

TABLE OF CONTENTS.

	PAGE
REVIEW—	
Masonic Trials	243
FREEMASONRY IN IRELAND	243
OBITUARY—	
Bro. William P. Gunnell	243
THE FAIR SEX AND ADOPTIVE MASONRY	244 & 245
ROYAL MASONIC INSTITUTION FOR BOYS	245
PROV. GRAND LODGE OF WEST YORKSHIRE	245
MASONIC MISCELLANEA	245
THE CRAFT—	
Metropolitan	246
Provincial	246
MARK MASONRY—	
Metropolitan	246 & 247
ORDERS OF CHIVALRY—	
Red Cross of Constantine	247
MASONIC MEETINGS FOR NEXT WEEK	247
THE ANCIENT AND ACCEPTED RITE	248 & 249
MULTUM IN PARVO	249 & 250
ANCIENT AND ACCEPTED RITE—	
Metropolitan	250
Provincial	250
ROCHDALE CHAPTER OF ROSE CROIX	250
ORIGINAL CORRESPONDENCE—	
The Rite of Misraim	250
Biblical Account of the Creation	250 & 251
Proxy Commissions to Grand Lodge of Scotland	251
The 1717 Theory	251
Subordination in the Higher Degrees	251 & 252
Knight Templarism and Masonry	252
FREEMASONRY IN HAMPSHIRE	253
CHESHIRE EDUCATIONAL MASONIC INSTITUTION	253
CONSECRATION OF THE FRIARS' LODGE, NO. 1349	253
CONSECRATION OF ST. DAVID'S MARK LODGE, No. 25 (S.C.), LLANDUDNO	253
THE MASONIC FEMALE ORPHAN SCHOOL, DUBLIN	254
ADVERTISEMENTS	241, 242, 255, & 256

Reviews.

Masonic Trials. By HENRY M. LOOK, Past Master, G.V. and L. of Michigan K.T. New York Publishing Company, 432, Broome-street.

This handsome volume of 347 pages may be said to exhaust the laws and forms appertaining to Masonic jurisprudence. In America it is well known that offences against morality or the Constitutions of the Craft become subjects for investigation and trial in the lodge or other body to which the delinquent belongs. Hence the necessity for such a work as Bro. Look's book on the other side of the Atlantic, and beyond doubt it will prove invaluable as a guide in all such proceedings. In this country the Board of General Purposes settles the few differences which sometimes arise between brethren, and although a somewhat more rigid discipline might be fairly enforced, on the whole we are not inclined to seek alteration in the English mode of procedure. Cases of dereliction from the right path, which may bring scandal on the Craft, should, however, fall within the scope of Masonic censure and punishment, and we congratulate our American brethren upon the important accession to their Masonic textbooks, which "*Masonic Trials*" undoubtedly is. The work also contains copies of the old Constitutions and Landmarks, besides an appendix of forms and a capitally-arranged index, and the manner in which it is printed reflects the utmost credit upon the Masonic Publishing Company of New York, whose enterprise is so well and favourably known.

"I CAN confidently recommend your Pain Killer for diarrhoea, dysentery, &c., having repeatedly tested its virtues in these diseases, and never known it to fail. I always keep a bottle of it in the house in case of need.—RICHARD CLARKSON, 2, *Hopwood-st., L'pool.*—To Perry Davis & Son."

FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 227.)

There was a most violent attack issued against the Grand Lodge of Ireland (Dublin) by a brother who signed himself "A Sincere Friend." It may be true what he says in the printed letter, and if so, it reveals a deal of "jobbery" and unmasonic conduct by some of the then Grand Officers utterly foreign to Masonry.

We have no means now of judging accurately of the causes that led to the Irish schism. On which side lay the most blame of course would be a nice question to decide. Undoubtedly the seceders were wrong in starting a rival Grand Lodge, and, on the other hand, the authorities were evidently very lax as respects discipline, finances, and as to preserving the Masonic landmarks. In the letter referred to the then Grand Treasurer has certainly an extraordinary character given him, and the Deputy Grand Secretary, Bro. Seton, is stated to have horsewhipped the former officer! It is then declared that the "next thing we know of Mr. — was his new-fangled Grand Lodge of Red and Black Masonry, and half a dozen other vagaries, to get your money without either a *why* or *wherefore*." A great deal being of a similar character to the above, and in some respects *worse*, we forbear quoting further, as the extracts given will be sufficient an exhibit of the rancour which animated the brethren in Ireland early in the present century. The conclusion to the document is as follows: "Mind what I tell you, stick together like a bundle of rods, and you cannot be broken. If you separate, you will be a laughing-stock, and your money will be lost, and your poor will starve, and most likely your Grand Lodge may be transported to London, or Scotland, or Botany Bay!"

We are now at the end of our information respecting the schism. We are told that the Grand Lodge of Ulster issued a number of warrants at a cheaper rate than the Grand Lodge of Ireland (Dublin), and when the differences were happily adjusted, there was an offer made to confirm the warrants, which was declined, as the members would not pay the amount demanded by the regular Grand Lodge. Hence these brethren became expelled or clandestine Masons, and met in groves, hills, or valleys, and thus became known as "*Thorny or Bush Masons*," and we are creditably informed their custom was to confer degrees on all applicants for a small consideration, or "*treats of whiskey*." From this body, it is believed by some observant and respectable Masons, "that the secret societies that so permeated the lower classes in Ireland had their origin, and were fostered by the Roman Catholic clergy until the Emancipation of 1829, when they boldly threw off the mask, and hurled the anathemas of the *Vatican* at the Freemasons. This of course may be true, but as we have not sufficient on the point to give an opinion, we shall rest content by mentioning it. We may state that the information and statements here given were communicated to us in a letter expressing the thanks of the writer for the facts we have made known respecting Freemasonry in Ireland.

(To be continued.)

Obituary.

BRO. WILLIAM P. GUNNELL.

Death has struck down suddenly in the very prime of life Bro. William P. Gunnell, the late agent at Cape Coast, of the firm of Messrs. F. and A. Swanzy, of London, who died at Cape Coast, South Africa, a short time since. The honourable and upright character, frank and unassuming manner, and thoroughly amiable disposition of the late lamented gentleman had greatly endeared him to all classes of our community. His remains, followed by a prodigious number of persons of every rank and of both sexes, were conveyed to the new burial ground for interment Bro. Gunnell, who occupied the position of Worshipful Master of the Gold Coast Lodge at the time of his death was buried with Masonic honours. The corpse was conveyed to the church from the factory at about eight in the morning, and there the funeral service was read by the Rev. Bro. D. Smith, Colonial Chaplain. After this, it was borne to the place of interment, the procession marching in the following order:—Bro. Nylander (as Tyler) with a drawn sword; he was followed by Bro. Isaac Robertson, bearing the banner of the lodge. Next followed two Fellow Crafts, Bros. Clementson and Bradshaw; after them the following Master Masons, two and two, viz., Bros. D. Haywood and R. A. Quansah, J. R. Thompson and Samuel Davis, Lieut. Hopkins and W. J. Browne. Then came Bros. J. H. Capper, Treasurer; W. J. Mercer, Secretary *pro tem.*; H. A. E. Mullen, J.W.; and F. E. Bennett, S.W.; Bro. Charles Bartels walking next bearing the Bible, followed by Bro. S. Bannerman, P.M. and acting W.M. Next came the choristers, whose performance on this occasion was exceedingly creditable. They were followed by the Rev. Bro. D. Smith, Colonial Chaplain. Next came the hearse, containing the body of the late Bro. W. P. Gunnell, and followed by Bros. W. D. Howson, S.D.; and C. C. Brown, S.D., bearing rods; then His Excellency the Administrator and Capt. W. E. Hoare; behind whom walked Bros. Drs. Dugan and J. R. Thomas, Stewards; and last of all (of the Masons) Bro. Joseph Hagan, Inner Guard, with drawn sword.

A large number of ladies and gentlemen, and a very great gathering of the humbler classes, followed the Masonic procession. As the burial ground was approached, it was observed that a considerable concourse of persons had already assembled there, waiting for the arrival of the funeral party. The coffin was consigned to its resting-place surrounded by one of the largest assemblies that has ever accompanied a white man here to the grave. Peace be with him!—*West African Herald.*

Referring to our article last week, the astronomical explanation of the mutilation of the body of Osiris into fourteen pieces is thus given by Plutarch:—

"This is, into as many parts as there are days between the full moon and the new. This circumstance, has reference to the gradual diminution of the lunar light during the *fourteen days* that follow the full moon. The moon at the end of fourteen days enters Taurus and becomes united to the sun, from whom she collects fire upon her disk during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion, or the star of Orus, a constellation placed under Taurus, which unites itself to the Neomenia of spring. The moon renews herself in Taurus, and a few days afterwards is seen in the form of a crescent in the following sign, that is, Gemini, the home of Mercury. Then Orion, united to the sun, in the attitude of a formidable warrior, precipitates Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed; It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him."

THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE IV.

If an essayist, endowed with an enterprising spirit, were to commit him to the task of collating, as far as practicable, the particulars of the gross deeds done by religious fanatics in ancient and modern times, men gifted with well-balanced minds would revolt at the hideous picture of human depravity and wickedness presented. "Man's inhumanity to man make countless thousands mourn," observes an author. The remark, unquestionably based upon a practical knowledge of the workings of mankind, challenges scepticism. Philosophers exhibit a disinclination to abrogate assumptions indicating an affinity to honesty or just principles. They have, in the course of their investigations of natural phenomena, clearly explained some subjects which, from their intricacy, had formed exceedingly contentious themes among the ordinary class of men. Their assistance cannot for a moment be questioned, for their labours have, in a remarkable manner, exemplified their value and importance. It is true that upon some points there will always be a diversity of opinion owing to their extreme complexity, but it will be allowed that the views of learned men, however much hostility they may receive in different quarters, are entitled, at least, to respect and consideration. Those who have devoted a great part of their lives in the pursuit of knowledge have been shocked at the egotism, selfishness, and cruelty displayed by human nature in its vagaries, and have been sorely tried to apply a remedial agent. The evil passions of man are more or less modified or subdued and rendered dormant by the influences of civilisation, but they only require force of circumstances to arouse them, and when they are so excited, in what ugly forms do they frequently present themselves! The laws of God are outraged and forgotten, the finer feelings are overcome and rendered powerless to exercise any restraint upon corrupt thoughts and acts! But there assuredly arrives a time when all transgressors discover the enormity of their offences towards their Creator. In what manner can sinners hope to atone for their misdeeds? It is not by the immolation of innocent lives, nor by self-inflicted torture by way of penance, but simply by earnest appeals at the Throne of Grace!

There have been many arguments as to the fate of Jephthah's daughter among commentators of the Bible. By some writers it is maintained that she was not sacrificed in the manner described, but was dedicated to the service of God, passing the remainder of her life in a state of celibacy. There are several who will not hesitate to support this liberal interpretation, especially when it is remembered that no parent possessing the great love for his offspring as manifested by Jephthah could be prompted to carry out any vow so imprudently made. Indeed, the law of the Israelites expressly forbade any human immolation, which had, moreover, been proclaimed by God to be an abomination to Him. It can therefore be reasonably assumed that there is sufficient evidence to justify the conjecture as to her real fate. An annotator says that many who have considered the question argue thus:—"That Jephthah was an Israelite, and as such lived under a law which prohibited human sacrifices by the severest penalties: that, had the vow been intended in this sense (*i.e.*, the one generally accepted), God would never have vouchsafed Jephthah so signal a victory as he did, which must have terminated in the violation of His own laws; and therefore they conclude that so kind and tender a father as Jephthah is represented would never have sacrificed an innocent, dutiful, and obedient child, as her whole carriage seems to denote her, in discharge of a rash and inconsiderate vow; especially when, according to the prescriptions of the law, he might have redeemed his daughter at a price so inconsiderable as ten shekels of silver." Can it be denied that these remarks have no legitimate claim upon attention? The unbiassed will probably acknowledge that they were not dictated by minds governed by prejudice and illo-

gical tendencies, but purely by firm and conscientious principles. It is greatly to be regretted that religious controversies should engender so much rancour and strife among the several denominations professing Christianity. Even those who had mutually professed great love and respect have, after similar discussions, separated with feelings akin to the bitterest hatred. Much might be said upon the subject to confirm the oft-repeated passage, that

"Man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assur'd,
His glassy essence—like an angry ape—
Plays such fantastic tricks before high heaven
As make the angels weep."

For the present I must cease further comment, and indulge in a hope that I may be permitted on some future occasion to enlarge upon the matter.

One of the characters chosen from the sacred writings by the Eastern Star Order is the daughter of Jephthah, as mentioned in a previous article. The submissive spirit evinced by her under trying circumstances excites the warmest praise, and affords an example upon which many will probably fail to reflect:—

THE FIRST POINT.

JEPHTHAH'S DAUGHTER, OR THE DAUGHTER'S DEGREE.
[The Symbol of the Veil.]

"She will not die as thief or murderer dies,
Whose fate but expiates his horrid crime;
She will not veil her pure and loving eyes
As fearing death, for her's is death sublime;
Lo, with determined heart and eye she stands,
Her face upturned towards celestial lands!"

The Scriptural illustration runs thus: "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord and I cannot go back."

The point of the signet is coloured blue, the hue being allusively represented by the violet. The flower, from "its retired, shrinking nature," is regarded as being emblematical of the maiden. The sword and the veil are also illustrative of the character.

The lecture, which embraces an historical narrative of the Virgin, is delivered by the Instructor in this wise:—

"The structure of Freemasonry in its obligations and principles is peculiar, and we, as Master Masons, are taught to respect the binding force of a vow. Therefore, when we find in Bible history a person who submits to wrongs, to suffering, and death, to secure the sanctity of a vow, we seize upon that character as our own. We adopt or surround it with fraternal protection. We hail it as a Masonic character, and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the Book of Judges, under the title of Jephthah's Daughter; and we have so surrounded the sacrifice of that noble and heroic woman with emblems, legends, and tokens of recognition, as to make of it a section in Adoptive Masonry. The history of Jephthah's Daughter, as composing a degree of the Eastern Star, is thus given: Her father, Jephthah, was a resident of Mizpeh, in the mountains of Gilead, a warrior, and a man of decided personal character. Being called upon, in the extremity of his country's trials, to go at the head of its armies and resist the Ammorites, its enemies, he prepared his household for a campaign that would perhaps cost him his life, and then committed himself to the protection of God in solemn prayer. It was an age when religious knowledge was scanty, and man knew but little of his Maker's will. Jephthah thought to propitiate Deity by a vow, such as his forefathers had made when about to depart upon dangerous enterprises. And this is the record of his vow, as found in the 11th chapter of the Book of Judges: 'Jephthah uttered all his words before the Lord in Mizpeh. And Jephthah vowed a vow unto the Lord, and said: If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.' It is difficult to explain this vow. It has been conjectured that being a hunter in the mountains of Gilead, Jephthah was accustomed to be much absent from home, and that on his return from those expeditions he was often welcomed by the favourite lamb of his daughter; and that this fact was in his mind suggesting the object of sacrifice, should his present enterprise be crowned with suc-

