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Reviews.

The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland, &c.; edited by the Rev. JOHN EDMUND COX, D.D., F.S.A.; P.G. Chaplain, &c. London: Richard Spencer, Great Queen-street.

(Continued from page 663.)

The usual traditional account of the origin of Masonry is given at page 4, &c., as follows:—

You ask me how this Science was invented; my Answer is this, That before the General Deluge, which is commonly called *Noah's Flood*, there was a Man called *Lamech*, as you may read in the Fourth Chapter of *Genesis*, who had two Wives, the one called *Ada*, the other *Zilla*; by *Ada* he begat two Sons, *Jabal* and *Tubal*, and a Daughter called *Naamah*. These four children found the beginning of all Crafts: *Jabal* found out *Geometry*, and he divided Flocks of Sheep, and Lambs; he first built a House of Stone and Timber. *Jabal* found out *Musick*; *Tubal* found out the Smith's Trade or Craft, also of gold, Silver, Copper, Iron and Steel; *Naamah* found out the Craft of Weaving. And these Children knew that GOD would take Vengeance for Sins, either by Fire or Water, wherefore they did write these Sciences, that they had found, on two Pillars of Stone, that they might be found after that GOD had taken Vengeance; the one was *Marble*, that would not burn, the other was *Latross*, that would not drown in Water; so that the one would be preserved, and not consumed, if GOD would any People should live upon the Earth. It resteth now to tell you how these Stones were found, whereon the said Sciences were written, after the said Deluge: It so pleased God Almighty, that the Great *Hermarmes*, whose Son *Lunie* was, who was the son of *Sem*, who was the Son of *Noah*. The said *Hermarmes* was afterwards called *Hermes*, the Father of *Lunie*, he found one of the two Pillars of Stone. He found these Sciences written thereon, and taught them to other Men. And at the Tower of *Babylon*, *Masonry* was much made on; for the King of *Babylon*, who was *Nemorth*, was a *Mason*, and serv'd the Science; and when the City of *Ninevah*, and other Cities of the *East*, should be built, *Nemorth* sent thither Threescore *Masons*, at the Desire of the King of *Ninevah*; and when they went forth, he gave them a Charge after this manner, That they should be true one to another, and love one another, that he might have Worship by them in sending them to his Cozen

the King. He also gave them Charge concerning their Science; and then it was the first time that any *Mason* had Charge of his Work. Also *Abraham*, and *Sarah* his Wife, went into *Egypt*, and taught the *Egyptians* the Seven Liberal Sciences; and he had an ingenious Schollar called *Euclydes*, who perfectly learned the said Liberal Sciences.

It happen'd in his Days, the Lords and States of the Realm had so many Sons unlawfully begotten by other Men's Wives, that the land was burthen'd with them, having small Means to maintain them withal; the King understanding thereof, caused a Parliament to be called or summoned for Redress, but being so Numberless that no Good could be done with them, he caused Proclamation to be made through the Realm, that if any Man could devise any Course how to maintain them, to inform the King, and he should be well rewarded; whereupon *Euclydes* came to the King, and said thus, My noble Sovereign, if I may have the Order of Government of those Lords Sons, I will teach them the Seven Liberal Sciences, whereby they may live honestly like Gentlemen, provided that you will grant me Power over them by virtue of your Dominion; which was immediately effected, and there *Euclydes* gave them these Admonitions following:

- I. To be true to their King.
- II. To be true to the Master they serve.
- III. To be true, and love one another.
- IV. Not to miscall one another, &c.
- V. To do their Work so duly, that they may deserve their Wages at their Master's Hands.
- VI. To ordain the wisest of them Master of the rest of the Work.
- VII. To have such reasonable Wages, that the Workman may live honestly, and with Credit.
- VIII. To come and assemble together in the Year, to take Council in their Craft how they may work best to serve their Lord and Master, for his Profit, and their own Credit, and to correct such as have offended.

Note, That *Masonry* was heretofore term'd *Geometry*, and sithence the Children of *Israel* came to the Land of *Bethelst*, which is now called *Emens*, in the Country of *Jerusalem*, where they began a Temple, which is now called the Temple of *Jerusalem*: And King *David* loved *Masons* well and cherish'd them, for he gave them good Payment, and gave them a Charge, as *Euclydes* had given them before in *Egypt*, and further, as hereafter followeth; and after the Decease of King *David*, *Solomon* his Son finished the Temple that his Father had began; he sent for *Masons* of divers Nations, to the Number of Four and Twenty Thousand of which number Four Thousand were elected and created Masters and Governors of the Work. And there was a King of another Region or Country, called *Miram*, who loved well King *Solomon*, and he gave him Timber for the Work; and he had a Son called *Amon*, and he was Master of *Geometry*, and he was chief Master of all his *Masons*, of Carving-Work, and of all other Work of *Masonry* that belong'd to the Temple, as appears by the Bible in *Lib. Regum Chap. 4*. And King *Solomon* confirmed all Things concerning *Masons*, that *David* his Father had given in Charge; and then *Masons* did travel divers Countries, some to augment their Knowledge in the said Art, and to instruct others.

And it happen'd that a curious *Mason* named *Memongreus*, that had been at the building of *Solomon's Temple*, came into *France*, and taught the Science of *Masonry* to the *Frenchmen*; and there was a King of *France* called *Carolus Martel*, who loved greatly *Masonry*, who sent for the said *Memongreus*, and learned of him the said Sciences, and became one of the Fraternity; and thereupon began great Works, and liberally did pay his Workmen: He confirm'd unto them a large Charter, and was yearly present at their Assembly, which was a great Honour and Encouragement unto them; and thus came the Science into *France*.

The Knowledge of *Masonry* was unknown in *England* until *St. Alban* came thither, who instructed the King in the said Science of *Masonry*, and also in *Divinity*, who was a *Pagan*: He

walled the Town now called *St. Alban*; he became in high Favour with the King, insomuch that he was Knighted, and made the King's Chief Steward, and the Realm was governed by him under the said King. He greatly cherished and loved *Masons* and truly paid them their Wages Weekly, which was 3s. 6d. the Week. He also purchased for them a Charter from the King to hold a General Assembly and Council Yearly. He made many *Masons*, and gave them such a Charge as is hereafter declared.

It happen'd presently after the Martyrdom of *St. Alban*, who is truly term'd *England's Proto-Martyr*, that a certain King invaded the Land, and destroy'd most of the Natives by Fire and Sword, that the Science of *Masonry* was much decay'd, until the Reign of King *Athelston*, which some write *Adleston*, who brought the Land to Peace and Rest, from the insulting *Danes*. He began to build Monasteries, built many Abbies, and other Religious Houses, as also Castles and divers Fortresses for Defence of his Realm. He loved *Masons* more than his Father; he greatly study'd *Geometry*, and sent into many Lands for Men expert in the Science. He gave them a very large Charter, to hold a Yearly Assembly, and Power to correct Offenders in the said Science; and the King himself caused a General Assembly of all *Masons* in his Realm, at *York*, and there made many *Masons*, and gave them a deep Charge for Observation of all such Articles as belonged unto *Masonry*, and delivered them the said Charter to keep; and when this Assembly was gathered together, he caused a Cry to be made, that if any of them had any Writing that did concern *Masonry*, or could inform the King of any Thing or Matter that was wanting in the said Charge already delivered, that they or he should shew them to the King, or recite them to him; and there were some in *French*, some in *Greek*, and some in *English*, and other Languages, whereupon the King caused a Book to be made, which declared how the Science was first invented, and the Utility thereof, which Book he commanded to be read, and plainly declared, when any Man was to be made a *Mason* that he might fully understand what Articles, Rules and Orders he was obliged to observe; and from that time unto this Day *Masonry* hath been much respected and preserved, and divers new Articles have been added to the said Charge, by good Advice and Consent of the Masters and Fellows.

(To be continued.)

The Educational Places of Amusement in London. James Hogg & Son, York-street, Covent-garden.

This little work is one of the few which agreeably blend instruction with pastime, and no one can regret the time spent in its perusal. Nearly every object of interest in or near the metropolis—nearly every exhibition, museum, picture gallery, or famous public building—is noticed, more or less; and the work is embellished with twenty-four engravings of the principal sights. As a specimen, we extract the following condensed account of *St. John's Gate*—a site, which is almost as interesting to the Freemason as to the antiquarian:—

“That little valley must have been a delightfully rural spot, with its numerous springs of sparkling water, its tiny dells and fairy glades, mantled in glittering verdure. When the Valley of the Fleet was really outside of London it was wont to be a place of great resort upon holiday occasions; it was there the city clerks (gentlemen in holy orders) amused the innocent cockneys by acting sacred plays, near the well from which the district takes its name. Many a picturesque group of human beings must have giving life and variety to the landscape in this valley during the reign of the sturdy Tudors, when the ‘lords of creation’ were swells in doublets and trunk hose, and the ‘girls of the period’ made charming by being decked out in farthingales, furbelows, whalebone cases, and stiff-starched collars!

“There have been many change: in the social

fashions of the civilised world since Edward I. and his lovely bride Eleanor found a quiet retreat in the Priory of St. John; and the old systems which regulate the affairs of men and nations have been frequently revolutionised since Wat Tyler and his undisciplined band of patriots made the Priory pass through the ordeal of their insurrectionary fires in 1381. St. John's Gate was not erected to be a mere ornament to the Priory, like the lodge to a gentleman's hall; its great strength and large proportions were well calculated to enable it to resist a powerful besieging party. As time wore on and the 'muscular Christianity' of the Knights Templars had become unfashionable, and the Priory, as a religious institution, had ceased to exist, the good old gate was left to battle against time and the innovations of a restless people.

"About the middle of the last century Mr. Cave, the printer and publisher of the *Gentleman's Magazine*, carried on his business in the apartments of the gate, three of which are of considerable size. After that great egotist and literary autocrat Dr. Johnson came to London, he found occasional employment at the gate. For some time after coming to town we have reason to believe that he had a hard struggle to keep soul and body together; and, though he suffered much for the importunities of his stomach, his false notions of manly independence were often the means of keeping his dental machinery out of healthy employment. Mr. Cave, who was said to have been a man of kindly feeling, had occasionally some difficulty in getting the surly self-willed doctor to take the goods the gods had sent him in the shape of food. While at the gate, the doctor's life was not all gloom after his old schoolfellow Garrick came to town, though they were both struggling for a living; they spent many happy hours together, and as the world with its blank and prizes was all before them, they frequently found comfort in speculating upon their chances in the great lottery of life. It was in one of the rooms of the gate that Garrick submitted his dramatic powers to the critical judgment of his friend. We believe that it was during the time the doctor was engaged in writing for the *Gentleman's Magazine* that he became acquainted with Goldsmith.

"The first number of the *Gentleman's Magazine* was published in 1731. How long Mr. Cave continued in business at St. John's Gate we have not learnt; but when he removed, another change in the character of the business carried on there took place. The gate-house at the present time, and beyond the memory of the 'oldest inhabitant,' has been a licensed place of refreshment.

"The late Mr. Benjamin Foster, who occupied the gatehouse during several years, was a man of considerable talent, and had a decided taste for ancient lore. While acting in the capacity of landlord, he compiled a very interesting history of the gate and the Knights of St. John of Jerusalem. This work is both tastefully and artistically illustrated. He had copies of these illustrations handsomely framed in chronological order, and hung round the walls of his public-room, and to these were added valuable drawings and the portraits of many eminent men who were contemporary with the ponderous lexicographer. In this room, too, there is a plain, wood-bottomed armchair, which is still retained as a relic of the doctor.

"St. John's Gate is not only a landmark between civilisations of a very dissimilar character, but it remains a living memorial of a society whose name and fame hold no small space in the pages of the world's history. The gate is now kept by a son-in-law of the late Mr. Foster. He is also a man of antiquarian tastes, and has done much to decorate the house with souvenirs of the past. To people with archaeological predilections the interior of the building will afford no ordinary treat; there is certainly no other house in London in which a stranger will find himself surrounded with so many associations of the past history of both the Knights of St. John and their once magnificent and richly-endowed Priory."

Altogether, we can safely commend this book as one of the best literary shilling's worth we have seen for a very long time.

FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XXII.

I feel much indebted to an anonymous brother, who, at page 664 of *THE FREEMASON* of 28th October, has favoured us with his thoughts on "The Israelitish Origin of the Anglo-Saxon Race." On a subject so interesting and important, and which, as he observes, "has puzzled the learned for many generations," every contribution intended for its elucidation should be received with thankfulness, and be read and studied with care. I am, of course, gratified to learn that one who has not only given a good deal of attention to the subject, but who has also ransacked libraries and examined works, ancient and modern, to obtain information thereon, should, in great measure, adopt my conclusions, which have been worked out without the important aids of which he has had the opportunity of availing himself, not any of them having been within my reach while writing the papers on "Freemasonry and Israelitism." I have, no doubt, missed many important points in the inquiry, both because I have been unable to give the time necessary to the full discussion of the subject, and because I have, all along, felt that I was occupying a very large space in *THE FREEMASON*, which might reasonably have been claimed by others. But I had not overlooked the point on which our brother has dwelt in his very interesting paper; that is, the completeness of the deportation of the Israelitish nation by their Assyrian conquerors. That point presented itself to my mind at a very early stage of the inquiry, and I made some progress in collecting the data for estimating the numbers occupying the land at the time of the final conquest of Samaria. For the reasons already adverted to, however, I put them aside, and assumed what I ought, perhaps, to have attempted to prove. The same reasons compel me to abstain from making the attempt now; but a few words on the subject may not be without their use, and I interrupt the regular course of investigation to offer them here.

