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THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 225).

BOOK FOURTH—CHAPTER III.

The King has an interview with the Pope, at which he accuses the Templars.—The Pope astonished at the charges.—Attempts to save the Order.—Writes the Grand Masters of the Templars and Hospitallers to come to Paris to confer about a new Crusade.—Arrival of Jacques de Molai.—Interview with the Pope, who proposes an amalgamation of Templars and Hospitallers.—De Molai states his objections to this.—Hears of the charges against the Order.—Has an interview with the Pope, who satisfies him.—The King convokes a secret Council, in which it is resolved to proceed against the Order.—Letters written to the Kings of Europe, and secret instructions despatched to the Governors of France to arrest the Templars on a certain day, A.D. 1305—1307.

A few days after the Pope's coronation, Philip requested an interview, for the purpose of demanding from him the sixth and secret favour, which was the abolition of the Order of the Temple.* The Pope and King were closeted together for a long time. Philip began by referring to the loss of the Holy Land, and pointed out the danger likely to arise to all the European powers by allowing the military Orders, which were composed of the bravest, noblest, and, in all probability, most ambitious Christians, to remain idle. He then attacked the character of the Templars, hinted at the abominations said to exist among them, of which he stated he held the proofs. The whole Order of the Temple being thus corrupt, it became necessary to destroy it, as the only means of removing such a frightful scandal from among the faithful adherents of the Church. The Pope was terrified at such a proposition, which threatened to remove one of the most powerful bucklers of the Papacy. He replied, that he feared the punishment was impracticable, if, indeed, the charges hinted at were true, which he seriously doubted. The Order was the most famous of the military brotherhoods; it was the most useful, also, and the best bulwark of Christianity; it was spread over the whole of Europe, and was composed of men allied to the chief nobles, who would rise to a man in defence of their friends. The Pope now bitterly regretted the rashness of his vow, which

pledged him to fulfil a condition, the nature of which he had been ignorant of; and if Philip, at the interview held in St. Jean d'Angeli, had informed him what was the secret favour he required him to grant, it is doubtful whether he would have accepted the tiara coupled with such terms. His oath, sworn upon the holiest and most venerable of the Catholic mysteries, appeared to him now little less than sacrilege; and, to add to his perplexity, he was firmly convinced that the crimes which the King imputed to the Knights had no existence, totally at variance as they were with the lives and characters of the men, and were only trumped up, either at the suggestion of the King, or by those whose interest it was to serve him in all things. The Pope could hardly doubt whether an oath, which called upon him to punish the innocent, was binding; and had Philip been less powerful, or had he not proved himself so formidable an enemy to Boniface, Clement would certainly have repudiated his promise. He remembered, however, that Boniface, assisted by the whole Christian world, had failed to subdue Philip; and where was the likelihood of his succeeding in the attempt, surrounded as he was by enemies, and but newly seated in the chair of Peter? The well-known fate of Benedict also was before his eyes. His power was not sufficiently established, but that the rage of the king could dash it to pieces.

Fear and policy, therefore, hindered him from shewing the king all the repugnance he felt to grant his demand. He temporised, and replied gently, that this being an important matter, it merited a closer examination, and much consideration. He did not absolutely reject it, but he trusted that time and the chapter of accidents would produce something to change the determination of the king, or that he might secretly find an opportunity to interest the other European sovereigns in the cause of the Order. The king replied, that the crimes were so serious, that the Knights should be punished. He did not, however, insist on this being done immediately. Several months passed without any steps being taken. Philip allowed the Pope to establish himself in the Papacy; and as Clement had fixed his court at Poitiers, he was completely in his power. At last the King ordered the attorney-general to send the Pope the depositions of the two Templars, and wrote a letter at the same time pressing his holiness at once to determine the matter. The

* Dupui, Fleuri.

Pope read the depositions, which only confirmed his belief in the innocence of the Knights; but he could see no means of saving them, in the centre, as he was, of the king's dominions, and surrounded by his myrmidons, who at a sign from Philip would visit upon him the fate of Boniface or of Benedict. He found that, however repugnant to his feelings, his vow must be fulfilled, and the Order destroyed. All he could do was to proceed in the affair with the gravity and circumspection required to save appearances.