cess. This explanation is accepted as the best at our command. Jephthah went forth to battle, expecting, if victorious, to make a thank-offering to God of the pet lamb of his daughter. The victory was gained; and the warrior returned to Mizpeh, exalting in his success. God had redeemed his people. The thanks and praises of a grateful nation were showered upon his track. The loving father hastened home to enjoy the congratulations of his neighbours, and still more of his daughter—his only child. Arrived upon the hill which overlooked his dwelling, he halted, for now the full purport of his vow broke in upon his mind. The Lord had 'without fail delivered the children of Ammon into his hands;' he had returned in peace to his house, 'and whatever' came forth of the doors of his house to meet him must be the Lord's, to be offered up for a burnt-offering. It was but for a moment. The door opened as his eye painfully regarded it. It opened, and something came forth; not a pet lamb, not even a servant or a neighbour; but his daughter—his only child, the object in whom his very existence was bound up. 'Behold,' says the sacred narrative, 'his daughter came out to meet him with timbrels and with dances.' Jephthah rent his clothes, and in the anguish of his heart cried aloud, 'Alas, my daughter! thou hast brought me very low. I have opened my mouth to the Lord, and I cannot go back.' Adah was a daughter in every way worthy of that warrior-sire—the mighty hunter of Gilead. Casting away the instruments of rejoicing, and changing the merry dance to solemn measures, she answered: 'My father, if thou has opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth.' She had but one request to make, and she was ready for the sacrifice. She asked that she might go among the mountains for two months, and there, with the virgins of Israel, prepare her mind to meet in calmness and resignation her impending doom. The request was granted, and during two revolving moons the heroic woman joined in the hymns and prayers of her friends, with which the mountain caves of Gilead became vocal. When the two months had expired, and the day arrived which was to bring this sad affair to a close, a vast multitude gathered together to witness the event. Precisely as the sun came on the meridian she was seen, followed by a long train of her friends, winding their way down the mountain side, to the fatal spot where the altar was erected, and her father, with an almost broken heart, was standing prepared to fulfil his vow. She approached him, and with one long kiss of affection bade him farewell. Taking hold of the thick mourning veil which she wore, he drew it gently over her face, and drew his sword. But she rapidly unveiled herself, and said she needed not to have her face covered, for she was not afraid to die. Her father replied that he could not strike the blow while she looked upon him, and again cast it over her. She threw it off the second time, and turning from him said she would look up to the heavens, so that his hand should not be unnerved by the sight of her face, but that she would not consent to die in the dark. A third time, however, he insisted, and a third time she as resolutely cast it off; this time holding the ends of it firmly in her hands; and then, in hearing of the multitude, she solemnly declared that if this ceremony was insisted upon she would claim the protection of the law, and refuse the fate that otherwise she was willing to endure. She said it was the practice to cover the faces of murderers and criminals when they were about to be put to death; but for her part, she was no criminal, and died only to redeem her father's honour. Again she averred that she would cast her eyes upwards upon the source of light, and in that position she invited the fatal blow. It fell. Her gentle spirit mounted to the heavens, upon which her last gaze had been fixed; and so the deed was consummated which has rendered the name of Jephthah's Daughter for ever famous in the annals of Scripture. For hundreds of years, and even down to the time of Samuel, 'it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in the year.' The colour blue alludes to the cerulean line of the mountains, in whose solitude Jephthah's daughter passed two months while preparing herself for death. The emblem of the sword reminds us of the instrument of her death. The sign alludes . . . The pass is used to recall the lamentable but glorious event to which the entire history of Jephthah's Daughter refers."

The following lines are intended as a tribute to the maiden:—

"See 'midst the multitude the victim stands!
Dauntless, serene, though terror palsies them!
And she must die by her own father's hands!
And she must die a sacrifice of shame!
Of shame? ah, no! she flings the veil abroad,
Once, twice, yea thrice; looks hopefully to God;
Fixes the noonday sun with earnest eyes,
Then crowned with innocence, the maiden dies!"

"Lament for Jephthah, ye who know his fate,
Weep and lament; 'Broken the beautiful rod,
And the strong staff; Mizpeh is desolate!
But for sweet Adah weep not; let the word
Be: 'Joy to the captive, freed from earthly dust,
Joy for one witness more to woman's trust,
And lasting honour, Mizpeh, be the strain
To her who died in light without a stain!"

The second point of the signet will be explained in the next paper. C. S.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Quarterly General Court of this Institution was held on Monday, 17th inst., at Freemasons' Hall. Bro. J. Symonds, V.P., was unanimously elected to fill the chair. There were present Bros. J. Hervey, G.S., V.P.; B. Head, H. Browse, T. Fenn, Major Creaton, F. Walters, J. R. Sheen, E. Cox, J. C. Parkinson, S. May, Raynham W. Stewart, and A. Pratt, V.P.'s; E. H. Patten, J. B. Moncton, W. Farnfield, Walker, H. Smith, Chadwick, A. H. Tattershall, W. Young, H. Massey, T. W. White, H. Empson, D. Rose, M. A. Loewenstark, J. L. Hime, J. Terry, R. J. Spiers, T. Barton, J. Weaver, J. Stevens, A. L. Codner, and others.

Bro. Binckes, the Secretary, read the minutes of the previous meeting and the general meetings held monthly.

The minutes requiring confirmation were confirmed, and Bro. A. Perkins was unanimously re-elected Treasurer.

In addition to those already on the list, Bro. B. Head proposed, and Bro. Walters seconded, "That Bros. H. Massey, G. Smith, and T. Young be added to those who represent the Life and Annual Subscribers at the Committee meetings." (It was carried unanimously.)

Agreeably to notice previously given, Bro. Parkinson, V.P., P.M. 181, proposed, and Bro. Fenn seconded, "That Vice-Presidents being individual donors of fifty guineas each, shall have two votes for life, instead of one, for every additional five guineas contributed by them in one payment."

Bro. Parkinson's remarks and views are so much in accordance with our own that we give his speech *in extenso*. He said:

I rise with considerable diffidence to propose the resolution of which notice has been given; for I know I am in the presence of men who have devoted their energies and time to this Institution for years, and that their administration has been so pure and excellent as to have commanded the esteem and confidence of the entire Craft. I desire, in the first place, therefore, to thank those brethren, in the name of subscribers, who are, like myself, supremely satisfied with the internal management of our Charities; and who have nothing but gratitude to express for the self-denying labours by which that management is secured. It is not given to us all, brethren, to work in the same way; and though the absorbing character of my own avocations has made it impossible for me to act upon any of the Committees to which the Craft owes so much, my testimony to the admirable working of our Masonic Schools will not, I hope, be unacceptable when I tell you that it springs from independent observation, the results of which have been laid from time to time before the public. Through the friendship of the late Mr. Charles Dickens (who though not himself a Mason, took, let me tell you, a warm and ardent interest in the objects of the Craft), and by reason of the kindly sympathy of the editors of the *Daily News*, I have been permitted to bring the great merits of both our Girls' and Boys' School before the outer world, and, as I have been proud to learn (from correspondents in the four quarters of the globe, who are known to me only by name), with the happiest results. It is as one, therefore, whose interest in this Institution has been publicly testified and is of long standing, that I venture to address you now, and to ask your assent to an alteration in our laws, which though trivial in itself, affirms an important principle, and is calculated to augment our usefulness by increasing our means. In a word, brethren, I wish you to give further encouragement to members of our Order to become Vice-Presidents of this Institution, and to encourage Vice-Presidents to continue their benevolence. You know what that rank means—a substantial donation and a certain number of votes for life. I want you to give a small special privilege for sums of not less than £5 5s. subscribed in addition to that donation of fifty guineas; and I hope to prove to you that larger subscriptions, and more of them

than our returns show at present, are not too much to expect from the circumstances in which we find the Craft to-day. Speaking always in round numbers, some forty thousand pounds are spent in Freemasonry every year in London alone, and with the exception of an independent sum of some seven thousand pounds which London contributes to the Masonic Charities, what have we to show for this vast amount? "Leather and prunella." Yes, brethren, Masonic millinery absorbs more money than Masonic charity. Ribbons and white leather, medals and laces, jewels, collars, aprons, silvering, gilding, and show, represent a far larger expenditure than we bestow upon either the succour of the orphan or the relief of the distressed. During the past twelve months, more than six thousand certificates were issued by the Grand Lodge of England; as a necessary consequence, more than six thousand aprons were bought; more than seven thousand pounds were spent in this one item of Masonic adornment, and this by the new blood brought into the Craft in a single year. It is unnecessary to multiply statistics. We all know that the two hundred Freemasons' lodges which flourish in London represent a heavy outlay; and we all know the direction in which that outlay goes. I would not have it diminished. I do not wish for one moment that any of the items I have quoted should be reduced. In all ages and among all civilised people the value of symbolism and the importance of emblems have been insisted on and felt. The insignia, the orders, and adornments of Freemasonry are the outward and visible signs of the solemn mysteries and great principles we unite together to preserve and to hand down unsullied to our successors. Experience proves the efficacy of our emblems in fostering emulation, and in making precept practice; and I am prepared to defend them as logically justifiable, wise, and sound, should they ever be assailed. It may be asked, however, if our symbolism has quite kept pace with our prosperity, and if, in particular, it has been adapted to our enlarged capacity for charity? It is plain that the Order devised and granted by the late Duke of Sussex, and having for its object the increase of the number of Stewards and Life Governors of our Boys' and Girls' Schools, has fulfilled its purpose admirably. That honourable testimonial is extensively worn; but I ask whether, in our altered circumstances, its scope might not be extended with advantage, and if the kind of stimulus which has been so effective in creating Life Governors might not be used for increasing the number of Vice-Presidents? But you may say it would not be cared for; it would fall short of its purpose. The zealous promoters of education do not need this form of encouragement. Brethren, there is no escape from this dilemma: either symbolism is useful, and should be adopted to the utmost; or it is useless, and should be altogether set aside. We don't give a corporal a good-service stripe, and tell him he must wear that and nothing else after he has won his commission. We don't tell a divine that, having acquired the right of wearing a Master's hood, there shall be no lawn for him if he comes to be a bishop. We don't say to the barrister, when we give him a silk gown, that he should not have ermine when he sits upon the bench. But in charitable Freemasonry we say, spend a comparatively small sum of money on the Charities; devote to them a small degree of labour and time, and you shall achieve honorary distinction; but devote five times the money, or time and labour, which, as in the case of our brother committee-men, are practically unlimited, and you shall achieve—nothing. Our repertory of distinction is exhausted. You may have, under certain circumstances, another stripe or two on your arm, but the corporal's uniform is the highest you can wear; your silk shall never give way to ermine; lawn sleeves are not for you. Observe, brethren, I confine myself purely to the Charities of our Order, and to those who serve them faithfully and devotedly in person and by purse. For the committee-men and Vice-Presidents of our Charities we have no symbol, and, up to this time, no special privilege in voting. In the matter of symbolism, I shall content myself on this occasion with having raised the question, and with hoping that some of the advisers of the Grand Master whom I see present, may think it worthy of consideration whether the example set by the Duke of Sussex should not be followed, and whether some modest insignia should not be devised for committee-men of a certain standing and for Vice-Presidents, which shall be to Life Governors and Past Stewards what the badges of the latter are to the rest of the Craft. With respect to the motion I have to propose, I believe it to be sound in principle, and in accord with justice and common sense. It is prospective in its operation; it will interfere with no man's rights. Its aim is to induce those who have already given freely to our Charities to give more, and to acknowledge their services in what will be, I submit, a graceful and appropriate way. Give your support, I pray you, brethren, to a motion which enforces the principle of recognition of ser-

vice, which fosters a larger and wider interest in our Charities, and which, by creating an inducement to increased benevolence, may gladden many a widow's heart, and bring sunshine into many a shady place, by enabling us to still further relieve those who are desolate and oppressed.

After some discussion the motion was carried. The election of candidates was then proceeded with, and the result will be found in our advertisement columns.

PROV. GRAND LODGE OF WEST YORKSHIRE.

On Wednesday morning, the 12th inst., the Prov. Grand Lodge of West Yorkshire held their annual meeting in the Masonic Hall, South Parade, Huddersfield, under the presidency of Bro. Bentley Shaw, P.G.D. of England, D.P. G.M. of West Yorkshire. Most of the Prov. Grand Officers were present, and about 150 brethren from various parts of the province.

The preparatory lodge had been opened up to the third degree by the W.M. and officers of Lodge of Huddersfield, 290, and previous to the entering of the Prov. Grand Officers. Bro. Smith, P.M., called the attention of the brethren to a somewhat singular fact in the records of Masonry, viz., that the three principal chairs of the lodge were occupied by one family—Bros. J. L. Rhodes, W.M.; J. W. Rhodes, S.W.; and D. K. Rhodes, J.W.

The routine business of the Prov. Grand Lodge having been gone through, and the candidates to be supported at the forthcoming elections in the various Masonic charities agreed upon, the investment of the officers for the ensuing year was proceeded with.

The following brethren were among those invested:—Lieut-Colonel Harpin, of Holmfirth, P.S.G.W.; Henry Day, of Dewsbury, P.J.G.W.; Dr. Elliott, P.S.G.D.; Fred. Whitaker, P.J.G.D.; Jonas Craven, of Huddersfield, P.G. Registrar; Henry Smith, Wakefield, P.G. Secretary; Clarke, Bingley, P.G. Chaplain. Bro. C. Oldroyd was unanimously re-elected P.G. Treasurer.

A petition for relief was received and attended to, and after a communication from the Secretary of the Masonic Institution for Boys had been read, the lodge was closed.

A banquet afterwards took place in the banqueting-room.

Masonic Miscellanea.

WE are informed that our distinguished Bro. W. Romaine Callender, jun., D.P.G.M. East Lancashire, has accepted the office of Intendant-General of the Red Cross Order for South Lancashire.

A NEW conclave of the Red Cross Order, to be named the "Hydaspes," No. 53, is about to be opened at Lahore, with Bro. Walter Adlard, P.M., D.G.W., as first M.P.S.

A charter has been granted for a conclave at Detroit, Michigan, U.S.A.; it is named "Michigan," and numbered as 54 on the roll. Bro. D. B. Tracy, 33°, is the first M.P.S.

FREEMASONS' LIFE BOAT.—In last week's issue, in the list of subscriptions for the above object, Bro. Hind, 141 (2nd sub.), should have been 10s. 6d. instead of 2s. 6d., and Lodge of Harmony, 372, £1 was omitted.

THE Fifteen Sections will be worked in the Camden Lodge of Instruction, held at Bro. Vinal's, Adelaide Tavern, Haverstock-hill, on Monday next, the 24th inst., at seven o'clock precisely. Bro. T. A. Adams, P.M. and Preceptor, will be in the chair. Any brother in search of Masonic information will have a great treat, as the sections will all be worked by first-class Masons.

UNITED STRENGTH LODGE OF INSTRUCTION No. 228.—This—one of the oldest lodges of instruction in existence—meets every Wednesday at the Bull and Gate, Kentish Town-road, under the guidance of Bro. J. N. Frost, one of the ablest Preceptors of the present day. The Fifteen Sections will be worked on Wednesday next, the 26th inst., when no doubt a large number of brethren will be present, as, from the many well-known P.M.'s who have promised to assist, a great treat may be expected. Bro. Frost will take the chair at seven o'clock.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Mount Lebanon Lodge, No. 73.—The last meeting of the session of this old, flourishing, and prosperous lodge was held on Tuesday, the 18th inst., at the Bridge House Hotel, Wellington-street, Southwark. Punctually at half-past five o'clock p.m. the lodge was opened by the W.M., Bro. M. A. Loewenstark, who was supported by Bros. G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M.; Treas.; S. Harman, J.D.; Gomme, I.G.; F. Walters, P.M.; D. Rose, P.M.; and many of the brethren. The only work which presented itself after the minutes had been read and confirmed was raising Bro. Dr. Arthur Lloyd to the third degree, which the W.M. did in an excellent manner. Bro. D. Rose, P.M., agreeable to his previous notice of motion, proposed, and Bro. F. Walters, P.M., seconded, "That ten guineas be voted from the lodge funds, and be given to the Girls' School in the name of the next senior officer of the lodge (for the time being) who is not a Life Governor, and that it be placed on the list of the W.M., who represents the lodge as its Steward at the forthcoming festival," which was carried unanimously. The petition of a poor brother, who was once a member of this lodge, was signed, recommending him for relief at the Lodge of Benevolence. The petition for a new lodge to be held at Acton was recommended by the lodge. Bro. F. Walters gave the following notice of motion: "That all the by-laws be revised, and a new set be formed." Some formal business having been disposed of, the lodge was closed until the third Tuesday in October. The usual banquet followed, served up under the superintendence of Mr. J. Spencer, who, as usual with him, did all he could to promote the comfort of all present. The usual loyal and Masonic toasts were given and responded to, Bro. J. T. Moss replying for the visitors and Bro. F. Walters for the P.M.'s. The usual pleasant evening was agreeably spent, and the brethren separated. Visitors: Bros. Dr. Goldsboro, P.P.S.G.W. North Wales and Shropshire; J. T. Moss, P.G.S. Middlesex, P.M. 169, W.M. 1326; J. Hills, W.M. 157; Verey, &c.

