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FREEMASONRY in IRELAND.

By Bro. WILLIAM JAMES HUGHAN.

(Concluded from page 307.)

In 1825 "a special grant to Bros. Fowler, Bryant, and McGill was issued by the Supreme Council for the Southern Jurisdiction, United States, for the establishment of a Supreme Council 33° in Dublin" (C. T. M'Clenachan's Book of the Ancient and Accepted Rite*) This is believed by some to have been the origin of the Rose Croix and other degrees in Ireland, but nothing could be further from the facts. Long before this warrant from the Supreme Grand Council S.J. was sent to Dublin, the Rose Croix and Knight Kadosh degrees had been worked in Ireland. When they were first worked in that country we cannot determine, neither can we tell from whence the authority was derived to work them. We have not been able to trace these degrees so early in Ireland as in England. At Bristol, we believe, are preserved the earliest records of the R.C. in connection with the Knights Templar. Brethren were only permitted to take the Rose Croix and K.H. after being dubbed as Knights of the Temple, and the chapter has continued independent and is still in working order. In 1808 was published at Dublin the "Orations of the Illustrious Bro. Frederick Dalcho, Esq., M.D., reprinted by permission of the author, under the sanction of the Ill. the College Knights of K.H., and the Original Chapter of Prince Masons of Ireland." The following correspondence on the subject may prove interesting, and serve to prove the fact that the Rose Croix and Knight Kadosh degrees were worked sometime before the warrant was sent from the United States as mentioned by that learned Mason Bro. C. T. M'Clenachan:—

Copy of an Extract transmitted to the Illustrious Brother Frederick Dalcho, Esq., M.D.

The fifth day of the month called Tisvi A.F. 492—The members of the Illustrious College of Heredom, Knights of K.H. of Ireland, assembled in ample form. The Grand Commander, and Grand Conservator of the Archives of the third

* London: Geo. Kenning. New York: Masonic Publishing Co.

great light, Brother John Fowler, on the throne, opened a sacred conclave. The following communication from the Original Chapter of Prince Masons being read, viz.:—

September the 6th, 1806.

Resolved,—That our M.W.S. be requested to write to our respected Brother Doctor Frederick Dalcho, of Charleston, for 50 copies of his most excellent Oration, to be paid for by draft on Messrs. Latouche and Co., bankers, in this city, or requesting his permission to reprint the same.

The illustrious members then resolved unanimously—That we do most heartily approve of the same, and authorize our Register and Keeper of the Seals to present our Grand Commander with a sealed copy of this our determination, to be used as he shall think expedient.

(By order of John Fowler, Grand Commander)

PETER HEAPHY, Register.

JOHN BOYCE, sen., Keeper of the Seals.

To this letter Bro. Dr. Dalcho replied from Charleston, South Carolina, 25th February, 1808, and expressed himself highly gratified at the request, and stated it would be his ambition to prove worthy of the honour. On the ninth day of the month called Nisavi, A.F. 493, it was resolved by the "Ill. College" at Dublin:

"That our Grand Commander be requested to reprint the oration of our Illustrious Brother Frederick Dalcho, M.D., Knight of K.H. and Sovereign Grand Inspector-General in the United States of America, together with his very polite answer to an extract from the minutes of our transactions of the fifth day of the month called Tisvi, A.F. 492.

(Signed) "PETER HEAPEY, Register."

As might have been expected from the lax state of Masonic history early in this century, the author is in error frequently when writing about ancient Masonry; but, on the whole, the lectures are well worthy of being printed.

A note of a remarkable character is appended to page 64 of Dr. Dalcho's orations from the pen of the learned doctor himself. The report sent by "the Supreme Grand Council for 33° S.J. to all the Governing Lodges throughout the two Hemispheres," 4th of December, 1802, says nothing of Masonry in Ireland. In consequence of which the author of the orations observes, "In this part of the report the inspectors omitted to insert that, on the 20th of February, 5792 (A.D. 1788), the Royal Arch Chapter in this city (Charleston, U.S.), working under a warrant from Dublin, formed a junction with the Sublime Grand Lodge (i.e., of Ancient and Accepted Rite), and their members were received into our degrees free of expense, and were acknowledged as high as the 13th inclusive." The 13th degree in the foregoing report is styled the "Royal Arch," and the K.H. the 29th; and Dr. Dalcho likewise declares "His Royal Highness Prince Edward, Duke of Kent, &c., is at present the presiding officer of the degree of K.H. in England." In another part of the work Bro. John Fowler is stated to be the chief officer for Ireland.

Here our investigations end. We have done our best to afford light where mostly darkness has prevailed for some years. The Craft have now before them extracts from authorized documents relating to "Freemasonry in Ireland," and should other MSS. or printed papers present themselves to our notice in continuing our examination of the records and transactions of old Grand Lodges, we promise again to refer to the subject. In conclusion, we desire to express a hope that the writer of the interesting articles on "Freemasonry in England" will soon resume the "gavel," and complete the valuable and unique information which he has evidently at his disposal, and which we have so far, in common with Masonic students, been delighted to peruse.

FREEMASONRY & ISRAELITISM.

By Bro. WILLIAM CARPENTER, P.M. & P.Z. 177.

I cannot tell whether it has ever struck others as anything remarkable, that so large a number of professing Christians in the United Kingdom, the British Colonies, France, Germany, America, and other parts of the world should have adopted a system and united themselves in a body, the foundation of which is obviously and indisputably laid in JUDAISM—using this word in its widest sense as equivalent to ISRAELITISM. To me there is in the circumstance something very extraordinary. Without alluding to the moot question of the origin of Freemasonry, further then to say that I presume no person, now, how far back soever he may be disposed to carry the origin of the Craft, is prepared to carry it back to a period anterior to the Christian era, much less to actually believe that a lodge was held in the wilderness of Sinai, soon after the exodus of Israel from the land of their bondage. Much labour has been thrown away in attempts to identify ancient peoples with Freemasonry, upon no better proofs than those afforded by the fact, that they inculcated those obligations of morality and beneficence which are characteristics of the Craft. Our knowledge of Freemasonry, as a system or institution, carries us back to no very remote times, but plainly fixes its origin in Christian times and amongst Christian people. How comes it to pass, then, that the foundation and framework of Freemasonry should be of a purely Jewish character? Its traditions, its ceremonies, its ritual all bear the impress of, and are, in fact, rooted in Judaism. Christianity is unknown in our lodges—as lodges—but Judaism is recognised and accepted, and important lessons of faith and morality are deduced from it. The Teutonic race—especially the Saxon branch of it—is characterised by great tenacity of will in the maintenance of opinions and principles that have been deliberately formed and adopted, and especially in the maintenance of religious opinions and convictions; and no revolution or reformation has ever been effected amongst them, in either civil or religious affairs, until after long conflicts and much suffering. However loosely many amongst us hold both political and religious opinions, there are comparatively few amongst those who may be thought to exercise any influence on public opinion who would voluntarily and deliberately deny or repudiate their political or their religious convictions, especially the latter. The question then presses itself—In what way are we to account for the striking fact, that multitudes of Christians have united themselves together in a solemn bond, the basis of which is laid in Jewish history and traditions? Can it be accounted for upon the mere presumption, that Christians in common with Jews revere and hold sacred the Jewish Scriptures? I think not; for Christians do not, of course, revere and regard as less sacred the Christian Scriptures; and though they might and ought to do much to live in harmony and to co-operate in all good works with their Jewish brethren, the motive and disposition to unite with them must be very strong to induce them to put their own religious attachments and usages aside and to adopt those of the Jews. We hear, too, occasionally, that there are in the Craft brethren who do not attach any sacredness to either the Jewish or the Christian Scriptures, but who regard what we receive as authentic history as only so many myths, or, at best, exaggerated or magnified traditions. Yet these, like the Christian brethren, make no scruple in accepting obligations which mainly rest upon a Jewish foundation. I do not pretend to be able to solve this problem, which seems to me to be full of interest, and to point, possibly, to a conclusion of high import and importance; but this must be left for future consideration, should the subject be deemed worthy of occupying a place in the columns of THE FREEMASON.

THE HIGH GRADES IN IRELAND.

BY HISTORICUS.

(Continued from page 308.)

We shall see from the following pamphlet all that we have been able to glean in regard to the Irish Council of Rites. We are inclined, however, to consider even a constitution of this nature as more regular than such a body claiming powers from a foreign source: for it would appear from the Grand Lodge Constitutions that the Irish Masons afterwards obtained a 33° warrant from America, and the authenticity of the spurious Ancient and Accepted Rite is assumed in these Constitutions. The Charleston patents are probably the most valuable, inasmuch as they augmented the rite. About the year 1808, one, Bro. Abraham Jacobs, after travelling over America, settled at New York. He had given the first 18 degrees to Bro. J. J. Gourgas, clerk to a Dr. de la Motta. Bro. Gourgas afterwards showed a patent in his own handwriting, signed, however, by Dr. de la Motta, of the remaining fifteen degrees, and upon this the, no doubt, worthy Bro. Gourgas founded an authorised and schismatic S.G. Council in New York, he being then a clerk upon a boat trading with England. To this body applied Drs. Nash, Goss, Oliver, and Leeson in 1845, and Bro. Gourgas was glad to oblige them with a warrant and patents of 33°. Immediately thereupon these brethren abrogated the Templar qualification, and gave the degrees to any M.M.; but Bro. Nash received his degrees in the Templar Camp at Bristol (and was afterwards expelled by his friends of the 33°), Bro. Oliver in the Templar Conclave of Hull, and Bros. Goss and Leeson, as has been stated, at London; so that, as a learned brother remarks, the origin of the English Council, "was a schism, emanating from a schismatic body, through a schism." But to the Irish pamphlet:

"It is true, indeed, that upon one solitary occasion the Grand Chapter allowed itself to be dragged from the usual tenor of its unobtrusive course. Its claims were openly denounced in the public newspapers. It publicly asserted its independence and long recognized rights. But upon that occasion alone, and then only when it became a necessary measure of self-defence against an act of public and unprovoked aggression, and a public appeal to the Masonic community, ever resorted to by the Grand Chapter. And since that period, while its enemies have been, during the last two years, unremitting and indefatigable in their exertions to promulgate unfairly their *ex parte* statements, and to assail the Grand Chapter by secret communications and whispered charges, which they have never ventured to bring to the test of open and impartial investigation, the Grand Chapter, in proud consciousness of the unimpeachable integrity of its pretensions and rights, has invariably acted by the conciliating rule of uniform forbearance and patience of injuries; content with the complete victory which it had achieved in respect of truth and argument, although outwitted by manoeuvre and finesse; and satisfied (more, perhaps, than a selfish prudence would have dictated) with reflection that so long as those who had ventured to impeach its title, still shrank from its public, recorded an abiding challenge it would best preserve its own dignity, and most effectively advance the harmony of the Craft in general by gently turning a deaf ear to misrepresentations breathed only in secret, and calmly suffering to pass unnoticed each repeated, weak exhibition of those unenviable feelings and each impotent sally of those inglorious tactics which love to injure, but are afraid to abide the consequences of an evil conflict.

"But, as in matters of less vital consequence than the arbitrary assumption of supreme power by the Council of Rites, the Grand Chapter has ever been manifest in its desire to tolerate the claims of that irregular society; so it is determined never to bow its neck beneath the yoke of illegal and unconstitutional usurpation. It never will submit to surrender up its indefeasible rights to the imperious demands of a chapter, whose only title must be derived through an irregular descent from the Grand Chapter itself.

"In the spirit of this resolution, the following statement has been compiled, at the request of several distinguished friends of the Grand Chapter, in order that every present or future member of it, and every Mason who may at any time feel an interest in the subject may be prepared to repel misrepresentation wherever met with, and may be preserved from the fatal errors into which some (even amongst the intelligent and respectable mem-

bers of the Craft) have been heretofore too easily seduced.

"The obscurity in which the origin of primæval Masonry is involved has extended itself to the several causes and occasions of most of the Masonic orders which from time to time have sprung up during the lapse of ages, and the original source of the transcendent degree of the Prince Mason is now lost in the darkness of remote antiquity.

"But the grand revival of this Order, from which all chapters now in existence have arisen, took place about the commencement of the fourteenth century, immediately previous to the period when the splendid qualities of Robert Bruce, displayed in the assertion of his claim to the Kingdom of Scotland, vindicated the honour of his country and restored its national independence.

"By that distinguished patriot this illustrious Christian Order was revived in Scotland about the year 1302, and was by him placed upon that solid foundation upon which it has continued down to the present time.

"At what period this Order, which had been for ages buried in oblivion, was first revived in Ireland is not certainly known. Some suppose that Bruce himself re-established the mystery during his residence at Rathlin, or Rachrin, a small island off the Irish coast, where, with some of his faithful followers, he was for some time reduced to seek a refuge from the pursuit of his enemies. This opinion, however, is much shaken by the circumstance that the island had been totally uninhabited until it afforded to King Robert a place of safety and concealment; nor does it clearly appear that Bruce ever approached nearer to the Irish shores. But, however this may be, it is well known that when Edward, the brother of Robert Bruce, having been invited by the men of Ulster to aid them in their resistance to the English, landed at Carrickfergus, A.D. 1315, with a considerable army, that gallant and enterprising leader initiated a number of his Irish allies into this sublime degree, and formed a chapter in that ancient town, where traces of the existence of a great Lodge of Prince Masons may even now be found.

"By these means the art of Prince Masonry was introduced into Ireland, where it is still cultivated, and where, for upwards of 500 years, its pure light has been preserved.

"Among the Irish chapters which derive their descent in direct succession from this distinguished source one is that which has been long known and recognised under the style and title of 'The Grand Chapter of Ireland,' which chapter has held its meetings in Dublin for a great number of years, and still continues to hold them in that city. This chapter, until the last few years, used to meet only at intervals for the purpose of transacting important business, such as the granting of warrants, enacting laws, and conferring its pre-eminent degrees upon the most distinguished members of the Masonic Order.

"In the exercise of these functions it appears from its records that, on the 7th March, 1796 (in which year several noblemen and other eminent persons were added to the Grand Chapter), the late Grand Master of the Freemasons of Ireland, Lord Donoughmore, the predecessor of his Grace the Duke of Leinster, was advanced in this chapter to the honours of Prince Masonry; and on the 10th June, 1809, a warrant to form a subordinate chapter in Dublin was granted upon the memorial of several respectable brethren of the degree of H.K.T.

"Dublin, April, 1809.

"To the Officers and Brethren composing the Chapter of Prince Masons, held at the Eagle, in Eustace-street.

"Gentlemen and Brethren, It having been intimated to us, the undersigned Past Masters of Blue Masonic Lodges and High Knights Templar, that it is your intention to establish another Chapter of Prince Masons in this city, under your immediate protection, to be composed of such members as you shall approve of, and who shall be bound to adhere to the laws you shall prescribe, for the general regulation of that sublime degree, we beg to offer ourselves as candidates.

"Should we meet your approbation, we pledge ourselves to act in strict conformity to such instructions as we may receive.

"We remain, Gentlemen and Brethren,

"Yours most fraternally,

Henry Strahan, P.M. 155; John Sharkey, P.M. 189; Thomas Grubb, P.M. 207; James Frederick Adamson, 620; Michael O'Brien, 54; William P. Graham, 6; Andrew Cosgrave, 189.

"The above memorial having been presented to the Grand Chapter about two months previously, was, on the 10th June, 1809, taken into consideration, whereupon it was resolved, 'that the request of said memorial be complied with.'

"By giving this warrant the Grand Chapter showed its willingness to communicate the knowledge of its high degrees to all respectable Masons,

being duly qualified; a willingness which was the more necessary, because, except the Grand Chapter, there was at the time no other authorised or legal society of Prince Masons which met in Dublin or its vicinity, which circumstance was the cause of the above application in the year 1809.

"In the year 1800, a foreigner, named Emanuel Zimmerman, who had been previously admitted into the Grand Chapter, was expelled for having committed several acts inconsistent with the principles of the Order; this being the only instance of an expulsion from the chapter since its formation.