One more effort, however he made to save the Order. The idea of uniting the two orders of the Temple and the Hospital into one body had been a favourite project of several Popes. The hostility which existed between them had been a great scandal to the Church, as well as a serious hindrance to the success of the Christians in the Holy Land. Pope Gregory X. and St. Louis had proposed it at the Council of Lyons, but it was rejected by both Orders. Pope Boniface had also been anxious to bring it about; and Clement hoped, by effecting it, to save the individuals; while the Order would be nominally extinguished and thus, in the letter, save himself from breaking his vow. Philip readily agreed to both Grand Masters being invited to France, as it was his intention to involve the Hospitallers, against whom he entertained a hostile feeling, in the fate of the Templars, to destroy this formidable bulwark of the Papacy, and possess himself of its wealth also. The Hospitallers had long been looked upon by the French monarchs with suspicion, and, in 1238, similar charges to those made against the Templars were brought against them, but without effect. The Order was too powerful and the sovereign too weak. Perhaps the recollection of this, and the unscrupulous character of Philip, in some measure determined the Grand Master to decline the Pope's invitation to France, as after-mentioned. The Pope's proposition facilitated Philip's object of destroying the one Order as well as the other. On the 6th June, 1306, the Pope wrote in the smoothest terms of religious adulation to the two Grand Masters that the kings of Armenia and Cyprus were calling upon him for aid, and he therefore wished to confer with them, who knew the Holy Land so well, and were so much interested in it, as to what were best to be done.* "We desire you," he added, "to come

to us without delay, with as much secrecy as possible, and with a small retinue, since you will find on this side the sea a sufficient number of your Knights to attend you." William de Vilaret, the Grand Master of the Hospitallers, was at this time busily engaged in attacking Rhodes, which he subsequently captured, and made the head-quarters of his Order. He could not, therefore, go to Paris, but left the arrangements for a new Crusade in the hands of the Pope and the Grand Master of the Templars. Jacques de Molai, the Grand Master of the Templars, was a younger son of a noble family of Besancon, in Franche Comte. His eldest brother possessed great wealth and much land in that province, and was considered one of its most powerful nobles. De Molai entered the Order in 1266, when but a young man, and speedily acquired a celebrity seldom equalled among the Templars. He was brave, full of a noble spirit, yet mild and moderate, his morals were severe, and his character without reproach. In 1293, he was appointed Grand Prior of England, and, in 1297, raised to the chief command of the Order. Philip appears to have held him in great estimation and he was always received with distinction at the Court of France. Upon his elevation to the Master's throne, the King appointed him godfather to Monsieur Robert, his fourth son. De Molai, after his election, made an attempt to acquire a footing in Asia, but without success, and finding the Holy Land lost for ever to the Christians, returned to Cyprus. Upon the receipt of the Pope's letter, and after corresponding with the Grand Master of the Hospitallers, he made the requisite preparations to meet the Pope's wishes, confided Limisso and the charge of the Order in Cyprus to the Grand Marshal, and embarked, with sixty of his most distinguished Knights, for France. Omens were not wanted to portend the disastrous end of their journey. A storm arose as the Knights weighed anchor, which detained them several days in harbour; the cross on the top of their house was struck to the ground by lightning, and smashed into a thousand pieces, while the people of Cyprus, who were much attached to the Templars, when they finally set sail, stood on the shore weeping bitterly, and repeating the prayers for the dying. De Molai carried with him likewise the treasure of the Order, consisting of 150,000 golden florins, and so much silver that it formed lading for twelve horses. Among

* Milman's Latin History, Raynauld A.D. 1306.