Our brother, taking, as I do, "his stand on the Bible," will permit me to call his attention to the fact, that, not only is the national captivity of Israel—that is, such a deportation of the people as should extinguish the nation, as a nation—threatened as the consequence of their prolonged disobedience to the requirements of the Divine law, and their addiction to the foul practices of idolatry, but it is also attested by the pen of the sacred historians. When the wife of Jereboam went to consult the prophet Ahijah, as to what should befall the child and hope of the king, the old prophet, looking forward to the time when the Divine judgment should fall on Israel, for going after and making "other gods and molten images," and casting their covenant God "behind their back," uttered, under Divine inspiration, as the sequel shows, this terrible threat: "The Lord shall smite Israel, as a reed is shaken in the water; and

He shall root up Israel out of this good land, which He gave to their fathers; and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger" (1 Kings xiv. 15, 16). No chosen words could, I think, more explicitly declare the deportation, not of "the flower of the land" only, but of the nation itself. It would not be necessary that every individual should be carried away, to justify the interpretation I put upon these words. But it would be necessary that so large a proportion of the nation should be rooted up and carried off, as should utterly extinguish it, as a nation. With this the language used by the writer of the second Book of Kings fully agrees, for, after describing the enormities of which the people were guilty, "selling themselves to do evil in the sight of the Lord," he says, "Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left, but the tribe of Judah only. . . . And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had removed Israel out of His sight, as he had said by all his servants, the prophets. So was Israel carried away out of their own land into Assyria, unto this day" (chap. xvii. 18-22). It has been pertinently observed, that the words, "unto this day," lead to the conclusion, that this portion of the history was not drawn up until some considerable time after the destruction of the kingdom of Samaria—a conjecture which seems fully confirmed by the last verse in the chapter, which thus describes the conduct of the heathen colonists of Samaria: "Lo, these nations feared the Lord, and served their graven images, both their children and their children's children; as did their fathers, so did they unto this day" (ver. 41). If we take the time of three generations, literally, the statement was probably written in the reign of Josiah; but if, as is likely, the phrase is used only to summarily describe several generations, it is probable that this portion of history was compiled after the return from the captivity, and not later than the days of Ezra and Nehemiah. If so, we have a biblical testimony, says a writer in the *Journal of Sacred Literature* (vol. 1, p. 202), later than the return from the Babylonian captivity, to the important fact, that captive and exiled Israel still resided, as a distinct and separate body from Judah and Benjamin, in the remote lands in which their fathers had been located by their Assyrian conquerors. It is to be observed, too, that this was the Jewish historical tradition, long after the close of the Scripture canon, for Josephus, in the eleventh book of his *Jewish History*, written about A.D. 93, says, with reference to the return from captivity of those who came back with Zerubbabel: "The entire body of the people of Israel (the ten tribes) remained in that country (beyond the Euphrates); wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers." This shows, at least, the probability of the opinion, that the Jewish historical tradition concerning the removal of the ten tribes beyond the Euphrates, and their continuance in those eastern regions, as a separate and distinct people from Judah and Benjamin, had remained unchanged from the day in which the latter portion of the seventeenth chapter of the 2nd Book of Kings was penned, even unto the time of the Christian era; or I might bring it down to the fourth century, by quoting Jerome, who says, in his notes on

Hosea, "The ten tribes inhabit, at this day, the cities and mountains of the Medes." But it is not only in the Book of Kings, and in Josephus and Jerome, that we thus read of the deportation of the ten tribes, as of the deportation of *the whole kingdom*. Jeremiah thus describes the desolating character of the predicted judgment that was coming upon Judah: "And I will cast you out of my sight, as I have cast out *all your brethren*; even *the whole seed of Ephraim*" (Jer. vii. 15). I might refer to other passages in the historical books, in confirmation of the total extinction of the nation, by the deportation of the people, but it is not necessary to do so. The passages I have quoted are so free from ambiguity, and seem so plainly to set forth the total deportation of Israel, that no one who takes his stand on the Bible, and gives to language its proper force and meaning, can resist, as it appears to me, the conclusion I have suggested. *The difficulty which presents itself in the way of this theory is "the transportation of such an immense body of people, with all their impedimenta, a distance of from 800 to 1000 miles."* But what shall be said of the invasions of Egypt by Cambyses and Xerxes?

I cannot help thinking, however, that the numbers of Israel assumed to have been carried away at the final overthrow of the kingdom have been greatly over-estimated. A reference is made to the number of men slain, and of women and children taken captive, by Pekah, king of Israel, in a war with Ahaz, king of Judah, only a few years before the captivity. But that furnishes no reliable data, I think, for estimating the numerical strength of the kingdom of Israel. When we call to mind the facts, that for the long space of 200 years, or more, the kingdom had been incessantly involved in internal and external feuds and wars, in some of which famine added numerous victims to those of the sword, Samaria having been once reduced to so dire a condition that women were, as in the subsequent siege of Jerusalem, reduced to the almost inconceivable condition of eating their own children; and that it had been, during all that time, in a condition of growing degeneracy, the people becoming more and more effeminate; and not only thus, therefore, reduced in number by wars, insurrections, and deterioration of character, but by the sacrificing of their young children, which they evidently did, in large numbers, in their idolatrous rites, we can hardly avoid the conclusion, that the number of the slain and captives of Judah which are stated to have fallen and been led away by Pekah, requires some correction. Nor is this a solitary instance in which such correction seems called for. There are several passages in which errors in numbers present themselves in our present text. Thus, 50,070 persons are said to have been smitten by the Lord in the small town of Bethshemesh (1 Sam. vii. 19), because they had profanely looked into the ark of the Lord; a thing, one might say, impossible to have been done by so large a number, in so short a space of time, even if they were to be found in the place. In the book of Judges (xii. 6) we read, that 42,000 men of Ephraim were slain by the Gileadites; and (1 Sam. xiii. 5) that the Philistines had 30,000 chariots of war; and so, in this narrative of the wars between Israel and Judah, Pekah is said to have slain, in one day, 120,000 valiant men of Judah, and to have taken prisoners 200,000 women and children (2 Chron. xxviii. 6-8). Surely, we need not hesitate to say that each of these several numbers is incredible, as are others that might be referred to. But

this is only what might be expected, if the Hebrew numerals were employed, the similarity of some of them being so great that nothing is more likely than that transcribers should, occasionally, have fallen into error, by substituting one for another. But the fact is, that we do not know what mode of notation was employed by the Israelites, or other Oriental peoples. Nothing, in truth, is more perplexing than this question of *numbers*, in both sacred and profane history. In my large edition of Calmet's Dictionary, I have dealt with the subject at some length, availing myself of the very ingenious investigations and conjectures of Charles Taylor, as advanced and elaborately illustrated in his "Fragments." But whatever the numbers of Israel in the time of Ahaz were, it appears to me almost beyond reasonable doubt that they were comparatively few in the reign of Hoshea, when Samaria was taken, and the remainder of the people carried away. The country had been so far over-run and desolated by Pul and Tiglath-Pilezer, and so much further depopulated by internal wars and the calamities attendant upon such occurrences—a considerable portion of the people, too, having been already transported to Assyria, while many others probably took refuge in the cities of Judah, and many more had taken their departure for more distant places—that, when, in the first year of the good Hezekiah's reign, he had made preparations for celebrating a great passover, and sent invitations to the Israelites to unite with Judah and Benjamin in the solemn festival, he did so in these words: "Turn again unto the Lord, and He will return to *the remnant of you that are escaped out of the hands of the kings of Assyria*" (2 Chronicles xxx. 6). This, be it remembered, was *before* the final invasion of the land by Shalmaneser, so that the "remnant" consisted of those who had survived the desolating invasions of Pul and Tiglath-Pilezer, and other subsequent and unrecorded inroads. And it was this very "remnant" which, before the lapse of many years, was to be slain or carried captive by the army which finally captured the kingdom of Samaria. Now, if *before* the invasion of Shalmaneser, and in the first year of Hezekiah, the Israelites who had survived the desolations and captivities of Pul and Tiglath-Pilezer were regarded as a "remnant" only, the scattered few who, in the sixth year of Hezekiah, survived the capture of Samaria, and the final overthrow of the kingdom of the ten tribes, and who still remained in the land, were only the scanty *remnant of that "remnant."* Precisely the same conclusion is to be drawn from the fact of heathen colonists having been sent into Samaria, by the Assyrians, *instead* of the children of Israel (2 Kings xvii. 24), nor less from the fact, that, even after these foreigners were sent to colonise the land, it was so scantily peopled that wild beasts multiplied and slew many of them (2 Kings xvii. 25).

But although I thus think that the number of people whom Shalmaneser found in Israel, at the time he laid siege to Samaria—or, rather, whom Sargon, who appears to have finally taken it, found there—was not so great as to have presented any insuperable difficulty in the carrying of them to Media, I do not, as I have already intimated, reject our anonymous Brother's conjecture, that, in addition to such of Israel as remained in Judah on going up to celebrate Hezekiah's passover, and those who took refuge there on the approach of the army of Shalmaneser, others escaped by means of the ships of the Phœnicians, that people being involved in one common

ruin with the Israelites. Some of these, probably, as the Rev. F. Glover conjectures, reached Ireland, and there settled down, giving birth to some of the ancient kings of that country. The whole subject is full of interest, and it may be hoped that the desire now being manifested to elucidate it will bring to light such facts as may place beyond all reasonable doubt our Israelitish origin. I await, with pleasurable anticipation, the further communications of our Brother, as a valuable contribution towards it.

THE PHILOSOPHY OF FREEMASONRY.

CHAPTER FIRST.

LIBERTY—EQUALITY—FRATERNITY.

(Continued from page 680.)

Fraternity appeals at once to the sympathies of man. All men, as children of the dust, are brothers; brothers, whether born in the purple or hodden grey, subjects of the same ills that flesh is heir to, victims to the same vicissitudes of fortune. Disease spares not the noble in his castle; passes not the peasant in his humble cot. Nature confers her gifts to no particular section of society. Her brightest children have sprung from the ranks of the people. In fact, all great leaders of the world, all initiators of new thoughts, have no noble origin to boast of. When flatterers thought, by a pretended noble pedigree, to win the favour of the great Napoleon, he simply laughed at their folly, and while honours were conferred on the whilome almost-forgotten holy Napoleon, he remarked that the order of things had been reversed, and that the sinner had benefited the saint. Watt, Newton, and Stephenson were of the people. Nelson was no noble. Tell could boast of no blazoning. Among the ancient nations we find the same law in force. Mahomet founded a new religion by the sole power of his native genius, and empires were called into existence by men whose origin was obscure and common-place. So despotic is nature, that we seldom see a clever son succeed a clever father, and seldom that two of the same family rise to eminence. There are exceptions to this, as to every other rule; but these exceptions only prove it. The brotherhood of mankind has been universally accepted, and societies have been formed wherein the sacred name has been consecrated. Even among the savage nations, brother is a word of honour bestowed upon the stranger, a symbol of a wide-spread relationship and of a common origin.

In Freemasonry, the word has a sacred and peculiar meaning. A participant in the mysteries is taken from the profane, and becomes one of the elect. He becomes to us of a nearer and dearer tie. Our interests are bound up in his. His fortunes and misfortunes become ours. We mourn with him in his sorrows, and rejoice with him in his joys. Our ears are open to the voice of his supplications, our hearts melt at his tale of sorrow, and our hands open to

relieve his wants. In sympathy, in charitable relief, as Freemasons, we can claim a pre-eminence over other societies, for, while rules curb these, and certain qualifications are necessary before the applicant can be provided for, the poor brother has only to present himself at our doors to find immediate assistance. In relief, there is no question of Freemasons neglecting their duties; but there is something else wanted to make our claim to brotherhood perfect.

It would be a work of supererogation to point out that many brethren are in needy circumstances, that there are many brethren who systematically live upon the Craft; but it is also true that there are many brethren who, by accidents of fortune, are compelled to seek assistance, who would rather, by employment, earn money wherewith to provide for their wants. Now, this is a point in which, as yet, no steps have been taken. Money, in thousands of pounds, can be easily raised for Freemason charitable purposes, but are there not many Masons who would rather die than accept of such pecuniary assistance, and yet who would gladly accept the hand offered to procure them the means of earning their own livelihood. Money is, at best, but a temporary relief. It often acts as a temptation to the recipient to abandon labour altogether, and the trade is one easy to learn, to start in the world as a Masonic cadger. We have many boards of relief. Why not add to these one of employment? A brother could then accept of relief, distinctly understanding that from his earnings the sum advanced him should be returned. In this manner the money subscribed for charitable purposes would be of more utility, and many brethren would be prevented descending into the lower and abject scale of beggars, while the feelings of others would be spared the sting of receiving charity.

Freemasonry also extends the hand to those who wish to retrieve their positions. Man is fallible, and he who sayeth he standeth should take peculiar heed that he do not fall. We are told upon the authority of the Great Teacher, that our brother should be forgiven, although he sin against us for the seventy-and-seventh time. Man, generally, is an unforgiving animal, but, as Freemasons, mercy should overrule all our actions. As brethren, we should strive to reclaim the erring, and to lead back to the principles of rectitude those who may have strayed from the path.

ERROL.

"AND so ye have taken the teetotal pledge, have ye?" said one Irishman to another. "Indeed I have, and am not ashamed of it either." "And did not Paul tell Timothy to take a little wine for his stomach?" "So he did; but then, my name is not Timothy, and there's nothing the matter with my stomach, bedad."

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ILLUSTRATIONS of the HISTORY of the CRAFT.

BY A MASONIC STUDENT.

CHAPTER IV.

Whether or no the Roman guilds were so arranged by Numa Pompilius, or Servius Tullius, matters very little, but there is no doubt that, from a very early epoch, the artificers of Rome were formed into guilds, or corporations—"collegia, sodalitates." One statement of the historians deserves our notice: that the original members of the Building Collegia were Greeks.