"In 1802, this Zimmerman, being so expelled, and thereby under a legal disability to communicate the honours of Prince Masonry, affected to elevate Bro. John Fowler, the present D.G.S. of the G.C., to the rank of a Sovereign Prince Mason.

"It is altogether unnecessary, and would be beside the present purpose to consider, or enquire, whether or not Emanuel Zimmerman ever received the mysteries of the chair, or whether he received them surreptitiously or in a regular manner. Not a semblance of proof, however; not a vestige of presumption, or of probability, has ever been adduced to show that he had, by any means, regular or irregular, obtained any higher degree than that which is conferred upon all the brethren in a Prince's Chapter; but whether he was or was not possessed of the degree of a Sovereign, his expulsion—which was for the most base and scandalous offences—totally deprived him of any previous right to confer, or assist in conferring, any of the honours or privileges of the Princely Order.

"In the year 1804, Bro. Fowler, after having in this manner obtained an insight into the mysteries, unceremoniously proceeded to the formation of a chapter, and began to make Prince Masons, producing as his authority for so doing a piece of paper or parchment, which he called an *authorisation* from the before-mentioned Emanuel Zimmerman, the degraded Mason, whose sentence was never afterwards rescinded.

"Now, of what use or validity was this paltry document? Zimmerman had not, at any time, the authority to communicate, even in the body of a lawful chapter, the degree of a Sovereign Prince, and, if even he had once been qualified to do so, his expulsion must have divested him of all such rights. Could he thus—could this wretched man (after his expulsion, too)—not only admit persons to honours which he had never himself received, but also communicate to a party so admitted, a personal authority to elevate others, *clandestinely*, whenever he pleased, without the assistance and sanction of any chapter or even of any third person.

"It has been stated in some of the vague rumours that have been put into circulation on behalf of this Chapter of Zimmerman, that its title is, or may be, derived from some other less disreputable source; and it has also been reported that, within the last two years, and long after the assumption by that chapter of its modern title of a Council of Rites, it became ashamed of its origin, and that it has lately procured, from a Continental chapter, a warrant or authority to legalise its meetings. For the first of these reports the members of the Grand Chapter are not, in any manner, responsible. They can neither vouch for its correctness, nor, on the other hand, are they anxious to enquire whether or not the Chapter of Zimmerman is entitled to the benefit of the fact averred. They only protest against that circumstance (if, indeed, it be a fact) being taken for more than it is worth; its true and only value being merely to prove that the previous title was bad; while it remains *to be proved*—notwithstanding the aversion of the Zimmermanians to all and every process of inductive reasoning—that it was at all within the compass of the authority of a Mason, or Masons, in a foreign country, to establish a Masonic supremacy in Ireland, any more than it lies within the compass or authority of the said Mason, or Masons, to elect members to sit in the Imperial Parliament, to place a member of the Council of Rites upon the woollen sack, or, by means of a few worthless words upon a scrap of paper, to delegate to Bro. John Fowler the right to fill the throne of the United Kingdom."

(To be continued.)

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.

MASONRY IN SCOTLAND.

Since my last communication I have been engaged looking over the Grand Lodge Laws of Scotland for the years 1836 and 1848, copies of which, I believe, are rather scarce. The one of 1836 gives the laws and regulations pretty much as they are at present; that of 1848 not only gives a lengthy introduction, but a copious appendix, containing, among others, copies of charters granted to Sir William St. Clair, of Roslin, by the Masons of Scotland about 1628, and by William Schaw, Master of Works to King James VI., from 1584 to 1602. As I do not remember ever to have seen any detailed account of him in THE FREEMASON, and as his name is so intimately connected with the Freemasonry of Scotland, a few particulars regarding him may not be out of place, taking it as I do without any comment from Appendix 2, No. 2. William Schaw was born in the year 1550, and was probably a son of Schaw of Sauchie, in the shire of Clackmannon. He appears from an early period of life to have been connected with the Royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI. and his household at the Palace of Holyrood, 28th of January, 1580-1. In 1584 Schaw became successor to Sir Robert Drummond, of Carnock, as Master of Works. This high appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid "to William Schaw, his Majesty's Maister of Wark, for the reparation and mending of the Castell of Stinerling," and in May, 1590, £400, by his Majesty's precept, was "delyverit to William Schaw, the Maister of Wark, for reparation of the hous of Dumfermling, befor the Queen's Majestie passing thairto." Sir James Melville, in his memoirs, mentions that, being appointed to receive the three Danish Ambassadors who came to the country in 1585 (with overtures for an alliance with one of the daughters of Frederick II.), he requested the king that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum of Seggie, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. We know also that he accompanied James VI. to Denmark in the winter of 1589, previous to the King's marriage with the Princess Anna of Denmark. The marriage was celebrated by David Lyndesay, Minister of Leith, at Upslo in Norway, on the 23rd of November, and on the following morning the King, as "a morrowing gift," granted to the Queen's Grace the Lordship of Dumfermline and other lands in Scotland. The King and his attendants remained during the winter season in Denmark. Schaw returned to this country on the 16th of March, 1589-90, for the purpose of making the necessary arrangements for the reception of the wedding party. This we learn from David Moysic, one of the clerks of Privy Council, whose memoirs furnish some minute and interesting particulars of occurrences at that time. He says: "About the 16th day of March William Schaw, Maister of Wark, came from the King out of Denmark with direction to cause the schippis the Burrowis had appoynted mak out for bringing his majestie homeward to outred (prepare) the Abbey (of Holyroodhouse), and to have all thingis in readiness for his majestie's hame-cumming quhilk suld be in Apryle nixt, schewing also that the Quene was with bairne, and that the King and his company had been weil entertained." Schaw brought with him a paper subscribed by the King, containing the "Ordour set down be his Majestie to be effectuat be his Hienes Secret Counsall, and preparit agane his Majestie's returne in Scotland," dated in February, 1589-90. The King and his royal bride arrived in Leith on the 1st of May, and remained there six days in a building called "The King's Work," until the Palace of Holy-

rood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood as a warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Maister of Wark, the sum of £1,000, "rest and of the last taxation of £20,000" granted by the Royal Burroughs in Scotland, the sum to be expended "in biggin and repairing of his Hienes Palice of Halyrudhouse," 14th March, 1589-90. Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff, for "burde claythes and coverings to forms and windows layth in the Kirk and Palace of Halyrudhouse." On this occasion various sums were also paid by a precept from the King for dresses, &c., to the ministers and others connected with the royal household "to buy thame cleithing the tyme of his darrest bed-fellow marriage and coronation." On this occasion we find William Schaw Maister of Wark, received £133 6s. 8d. The Queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of the Works, "Sacris ceremoniis præpositus" and "Reginæ Quæstor," which Monteith has translated "Sacrist and Queen's Chamberlain." This appointment of Chamberlain evinces the high regard in which the Queen held him; but there can be no doubt that the former words relate to his holding the distinguished office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing. It may also be proper to state that we must not confound him with his namesake, William Schaw, his Majesty's Master Stabler, who, along with his brother, Mr. Peter Schaw, was slain in the tumult, in the Palace of Holyrood, occasioned by Francis, Earl of Bothwell, on the 27th of December, 1591. The King, we are told, made an oration the following day in St. Giles' Kirk "anent the fray and William Schaw's slaughter." Neither is he to be indentified with another person of the same name who was struck through the body with a rapier by Francis Mowbray, son of the Lord of Barnbough, in April, 1596. William Schaw died at the age of 52 in 1602, and was buried in the Abbey Church of Dumfermline, where a handsome monument was erected to his memory by Queen Anna with the following inscription (his name and monogram cut in a marble slab, which, tradition says, was executed by his own hand, and containing his mason's mark, is shown on the work this is taken from) in Latin, by Alexander Seton, afterwards Earl of Dumfermling and Lord Chancellor of Scotland, who died in April, 1627, aged 67. A translation by Robert Monteith, Edinburgh, in "The Theatre of Mortality," in 1713, is as follows:—

"To His Most Intimate Friend,
WILLIAM SCHAW.

"Live with the Gods, thou worthy, live for ever,
From this laborious life death now doth thee deliver.
ALEXANDER SETON, D.F.

"This small structure of stone covers a man of excellent skill, notable probity, singular integrity of life, adorned with greatest virtues, William Schaw, Master of the King's Works, Sacrist, and the Queen's Chamberlain. He died as above. Among the living he dwelt 52 years; he had travelled France and many other kingdoms for improvement of his mind. He wanted no liberal art or science; was most skilful in architecture. He was early recommended to great persons for the singular gifts of his mind. He was not only unwearied with labours and business, and insuperable, but daily strenuous and strong. He was most dear to every good man who knew him; he was born to do good offices, and thereby to gain the hearts of men, now he lives eternally with God.

"Queen Anna caused this monument to be erected to the memory of this most excellent and most upright man, lest his virtues, which deserve eternal commendation, should fail or decay by the death or mortality of his body."

I intend, as soon as time permits, to give a *verb. et lit.* copy of "The Statutis and Ordinances to obseruit by all Maister Massounis within this Realme," as prepared by William Schaw in the year 1598, Master of the Works to King James the VI., which curious document

has been printed from the original, bearing William Schaw's signature, contained in the records of the Lodge of Edinburgh, now called the Lodge of Edinburgh Mary's Chapel. I am not aware that it has ever been given at length before; if such should be the case, perhaps some brother will kindly inform, for although a good story cannot be too often told, still it is not necessary when the space can be better filled in the pages of THE FREEMASON.

C. J. FORSYTH.

Dunoon, May 12th, 1871.

THE PARIS FREEMASONS.

The following letter recently appeared in the columns of the *Gloucester Journal*:—

(To the Editor of the *Gloucester Journal*.)

"Dear Sir,—I enjoyed the friendship of the late Rev. Canon Calderbank, of this city, and had a long evening with him on the night of his lamented decease. Some of the more pleasant hours of my life have been spent in the society of Catholic priests, and six years ago, when on a holiday visit to Paris, I saw and conversed with ecclesiastics of that church. A facetious Catholic invariably introduced me as 'a heretic and a Freemason.' Avoiding religious discussion, and indeed, which was never courted on either side, I found other and congenial subjects on which to agree. My *Arminian* belief was never in danger from such intercourse, nor do I give credence to that oft-repeated allegation against Catholics that they 'will compass land and sea to make one proselyte.' I had to submit certainly to some very hard hits against Freemasonry, and to quotations from the famous Allocution of the present Pope that the Craft is 'leagued together for the common ruin of religion and of human society.' In France it was said that the Catholic priesthood had not greater enemies than were to be found in the ranks of Freemasons. I could only reply that whatever the Craft might be in other countries, in England we knew naught of disaffection to legally constituted authority, and that the Catholics had not greater friends than were to be found amongst English Freemasons, who taught and practised toleration to the fullest extent for all religious denominations so long as they did not run counter to the law of the realm.

"That it was upon record that when, but a few years ago, a nobleman, at a Masonic assembly in Ireland, took advantage of his position as president of the meeting to speak against the Catholic hierarchy, Masonic law and usage were pleaded against him, and the Grand Lodge in which he held office required him to make a public retraction.

"It was alike honourable to the Craft and to his Order that the noble delinquent candidly acknowledged the error of his ways, and promised not to repeat the offence. In my interviews with Catholic priests, it was known that I originated the memorial to Bishop Hooper in this city, who suffered martyrdom at the hands of the Catholic church, and that I was instrumental in the Freemasons laying the foundation-stone of the monument. I could but affirm that the Freemasons did not do this from any hostile feeling to the Roman Catholics, but as a protest against the cruelties of bygone times, and to testify in these days of toleration, in the words of Goethe, that 'kindness is the golden chain by which the world is held together,' directing to persecute and condemn no one, but to love, succour, console and improve all.

"Protestants have their 'Book of Martyrs,' but if the history of nations were impartially written, all religions would be found blameable. 'Let him that is without offence cast the first stone.' Mary persecuted and put to death Protestants. Elizabeth was an intolerant bigot, and as a learned historian with no Catholic leanings, says, 'malignant' in her persecution of her Catholic and Protestant subjects. The barbarities practised during the reign of the Virgin Queen were a dishonour to our common humanity. But I have been very recently reminded of old arguments adduced by me in defence of the Craft to which I belong, and I have been good-humouredly taunted with the action taken by the Freemasons in Paris, and of the assertion of Citoyen Allix, a member of the Commune, that 'the Commune of Paris puts in practice that which Freemasonry has long since affirmed, that the reconstruction of the Temple was certainly of this epoch—the re-organisation of labour.' To this bathos I appeal to Masonic law, which inculcates, 'A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation. He is cheerfully to conform to every lawful authority, to uphold on every occasion the interests of the community, and zealously promote the prosperity of his own country.

Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion.

"The Paris Freemasons have covered themselves with obloquy and ridicule, and are without the pale of the Order. But the murky cloud which has settled upon Freemasonry in Paris is not without its silver lining. H. Hamel, of the Lodge L'Avenir, protests in the *Steele* against 'individuals arrogating to themselves the right of committing a corporation which numbers adherents in both camps to acts which, not being purely those of fraternal conciliation, are unfaithful to the primordial law of Masonry.'

"But what concerns me is the averment that the Paris Freemasons who threw in their lot with the insurgents have been influenced by a latent feeling of opposition to the Roman Catholic priesthood. I am afraid this can be verified. Still they stand condemned, as H. Hamel testifies.

"The great element in Freemasonry, and which has ever recommended it to my warmest sympathies, is (Communitic let it be) that we labour to bring together upon a common platform of social intercourse men of all religious creeds, and of varied shades of political opinion, to work in the cause of charity and for the alleviation of human suffering. 'Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who most otherwise have remained at a perpetual distance.'

"I am, dear sir, yours truly,
HENRY JEFFS.

"Gloucester, May 4, 1871."

CONSECRATION of the BLACKHEATH LODGE, No. 1320.

After a long time, as the number will indicate, has elapsed since the warrant of this lodge has been granted (through a combination of unforeseen events, which unavoidably caused the lodge to remain unopened, notably among them being the alteration of place of meeting), the consecration of this lodge took place on Wednesday, May 10th, at the Crown Hotel, Blackheath Village, Blackheath.

The lodge was opened by that veteran consecrating officer Bro. H. Muggeridge, P.M. 192, the officer appointed for the purpose by the M.V. Grand Master, the Earl de Grey and Ripon (and who has so frequently done this all-important ceremony, and we are pleased to note him again resuming his labours in that capacity), who appointed as his officers Bros. J. Hamilton Townend, W.M. 715, as S.W.; Henry Birdseye, S.D. 715, as J.W.; James Clemmans, 715, S.D. 1309, as Organist. The ceremony of the consecration was most beautifully rendered, and the entire long programme was regularly carried out. Bro. Muggeridge then installed Bro. Henry Collington, P.M. 140, P.M. and Treasurer 871, as the first W.M., who appointed as his officers Bro. E. M. Hubbuck, P.G.S., P.M. 58, P.M. 140, S.W.; Walter Noak, P.M. 140, J.W.; E. W. Pook, P.M. 140, S.D.; Webster, Sec. The usual charges were then given by Bro. H. Muggeridge in his well-known and superior style. At the conclusion of the ceremonies the usual vote of thanks and other compliments were given to Bro. H. Muggeridge for his kind assistance as the consecrating officer, and we are pleased to bear our testimony that he never rendered the ceremonies any better than what he did on this occasion. It was most pleasing to all who were fortunate enough to be present to listen to him doing his work so well.

Several joining members and candidates for initiation were proposed. The lodge was closed.

We congratulate the brethren who have undertaken with such success the formation of this new lodge. Several residents of Blackheath and its vicinity have from time to time made attempts at doing so. Meetings have been held for such a purpose, but nothing has been carried out. Now, we have a body of energetic brethren, well-known in the locality, and we have no doubt they will make this lodge a great success. They have carried into effect what they have undertaken, and no doubt amongst the large number of brethren who reside at Blackheath, very many will avail themselves of the opportunity of joining the local lodge, which has the speciality of being a summer lodge. The brethren adjourned to a good banquet.