the Knights who accompanied him was Guy, third son of Imbert I., who became Dauphin of Viennois, through his marriage with Anne of Burgundy, the heiress of Dauphine.* Imbert belonged to the illustrious house of Tour-du-Pin, a branch of the Counts of Auvergne. Anne was daughter of Guignes V., Dauphin of Viennois, and granddaughter of Hugo III., Duke of Burgundy, a descendant of King Robert the Pious. She had married Imbert in 1282, and succeeded the same year to John I., her brother, who had died without issue. Imbert upon this assumed the title of Dauphin, which was borne by his descendants. Guy was born in 1285; and, in 1292, the Dauphin and Dauphiness, who were passionately attached to him, in dividing their estates among their children, apportioned to him the barony of Montauban, with property to the value of two hundred livres of yearly rent, and fifteen thousand livres of silver. This was a very large patrimony for a younger son, in a time when money was so scarce. He had thus the means of entering life in the most distinguished manner, of making a great figure in the world, and of enjoying many earthly pleasures. But from his cradle he had given instances of noble and unaffected piety. At the early age of twelve, he abandoned the world, and entered the Order of the Temple as a novice. There he so distinguished himself, alike by his holiness and valour, that, in 1304, before he had completed his twentieth year, he was raised to the dignity of Grand Prior of Normandy. Between Guy and the Grand Master, De Molai, there existed the tenderest friendship, founded upon their mutual worth and piety.†

The Templars disembarked at Marseilles at the commencement of the year 1307, and proceeded to Paris, where they deposited their treasure.‡ Some days were spent there examining the affairs of the Order, and De Molai had an interview with the king, who treated him in a kind and affectionate manner. After that the Templars went to Poitiers, where they had an interview with Clement.§ The Pope received them with the kindness, distinction, and honour which were due to their rank. His reception of De Molai was cordial in the extreme. He held frequent conversations with him, and appeared to relish his spirit and manners. He consulted him upon the subject of a new Crusade,

and De Molai answered, that such could only be successful by a simultaneous effort of the whole Christian powers. The Pope then broached the subject of an amalgamation with the Hospitallers, upon which De Molai asked time to consider, and consult about it with the other Knights. A few days after he presented a memorial to the Pope, embodying their views of the impossibility of uniting the Orders. These were:—"1. What is new is not always the best; the Orders separate have done good service in Palestine, and they could not have done better even had they been united. 2. The Orders are spiritual as well as military; wherefore many an one who had entered them for the welfare of his soul will decline leaving the one in which he has found what he so much sought, to enter another, of which he knows nothing. 3. Strife will be certain to arise between the members of the old Orders, as each will desire its own wealth and influence, and seek to gain the supremacy for its own rules and discipline. 4. The Templars are lavish of their goods, while the Hospitallers, on the other hand, care only for accumulating wealth, a certain cause of dispute. 5. The Templars receive more gifts and support from the laity than the Hospitallers do, and, consequently, they will be losers by the amalgamation, or at least be envied by their associates. 6. There will be disputes regarding the election of officers, which will end in the destruction of both Orders." The memorial concluded by stating that the idea was admirable, if it could be rendered practicable, as the new Order would be stronger than the old ones, and be enabled to make a greater resistance to the infidel. The Pope himself found the scheme impracticable, and renounced it with extreme reluctance.

In their interviews with the Templars, the Pope and the King had been careful to prevent any symptom to escape, which might lead the Knights to fathom the dangers that surrounded them. A report of the charges preferred against the Order had, however, transpired, and too many persons had become cognisant of it for the secret to be longer kept.* In April, 1307, it reached the ears of the Grand Master, who, attended by Raimbaud de Caron, Preceptor of Outre-mer, Geoffrey de Goneville, Grand Prior of Aquitaine, and Hugo de Peyraud, Grand Prior of France, repaired to the Pope, to complain of the report, and to demand

* Hist. des Dauphins, Dupui, P. Anselme.

† Gratler, Mezerai.

‡ Fleuri, Vertot P. Anselme.

§ Fleuri, Vertot.