From a comparison and careful collation of authorities, we are warranted in thus summing up the Roman evidences:—

The lodges, or "maceriæ," were held in secluded rooms or buildings exclusively appropriated to the purpose, and most of the lodges had schools attached to them for the instruction of the apprentices and inferior workmen.

These lodges had their regular meetings and peculiar ceremonies, generally monthly. Their proceedings took place in secret. They met, we are told, to admit new members, to regulate the affairs of the college, and unfold their teaching in art and science. The members took an oath mutually to assist each other, and indigent members received relief during their lives, and at their death were buried at the expense of the "arca communis," or common chest. Three members formed a collegium; hence the saying, "Tres faciunt collegium," an adage entirely in accordance with our own Masonic traditions and usages.

They kept a register of their members, some of which are still extant (Schauberg, Krause, Lenning), and these members were known to each other by signs and words.

They also paid monthly contributions. The members of these colleges were exempted "a muneribus publicis" and "immunes" from taxes and service to the municipalities and the state. Hence, probably, the real origin of the word Free-Mason.

According to Vitruvius, the College of Architects admitted none into their mystery but their own children and relatives, though they elected, from time to time, honorary members, as "patroni perpetui," or "honorati, ad lecti honorati," and even ladies were admitted as "honoratæ matroux"—honorary members and patrons.

The names of their officers are preserved on many inscriptions (Gruter, Spon, Orelli). Their masters were called magistri "præfecti," or quinquennales, as elected for five years; their wardens, decuriones; their elders, seniores; secretaries, scribæ; priests, sacerdotes collegii; keepers of the archives, tabularii; messengers, erantistas; serving brethren, viatores, or servos; and flag-bearers, signiferos.

The members were called "fratres" (a corrupt Latin word for brethren), and collegiati, or collegæ, and sometimes "sodales."

One inscription still declares that the collegium commemorated yearly its foundation, "diem natalem," by a feast for the members at the common cost—a custom not altogether unknown to the present members of our excellent Order.

As regards their ritual and mystical teaching, nothing has so far been discovered, or has survived, but many emblems have been found on the tombs of Roman Masons, members of these collegia, which are clearly identical with our own. There, may still be seen, as well as on tessellated floors and mural paintings, the square and compasses, the gavel and plumb-rule, the sprig of acacia, and five-pointed star.

Guitere, in his remarkable work, preserves some most wonderful epitaphs and inscriptions. On one, for instance, though unhappily mutilated, we have recorded many names of members of the collegium—its "præfecti" and "quinquennales," its "honorati," and its "scribæ." On another, we have a list of "patroni," of "quinquennales perpetui," of "quinquennales," and a long list of members, "ad lecti." One epitaph

records that the person has been "bis electus quinquennalis," and another that he has been "ter electus," whilst there are constant mention of "quinquennales," or "præfecti perpetui," as well as "patroni perpetui."

A Greek *κοινωνία* of builders, so late as the time of the Emperors, records its existence at Rome, and we hear, more than once, of the "marmoræ sodales."

As far as can now be made out, the full name of the collegium of builders was "Collegium Fabrorum." Some writers think that they were also sometimes called "Dendropæri," while others have alluded to the frequent epitaphs of the "tignariorum centonariorum"; but, on the whole, the evidence seems to preponderate in favour of the simpler appellation, "Collegium Fabrorum."

That such corporations existed amongst the Roman municipalities in Italy and Gaul, Germany and Britain, up to the fall of the Roman empire, seems to admit of not the slightest doubt, and may be proved in a variety of ways.

In one of the famous Pliny's (Plinii Epistolæ, Gesneri Annot. Lib. x., Epistle xliii.) letters to the Emperor Trajan, there is an interesting proof, if proof were wanting, of the existence and importance and secret organisation of such an order, and, incidentally, of the custom of admitting honorary members even then:—

"Plinius Trajano Imperatori.

"Tu Domine despic, au instituendum putes, collegium Fabrorum, duat taxat hominum 150; ego attendam ne quis nisi Faber recipiatur, neve jure concesso in aliud utatur."

The Emperor refuses the request, and alleges as a reason, "sed meminiverimus provinciam istam, et præcipiæ eas civitates, ab ejus modi factionibus esse vexatas."

A remarkable witness, surely, to the power and actual customs and usages of such secret confraternities!

That these collegia came over into England may be proved from monumental evidence.

There is still extant in Chichester the oldest, so far, Roman inscription known, which is a tablet declaring that the "collegium Fabrorum" in this country "had erected a temple to Neptune and Minerva." This is the first proof, so far, of associated artificers in England.

Later proof is, however, supplied by Musgrave's learned work ("Julii Vitalis Epitaphium," &c. Guil. Musgrave, 1711) of such a sodality in this country.

In Sir F. Palgrave's interesting work, the "History of the Anglo-Saxons," referring to the Roman occupation of this country, we find the following most striking and apposite passage:—

"Each city, or 'municipium,' contained various colleges or companies, or guilds of trades and artificers, and if I were a Freemason, which I am not, I should, perhaps, be able to ascertain whether the Lodge of Antiquity at York is, as the members of the Craft say, a real scion from the noble stock, existing through so many changes."

Here, however, I must stop to-day, and hope to resume this interesting subject in Chapter V.

We learn that the Provincial Grand Master of Leicestershire and Rutland, Brother Kelly, has appointed Bro. the Right Hon. the Earl Ferrers, P.M. of No. 779, to the office of Deputy Grand Master of the Province, and that his lordship will be installed at the Annual General Communication of the Provincial Grand Lodge, to be held at Loughborough, on Friday, the 24th inst.

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THE FOOTSTEPS OF MASONRY;
OR,
Freemasonry in relation to Authentic History.

BY BRO. W. VINER BEDOLFE, M.D., J.W. 1329,
Hon. Sec. Sphinx Lodge of Instruction.

(Continued from page 666.)

The chief object we have hitherto endeavoured to point out is, that Masonry is essentially a "Municipal" Institution; and in further allusion to our "cavern of bones," we may remark that this fact constitutes the "backbone" fragment on which, as on a foundation, the "basis and superstructure" of our argument rests.

I can well recollect when, a youthful geologist, I found in the "clayey grounds," or lias formations, near Clifton, my first copper-encrusted "vertebra." Almost instantly I had compared my newly-found treasure with a fish vertebra, on the one hand, and, on the other, with a mammiferous one. It was at once clear I had found a reptile vertebra of the Saurian kind, and the animal, in all its conditions, was at once created to my apprehension.

Now, as one chief division of animals is into "backbone and spineless" (or, "vertebrate and invertebrate"), so one chief division of civil societies and institutions has been into municipal and patriarchal.

This point of genuine affinity once ascertained, the entire family relations are established, and its history and conditions of existence at once determined. In all its relations, Masonry is identified with "municipality."

We have also further pointed out, that (1st) municipal institutions are essentially Roman, and (2nd) that institutions of this kind, and customs founded by the great and wise King Numa, still exist.

It is further to be remarked, and constantly borne in mind, that, being a municipal society, it is essentially a "human," in contrast to a "Divine" institution, and that, in its higher or speculative character, it is *philosophical, and not religious*. It is, in fact, on this basis that its practical utility rests, and its recognition of the especial unity of philosophic ideas common to all mankind which ensures its universality.

It was on the model of this municipal system that the Abbé Sieyès founded his Imperial Republic for the first Napoleon—viz., that the lower grades should elect the highest officer, the highest officer, in turn, nominate the inferior ones; and this continues the mode of election in our lodges.

Our object in the present chapter is to continue the investigation and study of the minor fragments, and show, one by one, the analogy of our present principles and practice with those of the ancient municipal institutions. And in order to explain the signification of the more familiar actions and symbols, we may first inquire to what philosophic sect Numa belonged.

Since the time when fabled Prometheus stole celestial fire to animate the hearts of mortals, men have belonged to one sect or other of philosophy. Now, the doctrines of Numa resembled those subsequently taught by Pythagoras, and by them he regulated his life and actions. In fact, Numa was both a learned man and founder of institutions—at once the Moses and Lycurgus of his people.

"These doctrines supposed that the Supreme Being was not an object of sense, or capable of any suffering or infirmity, but was incorruptible and invisible, to be comprehended only by the mind;" and Numa forbade the Romans to represent the Deity in the form of man or beast.

Hence, Masons believe in one God, who created all things, and by whom all things exist. To this Supreme Being all our lodges are consecrated, and they are, in fact, traditionally considered as proper places for the exercise of certain devotional ceremonies, as, for example, being placed due east and west, ceremonial prayers and vows may be offered therein.

CONSECRATION OF LODGES.

Probably, no ceremony of Freemasonry may be looked upon as more ancient than that

solemnity with which a lodge is consecrated. It must be ancient or very modern indeed, for ignorance could not have invented it. Corn, oil, and salt were used in the ancient consecrations, and carried in procession by going round the building, precisely as is adopted now in the consecration of a Masonic lodge.

It is a law of institutions, as of nature, that everything, whether of good or evil, should bear the impress of its Creator, and the use of these substances and the mode of consecrating are identical with the inculcations of Numa.

The Pythagorean precept was, "No sacrifice shall be performed without meal;" and Numa forbid them to be celebrated by a cruel effusion of blood, but that they should consist chiefly of flour, oil, and libations of wine, such being (says Plutarch) chief proofs of His universal bounty to all; and Numa's laws, as further stated, by Pliny, expressly declare "that the Gods shall be worshipped with these things"—"puge et salsa molâ"—with fruits and unleavened bread.

Customs last long, for the Romanists (who still give to the consecrated bread the same name, mass, or "mola," as did the first Pontifex Maximus) make the consecrated wafer in the same manner as Æneas said to have done, when, in his descent into hell, he bribed Cerberus with a cake made of honey, oil, and flour. "Melle soporatam, et medicatis frugibus offam, objecit"—Virgil, Lib. 6, 420.

Here, then, in the consecration of our lodges to the Deity, we do what Numa expressly instituted, and we do it in the same way, as custom and tradition has handed down, even to the present day. Had King Solomon directed such a consecration, he would have appointed burnt offerings; but our lodges are consecrated in accordance with the laws of Numa.

THE SYMBOL OF THE CENTRE.

A very important object in connection with Masonic ceremonial, worship, and working is the symbol of the centre: That "sacred symbol in the centre of the building which alludes to the G.G. of the U." We have also an older form "burnt to ashes in the centre," evidently alluding to "fire." It is a term which greatly puzzles young Freemasons.

As before stated, the philosophy of Numa resembled that of Pythagoras. Now, Pythagoras distinctly and clearly taught the doctrine of the roundity of the earth, and of its motion round a "centre," afterwards worked out by Copernicus.

Among the numerous temples built by Numa, was the Temple of Vesta, and which he intended for the reception of the sacred symbol "fire." It was first in the form of a vast globe—not to represent the figure of the earth, but the frame of the universe—in the centre of which the Pythagoreans suppose to exist the "sacred fire" emblematical of "God," the "Grand Geometrician of the Universe," for the Pythagoreans, says Plutarch, hold that "the earth has a circular motion around the 'central fire,'" and there is no evidence to the contrary but that the reference to this in our second degree dates from this early epoch.

It was also the opinion of Plato that the earth was placed at a distance from the "centre," for that, being a principal place, was reserved for some more noble and refined Being.

Here, then, is the explanation of the Masonic "centre." Our older, and, no doubt, more correct form, has the sentence, "burnt to ashes in the centre, and when that centre is supposed to be a fire, it gives the phrase a still stronger meaning, for it is fire that purifies. It may also allude to the worship of Baal; but would an Israelite have taught such doctrine or instituted such forms?

THE TRIANGLE.

It was to keep this "symbolic fire" burning in the Temple that Numa instituted the "collegium or lodge" of vestal virgins, and it, no doubt, has left a characteristic mark in Masonry; for, should this fire have been extinguished, it was necessary to renew it by obtaining a pure and unpolluted flame from the sun.

This, Plutarch says, "they kindle by means of such a parabolic figure, or instrument, as is formed by the revolution of a rectangular triangle,

and by means of such the rays of the sun were reflected to a focus." Hence a triangle may be considered emblematic by that Divine Fire, the Deity, which enlightens and enlivens the world, as emblematically does the W.M. the lodge, and which emblem the Perfect or Past Master still carries.

"THE SITUATION OF THE W.M. IN THE EAST, AND WHY OUR LODGES ARE SO SITUATED."

In all times peculiar dignity, sanctity, or both, have been attributed to the east, and, consequently, the "effigies" or image of the Deity was placed at the east end of the Temple, the priest being stationed in front, as in Romish churches, and probably if the triangle occupied its ancient position as emblematic of the "Triune God," to whom our Masonic ceremonial worship is paid, it should be placed above and behind the W.M.

The immediate reason, however, why our W.M. is seated in the east is this, that in the Roman Basilicæ, or halls of justice, the judge presided at the east end, the people sitting around the hall. On the sides were arranged small "convenient rooms adjoining the lodge," and much as they now exist, under the name of "chapels," in Romish churches.

The Basilicæ now signifies the cathedral church of the bishop, who thus (as did the ancient Roman judge) gives sentence "from his official seat," or "ex cathedra."

The "east end" having thus been the seat of honour in the ancient Roman institutions, tradition has evidently handed the custom down to our lodges of the present day.

My object in continuing this identification of the "fragments" is to show that all we do, say, or even think, has its prototype in Roman institutions, and which will become more special and striking as we proceed.

OUR LODGES ARE OPENED AND CLOSED WITH RELIGIOUS WORSHIP.

Now, we are distinctly told by Plutarch that, in establishing his "collegia," or lodges, Numa gave to each forms of religious worship.

In the municipal (and other) institutions of Rome, the "Magister," or Master, presiding sat in his curule chair, as above stated, at the east end, and before opening and closing his court, offered prayers, and if a candidate was to be proposed, addressed the people; but Livy, the authority for this fact, does not mention the prayer.