Amongst the large number of brethren present we noticed Bros. Col. Perkins, W.M. 5; T. H. Brankston, P.G.S., 46; W. E. Jackson, P.G.S.; C. J. Hogg, P.G.S.; W. Kibble, P.M. 715; H. Pook, late 766; and several other brethren.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Egyptian Lodge, No. 27.—The last meeting of the season of this celebrated old lodge was held on Thursday, the 4th inst., at Anderson's Hotel, Fleet-street. Bro. T. Sheppard, W.M., opened the lodge. There were also present: Bros. J. Palmer, S.W.; Atkins, J.W.; B. P. Todd, P.M., Treas.; H. G. Buss, P.G.T. of Middlesex, P.M., Sec.; F. Harrison, S.D.; Lambell, J.D.; Donald M'Ree, I.G.; J. B. Poole, I.P.M.; J. Coutts, G.P., P.M.; H. Jacobs, D. G. Berri, W. H. Libbis, P.M.'s; and a large number of the brethren. After the lodge was opened, and the minutes of the preceding meeting had been unanimously confirmed, the W.M., Bro. T. Sheppard, in a correct, impressive, and superior manner, raised Bros. J. Gheek and G. F. Payne to the third degree, passed Bros. L. Benjamin and J. Bangs to the second degree, and initiated Mr. J. Soldini into Masonry. The officers, as usual in this lodge, were perfect in their work. It was then unanimously agreed to hold a summer banquet at Kew in July, and the lodge was duly closed. There was no banquet, and the brethren separated.

Lodge of Unity, No. 183.—This old lodge held its last meeting of the session on Monday, the 22nd inst., at the London Tavern, City. Bro. Wadling, W.M., opened the lodge, and there were present Bros. Garrett, S.W.; Broombridge, J.W.; Moore, S.D.; Collins, J.D.; Spencer, I.G.; Rev. Shaboe, P.M., Chaplain; G. Thompson, I.P.M.; Speth, P.M., Treas.; Taylor, P.M.; Vascy, P.M.; and others. The much respected Secretary, Bro. Doggett, P.M., was absent through ill-health, greatly to the regret of the brethren. The minutes of the previous meeting having been confirmed, the newly-installed W.M. made his maiden effort at work by raising Bro. Dixie to the third degree, and was highly complimented on the correct and highly impressive manner in which he went through the ceremony, the other officers adding to its beauty by the perfect style in which each performed his part. The W.M., on behalf of the lodge presented to the I.P.M., Bro. Thompson, with a massive gold P.M.'s jewel, bearing a suitable inscription. In so doing, the W.M. expatiated at some length on the services rendered by that brother during his Mastership of the lodge. Bro. Thompson acknowledged the gift in very appropriate terms. A vote of thanks was ordered to be recorded on the minutes to Bro. Todd, P.M., for his efficient services as Installing Master at the previous meeting. Some formal business having been disposed of, the lodge was closed. A superior banquet followed, the usual toast were duly honoured, and with the good singing of some of the brethren, a few hours were most agreeably spent. Bros. F. Walters, M. H. Winder, and T. W. Rogers were present as visitors.

Bardon Lodge, No. 619.—This lodge met on Wednesday, at the Greyhound, Dulwich. Bro. Saul Wells, W.M., occupied the chair. Bro. J. Daly, Tyler, having died since the last meeting, and the Treasurer having resigned, the brethren elected Bro. W. Y. Laing to the former, and Bro. Charles Potter, P.M., to the latter office. On the transfer of the duties from the late to the present Treasurer, an Audit Committee was, at the late Treasurer's request, appointed; and Bro. Leeuw then proposed, and Bro. Captain Smith seconded, the names of Messrs. Edward Wright, W. Lockett, and William Angus for initiation at next meeting. An excellent dinner was afterwards partaken of, and the brethren spent a most happy evening together.

Panmure Lodge, No. 720.—This lodge held its installation meeting on Monday the 15th inst., at the Balham Hotel, when were present Bros. James M. Young, W.M.; Henry F. Huntley, S.W.; H. F. Hodges, J.W.; J. Poore, S.D.; Paine, J.D.; E. Pulman, I.G.; John Thomas, P.M., Treas.; J. B. Wolpert, P.M.; R. W. Huntley, Lilley, Maddern, Duck, Lane, and Withall. The visitors were Bros. James Stevens, P.M. 1216, and P.M. of this lodge; Edward Worthington, P.M. 507; W. Simmons and Edward Bye. The lodge having been duly opened, Bro. Lane was examined, entrusted, and subsequently raised to the sublime degree of M.M. Bro. John Thomas, P.M., then occupied the chair of K.S., and in his usual effective and impressive manner, installed Bro. H. F. Huntley as W.M. for the ensuing year, and completed the full ceremony by delivering the addresses to officers and brethren. The newly-installed Master at once commenced his work by initiating in very perfect style Mr. W. Trusler, and then closed his lodge. The new officers of the lodge are: Bros. H. F. Huntley, W.M.; James M. Young, I.P.M.; H. F. Hodges, S.W.; J. Poore, J.W.; John Thomas, P.M., Treas.; James M. Young, P.M., Sec.; Paine, S.D.; C. Pulman, J.D.; Withall, I.G.; Maddern, D.C.; and Duck, W.S. The usual installation banquet followed labour, the provision for which and the attention given throughout to the comfort of the brethren, amply merited the oft-repeated acknowledgment accorded to Bro. Lilley, at whose hotel the lodge holds its meetings. The usual loyal and Masonic toasts were given and responded to; that of "The I.P.M." calling up Bro. James Young, who expressed his thanks both for the handsome jewel with which the lodge had presented him, and the enthusiastic reception of his name. The initiate and the visitors respectively replied when called upon, and Bro. Worthington sang, in good style, Bro. Stevens' Masonic song, "What better theme than Masonry?" Song followed song, and harmony prevailed until the "time for trains" arrived, when the brethren separated well satisfied with their successful meeting.

Macdonald Lodge, No. 1216.—A meeting of this pros-

perous lodge took place at the head quarters of the 1st Surrey Rifles, Camberwell-road, on Wednesday, the 10th inst. Bro. James Stevens, W.M., opened the lodge at the appointed hour, and was ably supported by his officers. This being the installation night, Bro. S. H. Wagstaff was presented, and received the benefit of that ceremony, which was worked in an admirable manner by Bro. J. Stevens. The new W.M. gave a specimen of his ability by working the ceremony of initiation. It was proposed by Bro. Dubois, and resolved, that an inscription on vellum be presented to Bro. J. Stevens as a testimony of respect and esteem, and as an acknowledgment of the manner in which he had exerted himself for the welfare of the lodge. A magnificent banquet, served *à la Russe*, followed, and after the cloth was drawn, the usual toasts were given and duly honoured. The W.M., in proposing the health of the I.P.M., eulogised Bro. Stevens for the manner in which he had carried out the duties of W.M. for the past year, and presented him with a splendid 18-carat gold diamond mounted P.M. jewel. It bears the following inscription:—"1871. Presented to Bro. James Stevens, P.M., by the brethren of the Macdonald Lodge, No. 1216, in earnest appreciation of his valuable services as principal founder of the lodge, and as W.M. during the past year."—Bro. Stevens returned thanks, and said that he looked upon the Macdonald Lodge as he did on his own children; he felt a father's feelings towards the lodge in general, and as a brother to every individual member. He hoped they should go on and prosper, and allow no dissensions to disturb their harmony.—Among the visitors were Bros. Bridges, P.G.S.B.; Parsons, P.S.G.W. Surrey; Jordan, P.M. of an Indian Lodge; and Jesse Owens, Finsbury, 861. Several members were present, including Bros. Meggy, John Thomas, Curtis, Sec., &c.—Bro. Stevens sang his celebrated song "What better theme than Masonry?" and other brethren contributed to the harmony of a most enjoyable evening.

PROVINCIAL.

RINGWOOD, HANTS.—Unity Lodge, No. 132.—The usual meeting of this ancient lodge took place on the 9th inst., W. Bro. Budden, W.M. 622, officiating as W.M. The only ceremony worked was the passing of Bro. Lawrence, which was done by the W.M. in his usual correct and impressive manner. The charge was delivered by W. Bro. Edsall, W.M. Amity, 137, and the lecture on the tracing board given by Bro. Reade, S.W., 132. Several members of the lodge were absent, but all who were present were much impressed by the correct working of the W.M. After the lodge was closed, a banquet followed with the usual toasts. The health of "The W.M. and Lodge 622" (St. Cuthberga, Wimborne) was proposed by Bro. Reade.—Bro. Budden, in responding, expressed his willingness to assist 132 in every way, and his pleasure at seeing so old and good a lodge resuscitated.—Bro. Low, the Treasurer, announced a good balance in hand, a state of things to which 132 for some years has been a stranger. Bro. Reade alluded to this, and hoped that the lodge would subscribe to all the charities—it at present possessing only a life vote for the Boys' School—a suggestion which met with unanimous approval.

LEICESTER.—John of Gaunt Lodge, No. 523.—A meeting of this lodge was held at Freemasons' Hall, on Thursday, the 18th inst., the W.M., Bro. T. H. Buzzard, in the chair, and the following brethren also being present: W. Kelly, P.M. and R.W.P.G.M.; George Toller, jun., I.P.M. and P.G. Sec.; W. B. Smith, P.M. and P.P.G.J.W., Treasurer; C. Johnson, P.M. and P.P.G.S.W. Jersey, Org.; W. Sculthorpe, S.W.; Rev. Dr. Hayeroff, P.G.C., J.W.; F. J. Baines, Sec.; S. S. Partridge, P.G. Reg., S.D.; J. G. F. Richardson, J.D.; G. B. Atkins and A. Sergeant, Stewards; E. Mace, I.G.; C. Bembridge, Tyler; C. S. Thomson, A. Ross, W. T. Rowlett, F. Parsons, C. A. Spencer, Dr. Clifton, and C. Whitaker. Visitors: Bros. C. Stretton, P.P.G. Reg., W.M., and W. Wear, P.P.G.S.D., P.M. and Treas., No. 279; and Dr. Loughnan, No. 724. On the minutes of the last meeting being read and confirmed, a ballot was taken for the W.M. for the ensuing year, which resulted in the unanimous election of the S.W., Bro. W. Sculthorpe, who returned thanks to the brethren for the honour conferred upon him. It was arranged that the annual festival should take place on Friday, June 23rd, in lieu of Saturday, St. John's Day. A vote of thanks for past services was unanimously accorded to Bro. Thomas Cooper, P.P.G.S.W., a retired P.M. of the lodge, and he was nominated as an honorary member. Two gentlemen having been proposed as candidates for Masonry, it was resolved to take their initiation at an emergency meeting. The Prov. G.M., on behalf of Bro. W. J. Hughan, of Truro, presented to the library of the hall four curious photo-lithographic Masonic plates, a tracing-board, and the "Report of the Grand Royal Arch Chapter of Columbia" for the past year, for which the thanks of the lodge were voted to the W. Bro. Hughan for these additions to his former donations. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.

LIVERPOOL.—Temple Lodge, No. 1094.—This lodge held its monthly meeting on Wednesday, the 10th inst., being opened in due form by Bros. David Watt Winstanley, W.M.; William Crane, P.M.; Smith, P.M.; Dawson, S.W.; Gilbert, J.W.; Jos. Wood, Treas.; Marsh, Sec., P.M., P.G.A.D.C.; Sweeting, S.D.; Martin, J.D.; Washington, M.C.; J. Deacon, Organist; and Pickup and Yelland, Stewards. Visitors: Bros. General Hines, New York; Vines, W.M. 1299; &c. Minutes of installation, &c, having been read, and the ballot taken for Mr. William Lupton, barrister-at-law, he was declared duly elected for initiation. The lodge was then opened in the second degree, when Bros. Duff and Walters were duly passed to the degree of F.C. by the W.M., which ceremony he performed in admirable style, the working tools being given by Bro. Dawson,

S.W. There being no other business, the lodge was closed in due form.

WEST DERBY.—*Pembroke Lodge, No. 1299.*—The members of this lodge held their usual monthly meeting on the 20th ult., at Rawlinson's Hotel, West Derby, near Liverpool. Owing to the inclemency of the weather there was not quite such a large muster of the brethren as has hitherto distinguished this young lodge. Bro. Vines, W.M., presided, and was ably supported in his duties by the following officers: Bros. Wm. Crane, P.M.; Sellars, S.W.; Thos. Marsh, P.G.D.C. West Lancashire, and P.P.G.S.B., as J.W.; Clayton, Treas.; P. Macmurdrow, Sec.; Wm. Jones, S.D.; Wm. Wilson, J.D.; Cotter, I.G.; J. Cook, D.C.; Kelly, S.S.; &c., &c. After the minutes of the last meeting had been read and confirmed, Mr. Adam Roberts Murthwaite was initiated, two joining members elected, and another was proposed for election. The W.M. then rose, and addressing the I.P.M., Bro. Crane, in a neat speech presented him with the following address, which had been engrossed upon vellum, illuminated in a high style of art, and enclosed in a handsome gilt frame:—

"To Bro. William Crane, P.M. Pembroke Lodge, No. 1299, of Free and Accepted Masons.

"We, the undersigned, on behalf of the members of the Pembroke Lodge, avail ourselves, upon the occasion of your retirement from the chair, to testify our deep sense of the uniform courtesy and able manner in which you have during your term of office discharged the duties of W.M. We heartily congratulate you upon the honourable position to which the Pembroke Lodge has attained under your care and guidance as the first Worshipful Master, and sincerely trust your life may be spared to see it second to none in the province.

(Signed) Wm. S. VINES, W.M.
JOHN SELLARS, S.W.
JOSEPH CLEGG, J.W.
HENRY CLAYTON, Treas.
PETER MACMURDROW, Sec.
WM. JONES, S.D.
JAMES COOK, D.C.
EDWIN HUGHES.

"West Derby, 1871."

Bro. Crane acknowledged the testimonial in suitable terms, expressing the gratification it gave him to find that his efforts for the welfare and success of the young lodge had met with the approval of his brethren and fellow-helpers, and assured them that they would always have his heartfelt sympathies and best wishes. The lodge was then closed, and the brethren sat down to a substantial supper provided by Bro. Rawlinson, after which the usual toasts were drunk, and many excellent songs enlivened the proceedings. The visitors present were Bros. Capt. Allan Morrison (263), Joseph Slade (1219), John Evans (220), Cookson (W.M. 1182), and Leighton (594), who each and all expressed themselves much gratified with the pleasure they had experienced in visiting the Pembroke on this occasion.