* Dupui.

from him an explanation. Clement informed them of the charges preferred against the Order, whereupon the Grand Master demanded an immediate examination into the matter, and pledged himself to submit to the severest punishment, if the Knights were found guilty. The Pope at once acknowledged his complete faith in their innocence, and to silence the report, expressed his willingness to hear their justification, although he did not require such proof for his own satisfaction. This satisfied De Molai, and having nothing further to arrange with the Pope, he returned with his companions to Paris, and took up his residence in the Temple.*

The King, who was cognisant of all their movements, was much disturbed at the tidings of their interview with the Pope. He was aware that the Knights needed only to declare their innocence to sway to their interests the vacillating Clement. He was delighted, however, at the return of the Grand Master to Paris, for many of the principal members of the Order hastened from the preceptories in France, to see and converse with him upon the affairs of their different houses. He had the heads thus under his hand, and could crush them when he pleased. He communicated his intention to Clement, who displayed the greatest reluctance to countenance the project, but the King knew how to manage him. He promised, upon the abolition of the Order, to expend all its immense riches in equipping an army for the recovery of the Holy Land. This was a fanciful project of the Pope, for it was well known that the Holy Land could not be recovered, or at least long held, on account of the immense hordes of barbaric antagonists who rendered it the scene of many fierce battles. The proposal, however, swept away the scruples of the Pope. It thus became a question of money, and it proves what a short-sighted politician the Pope was, in supposing that the king would draw the nuts from the fire for his eating, and be satisfied with the danger of burning his fingers in the attempt. The king made this proposition merely to bind the Pope to his side. Without him the abolition could not be effected, he being the head of the Order, and the only one to whom it owed allegiance and obedience. The Pope, however, insisted that the crimes of the Knights should first be proved.†

The King, having received the consent of the

Pope to the abolition, did not trouble him with the mode in which he intended to proceed against the Order. He did not care to risk the danger of a regular suit, which, from its length and formalities, would give the Knights an opportunity of proving the groundlessness of the charges brought against them; while, by the usual appeals, they could lengthen out the action till his death. This would have also shown them his ulterior designs, and allowed them, by assembling their forces, to decide the question in a manner agreeable to the spirit of the times. Philip had no desire to refer the cause to arms. This would bring against him every sovereign in Europe, glad to seize such an opportunity of breaking his power.*

He accordingly assembled a secret council, presided over by William de Nogaret.† This council resolved upon a course which became a precedent for the butcherings of St. Bartholomew and Glencoe. It was determined that on the same day, and at the same hour, all the Templars in France should be seized, kept in separate dungeons, and stripped of all they possessed. It was furthermore resolved to write to all the sovereigns in whose dominions the Templars had possessions, giving an account of the crimes for which they were charged in France, and exhorting these princes to imitate the example of the king. By these means, the council hoped to deprive the Templars in France, of the assistance of their brethren in other countries. Perfect secrecy was commanded to be preserved in the execution of these orders. Had the Templars become cognisant of this plot, they would either have taken up arms to defend themselves, or repaired to Cyprus, and bidden defiance to the world. But their hour had come, their work was finished, and the noble Order had to fall like some giant oak smote by lightning, but whose remains, scattered over the earth, amaze the beholder with its enormous size, and the terribleness of its fall.

Orders were immediately despatched to all the governors of provinces, bailiffs, and seneschals, and to all magistrates, to arrest all Templars resident or found within their jurisdictions; and for this purpose to employ force, and, if necessary, to call upon the military or people to aid them. Upon the arrests being effected, the Knights were to be placed

* Dupui.

† Fleuri, Vertot.

* Dupui, Fleuri, Vertot, Grutler.

† The same authors.

under sure guard; their property, moveable and immoveable, inventoried, and commissioners appointed to manage and account therefor. These orders were sent sealed, and those to whom they were addressed were prohibited, under pain of death, from opening them till the night of the 12th of October. Death was likewise to be the doom of any one who should not execute them. The 13th of October was the appointed day for the arrest.