At the period here mentioned, the distinction between priest and laic was not so definite as it is now. The Vestal Virgin put off her sacred character when forty years of age, resuming her civil character, and priests were appointed by the civil power, for, in Cicero's oration for Milo, Milo is represented as going on a certain day to Lanuvium to appoint a priest. Hence, a layman could officiate.

We are also informed that, before transacting any public business whatever, the Romans performed religious worship, and all institutions, from the Senate downwards, were always opened with solemn prayer, according to a set form; and as this custom continues unchanged in our lodges unto the present day, may not our prayers be based upon the old ones? Whether they are so, or not, the custom is identical.

As an illustration, and to show the spirit of our great and royal founder in his religious and social habits, I cannot do better than quote the words of his chief historian: "In Numa's reign every one applied himself to industry, to the quiet education of his children, and, above all, to the worship of God. Festivals, social banquets, mutual benevolence, kind entertainments of friends, visiting, and conversing freely without fear or jealousy, became the practice in all Italy."

Can we, then, wonder that an Institution formed in such an age, and by such a founder, should still exist, and, existing, retain some vestige of that sacred fire which illumined its birth. What life could better illustrate our principles of Faith, Hope, Charity, Brotherly Love, Relief and Truth, than the life of our royal founder?

In our next we shall continue the investigation.

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KLEIN.—On the 6th instant, at No. 47, Princes-street, Leicester, in the 84th year of his age, Bro. John Frederick Klein, of Dusseldorf, and formerly of Finsbury-square, London; a P.M. of the Emulation Lodge, 21, a Past Grand Steward, &c.

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

The Freemason,

SATURDAY, NOVEMBER 18, 1871.

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

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

All communications, letters, &c., to be addressed to the EDITOR, 98, Fleet-street, E.C.

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MASONIC HISTORIANS.

No. IV.

FREDERICK DALCHO, M.D.

THE following is the title-page of the volume from which we have made quotations in evidence of the character of Dr. Dalcho's works: "Orations of the Illustrious Brother Frederick Dalcho, Esq., M.D. Reprinted by permission of the author, under the sanction of the Ill. the College of Knights K.H. and the original Chapter of Prince Masons of Ireland. Dublin: Printed by John King, Westmoreland-street, 1808"

(pages iv., 33, and 103; title-page copper-plate engraving). The first of these orations was delivered by Dr. Dalcho in the "Sublime Grand Lodge of South Carolina, in Charleston, on the 21st March, A.D. 1803, before the members of that lodge, the Symbolic Grand Lodge of Free and Accepted Masons, and a considerable number of visiting brethren." The author was an Inspector-General under the "Ancient and Accepted Rite," and was favourably known early in this century as a defender and supporter of the *Hautes Grades*, and the *second* was addressed to the same body subsequently. An appendix is likewise inserted.

So much by way of explanation! Now for the work itself. The author observes, "I am of opinion that the ancient Society of Free and Accepted Masons was never a body of architects; that is, they were not originally embodied for the purposes of building, but were associated for moral and religious purposes" (p. 11, part 1st). It is rather strange that the earliest documents known relating to the Craft connect the Fraternity with "*building*," and all we know of historical Freemasonry induces us to believe that the Society was founded for operative purposes, although, undoubtedly, they were also "associated for moral and religious purposes," as their charges abundantly prove.

In accordance with the fanciful notions on Freemasonry with which the author favoured his audience at Charleston, we are not surprised to find the following: "The term mason is derived from the Greek, and, literally, means a member of a religious sect. . . . The reason of the term *Free* being prefixed is probably derived from the Crusades, in which every man engaged in the expedition must have been born *free*, and under no vassalage or subjection. The term *Accepted* is derived from the indulgence granted by the Pope to all those who would confess their sins and join in the enterprise for the recovery of the Holy Land. . . . This subject is well understood by those brethren who have received the 20th degree" (p. 12). We can only add, *if so*, then save us from the degree, and from accepting such an origin for Freemasonry!

The learned doctor, when descanting on the objects of Freemasonry, is more at home, and, evidently, is better suited to be a moral philosopher than a historian. He says: "To cultivate peace and goodwill towards men, to improve the general condition of mankind, and to worship the only true and living God in fervency and truth, are among the indispensable obligations of Freemasons." His advice to the Fraternity as respects their conduct, habits, pursuits, friendships, aims, and future life, is, indeed, valuable, and as he endeavours to promote everything that would tend to maintain the "key-stone of our mystical fabric—charity," however much we may disagree with him respecting the origin of the Fraternity, we will cheerfully acknowledge the purity of

his motives, the power of his eloquence, and the excellence of his morality. He asks: "What sight can be more acceptable in the eyes of God, whom we adore—what object more gratifying to the feelings of humanity—than an extensive society of benevolent men, established for the great purposes of relieving the distresses of their fellow-creatures; of softening the sorrows of the widowed heart, and of offering protection and support to the helpless orphan; rocking in the cradle of poverty and woe; of breaking asunder the iron bands of the prisoner, and cheering his sight with the blaze of the noontide sun; of exchanging the cell of his loathsome dungeon for the possession of liberty, that choicest blessing in heaven's gift; and, in short, established for the purpose of confirming man in his worship of the Deity, and of offering, to the ripening youth of our country, a living example of virtue, science, and benevolence. Such, my respectable brethren, are the purposes for which the societies of Freemasons were founded, and such are the principles which should govern the professors of the mystic science." He also observes, truly: "That our associations are not attended with the happy advantages I have here described is attributable, not to the profession, but to the professors. We have it in our power to become everything that is great and good; but, unfortunately, many, I fear, when their curiosity is gratified by initiation, think everything is attained, and give themselves no further concern than that of *procuring the decorations of the Order*. Pleased with the sounding title of Free and Accepted Mason, they neglect to study those sublime and important truths which form its basis, and remain as ignorant of the principles of the Order, and the derivation of the symbols, as if they had never been initiated." This was true in 1803, and it is equally true now. Dr. Dalcho declares, "the brethren of the three first degrees are called *Blue Masons*, from the colour of their decorations; and *Symbolic Masons*, from the persuasion that their mysteries are, at this time, preparatory to the superior degrees." The former statement is true, but the latter is most erroneous, as the three degrees were symbolic long before the institution of the "superior degrees." After questioning some of the circumstances narrated in our lectures, and exposing their error, as also recommending an alteration in the ritual, to secure uniformity in connection with accuracy, he remarks: "The road to truth, particularly with subjects connected with antiquity, is generally choked with fable and error, which we must remove, by application and perseverance, before we can promise to ourselves any satisfaction in our progress. Because a story has been related in one way for an hundred years past, is not, alone, sufficient to stamp it with truth; it must carry, on the face of it, the appearance of probability, and if it is a subject which can be tried by the evidence of authentic history, and by just reasoning from established

data, it will never be received by an enlightened mind on the *ipse dixit* of any one."

After such a sensible view of historical research in Freemasonry, we feel disappointed in finding so much of precept and so little of example. Dr. Dalcho says: "It is a source of infinite satisfaction to us that we are enabled, in the *sublime degrees*, to arrive at the knowledge of the original system, and there to view, with unceasing delight, the development of those circumstances on which symbolic Masonry was established" (page 39, part 2). That this is acting contrary to the principles he himself has laid down as the rule to be followed in studying Masonry, must be evident to all who have examined the subject. How absurd to suppose that the degrees in question (which were manufactured years after symbolic Masonry) actually enable its votaries to "arrive at the knowledge of the original system." Craft Masonry knows no superior in its own sphere, and beyond its pale, ancient Freemasonry is not to be found—so that the folly of expecting more light as to its history from extraneous sources, than from its own records, must be plain to all. We do not deny the excellence of the "sublime degrees," and are ready at once, in many respects, to admit their superiority, but, Masonically, our faith begins and ends with the "Craft." Dr. Dalcho, we think, makes a great mistake in supposing Craft Masonry to have been instituted as preliminary to initiation into the philosophical, chivalric, and religious degrees. The author considers that, "The peculiar manner in which the three first or blue degrees are given, as well as the matter of them, clearly evince them to be merely symbols of the superior or sublime degrees. They were formed as the test of the character and capacity of the initiated, before they should be admitted to the knowledge of the more important mysteries." We can only admit the truth of the foregoing by acknowledging that the brethren who, in A.D. 1717 (and for a few years afterwards), divided Freemasonry into degrees, and enlarged its ceremonies, &c., *knew not their object in so doing*, and were in ignorance as to what Masonry was then, or before that period; and that it has been reserved for some members of the Society, *about a century later*, to discover what really were the motives that actuated the early members of the Fraternity! Dr. Dalcho actually states that, from authentic records of the Ancient and Accepted Rite, the "sublime and ineffable degrees of Masonry were established in Scotland, France, and Prussia immediately after the first Crusade." He also declares, "They fell into neglect until the year 5748 (A.D. 1744), when a nobleman from Scotland visited France, and re-established the Lodge of Perfection in Bordeaux" (page 58, part 2). These statements are contrary to fact. No degrees of Masonry were known until after the Revival of 1717, and the "hautes grades" came into existence subsequent to this period. The probability is, the year 1744,

referred to by Dr. Dalcho, witnessed their birth. Dr. Dalcho's faith is something extraordinary, as may be gathered from the following, which concludes his notes: "The sublime degrees are the same at this moment (A.D. 1803), as they were at the time of their first formation. Not the *smallest alteration or addition* has been made to them. The same principles and the same ceremonies are everywhere observed; and, as we know from our archives, they have existed for many hundreds of years in their *original* state." Without investigating this wonderful assertion, we may just refer to the author's own observations in the preceding page: "All the sublime degrees were established before the year 1776. . . . *One only has been established since*, on the 1st of May, 1786." This sounds like *addition*, any way. He then mentions that no provision was made for the appointment of a successor to the Grand Commander, and the "upper councils and chapters could not be opened without his presence. . . . The King of Prussia, being conscious of this, established the 33rd degree." If we mistake not, this was an alteration in the Constitutions; but we will not dwell on this point, as we would rather conclude our sketch of this distinguished Mason by quoting his own eloquent words on our Order: "An Institution which recommends submission to the laws of our country, adoration to the Supreme God of nature, universal benevolence, and every virtue which can endear us to each other, which conveys instruction to the mind, and expels rancour, hatred, envy, and every unruly passion, and binds all its followers in the bond of goodwill, is certainly worthy of praise and encouragement." Such is the Society of Free and Accepted Masons.

WILLIAM JAMES HUGHAN.

Multum in Parvo, or Masonic Notes and Queries.

QUESTIONS FOR CONSIDERATION.

I have read, with deep regret, Bro. Longstaff's suggestions for a printed ritual, which I am very sorry to see again propounded, especially by a brother of some standing and ability, as I believe that they are fraught with the greatest amount of practical evil to the Craft at large.

It is the peculiar and distinguishing characteristic of our English Freemasonry that its ritual and ceremonies have ever been, and are still, "oral," handed down by faithful brethren, who received them from others, equally true and trusty in their time and generation. I feel persuaded, from long study of our Masonic ritual, that nothing would more tend to destroy its life and interest than a dull and leaden uniformity, and reduce it to the lower level of the printed ritual of some modern benefit society, than the proposal to do away with its oral character; while, at the same time, it would preclude the Masonic archæologist from deriving, as he does to-day, from them, any little discrepancies of ritual, to which Bro. Longstaff seems so much to object—powerful arguments in favour of the real antiquity of our time-honoured and

carefully-preserved ceremonies and mysteries.

I must also venture to make my humble protest against the disparaging terms in which Bro. Longstaff speaks of the ritual itself.

I have most carefully studied, for many years, our own ritual and that of other "jurisdictions," and I have no hesitation in saying that I know of no other ritual which can, for a moment, be compared with our English ritual, either for propriety of language, or felicity of expression. He is, indeed, a bold man who ventures to characterise it as marked by many "absurdities and Johnsonian verbosities," and any attempt, I make bold to say, to modernise it, or adapt it to the "improved" (?) taste of the present day can only result in the utter destruction of its genuine antiquity, its solemn reality, its perfect harmony, and its prevailing excellency.

I have no sympathy with those "able men," of whom Bro. Longstaff speaks, and whose real existence I somewhat venture to doubt, who will not give time or trouble to master the work of those offices to which they aspire. If they grudge the labour and the pains necessary to qualify them for the discharge of their allotted duties, our "chairs," as our Order, are well quit of them, and it is the fault of any lodge which allows any of its officers to deliver, as Bro. Longstaff complains, the appointed ritual "peculiarly," or "badly."

The change in our system in this respect advocated by Bro. Longstaff would only tend to afford a premium to idleness, ignorance, and incapacity, and would check the zeal and deaden the energies of numbers of young, active, and intelligent Masons.

From what I know of our Order, I feel sure that such a proposition will be steadfastly resisted and rejected by a very large majority, as in itself unwise, uncalled-for, very objectionable, and most prejudicial to the present and future welfare of our Order.

A MASONIC STUDENT.

I read, with some regret, in THE FREEMASON of the 11th inst., the suggestions of Bro. L. W. Longstaff in favour of a printed Masonic ritual. I am aware, in the language of Preston, that "it is a weakness in human nature that men are generally more charmed with novelty than with the intrinsic value of things," but I certainly did not expect to find, in a Mason of such earnestness and cultivation as Bro. Longstaff, an advocate for that which, I consider, is both detrimental to the social and intellectual status of our Order. Whoever takes an office in a Masonic lodge should, undoubtedly, possess the advantages of a well-cultivated mind and retentive memory; and as Masonry particularly inculcates the improvement of the mental faculties, I think everything which has an opposite tendency should be strenuously opposed. The committal of the ritual, or a part of it, to memory requires no inconsiderable mental exertion, while the beautiful precepts of it, thus impressed upon the mind, seldom fail to have a highly-beneficial effect. I am a member of a few literary and other societies, and, for a young man, have had some experience with regard to the formulas of initiatory requirements; but I must say I never met with any ceremony more really beautiful, or more sublimely impressive, than the one on my initiation into the mysteries of our ancient and honourable art; but I am bound to admit that the reverence with which I regarded that ceremony would

have been, to a certain extent, decreased had the ritual taken place as suggested by Bro. Longstaff.