Bedford Lodge, No. 157.—The usual meeting of this old lodge was held at Freemasons' Hall, on Friday, the 14th inst., Bro. J. Hills, W.M., in the chair, supported by Bros. W. Holland, S.W.; J. Brander, S.D.; J. Twigg, J.D.; J. W. Selby, I.G.; G. Brown, P.M.; Levander, P.M.; Treas.; S. Millis, P.M.; T. Cubitt, P.M.; &c. The minutes of the previous meeting having been read and confirmed *nem. con.*, the ballots for initiates were taken separately, and proved unanimously in favour of their admission. Bro. G. Brown, P.M., took the chair, and in his usual good style initiated his friend, Mr. H. Sach, into Freemasonry. Some other business having been disposed of, the lodge was closed. Banquet and dessert followed, some good songs being sung and the regular toasts given, when the brethren separated at an early hour. Visitors: Bros. J. R. Goode, 49, and F. Walters, W.M. 1309 and P.M. 73.

Royal Albert Lodge, No. 907.—The installation meeting of this flourishing lodge was held on Monday, the 17th inst., at Freemasons' Hall. Bro. the Rev. J. M. Vaughan, W.M., presided, supported by his officers and Bros. Lewis, P.G.P., P.M.; J. Smith, P.G.P., P.M.; W. H. Farnfield, P.M.; J. Farnfield, P.M.; H. T. Lewis, P.M.; C. Chard, P.M.; and others. The minutes of the previous meeting were read and confirmed, and the report of the Audit Committee was read and unanimously adopted. The work done, and which was rendered in an admirable manner, was raising Bros. Crane and Black to the third degree, and passing Bros. Moore, Sandwell, and Pound to the second degree, the candidates for initiation not being present. Bro. Thomas Morton, S.W., was duly installed W.M. for the ensuing year, and he appointed and invested as his officers: Bros. Dennis, S.W.; Miller, J.W.; J. Smith, P.G.P., Treas. (re-invested); W. H. Farnfield, P.M., Sec. (re-invested); Rev. J. M. Vaughan, I.P.M., Chap.; Sandle, S.D.; Flatow, J.D.; Moore, I.G.; Griffiths, D.C.; and Gilchrist, P.M., Tyler. The addresses were given, one by the Installing Master and the others by Past Masters of the lodge. On the motion of Bro. H. T. Lewis, P.M., and duly seconded, it was resolved "That the initiation fee be £10 10s. on and after the October meeting next," and it was carried unanimously. Bro. J. Smith, P.G.P., P.M., and Treas., proposed, and it was seconded, "That a chapter be attached to this lodge, to be named 'The Royal Albert Chapter,'" which was carried unanimously. Some other business having been disposed of, the lodge was closed. The usual superior banquet and dessert were served, and the customary toasts were given. Bro. J. Smith, P.G.P., P.M., and Treas., proposed "The Health of the I.P.M., Bro. the Rev. J. M. Vaughan," in an excellent manner, and in the name of the lodge, presented him with a handsome P.M.'s jewel, which had been unanimously voted to him. He also said that, as Bro. Vaughan would have to visit Grand Lodge, he would require a Past Master's collar and jewel, and he felt great pleasure in investing him with the collar and jewel which was presented to him by the members of the lodge. Bro. the Rev. J. M. Vaughan, in a suitable reply, acknowledged the presents. Bro. F. Walters responded for the visitors, and Bro. J. Farnfield, P.M., for the Past Masters. The lodge intends sending six of its members as Stewards to the Girls' School. The indefatigable Chaplain went round with his list, and had the gratification of announcing that he had £106 placed on it, and when the other Stewards unite their lists with his, no doubt a handsome sum will be realised for the Girls'

School. Some good songs were sung, and after a few hours of pleasant enjoyment, the brethren separated. The visitors were Bros. F. Walters, P.M. 73, W.M. 1307; H. Mosely, P.M. 554; C. J. Green, J.W. 256; S. Davis, 507; F. Roberts, 79; J. C. Hall, 190; &c.

Macdonald Lodge, No. 1216.—This lodge met at the headquarters of the First Surrey Rifles, Brunswick-road, Camberwell, on Wednesday, the 12th inst. In consequence of business connected with the corps in reference to the late Easter review and other matters, the attendance was not so numerous as is usual. The lodge was opened by the W.M., Bro. James Stevens, P.M., supported by Bros. Thomas Meggy, P.M.; John Thomas, P.M., as S.W.; S. H. Wagstaff, J.W.; Dr. Eugene Cronin, Treas.; J. J. Curtis, Sec.; G. H. N. Bridges, J.D.; J. H. Hastie, D.C.; W. Messenger, I.G.; and Bros. Alfred Williams, H. Hammond, A. Wolton, T. W. Cannell, M. S. Larham, A. Kethro, and visitor Bro. Wandybank, of the Burgoyne Lodge. The candidates not being in attendance, the lodge was opened in the second degree, and a portion of the sections of that lecture was worked. The lodge being closed to the first degree, the elections for the ensuing year were proceeded with, and Bro. Wagstaff, J.W. (Bro. Dubois, S.W., having declined promotion), was unanimously elected W.M. Bro. Dr. Cronin was re-elected Treasurer, and Bro. Grant was also re-elected as Tyler. A P.M.'s jewel of the value of ten guineas was voted to the retiring W.M., Bro. James Stevens, in terms of cordial acknowledgment, for the services he had rendered as founder of the lodge, and subsequently as Presiding Officer. A donation of five guineas from the Charity Fund, to supplement the individual subscriptions made by the members in the name of the lodge, was voted to the list of Bro. Meggy, P.M., who will represent the Macdonald Lodge at the ensuing festival of the Girls' Masonic School. All business being ended, the lodge was closed, and the brethren proceeded to refreshment. The proceedings terminated at the customary hour of eleven by the Tyler's toast, and the brethren then separated. The ensuing installation meeting is appointed for Wednesday, the 10th May.

St. John of Wapping Lodge, No. 1306.—The first anniversary of this flourishing and well-established lodge was held at the Gun Tavern, High-street, Wapping, on Wednesday, the 12th inst. Punctually at 4 p.m. the lodge was opened by the W.M., Bro. Mann. The report of the committee was read, and it showed that after every liability was discharged, the furniture paid for, and Grand Lodge dues fully paid up, a large balance was in the hands of the Treasurer. Ballots proving unanimous in favour of Messrs. H. Townsend, R. Garrett, J. Catchpole, and T. Griffiths, they were introduced separately, and in a faultless manner, duly initiated into Freemasonry. Bro. W. Bartlett, S.W. and W.M.-elect, was presented to the W.M. for installation. That ceremony was well done, and Bro. Bartlett appointed and invested the following brethren as his officers, viz: Bro. W. Mann, I.P.M., Treas.; Rev. R. Gordon, Chap.; D. D. Beck, S.W.; Dawson, P.M., J.W.; H. Fountain, Sec.; W. Beck, S.D.; J. Maud, J.D.; E. W. Frost, I.G.; A. W. Coleman, Org.; J. Pearson, W.S.; Longstaff, Tyler (re-invested). Bro. Mortlock, P.M., gave the addresses in his usual masterly manner. The appointment of the officers seemed to give universal satisfaction, for a hearty burst of applause greeted each appointment, and no one exceeded in popularity Bros. W. Mann, P.M. and Treas., and D. D. Beck, S.W., whose investitures elicited strong marks of approval, both being such popular members and most deservedly so, as they have done such good suit and service to the lodge. Bro. H. Carpenter, P.M., having declined to accept the office of Secretary for a second year, it was unanimously agreed to present him with an honorary membership of the lodge in consideration of the great and arduous duties rendered to the lodge as its first Secretary; which he accepted, and in an appropriate speech acknowledged the great honour conferred upon him. It was decided to present the testimonial to Bro. W. Mann, I.P.M. and Treas., at the next meeting, ten guineas having been unanimously voted from the lodge funds for that purpose, and it was supplemented by a large amount contributed voluntarily by the members. The usual routine business followed, and the lodge was closed. The banquet was then served under the personal superintendence of the host and his son, who were unremitting in their attentions to please every one. It was a good banquet and well served, and gave universal satisfaction; dessert followed. Programmes of music, toasts, &c. having been presented to each brother, the pleasures of the evening were enhanced by the excellent singing of Bros. Coard, Frost, Fountain, Willets, Mortlock, and Catchpole; Bro. Coleman presiding at the pianoforte. The usual toasts were given and responded to.—Bro. F. Walters replied for the visitors in his usual happy style.—The initiates each responded to their toast.—After a few hours most agreeably spent, the brethren separated, well pleased with the happy reunion of this well-established lodge.—It was mentioned in the course of the evening that in addition to paying for furniture, &c., that this lodge had given £10 to the Royal Benevolent Institution for Aged Freemasons and their Widows, showing a determination to do all they can to support those excellent Institutions, the Masonic charities.—There were present, besides those named, Bros. W. Boore, E. Ramsay, T. Willet, R. Denny, H. T. Hardy, J. W. Jackson, J. McDougall, H. Townsend, T. Griffiths, T. Williams, R. Garrett, J. C. Holt, R. Hayward, &c. Visitors: Bros. F. Walters, P.M. 73, W.M. 1309; G. Simpson, S.W. 93 (S.C.); H. Hastelow, P.M. 101; C. Lacey, P.M. 174; G. Henley, 186; T. Scotcher, P.M. 55; T. Mortlock, P.M. 186; H. Coard, S.D. 554; J. Hood, J.D. 554, &c.

PROVINCIAL.

LEICESTER.—St. John's Lodge, No. 279.—The brethren of this lodge assembled for their usual monthly meeting

at the Freemasons' Hall, on Wednesday, the 5th instant, when the minutes of the last regular lodge and of an emergency meeting having been read and confirmed, a F.C.'s lodge was opened, and Bro. Samuel Cleaver was examined, after which he was raised to the degree of M.M., the ceremony being performed by the Prov. G.M. Bro. Kelly, assisted by Bro. Charles Johnson, P.M. and P.P.G.S.W. Jersey, on the organ. On the conclusion of the traditional narrative, Bro. Toller, P.M. and P.G. Sec., gave the explanation of the tracing-board and the working tools. The Secretary read a letter from Bro. W. J. Hughan, P.G. Sec. Cornwall, acknowledging his sense of the honour done him by the lodge in unanimously electing him, at the last meeting, an honorary member. The P.G.M. reported that he had received from Bro. Hughan another donation to the library of the hall, in addition to his previous valuable presents of Masonic works. The I.P.M. of the lodge, Bro. W. E. S. Stanley, M.R.C.S., tendered his resignation as a member, he being about to emigrate to Kansas, U.S., which was accepted with regret, the P.G.M. and W.M. expressing their own and the brethren's best wishes for the health, happiness, and prosperity of Bro. Stanley in his future home. Grand Lodge certificates were delivered to those who were present out of twenty brethren initiated, passed, and raised in the lodge during the preceding year. The business of the evening being concluded, the lodge was closed, and the brethren adjourned to refreshment. In addition to the W.M., Bro. Stretton, P.P.G. Reg., who presided, there were present: Bros. Kelly, P.G.M. and P.M.; Stanley, M.R.C.S., I.P.M.; Weare, P.M. and Treas.; Clarke, P.M. and P.P.G.S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; Halford, I.G.; M'Allister, Porter, Captain Goodchild, Blankley, Shuttlewood, Statham, Elwood, Cleaver, Edwards, Wilkinson, and Bembridge and Dunn, Tylers. Visitors: Bros. Richard Massey, Sec. 614; R. Hawkes, 103; and Buzzard, W.M.; Toller, P.M.; Charles Johnson, P.M.; Sculthorpe, S.W.; and Partridge, S.D. of No. 523.

TWICKENHAM, MIDDLESEX.—Strawberry Hill Lodge, No. 946.—This lodge held its installation meeting at the Grotto Hotel, Twickenham, on Wednesday, the 12th inst., when Bro. Whitley, the Master-elect, was installed by W. Bro. W. Smeed, P.M., Prov. A.G.D.C. Middlesex, whose working was so excellent as to elicit warm encomiums from Bros. J. Coultts, A.G. Purs.; R. Wentworth Little, Prov. G. Sec.; T. H. Pulsford, P.M. 1158; and other well-known judges of Masonic work, who were present. Several other ceremonies were rendered, and after the labours of the lodge, the brethren sat down to a magnificent banquet, provided by Bro. Bendy, S.W. 788, the worthy host. A most enjoyable evening was spent, and the hospitable reception experienced by the visitors will not readily fade from their recollection. We regret being unable to furnish all the names of those present, but may mention Bros. J. M. Stedwell, P.M., P. Prov. G.W. Middlesex; W. Platt, P.M. Sec.; T. W. M'Ilwham, P.M., Prov. G.S.B. Middlesex; E. Hopgood, P.M.; H. J. Smith, P.M.; R. Gurney, W.M. 788; and E. Sweasy. About five-and-thirty sat down to dinner.

LIVERPOOL.—Temple Lodge, No. 1094.—This lodge assembled at the Masonic Temple, on Wednesday, the 12th inst., at three o'clock, for the purpose of installing Bro. D. W. Winstanley in the chair of King Solomon. There was a good attendance of members and visitors, amongst the latter were Bros. G. Turner, P.M. 86; Skief, P.G.O. W.M. 216; Clegg, J.W. 1299; J. R. Robinson, 1013; Lowe, W.M. 1013; Hughes, 249; Hamer, P.G.T.; P. Pennington, P.M. 249; &c. The lodge having been opened by the W. Master, Bro. Thomas Marsh, P.M., P.G.A.D.C., P.G.S.B., assisted by his officers—Bros. Winstanley, S.W.; Dawson, J.W.; Wood, Treas.; Sweeting, Sec.; H. Pearson, S.D.; R. B. Martin, J.D.; R. Washington, as I.G.; Pickup and Gibson, Stewards; Deacon, Organist; Crane, Johnson, Smith, and Sheldon, P.M.'s; &c. Ballots were taken for Messrs. M'Lean, Duff, and Walters, who were initiated into Freemasonry, after which the lodge was opened in the second degree, when the W.M.-elect was presented by Bro. Crane, P.M., to Bro. Marsh, the W.M. and Installing Master, who performed the ceremonials of installation and delivered the charges in a most agreeable and efficient manner. On the completion of the installation, the W.M., Bro. Winstanley, was saluted with the customary honours, and the solemn service was much enhanced by the appropriate music that was performed by Bro. Joseph Skief, P.G.O. The following officers received collars: Bros. March, P.M.; Dawson, S.D.; Gilbert, J.D.; March, Sec.; J. Wood, Treas. (for the sixth time); Sweeting, S.D.; R. Martin, J.D.; Gibson, I.G.; J. Deacon, Org.; Richard Washington, M.C.; A. Pickup and J. C. Yelland, Stewards; and P. Ball, Tyler. After which the lodge was closed, and after an excellent banquet the usual loyal and Masonic toasts were given, and the brethren separated.

MARK MASONRY.

METROPOLITAN.

Macdonald Lodge, No. 104.—This lodge held a regular meeting at the Headquarters of the First Surrey Rifles, at Camberwell, on Saturday, the 15th inst., when there were present V.W. Bro. James Stevens, G.J.O., W.M.; V.W. Bro. Thomas Meggy, P.G.M.O., as J.W.; Bro. Dr. Eugene Cronin, S.W.; W. Bro. C. Hammerton, M.O. and Sec.; Bros. T. W. White, as S.O.; A. Wolton, J.O.; R. Berridge, S.D.; W. Worrell, Reg. of Marks and Organist; G. Newman, I.G.; C. Fountain, Steward; Alfred Williams, C. Dean, W. J. Messenger, &c. The visitor was Bro. J. B. Johnson, of the Zaradatha Lodge, Bombay. The lodge having been duly opened, Bro. Major E. H. Finney was unanimously elected a joining

member, and took his seat in the lodge. Ballots were then taken for Bros. E. H. Finney, jun., and W. M. Newton, and being found clear, those brethren were advanced to the honourable degree of Mark Masters with perfect ceremony and the usual musical accompaniment, for which this lodge is celebrated. The W.M. then delivered the lecture of the degree, with which the brethren expressed their gratification. Bro. Dr. Cronin was unanimously elected as W.M. for the ensuing year. V.W. Bro. F. Binckes, Grand Sec., as Treas.; and Bro. Grant was re-elected Tyler. A P.M. jewel was voted to the retiring Master, the V.W. Bro. James Stevens, G.J.O. The lodge was then closed, and the brethren adjourned to refreshment, terminating a very instructive and agreeable evening with the Tyler's toast, and separating in hopeful anticipation of a successful installation meeting on the 10th June next.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

METROPOLITAN.