BROMLEY, KENT.—*Acacia Lodge, No. 1314.*—This most flourishing lodge held its regular meeting on Tuesday, the 9th instant, at the Bell Hotel. Bro. Alfred Avery, P.G.D.C. Middlesex, W.M., opened the lodge, and was supported by Bros. R. H. Williams, S.W. and Treas.; T. Knott, J.W.; E. Coste, P.M. and Sec.; Saul Wells, S.D.; Manger, J.D.; W. Seaman, I.G.; C. Warwick Jordan, Org.; J. W. Avery, P.M.; W. H. Baylis, W. Holland, J. Wyer, J. Savill, J. Bell, Manley, H. A. Lovett, R. Myatt, W. Sutton, J. J. Lasky, J. Barrett, and others. The visitors were: Bros. F. Walters, P.M. 73, W.M. 1309; Pettit (95), S. Groves (95), F. Ridley (186), J. E. Brook (975), &c. The minutes of the previous meeting were read and unanimously confirmed. The W.M., in his well-known superior style and with his customary ability, raised Bro. James Bell, passed Bros. Sutton, Chubb, and Ellis (of Albion Lodge, No. 9) to the second degree, and then initiated Messrs. William Pratt Barrett, Arni Jaccard, and George Norris Kingstone into Freemasonry. Each candidate in the several degrees was introduced separately, and the ceremonies were accompanied with music, Bro. C. W. Jordan, the well-known organist, presiding at the harmonium in a manner scarcely to be equalled by any one. All the officers were well-up in their work, and none more so than the W.M., to whom all praise must be given for the admirable manner in which, as the first W.M., he has succeeded in establishing such a good lodge in the province of Kent, and one that any one may be justly proud of. Never were ceremonies better worked anywhere, and each candidate must have been fully impressed with the degree he had passed through. It was a great treat to all who were present to witness the ceremonies of the Order so beautifully carried out. The by-laws were read, after which the brethren balloted for W.M. for the ensuing year, and Bro. Thomas Knott, J.W., was unanimously elected to that high position. Bro. R. H. Williams was re-elected Treasurer, and Bro. J. Bavin P.M., re-elected Tyler. The Audit Committee was elected, and agreed to meet at the Queen's Arms Tavern, Weston-street, Bermondsey, which is famous for the large number of audit meetings held there every season—it being one of the most suitable houses in the metropolis for such a purpose. The Treasurer, Bro. R. H. Williams, in a feeling speech alluded to the efficient services of the W.M. who was about to vacate the chair, and proposed "That a six-guinea Past Master's jewel be presented from the lodge funds to Bro. Alfred Avery, P.G.D.C. Middlesex, their W.M., for the good suit and service rendered to the lodge, and great ability and talent he had displayed in rendering all the ceremonies in such a painstaking and efficient manner." This was carried by acclamation, and Bro. A. Avery acknowledged the high compliment which had been paid him. It is understood that this sum voted for the jewel is but a nucleus of the fund which will be raised by voluntary contributions of the

members so as to present the W.M., in addition to his jewel, with something of more value and use in his own home, so that his wife and family may see and know how deservedly he is respected by the brethren of this lodge. A ballot was taken for Bro. Charles Bayley, of No. 9, and he was declared to be unanimously elected a joining member. Bro. F. Ridley, of No. 186, was proposed as a joining member. Bro. T. Knott, J.W. and W.M.-elect, was able, in the course of the evening, to announce what a large sum he had collected as their Steward when representing them at the Girls' School Festival. The lodge was closed, and the installation will be held on Tuesday, July 11th. Being an off-night, instead of banquet a superior supper was served (which in the majority of lodges would have passed for a banquet), and after the cloth was cleared, the usual loyal and Masonic toasts were given, Bro. F. Walters responding for "The Visitors." Some excellent songs were sung—Bro. Manley singing "Thou art so near and yet so far;" Bro. Ridley, "The Minute Gun at Sea;" Manger, "The Man at the Nore," and some others. The Tyler's toast brought a most agreeable evening to a pleasant termination.

HAMPTON, MIDDLESEX.—*Lebanon Lodge, No. 1326.*—The first meeting of the season of this prosperous lodge was held on Wednesday, 17th inst., at the Red Lion Hotel, Hampton. Punctually at five o'clock the W.M., Bro. John Thomas Moss, opened the lodge. The minutes of the last regular and several emergency meetings were read and confirmed, after which a letter was read from Bro. W. Harvey, J.W., resigning his membership, which was received with regret. The W.M. then appointed the following officers, viz., Bros. R. Bowman, J.W.; J. F. Woodley, S.D.; G. Banks, J.D.; and J. Thomas, I.G. Bros. H. A. Dubois and Scott were elected joining members, and a ballot proved favourable to several candidates for initiation, who through ill-health and other causes were absent. The presiding officer, in an able manner, then raised Bro. Arthur Overton, 1309, to the third degree. Other joining members and candidates for initiation were proposed, and the lodge was closed. Refreshment followed labour. Present, besides those named: Bros. Wickens, S.W.; Hammond and Potter, P.M.'s; and others. Visitors: Bros. J. T. H. Moss and A. Devereux, 169, W. Haines, 184, A. Overton, 1309, &c.

MARKET HARBOUROUGH.—*St. Peter's Lodge, No. 1330.*—The last regular meeting of this young and flourishing lodge before the summer recess was held at the Assembly Rooms, Three Swans' Hotel, on Friday, the 5th instant, the W.M., Bro. Kelly, R.W. Prov. G.M., in the chair. There were also present: Bros. Rev. J. F. Halford, P.G.C., J.W.; R. Waite, P.M., Treas.; W. H. Marris, P.M., Sec.; F. Kemp, S.D.; Dixon, Org.; Lewin as I.G.; Freestone, Fuller, Heggate (M.R.C.S.), P. Grant (M.D.), Laurence, Shovelbottom, Harrison, Platford, Rev. F. M. Beaumont, Healey, Martin, Gibbs, and Clarke, Tyler. Visitors: Bros. S. Jacob, P.M. 445 and P.G.S.W. Northamptonshire and Hunts; Charles Johnson, P.M. and P.P.G.S.W. Jersey; P. J. Baines, Sec. 523 and P.G. Steward; and A. Palmer, S.D. 279. Apologies were received for the unavoidable absence on military duty of Bro. Col. Sir Henry St. John Halford, Bart., S.W., and Lieut. Douglas, J.D., and also of Bro. T. Macaulay, M.R.C.S., I.G., by a professional engagement. On the lodge being opened in the first degree and the minutes read and confirmed, certificates were delivered to such as were present out of between twenty and thirty brethren raised in the lodge since its opening in September last. A F.C.'s lodge was then opened, and Bro. Gibbs went through a highly-satisfactory examination in that degree, after which he was duly raised to the degree of M.M. Bro. Dixon, Organist, presided at the harmonium, and with the assistance of Bros. Johnson, Palmer, Freestone, and others, gave the musical chants. The ceremony being concluded with the traditional narrative, &c., the lodge was regularly closed down to the first degree, after which a gentleman having been proposed for initiation, the lodge was closed and adjourned to Michaelmas Day. The brethren then assembled at the banquet, after which the usual loyal and Masonic toasts were duly honoured, interspersed with songs by Bro. Johnson, Palmer, and Healey, and the brethren finally separated after a very pleasant reunion.

ROYAL ARCH.

LANCASTER.—*Rowley Chapter, No. 1051.*—The regular meeting of this chapter was held on Monday, the 15th instant, at the Masonic Rooms, Atheneum. There were present: Comps. J. Daniel Moore, M.D., P.Z., as M.E.Z.; William Hall, L.R.C.P., II.; N. G. Mercer, M.D., J.; J. L. Whimpray, E.; W. Hall, as N.; Edmund Simpson, P.S.; W. Heald, R. Taylor, and J. Watson. The chapter was opened in due form, minutes read, confirmed, and signed by the Principals, and other business transacted. There being a vacancy for an Assistant Sojourner, Comp. E. Simpson, P.S., nominated Comp. Heald for that office, and he was duly invested by the M.E.Z. The chapter was then resolved into a preceptory of instruction, under the direction of Comp. Dr. Moore, after which it was closed in due form.

MARK MASONRY.

Kent Lodge.—This old time-immemorial lodge held its quarterly meeting on Tuesday, May 9th., at Masons' Hall, Masons'-avenue, Basinghall-street, E.C., when were present: Bros. F. J. Cox, W.M.; W. Stone, S.W.; S. Rosenthal, J.W.; D. Shaboe, Chap.; J. H. Wynn, Treas.; Marfleet, Dewar, Tustin, and H. W. Binckes. The lodge was then duly opened, and Bro. C. I. Paton, a Scotch Mark Master, was then obligated under the English Constitution. Bro. L. Spielman, of Craft Lodge No. 435, being in attendance, was balloted for, and regularly

advanced to this interesting degree. The W. Bro. T. Meggy, P.G.M.O., then proceeded to the installation of the W.M.-elect, Bro. W. Stone, who was in due form invested and inducted into the chair. The brethren having been re-admitted, the W.M. then proceeded to appoint his officers as follows: Bros. S. Rosenthal, S.W.; H. W. Chadwick, J.W.; H. Marfleet, M.O.; J. Gower, S.O.; S. C. Hadley, J.O.; W. Roebuck, S.D.; Wm. Dewar, J.D.; J. H. Wynn, Treas.; H. W. Binckes, Sec.; L. Spielman, I.G.; and Gilchrist, Tyler. The W.M. then re-appointed Bro. Rev. D. Shaboe as Chap. Nothing further offering for the good of Mark Masonry, the lodge was then closed in due form until the second Wednesday in August. The brethren then adjourned to an excellent banquet, provided by Bro. C. Gosden, which gave universal satisfaction, and after a few hours of harmony and brotherly love, a most pleasant evening was brought to a close.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

IRSWICH.—*Royal Plantagenet Encampment.*—The members of this conclave met at their field of encampment at the Masonic Hall, on the evening of Ascension Day. The minutes of the last conclave having been confirmed, Sir Kt. J. H. Townsend, Captain of Lines of the province of Suffolk and Cambridge, was installed Eminent Commander for the ensuing year, the ceremony having been performed by Sir Kt. Rev. R. N. Sanderson, 30th Prov. D.G. Commander of the united provinces of Suffolk and Cambridge. The Sir Knights were honoured on this occasion by the presence of the highly-respected Prov. G. Commander Captain N. G. Phillips, 33rd. The newly-installed E.C. having appointed his officers, the encampment was closed in ancient form.

INSTRUCTION.

The fifteen sections were worked on Wednesday, the 17th inst., at the Confidence Lodge of Instruction, held at Bro. Forster's, Railway Tavern, London-street, E.C. We have never yet had the pleasure of recording a more successful meeting. Bro. Very occupied the chair; Bros. Gottheil, P.M.; Barnes, S.W.; Hogard, J.W.; Atkins, I.G.; C. C. Taylor, Treas.; Felton, Hon. Sec.; Austin, Saunders, Clarke, Yehé, Salmonese, Batly, Harfield, Constable, Berry, Ross, Richardson, Goldberg, Benjamin, Soldini, Hollington, Radford, Murphy, Partington, Johnson, Myers, Clayton, Snelling, Pinnell, Lazarus, Ducas, Genese, Bradbrook, and M. Davies. After the usual preliminaries, the sections were carefully and correctly worked as follows:—1st lecture: 1st section, Bro. Berry; 2nd, Bro. M. Davies; 3rd, Bro. Snelling; 4th, Bro. Berry; 5th, Bro. Barnes; 6th, Bro. Gottheil; 7th, Bro. Saunders. 2nd Lecture: 1st section, Bro. Harfield; 2nd, Bro. Austin; 3rd, Bro. Hogard; 4th, Bro. Barnes; 5th, Bro. Saunders. 3rd Lecture: 1st section, Bro. Gottheil; 2nd, Bro. Hogard; 3rd, Bro. Berry. The lodge was then resumed to the 1st degree, and the following brethren elected members: Bros. Partington (147), T. Johnson (1000), W. H. Myers (820), G. Clayton (1259), W. Snelling (185), L. Pinnell (1076), L. Lazarus (188), J. Soldini (27), M. Benjamin (27), B. Ducas (95), G. Hollington (933), S. Genese (188), Bradbrook (1259), and Berry (554). A vote of thanks to the W.M. for the admirable manner in which he had carried out the duties of the chair, also that he should be elected a honorary member, was unanimously carried. Bro. Hogard was also unanimously elected W.M. for the ensuing week.—The W.M. having, in an able speech, thanked the brethren for their attendance, more especially those who had come miles to support him, the lodge was closed; and this brought the evening to a very harmonious close.—Upon the above proceedings it would be entirely superfluous to make any comment—it speaks for itself—unless it be that we consider that Bro. Very has almost arrived at the summit of his (Masonic) profession. He was perfect master of the fifteen sections, as also the duties appertaining to the position of W.M. His urbanity in the chair, as well as in his private capacity, gains for him many friends, to which the fullness of the room (not a seat vacant) fully testifies.

FREEMASONRY IN CORNWALL.—Bro. W. J. Hughan, the Prov. Grand Sec. of Cornwall, who has done so much for the literature of Freemasonry, has just issued a valuable little Directory for the Provincial Grand Lodge of Cornwall. It contains a list of the 24 lodges of the province, the days on which, and the towns in which, they meet, an account of the annual meetings and festivals of the P. G. Lodge of Cornwall, a list of the officers of the P. G. Lodge, and a list of the past and present officers and members of the P. G. Lodge. Appended to this useful little work is an analysis of returns for 1869-70, from which it appears that there were 89 initiations in 1869 and 107 in 1870; 24 joining members in 1869 and 27 in 1870; total, 834 in 1869 and 869 in 1870. In 1869 there were 173 Past Masters, and in 1870, 189. To those who want information of the *personnel* of the different lodges, this will be a valuable text book.

"The Fair Sex and Adoptive Masonry" (Art. 7), and "The Number Seven," were received too late for insertion this week.

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The Freemason,

SATURDAY, MAY 27, 1871.

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THE SOI-DISANT MASONS OF PARIS.

THE tragi-comedy recently enacted by the pseudo-Masons of the French capital, while it disgusted, must have also astonished many minds. English Masons are so accustomed to look at the teachings of Freemasonry through English spectacles, that the astounding vagaries of the French frères wear to most of us the aspect of vague unrealities. We cannot imagine a master of a lodge, *as such*, transformed into a mountebank; still less can we conceive a multitude of mad Masons flaunting their ribbons and sashes and standards in the light of day, and glorying in the shame and scandal of their un-masonic acts. A little insight, however, into the history of French Masonry will speedily dissipate any illusions which may be entertained on the subject, and we shall then see how consistently the mummers of these present days preserve the traditions of their vanity-ridden predecessors. At a very early period in the history of modern Freemasonry, the French brethren were the first to contemn the sublime simplicity of the Craft degrees and to bow down before the gorgeous Dagon erected in the temples of the high grades. As far back as 1744, their repudiation of the "beautiful regulations of England"

was bewailed by a contemporary writer, who further alludes to the "shameless deceit of hermaphrodite and secondary Masonry, which will soon be made the assembling place of vice," a prediction only too fatally fulfilled in the guilt-stained conclaves over which Egalité and his satellites presided. Who so ready to receive and welcome the "Quack of Quacks," as Carlyle calls him, the "Grand Cophta" Cagliostro? Who so ready to adopt his rhapsodies as the volatile French? Verily, throughout the whole chronicle of the Craft in France the same sad record may be traced; and not the least melancholy episode is the most recent, magniloquently styled by the now imprisoned Rochefort, the "grand Masonic manifestation" in favour of the rights of the collapsed Commune.

We are told by this worthy, in his *Mot d'Ordre*, dated "12th Floreal, year 79," in silly affectation of the revolutionaries in 1792, that the "manifestation" commenced at half-past nine in the morning, a vast crowd having previously taken possession of the Rue de Rivoli, the Place de la Concorde, and the neighbourhood of the Hotel de Ville. At the hour named, a deputation of the Commune left the Hotel de Ville, with a band of music at their head, and proceeded towards the Louvre, where they met the Masons, fraternised with them, and retraced their steps to the Hotel de Ville, accompanied by the members of the Fraternity, who were admitted into the Court of Honour. Our readers can now fancy the scene. A statue of the Republic, bearing a red scarf—a ladder placed before it, the Masonic banners are then placed successively on the steps of the ladder, and exhibited before the eyes of all as proofs that the programme of Freemasonry and the Commune are one and the same. A white banner borne by an artilleryman attracts particular attention, and amidst loud shouts of "Vive la Commune!" "Vive la Franc-Maçonnerie!" Felix Pyat addresses the meeting in a "powerful voice."

In this oration we recognise all the flowers of speech of the practised French demagogue, "grande patric," "patrie universelle," "drapeau d'humanité," words which fall like flame upon the hearts of an excitable people. An old Republican, called Beslay, succeeded to the "stump," as our American cousins would say, and echoed the sentiments of Felix, winding up, by way of emphatic peroration, with embracing a Freemason who stood near him. Citizen Monière, flag in hand, claimed the honour of planting the first banner on the ramparts of Paris—the banner of "Perseverance," by which he meant, we imagine, a lodge of that name, which he stated to have existed since 1790. The red standard of the Commune was then confided by Citizen Leo Meillet to the Freemasons represented by Citizen Terifocq, each indulging in the usual buncombe as to the invincible courage of every one present, including himself, and laudations

upon the glorious inspiration of the flag, which Terifocq shook wildly in the air as he concluded his speech. The Masonic cortege, numbering ten thousand members, then defiled before the Hotel de Ville, each man wearing the insignia of his grade—blue, red, and black—the officers of the Rose Croix with their red collars, the Knights Kadosh with their black scarves, fringed with silver and worn crosswise, all other officers being distinguished by a blue sash edged with gold. The three rites of France were represented: the Grand Orient, the Scottish Ancient and Accepted Rite, and the Rite of Misraim. In solemn march they then advanced through immense crowds of spectators—each banner in the procession being lowered before the column of July—until they reached the vicinity of the Arc de Triomphe, amid cries of "Long live the Commune," "Long live the Republic," to which foolish cries the Versailles cannon made sinister response. A delegate from each lodge, followed by his standard-bearer, then left the main body, and to the number of one hundred and twenty-five men they proceeded under the Arc de Triomphe, preceded by a venerable of the Order and a flag of truce. In the meantime shells flew fast around them, but, nothing daunted, they marched gravely but steadily on. Heroism like this alone redeems the drama from the ridicule otherwise its due; but we have yet to learn that the French, however badly they may have fought of late, are not essentially a brave people. At this juncture a Mason of the Scottish Rite was struck by one of the projectiles, and had to be conveyed to the Beaujon hospital. The delegates still pressed forward, and eventually succeeded under a heavy fire, in accomplishing their aim, and the banners of the Fraternity floated over the ramparts of Lutetia!