As to the time having arrived for stopping the publication of unauthorised rituals, I think an effort should have been made to do this long ago; but the difficulty is, how to do it effectually. There is no law to prevent the publication of spurious Masonic works, and as long as capital can be thus made, a certain class of printers and publishers will always be found to circulate the catch-penny trash with which, I am sorry to say, we are now almost inundated; and to remedy which the Grand Lodge is completely powerless.

I cannot see that an authorised printed ritual would tend to secure "uniformity of working." The lodge to which I have the honour to belong (the Humber, No. 57) is particularly fortunate in this respect, which I attribute to the efficiency and intelligence of the officers, and the strictly Masonic behaviour of the brethren; and I think, in any lodge, that this alone can secure so important a desideratum as "uniformity of working."

Bro. Longstaff inquires if the time now spent in orally acquiring the ritual could not be devoted to better purposes? I think not, and for this reason, that the oral acquisition of the ritual constitutes an important part of a Mason's preliminary education, and more firmly fixes upon his mind those inspiring principles which he may afterwards be called upon to elucidate to others. Neither, as I believe, that having to do so, prevents many able men from filling our chairs. Should any person be either incompetent or unwilling to learn the ritual, or so much thereof as appertains to the proper discharge of the duties of any office he may have to fulfill, I do not think he should be considered, in a Masonic sense, an "able man."

It is certainly more impressive to hear the ritual decently read, than hesitatingly and badly delivered; but, as a rule, it is easier, by far, to deliver well than read impressively, and there are many men who could deliver a charge very creditably, who, if they were called upon to read it, would make it almost unintelligible.

In conclusion, let us always endeavour to keep the insidious and the uninitiated from prying into the secrets of our Order; let us, in strict accordance with its teachings, observe an inviolate secrecy with regard to all relating to its mysteries. Let us remember that all who wish to teach must submit to learn; and, in the language of a skilled brother, "if we depart, in any particular form, from the principles on which Freemasonry is founded; if we perpetuate in the future any mistakes or perversions of the present or the past, we must expect that those mistakes and perversions will, in due time, bear bitter fruit. If we sow the wind, we must expect to reap the whirlwind."

A YOUNG MASON.

Bro. Longstaff proposes in his questions the revision of the Rituals and their printing. I am afraid the brother is entering upon an impracticable task. The revision of the Rituals was proposed by Bro. Adam Thomson, P.M. Lodge St. John's Galashiels, to Grand Lodge of Scotland in 1865. By it the matter was referred to Grand Committee, who appointed a sub-Committee to report. This sub-Committee never met, but one of its members (Bro. William Hay) stated that he saw no reason to entertain the question. This did for it. True, in 1865, a clique predominated, which at a future time received a stunning blow, from

which it is slowly recovering, and which, unless means are taken the clique will again resume its supremacy. This clique is opposed to everything but *pure Freemasonry*, which in Scotland takes the form of mountain dew, with hot water and a piece of sugar in it. I cordially sympathize with Bro. Longstaff in his scheme. The American brethren have published authorised Rituals of all Masonic degrees, and we should do the same, but I am afraid that the worthy Brother is entering upon a subject which will bring down upon his head all the petty and narrow minds who love the letter, and hate the soul, of Freemasonry.

RANDOLF HAY.

FREEMASONRY AND UNITARIANISM.

By turning back to page 683, it will be seen that I spoke of the "*Philosophy of Freemasonry*." I would not wish to see Freemasonry and Unitarianism identical, only it is my opinion that Unitarian Freemasons have just as good a right to have their views expounded in *THE FREEMASON* as Christians—if references to one sect are to be kept out, so ought all to be. Another point is, that brethren ought to understand that a Masonic paper and a Masonic lodge are two distinct things, as are the functions of a Masonic editor and a Masonic W.M. What might be wrong in a lodge, is perfectly allowable in a Masonic paper.

W. P. B.

Original Correspondence.

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

"MERIT AND ABILITY."

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—As the good old landmarks of the Craft, Merit and Ability, do not seem fully recognised in some provinces, and promotion is regulated more by favour and influence than zeal and knowledge, I would suggest for discussion in your columns the subject of establishing, in connection with every P.G. Lodge, an examining Board. The examiners should test every brother presenting himself (voluntarily, of course) as to his acquaintance with the history, principles, practices, usages, ritual, constitutions, charities, and, in fact, the whole scheme of Freemasonry. No brother should be elected W.M. unless he is thoroughly up in the duties of the office. As an indication of proficiency, the brother who comes up to the standard should be entitled to wear a jewel, so that, if visiting a lodge, the brethren, seeing his qualification, might invite him to lecture or assist in the ceremonies, as the case might be. The jewel might bear upon it the words "Merit and Ability," and have bars upon the ribbon, with "Lecturer," or "Installing Master," or "Instructor," or all three, according to the degree of proficiency attained. R.W. Prov. Grand Masters would then be able to select their officers *sans peur et sans reproche*. It is a sorry spectacle, indeed, to witness a P.G. officer exhibit his ignorance in giving a degree or opening a lodge. The P.G.L. of Cumberland and Westmorland does the next best thing to examining the brethren. It sends a deputation periodically to each lodge, to observe and report upon its working, a proceeding which is worthy of the imitation of other provinces.

I remain, Sir and Brother, yours fraternally,
P.M.

THE PURPLE IN WEST LANCASHIRE.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Will you allow me space for a few lines in reply to your correspondent "One of the Mark'd"? He says, "the reasons for Brother Turner's nomination were thoroughly explained." This is quite true, but he ought to have added, "when Bro. Turner himself spoke, *after* the ballot was taken." This was the mistake. Had Bro. Turner's proposer or seconder "*thoroughly explained*," the result would most assuredly have been the election of Bro. Turner as P.G.T.

Yours fraternally,

Nov. 11, 1871. ANOTHER P.M.

(To the Editor of *The Freemason*.)

SIR,—You will not be surprised to learn that the *purple fever* is very rife in this province. "Another P.M." has opened his mouth, put his foot into it, and communicated to the World that *he* "influenced at least seven votes in favour of Bro. Armstrong." What a mighty effort, and yet he lives!

Well, wonderful things are done, even in Masonry; but it would, indeed, be wonderful to find that some P.M.'s had in them more of the true spirit of Masonry. I suppose the next thing to be suggested by "Another P.M." will be a little quiet *bribery*. If this be tried—why, then, "success will be sure."

Doubtless I am very ignorant—many P.M.'s are—but I can tell "Another P.M.," that "if Bro. Turner's proposer had stated the reasons why they brought him out," (a proceeding not sufficiently straightforward to be acted upon), the Prov. Grand Secretary would have had to record a much larger number of votes in favour of Bro. Armstrong.

Yours, &c.,

DI. CRAN. KIN.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—It is difficult to tell whether your correspondent, "Di. Cran. Kin," in reply to "A P.M. and P.Z.," intends to be funnily sarcastic, or indignant; but I have good reason to think that he is one of those who have personal cause for feeling annoyed at the fact, that a great number of the brethren of West Lancashire, having become *wily*, are determined not to let *all pass* unchallenged that a small clique of three or four might do or say, and have the firmness to expose some of the abuses which ought long ago to have been *laid low*, and who now feel sufficiently *strong* in the *arm* and head to point out to them the *perilous* position to which they are steering themselves and the P.G.L. of West Lancashire. They may, ere long, require the aid of a *broad bridge* to carry them clear of the *sharrocks* and shoals which are ahead.

Bro. Armstrong's victory must be very gratifying to him, when he finds that it was won so easily, it being inferred that it was not necessary to his success that his friends should visit Prescott, St. Helen's, Ormskirk, Southport, &c., &c. It is, however, a fact that they did; and many promises of support were obtained from four to six months prior to the election of Treasurer.

With regard to the manner of appointing Prov. Grand Officers, does "Di. Cran. Kin" deny the fact that those appointments have been given (with very few exceptions) to the worst working Masons in the province, many of them never having attempted to give the second and third degrees in a Craft lodge, and, in one or two instances, not even the first?

I would only further remark, that Bro. Turner is quite able to answer (if needs be) any of the silly inferences of "Di. Cran. Kin."

Yours fraternally,

A P.M. & P.Z.

Liverpool, 7th November, 1871.

(To the Editor of *The Freemason*.)

SIR,—I am sure all right-thinking Masons must deprecate the unkindly feeling that is now

showing itself amongst the brethren of West Lancashire on the score of the Prov. G. Lodge appointments, and doubtless think, with me, that it is a great pity the disappointed ones can't rest without letting their vexation be seen of all men, and making ill-natured remarks and spiteful insinuations against their more fortunate brethren.

Whether the appointments of the Prov. Grand Master give satisfaction or not, is one thing; the right of any brother to challenge them is another. Your correspondents seem to lose sight of the fact, that the number of offices for each yearly distribution is extremely small when compared to the number of brethren in the province; and further than this, they seem to forget that the bestowal of them is in the hands of the P.G.M. absolutely, and however partially they may be awarded, no one has a right to challenge his prerogative. He might bestow them all on his relatives, had he a sufficient number, and we could only grin and bear it, though the interests of the Craft would certainly suffer. My object in writing this is not to uphold the present system of appointments, but simply to remind the grumblers that they are not going the right way to get an alteration.

Perhaps I might suggest, as a means of lessening the dissatisfaction that undoubtedly exists:— 1st, Let it be understood, as I think it seems to be at present, that every year a certain number of vacancies are to be filled, they need not necessarily be always the same offices; and, secondly, that the Prov. G.M. communicate, through the Prov. G. Sec., with the W.M.'s of the province, or, in a very large province like this, with those in a certain district, taking the others in rotation, asking if they have any worthy brother they wish to recommend for Prov. Grand honours; the Prov. G.M. at the same time retaining his veto. I know one province where this is the rule and has given satisfaction. Such a plan would, I think, make the appointments more equally distributed and remove any idea of partiality. I can quite enter into the feelings of some of the older and experienced Masons at seeing their juniors promoted before them—sometimes, not one step and done with, but year after year, and each time a little higher. Now, I have the privilege of acquaintance with several members of the Prov. Grand Lodge, some of whom have got into that august body, apparently, for no other reason than that they are their fathers' sons, but once in they have shown what sort of stuff they are made of; and even if favoritism and partiality have entered into the appointments of our Prov. G. officers, I can assert, from my own knowledge, that the greater part do their work well and truly in lodge, in committee-room, in charity business, and in other ways, and I should very much question whether those who express their dissatisfaction so loudly would do anything like the same amount of work, but rather think they would rest content with the onerous duties of sporting the purple on all likely and unlikely occasions.

And now a word with "Di. Cran. Kin." How he could write such a letter I don't know; surely he could not have been present at the last Prov. G. Lodge. He speaks of the "very gentlemanly conduct of the unsuccessful candidate for the Prov. G. Treasurership," and of his "extreme worthiness and modesty"! Of the former of the two last attributes I have no doubt whatever, and of the other I can only say that I thought he looked uncomfortable under the eulogium of his belligerent proposer; but of the gentlemanly conduct, I think there must be some mistake, as the candidate's speech, made in returning thanks for those votes recorded in his favour, showed he had not much of the gentlemanly spirit in him, and brought upon his head the severest rebuke it has ever been my lot to hear from our usually placid Prov. Grand Master. The other three brethren whose names are introduced in "Di. Cran. Kin's" letter, doubtless feel much aggrieved by the weakly puns of your correspondent, as otherwise their names and recollections might have subsided into their usual obscurity. Lastly, I would add, that a reform in the distribution of Prov. Grand honours will not be obtained by blustering talk and threatening notices.

I am, Sir, yours fraternally,
FIDELIS.

"THE FAIR SEX AND ADOPTIVE MASONRY."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am afraid the soil of England is not likely to prove exactly congenial to this "Eastern Star Order, and, so far as I can judge, we need not be at all sorry at it. It appears to me that our wives, sisters, and daughters are more at home looking after household affairs—darnin' stockings, or whatever happens to be necessary—than holding forth at meetings of any Eastern Star. As expressed at page 657, "The modest virgin, the prudent wife, and the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens." Modesty is a tender plant, yet none the less beautiful upon that account, but I can hardly fancy the air of a pseudo female-masonic lodge the best place to rear it. Everything in its own place is a very good axiom, and the proper place, in my opinion, for the female who wishes to be truly loved and respected is outside all such concerns. Some of them may be well conducted for a time, but the danger is too great, as in the hands of designing parties they might be gradually transformed into mere temples of Venus—"revivals" of some ancient, but anything than woman-elevating, rites or customs of our eastern predecessors. *Requiescat in pace.*

I am yours fraternally,
W. P. BUCHAN.

P o e t r y .

"OUR NAUTICAL BROTHER."

BY WILLIAM BERNARD.

Dedicated by permission to Bro. William Tesseyman, W.M. of the Humber Lodge, Hull.

Here's a toast! Fill your glasses, 'tis one I hold dear,
Let revelry settle before it,
E'en Bacchus himself, were that jolly god here,
Would ponder in thoughtfulness o'er it.
Then fill to the brim,
As we thus honour him,
Through wandering oft from his Mother,
Yet comes back to find
That a welcome most kind
We have all for a Nautical Brother.

The works of The Great Architect he has seen
In calmness and in a commotion,
And often, perchance, in the danger has been
Of strife on the angry ocean;
But putting his trust,
As a good Mason must,
In the Master whose aid cannot fail him,
He never despairs,
But courageously dares
Whatever in life may assail him.
Then fill, &c.