Plantagenet Conclave, No. 2.—The enthronement meeting of this conclave was held at the Caledonian Hotel, Adelphi-terrace, on Monday, the 17th inst., and was numerously attended. After the conclave had been opened, Sir Kt. James Lewis Thomas was inducted into the chair of Constantine, and ballots having been taken for several candidates, Bros. Raymond H. Thrupp, W. T. Hall, and T. R. Parker were regularly installed as Knights of the Order. Sir Kt. G. S. States was then obligated and placed in the Viceroy's chair, the other officers appointed being Sir Kts. C. Parker Ward, M.D., Sen. Gen.; Major E. Hamilton Finney, Jun. Gen.; R. Wentworth Little, H.P.; T. Cubitt, Treas.; J. G. Marsh, Rec.; G. A. Ibbetson, Prefect; F. G. Bailey, S.B.; C. Hammerton, Herald; H. Parker, Org.; E. H. Finney, S.S.; T. W. White, Aide-de-Camp. The installation, visitors', and associates' fees were, pursuant to notice, increased, and the question of the adoption of the tunic by the conclave, as also the device of the "Plantagenista," was referred to a committee of five. The conclave was then closed, and the knights adjourned to the refectory, where a bountiful and choice banquet was served. In the course of the evening the M.P.S. gave the usual loyal and chivalric toasts, which were all heartily received. A Past Sovereign's jewel was presented to Sir Kt. D. R. Still, the Immediate P.S., in recognition of his services and courteous demeanour at all times, and that worthy knight expressed his thanks briefly, but to the purpose. E. Sir Kt. John Boyd, P. Sov., proposed the Sovereign's health, and dwelt at some length upon the many merits of Sir Kt. Thomas, who, he said, was so eminently qualified to preside over the conclave. Sir Kt. Thomas replied in acknowledgment of the compliment. The "newly-installed companions-in-arms" also returned thanks to the toast of their health, and Sir Kts. W. B. Johnston, of St. Andrew's Conclave, No. 15, and G. F. Henley, of the Rose and Lily Conclave, No. 3, responded for the visitors.

Rose and Lily Conclave, No. 3.—This conclave held its fourth anniversary meeting at the Masons' Hall, Mason's-avenue, on Saturday, the 15th inst., when the M.P.S.-elect, Sir Kt. W. Mann, was enthroned, the ceremony being performed by Sir Kt. Little, G.R. Bros. John Webb and George F. Henley were then admitted, received, constituted, and installed Knights of the ancient confraternity of the Red Cross. The M.P.S. then invested the officers for the ensuing year as follows:—Sir Kts. G. Kenning, Viceroy (elected); J. W. Dawson, S.G.; D. D. Beck, J.G.; J. McKiernan, H.P.; C. A. Cottebrune, P. Sov., Treas. (elected); M. Edwards, Rec.; D. Bliss, Prefect; G. F. Henley, S.B.; J. Webb, Herald; and J. Gilchrist, Sentinel. The conclave having been duly closed, the knights sat down to an excellent dinner, provided by Br. Chas. Gosden, in the splendid style for which his establishment is now famed. The visitors were Sir Kts. F. Walters, P. Sov. 3, an ex-member, and C. Parker Ward, of No. 2. During the evening several good songs were sung by Sir Kts. Henley, Dawson, and others present, and all were highly pleased with the entire proceedings. This conclave, which had somewhat languished after its removal from Richmond, is now becoming more prosperous, five members having been installed at the last two meetings; and under the able guidance of so good a Mason as Bro. Mann, and with the valuable assistance of Bro. Cottebrune—both being widely known and talented brethren—it is likely to attain a position second to none.

PROVINCIAL.

SURREY.—St. George's Conclave, No. 18.—This conclave met at the Palmerston Arms, Grosvenor Park, Camberwell, on Thursday, the 6th inst., when Bro. Sir Kt. J. Thomas, P.M., P.Z., P.G.D.C. of the Grand R.A. Chapter of England, and M.P.S.-elect, was duly enthroned in the seat of Constantine by the G.R., Bro. Sir Kt. R. Wentworth Little, who was assisted by Bro. Sir Kt. Marsh, G.A. The Viceroy-elect, Bro. Horatio J. Wright, was unable to attend; but the Treas. (C. A. Marshall), the Rec. (E. Shaughnessy), the Prefect (T. Catherwood), and the S.B. (B. Robards) were present, amongst others. Illness precluded the attendance of the respected Past Sov., H. Thompson, and several other Sir Kts. were also unavoidably absent owing to the time of meeting being the night before Good Friday. After the investiture of the officers, the conclave was closed, and after slight refreshment, the Sir Kts. separated.

LEICESTER.—Byzantine Conclave, No. 44.—A meeting of this newly-established conclave was held at the Freemasons' Hall, on Wednesday, 12th inst., for the installa-

tion of a further number of the many candidates on the books. There were present Sir Kts. W. Kelly, M.P.S., and Intendant-General of Leicestershire and Rutland, on the throne; Rev. William Langley, V.E.; Geo. Toller, S.G., as J.G.; Partridge, Rec.; Sculthorpe, Treasurer; Baines, Prefect; Duncombe, Standard-bearer; Deane, Herald; Bembridge, Sentinel. Visitors: Sir Knights Horrocks and Belcher, of the Rose of Sharon Conclave, Birmingham, the former of whom kindly officiated as S.G., and the latter most efficiently presided at the organ during the ceremony. A ballot was taken for Bros. C. A. Spencer, of No. 523, Leicester, and Capt. John Bailey, of No. 1265, Oakham, who were duly elected. Bro. Earl Ferrers and six other candidates were down for installation on this occasion, only three of whom were, however, able to be present, viz., Bros. Buzzard, W.M. 523; Amott, 1007; and Shuttlewood, of 279; who were regularly installed as Knights of the Order by the M.P.S., who gave the several charges. On the conclusion of the ceremony the historical oration was delivered by the Rev. Sir Knight Langley, V.E.; the M.P.S. gave the address illustrative of the jewel, the tunic, and the sword, as representing the three great watchwords of the Order; and Sir Kt. Toller, in the absence from indisposition of Sir Kt. Haycroft, D.D., gave the lecture appropriated to the High Prelate. Several propositions having been made, the Conclave was closed, and the Sir Knights adjourned to refreshment. An invitation was given to the members to visit the Rose of Sharon Conclave, Birmingham, which several Sir Kts. accepted, with thanks for the courteous assistance rendered by its members to No. 44.

METROPOLITAN MASONIC MEETINGS

For the Week ending April 29, 1871.

MONDAY APRIL 24.

- Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
- 26, Castle of Harmony, Willis's, St. James's.
- 28, Old King's Arms, Freemasons' Hall.
- 79, Pythagorean, Ship Hotel, Greenwich.
- 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
- 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
- Chap. 188, Joppa, Albion Tavern, Aldersgate-street.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- 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.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dillely, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, APRIL 25.

- Lodge 14, Tuscan, Freemasons' Hall.
- 92, Moira, London Tavern, Bishopsgate-street.
- 141, Faith, Anderton's Hotel, Fleet-street.
- 145, Prudent Brethren, Freemasons' Hall.
- 186, Industry, Freemasons' Hall.
- 205, Israel, Radley's Hotel, Blackfriars.
- 259, Prince of Wales, Willis's Rooms, St. James's.
- 1196, Urban, Old Jerusalem Tav., St. John's Gate.
- Chap. 7, Royal York, Freemasons' Hall.
- 29, St. Alban's, Albion Tav., Aldersgate-street.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (38A), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (53) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, APRIL 26.

- GRAND FESTIVAL.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Hall & 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.
- New Concord Lodge of Instruction, New Cross Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, London-street, City, at 7.1/2.
- Peckham Lodge of Instruction, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, APRIL 27.

- General Committee Girls' School, Freemasons' Hall, at 4. Lodge 66, Grenadiers, Freemasons' Hall.
- 99, Shakespeare, Albion Tavern, Aldersgate-st.
- 858, South Middlesex, Beaufort House, Fulham.
- 1056, Victoria, Anderton's Hotel, Fleet-street.
- Chap. 73, Mount Lebanon, Bridge House Hotel, Southwark.
- 534, Polish National, Freemasons' Hall.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, and part sections.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- 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, APRIL 28.

- Lodge 197, Jerusalem, Freemasons' Hall.
- 569, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.
- 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.
- 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 Muggerridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- 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, at 7; Bro. J. Thomas, P.M., Preceptor.
- 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.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, APRIL 29.

- Chap. 1194, Royal Middlesex, Northumberland Arms, Isleworth.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
- South-Eastern Masonic Charitable Association, New Cross Branch.

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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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The Freemason,

SATURDAY, APRIL 22, 1871.

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The ANCIENT and ACCEPTED RITE.

[THIRD ARTICLE.]

AT the request of several readers, we resume our synopsis of the higher degrees of the Ancient and Accepted Rite. Having left off at the Rose Croix, or 18°, we have now to consider the "Historical and Philosophical" degrees—the first of which is called the "Grand Pontiff," and ranks as 19° in the series. By many these grades are considered the most important of the Rite, although, to our judgment, nothing can surpass the beauty and solemnity of the Rose Croix, when properly rendered and with all the requisite surroundings complete.

However, in the 19° the candidate still advances in the holy work of constructing the Third Temple, "as taught in the preceding degree, and with the hope and endeavour to make the world a Temple fit for the dwelling-place of the G.A.O.T.U." The degree itself is founded upon certain apocalyptic mysteries appertaining to the New Jerusalem; it rests upon the three characteristic virtues taught in the Eighteenth degree, and proclaims the Alpha and Omega. There is more than a tinge of Rosicrucianism in the language of this degree, and a mediæval odour pervades its entire ceremonial. For instance, upon investing the candidate, the Thrice Potent or Presiding

Officer thus addresses him: "This robe of white linen with which I now invest you is emblematical of that equity and purity which should characterize one who is consecrated to the service of Truth; and reminds us also of the vesture of the one hundred forty and four thousand who refused to wear the mark of the beast on their foreheads; for it is so written, 'They shall walk with me in white, for they are worthy; he that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before His angels.'"

From the Pontifical dignity we pass to the 20°, which is known by the high-sounding designation of "Grand Master of all Symbolic Lodges, or Master *ad vitam*." The power confided to a member of this degree is, however, purely imaginary, as our readers may well suppose, it not being claimed or exercised even in countries where the Rite prevails. In this degree there is a fine explanation of the figurative sense in which these lofty titles are to be understood, and we therefore place it before our readers: "The Knight with us, is he who devotes his hand, his heart, his brain to the science of Masonry, and professes himself the sworn servant of Truth. The Prince is he who aims to be chief (*princeps*)—first or leader—among his equals, in virtue and good deeds. The Sovereign is he who, one of an order whose members are all sovereigns, is supreme only because the law and constitutions are so which he administers, and by which he, like every brother, is governed. The titles, Puissant, Potent, Wise, and Venerable, indicate that power of virtue, intelligence, and wisdom, which those ought to strive to attain who are placed in high office by the suffrages of their brethren; and all our other titles and designations have an esoteric meaning, consistent with modesty and equality, and which those who receive them should fully understand."

The next degree is called the "Noachite or Prussian Knight," the legend of which is exceedingly curious and instructive. It narrates the history of Peleg, or Phaleg, the architect of the Tower of Babel, who, after the confusion of tongues which scattered the workmen, is said to have betaken himself to the vast solitudes of Northern Germany, in what is now called the Kingdom of Prussia, where he built a temple in the form of a Delta, led a life of great austerity, and at last obtained pardon for his sins of vain glory and pride. The tradition also gives us an account of the organization of the Prussian Knights after the Crusades, when they became known as the Holy Vehme—that mysterious and terrible order before whose edicts even monarchs trembled. They assumed the name of "Noachites," "because they strove to imitate the primeval justice and purity of the beloved Patriarch." Meetings of this grade are held only on

the nights of the full moon—no other light being allowed at receptions, a custom said to be derived from the mysteries of Ceres, and the old worship of Isis.

The next step presents to our view the "Knight of the Royal Axe, or Prince of Libanus," the twenty-second degree, and the principal doctrine or axiom laid down appears to be that "labour is honourable." The 23°, or "Chief of the Tabernacle," is a kind of introduction to the 24°, which is styled "Prince of the Tabernacle." It represents the lodge in the wilderness, and is extremely interesting. Moses, Aaron, and his sons—Aholiab, Bezaleel, Caleb, and Joshua—are conspicuous figures in the ceremonies of these two degrees, which "illustrate the rite of the priests in the ancient Temple, and explain the esoteric meaning of their many avocations in equipping the Temple, and sustaining their various sacerdotal employments." The especial duties of a Prince of the Tabernacle are to labour incessantly for the glory of God, the honour of his country, and the happiness of his brethren.

Our attention is next attracted by the degree called "Knight of the Brazen Serpent," the 25°. It teaches the importance and absolute necessity of faith, of which the brazen cross and serpent are the symbols and signs. The philosophic teaching of this degree is of a very high order, as may be judged from the following extract:—"The Great First Cause has ever revealed itself by the Cross—the cross, that one composed of two, each of the two divided so that they constitute four; the cross, that key of the mysteries of India and Egypt, the tau of the patriarchs, the divine symbol of Osiris, the stauros of the Gnostic, the keystone of the Temple, the symbol of occult Masonry; the Cross, that central point of junction of the right angles of four infinite triangles; the four in one of the Divine tetragram."

When Domitian was Emperor of Rome, in the night of persecution when danger and death hung on their footsteps, the Christian Masons met in the catacombs—an assemblage of whom is represented in the next degree, the "Princes of Mercy," or "Scottish Trinitarians." In this grade we find by quotations from ancient religious theories, that the ternary or three-fold character of the Deity is alluded to in all. Thus the Hindoo speaks of the "three forms and aspects of the first, the supreme single, invisible God, cause of all phenomena, and soul of the world." The Persians refer to the coming in the fourth age of Sosiosch, the Saviour, who shall prepare the human race for the general resurrection. The Sabean mysteries taught that Mithras was three in one; the ancient Egyptians worshipped Amun-Re as the Supreme Triad—father, mother, and son. The Hebrew Kabbalists say that the Supreme has "three heads contained in one head"—Chochmah, wisdom; Binah, the mother of understanding; and Daeth, intellectual cognition. Maimonides, the great Rabbi,

it may be observed, elucidates the ternary idea with peculiar brilliancy and erudition in his well-known commentaries. The colours worn by a Prince of Mercy symbolize the Masonic trinity—they are green, an emblem of wisdom; red, of power; and white, of harmony. We must now pause, leaving to a future occasion our remarks upon the remaining degrees. It will be seen that the Ancient and Accepted Rite possesses a philosophy peculiarly its own, and although we are not prepared to agree with some of the principles it advocates, it cannot be questioned that there is much to be learned in its secret rites by an earnest student of Masonic lore. Many of the apparently incongruous elements of the system, when defined and exemplified, prove parts of a well-considered whole, and many obscure allusions become clear when viewed in connection with the complete system. As, to paraphrase the words of the poet, "nothing that relates to Freemasonry can be foreign to us," and as many of our readers are interested in these sketches, we will continue the subject as soon as possible.

Mulum in Parbo, or Masonic Notes and Queries.

Our best thanks are due to those brethren who have clearly established the fact that the word "speculatyf," as applied to Freemasonry, is to be found in a MS. the date of which is admitted not to differ many years from 1490. One step in advance has thus been won on behalf of those who consider that early Freemasonry (though *very* different from that of the present day) still contained within itself, so to speak, the *germ* of much that now-a-days has been developed into something better and more extensive than of yore; but still not different, in its fundamental principles, from that of which every earnest brother should set himself lovingly and teachably to disentangle the primitive elements.