Such was the great Masonic demonstration, with the futility of which all our readers are acquainted. It is a lamentable instance of that prostitution of Masonic influence to political purposes which has ever been rife in France; and if we have dwelt upon the details, it is not from any pleasure we descry in the scene, but rather as a warning to the Brotherhood in every land to refrain from similar acts, and never to stain the white escutcheon of the Order by entering into ignoble alliance with anarchists and men of blood.

Mulum in Parbo, or Masonic Notes and Queries.

PERSONAL RELIGION AND TOLERATION.

What cause has the Protestant of to-day to boast of his Protestantism, the Catholic of his Faith, or the Jew of his Judaism? Is it not the fact that, in ninety-nine cases out of every hundred, each and all are what they are, simply because their fathers were so before them? few thinking for themselves. The remembrance, therefore, of such a thought as this ought above all things to teach us the lessons of humility, charity, and extended toleration.

W. P. B.

THE "MARK DEGREE" AND P.M.

I do not know that there is any need for me to continue the discussion relative to the prerequisites for the *Mark* chair. Only let it be shown that the present law injuriously affects any lodge (as a dispensing power is specially provided for), and I will join the present members in their attempts to procure its repeal.

The zealous Mason, Bro. James Stevens, even in seeking the change, states that the present S.W. of No. 104 Mark Lodge (*not yet, or soon likely to be, a Master of a Craft lodge*) will, under the authority of the M.W. Grand M.M.M., be installed as the W.M. ! This, then, is a case in point. The present law and its dispensing power exactly meet the wants of the lodge, and the brother will be installed, although *not* an installed Master of the Craft! Then *where* is the *grievance*?

I am not aware that the *Mark Master's* degree (*not* the Mark Man) was ever given as the *intermediate* stage between the F.C. and the M.M. degrees. I have endeavoured to make myself *familiar* with the history of Mark Masonry, and my investigations lead me to the opposite conclusion.

W. JAMES HUGHAN,

P.M. No. 78, &c., &c., P. Prov. G. Sec. Cornwall, Past Grand Overseer, &c.

THE GRAND CONCLAVE K.T.

The only remedy now left to the independent members of the Order of the Temple, with respect to the illegal—I use the word advisedly—proceedings at the last Grand Conclave, is to join in a requisition to the M.E. and S.G. Master to call a special Grand Conclave for their reversal. It is absurd to suppose that thirty or forty gentlemen—members of an encampment—can be deprived of the power of choosing their own associates in the Order for the future.

In fact, the secret object of those who framed the law seems to be to weaken, if not destroy, the Masonic Order of Knights Templar. Let all opposed to such despotism act therefore, and at once.

A P.E.C.

BRO. YARKER AND THE "HIGH DEGREES."

I beg to back up the remarks of Bro. "333," at p. 297, and not only "challenge," but *defy* Bro. Yarker to produce *real and substantial proof* of several of the *assertions* which he makes at page 283. He made these *assertions* before, but, when challenged, his *proof* was *non est!* I refer especially to what he says about things having existed in or before the first quarter of last century. Bro. "333" is assisting in a good work when he challenges proof of statements which he considers to be untrue. We have had far too many of these already, without getting any more. The principles of Freemasonry seem to be one thing, the actions of Freemasons another; at least, if we are to judge by the lies, forgeries, and impositions which are, and have been, concocted and promulgated by individuals calling themselves "Freemasons," but who, I venture to say, although "Freemasons" to outward appearance, are not so at heart. If they were allowed to go on unchecked, such a "mine" of explosive material would soon be accumulated in and around our system as, if once set fire to by one living spark from the torch of truth, our Order might be buried in the conflagration of the rubbish which surrounded it. I trust, however, that all lovers of the truth—and these, it will yet be found, are the *real friends* of our Order—will unite in scatter-

ing to the winds the "rubbish" which men calling themselves "brethren" seek to pass off as "gold."

I would therefore respectfully request Bro. Yarker to be careful, and not to allow himself to be either imposed upon, or to be made the tool of unprincipled and designing men. I am sorry to have to differ with some of my brethren whom I esteem, but the truth ought to be paramount.

W. P. B.

A FEW IDEAS ON MASONIC ORGANISATION.

BY A ROYAL ARCH MASON.

The letter of the Empress of the French recently published, contains one sentence full of serious import, viz., "It will be necessary to prove that you have *ideas* and not *expedients*."

Ideas, after all, are those fertile seeds, of unpretentious aspect, which we may pick up with the point of a bodkin, like Carathis ("Vathek,") but which contain the germs of trees, affording protection and sustenance to many, and even *fortune* to a favoured few.

Of such ideas is the system of Freemasonry, based on a few simple and expansive principles, that require only judicious culture, to raise into the scriptural shade of the fig tree, where man may enjoy the fruits of his labour, undisturbed by the ambition of warring tribes.

But Freemasonry is something more. It is the *leaven* of the *middle-class*—that class in which are found the flourishing offshoots of the lower orders, and the decayed branches of the upper; that sphere of action in which brute force is repelled and struggling merit fostered—the class of "*evolution not revolution*."

The observer of "times and seasons" may perhaps remark, that the defect of Masonry is its *esoteric* character; and this we are not prepared immediately to deny. But Masonry is of so elastic a constitution, that it may not be premature to say that it is capable of any expansion, suitable to the exigencies of the times. *Unity* of organisation is *that* of which, at present, it stands in most need; and the *details* of such a reform, as should bring about the desirable object, we need not stay to discuss, but at once proceed to one of the many questions that will arise in contemplating so momentous a subject.

The truth seems to be that the Masonic body is at present scarcely fully aware of its own power and resources, and were *these* combined in the cause of progress, it would be difficult to over-estimate their value.

Opulent, intellectual, energetic, combining at once the highest legislative and executive qualifications in its vast confraternity, it is, nevertheless, exposed to *absorption* by the political parties with which it comes into contact, and is thus regarded, too much, as a *speculative*, whereas it is, in truth, or at any rate has the elements of, a *large governing body*.

Were this powerful body fully organised, it would form a counterpoise, by the obligations of its bond urged at certain popular assemblies, to any one of the estates of the realm, which should attempt to exert an undue influence over the others. *Democracy* would feel the corrective force of its *precisely discriminative grades*, while *aristocracy* would pause before its tenets of *moral supremacy*, which inculcate a cosmopolitan *EQUALITY*; and both would be unable to deny the force of that bond of brotherly love which makes creeds and churches, Whigs and Tories, with all the other distinctions that are known in politics, reconcile their differences in the furtherance of a common object—the prevention of violence, the protection of the weak, the coercion of tyranny, and the expansion of that world-wide *charity* which "covereth a multitude of sins."

But the Masonic body works only in the cause of humanity by its moral influence, and, so far, it does well; but the signs of the times are such as to demand our adopting every possible means of *defensive cohesion*: and, in order to effect this object, we ought to employ such material means as are in our power to ensure

unity of action in the conservation of society, and to enable us, in any moment of trial or danger, to separate ourselves from *other interests*, and rally round those traditions which have made us respected, and have raised us above the level of the mere *factionist*.

Nothing being impossible, a time might come when it would be desirable for the scattered Masonic body to *coalesce*, for the object of self-protection and the preservation of the *public peace*. But in crowded assemblies of the people it would not be possible to distinguish a brother of the Craft from the general mass, and therefore, instead of the present ordinary full-dress costumes recognised in lodges, it might be well to substitute some special uniform, not essentially military, but so completely distinctive as should mark its wearer in any *throng* as one of the initiated.

The suggestion of uniform may be by association repugnant to some minds; but were not the *hauberk* of the Norman and the *surcoat* of the Crusader "uniform," and is not likewise the clerical *gown* and the judicial *robe* in the same category?

A simple, effective, and easily distinguishable costume or uniform might be, with advantage, adopted by the Masonic body, to be worn only on urgent and public occasions; and as regards Masonic *decorations*, it might not be unadvisable to *restrict* these to *special services*, rather than to *grades*, leaving to the *latter* the simple distinction of some *sumptuary variation*.

It were premature to develop the details of the present proposal, which is merely put forth as an *idea*; but the idea is, itself, akin to *expediency*, and though it may never attain to *maturity*, still it may have the effect of drawing our attention to that spirit of *organisation* which now appears to be *paramount* in the direction of *political* affairs, and consequently *ought not to be a stranger to our own*.

Freemasonry, in a *liberal* sense, is essentially a *conservative* institution, and, as such, may be said to be one of the most powerful bulwarks of the middle classes, divested at the same time of any element of *exclusivism*. Its privileges are attainable by such qualifications as inspire respect in every well-ordered social community, and to this cause may be attributed the widespread influence of its elastic organisation.

As a governing class, Freemasons are not open to the attacks which shake the foundations of others in the same category; and experience has shown that, constituted as they are, the bitter sarcasm of the Swedish statesman Oxenstiern, that "men are often exalted by their worst qualities, and depressed by their best," can never be applicable.

But while preserving inviolate our fundamental doctrines, the course of public events and the changes of the times may legitimately exercise their influence on those ceremonial and, so to speak, *sumptuary laws*, which are removed from the sphere of moral considerations.

Thus, a more uniform system in the government of lodges might be adopted with a salutary effect—considering that *unity* is one of the surest safeguards in the preservation of all bodies corporate; and as history has frequently inculcated the lesson, we may readily believe that this principle alone has often sustained a social eclipse (to say nothing of a political) long after all its extraneous supports have given way. Such fears, however, do not belong to Freemasonry; but, at the same time, we ought not alone to consider what is absolutely *necessary*, but also what may be beneficial.

Other questions at the same time arise, such as that lately propounded in these columns as to the use of the apron and gloves, and we add the appropriation of Masonic jewels and honorary decorations, and an uniformity in the costume of Masons when assembled in lodge or on public occasions.

With regard to the apron especially, immemorial usage seems to be in its favour, and we would not inconsiderately advocate any radical change in that direction, for it has often been observed that an undue interference with any custom, perhaps in itself not an essential, has often produced consequences the most serious

in their ultimate bearing. The apron might be enlarged to the dimensions of the ecclesiastical, thus presenting the appearance of an under vesture, susceptible of endless variation.

But we may safely at all times modify the rigour of habit or custom, and adapt ourselves to the circumstances in which we are placed; and by analogy, "discipline," as Frederick the Great justly observed, "is not maintained by a blind adherence to certain fixed rules, but rather by an intelligent relaxation of them, according to the exigencies of the occasion."

One of the greatest inconveniences might arise from the difficulty of *coalition* amongst Freemasons, scattered throughout a large and heterogeneous concourse of people in the open air, when it might be desirable, in the interests of peace, that they should have some ready means of attrition, or drawing together as a compact body, and thus displaying a *moral force* in an *imposing* but *inoffensive* aspect.

Again, on festive occasions, where the harmony of apparel should not be deemed unworthy the consideration even of a man whose mind is set on higher things, the *incompleteness* of our present Masonic costume might be advantageously improved by the adoption of garments at once *distinctive*, and yet not necessarily obtrusive. The military have their uniforms and the Church and bar their gowns, in which they appear before the Sovereign on State occasions; and, therefore, it does not seem unreasonable that so vast and influential a body as that of the Freemasons should have an appropriate raiment in which they might take their place amongst those just mentioned, and thus, as it were, assert their standing in the community at large.

Such a movement might be carried out under the suggestions of a special commission, composed of delegates from the various *international* Grand Lodges of the world, and regulations might be framed with the view of ensuring uniformity in carrying out the design.

It would, of course, be desirable to observe economy in an undertaking applicable to the diversity of fortune in so widely-spread an organisation, so that no Mason should, owing to prudential considerations, be debarred from appearing in the general assembly of his brethren.

In order, however, to distinguish the office bearers and those who, by their eminent services, may have fairly earned the honorary rewards of the Craft, it might be found judicious to restrict the use of *jewels* to those that had received them in open lodge from the highest authority as the reward of superior merit, for Masonic actions performed, for special services generally, and not simply, as at present, at the option of the wearers in right of their respective *grades*; these latter being easily distinguishable by other more convenient means.

Under such a system, *one* class of Masonic jewels *only* would be recognised; and these again might be protected in the distribution by the promulgation of general statutes, thus constituting a *special honorary Masonic Order of Knighthood*, open to all grades and invested with peculiar privileges, which, by an international congress, might be secured in all parts of the world, under certain rigid restrictions, for these latter would be absolutely necessary in order to protect the integrity of the institution.

Should these remarks, thrown out broadcast, invite the attention of our chiefs to the subject, we shall be glad still further to develop our views; but as we cannot say "which seed will grow and which will not," we must, in the meantime, await the germinating influence of public opinion.

HOLLOWAY'S OINTMENT AND PILLS.—Skin Diseases.—Scrofula, scurvy, scorbutic affections, and all cutaneous eruptions caused by hereditary taints, imperfect digestion, deleterious gases, or an impure state of the blood, may be most speedily cured by Holloway's well-known remedies. The active principle in both Ointment and Pills is so harmless, yet so powerfully purifying, soothing, and restorative, that the most inexperienced person may use them with the certainty of producing the best results. The Pills quickly remove all impurities from the circulation and system generally, while the Ointment eradicates the superficial blemish or deep-seated local mischief. In the irritations of the skin, very annoying to infancy, this Ointment will prove itself the best friend.—[Advt.]

ROYAL MASONIC SCHOOLS.

Special General Courts of the Royal Masonic Institution for Girls and Royal Masonic Institution for Boys were held simultaneously at Freemasons' Hall, on Thursday, the 25th inst., Bro. J. Symonds, V.P., in the chair. There were also present: Bros. J. C. Parkinson, V.P.; Bridges, V.P.; F. Walters, V.P.; W. Young, T. W. White, S. Noble, H. Massey, F. Binckes, E. H. Patten, and others. Bro. J. C. Parkinson, V.P., proposed, and Bro. F. Walters, V.P., seconded, that the following clause be added to Rule 8, viz.:—"Every Vice-President, upon completion of a further donation of Fifty Guineas, by payments of not less than Five Guineas each, shall become a Vice-Patron." Carried unanimously.

Bro. J. C. Parkinson, V.P., proposed, and Bro. Young, seconded, that the following be adopted as a new rule, to follow Law 9:—"Every Vice-President, *being an individual donor* of Fifty Guineas, shall have two votes for life, instead of one vote, for each additional Five Guineas contributed by him in one payment." Carried unanimously.

A cordial vote of thanks to the chairman brought the proceedings to a close.

GIRLS' SCHOOL COMMITTEE.

A meeting was held on Thursday, the 25th instant, at Freemasons' Hall, Bro. W. Young, chairman. Bros. Bridges, J. R. Sheen, Frederick Walters, H. Massey, T. W. White, A. D. Loewenstark, S. Noble, H. Browne, J. Nunn, Fred. Binckes, E. H. Patten, and others, were also present.

The minutes of the previous General Committee meeting were read and confirmed, and the minutes of House Committee meeting were read for information.

The twelve brethren nominated were elected on the House Committee. The nine brethren named on Audit Committee were elected, Bro. Cox having withdrawn his nomination.