We'll pledge him to-night, whether absent or near,
And hope that he always may find
A Lodge in the heart of each Mason sincere,
And the goodwill of all humankind;
For when ploughing the waves,
Which he nobly braves,
For England, for home, and for beauty,
He carries our art
To a far distant part,
And its precepts of love, truth, and duty.
Then fill, &c.

The widow and orphan in him never fail
For charity hearty and willing,
For so gen'rous is he, as he lists to their tale,
That he'll give e'en his very last shilling.
He's worthy the toast,
Though of it we ne'er boast,
For flattery we one and all smother,
So let's drink to-night,
With unclouded delight,
"The Health of our Nautical Brother."
Then fill, &c.

THE "FREEMASON" LIFE BOAT MAINTENANCE COMMITTEE

A meeting, to constitute the committee whose object will be to collect subscriptions towards maintaining the "Freemason" life-boat stationed at North Berwick, was held at the Railway Tavern, London-street, E.C., on Tuesday, the 7th inst. Bro. A. E. Harris, P.M. 141; was voted in the chair. There were present: Bros. Chas. Lacy, P.M. 174; J. Gillard, 180; N. Gluckstein, 141, P.M. 51, P.P.G.S.W. Essex; E. Gottheil, P.M. 141; P. Davis, 141. Bro. S. Davis was prevented from being present on account of indisposition, but a letter was read, in which he expressed his willingness to serve on the committee. The committee was formally constituted, and it was resolved that the officers of the former committee should retain respectively their former positions. The following brethren have signified their assent to be members of committee: the R.W. Bro. J. R. Stebbing, P.G.D. England, P.D.G.M. Hampshire; R.W. Little, P.M. 975, 1293, 862, 1194, 1319, P.Z. 177, 975, P.G.S. Middlesex; John Boyd, P.M. 145, 534, P.Z. 177, 975, A.G.P.; John Coutts, P.M. 27, 1310, P.Z. 177, 382, A.G.P.; R. H. D. Johnson, P.M. 249, 1049; H. M. Levy, P.M. 188; E. Grant, 228, 742, Hon. Mem. 435. It was also resolved that the committee meet on the first Tuesday in the months of November, February, May, and August, and that each member pay the sum of five shillings per annum towards the fund.

The following subscriptions were announced:

	£	s.	d.
Bro. Geo. Kenning, W.M. 192, J.W. 1293, P.G.D. Middlesex	...	...	1 1 0
Brethren of St. Chads Lodge, 1129	...	...	1 10 0
Great Northern Lodge, 1272	...	...	1 6 0
Great Northern Lodge, 1287	...	...	1 1 0
Bro. J. Gillard, 180 (annual)	...	...	0 5 0
Treasurer's balance of former fund	16	10	0
Total	21	13	0

After a vote of thanks to Bro. Harris, the meeting was adjourned.

The cost of maintaining the boat is £50 per annum, and the committee appeal to the brethren to second them in their efforts to collect the required amount, to the payment of which the former committee have pledged themselves.

SCOTLAND.

GLASGOW.

The Thistle and Rose Lodge, No. 73, met on Tuesday, when the R.W.M., Bro. G. M'Donald, passed and raised Bro. George Swanson. Bro. Mathew Micklejohn, of the Rutherglen Royal Arch Chapter, was then affiliated by Bro. T. Stewart, the I.P.M., and arrangements were made for the annual meeting of the lodge.

The Caledonian Unity Royal Arch Chapter met at their hall, Buchanan-street, on the 9th inst., when the chairs were filled by Comps. Gilchrist, Z.; G. M'Donald, H.; and G. W. Wheeler, J.; with Comps. M. Figdon, 1st Soj.; G. M. Lead, Scribe E.; and T. Fidler, Scribe N. Bros. Joseph Ettleston, Harris, Silverstone, and William Berwick were then advanced to the Mark and Chair degrees, and at the request of Comp. Singleton, Z., and H. Matison, H., of the Shamrock and Thistle Chapter, No. 87, the same degrees were then given to Bro. John F. Watson, on behalf of that chapter. Comp. Balfour, P.Z. 73, imparted the Chair degree, both the ceremonies being rendered in a very impressive manner.

DR. FRANKLIN says that "time is money." This may account for the fact that persons, when in most need of money, ask for time.

**THE PURPLE IN WEST LANCA-
SHIRE.**

The following circular has been forwarded to the lodges of West Lancashire:—

Ulverston, 1st Nov., 1871.

Worshipful Sir and Brother,—Having noticed for some years past the way in which Prov. Grand honours have been distributed in West Lancashire, I have, with the advice of several experienced brethren, the honour to draw your attention to the accompanying memorial to the R.W.P.G.M.

If your lodge approves of it, I would suggest that you instruct your Secretary to *write* out the memorial, and forward it, signed by yourself and Wardens, on behalf of your lodge, to the R.W.P.G.M., stating at the same time any *special* cause of grievance you may have.

I remain, Worshipful Sir and Brother,

Yours truly and fraternally,

HENRY BARBER, M.D., P.M. No. 995.

"To the Right Worshipful Sir Thomas George Fermor-Hesketh, Bart., M.P., Prov. Grand Master of West Lancashire.

"We the undersigned, being Master Masons of this province, beg respectfully to draw your attention, Right Worshipful Sir, to the mode of appointment of Prov. Grand Officers in this province of late years, feeling sure that the matter requires only to be brought under your immediate notice to receive that attention which we know is always most readily granted to questions affecting the honour and welfare of the Craft.

"We desire more particularly to refer to the fact that many Prov. Grand Officers who have attained positions enabling them to retire with grace and dignity on past rank, are year after year re-appointed, to the exclusion and neglect of many deserving, energetic, and enthusiastic Masons in the province, who have been led to believe that these honours would be conferred according to merit and ability, and that time and diligence would enable them to participate in them. We therefore respectfully suggest that, in order not to lose the valuable services to Masonry of these earnest brethren, as well as to keep up a spirit of emulation, and to encourage them that do well, you will, Right Worshipful Sir, consider the desirability of distributing the Prov. Grand honours more generally over the province, and in accordance with the great principle of our Order already quoted.

"With every feeling of respect and fraternal regard,

We have the honour to remain,

Right Worshipful Sir,

Yours obediently," &c. &c.

We have pleasure in announcing that Earl Percy, M.P., Prov. Grand Master for Northumberland, has consented to preside at the Annual Festival of the Royal Benevolent Institution, on the 31st January next.

"My brethren," said Swift, in a sermon, "there are three sorts of pride: of birth, of riches, of talents. I shall not speak of the latter, none of *you* being liable to that abominable vice."

"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 '*first 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.

The Britannic Lodge, No. 33.—This highly-distinguished lodge met at Freemasons' Hall on Friday, the 10th instant, when Bro. J. Glaisher, F.R.S., W.M., presided over a very numerous assemblage of the brethren, amongst whom were Bros. Magnus Ohren, S.W.; F. G. Finch, J.W.; G. L. Crombie, P.G.D., P.M. and Treas.; T. A. Chubb, Sec.; E. Eachus, S. D.; J. Chynoweth, J. D.; F. Pendred I.G.; Past Masters A. G. Church, H. Bridges, P.G.S.B., R. Galloway, J. Strapp, J. S. Peirce, F. W. Shields; Bros. G. N. Strawbridge, C. Horsley, E. Burke, J. Davis, C. Pawley, T. Spencer, D. Hodge, A. Hodge, W. T. Sugg, J. Church, H. Rowland, T. D. Parker, J. N. Sharp, E. Palmer, H. Finlay, J. B. Paddon, J. W. Wright and F. Williams. Among the many visitors present were Bros. Æ. J. McIntyre, G. Registrar; J. Hervey, G. Sec.; B. Baker, P.G.D.; S. Edwards, and R. W. Little, P.M. The lodge having been duly opened and ballots taken, the W.M. proceeded to initiate separately five gentlemen, Messrs. E. Strouts, H. Kent, A. J. Dudgeon, W. L. Dudgeon, and G. T. Huntley. The work was done in such admirable style by all the officers as to elicit the highest commendations from the Past Master and visitors. Bro. Magnus Ohren then proposed, and Bro. J. Chynoweth, J.D., seconded "That the sum of two Guineas be voted to the Binckes Testimonial, and the proposal was carried unanimously. The W.M. then called for three stewards to represent the lodge at the forthcoming festivals of the Masonic Charities, when his appeal was at once responded to by the J.W. and two other brethren, who undertook the important duties appertaining to those offices. The lodge was then closed, and about 80 brethren sat down to the banquet, which was provided by the Freemasons' Tavern Company. Grace was sung by the professional brethren engaged, and who were under the leadership of Bro. G. Titus Carter, P.M. 382. After the cloth was cleared, the W.M. proposed the usual loyal toasts, and in announcing the healths of the D.G.M. and the Grand Officers, alluded to the distinguished services of those present, Bros. McIntyre, Hervey, Baker, Crombie and Bridges, the two last named being members of the lodge. Bro. McIntyre, G.R. responded in a very eloquent speech, in which he congratulated the old "Britannic" on the proud position it continued to maintain in the Craft, and also congratulated the five gentlemen initiated during the evening on their good fortune in having been admitted into a Lodge of such prestige and importance. Bro. Hervey, G.S., returned thanks for the visitors, and Bro. Magnus Ohren, S.W., for the officers. In the course of the evening several songs and glees were sung in excellent style by the professionals, and the whole proceedings were conducted in a manner calculated to sustain, if not to enhance the ancient reputation of the lodge.

Lodge of Faith, No. 141.—This justly-celebrated old lodge held its installation on Tuesday, Oct. 31st. The lodge was opened by Bro. J. Speed, W.M., who was supported by Bros. C. C. Taylor, S.W. and W.M.-elect; J. A. Green, J.W.; J. W. Carter, P.M. and Treasurer; T. Anslow, P.M., Secretary; A. Themans, S.D.; Catmauer, J.D.; Kennett, I.G.; W. Stuart, E. Hopwood, E. Gottheil, and W. Power, P.M.'s; &c. The minutes of the previous meeting were read and confirmed. The W.M. raised Bros. Hyman, Downey, Houseman, and Berg to the third degree. Bro. E. Gottheil, P.M., then took the chair, raised Bro. Wigel to the third degree, and passed Bro. Challis, Levy, and Nathan to the second degree. He then, in the presence of twenty Installed Masters, installed Bro. Taylor as the W.M. for the ensuing year, who appointed and invested as his officers the following: Bros. J. Speed, I.P.M.; J. A. Green, S.W.; A. Themans, J.W.; J. W. Carter, P.M. and Treasurer; T. Anslow, P.M., Secretary; Kennett, S.D.; Waygood, J.D.; M. Davis, I.G.; Mallett, W.S.; Scott, D.C.; Longstaff, Tyler. The ceremony of installation was given in an impressive and correct manner. Bro. C. C. Taylor, W.M. at once gave proofs of his proficiency, by the admirable manner in which he initiated Messrs. Covington, Mead, and R. Ellis into Freemasonry. All business being ended the lodge was closed. Nearly eighty brethren sat down to an admirable banquet provided by Bro. Clemow in his usual first-class style, and served up under the able superintendence of Bro. Smith, whose courteous manner and anxiety to please have so deservedly made him popular with all who attend at this hotel. All the usual toasts were proposed and responded to, and Bros. L. Davis and T. Mortlock sang some of their best songs. Amongst a long list of visitors we noticed Bros. F. Walters (P.M. 73), L. Davis (73), J. Terry (P.M. 228), S. Bayfield (P.M. 1158),

T. Mortlock (P.M. 186), C. A. Smith (W.M. 795), J. Stack (834), H. M. Levy (P.M. 188), D. Posener (1227), J. Frankford (188), R. Snare (228), W. Lotham (P.M. 382), E. Holland (144), J. Fordham (554), De Camer (92), Goodyer (P.M. 192), G. De Maid (1328), W. Heart (93), and others whose names we were unable to ascertain.

Zetland Lodge, No. 511.—This numerous and still-increasing lodge met at Bro. Clemow's (Anderson's Hotel), Fleet-street, on the 1st inst. Bro. H. J. Birch, W.M., in the chair, supported by P.M.'s Andrews, Barfield, Schofield, and Copus, about sixty of the members of the lodge, and visitors Bros. Worthington (W.M. 834), Mann (W.M. 144), Lines (P.M. 834), Slack (P.M. 834), Adamson (P.M. 834), Thompson (P.M. 834), Bryatt (J.W. 834), Lamborn (P.M. 40), Willis (P.M. 157), Lacy (P.M. 174), Birch (P.M. 144), Cornellison (P.M. 89), Walker (P.M. 902), &c. Two brethren were raised to the third degree, and one was passed to the second degree, by the W.M. in his usual good style. Bro. Birch then installed as his successor Bro. George Reed, which beautiful ceremony he rendered in the most perfect manner. The new Master then initiated four candidates in an admirable manner. The following brethren were invested as officers for the ensuing year, viz.: Bros. Horstead, S.W.; Game, J.W.; Barfield, P.M., Treas.; Andrew, P.M., Hon. Sec.; Pardoe, S.D.; Russell, I.G.; Whittick and Gottfried, Stewards; and Schofield, P.M., D.C. Nearly eighty brethren then sat down to an excellent banquet, and the visitors expressed their strong admiration of the working of the lodge generally, especially in the installation ceremony. In the course of the banquet Bro. Reed, W.M., presented Bro. Birch, I.P.M.; with a P.M.'s jewel, unanimously voted to him by the lodge. Five new candidates were proposed.