I venture, with some diffidence, to call attention to a curious statement, which, if it can be verified, will, in my judgment, afford a not unimportant corroboration of the early existence of a Society banded together for something more than the mere "securing of bread and butter."

In the Book of Constitutions, edit. 1738, page 70, it is stated that in 1350 "John de Spoulee, call'd *Master of the Ghiblim*," rebuilt St. George's chapel. Bro. Findel (Hist., p. 91) quotes the same title for this architect (spelling it "*Giblim*").

Now, I want to know if there be any historical evidence that masons were actually called "Ghiblim" in 1350. If this be the case (and it is not Bro. Findel's habit to endorse or adapt more than he feels to be proved, concerning the ancient Freemasons), then it seems to me perfectly fair to argue that a mere trades-union, devoid of any element of what we understand by "speculatyf" mingling with their "chapitres and congregacions," would have been most unlikely to have gone to the Hebrew language to find for themselves a title.

P. H. NEWNHAM.

In a recent communication which I have received from an esteemed Past Senior Grand Deacon of the Grand Lodge of

England he referred to the tau and the cross as being symbols formerly used in Egypt, and happening to mention the subject to a diligent student of ancient mythologies, he sent me the following remarks, which may prove interesting to some of your readers.

R. W. L.

THE THREE TAUS.

In the old Hebrew alphabet the τ , Thau was originally in the form of a cross. The tau or T is the last letter, and in conjunction with A answers to the alpha and omega of the Greeks, i.e., the first and the last. As the D and T are interchangeable, hence we find A D as in Adam, Adonis &c. In the science of astronomy the cross stands for the equinoxes; in both cases this symbol represented the year's commencement and end. The sacred year began at the autumn equinox, and the civil year at the vernal. The autumn cross represented death, when vegetation is under the destructive principle, and life, in the vernal when vegetation is renewed; hence the idea of the cross representing life and death. Among the Scandinavians and Germans this idea was represented under the form of Thor's hammer, by which he produced and changed all things. The ancient British cross was a tree bared of its branches. As Thoth of the Egyptians is the same with the German Thor, both in the physical represented the sun. The Egyptian τ , Thoth, gives us the Greek θ eos, Theos, as the Greeks invariably change the *oth* terminate of the Chaldees to *as*, and the Latins to *us*; hence their deus, the latter changing the Th prefix to d. Thoth is also represented by an I or obelisk or pillar, or column, as the name implies, on which were engraved the hieroglyphics. Thoth was also called Hermes, which means a heap of stones, and has reference to the temples covered over with the sacred writings as they are found in Egypt. Thoth was also called Trismegistis, i.e., thrice great, hence his symbol of the three taus to represent the beginning, the perfection, and decay of letters. The ancients never inserted their names to their writings, hence it is said that Thoth or Trismegistis was the inventor of letters. No doubt the term Word of God, or Theos, or Thoth, comes from this circumstance: Thoth was called *Taut*, and it is most probable that our word taught (to teach) is also derived from this source.

"From the time of Ruffius, of Socrates, and of Solomon," Dr. Clark states, "this triple hieroglyphic, the crux ansata, has occasionally exercised the ingenuity of the most learned scholars." The jewel of the Royal Arch among Freemasons is expressed by a sign consisting of three *taus*, joined by their feet at right angles, thus completing the monogram of Thoth, or Taut, the symbolical and mystical name of *hidden wisdom*, and of the Supreme Being among the ancient Egyptians—the θ eos of the Greeks—sometimes as the sun in the lower hemisphere (see Jablonski i., 235); and hence we plainly see what is meant by an ancient *patera* with a knob in the bottom of it. The Greek Theta is another symbol of Thoth, as already stated, and is another form of the Lingam and the Zoni, like the Thoth or pillar of the generating power of nature. The phallus, which in Greek signifies a pole (hence our own May pole), is the same. The Theta and the T combined gives us the crux ansata. Sometimes it is represented by a cross fastened to a circle; sometimes with the letter T, surmounted by a circle. By the circle, says Kercher, is to be understood the Creator and Preserver of the world; as the wisdom derived from Him which directs and governs it, is signified by the T, the monogram, as he farther considers, of Mercury, Thoth or ϕ T, Ptha. I am of opinion that the circle with a dot in the centre is meant to represent the feminine element or principle. As some asserted, the first principle was feminine, or darkness, which was called *athur*, that long eternal night out of whose womb all things originated, Jablonski deemed the crux ansata the same as the phallus, i.e., male principle. The T represents the three

great ones in the moral, i.e., the man's virilities and the circle the female. The three great ones are also heat, light, and water; the latter feminine, hence *mere*, the sea or mother, the earth being surrounded by water, and the dot represents the earth in the circle. Another form of the feminine principle is the vesica so prevalent in church architecture, alluded to in Solomon's song, where he says, "O, my dove, thou art in *the cleft of the rock*." The term for dove in Hebrew is *yone*, and *yone* is the female organ in conjunction with the ling, i.e., male; hence the yone lingam of the Hindoos, which is a complete symbol of the universe. The earth, Brama; the water, Vishnou; and Siva, the sun or fire. The rim of the lingam is called the argha or ark, the pedestal in the centre is the mast of the ark or ship, which idea is carried out in our church steeples; the ling, or mast, and the church, the nave, from *navis*, a ship. This idea is further illustrated in the form of the church doors and windows—the entrance or opening of the door, female—the outside line, male. In Gothic architecture we have the three great ones represented in the form of a trefoil, or triangle, which in all cases when the point is upwards represents the male; when downwards, the female; when united, a conjunction of both. The sun and the earth is also represented by these symbols. The term *pyr* in pyramid signifies fire. Fire is masculine; for "God is a consuming fire," identical with Siva, whose symbol is fire. His wife, Parvati, is the earth. Of course there is a theological meaning to all this, but in general the theological meaning is too heavenly to be understood.

THE ORDER OF MISRAIM.

In the "Freemasons' Calendar for Ireland," 1848, compiled "under the sanction and by the authority of His Grace Augustus Frederick, Duke of Leinster, M.P., III. Sup. Head, and Most Worshipful Grand Master, and of the Right Worshipful Grand Lodge of Ireland," at page 35, I find among the "Representatives of the Grand Council of Rites," under the head of "Order of Misraim, Dublin," the names of John Norman, Richard Wright, and William Woodhouse. Turning to page 37, I find under the same heading, in addition to the above names, those of the Duke of Leinster, Gd. Master, John Fowler, and W. Conolly. The Duke was, and is still, M.P.S.G. Commander 33°; Fowler was Lieut. Grand Commander; Norman, G. Sec., H.E.; Wright, G. Treas., H.E.; Conolly a K.H., and Woodhouse a Prince Mason of the Original Chapter 18°.

It is clear, therefore, that the Order of Mizraim, or Misraim, was recognised, not only by the S.G.C. 33° for Ireland, but by the Grand Lodge itself; as at page 42 it is stated "that this Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from this Grand Lodge, or from the other *Masonic bodies recognised* by, and acting in unison with, the Grand Lodge of Ireland."

At page 78 will also be found, under the heading of France, "Puissance Sup. de Misraim," Michel Bedarride, Grand Conservateur, and it may be added that Bedarride never merged his powers in those of the Grand Orient of France, although it is true that the latter body gave permission to its subordinate lodges to work the rite of Misraim, a privilege which they now exercise, or rather did before the late war turned French Masonry topsy-turvy.

In the "Irish Calendar" for 1858, at pages 39 and 40, the "Order of Mizraim" also figures—represented by the Duke of Leinster and W. Woodhouse. After this it is idle to contend that the Order of Misraim is a spurious rite.

VERITAS.

"A RENOWNED MASONIC AUTHOR."

In THE FREEMASON for March 11th, 1871, you allowed a letter to appear with the above heading, and signed "Veritas." I am sorry you permitted such an attack on Bro. Robert Macoy, of New York, to be circulated through the medium of your excellent Masonic journal, as you are thereby assisting to spread a very erroneous impression as to the merits of a much-respected and esteemed Masonic author.

I have refrained until now from noticing the letter complained of, because I hoped you would have editorially alluded to the *unfortunate oversight*.

To say that the statement by "Veritas" concerning my friend Bro. Macoy is *untrue*, would be like saying half the truth only, as he is not only the publisher of works of which he is the author, but also has assisted to a considerable extent in the production of other works in which his name does not appear. I much regret the insertion of such a letter in THE FREEMASON.

W. J. HUGHAN.

[We regret with our esteemed Bro. Hughan that the statement should have appeared, as Bro. Macoy's talents are quite as much valued by us as they can be by Bro. Hughan.—ED. F.]

THE P.M. OF THE MARK AND THE P.M. OF A CRAFT LODGE, ETC.

I have been interested in the discussion as to the pre-requisites for installation in a Mark Lodge, but do not think a sufficient reason has yet been offered for an alteration in the laws respecting installation for Mark Masonry.

"Another P.M." (FREEMASON April 15) has wisely directed attention to the "dispensing power expressly reserved to the Grand Master by the Book of Constitutions," and therefore when any lodge is so circumstanced as to feel the law requiring a W.M. of the Mark to have been previously installed a Master of a Craft Lodge a hardship, or impossible to obey without the re-election of Past Masters, the members have only to petition the M.W. the G.M.M. to secure a dispensation.

I feel persuaded that the lowering of the standard for installation would result in the dignity and honour of the Mark chair being less valued.

WILLIAM JAMES HUGHAN.

In regard to the query of Bro. Carpenter in THE FREEMASON of last week, as to the O.B. to maintain the five points of fellowship before knowing what they are, permit me to say that, when I passed through the ordeal nearly a quarter of a century ago, I well weighed every word I was required to repeat, and refused to take that part of the O.B. without the requisite information. A compromise was at last effected by a promise on the part of the W.M. to release me from it, in case I should make any objection on subsequently receiving the explanation. I have often wondered that the same or a somewhat similar course has not been more commonly adopted. I fear that some have regarded it as a mere matter of form, which ought not to be, while on inquiry from others why they so readily uttered words which they could not understand, the reply has been that, from the experience previously gained in the former degrees, they have relied on the good faith of the Craft that nothing improper would be demanded.

A correspondent signing himself "Another P.M." remarks on the "inconvenience

felt in Mark lodges being restricted in the choice of a W.M. to those brethren who have previously filled the chair of a Craft lodge." This has been experienced in my district; but there was no difficulty in obtaining a dispensation from the M.W. the G.M. As, however, according to the Book of Constitutions, a fee is to be paid for such a document, a change of the law in this respect appears desirable, and no doubt will in time be made.

CRAFT P.P.G.S.W. AND P.M., R.A. P.Z.,
MARK PAST G.J.W. AND P.M.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN.

Mount Calvary Chapter.—A meeting of this chapter was held at Freemasons' Tavern, on Friday, the 14th inst., under the presidency of E. Bro. D. M. Dewar, M.W.S., assisted by his officers, Bros. G. Cockle, 30°, H.P.; F. Binckes, 30°, 1st G.; S. Rosenthal, 33°, 2nd G.; and several members and visitors, including Ill. Bro. J. M. P. Montague, 33°, Sec. Gen. H. E. Bros. W. Mann, P.M., and Dr. Williams, being in attendance, were received and perfected as Sovereign Princes Rose Croix H.R.D.M. The election of M.W.S. for the ensuing year resulted unanimously in favour of Bro. Cockle, H.P., and Bro. Paas was re-elected Treasurer. The chapter was then closed, and the brethren proceeded to the festive board.

PROVINCIAL.

Ipswich.—Victoria Sovereign Rose Croix Chapter.—A regular meeting of the Royal Victoria Rose + Chapter was held in the Masonic Hall, Ipswich, on Easter Monday, when the following distinguished brethren were present: Ill. Bro. Rev. R. N. Sanderson, 30°, M.W.S.; Ill. Bro. Capt. Phillips, Lieut. Grand Commander, S.G.C., 33°; Ill. Bro. J. M. P. Montagu, G. Sec. Genl. S.G.C.; Ill. Bro. S. Rosenthal, 33°, France; Henry Dubose, 30°; Ex. Bros. W. T. Westgate, 1st Genl.; G. S. Golding, 2nd Genl.; W. Cuckow, Raphael; Emra Holmes, 31°, Recorder; Dr. Beaumont, R.N.; Dr. Mills, Dr. Muir, Rev. G. W. Marwood, M.A., Prelate of Hilda Chapter; &c., &c. After the chapter had been opened in due and ancient form, the ballot was taken for the following brethren, amongst others not present, who were unanimously elected, and installed and perfected as S.P. Rose Croix: Bro. Philip Cornell, W.M. British Union Lodge, 114; Bro. W. Warren, 60th Rifles, and Bro. Capt. Cotton, 27th Inniskillings, both of the British Union Lodge; Bros. Capt. Hales, Capt. Herring, and Pinwell, 27th Inniskillings, of the Angel Lodge, Colchester, and the Pentangle, Chatham; Capt. Terry, 60th Rifles, of the Angel Lodge, Colchester; and Rev. Thomas George Beaumont, rector of Chelmondiston. The interesting and impressive ceremony was performed by the M.W.S., the accolade being given by the Lieut. G. Commander. Ill. Bro. Harcourt, 30°, was unanimously accepted as a joining member. On the motion of the Recorder, the subscription of non-resident members was reduced to one-half that paid by residents. The M.W.S. gave notice that he should propose at the next meeting an alteration in the by-laws relative to members compounding for their annual subscription. After some candidates' names had been given in for perfection at the next meeting of the chapter, the M.W.S. proceeded to appoint the following officers for the ensuing year:—Ill. Bro. Emra Holmes, 1st General; Ex. Bros. Rev. T. G. Beaumont, High Prelate; Dr. Mills, 2nd General; W. Cuckow, Grand Marshal; A. J. Barber, Recorder; G. S. Golding, Treasurer; W. Warren, Raphael; W. T. Westgate, D.C.; P. Cornell, Capt. of the Guard. The Recorder presented from the Supreme Grand Council a scroll containing a list of members of 31°, 32° and 33°, which was ordered to be framed and placed in a conspicuous position in the chapter. The alms having been collected, the third point given, and the candidates received into the mystic circle, the sovereign chapter was closed and the brethren retired for refreshment. On the removal of the cloth, the great toast of the evening was the S.G.C., coupled with the names of the gallant and popular Lieut. Grand Commander and his worthy coadjutor the Sec.-Genl., which was received with great enthusiasm. The brethren separated at a late hour.

ROCHDALE CHAPTER OF ROSE CROIX.

A special meeting of this prosperous chapter was held in the Masonic-rooms, Anne-street, Rochdale, on Saturday last, the 15th inst., summoned at the urgent request of several worthy and distinguished Sir Knights who were anxious to become members of this Illustrious and Princely Order. The chapter assembled at three o'clock, under the presidency of Ill. and Perfect Prince William Roberts, Past M.W.S., when Sir Kts. Cousins Ross and Bowers, of Ashton; Sutcliffe, of Burnley; and Burgess, of Brighouse, being four of the Sir Kts. who had requested the M.W.S. to convene the meeting, presented themselves, and were duly constituted Illustrious Princes of the Order. After the ceremony was completed, the brethren adjourned to banquet, provided by Bro. Butterworth in his usual *recherche* style, after which the newly-constituted, in responding to a toast given by the Chairman, expressed themselves highly delighted with the beauties of the degree, and also with the manner in which the ceremony had been performed.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

THE RITE OF MISRAIM.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Your correspondent, "Bro. J. M. P. Montagu, Hon. Sec. to the S.C.," affirms in his letter at page 234, that my statements with reference to the S.C. and the Rite of Misraim are altogether untrue. Is the gentleman serious? or does he really wish me to publish the names of the individuals concerned in the transactions to which I referred? This I am naturally reluctant to do for several reasons, not the least of which is that I hope arrangements will soon be effected whereby the reflection of such proceedings will be for ever rendered impossible. In the meantime I challenge categorical contradiction to the several assertions in my former statement.