Letters were sent to the kings of the Romans, of Naples, England, Castille, Arragon, Navarre, and Portugal, to the princes of Italy, and the Count of Flanders. None were sent to the northern sovereigns, as the Templars had no possessions in their dominions. These letters were in the terms we have related, with this addition, that the proceedings against the Knights were stated to have been undertaken with the consent of the Pope and the nobles of France. This was an infamous lie, for neither the one nor the other were parties to this secret council. Had the barons been so, the project would have probably cost the king his crown and his life. The Pope would never have countenanced such a proceeding, and the nobles would never have doomed their own relations to death. The falsehood was expressed as follows:—"The King being charged with the maintenance of the faith, after having conferred with the Pope, the Prelates, and the barons of the kingdom, at the instance of the Inquisitor of the Faith, from the informations already laid, from violent suspicions, from probable conjectures, from legitimate presumptions, conceived against the enemies of heaven and earth; and because the matter was important, and it was expedient to prove the just like gold in a furnace, by a vigorous examination, therefore he had decreed that the members of the Order of the Temple, who were his subjects, should be arrested and detained to be judged by the Church, and that all their real and personal property should be seized and placed in his custody." Instructions thereafter followed, regarding the manner of arrest, and also to the examination of the Knights, and the employment of the torture to force them to confess. Before proceeding to do this, however, the Templars were to be informed that the Pope and the King were convinced, by irreproachable evidence, of the errors and abominations which accompanied their vows and profession. The king's pardon and favour were to be promised to those who should confess

what was charged against them, to be true; but those who refused, were to be informed that a cruel death was their doom.

(To be continued.)

THE TALMUD.

The following abstract of an interesting paper "On the Talmud" read at the Royal Institution of Great Britain some time ago, by Mr. EMANUEL DEUTSCH, will not doubt be perused with pleasure by many our learned brethren, who perhaps have not had an opportunity of previously seeing it.

The speaker introduced his subject by alluding to the different and generally unfavourable judgments formed about the Talmud. Talmudical investigators, he said, were like those explorers sent by Moses into the Holy Land, the majority of whom returned with tales of iron walls and monstrous giants, while the few came back carrying a huge bunch of grapes. Many were the poetical similes suggested by that strange work; but, treated strictly as a book, the nearest approach to it was Hansard. Like Hansard, it is a law-book: a collection of Parliamentary debates, of bills, motions, and resolutions. Only that while the former shows how the proposition gradually grows into an Act, in the Talmud the Act is the starting-point. The discussions in the Talmud merely seek to evolve the reasons for it out of Scripture, of which itself is a development and an outgrowth, while at the same time supplementary paragraphs are constantly evolved out of its own legal text. These bills or acts are called *Misnah*—both collectively and individually; the discussions, *Gemara*; both together, *Talmud*.

But if Hansard contains the Debates of the Lords and Commons, the Talmud contains much more. All those manifold assemblies wherein a people's mental, social, and religious life are considered and developed, are here represented. Parliament, Convocation, Law-courts, Academies, Colleges, the Temple, and the Synagogue—nay, even the Lobby and the Common Room have left their realistic trace upon it. The authors of this book, who number by hundreds upon hundreds, were always the most prominent men of the people in their generation, and thus designedly and undesignedly show the fulness of this people's life and progress at every turn. The Talmud, in this wise, contains—apart from the social, moral, criminal, international, human and divine Law—an

account also of the education, the arts, the sciences, the history, and religion for about a thousand years:—most fully perhaps of the time immediately preceding and following the birth of Christianity. It shows us the teeming streets of Jerusalem, the tradesman at his work, the women in their domestic circle, the children at their play in the marketplace. The priest and the Levite ministering in their holy rites, the preacher on the hillside surrounded by the multitudes, nay, even the storyteller in the bazaar: they all live and move and have their being in these pages. Nor is it Jerusalem or even the hallowed soil of Judea alone, but the whole antique world that seems to lie embalmed in it. Athens and Alexandria, Rome and Persia, their civilizations and their religions, old and new, appear at every turn. That cosmopolitanism which for good or evil has ever been the characteristic trait of the Jewish people, is most vividly reflected in this book. One of the most striking historical points is their always coming in contact—mostly against their will—with the most prominent nations, exactly at the moment when the latter seem to have reached the highest point in their development. Passing the three different stages of the people as Hebrews, Israelites, and Jews, we find them connected with Chaldea, Egypt, Phœnicia, Assyria, Babylonia, Persia, Greece, Rome, Arabia. Yet that cosmopolitanism never for one moment interfered with the most marked mental individuality. There always remained that one central sun, the Bible. Around this ever revolves that great cosmos, the Talmud, and from it, as shown in the *Gemara*, the *Misnah* is begotten.