Lodge of Asaph, No. 1319.—On Monday week this lodge met at Freemasons' Hall, and the W.M., Bro. E. Stanton Jones, installed Bro. Charles Coote as Master of the lodge for the ensuing year. The ceremony was performed in splendid style, and Bro. Jones received the congratulations of the brethren on resuming his seat. Bro. Coote appointed as his officers: Bros. J. M. Chamberlin, S.W.; James Weaver, J.W.; C. Coote, jun., Treas.; Frewin, S.D.; C. S. Gekyll, J.D.; W. A. Tinney, I.G.; W. H. Stephens, D.C.; and W. H. Cremer, W.S. These appointments seemed to give great satisfaction to the brethren of the lodge, as each brother was greeted with great applause on his being invested by the W.M. A vote of thanks was passed to Bro. James Weaver for the pains and trouble he had taken in performing the duties of Secretary of the lodge, and a similar compliment was paid to Bro. Tinney for writing the bye-laws. Resignations were received from Bros. Jas. Thorne and Dearnle, and the names of two gentlemen were given in for initiation at next meeting. The brethren then adjourned to an admirable banquet, supplied by the Freemasons' Tavern and its manager, Mr. Francatelli, and at the conclusion of the repast the usual toasts were faithfully honoured, and a massive tennine P.M. jewel was presented to Bro. E. Stanton Jones. The W.M. in the course of the evening announced that the voluntary subscriptions to the Lodge of Asaph Benevolent Fund amounted to over £20, and that Bro. Starkey of Conduit-street, had most generously presented the lodge with a handsome sword. Bro. J. Honey and Walter Joyce treated the brethren to songs and recitations, and the meeting was one of the most delightful that Masonry could afford. There were present during the evening: Bros. E. Stanton Jones, P.M.; C. Coote, W.M.; J. M. Chamberlin, S.W.; James Weaver, J.W.; E. Frewin, C. Coote, jun.; C. S. Gekyll, W. A. Tinney, Frederic Ledger, P.M.; T. A. Adams, P.G.P.; G. Compton, H. J. Tinney, John Read, P.M.; W. Graves, H. Snyders, J. Horton, J. Egerton, J. Baker, W. H. Weston, E. Terry, E. Swanborough, W. H. Stephens, J. Honey, C. B. Wright, J. Starkey, W. H. Cremer, G. Horton, J. M. Ball, T. Gough, J. Perry, W. T. Wrighton, C. Harper, L. Silberberg, A. J. Phasey, T. Edgar, H. Reynolds, H. Snelling, W. Easton, G. Snelling, R. H. Maldon (J.D. 382), T. Smith (75), Wybert Reeve (200), S. J. Reynold (S.W. 101), J. B. Buckstone (157), Walter Joyce (1158), J. Rumford (S.W. 90), and H. Massey (P.M. 619).

PROVINCIAL.

HOLYHEAD.—Lodge of St. Cybi, No. 597.—A regular meeting of this lodge was held on the 6th inst., at the lodge-room, Marine Hotel. There were present: Bros. John Peters, W.M.; J. L. Griffith, S.W.; William Lewis, J.W.; Owen R. Ellis, Sec. John Ellis, S.D.; Dr. O. Williams, J.D.; Rev. O. W. Jones, Chap.; Evan Evens, Steward; James Lloyd, I.G.; Samuel Hughes, Tyler; visiting Bro. H. Williams, P.M. 249, 1264, 1276; and a very fair gathering of the brethren. The principal business of the evening was the initiation of Mr. John Jones. Bro. J. Clark was elected as a rejoining member. There being one of the candidates for passing not in attendance in due time, the lodge was raised to the

third degree, for the purpose of further advancing Bros. Jones and Morris, which was done accordingly, the imposing and solemn ceremony being conducted with propriety, accuracy, and all due solemnity, by the W.M. and his officers. Bros. Ankers, Jones, Dyer, and Parry were then passed. The W.M., after receiving propositions and congratulations from the brethren, closed the lodge, and the labour of this happy and harmonious evening terminated by singing the closing ode. The brethren then adjourned to refreshment.

IPSWICH.—*Prince of Wales' Lodge, No. 959.*—The members of this lodge held their annual banquet in their hall on the 6th inst., under the presidency of their worthy W.M., Bro. the Rev. R. N. Sanderson. The usual routine business having been disposed of, a ballot was taken for a gentleman proposed for initiation at the previous meeting, who was duly accepted; but, as he was not present, the brethren passed the time, till called to refreshment, by working the first two sections. Two candidates were proposed for initiation, and four or five brethren of distant lodges as joining members. The charity box having been passed round, the lodge was closed, and the brethren, numbering about thirty, sat down to a *récherché* dinner, after which the usual loyal and Masonic toasts were given, special enthusiasm being shown by the brethren to the toast of "His Royal Highness the Prince of Wales, Past Grand Master, and a member of this Lodge." Bro. Dorling, P.P.G. Sec. Suffolk, proposed "The Health of the W.M." in his usual happy style.—Bro. Sanderson returned thanks, in which he expressed his gratitude to the brethren for this oft-repeated mark of their confidence, and observed how very pleased he was to see, sitting in a line on his right, the Masters of the three other lodges of the town, which, he said, argued well for Masonry in this town; and he hoped that it would not be the only time such an event would occur.—"The Health of the Visitors" was received most heartily, and was responded to by the respective Masters of the lodges represented. Amongst the visitors were the W. Bro. Lucia, P.G. Sec. Suffolk, as well as two foreign brethren, who, during the evening, expressed the great pleasure they had experienced by being allowed to meet the Ipswich brethren. At high twelve the brethren finished a most enjoyable evening, which passed off to the satisfaction of all who were present.

CANTERBURY.—*St. Augustine Lodge, No. 972.*—On Monday last this lodge held an annual meeting to install a new W.M. and appoint new officers for the year. The gathering, which took place in the Madrigal Room adjoining the Theatre and Guildhall Hotel, was numerously attended by members of the lodge and visitors, among the latter being the following P.G. officers and P.M.'s: Delmar, Coppin, and Pont, 31; Finch, 1209; Darby, 429; Admanson, 1208; Wilson, 199; Penfold, 1274; and Griggs, 133. The W.M. of the lodge was also joined by P.M.'s Ellenor, Blake, and Beer, 972. The ceremony of installing S.W. Pierce was ably performed by Bro. Ellenor, and the officers for the ensuing year appointed as follows: W. J. White, S.W.; G. Pilcher, J.W.; F. Walker, S.D.; A. Cannon, J.D.; R. Shaxby, I.G.; and Harnett, Hon. T. The actual working having terminated in a most satisfactory manner, the brethren, to the number of forty-seven, sat down to a sumptuous banquet provided by Bro. Shaxby and Mr. Henry Shaxby, and presided over by the newly-installed W.M. The usual loyal toasts having been given and responded to in due Masonic form, "The health of the Prov. Grand Officers" was submitted by the W.M.—Bro. Admanson, in acknowledging the compliment, referred to the progress Masonry had made in the county of Kent since Lord Holmesdale had held the office of Prov. G.M., and to the very active services rendered by Bro. Dobson, D.P.G.M.—Bro. Wilson, in responding to the toast of "The Visitors," said it was a matter of great interest for brethren from other lodges to visit that of St. Augustine, and they were pleased to see it hold so high a position. Everything connected with the lodge was conducted in the strictest manner, and great credit was due to the W.M., who had just vacated that post, for the way in which he had brought about so great a degree of efficiency.—The I.P.M., Bro. Green, next gave "The Health of the W.M.," and, in doing so, expressed his conviction that Bro. Pierce would be as efficient in the discharge of his new duties as he had proved himself to be in those appertaining to the office of S.W.—The W.M., having acknowledged the toast, Bro. Beer proposed "The Health of the I.P.M., Bro. Green." He said the Lodge of St. Augustine owed much of its present prosperity to the energy exhibited in its favour by the subject of the toast.—Bro. Green, in responding to the toast, observed that the secret of his success was in the fact of his receiving so large a share of the cordiality and good feeling of his brethren, and if this were extended to the new W.M., he had every confidence that the lodge of St. Augustine would prosper more during the next year

than it had in the one just ended.—Bro. Finch, in submitting "The Health of the Installing Officer" of that day, alluded to the considerable ability Bro. Ellenor had displayed in the discharge of his very arduous duties, and complimented the lodge on having so valuable and kind an instructor as one of their members.—Bro. Ellenor having briefly replied, the W.M. proposed "The Officers."—Bro. White, S.W., in responding, paid a deserved compliment to those members in Lodge 31 who had rendered their assistance in founding and helping Lodge 972, and took the opportunity of thanking, in the name of the lodge, Bros. Delmar and Pont for their especial kindness.—Bro. Pont replied, by saying that he had taken great interest in the lodge at, and since, its formation, and the sincere wish of himself and others connected with No. 31 was, that it should continue to prosper.—The interesting proceedings were rendered more enjoyable by music and singing, executed by members of the Order, and the company broke up at a reasonable hour, after having participated in one of the most successful gatherings that has yet fallen to the lot of St. Augustine's Lodge.

JERSEY.—*Prince of Wales' Lodge, No. 1003.*—The anniversary meeting of this well-worked and prosperous lodge took place on Thursday evening, Nov. 9th, at the Masonic Temple. Bro. G. Grigg, W.M., presided, being supported by Bros. A. J. Bouillier, Prov. Grand Org., S.W.; G. J. Renouf, P.M., as J.W.; G. Walden, I.P.M.; P. W. Benham, P.M., P.G. Treas.; J. Blampied, Sec.; John Pallot, Asst. Sec.; William Adams, P.M. 244; G. Rogers, P.M.; Ed. Gilley, S.D.; L. Pitcher, I.G.; &c. There was a very numerous attendance of members and visitors on this occasion, among whom were Bros. A. Smith, P.P.S.G.W.; John Thos. du Jardin, P.P.S.G.W.; Ed. Lott, P.J.G.W.; T. Collett, P.M. 135, P.P.S.G.D.; Joseph Gregg, W.M. 590; John Oatley, W.M. 958; O. Dodge, W.M. 245; W. H. Long, P.M. 958; Ph. Blampied, D.C. 245; Bennett, S.W. 244; &c. The lodge having been duly opened, the minutes of the previous meeting were read and confirmed. The W.M. requested Bro. P. W. Benham (the father of the lodge) to kindly undertake the duties of Installing Master. Bro. A. J. Bouillier was presented to the officiating Master as W.M.-elect by the W.M. and I.P.M., and was installed as W.M. of Prince of Wales' Lodge according to ancient custom. This interesting and impressive ceremony was worked with great accuracy and effect, amidst a large assemblage of P.M.'s (fourteen in number). The W.M. appointed his officers as follows: Bros. John Pallot, S.W.; L. Pitcher, J.W.; P. W. Benham, P.M., Treas.; John Blampied, Sec.; Ed. Gilley, S.D.; Francis Bois, J.D.; W. T. Tucker, I.G.; R. Mutton, D.C.; and William Toms, Tyler, and they were invested and addressed by the Installing Master, in his peculiar and graceful style of excellence. The Treasurer's accounts for the past year showed the satisfactory financial position of the lodge. It was then unanimously resolved: "That a most cordial vote of thanks be recorded in the minutes to Bros. G. Grigg, I.P.M., P. W. Benham, Treas., John Blampied, Sec., and John Pallot, Asst. Sec., for the untiring zeal, fidelity, and devoted exertions they have displayed in fostering the interests of the lodge." No other business offering, the lodge was closed. The brethren then adjourned to the banqueting-room, and sixty-seven sat down to an excellent dinner. The evening was spent in a very pleasant and harmonious manner.

EAST LANCASHIRE.—*Newall Lodge, No. 1134.*—Seldom has it been our good fortune to witness a more interesting ceremony than that which took place on Monday se'nnight, in connection with this lodge, at the Masonic Rooms, Salford, the occasion being the festival of St. John and the installation of the Worshipful Master-elect, Bro. J. L. Barrett, and the ceremony was performed with full musical accompaniments, which rendered it exceedingly pleasing and effective. The lodge was opened in the first degree, when the beautiful ode, "Hail, Eternal, whose aid," &c., was sung by the choir. The lodge was opened in the second degree, when the W.M.-elect was presented in due form by the I.P.M., Bro. S. Thompson, the choir chanting, "I will lift up mine eyes," &c., and whilst the candidate was saluting the Volume of the Sacred Law, "Keep thy tongue," &c. The lodge was opened in the third degree, and afterwards as a Board of Installed Masters, when Bro. P.M. Hankinson proceeded, in a most effective manner, to install the W.M. The lodge was closed down in the several degrees, and the working tools, &c., were presented by Bro. J. W. Petty, P.J.G.D. E.L.; the officers invested by the I.P.M., Bro. Thompson, assisted by Bros. Beresford, P.M. 104; and the charges given: In the East, by Bro. Barker, P.P.G.S. E.L., the choir singing, "The Lord is thy keeper," &c.; in the West, by Bro. J. E. Gillman, W.M. 1345, the choir singing, "I will wash my hands in innocency," &c.; and in the South, by Bro. J. L. Hine, P.P.G.S.W., the choir chanting the anthem, "Be-

hold, how good and pleasant," &c. The lodge was closed in due form by the W.M., the choir and brethren heartily singing, "Now the evening shadows closing," &c. The brethren then adjourned to a most excellent banquet, after which the usual loyal and Masonic toasts were proposed and received in the most hearty manner. The musical arrangements were suggested by, and carried out under the control of, Bro. Hankinson, P.M., to whom great credit is due for their careful selection. One very pleasing circumstance in connection with this lodge is, that one-half of the funds is devoted to charitable purposes, while the other is retained for working expenses.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.*—The installation meeting of this lodge was held on Thursday, 2nd Nov., in the Royal Hotel. The chair of K.S. was occupied by Bro. C. Carnegie, P.M., G. Purs. Hants., who was supported by the following officers: Bros. J. Fenn, S.W.; Captain Richardson, R.E., as J.W.; Mayer, as S.D.; Summers, as J.D.; Laverty, I.G.; Bennett, Tyler; White, Sec.; and Osmond, P.M. There were more than forty brethren present, including Bros. R. Eve, P.S.G.W. Hants, W.M. 723; C. C. Gold, Sec. 723; and several other visitors. The lodge was opened in form, and the minutes of the last meeting were read and confirmed. The report of the Committee of Reference was also read and confirmed. It stated that the Treasurer's accounts had been audited, and that there was a balance of £44 to the credit of the lodge. The W.M. brought the case of the widow of an Irish brother before the lodge, and £4 13s. was contributed for her benefit. A ballot was then taken for Bro. Clisham, No. 697, as a joining member, which proved unanimous in his favour. Bro. J. Fenn, the W.M.-elect, was duly installed as W.M. by Bro. C. Carnegie, P.M. Bro. Fenn then proceeded to invest as his officers: Bros. C. Carnegie, I.P.M. and Treas.; Captain Richardson, S.W.; M'Kenzie, J.W.; Anderson, S.D.; Laverty, J.D.; Bennett, I.G.; White, Sec.; Lucas, Tyler; Mayer and Summers, members of Committee of Reference. Proposed by Bro. Summers, seconded by Bro. Captain Richardson, "That a silver tea service be presented to Bro. C. Carnegie, P.M., in recognition of his valuable services in the establishment of the lodge." Carried unanimously. Bros. Hanley, Denison, and Wyatt, of the Cavalry Brigade, were proposed as joining members. The lodge was then closed, and the brethren sat down to an excellent banquet, served *à la Russe*, after which the usual Masonic toasts were given, and a happy evening was spent. Bro. Eve, P.S.G.W. Hants, responded for the P.G. officers and the visiting brethren. In returning thanks for his health, Bro. Carnegie stated that, though the lodge was only a year old, it numbered sixty-four members; there had been twenty initiations during the year, and forty brethren had joined; and the funds were in a very prosperous state. The harmony of the evening was supplemented by the songs of Bros. Eve, White, &c.