There were five petitions presented from applicants to be accepted as candidates for election into the Girls' School. Two were accepted, viz., Sarah and Mary Young, the other three being deferred.

It was agreed to recommend to the House Committee the desirability of lending the school during the vacation, viz., on July 5th, to the Rev. Dr. Thompson for the purpose of holding a concert, under the most distinguished patronage, for his schools—he being the minister who presides at the church where the girls of the Institution attend.

Bro. Joshua Nunn gave the following notice of motion: "That a special court be held on Thursday, June 29th, to consider the desirability of erecting a new infirmary away from the main buildings, but within the grounds, and that the members of the House Committee be the committee to carry out that design."

The usual vote of thanks to the chairman terminated the meeting.

LODGE OF BENEVOLENCE.

The General Committee of the Grand Lodge, at which the usual routine business was gone through and some notices of motion were given (the particulars of which will appear next week), was held at Freemasons' Hall on Wednesday, the 24th inst. Bro. J. Clabon, P.G.D., in the chair; after which was held the Lodge of Benevolence. There were present at these meetings Bros. J. Clabon, P.G.D. (chairman), Lord Leigh, J. Savage, J. Hervey, Baker, J. Nunn, J. Brett, J. Coutts, J. Boyd, Gover, Halsey, Thomas, J. Hills, Garrod, Pratt, F. Walters, S. May, J. Weaver, H. W. Hemsworth, C. A. Cottebrune, S. Gale, C. J. Hogg, Rosenthal, H. G. Buss, R. W. Little, J. Glaisher, J. R. Sheen, W. Smith, Rev. Vaughan, Child, Levander, Forbes Johnson, M. A. Loewenstark, Ware, Williams, Robins, Cockcroft, Marston, Alexander, Simpson, Tallent, and others.

Thirty cases came under consideration; one was dismissed, three deferred, and the others

were relieved; £395 being voted away at this meeting.

The lodge was closed after four hours' hard labour.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The Annual General Meeting of the subscribers of this Institution was held in the Board Room at Freemasons' Hall on Friday, 19th inst. Bro. John Savage, P.G.D., V.P., was elected chairman. There were present Bros. B. Head, J. Hervey, H. Muggeridge, S. May, E. Cox, R. Spencer, V.P.'s; H. Empson, E. H. Patten, Hyde Pullen, E. J. Fraser, S. Gale, James Stevens, H. Massey, H. M. Levy, G. Bolton, J. L. Hine, C. A. Cottebrune, N. Wingfield, W. H. Libbis, J. Terry, T. W. White, John Chadwick, J. R. Sheen, F. Adlard, H. G. Warren, A. Pratt, &c.

Bro. W. Farnfield (Secretary) read the annual report, which showed that the last year's income of the Male Annuitants' Fund was nearly £4,000, and that of the Female Annuitants' Fund about £3,000. Since the last election ten annuitants have died, and as the income of the Institution is sufficient to allow of an increased number of annuitants being received, nineteen males and thirteen females would be admitted at this annual election. It was added that this addition to the number of recipients of the funds could only be maintained by an annual increase of the income of the institution.

The report was adopted.

Bros. F. Adlard, Dr. John Dixon, and W. H. Farnfield were re-elected on the Committee. Bros. John Symond, J. R. Sheen, and H. G. Warren were re-elected auditors.

The poll was then declared open, and for the result we refer our readers to the advertisement on our first page.

After the declaration of the poll, thanks were voted to the Chairman and the Scrutineers for their valuable services so cheerfully given and efficiently rendered.

Masonic Miscellanea.

THE M.W.G. Master, the Earl de Grey and Ripon, and suite, started on their return journey to England on the 24th inst., and we hope his lordship will be present at the Grand Lodge on 7th June.

WE beg to call the attention of the companions to the advertisement of the annual festival of the R.A. Chapter of Improvement, and hope to see a large muster both at the meeting and at the banquet.

THE LITTLE TESTIMONIAL FUND.—ERRATUM.—In the additional subscriptions published last week, the sum appended to Lord Bective's name should have been £20; not £10, as erroneously printed.

THE Fifteen Sections will be worked on Wednesday next, the 31st inst., in the Pythagorean Lodge of Instruction, at Bro. Wall's, the Prince of Orange Tavern, Greenwich-road. Bro. Shaw I.G. 79, will preside, and the lodge will be opened at half-past seven precisely.

A GRAND Lodge of Mark Masters will be held at Freemasons' Tavern, Great Queen-street, W.C., on Tuesday, June 6th, at five o'clock in the afternoon. A Lodge of Improvement will be opened at half-past three o'clock, to give brethren attending Grand Lodge the opportunity of witnessing the ceremony of advancement (see advertisement).

RED CROSS OF CONSTANTINE.—The Imperial Ecclesiastical and Military Order of Knights of the Red Cross of Rome and Constantine, which claims to have its origin on October 28, A.D. 312, at the memorable battle fought at Saxa Rubra, the conferring of which can be traced by authentic written proof in England from 1788, is progressing very fast in the United States. Warrants have been granted for conclaves at the following places in Pennsylvania: Washington, Bloomsburg, Reading, Harrisburg, Allentown, Bellefonte, Philadelphia, Ashland, Mauch Chunk, and York.—*Keystone*, Philadelphia, U.S.

SCOTLAND.

GLASGOW.

The Thistle and Rose Lodge, No. 73, held their usual bi-monthly meeting on the 16th inst. Present: Bros. G. M. McDonald, R.W.M.; William Walton, S.W.; G. W. Wheeler, Acting J.W.; T. S. Ampleford, Sec.; and a full attendance of the brethren. After some previous business, Bro. G. Goldie was prepared to be raised to the third degree, when a request was presented from the St. Clair Lodge, No. 362, on behalf of a seafaring brother, that he might take that degree also. This request was at once granted, and at the wish of the R.W.M., Bro. Dobbie, I.P.M. of the St. Clair Lodge, performed that ceremony in the quiet and careful manner which distinguishes all his working. The Wardens of the St. Clair Lodge proposed a vote of thanks to the officers of the Thistle and Rose Lodge for their kindness in raising their brother, and Bro. Singleton, of the Shamrock Lodge, supported it, saying he had been favoured in the same way several times by the officers of the Thistle and Rose Lodge.

The monthly meeting of the St. Andrew's Royal Arch Chapter, No. 69 (S.C.), was held within their chapter-rooms, 170, Buchanan-street, on Tuesday evening, the 9th instant. The chapter was opened in the Mark Degree by Past P.Z. T. M. Campbell. Bros. Wemyss and Isbister were then admitted, and were duly Mark'd. The lodge was then raised, and the two before-mentioned were installed into the chair and received the degree of Past Master, the ceremony being worked by Comp. M. E. Campbell in the usual masterly style for which he is famed. The office of M.E.P.Z. was then declared vacant, and the Past Z. recommended the companions to elect Comp. M'Callum, the present H., which was unanimously agreed to. Comp. Wright proposed, and Comp. Robertson seconded, "That all companions in arrears to the chapter should be notified that if not settled by next monthly meeting, they should be suspended from Masonic privileges until such arrears were paid." The Scribe E. was instructed to sent intimation of such resolution. The chapter was then closed by the Past Z. After the companions had retired, the P.Z. installed and instructed the M.E.P.Z.-elect into his office. We wish the chapter success, and hope under the new auspices it will regain its former position, as said by the late father of R.A. Masonry, Dr. Walton Arnott—second to none in Scotland.

A council of the Knights of the Red Cross was held at the Masonic Hall, 170, Buchanan-street, Glasgow, on the 13th inst. Present: Sir Kts. David Gilchrist, M.E.P.; James Balfour, S.G.; G. McDonald, J.G.; G. W. Wheeler, 1st Captain of the Guard; R. Bell, Treas.; W. Robinson, 2nd C.G.; T. Mullen, and W. Jameson, Sentinels. Comps. Geo. M'Leod and Andrew Bell, of Chapter 73, were introduced and dubbed Knights of the Sword, after which the Council was raised, and the same two gentlemen were successively received and admitted as brothers by the Knights of the East and the Knights of the East and West. The various ceremonies were very effectively rendered by the excellent President and his assisting officers.

The Royal Ark Mariners' Lodge, No. 73, met on Friday, the 13th inst., Bro. James Balfour as Noah; Bro. David Gilchrist, Shem; and Bro. G. W. Wheeler, as Acting Japhet. Comps. George M'Leod and Andrew Bell, both of Caledonian Chapter of Unity, No. 73, were then introduced and initiated into this ancient degree.

MASONIC CEREMONY AT ARDROSSAN.

The inauguration by the Lodge Neptune Kilwinning, Ardrossan, No. 442, of a tombstone that had been erected to the memory of the late Bro. Captain Harvey Cann, of Nova Scotia, took place on the afternoon of Saturday last. The lodge was opened in its own hall by the R.W.M., Bro. Francis Goodwin, aided by the Past Master (Bro. James Robertson), Depute and Substitute Masters (Bros. Hugh Boyd and Robert Fullerton), and about forty other brethren, among whom were: Herman, of the Lodge of Portland, U.S.; Ross, Blue Lodge, Donaghadee; Benjamin Scott and Gilliatt, Saltcoats and Ardrossan St. John, No. 320; Winker, Irvine St. Andrew, No. 139. The lodge, which was in full regalia, then proceeded to the new cemetery, whither it was accompanied by a large concourse of spectators. On reaching the grave the brethren formed three sides of a square, the Master, with the P.M., D.M., and S.M., forming a group at the head.

After prayer had been offered by the Chaplain (Bro. Wylie), the first verse of the 133rd Psalm was sung by the brethren, who were thereafter addressed by the R.W.M. in the following terms:—Worshipful Wardens and Brethren, I have thought it right to address to you a few words bearing upon the special object for which in our Masonic capacity we have returned to this spot. It is little more than three years since we here deposited, in their resting-

place, the remains of a brother, who during a temporary sojourn in this port, far from home and kindred, had been summoned to the eternal world. Captain Harvey Cann being at the time of his death a comparative stranger to the most of us, though he is known to have sat in the lodge; but being in full communion with the Order, his interment with Masonic rites was resolved upon by the unanimous voice of the lodge, who thereupon took the place of absent relatives and friends, and paid the last honours to the departed one. In doing so, you gave a fresh illustration of that outpouring of fraternal sympathy which is a universal characteristic of the Craft, where its benign principles are understood and appreciated, and performed a duty which, in similar circumstances, may yet be done to some of our own seafaring brethren, whose earthly course may chance to terminate in a foreign land. It was subsequently resolved that a memorial stone should be erected on this spot at the expense of the individual members of the Lodge Neptune Kilwinning. To inaugurate this sepulchral monument, the last external mark of fraternal affection, was the object of our present meeting. The memorial, though plain and unpretending, is, as a work of art, highly creditable to the sculptor, Bro. Blakeley, who is entitled to the thanks of the subscribers for the efficient way in which he has carried out their wishes in this matter. In conclusion, I have to thank you for your presence on this occasion.

Towards the close of Bro. Goodwin's remarks the stone was divested of its covering. It bears the following inscription:—"In memory of Harvey Cann, Master of the Barque Josephine of Yarmouth, N.S., who died in the Harbour of Ardrossan the 26th September, 1867. This monument is erected by his Masonic brethren of Lodge Neptune Kilwinning, No. 442, in testimony of his worth as a man and a brother Craftsman." On the termination of the interesting ceremony, the lodge returned to its hall and was formally closed.

THE Freemasons of Aberdeen are about to build a fine Masonic Hall, and the estimated cost is £2,550; the sight has been secured with a frontage in Exchange and Sterling Streets. When finished it will supply a want long felt by the brethren of the Granite City.

MASONIC BALL at GEORGETOWN, DEMERARA.

The ball given at the Assembly Rooms, on Friday, April 15th, with so much magnificence, by the Worshipful Master and brethren of the Union Lodge, No. 247, E.R., deserves to be fully chronicled in the annals of our colonial society.

The hour named was nine o'clock; and so anxious were people to witness the scene throughout, that by a few minutes after that time, some hundreds had arrived. About five hundred invitations had been issued, and it was estimated that at one period of the evening there were fully that number of guests present.

At the head of the room was a dais, on which the Master, Sir Kt. Oliver, presided, supported on either hand by Sir Kts. Pollard and Daly, and having Deacons in waiting. As each lady entered the room she approached the Master to pay her courtesy. He uncovered to all.

The room was enchantingly decorated under the superintendence of W.P.M. Abrahams. The broad alternate blue and white bars with which this hall was paled; the grotto at the entrance port, with its three fountains emitting refreshing perfumes, beneath the light of a glittering star; the Master's throne, with its luxury of mirrors and flowers, and other accompaniments, surmounted with an ideal painting of the cardinal virtues; and, most impressive of all, the Masonic emblems everywhere apparent, and the banners of the Knights hanging gracefully on either side of the hall—some of high pretence, others simply with their single device—all conjoined to produce, to a delicate sense, an air of peace and rest soon to be dispelled with the swell of music and the tread of measures.

At a quarter after nine o'clock, the approach of His Excellency the Governor was announced, whereupon the brethren, who were all in regalia, ranged themselves in open column from the entrance to the Master's chair; and thus protected His Excellency advanced with Mrs. Scott to the Master's throne, where they exchanged salutations with him.

At a quarter past eleven a delightful transformation took place. To the sounding of an onset, into the dancing hall trooped a large body of Knight Templars, clad *cap-à-pieds*, for all the world as if they had suddenly arisen from the middle ages. Sir Kt. Oliver, as Grand Prior of the Knights of Malta in the West Indies, wore the black cloak and cap of that order over his surcoat of a Templar. As if restrained in these days by the claim of "Woman's Rights," rather than impelled to deeds of daring by the presence of so many beautiful ladies, the Men of the Cross, instead of proclaiming a tourney, quietly dispersed to pay their *devoirs* to

the fair ones. Two or three of these gallant Knights were worthy of the olden days, when they would have been

High placed in hall as welcome guests.

And one especially, so douce and debonnair in manner and with sun-bronzed features, seemed to have

Come from the land of the sword and shrine,
From the sainted battles of Palestine.

And the shade of the South o'er his cheeks is spread;
But stately his steps and his bearing high,
And wild the light of his fiery eye.

Of others it might fairly be said that, like the Monks of old,

A jollier crew could scarce be found elsewhere.

At about half-past twelve the company went down to the supper-room, passing to it under numbers of arches made of flowers and choice plants. A bountiful supper was provided, which supplied the Masons and their guests with materials for laying a good foundation.

Sir Kt. Daly acting as croupier, the Worshipful Master rose to propose the health of "The Queen," saying that Masonry inculcated the exercise of every virtue, and that, among these, loyalty was one of the chief. This toast being drunk with loyalty, the Master gave the health of "The Prince of Wales and the rest of the Royal Family," observing that in the future King of England Masons claimed a brother; and that the marriage of the Princess Louise would strengthen the affection entertained for her family.

The Worshipful Master then said he would propose the toast of the evening—"Prosperity to the Craft." Freemasonry, he said, was an honourable institution. No doubt the ladies considered Masons as a body of men who dressed themselves strangely, and professed to have some secrets; but though he was not going to tell the ladies what were those secrets—for he would justly deserve the indignation of his brethren if he did so—he would inform them that Masonry was as ancient as it was honourable. Its traditions went back to the time of Moses; and if the ladies wished to find out why they were not told the secrets of the Craft, they should read the 20th chapter of Deuteronomy. Masonry started with three principles: brotherly love, relief, and truth. With regard to brotherly love and relief, the Masons assisted their brethren in all parts of the world, in poverty and on the death-bed; and on the field of battle the drawn sword had been sheathed when the victim had been discovered to be a brother Mason. As to truth, it was always impressed upon Masons that they should tell their brethren nothing but what was honest and above-board. He would also say that reverence to the fair sex was taught to every novice on the night of his initiation.

The Master then gave the health of "His Excellency the Governor," whom, he said, the Queen had honoured by placing him to rule over this Colony. He also paid a tribute to His Excellency's private virtues and public usefulness.