Yours Fraternally,
A CONSERVATOR-GENERAL, 90°.

BIBLICAL ACCOUNT OF THE CREATION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Brother Jacob Norton is much mistaken if, as he seems to do, he supposes that I am on the look out "for an opportunity of pouncing" on him. I am not so fond of controversy as to rush into it on mere personal grounds, or with any particular person, whatever his name may be. I am sometimes tempted into it when I think great truths are at stake, and fancy I may perchance say a word towards helping forward what I deem to be correct views. Bro. Norton chose to gratuitously introduce into his reply to Brother Hughan a statement which I believe to be unfounded, and I courteously asked if he would furnish the proof of it—if it were to be had. He says (April 15th) I not only "challenged him for proof," but "hampered him with rules and conditions how the desired proof should be given," and that I "claimed the right to choose the ground and weapons." This is all a dream of my worthy brother's—the mere figment of his own brain. I did nothing like it—I wrote nothing upon which the most perverse ingenuity could fasten such a meaning. But, beyond this, he gives me credit for an amount of skill to which I can lay no claim. He avers that I "clinched" him—"pinning him down to the point." Pin him down to the point! As well might one attempt to hold an eel with the naked hand. You may try to clinch him, or to pin him down, but the more you try the more he won't be clinched or pinned down. Hold him tight as you will, he evades your grasp, and hopes to cover his retreat in a cloud of words. I asked him a question, which he might have answered in a single sentence. He occupies an entire column (April 15th), and wholly evades the question! He had stated (February 25th) that the "Encyclopaedia Britannica" and "the Oxford professors" "deny the Biblical account of the creation." I asked him (March 4th) if he would kindly tell me where and in what terms the Encyclopedist did so, and who were the Oxford professors referred to? I prescribed no rules nor conditions, but asked for a simple answer to the question; premising only that it was the *denial* I enquired after, and not diversities of interpretation touching particular words or phrases. But his "Reply to Brother Carpenter's letter" is, as I have said, no reply. Instead of quoting the "Encyclopaedia" and giving the names of the Oxford professors, as he was asked to do, he exhibits his confusion worse confounded, and aggravates his former rash assertion by writing: "When the Bible tells me that in six days God created the heaven and earth, and an Oxford professor says that six means *more* or *less* than six, I am justified in saying the professor denied the Bible account of the creation." No doubt. But the question was: Who are the professors stigmatised as denying the Bible account of the creation? The answer is: "When a professor says," &c. Who is the professor that thus writes himself down an

ass, saying "that six means *more* or *less* than six?" The public have an interest in knowing who is the professor who thus teaches our youth, destined for the highest professions—divinity, law, and statesmanship—the elements of arithmetic and logic. But this is a professor; the assertion was of many, or certainly of more than one. It would, however, gratify one's curiosity to ascertain who even this one extraordinary professor is, and in what manner he inculcates his principles of arithmetic and logic. Where and in what terms does the Encyclopedia *deny* the biblical account of the creation? I asked. Here is the "reply:" "It is needless to say that the seventh and eighth editions of the work maintain the anti-biblical theory of creation." Proof is asked for, and we are told it is needless even to say it is so! Brother Norton says he might have "said scientific instead of Oxford," but, then, he did not; and that he might have said "the teachers of geology," instead of the "Oxford professors," but that would not have been so damaging as he intended, and so he unjustifiably put forward the Oxford professors. But the teachers of geology no more deny the biblical account of the creation than the Oxford professors do. "The geologists, without exception," he says, "deny or disbelieve the Mosaic account of creation." Oh, my worthy Brother Norton, how is it you are in the habit of making such rash assertions? You cite Mr. C. W. Goodwin, author of the "Mosaic Cosmogony," in *Essays and Reviews*, as your authority for this bold and unqualified assertion; but Mr. Goodwin makes no such statement—he knew better than to do so. What he says is, that "geologists of all creeds are agreed that the earth has existed for an immense series of years, and that indubitably more than six days elapsed from the first creation to the appearance of man upon its surface." He does not say that this is in opposition to the biblical account, but in opposition to "the school-books of the present day." That there are teachers of geology as rash and reckless as Bro. Norton, I know; but to say that the geologists—or, as he more precisely puts it, "geologists without exception"—are so, is to scandalise a large number of the most eminent teachers of the science, who maintain, and furnish good reasons for so doing, that the facts of geology and the Mosaic narrative are in as complete harmony as if Moses had been acquainted with all the phenomena which the crust of the earth exhibits.

Although Brother Norton has not answered my question, he has introduced into what he calls his "Reply to Brother Carpenter," several things that tend only to aggravate his original offence. As the great French Atheist said he could have made a better world than this if the work had been entrusted to him, so Bro. Norton suggests that he could have found a better word than Moses has employed to describe the six stages of creation. Be it so. I am satisfied to accept the word Moses uses, in the same sense in which it is used in many other parts of the Hebrew text, to denote an indefinite period of time. Others may differ from me in this without denying the Bible account of the creation, as Dr. Pye Smith, Dr. John Harris, and others, who so read the Hebrew narrative as, without doing violence to it, to understand the days (*jamim*) of Gen. i., 3 *et seq.*, as natural days of 24 hours each, while the original creation and antiquity of the earth, with all the geological changes it had undergone in its internal structure, are indicated in verses 1 and 2. Brother Norton takes credit for not having "given his personal opinion upon Bible questions," because, as he says, "the ventilation of such opinions must tend to the introduction of religious discussion, which should be avoided among Masons." But he has taken pretty good care to let us know what his opinions are; and I have yet to learn that any one is entitled to any credit for representing another man's belief in what he holds of all things the most important, as false and ridiculous, by inuendo and suggestion rather than by the more manly course of direct and open assault. Neither Brother Norton's opinion nor mine, on the question under discussion may be of any value; but while he prefers to express his disbelief in the Bible account of the creation by approvingly referring to

those whom he alleges to so disbelieve it, I express my unshaken belief in it, and deem it more consistent with a rational reading of history and the uniform experience of mankind, in the use and application of human language, to think that the Bible was not intended to teach astronomy, geology, or any other branch of natural science—that it was not designed to teach either the mere facts or the philosophy of history, but to teach the doctrine of God's government of the world, and that the events related in proof or illustration of the doctrine are matters of fact—actual occurrences, divinely attested. I hold that the obvious purpose of the sacred writer in Gen. i. is to teach the great truth, that God is the Creator of all things; and that all the nature of the case requires is, that however anthropomorphic and popular the language employed may be, the events related in illustration of the truth should be actual occurrences; and in this both the Encyclopedist and the Oxford Professors agree with me, and not with Bro. Norton.

WILLIAM CARPENTER.

PROXY COMMISSIONS TO GRAND LODGE OF SCOTLAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the remarks upon this subject in your last number, but consider the writer has sadly wasted his time, for two reasons. First, Masonic Proxy Commissions are not granted by "Letters of Attorney." Second, The Freemasons are a *secret society*, consequently I do not think the Right Honourable the Chancellor of the Exchequer will, under the circumstances, "fash his thumb" about them and their proxies. As to the brother who is so wonderfully "desirous not only always to obey the law of the land himself," &c., I suppose that is the same brother who took such an extraordinary active part in this same matter at the last meeting of Grand Lodge, viz., the W.M. of No. 3 bis, while the "Smillie" of "Smillie and Keith" is, I also suppose, the same Bro. Smillie who is also the Secretary of No. 3 bis. Further comment at present is unnecessary.

I am, fraternally yours,

A MEMBER OF THE G.L. OF SCOTLAND.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In the position which I have taken up, after due consideration, as to the antiquity of our Freemasonry, I am aware that whatever is said by me upon that subject tends to the overthrow of the generally accepted ideas regarding it, consequently from that fact alone whatever I may say is condemned by the many even before I have uttered it. I am denounced as a Masonic heretic, while what I say which goes against the popular notions, is also, of course, rank heresy. Such being the case, I am all the more indebted to you therefore for the liberty which you have given me in expressing my views; more especially am I indebted to you at present for affording space at page 234 for the quotation I sent up upon the state of the building trade in the fifteenth century, of which "building trades" the Masons, or stone-cutters, only formed a section, with no distinction between them and the others except in the material they wrought upon, the mason working the stone, the carpenter the wood, the smith the iron, and so on. Such a quotation at page 234, and considering where it comes from, goes very far to answer the remarks of Bro. "Lupus" at page 223. Further, Bro. "Lupus," at page 233, states, "I produced the statute of 1425, which you printed *in extenso*." Now you did *not* do so, simply, I suppose, because you did not get it! As we perceive by turning back to page 641, December 10th, you only printed "cap. 1," which relates to Masons; but where is cap. 2, &c.? However, as I already stated, this first head of that statute simply refers to the meetings of the Masons as operatives, met to talk over their work and wages. If anything were necessary to prove this, we find it in this same statute itself, in the words "the good course and effect of the statutes of *labourers* be openly violate and broken." All the "speculative" Masonry here referred to therefore was the *speculation* of these "labourers" as to the best means of keeping up their wages, or of drawing an extra sixpence from the pockets of their paymasters. But as this was touching a tender point, down comes this 1425 statute in support of low charges—against the operatives, but in favour of those employing them. It had nothing earthly to do with what we now-a-days know as "Freemasonry." And in this view I am supported by several scholars, and also I consider by Toulmin Smith's "English Gilds," and by

the Aberdeen Burgh Records, many extracts from which I have already published; and in reference to this the following from Bro. D. Murray Lyon's writings will also be useful: "There is no record extant, Masonic or profane, from which can be drawn any conclusion, further than that in their organization the members of the Ancient Building Associations of Scotland were leagued together for the protection of their common rights, much after the manner of the trades' unions of modern times." As it was with the Scots, so it was with the English. As to the imaginary "damaging little word *speculatyf*," it is neither "damaging" nor "little," and simply means, as Mr. Bond, at page 234, says "the theory of the science," or as I expressed at page 642, Dec. 10th, it shows—accepting the legend *pro tem*—he took an interest in the *drawing and working out of the plans, &c.*, most certainly not that he knew aught of what we now know and practise as "Freemasonry." Those who affirm otherwise are bound to *prove the affirmative*. More especially is Bro. "Lupus" bound to do so, if he can (?) after using such words as "mere bubble" to a theory which I deliberately challenge both him and all the best Masonic writers in the world to upset. While as regards the remarks made by him at page 233, the foregoing completely upsets them. Bro. "Lupus" will find it easier to run away from the 1717 theory, which he calls a "mere bubble," than to burst it.

I am, yours fraternally,

W. P. BUCHAN.

P.S.—As to the imagined high status of the Masons that, as I pointed out at page 652, December 17th, is a great mistake. More, we are told of King Edward III. joining the "Linen Armourers," but I never have seen the slightest proof of any of our Kings joining the Masons before the last century, viz., after 1717. Further, I return my sincere thanks to Bro. Hughan for what he has given at page 233; the reference to the Clothiers' Gild is just the very thing to support *my* ideas—think it over.

W. P. B.

SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In spite of what Bro. Ashworth says as to my gross fabrication respecting the price charged for his Rochdale and Todmorden high degrees, I am afraid I must simply reiterate the statement, that it is currently reported in Lancashire that the price charged for them is about the sum I have stated, *1s. 6d.* Indeed I believe I overstated the amount; at all events, it is said that at Todmorden they charge thirteen pence half-penny for each degree.

Perhaps Bro. Ashworth has heard of the late Bro. Newall—*verbum sap.* Will Bro. Ashworth kindly tell us, if my information is *not* correct, what he and his friends do charge for the 30°, 31° and 32°, and whence, apart from so-called "time-immemorial rights," they derive their authority to confer them? Does Bro. A. fondly imagine that no one has seen Bro. Hughan's "Masonic Reprints," in which that able Mason disposes of Bro. Yarker's preposterous claims with reference to these degrees? The warrant under which these *high degrees* are given at Eastwood Todmorden was granted by Rodwell Wright in 1812, and is simply an old Templar warrant, similar to those at Newcastle-on-Tyne and Ipswich; and on the strength of its being addressed "To the Knights Companions of the Royal Exalted Religious and Military Order of H.R.D.M., K.D.S.H. Grand Elected Knights Templars of St. John of Jerusalem," these brethren claim to be able to confer the highest degrees in the Ancient and Accepted Rite. I am aware that the Knights Templar degree was sanctioned and acknowledged by the Grand Lodge of All England at York so early as 1780, but the 31° and 32°, as such, were never given—I may say, never heard of—at that time.

If Brother Ashworth had seen the *Freemasons' Magazine* of March 25th, he would remark that I was quite aware that the Rose Croix chapter at Rochdale is not a legally-constituted one, though I must admit that on first seeing it so prominently noticed in THE FREEMASON, and before looking at my "Cosmopolitan Calendar," I thought it was. With its members the Supreme Grand Council have nothing to do, any further than protesting against its interfering with their jurisdiction; but it is a different matter with Bro. Yarker and others who have taken an oath of allegiance to the S.G.C. and then forsworn themselves. One cannot help feeling that if the regulations of the Ancient and Accepted were only properly carried out, and chapters reminded that high social and moral character are indispensable requisites before any one can be admitted as members of that rite, we should have less of this breaking of obligations, and less of that insufferable vanity exhibited by men who seem anxious to drag their names before the Masonic public and glory in their shame.

I don't know much of the Rochdale high degrees which have been already gibbeted by one of the American papers, but I should like to know, as a matter of curiosity, what governing body in the whole world recognises them. The fact is, I suspect, that they are about as highly-esteemed amongst Masons as the American Masonic M.A. is by the members of our own Universities.

I should like to make one suggestion, which is this: The givers of these irregular degrees are responsible to no one. The Supreme Grand Council is a regularly-constituted body whose members are well known, one of them being the Earl of Carnarvon, Deputy G.M. of England. The S.G.C. requires brethren who wish to cultivate the ineffable degrees to be at least of one year's standing and well recommended as Master Masons before they are eligible for the Rose Croix. It seems unfortunate that of late some brethren have been well recommended who were not worthy. Candidates for the 30° must be Rose Croix Masons of at least three years' standing, or they must have held, or still occupy, the position of M.W.S. of a Rose Croix chapter. Members of the 31° are selected by the S.G.C. for their zeal in Masonry, their attainments literary or otherwise, their high social position, and the fact that they are "bright" or "learned" Masons. From this body the 32° are selected, and from the last-named dignified circle the ranks of the S.G.C. itself are filled.

I am not certain that the principle of *selection* is not in itself as good as that of election. Of this I am certain, that in the A. and A. Rite a Mason who is worth anything is certain to get on. I am not at all sure that this is so in the Craft. Look, for instance, at the appointment of Grand Officers. How often is Grand rank given to members from the provinces, and what chance has a provincial Mason (no matter how learned in Masonry he may be) of ever attaining the purple? I answer, unhesitatingly, that as a general rule he has none at all. Dr. Oliver, to whom Masonry owes more than to any living Mason (except, perhaps, Dr. Beaumont Leeson), was made a member of the 33°; what honours did Grand Lodge confer upon him?

Bro. Ashworth seems to doubt my knowledge of the *hautes grades*, and so far as the Rochdale degrees are concerned I am fain to acknowledge I am lamentably ignorant as to their history and origin. Perhaps Bro. A. will favour us with some evidence as to their *time-immemorial* character.

The Ancient and Accepted Rite is the most widely spread in the world, Supreme Grand Councils of the 33° existing in almost every country in Europe and America. Which of these Supreme Bodies knows of Bro. Ashworth's existence as a Rochdale 30° or 32° (whichever he is), and which of them recognise his degrees? If Bro. Ashworth knows anything of the A. and A. Rite, he must be aware that one Supreme Grand Council only can exist in any kingdom, and that the 32° can only be conferred by the S.G.C. I suppose Bro. A. is scarcely prepared to say that the 32° ever existed outside or apart from the A. and A. Rite since the appointment of Frederick the Great as the first Sovereign Grand Inspector-General 33°. As to the imputation of forged charters and warrants, we had better not go into that question; it cuts both ways, and drags in the Craft as well as the higher degrees.*

I have very little to say to "Vampire," except that it was not I who first proposed to expound Masonic law, but Bro. Yarker, to whom I beg to refer him. "Vampire" wishes to know if any man of honour, knowing the history of the S.G.C., can retain membership with it. I reply that there are two or three thousand of us whose names are not unknown amongst our brethren of the Craft, and who are proud to be owned as members of the Ancient and Accepted Rite.