MARK MASONRY.

METROPOLITAN.

St. Marks' Lodge, No. 1.—This lodge met at Masons' Hall Tavern, Masons'-avenue, on Monday, the 6th inst., under the presidency of the W.M., Rev. W. B. Church, M.A., who was supported by Bros. Cubitt, S.W., Past Masters Levander and Marsh, and a large number of brethren. The lodge having been opened, ballots were taken for two joining members, Rev. Dr. Earnest Brette and Capt. G. Turner, also for several candidates for advancement, of whom the following being in attendance were regularly advanced to the degrees of Mark Man and Mark Master: Bros. H. B. Hodges, *M.D.*, W.M. 403, Prov. S.G. Warden Herts; T. H. Edmands, W.M. 8, Past Grand Steward; W. R. Woodman, *M.D.*, P.M. 66, P.Z. 33; C. P. Wyman, Lodge 403, Prov. G.O. Herts; C. Cook, No. 13; and Wm. Bays, No. 88. After the ceremony the lodge was closed, and the brethren sat down to supper, and enjoyed themselves most thoroughly, all being pleased to witness the continued prosperity of this old Mark Lodge. Several candidates were proposed for the next meeting, and the members anticipate a great future. On the following evening several companions were admitted into the Cryptic Rite, at the same house, amongst whom were Capt. A. Stewart, G. Turner, Dr. Woodman, T. W. White, J. D. Larsen, C.E., and E. H. Finney.

PROVINCIAL.

EXETER.—*St. George's Lodge, No. 15.*—This lodge met at the Masonic Hall, Exeter, on Thursday, 2nd inst. Present: Bro. John Way, W.M.; Easton, S.W.; Pasmore, J.W.; Samuel Jones, Chap.; Alfred Bodley, Sec.; W. Hugo, S.D.; C. Adams, Senior Steward; James Gregory, Tyler; William Cann and T. J. Brownridge, P.M.'s; Dr. Hy. Hopkins, P.M. 26 and 74, P. Mk. G.W. of Eng.; Southcott, Myers, Parkhouse, Yelland, Dand, Gould, and Whidborne. The lodge was opened,

and the last minutes read and confirmed. Bro. William Easton, the W.M.-elect, was then installed in ancient form by Dr. Hy. Hopkins, after which the following brethren were chosen and inducted to the several offices, viz.: Bros. John Way, I.P.M.; W. S. Pasmore, S.W.; Samuel Jones, J.W.; Alfred Bodley, Chap.; Rd. Southcott, Treas.; Charles Adams, Sec.; Walter Hugo, Reg.; John Moats, S.D.; Hy. Hooper, J.D.; J. Tucker, Master of Cers.; James Mills, Org.; Joseph H. Warren, Senior Steward; Fredk. D. Myers, Junior Steward; and James Gregory, Tyler. Seven candidates were afterwards advanced, viz.: Bros. Sharland, Featherstone, Linscott, Body, England, Thomas, and Carter. One candidate was proposed. The lodge was then closed, and the brethren retired for refreshment.

LANCASHIRE.—*Lancashire Lodge, No. 65.*—The annual meeting of this lodge was held on Monday, the 6th inst., at the Masonic Hall, Hope-street, Liverpool, for the purpose of installing for the W.M. for the ensuing year, and also for the appointment and investiture of officers. The Right Hon. Lord Skelmersdale, G.S.W. of England, P.G.S.W. of Lancashire, was the retiring W.M., but his lordship sent a letter apologizing for absence on account of the illness of two of his children. While expressing regret at his absence on the last day of his tenure of office, he did so especially as he wished to thank the brethren personally for their great kindness in having allowed him to fill the office of W.M. in the lodge during the past year. He hoped, however, to have an opportunity of doing so at some future time, and concluded by wishing success to the W.M.-elect and prosperity to the lodge.—The lodge was duly opened about four o'clock by Bro. Peter Miller Larsen, D.W.M., who was supported by an excellent attendance of P.M.'s, officers, and other brethren. The minutes of last meeting and lodge of emergency were read by Bro. J. Wood, Hon. Sec., and unanimously confirmed. Bro. Thos. Clark, the W.M.-elect, was then introduced by Bros. J. R. Goepel, and Dr. J. K. Smith, and efficiently installed by the D.W.M. The newly-chaired W.M. afterwards appointed and invested the following officers for the ensuing year: Bros. Thos. Ashmore, S.W.; J. Taylor, J.W.; H. Nelson, M.O.; John Halton, S.O.; W. Doyle, J.O.; W. Shorbis, Chap.; J. R. Goepel, P.M., P.G.S.O., and P.G.S.O. of Lancashire, as Treasurer for the sixth year; Jos. Wood, Sec.; G. Turner, Reg. of Marks; J. C. Lunt, S.D.; M. Mawson, J.D.; J. Kelleit Smith, P.M., as D.C.; R. Brown, Steward; J. E. Jackson, I.G.; and P. Ball, Tyler. The P.M.'s present were Bros. Hamer, Goepel, May, Smith, Lunt, and J. B. Robinson, and Bro. J. Banning was present as a visitor from Lodge No. 60, Carlisle. The newly-installed Master then proceeded with the ceremony of the advancement of Bros. J. T. Parkinson, J. R. Ellison, and P. F. Buck to the sublime degree of M.M. Masons, and a brother was subsequently proposed for advancement at the next lodge meeting.—The Treasurer next read his annual statement, from which it appeared there were fifty-three members at the beginning of the year, thirteen had joined during that period, and twenty-nine had been advanced, making a total of ninety-five members. Against that, five members had resigned, one had died, besides eight non-subscribing members, and thirteen suspensions for non-payment of subscriptions, leaving about seventy brethren actually on the roll.—The fifth annual financial statement submitted by Bro. Goepel gave a full and interesting account of the income and expenditure, showing the funds were in a healthy state, as the lodge began the year with a balance of over £100.—In moving the adoption of the Treasurer's report, Bro. Hill, senior auditor, passed a high eulogium upon the manner in which the accounts had been kept and the admirable style in which the annual statement had been prepared by Bro. Goepel, thereby making the auditors' duties of the most easy and pleasant character.—The report was unanimously adopted and cordial votes of thanks were passed to the Treasurer and auditors (Bros. Hill and Taylor) for their valuable labours.—The lodge was then closed in due form, and the brethren retired to an excellent banquet prepared by Bro. P. Ball and an able staff of assistants. Upwards of fifty brethren sat down, and after the repast the usual loyal and Masonic toasts were proposed and responded to in the most hearty spirit. In the course of the evening, the utmost sympathy was expressed for Bro. Lord Skelmersdale, I.P.M. of the lodge, in connection with his family affliction, and the general tone of remarks showed that his lordship was highly respected and greatly esteemed by all the brethren in the province. After spending a very pleasant evening, the brethren adjourned at a seasonable hour.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyrelic 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.]

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

METROPOLITAN.

Roman Eagle Conclave, No. 6.—This conclave assembled at Anderton's Hotel, Fleet-street, on Saturday, the 28th ultimo. The M.P.S., Dr. C. H. Rogers-Harrison, G. Herald, presided, supported by Sir Kts. Rev. W. B. Church, M.A., Viceroy; W. F. N. Quilty, P.S., Treas.; H. C. Levander, P.S.; and about twenty members. Bro. Lieut. Wm. Paice, of the Egyptian Lodge, No. 27, was installed a Knight of the Order, after which the elections for the ensuing year were held, and resulted unanimously in favour of the Rev. W. B. Church as M.P.S.; J. Read, as V.; W. F. N. Quilty, P.S., Treas.; and J. Gilbert, Sentinel. The conclave was then closed.

PROVINCIAL.

LIVERPOOL.—*Liverpool Conclave, No. 55.*—At an emergency meeting of this chapter, held at the Adelphi Hotel, Liverpool, on Wednesday evening, the 1st inst., the Right Hon. Lord Skelmersdale, Deputy Prov. G.M., was installed a Knight Companion of the Order, by E. Sir Kt. Smith, M.P.S., and was afterwards invested by Ill. Sir Kt. Captain Turner, Int.-Gen. for West Lancashire, with the rank of Past Sovereign. Another candidate (Bro. Humphrey) being present, was also installed.

THE Provincial Grand Lodge of Norfolk will be held at the Town Hall, King's Lynn, on Saturday, the 25th inst. The Prince of Wales has signified his intention of being present

METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, November 24, 1871.

The Editor will be glad to have notice from Secretaries of lodges and chapters of any change in place or time of meeting.

SATURDAY, NOV. 18.

Lodge 715, Panmure, Terminus Hotel, Cannon-street.
 " 1297, West Kent, Forest Hill Hotel, Lewisham.
 " 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, Preceptor.
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

MONDAY, NOV. 20.

Lodge 8, British, Freemasons' Hall.
 " 21, Emulation, Albion Tavern, Aldersgate-street.
 " 58, Felicity, London Tavern, Bishopsgate-street.
 " 185, Tranquillity,
 " 720, Panmure, Balham Hotel, Balham.
 " 862, Whittington, Anderton's Hotel, Fleet-street.
 " 901, City of London, Guildhall Coffee House.
 " 1201, Eclectic, Freemasons' Hall.
 Chap. 12, Prudence, Ship & Turtle Tav., Leadenhall-st.
 Strong Man Lodge of Instruction (15), 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.
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotheil, Preceptor.
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
 St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, NOV. 21.

Board of General Purposes, Freemasons' Hall, at 3.
 Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
 " 95, Eastern Star, Ship and Turtle, Leadenhall-st.
 " 162, Cadogan, Freemasons' Hall.
 " 165, Honour and Generosity, London Tavern, Bishopsgate-street.
 " 194, St Paul's, Terminus Hotel, Cannon-street.
 " 435, Salisbury, 71, Dean-street, Soho.
 " 704, Camden, York and Albany, Regent's-park.
 " 857, St. Mark's, Duke of Edinburgh Tav., Brixton.
 Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.
 " 186, Industry, Freemasons' Hall.
 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.
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
 Varborough 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.
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.
 St. Marybone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

WEDNESDAY, NOV. 22.

General Committee of Grand Lodge, and Lodge of Benevolence, at 6 precisely.
 Lodge 2, Antiquity, Freemasons' Hall.
 " 212, Euphrates, Masons' Hall, Masons' Avenue, Basinghall-street.
 " 507, United Pilgrims, Horns Tavern, Kennington.
 " 754, High Cross, Seven Sisters Tav., Tottenham.
 " 871, Royal Oak, White Swan Tav., Deptford.
 " 1056, Victoria, Anderton's Hotel, Fleet-street.
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, 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 7½.
 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. Ludus, Preceptor.

THURSDAY, NOV. 23.

House Committee Girls' School.
 Lodge 34, Mount Moriah, Freemasons' Hall.
 " 65, Prosperity, Guildhall Coffee House, Gresham-street.
 " 66, Grenadiers, Freemasons' Hall.
 " 763, William Preston, Clarendon Hotel, Anerley.
 " 858, South Middlesex, Beaufort House, Fulham.
 Chap. 5, St. George's, Freemasons' Hall.
 " 73, Mount Lebanon, Bridge-house Hotel, Southwark.
 " 177, Domestic, Anderton's Hotel, Fleet-street.
 " 657, Canonbury, Masons' Arms, Masons'-avenue, Basinghall-street.
 " 834, Andrew, Royal Sussex Hotel, Hammersmith, The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, and part sections.
 Fidelity Lodge of Instruction (3), Goat and Compasses Euston-road, at 8; Bro. T. A. Adams, Preceptor.
 Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, 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 Greenwick, at 8.
 Chigwell Lodge of Instruction, Back-faced Stag Hotel, Buckhurst Hill, at 7.30.

FRIDAY, NOV. 24.

Lodge 197, Jerusalem, Freemasons' Hall.
 " 59, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.
 " 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 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.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
 Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West-Smith, Preceptor.