His Excellency pleasantly replied, saying he had been received with so much ceremony by the Masons on his arrival, that he hardly thought he had yet recovered from his surprise. He did not know what the secrets of Masonry were to which Mr. Oliver had alluded; but he observed that the Masons were possessed of the secret of giving handsome entertainments successfully. Certainly, a more splendid entertainment had never been given in this Colony, and the only hope of its being ever equalled was by the brethren giving another ball. He was not, however, sufficiently well up in the secrets of the lodge to inform the ladies when that would be; but he hoped, for their sakes, it would be soon.

His Excellency then proposed, in a pleasing speech, the toast of "The Hosts, the Master, and the Brethren," and the Master replied shortly.

The Master proposed the health of "The Ladies of the Colony," coupling with the toast Mrs. Scott's name. She, he said, had since her arrival, by her acts of benevolence and hospitality, gained the esteem of society.

His Excellency returned thanks for Mrs. Scott. Mr. Maxwell, on behalf of the other ladies, said, he would say in the style of a certain Blue Book, which was on most tables in the Colony, that the ladies were very thankful for the entertainment they had enjoyed; they liked the supper very much, and would recommend the Masonic cook to "further honourable employment." Those Masons who were married might be "accepted," but it was a question whether they were "free."

A move was then made to the dancing-room, and dancing was resumed with great enjoyment by the votaries. After some time the company began gradually, but only gradually, to disperse, and it was only at five o'clock the next morning that the ball came to an end. The general opinion among the ladies especially is that Masons are all bricks. —The Colonist, Georgetown, Demerara.

Original Correspondence.

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

OBSERVANCE OF THE BAPTIST'S DAY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In my communication of February 25th, I referred the reader to "Hone's Year Book," &c., showing that the Baptist's day was observed in olden times, *not by masons only* but by thy guilds in general. In confirmation of this fact, I copy the following from Brother C. W. Moore's Magazine, 1850, pages 39 and 40. It is not impossible that Bro. Moore may have copied it from an English Masonic journal of the above-named or previous year. The few lines I shall give will not only show that, although the London tailors and drapers never claimed, or pretended, that the Baptist was ever an *eminent tailor or draper*, yet the guild appears to have deemed it an important privilege to have permission granted to it "to hold a feast on Saint John Baptist day," but also that the Merchant Tailors regarded their society with the same kind of pride as the Masons did. Indeed, so far as the antiquity of the tailor craft is concerned, they might justly claim it to have preceded the mason craft. For Adam must have tried first to make himself a coat before he attempted to build a house. But that is not all—

Great kings, dukes, and lords
Have laid by their swords,

Our mystery to put a good grace on,

was no more peculiar to the Freemasons than the observance of the Baptist's day was. The tailors claim precisely the same honours, and even the patronage of bishops and deans; and now for the extracts from *Moore's Magazine* :—

"In a work entitled 'Progress, etc., of King James the First,' is a curious dramatic production, published from a copy preserved in the Bodleian Library, called 'The Triumph of Re-united Britania.' It was performed at the cost and charges of the Right Worshipful Company of Merchant Tailors, in honour of Sir Leonard Holliday, Knight, to solemnize his entrance as Lord Mayor of the City of London, on Tuesday, the 29th October, 1605, and devised and written by A. Mundy, Citizen and Draper of London, in the reign of James 1st :

"When they were first a guild, and bare the stile
Of Taylors and armorers beside
Of linnen armorie : for no little while
Were they so knowne and daily did provide
These coats of arms that quailed our foemen's pride,
When England's bent-bow and the grey goos wing
Our many victories abroad did sing,
To build this body on a stronger frame
Richard the Second gave authoritie
A Mayster and four Keepers they should name,
And full eleet to sway their mysteric;
Granting them power to have a Lyeric,
And hold a feast on Saint John Baptist day,
Yearlie for ever, as they do and may."

From the last three lines we must infer that the tailors in the days of Richard II. observed the Baptist's-day, but as they had no legal authority to do so, the king granted the tailors the privilege to do as they did; and now we will go on—

"I find recorded in my register:
Seaven kings have honoured this society,
Fourteen great dukes did willingly prefer
Their love and kindness to this company,
Three-score-eight lordes declared their amitie,
Tearming themselves all brethren of this band,
The veirie worthiest lordes in all the land.
Three dukes, three earls, four lords of noble name,
All in one year did ioyne in Brotherhood;
I find besides great lordes from France there came
To hold league and to do them any good,
Yet no imbasing to their height in bloud,
For they accounted honour then most hie
When it was held up by communitie.
Of bishops and deans, to those before,
My record could afford as many more."

I only hope and trust that my communications will induce brethren to study a little more carefully the manners, customs, and laws of the guilds during the middle ages. This may indeed tend to diminish our pride; truth should, however, be regarded as of more importance than pride.

Respectfully and fraternally yours,

JACOB NORTON.

Boston, U.S., April 21st, 1871.

"OUR ANCIENT BRETHREN" ONCE MORE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your issue of April 15th, our worthy Brother Hughan endeavoured to defend the importance of "our ancient brethren," and triumphantly or sarcastically remarked: "Bro. Norton may be able to find similar MSS. and ancient charges in connection with other guilds, as the old Halliwell M.S. and others, but I have not been able to, and know not of any one who has," and next cites a letter from Brother Lupus, who says, "Why

should we not have free tailors or cordwainers?" to which he answers, because, in the 14th century, De Yeverley was architect to three successive kings. "This," says he, "and the records of other such names plainly proves the importance of the guild." . . . "Again, too, the language of the early statutes relating to Masons clearly indicates that there was much more importance in their guild and their 'chapters and congregations' than in other trading bodies. . . . What," he continues, "could they ordinarily want with such assemblies? and if there was nothing of significance in them, why make the 'chapters and congregations' the subject of legislative interference?" And he further added: "I am not aware of any records of distinguished tailors or great cordwainers." These are, I believe, the main points with which Brother Hughan endeavoured to sustain his position.

Now, with all due respect to the ability and sincerity of the above-named brethren, it looks to me, after all, as if they were begging the question. The same kind of religious fervour observable in the Masonic documents can no doubt be found in all other documents of the then time. For in addition to dates, each document of the time informs us also that the day was "before" or "after" such-and-such *saint's day*. In the charters of the Tailors' Company "The Virgin Mary," "the blessed Mother of God," "the Trinity," &c., are alluded to over and over again, and a similar strain of Roman Catholic phraseology runs through most of the public documents of that time. The doggrels called Masonic poems were written most likely by priests. It was the fashion then, as it is now, to celebrate a festivity with some rhyming composition. It is probable that for such an occasion, a priest composed the Halliwell M.S., and introduced therein allusions to "Noa's flood," to "Kyng Nabogodonozor," "the clerk Euclyde," &c. A second priest manufactured the legends of Adam, Nimroth, &c., &c., which legends Anderson, Oliver, and the high-degree gentry of Europe and America successively amplified, illustrated and extended. Nor can I see how the mere fact of De Yeverley having been an architect can prove—first, that the said De Yeverley was a more moral and religious man than a tailor or cordwainer of his day was; and, second, Halliwell made known that Sir C. Wren did not join the Freemasons until after his reputation as an architect was placed on the highest pinnacle of fame. How, then, does Bro. Lupus know that Yeverley was ever initiated at all? or that the fraternity's relationship to Yeverley was in any way different to the relationship of the hod-carriers and bricklayers to an architect of to-day?

Nor can I see how the language of the statutes relating to Masons goes to prove their importance as a guild, or that the words "chapters" or "congregations" had necessarily any peculiar significance. Hallam says that the Freemasons were never legally chartered at all; if so, "free" could be more properly applied to tailors than to masons. The term "free," when coupled with the guilds, meant not only freedom of the guild, but also freedom of the town or city, with certain privileges attached. In that sense, the tailor was better entitled to the prefix *free* than the mason. That the masons of olden time were simply builders, is confirmed by one whom Bro. Hughan regards as a very high authority. The Rev. Bro. Woodford, in Part 2 of the "Unpublished Records of the Craft," (presented to me by our worthy Bro. Hughan himself, for which he will be pleased to accept my thanks), Bro. W. says: "We must bear in mind, however much we may not feel disposed not to give up our preconceived fancies on the subject, that the true history of Freemasonry in this country is the history of an operative body." And as far as the very documents themselves show, I can see no difference between the religious ideas of the then masons and the then tailors; the one was just as narrow-minded as the other.

In Froude's history of England, I found the best account of the classification of society in "merry England" during the middle ages, with the causes of its decay. Mr. Froude compares the then organization of society to that of a military camp. Sumptuary laws restricted each class to a particular kind of clothing, and to the number of dishes for dinner. Butchers, bakers, &c., had to sell their commodities at stipulated prices, and the daily wages of working people were equally prescribed by law. A time, however, came when England ceased to be *merry* under those legal restrictions. Laws of commerce, laws of supply and demand, now pretty well understood by our political economists, were in those days unknown, and those laws proved stronger than the mere enactments of legislative bodies. A time arrived when a derangement took place between the relative value of the precious metals and other commodities. Law or no law, the butcher and baker found that they could no longer supply themselves with cattle or grain at the old prices. Society here became ajar. It began to grate. The rich burgess could indeed buy immunity from the sumptuary restrictions by making a present to the king, the queen, or the mistress, but the poor

working man, whose old wages became insufficient for the maintenance of his family, could not make presents to the king, hence he was obliged to resist the law, when the legislature stepped forward with fresh coercive laws, and "Hallam's Middle Ages," chap. 9, part 2, informs us that the masons "were charged 3 Fl. vi., with fixing the price of labour in their *annual Chapters* contrary to the statutes of laborers, and which chapters were consequently closed." Now, does not this prove that the object of the annual "chapters and congregations" was wages, or—*bread and butter*?

Again, Bro. Lupus "is not aware of any records of distinguished tailors or cordwainers." My letter to THE FREEMASON, dated April 21st, shows that there are records of such nature, and since the said letter was mailed, I consulted the work itself, viz., "Progresses, Processions, etc., of James the First; printed by J. B. Nichols, 25, Parliament-street, 1828." The dramatic composition cited in my letter I found in Vol. 1, p. 570, and it was performed by children. The notes to said composition further inform us that the tailors were anxious to make King James the *eight* king tailor and draper, which his majesty declined, because he was already—*not a Mason*, but—a *Cordwainer!* The king, however, gratified the Company with his presence in 1607, when Prince Henry and a crowd of courtiers became *Free-tailors*. We further learn from the notes, that in 1390 Edward Duke of York, Thomas Duke of Gloucester, Henry Duke of Hereford and Earl of Derby (afterwards Henry the 4th), Edward Earl of Rutland, Thomas Earl of Warwick, John Holland Earl of Huntingdon, John Lord Ros, Rafe Lord Nevil, Thomas Lord Furnival, Reignard Lord Grey of Rithim—from France came also Gaylard Lord Danvers, Barard Lord Delamote, Barard Lord Montferrart, &c., &c. These, besides Bishops and Deans, have all been Master Tailors, and after reading that long string of illustrious tailors, who will thenceforth dare to call a tailor "a ninth part of a man"? But that is not all. On referring to the festivities of the year 1607, when James visited their Hall, and when Prince Henry and others became *free-tailors*, I found more verses, probably composed by the same "Citizen Taylor and Draper," A. Mundy, author of "Britania Re-united," and here are the verses :—

"For seven of England's Royal Kings thereof [tailors] have all been,
And with their loves and favours graced this worthy company.

King Richard once the Second named, unhappy in his fall,
Of all his race of Royal Kings was Freeman first of all;
Bullingbrook, fourth Henry, next by order him succeeds,
To glorify this Brotherhood by many Princely deeds;
Fifth Henry, which so valiantly deserved fame in France,
Became free of this Company, fair London to advance;
Sixth Henry, the next in reign, though luckless in his days,
Of Merchant Tailors freeman was, to their eternal praise;
Fourth Edward, that most worthy King, beloved of great and small,

Also performed freeman's love in this renowned Hall;
Third Richard, which by cruelty brought England many woes,

Unto this worthy Company no little favour shows;
But richest favour yet at last proceeded from a King
Whose kingdom round about the world in Princes' ear doth wring—

King Henry, whom we call the Seventh, made them the greatest graced,
Because in Merchant Taylors' Hall his picture now stands placed—

Their charter was his princely gift, maintained to this day,
He added Marchant to the name of Taylor, as some say,
So Merchant Taylors they be called, his Royal love was so.
No London Company of the like estate so many Kings can show."

These extracts clearly prove that fraternities, brotherhoods, &c., similar to the Masonic fraternity did exist in England, though they never claimed descent from Dionysiacs or Roman Colleges. Second, as the tailors claim to have been *armorers* also, they could with more propriety claim affinity and relationship with the Knight Templars, than Masons can. And, thirdly, they not only answer Bro. Lupus's question, whether there ever was an eminent tailor or cordwainer, but I may now turn the table, and ask either Bro. Lupus or Hughan, whether either of them can furnish evidence from equally authentic records, showing as many distinguished names to have been associated with the Masons in olden times as the tailors do?

Respectfully and fraternally yours,

JACOB NORTON.

Boston, U.S., May 1st, 1871.

SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Bro. Yarker has written you what I confess is to me a very interesting letter, but it is no answer to mine. As a member of the Royal Order of Scotland, I am quite well aware of the antiquity and dignity of that Order, and of its intimate connection with both the Rose Croix and Templar degrees; but I am at a

loss to know why it should be dragged into the discussion "on subordination in the higher degrees," and Bro. Yarker's conduct in relation thereto. To Bro. Yarker himself let me say one thing: I am heartily sorry that he has acted in such a bitter and hostile manner towards the Supreme Grand Council, because I think he is a Mason who would have done credit to the Ancient and Accepted Rite as one of the few real students of Masonry. I am sorry he should try to run down the S.G.C.—*so-called*, as he is pleased to term it—because, though his action cannot injure the members of the 33°, it only breeds strife amongst the brethren, and many of us would be glad to hold out the right-hand of fellowship to Bro. Yarker if he would only make his peace with the S.G.C. With regard to his statements as to the Ne Plus Ultra degree, there is a good deal of truth in them, and this I have before admitted, The K.H. was formerly given in the old K.T. encampments, and I myself received it, together with the Red Cross degree, in one of the oldest in England, though in a mutilated form.

But Bro. Yarker evidently forgets (I certainly give him credit for knowing the fact) that there were six degrees of Kadosh: the Knight Kadosh, Kadosh of the Chapter of Clermont, Philosophical Kadosh, Kadosh Prince of Death, and Kadosh of the A. and A. Rite*. Mackey's significant remark is worth recording:—"Of these degrees we need pay little attention to any except that of the Ancient and Accepted Scotch Rite, the most important of the few that continue to be worked."

As to Bro. Yarker's account of the origin of the A. and A. Rite, I must beg leave to again draw his attention to Mackey, who I presume will be considered an equal authority even with John Yarker. Mackey says, in his article on "The Emperors of the East and West:—"It is, however, a mistake to suppose, as has been asserted by Thory and Ragon, that the Council of Emperors of the East and West was the origin of the Ancient and Accepted Rite. The former had originally adopted (*like their successors, the promoters of the Rite of Misraim*) twenty-five of the degrees of the latter rite, but were subsequently re-formed and re-organised by Frederick." The words italicised are my own.

But supposing it were true that the originators of the A. and A. Rite were—one a tailor, another a dancing-master, as Bro. Yarker asserts, I am yet to learn that these occupations are not as good as that of a rag or yarn merchant, who is dubbed by his friends Grand Commander of the Ne Plus Ultra and Head of the Council of Rites. Bro. Yarker does not believe that our esteemed Bro. Hughan would lend his name and reputation to support the A. and A. Rite, Perhaps not; and yet I have at my elbow a volume of the *Freemasons' Magazine* for 1865 where I see Bro Hughan is proud to put 18° after his name. Perhaps he wanted to be off with the old love of the A. and A. Rite before he was on with the new of the Order of Constantine; at all events, I see he has resigned membership of the Rose Croix Chapter to which he belonged. For my own part I am sorry for it, because I feel sure that Bro. Hughan would have risen in time to a high position in the A. and A. Rite, a position which his Masonic attainments amply deserve.

