 706, Florence Nightingale, Masonic Hall, Woolwich.
,, 890, Hornsey, Anderton's Hotel, Fleet-street.
,, 1275, Star, Marquis of Granby, New Cross-road.
Mark Lodge, Thistle, Freemasons' Hall.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
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.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, OCT. 8.

- Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W. Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

ART CONCEPTION VERSUS ART REPRODUCTION.—The sixteenth century may be regarded as the crisis in art history. It was the turning point from art conception to art reproduction. It was not a return to the spirit, but to the mere letter of classic art, &c. Ecclesiastical Gothic architecture terminated in England with Henry VII.'s reign, and his own chapel bears evidence of the Renaissance of classical features and principles. Throughout the Renaissance period the process of art-design was reversed. Under the Gothic, and in all preceding systems of art, principles of general structural design preceded or formed the basis of the details. Not so under the Renaissance. The general principles of late Gothic were retained, but the details were borrowed. Classic forms and least essential details were first introduced, and ascended into the more structural and larger features. This process gradually went on till the whole system of the revival became a complete sham or disguise under the Anglo or pseudo-Greek age of the last century. It was upon this latter period that our Speculative Freemasonry fell. Hence, instead of bearing the stamp of the mediæval period, it carries the well-defined mark of its own age.—W. P. Buchan.

THE VALUE OF AMMONIA IN WATER.—There can be but very little doubt that the presence of ammonia in water is not altogether unimportant in its influence on vegetable life; nor is it unlikely that the excessively invigorating effect produced on vegetation by a shower of rain, may, to a certain extent, be due to its presence. We may just remark here that plants seem to revive more rapidly when sprinkled with water to which you have added a trace of ammonia solution, than when common water has been employed. We have tried this several times, and am convinced of its truth.—Food Journal.

HOLLOWAY'S PILLS AND OINTMENT.—Physical Strength.—For the proper development and nourishment of the human body it is essential that the functions of the stomach, liver, kidneys, and bowels be performed with order and regularity. Holloway's remedies readily insure both these conditions. The powers of the stomach are greatly augmented, and good gastric juice secreted in abundance, when this ointment is diligently rubbed twice a day over the pit of the stomach. The pills and ointment enable it to extract all the food's nutritive matter, and to thoroughly digest most articles of food. In the most advanced cases of dyspepsia, the salutary power possessed by these medicaments is most remarkable and will fully realise the patient's hopes and the expectations of his friends.—[Advt.]

A TATOODED FREEMASON.

The first Masonic funeral that occurred in California took place in 1849, and was performed over a brother found drowned in the Bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the entire apprenticeship. There were the Holy Bible, square and compasses, the twenty-four inch gauge and common gavel. There were also the Masonic pavement, representing the ground floor of King Solomon's Temple, the identical tessel which surrounds it, and the blazing star in the centre. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the Fellow Craft's Degree, viz., the square, the level, and the plumb. There were also the five columns representing the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian and Composite. In removing his garments from his body, the trowel presented itself, with all the other tools of Operative Masonry. Over his heart was the pot of incense. On other parts of his body were the beehive, the Book of Constitutions, guarded by the Tyler's sword pointing to a naked heart; the All-seeing Eye, the anchor and ark, the hour-glass, the scythe, the forty-seventh problem of Euclid, the sun, moon, stars and comets; the three steps which are emblematical of youth, manhood, and age. Admirably executed was the weeping virgin, reclining on a broken column, upon which lay the Book of Constitutions. In her left hand she held the pot of incense, the Masonic emblem of a pure heart, and in her uplifted hand a sprig of acacia, the emblem of the immortality of the soul. Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated figures of the Destroyer were placed amid the long and flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability such as the Fraternity will never witness again. The brother's name is unknown.—*Philadelphia Age.*

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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Advertisements.

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C. J. BURGESS, Secretary.
2, St. Martin's-place, September 29, 1870.

THE NATIONAL SOCIETY FOR AID TO THE SICK AND WOUNDED IN WAR.

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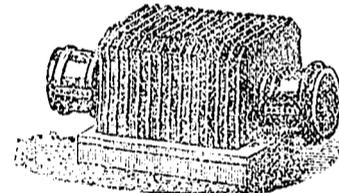
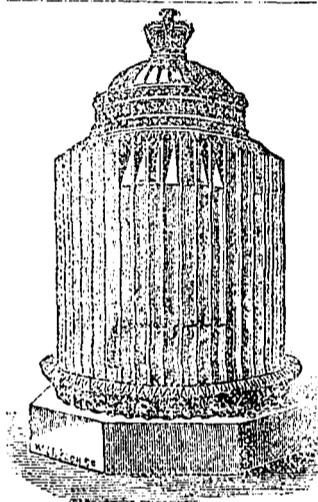
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