Following the example of such good Masons as "Lupus" and a "Masonic Student," I am not so anxious as some Masons to puff my name before the Craft, but am quite content again to sign myself,
A MASON WHO BELIEVES
IN HIS O.B.

* The proof of the Charleston warrant and statutes not being a forgery is to be found in the 3rd volume of "Histoire secrète de la cour de Berlin," par Mirabeau.

[We have omitted a portion of our correspondent's letter which referred to the Rite of Misraim, inasmuch as we have reason to believe that negotiations are now in progress which will ensure an amicable and Masonic solution of the difficulty. Under these circumstances, we must now close the discussion on the subject.—Ed. F.]

KNIGHT TEMPLARISM AND MASONRY.
(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Some time back I had the misfortune to incur the displeasure of one of your contributors who signs himself "Enquiring Brother," pressure of business has hitherto prevented me from paying so much attention to the

question (Knight Templarism in connection with Masonry) as I should have desired. If my memory serves me right, "Enquiring Brother" wished to repudiate any connection between Knight Templarism and Masonry; and as both of us cannot be in the right, I may be allowed to give my reason for thinking that the Knight Templars who took their rise during the Crusades in 1125, if they did not openly practise Masonry they must have been very well versed in the theory of it. To make a long story as short as possible, there is little doubt, if any, of the connection between the three degrees commonly called St. John's, or Blue Masonry, and Royal Arch Masonry. Certainly there is some obscurity respecting its first introduction into this country, and the principal cause of this obscurity is that while St. John's Masonry has been always in connection with public buildings, the greater part of Royal Arch Masonry has been practised only in private. The earliest printed notice of it is an address by Lawrence Dermott to the "Gentlemen of the Fraternity," published about the middle of last century, in allusion to the differences between the ancient and modern Grand Lodges of England. He asks "whether it is possible to initiate or introduce a modern Mason into a *Royal Arch* Lodge (the very essence of Masonry) without making him go through ancient ceremonies." In "La Mçonnerie considérée comme le resultat des Religions Egyptienne Juine et Chretienne" (by M. Reghellini de Schio), tom ii., page 124, it is said: "un de reformateurs les plus accredités fut le Chavalier Ramsay Eccossais; il crea en 1728 un nouveau rite aux trois Grades symboliques il en ajouta quatre autres basés sur de nouvelles institutions et doctrines 1° L'Eccossais, 2° Le Novice, 3° Le Cher du Temple, enfin le 4° et le dernier des sept, etait le *Royal Arch* sous l'emblemme duquel l'Eglise est toujours symbolisée;" and the same words are used in tom ii., page 59, of the "Histoire de Franc-Maçons," by Dubrenvil, a fictitious name adopted by Reghellini. As, however, no other author notices the R.A. in connection with Ramsay's system, there is reason to suppose that Reghellini is mistaken, and the passage is merely alluded to to show the opinion entertained as to a connection between Royal Arch Masonry and the Masonry of the Temple. The third of the degrees is most probably the same as the Red Cross degree permitted to be granted by Scottish Royal Arch Chapters.

Ramsay is said to have created a new system, and to have alleged that it was brought from the East by Godfrey du Bouillon at the time of the Crusades. In so far as Ramsay invented new degrees, the assertion may be correct; but the system which gave rise to his degrees was previously well known in England and Scotland. Ramsay's degrees were founded on by the Chapter of Clermont in 1745, and it was then or soon after that Baron Hund drew up the account of Masonry for the lodges of the Strict Observance, in which all the degrees, even the most fundamental, are derived from the persecutions of the Templars in 1307-1311.

In Scotland, as well as England and Ireland, there has always been a close connection between Royal Arch Masonry and Masonic Templarism, and scarcely half a century has elapsed since these were placed under two distinct governing bodies. Some time ago there were mentioned, among other Masonic relics in the kingdom, two rudely-engraved plates in possession of the Stirling Ancient Lodge, to which I will briefly take notice. One of them relates to the two first degrees of Freemasonry—the other contains, on the one side, certain emblems belonging to a Master's Lodge, and on the reverse, five figures. The one at the top is called the "Redd Cross, or Ark." At the bottom is a series of concentric arches, which might be mistaken for a rainbow were there not a keystone at the summit, indicative of an arch. The three other figures are enclosed within a border—the upper is called the "Sepulchre;" the second, "Knights of Malta;" and the third, "Knight Templar." The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century. The lodge itself never mixed up these degrees with St. John's Masonry—they formed a different series, and about the beginning of the last century a complete separation into two lodges took place, the new lodge soon beginning also to grant the three degrees of Blue Masonry. The *Ancient Lodge* joined the Grand Lodge of Scotland in 1736, but the new one, called the Royal Arch, remained independent until 1759. After it received its charter, by which it was debarred by the Grand Lodge from practising the higher degrees, another division took place; but until 1811, when a Supreme Encampment of Knights Templars was formed in Scotland, and a further separation of degrees took place, the above high degrees were all conferred in a Royal Arch Chapter, or rather Knight Templar Encampment. It is now well known that, although most authors allege that the chivalrous Order of Knights Templar was entirely extirpated in 1309, a rem-

nant was preserved in this country (Scotland), their preservation being chiefly owing to the wars of King Robert Bruce and Edward of England. There are even some modern foreign degrees of Templar Masonry to which Knights of Malta are refused admittance on account of their supposed assistance in overwhelming the Templars, and of having obtained possession of part of their estates; but sufficient public documents have been collected to show that in Scotland their animosity, if any did exist, was extinguished as early as the fourteenth or beginning of the fifteenth century, and that the two bodies resided amicably together in the same preceptories. This union continued until the era of the Reformation, when many, both of the Templars and the Knights of St. John, embraced the Protestant faith, and laying aside their arms, fraternized with the Freemasons. Although others of the Templars appear to have preserved the chivalric or military character of their Order, and handed it down to the time when Prince Charles Edward Stuart was elected Grand Master of Holyrood in 1745, still as a body they seemed to have lived in obscurity; and therefore it is to the Masonic branch that the Knights Templar of the present day still hold their chief seat in Scotland, and to them they are mainly indebted for the preservation of the ceremonies used at a reception. It is generally understood that the Knights of St. John had no secret ceremonial, and therefore one now called the Masonic Knights of Malta must have been instituted in imitation of that of the Templars; but whether, during their residence together before 1650 or after, they had formed an alliance with the Freemasons cannot now be satisfactorily demonstrated. The former appears the more probable, because the Knights of St. John could have no object in joining the Freemasons, unless for the preservation of those rites which for some time previous they had been accustomed to practise. Now, when we find those degrees, as well as the Royal Arch, mixed up, as already alluded to, in an old plate belonging to the *Stirling Ancient Lodge*, and that none of these degrees were granted in the Common Lodge, as the minutes show, but in an annexed lodge or chapter solely for those degrees, there is a strong presumption that all were introduced by the Knights Templar and the Knights of Malta.

Lawrie's "History of Freemasonry" (page 83-88, or ed. 2, page 41-44) says: "It is not to be supposed, however, that the Knights Templar wore aprons or Masonic emblems, as we do, or practised our three degrees of Craft Masonry; but they could scarcely have mixed with Syriac fraternities common at that period in the East, without obtaining a knowledge, not only of the elementary degrees, but also of the supplementary portion, or the mode of filling up the void left in the third degree, to complete which is the end and aim of all systems of true Masonry."

Much more on this subject could be said, but I think this is sufficient to show that Templarism and Blue Masonry are, and have been for some time, closer connected than a casual reader would have been led to infer. I had hoped that some of the brethren deeper read in the question than myself would have taken the question up; but as it is, what I have given are from good authority, and I only hope "An Inquiring Brother" will not put them down as "Bald Statements," without inquiring carefully into them.

I am yours fraternally,
CHARLES G. FORSYTH.
Dunoon, Argyleshire, April 15th, 1871.

THE ladies of San Francisco have been long working very steadily for Female Suffrage, but, as usual, not without meeting abundance of serious opposition. A Californian paper now expends its wrath on a terrible innovation, worse than that of women at the ballot-box—it is known as the Freemasons' Lodge. The Irish lady of the St. Leger family who in the last century managed to surprise the secret of her father's friends, and was afterwards admitted into the Order, has been, it seems, left far behind by the go-ahead dames of the Far West. It is, we are told, a remark now often heard from the lips of women, "I am a Mason. I am going to my lodge to-night. I have taken so many degrees." The disgusted complainant asks, How is it possible for women to undergo the ordeal of initiation, in which, as he or she informs us, are included the ceremonies of riding on a goat, and being put on a gridiron and into a coffin? The indignation of the writer is directed against the insult done to Freemasonry by admitting women to its sacred mysteries. If the mysteries were such as she imagines, it is the women who are insulted by being invited to share them. But how extraordinary it is that people should always assume there is something ridiculous or improper in any assembly to which they are not admitted.—*Echo*.

FREEMASONRY IN HAMPSHIRE.

The annual meeting of the Royal Arch Freemasons of the province of Hampshire and the Isle of Wight was held at the Masonic Hall, Winchester, on Wednesday, the 12th inst., under the presidency of the M.E. Comp. W. W. B. Beach, *M.P.*, the Prov. G. Sup. There was a large attendance of companions of the Order from all parts of the united province. In the unavoidable absence of Comp. C. E. Deacon (the 2nd G. Principal), Comp. W. Hickman (Past G.P.) was requested to fill that position, and Comp. E. Booth acted as 3rd G.P.

The P.G. Sup. addressed some appropriate remarks to the companions, having particular reference to their duties in this degree of Freemasonry, and their relation to Craft Masonry.

The following companions were appointed officers of Prov. G. Chapter for the ensuing year :

Comp. C. E. Deacon	...	2nd G. P.
" H. Abraham	...	3rd G. P.
" W. Hickman	...	G. S. E.
" S. Everett	...	G. S. N.
" W. Bemister	...	G. P. S.
" A. Coles	...	G. 1st Asst. ditto.
" J. Wallingford	...	G. 2nd ditto.
" M. E. Frost	...	G. Treas.
" W. H. Ford	...	G. Reg.
" G. Green	...	G. Sword-Bearer.
" T. Stopher	...	G. Standard-Bearer.
" J. J. Hare	...	G. Dir. of Cers.

On Thursday evening, the 13th inst., the Royal Gloucester Lodge of Craft Masons at Southampton, on entering upon the hundredth year of its existence, was honoured by a visit from the R.W. the Prov. Grand Master of Hampshire and the Isle of Wight, Bro. W. W. B. Beach, *M.P.*, with his officers. There was a very full attendance of the brethren, including many of the leaders in Masonry in Southampton, and from Winchester, Portsmouth, Gosport, Cowes, and the New Forest Lodge.

The W.M. of the lodge, Bro. J. E. Le Feuvre, having delivered the lecture in the first degree, placed before the Prov. Grand Master for his perusal the Athol warrant of the lodge, and after lodge duties were concluded, expressed a hope that when the centenary was celebrated, the P.G.M. would not only come again to Southampton, but interest himself to secure the presence on so interesting an occasion of some of the officers, past and present, of Grand Lodge.

Bro. J. R. Stebbing intimated that his researches into the lodge-books and documents, with the object of preparing a brief history for presentation at the centenary, convinced him that it would be found full of interest and of incidents such as but few lodges in England could boast of.

The Prov. G. Master, humorously referring to the warrants under which the lodge had acted, said its fathers were more successful in serving two masters than fell to the lot of many, and they might have been placed in an awkward fix half a century ago by authority saying, "Which king, Bezonian? Speak or die!" The W.M., however, assured him when the fiat went forth that Athol Masons should not meet in York lodges, and York Masons should not meet in Athol lodges, and lodges were required to elect under which warrant they would rule and to give up the other, the Royal Gloucester managed to retain both. (Cheers and laughter.) It was thus enabled to illustrate the universality and the true brotherhood of the Craft.

Several other references of a purely Masonic character were also made, and the Master congratulated on the way in which the lodge is worked. The exceedingly pleasant and highly-successful manner in which the brethren entered on this very interesting year gives good hope for believing that the centenary will be celebrated in a manner befitting so pleasant an event.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Tuesday evening, the 28th ult., the Birkenhead Theatre had one of its grand *levée* nights, and was attended by nearly all the rank and fashion of the Cheshire side. The occasion, we need hardly say, was no ordinary one, being in aid of the funds of the above useful Institution—one of the worthiest that could arouse the sympathies or evoke the cleemosynary aid of the generous public.

The performance commenced with Maddison Morton's screaming farce, "To Paris and back for Five Pounds," in which the several characters were admirably sustained by brethren of various lodges. Bro. T. Earl Hignett, W.M. 537, illustrated the exaggerated burlesque character of Mr. Samuel Snozzle in his usual humorous and talented manner, and Bro. R. T. Parkinson made a capital Markham; while Bro. S. Pearson as Lieut. Spike, R.N., Bro. W. C. Beggs as Superintendent, Bro. Wilson as the Waiter, Mr. Percy B. Gooch as Detective Pounce, and Mr. H. N. Hill as Spriggins, were equally well placed. Miss Dacre personated the

heroine of the piece with good effect. When the curtain rose a second time, it was to introduce Mr. and Mrs. Howard Paul, whose world-renowned impersonations of character are too well known to render comment necessary. The entertainment concluded with Bro. C. H. Duval's appearance in his popular "Odds and Ends," which he has so successfully given in Liverpool during the last five or six weeks. The result will no doubt leave a handsome sum to the Institution above-named.

On Wednesday, the 29th ult., the annual Court of Governors was held at the Crewe Arms Hotel, Crewe, which was numerously attended by the brethren of the Province, and presided over by Bro. Wilbraham Egerton, *M.P.*, P.P.J.G.W. The business of the day was to accept the Treasurer's accounts and report, and we are glad to see this infant Institution in so prosperous a condition, it having the sum of £1340 17s. 7d. of invested capital, after providing education and advancement in life for no less than 19 orphan children during the past year. Seven additional candidates presented themselves, and were all elected, making 26 recipients of this fund for the current year. This additional expenditure will we doubt not rouse the brethren of the Province to extra exertions for so noble a cause.

CONSECRATION OF THE FRIARS LODGE No. 1349.

This new lodge was consecrated at the Cheshire Cheese, Crutched Friars, City, on Wednesday, the 19th inst. Bro. James Terry, P.P.G.S.B. of Herts, P.M. 228, was the officer selected by the acting G.M. to perform the ceremony. At the appointed time, the usual preliminaries having been gone through, he took the chair as W.M., and he was supported by Bros. S. Foxall, P.M., as S.W.; J. Nunn, P.M., as J.W.; Wright, P.M., as I.G.; T. J. Barnes, P.M., as D.C.; Dawson, as Organist. The beautiful ceremony of consecration was then most ably given and correctly performed before a large assemblage of the brethren; after which, Bro. T. J. Barnes, P.M., presented Bro. Thomas Foxall, W.M.-designate, for installation to Bro. J. Terry, who in a faultless manner installed him the first W.M. in the presence of a Board of Installed Masters, composed of twenty-one brethren. Bro. T. Foxall, W.M. appointed and invested as his officers Bros. W. Musto, S.W.; W. Hogg, J.W.; Willden, Treas.; E. T. Reed, P.M., Sec.; P. Stevens, S.D.; V. Stevens, J.D.; Johnston, I.G.; and Verry, Tyler. The usual addresses were then delivered, and when concluded hearty applause proved how well the working was appreciated.

It was proposed, seconded, and carried unanimously "That a vote of thanks be given to Bro. James Terry for his kindness in performing the ceremonies of consecration and installation in such an admirable manner, and that the same be entered on the lodge minute book; and that he be elected an honorary member of the lodge."

Bro. J. Terry, in a suitable reply, acknowledged the vote and compliments paid.

The services of the Organist, Bro. Dawson, were acknowledged by a vote of thanks, the same to be entered on the minute book.