I cannot give the quotation from "Mirabeau" Bro. Yarker asks for, as I have not the work by me. I daresay, however, it is in the library at 33, Golden-square, and I am quite sure the courteous Secretary-General will gladly give any member of the A. and A. Rite free access to the same.

In conclusion, I must say your readers will be glad to see the altered tone of Bro. Yarker's letter, and for my own part, I am sorry if I have been led to speak harshly of any brother, though I felt bound to support the dignity and character of the Supreme Grand Council against the unjust aspersions and calumnious statements of some of your correspondents.

Permit me to add just one line as to the common-sense view of this question: I take it that it is proved that no body in this country but the S.G. Council has any right to confer the 18°, 30°, 31°, and 32°; that it is admitted that certain old encampments, notably Bristol, have given, or do now give, degrees similar, though not identical, with the 18° and 30°; that these bodies have never given anything approaching to the 31° and 32°; that the degrees they give are neither recognised by the Supreme Masonic Bodies in this or any other country; and that their certificates are so far useless as they will not gain the holders admission anywhere. What is the consequence of all this? Simply that brethren seeking admission and recognition can only do so by joining the A. and A. Rite. Take the Mark degree, for instance. Is it not worked at York in an irregular lodge? What are its certificates worth? Nothing! I know several Masons who took the Mark there, and who finding it useless joined properly constituted lodges, and now are worthy Mark

* See Oliver's "Historical Landmarks" and Mackey's "Lexicon of Masonry."

Masters, and some of them, I dare say, members of the Mark Grand Lodge. I feel assured that the Supreme Grand Council would, if properly approached, gladly meet the brethren half-way, and would, where it could be proved beyond doubt that these degrees had been worked from "time immemorial," establish chapters and lend their authority to their establishment on a proper and Masonic basis.

I am, dear Sir and Brother, fraternally yours,
A MASON WHO BELIEVES IN
HIS O.B.

KNIGHT TEMPLARISM AND MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Upon this subject Bro. Forsyth, at page 293, is again at fault. He takes hold of a "broken reed," and thinks it a "strong cable," viz., the pretended charter of transmission. After what has been said about it, he ought to have been careful before alluding to it, for it has been denounced as a *modern forgery*, and I have never heard the slightest proof of its being aught else. Ignorant brethren may believe in and be imposed upon by it, or it may be a brother to the pretended Malcolm Canmore Charter. Yet as to both, all Masonic students would do well to ponder the remarks of Bro. Hughan at page 172, March 18th.

Bro. Forsyth also asserts that I gave him no information, but merely designated certain statements as "dreams," "fancies," or "moonshine." Now supposing I did use these terms, that itself was information so far. However, I did more; I referred him to the past pages of THE FREEMASON, where he will get lots of information if he chooses to take the trouble. Probably, however, this is not what he, and others like him, want. They wish some "Royal road to learning," by which they might become possessed of all Masonic knowledge by simply paying 2d. for a single copy of THE FREEMASON!

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

THE GRAND CONCLAVE OF KNIGHTS TEMPLAR.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Permit me to make one slight correction in your report of Grand Conclave published in last week's impression. You say that the tripartite treaty was carried by a majority of two—whereas it should have been nearly *two to one*. The numbers were:—For the amendment (that the question be adjourned till the next Conclave), 32; against, 53. And on the original motion: For, 53; against, 29.

I am sure your desire that the truth should prevail will lead you to give this a place in your columns.

I am, yours fraternally,
ONE WHO WAS PRESENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am really quite shocked at the undignified and absurd procedure of the Grand Conclave magnates! One would have thought the testimony of the much-respected Deputy Grand Master, the Rev. John Huyshe, would have opened the eyes of even the Grand Chancellor to the position and importance of the Red Cross Degree; but, no! the Supreme Grand Council and the Grand Conclave must (to meet the former) endeavour to keep the "Red Cross" *out in the cold!* The treaty between the Mark Degree and the Red Cross was made prior to the ill-advised decision of the Grand Conclave, and it is mainly due to the energy and representations of those two grand bodies that these treaties have been made. For the Grand Conclave and Supreme Grand Council to thus *unite*, in my opinion, indicates a *coming storm*, and it therefore behoves the Baldwin Encampment, and others such, to *look after their ancient privileges and rights respecting the Rose Croix and K.H. degrees*, for, depend upon it, if it is a treaty at all, it *will ultimately lead to all Knights Templar being prohibited from working any of the degrees worked by the "Ancient and Accepted Rite."*

I am disgusted myself with the management of the "higher degrees" (so-called) but the "Red Cross," for there are more "bickerings, heartburnings, and unchristian deeds" in their *puny* organisations than in all the Craft lodges put together? I trust the capital notice of the meeting in THE FREEMASON will lead to an organisation throughout the country among the Knights Templar to proceed to the Grand Conclave next December, and oppose successfully the confirmation of the minutes so far as regards this most *obnoxious one-sided treaty*. No doubt, we shall soon hear of the expulsion of some *Bath* and *Manchester* Knights Templar because of their opposition to the 33°. I therefore beg to ask the attention of the Fraternity to this abuse of power, and I trust that, ere long,

such arbitrary conduct will meet with its just reward, and be opposed most successfully.

333°.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—We should be glad of further information in regard to the Templar treaty with the Mark and the S.S.G.G.I.I.G.C. (under forged powers). Has the same passed into law? Most assuredly if the provinces had been aware of this proposed treaty, it would never have been allowed; and the Grand Master is bound in justice and honour to have the treaty submitted to a special Grand Conclave before he risks a large secession from the Order. We trust you will give us further information upon this matter.

There are at least five High Grade Chapters also claiming under the following law which passed Grand Conclave December 14th, 1866. These are *Baldwin*, Bristol; *Observance*, London; *Antiquity*, Bath; *Redemption*, Hull; *Jerusalem*, Manchester; and perhaps many others, whose names we should be glad to know, as all warrants bearing date prior to about 1850 are for H.M., R.H. The present Grand Conclave is just twenty years old, and has no history to fall back upon when these chapters withdraw from them.

What is to be done, then, with the chapters claiming hereunder?—"That in the case of any Encampment of Knights Templar, holding a warrant granted prior to 1791, and which warrant gives power to confer degrees not connected with the Order of Knights Templar and Knights of Malta, a warrant of confirmation shall, on proper application, be granted by the M.E. and S.G.M. assuring to such encampment all the powers it possessed under the original warrant, so far as the Orders of Knights Templar and Knights of Malta are concerned, leaving to the members, holding such original warrant, the discretionary exercise of the powers therein contained, so long as they are kept separate and distinct in every respect from the Order of Knights Templar and Knights of Malta."

The suggestion of the *Gavel*, page 316, is a very good one. There is an Ancient Royal Grand Council of Antient Rites—time immemorial—(*recently revised*), the certificate of which includes all the 33°, Ark Mariners, Red Cross of Constantine, Babylon, Palestine, Jerusalem, Order of Misraim, Phillippi, &c., &c., and it would be well if the more modern Orders of Constantine and Misraim could be united therewith giving us everything under one certificate.

Fraternally yours,
LIBERTAS.

QUALIFICATION FOR THE MARK CHAIR.

To the Editor of The Freemason.

DEAR SIR AND BROTHER,—I am glad that I have had the pleasure of reading Bro. Jas. Stevens' letter in last week's FREEMASON. I cordially agree in his statement that "to have refused the worthy brother his preferment" to the Mark chair "would have been an act of injustice to him and discouragement to other zealous Mark Master Masons.

As to the *absolute necessity* of obtaining a "dispensation," I humbly think there ought not to be any necessity for making such an application, which is attended with trouble and expense; for however small the latter may be, strict economy is very essential in many Mark lodges just now.

I hope ere much further time passes away, that we shall find our Mark lodges relieved from the incubus of requiring the W.M. to have first occupied the W.M. chair in a Craft lodge. I know (as no doubt Bro. James Stevens also knows) that many Mark Masons who would be ornaments and honours in any chair, have but a slight chance in large Craft lodges of attaining the Craft W.M. chair.

If a dispensation be necessary, it implies a power of refusal; and although the G.M.M. *might* in all cases grant it, yet he has the opportunity of rejecting such application if he felt so disposed.

Yours fraternally,
A CRAFT AND MARK P.M.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As your highly-esteemed correspondent, Bro. "Lupus," expresses his intention, at page 316, not to prolong this discussion, I shall now withdraw from it, at the same time desiring to return my most respectful thanks both to yourself and him for the courtesy displayed towards myself in it. I may also mention that since this discussion took place, I have had sent me some most interesting and valuable documents, going back to 1670, and in which are some rare remarks, rules, and regulations included. Consequently, until they are published, it will be just as well for any opponents of the 1717 theory to keep quiet, seeing they would be placing themselves at a disadvantage, as I know the contents of these rare old

lodge minutes, &c., while at present they do not. Before closing, permit me a word of explanation to one or two of Bro. "Lupus's" statements. I did not "forget" that the carpenters and masons were often *jointly* referred to, for that was just what I affirmed. More, I stated that, as to social position, trade, &c., &c., both were simply on a par. Further, instead of saying these two crafts were "more important," or took a higher position than others, I have said, in the old Aberdeen trade processions, the smiths took precedence of them, while as to many other things, they were behind some of the other crafts. In many cases in social and burghal affairs the "Tailors" were *ahead* of them. I respectfully ask Bro. "Lupus," if he wishes to understand this more fully, to read over my former remarks again. As to the 1425 statute, I challenged Bro. "Lupus" to produce a statute referring *especially* to masons, and which did not also refer to the other house tradesmen, especially under similar circumstances; and he did not do it, but in the hurry mentioned this 1425 Masonic statute, in which other "laborers" are referred to.

As to Bro. "Lupus" asserting that our "present Constitution" existed in 1450, were he to do so, I would ask proof. Proof can be given of our system existing after 1717, but we can't get proof of its existence before then. More, we have proof that what existed before then was not the same; and I intend to support this negative shortly.

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

P o e t r y .

THE WIFE'S FAREWELL.

Addressed by a lady, the wife of a Freemason, to her sorrowing husband, shortly before her dissolution.

Farewell, dear husband, we must part,
Farewell, a sad farewell;
The anguish of thy poor wife's heart
Is more than she can tell.
I know 'tis God who calls me home,
But still my tears will flow,
Whilst witnessing thee suffering
I share thy bitter woe.

Alas! it is not here, my love,
That we must look for rest,
A Power, which we dare question not,
Wills all things for the best.
Although the icy hand of Death
Stills hearts that beat in love,
The balm of prayer sweet solace gives
And guides our hopes above.

I feel my strength is failing fast,
The time is drawing near
When I must leave my home on earth
And all my heart held dear.
'Tis hard to die and part from thee
Whilst life seem'd full of joy,
And scarce a shade of sorrow came
Its sweetness to alloy.

Yet thou wilt bear up for my sake,
Although affliction's rod
Seems sad and grievous, we should trust
Through every trial in God.
Ah! now my sight is growing dim,
And through my sobs of grief
I hear the angels calling me
To Heaven's calm relief.

Weep not, beloved, life is short,
We soon shall meet again
In that bright world where joy and peace
Will take the place of pain.
Kiss me, my husband, lay my head
Upon thine arm to rest;
And let my last, my dying breath,
Be sigh'd upon thy breast.

Croydon. AGNES S.

THE CHOLERA.—It is much to be feared that the horrors of pestilence will, ere long, be added to those of war; nor can it be a matter of wonder. The cholera has appeared at Odessa, Rostow, Kertch, and Taganrog, in S.E. Russia; and will in all probability follow its usual track until it arrives in this country. It is frightful to think of the number of victims which it will snatch from among the crowded, ill-fed, and wounded populations which now fill the frontier towns of Germany and France. But are we, who are not suffering from these indications, ready to meet the cholera, if it comes? Is our health machinery in such perfect order that we can calmly face the epidemic and defy it? We think not.—*Food Journal.*

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyreic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending June 3, 1871.

MONDAY, MAY 29.

Lodge 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
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. Dilley, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, MAY 30.

Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, 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 (753) 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.
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, MAY 31.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.15.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

THURSDAY, JUNE 1.

Lodge 136, Good Report, Terminus Hotel, Cannon-street.
" 554, Yarborough, Green Dragon, Stepney.
" 742, Crystal Palace, Crystal Palace, Sydenham.
" 822, Victoria Rifles, Freemasons' Hall.
" 1155, Excelsior, Sydney Arms, Lewisham-road.
" 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
Chap. 9, Moriah, Albion Tavern, Aldersgate-street.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Public night and Banquet.
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 Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, JUNE 2.

Lodge 1275, Star, Marquis of Granby, New Cross-road.
" 1305, St. Marylebone, Eyre Arms, St. John's Wood.
Chap. 259, Prince of Wales, Willis's Rooms, St. James's.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, 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.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., 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, JUNE 3.

General Committee Boys' School, Freemasons' Hall, at 4. Chap. 975, Rose of Denmark, Star and Garter, Kew.
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.

THEATRICAL.

HAYMARKET.—The new comedy-drama, "An English Gentleman," written by Mr. H. J. Byron, continues to increase in popularity, Mr. Sothorn—who, we notice with pleasure, has recovered from his severe illness—taking the part of Charles Chuckles, Esq. The evening's entertainment commences with the musical piece "Mischief Making," and ends with Mr. Matthew's farce of "Uncle Fozzle." Bro. T. B. Buckstone, the manager of this fashionable theatre, is rewarded with full houses every evening.

ST. JAMES'S.—The new nautical burlesque by Mr. F. C. Burnard, "Poll and Partner Joe," is a great success. Mrs. John Wood, as Mary Maybud, must be seen by all who may wish to realize her wonderful performance, as her activity in that character has produced quite a *furor*. The other pieces are Planche's comedy "Secret Service," which commences the programme, and the new farce "Rival Romeos," terminates as successful a list of pieces as has ever been presented to any audience. We noted with gratification that this elegant theatre was filled on the night of our visit.

OLYMPIC.—Mr. Byron's new drama of "Daisy Farm" is the great attraction here. As all play-goers are bound to see this successful drama, many months must elapse before it can be withdrawn.

STRAND.—This popular theatre is able to rely upon "Lodgers and Dodgers," "Neighbours," and the successful burlesque of "Eurydice," as the programmes suitable for their patrons, and the success attending their judgment proves that no error has been made.

VAUDEVILLE.—Mr. James Albery's popular comedy "Two Roses," after a long run of prosperity has been withdrawn. In its place a new burlesque from the prolific pen of Mr. H. J. Byron, entitled "The Orange Tree and the Humble Bee, or the Little Princess who was Lost at Sea." This burlesque is equal to any of its predecessors produced by Mr. H. J. Byron, and the characters are well sustained by Miss Nelly Power as Prince Precious, Miss A. Newton as Princess Ada, Miss Rose Evelyn as Princess Lina, and Misses Lavis and Nelly Walters sustained the other female parts. Miss Nelly Power gained encores in all her songs. Mr. David James as Tippertewitch, and Mr. Thorne as Croqueusitane, were the leading characters in the parts, and they were ably supported by Mr. C. Fenton as King Kakonibbs, Mr. L. Fredericks as Bow-wow, and Mr. W. Moore as Carniverous the Cruel. One of the noticeable features of the piece was a clog dance by the Misses Newton and Power and Mr. D. James, which the spectators encored again and again. On the fall of the curtain the whole of the performers were called to the front. This burlesque is certain to remain on the bills for a long time to come, as it is a genuine success. It was followed with a farce by F. Hay, Esq., entitled "Bubble and Squeak," in which the humour of Mr. D. James as Bubble and Mr. T. Thorne as Squeak kept the audience thoroughly amused. "A Fearful Fog" now commences the entertainment. The house was crammed on the night of our visit. From the spirited manner in which all the pieces are placed on the stage, we wish the lessees, Bros. H. J. Montague, D. James, and T. Thorne, every success, as their efforts to please their patrons must ensure a continuance of bumper houses every evening.

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. Bottles at 1s. 6d., 4s. 6d., and 11s. each, and wholesale by J. Crosby, Chemist, Scarborough. Invalids should read Crosby's Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]