Bro. Dawson expressed his gratitude and thanks for this compliment.

Several joining members were proposed and some candidates for initiation at the next lodge meeting. The lodge was then closed, and by its warrant it is empowered to hold its regular meetings on the third Wednesday of each month.

We cannot refrain from expressing the great pleasure, delight, and satisfaction all felt who were present at this consecration and installation meeting. Never were the ceremonies of consecration and installation better done by any one. The musical arrangements were good. The vessels for corn, wine, and oil were kindly lent by Grand Lodge, and in every detail care was taken to render the ceremonies complete.

An excellent banquet was served under the superintendence of the host, whose exertions were to make all happy and comfortable, and in which he succeeded. The usual toasts were given, and the brethren separated, well pleased with the enjoyments of what will be considered a red-letter day in Masonry.

Amongst the large number who were present, besides those named, were Bros. J. R. Sheen (P.M. 201), C. Payne (G.T., P.M. 27), E. Hughes (P.M. 217), F. Walters (P.M. 73, W.M. 1309), H. Chown (831), W. Andrews (1076), Huggett (61), R. W. Newman (235), W. Thorpe (217), S. Chown (65), W. Hallett (781), J. Newton (P.M. 174), N. B. Headon (Sec. 1287), W. J. Helps (P.M. 781), Barnard (P.M. 781), R. Mills (217), J. Holt (781), J. Miller (174), J. Bulmer (174), J. Gaywood (206), T. F. Huggins (S.W. 18), J. Hayward (946), G. Parson (211), J. Bowley (781), C. Roustan (903), J. J. Bever (554), T. Shorey (831), J. M. Kinnell (87), H. Morrison (J.W. 554), W. H. Myers (820), E. Coombes (554), G. Price (933), T. Austin (903), J. Dunstan (174), &c.

CONSECRATION OF ST. DAVID'S MARK LODGE, No. 25 (S.C.), LLANDUDNO.

The Supreme Grand Royal Arch Chapter of Scotland, having been pleased to grant a warrant for a new Mark Lodge at Llandudno, to be attached to the Province of Lancashire, the R.W. Prov. G. M.M., Bro. Thomas Entwisle, appointed Saturday, 1st April, for the consecration ceremony.

The Mark Lodge was accordingly opened at 12 o'clock by Bro. Entwisle assisted by Bros. Capt. Hunter, 30° (W.M. 755); Capt. J. L. Hampton, 18° (W.M. 1113), P.M. of Ireland; Tysilis Johnson, P.M. 5, Joppa Lodge; H. Barclay, M.O. 5; J. McEvoy (W.M. 721), S.O. 5; M. Dyer, 31°, and several others.

The following brethren were then admitted and advanced to the degrees of Mark Man and Mark Master by Bro. Entwisle, P.G.M.M., viz.: Bros. Dr. J. C. Roden (P.M. of 43, 606, 482, 755, 1113, and P.P.G.S.W. of Warwickshire), G. D. Woodley, William Warren, Dr. Pritchard, Dr. Hughes, Dr. Jones, W. G. Roberts, G. Higgins, and Captain H. Platt.

The Provincial Grand Lodge was then opened in due form by the P.G.M.M., who called on the acting Secretary to read the petition and warrant from the S.G.R.A.C. of Scotland, and demanded of the brethren if they were satisfied with the officers named therein. This question being answered in the affirmative, the P.G.M.M. then called on Bro. Dr. Roden to repeat the first part of the consecration prayer. After the usual preliminaries, the procession was formed, Bro. Platt bearing corn, Bro. Woodley wine, and Bro. Prichard oil. The elements of consecration having been sprinkled on the lodge with the customary formalities, the censer with incense was borne round by Bro. Hunter. The P.G.M.M. then solemnly dedicated and consecrated the lodge for the purposes of Mark Masonry, by the style and title of St. David's Lodge of Mark Masters, No. 25, S.C.

Bro. Hampton then presented the R.W.M.-designate, Bro. Charles Hunter, for the benefit of installation, and the ancient charges having been properly responded to, a Board of Installed Masters was formed, and Bro. Hunter was installed in the chair of Adoniram by the Prov. G.M.M. The following officers were then appointed and invested with their several collars of office: Bros. Dr. J. C. Roden, S.W.; Capt. Hampton, J.W.; Woodley, M.O.; Capt. Platt, S.O.; W. Warren, J.O.; Dr. Prichard, Treas. and Sec.; G. Higgins, D. of C.; Dr. Hughes, S.D.; W. G. Roberts, J.D.; Dr. T. E. Jones, T.K.; M. Dyer, Tyler.

After the appropriate speech to the R.W.M., officers, and brethren, the R.W.M. proposed that the best thanks of the lodge be given to the R.W. Bro. Entwisle, Prov. G.M.M., for his kindness in attending that day, and for the service he had rendered them in so ably transacting and filling the duties of his exalted station. They had all seen the beauty of Bro. Entwisle's working in the long and arduous ceremonies gone through that day—those of advancement, consecration and installation—and he was sure the brethren would heartily agree with him in this. He would also propose a hearty and cordial vote of thanks to the R.W., Bro. C. Fitzgerald, Matier, 30°, D.P.G.M.M. of Lancashire, &c., who was unfortunately prevented at the last moment from attending, and who had been of the utmost assistance to him in the formation of the lodge, the application and petition for a warrant, &c., &c. The R.W.M. concluded by proposing that Bros. Entwisle and Matier be elected Honorary Members. (The motion was unanimously and enthusiastically carried.)

Letters of apology were then read from H.I.H. the Prince Rhodocanakis, 33°; C. F. Matier, 30°; William Bully, P.M. 5, and several others. Hearty good wishes were then given, and labour being at an end, the lodge was closed according to ancient custom with solemn prayer, and the brethren adjourned to refreshment, supplied by Bro. Williams, of the Royal Hotel.

The usual loyal, Masonic and special toasts were done ample justice to by the brethren, who had to separate early for the purpose of catching the trains.

We may mention we have seldom seen such perfection in ceremonial as displayed by Bro. Entwisle, and do not wonder at the exalted rank the S.G.R.A.C. of Scotland has seen fit to advance him.

We wish every prosperity to the St. David's Lodge, whether they continue to work under the S.C., or whether they will be (as seems not unlikely) taken under the wing of the G. Mark Lodge of England. A little bird has whispered in our ear that the millenium (in the Mark Degree), is nigh at hand. This is a consummation devoutly to be wished by all.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/0 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

THE MASONIC FEMALE ORPHAN
SCHOOL, DUBLIN.

ANNUAL DISTRIBUTION OF PRIZES.

The annual recurrence of this event is now looked forward to with interest and pleasure by a large section of the community, and probably the most brilliant assemblage ever yet gathered together in the great Concert Hall of the Exhibition Palace, Dublin, was that which congregated on Wednesday, the 12th inst., to witness the distribution of prizes to the pupils of the admirably-conducted Female Orphan School of the Masonic Order in Ireland. Apart from the attraction of observing the progress made by an Institution so benevolent in its conception, the *r union* is ever made the occasion of a brilliant display by the Fraternity, whose members are to be found in every quarter of the globe, anxious to aid a worthy and deserving brother, and always ready to extend the hand of unobtrusive charity. As in recent years, the gathering was held in the Exhibition Palace, the only building in the city capable of accommodating the multitude of friends who had signified their intention of being present. The number of tickets actually disposed of was, we understand, upwards of 7,000.

Shortly after seven o'clock the doors were thrown open, and in a remarkably short space of time the large concert-hall, where the business part of the programme was to be transacted, was thronged to excess, while thousands had to content themselves with the thoughtful arrangements made by the Committee of Management for promenading in the glass transept. The interior of the concert-hall was a scene of wondrous animation and gaiety—the gorgeous insignia of the Brotherhood, the bright and many-coloured dresses of the ladies, who were present in great numbers and all in evening dress, and the simple but chaste decorations, formed the details of a picture which few could witness and forget. During the hour which elapsed before the proceedings proper commenced the bands of the Royal Irish Constabulary and the 8th Hussars performed a choice selection of music, to the thorough enjoyment of all who crowded the transept, the Leinster Hall, and the galleries. Punctually at eight the brethren invited to occupy places on the platform, and who had assembled in one of the adjoining rooms, formed a procession, and conducted the Deputy Grand Master from the Leinster Hall to the Grand Concert Hall in the following order, the band of the Royal Irish Constabulary playing a Masonic march specially composed for the occasion by Bro. John Dunne, W.M., Mus. Doc., introducing the Masonic song by the late Bro. Dr. Smith:—

“Should the changes of life ere compel me to roam,
In a lodge of Freemasons I'll sure find a home;
There the rich and the poor on a level do meet,
And brother each brother doth cordially greet.”

ORDER OF PROCESSION.

- Stewards.
- Grand Steward.
- Officers of Country Lodges.
- Officers of Dublin lodges, according to seniority,
the junior first.
- Officers and Members of the Grand Master's Lodge.
- The Vice-Presidents, Honorary Officers, and Committees
of the Orphan School.
- Provincial Grand Officers.
- Past Grand Officers.
- Representatives from Foreign Grand Lodges.
- Grand Inner Guard. Grand Organist. Grand Super-
intendent of Works.
- The Grand Deacons, with their Wands.
- The Grand Chaplains.
- The Grand Treasurer. The Grand Secretary.
- The Grand Wardens.
- The Grand Sword-Bearer, carrying the Sword.
- The Deputy Grand Secretary, with the Book of Consti-
tutions.
- Deputy Grand Master R. W. Shekleton, Esq.
- Past Deputy Grand Masters.
- The Grand Director of Ceremonies, with his Wand.
- Stewards.

On ascending the platform, the brethren filed off according to lodges, and took their respective places. The pupils of the School, accompanied by the pupils of the Boys' School, then entered the room and occupied the seats provided for them on the platform, the Grand Organist, Bro. Francis Quin, presiding at the organ.

In the unavoidable absence, owing to illness,

of the Worshipful his Grace the Duke of Leinster, Grand Master of the Craft in Ireland, the chair was occupied by the R.W. Bro. Robert Wm. Shekleton, Deputy Grand Master.

On the post of honour being taken, the President was saluted, according to ancient usage, with “11 on the third coming down,” the word of command being given by Bro. Lord Viscount Powerscourt. A portion of the rooth Psalm having been sung by the entire assemblage, and prayers having been read by Bro. the Rev. John J. MacSorley, one of the Grand Chaplains,

The Deputy Grand Master said a very unpleasant task devolved upon him—to intimate that his Most Worshipful Grace, their Grand Master, the Duke of Leinster, was unable to be present that evening. He (Bro. Shekleton) regretted this on various grounds. First, on account of the cause that kept him from amongst them; and, secondly, because it is thus my lot, as his Deputy, to take the chair which he has so worthily filled on so many occasions. At a late hour on the previous evening he had received a communication from his Grace stating that with all his nursing for the past ten days, he had not been able to recover himself sufficiently to attend on that occasion. It was too late to give public announcement of this fact, and he wrote to his Grace asking him to strive to be with them at the opening, even for a few minutes, and quite recently an answer had come to hand in the following words:—“I assure you I much regret not being able to attend to my duty this evening. Although much better, the doctor will not allow me to go out at night yet.” In expressing his unfeigned regret at the absence of his Grace, whose presence had lent dignity and prestige to many of their assemblies, he was sure that he was expressing the sentiments of every one in the room. (Hear.) Whether they regarded the Duke in his Masonic, in his public, or in his private character, he was alike respected and beloved. As a nobleman resident amongst them, he had set a bright example to those of his high order; as President, he had always manifested the greatest possible interest in the success of the Orphan School, while the fact that he had occupied for 58 years the exalted office of Grand Master, proved the estimation in which he was held by every member of the Craft in Ireland. (Hear.) He was assured that all present, as well as the brethren throughout the land, would sympathise with his Grace in his present indisposition.

Bro. Edmond Digges LaTouche, Honorary Secretary, submitted the report of the past year of the Committee having the management of the Schools, but which we have not space to insert.

Bro. Viscount Powerscourt in rising to move the resolution that the report be adopted, said: Brethren, ladies, and gentlemen, before advertising to the object of the resolution which has been put into my hand to move, I would say one or two words upon the subject of the Craft generally. Freemasonry has had many burdens put upon its shoulders which it has no real right to bear. As a so-called “secret society,” it has been classed with other combinations which aimed at the overthrow of law and order, and it has been said by many people that such schemes were among its tenets. I have had long discussions about it with gentlemen outside the Order, both at home and abroad, and notably with a distinguished foreigner, who made out that the revolutions in Italy and other nations were fostered and encouraged by Freemasons. I pointed out that our constitutions are directly opposed to any subversion of the powers that be, and that any person conspiring in any way would be looked upon as unworthy to assist in a lodge; and that liberal constitutional governments look upon our Craft as a beneficial and harmless institution. (Hear.) The true work of Freemasons is that which we are assembled here to celebrate to-night—charity. There is only one answer to those who say that Freemasonry is a secret society in the dangerous sense, and that is—look at our Constitution, examine it and tell me if you found anything in it breathing any other sentiment except “Peace on earth, goodwill toward men?” (Hear and applause.) The symbol of the square

is to show that we endeavour to square our actions, and the trowel and compass that we act with justice and forbearance in all dealings with our fellow-men. (Hear.) There are some benevolent ladies and gentlemen who have taken upon themselves to help in the work of charity we are here to celebrate to-night, who deserve our warmest thanks for their disinterested exertions undertaking the management and surveillance of the Female Orphan Schools, and to whose sacrifice of their time and money we are indebted for the efficient state in which we find those institutions. I think you will agree with me that the ladies who have put their hearts into the good work desire most highly the best thanks we can offer them for the interest they take in keeping up the credit of the Order—(hear, hear)—in providing education for the children of our poor brethren. I hope that the sight of the orphans of deceased poor Freemasons to-night may induce some of the charitably disposed here to look upon those Schools as worthy of support, and may make them think that the ancient Craft is doing some good in rescuing these poor children from a life of ignorance and misery, and giving them an opportunity of becoming useful members of society.

Bro. Sir John Marcus Stewart, Bart., Prov. Grand Master of Tyrone, seconded the resolution, which was put to the meeting, and adopted unanimously.

A number of the pupils then performed several selections of pianoforte music in a very finished style. They were very warmly applauded. At the conclusion of the musical portion of the programme,

Bro. Major-General Dunne said he had been unexpectedly called upon to propose a vote of thanks to their Deputy Grand Master, who presided in the absence of his Grace the Duke of Leinster. He was sure they all regretted the cause of his Grace's absence, and they were, doubtless, equally certain, from their knowledge of his Grace's general attention to, and love of, the Masonic Order, that he would have been present with them if it were possible. (Applause.) The meeting had been very fortunate, however, in the chairman who had presided in his Grace's absence. (Hear, hear.)

Bro. William Fetherston H, Prov. Grand Master of Westmeath, seconded the motion, which was put to the meeting by Viscount Powerscourt, and adopted with acclamation.

Bro. Shekleton returned thanks for the unparalleled honour conferred upon him, and assured the brethren he considered the position he occupied one of the most distinguished. (Applause.)

This concluded the proceedings in the large Concert Hall, and the procession then re-formed, and the Deputy Grand Master was conducted to a dais erected at the northern end of the nave, where he presented the prizes awarded at the annual examination.

At the conclusion of this interesting ceremony, the bands performed some music for promenading, of which those present availed themselves. The transept and Leinster Hall were brilliantly illuminated by a multitude of gas-jets, and some very beautiful and appropriate designs in gas, such as the square and compass, and the rose, thistle, and shamrock combined, were displayed in different parts of the building. The proceedings did not terminate until an advanced hour.

THE man who didn't believe in advertising has gone into partnership with the sheriff, and they are going to have an auction.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting. — The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: — “By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.” Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

CROSBY'S BALSAMIC COUGH ELIXIR. — Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the “Anti-Lancet,” says: “I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease.” —“This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by JAS. M. Crosby, Chemist, Scarborough.” Invalids should read Crosby's Prize Treatise on “Diseases of the Lungs and Air-Vessels,” a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]