After briefly alluding to the "Sinaitic" injunctions, which had led some to invent the tale of the Talmud, as such, claiming to be "inspired"—a notion from which its own authors would have shrunk with horror—the speaker proceeded to dwell more fully on the "dates" of the individual dicta in the book: a subject which seems to have puzzled many not fully acquainted with the nature of eastern tradition. Nothing can be more authentic than the memory of the East. Many and startling instances are offered by the Brahmins and the Parsee priests who at this moment without the slightest conception of their contexts recite parrot-like entire chapters of their sacred books correct even as to accent. But in the Talmud we have, apart from the clearest and most irrefutable evidences of witnesses, all the ordinary

internal evidences of history. We have an array of carefully preserved historical names and dates the general faithfulness and truth of which have never yet been called into question. From the Great Synagogue down to the final completion of the Babylonian Gemara, we have the legal and philosophical development of the nation, always embodied as it were in the successive principal schools and men of their times. After entering into some historical and chronological details, the speaker alluded to those ethical sayings, parables, gnomes, &c., which were the principal vehicle of the common Jewish teaching from an almost prehistoric period. However sublime and tender and poetical their expression often be in the Talmud, he failed to see anything surprisingly new in them: anything, in fact, that was not substantially contained in the canonical and uncanonical writings of the Old Testament.

Turning to its authors, the speaker touched upon the "Priests and Pharisees," and hinted that the cry of separation of Church and State might perhaps be first heard in the Talmud, though but faintly. The fact being that the priests had sadly deteriorated, as a body—bright exceptions apart—since the days of the Maccabees, when they by an accident suddenly found themselves in political power. From being, as Moses had intended them to be, the receivers of the people's free gifts, their messengers—not mediators—and their teachers, they had become, chiefly in their upper strata, an encroaching, and at the same time, ignorant faction. The ordinary priests had mostly sunk into mere local functionaries of the Temple, while many of the High Priests, who in those days bought their sacred office from the ruling foreign power, had forgotten the very elements of that Bible which they had been especially appointed to teach. The Pharisees, on the other hand, in view of the clouds that they saw gathering round the Commonwealth, had but one cry—Education: Education catholic, gratuitous, and compulsory. From one end of the Talmud to the other there resounds but one echo: learn—teach; teach—learn. The Priesthood, the Sacrifices, the Temple, as they all went down at one sudden blow, seemed scarcely to leave a gap in the religious life of the nation. The Pharisees had long before undermined these things, or rather transplanted them into the people's houses and hearts. Every man in Israel, they said, is a priest, every man's house a temple, every man's table an altar, every man's prayer his

sacrifice. Long before the Temple fell, it had been virtually superseded by hundreds of synagogues, schools, and colleges, where laymen read and expounded the Law and the Prophets. The priest, as such, or the Levite, played but a very insignificant part in the synagogue or school. The function of pronouncing the "Benediction" on certain occasions and a kind of vague "Precedence" was all that the synagogue had preserved of the whilom high estate of these Aaronides. Yet, on the other hand, instances are not wanting of these men, having lost their former privileges, applying themselves all the more vigorously to study and the great national work of Education. Nor was there any real personal antagonism between the "pharisaical" or "popular" party, and the descendants of the "sacred" tribe and family. On the contrary, one of the most cherished legends—and here as usual the legend faithfully interprets the people's real feeling—tells us how, when the enemy entered the Holy of Holies, the Priests and Levites, led by the High Priest himself, bearing aloft the golden key of the sanctuary, were seen precipitating themselves, with all the tokens and emblems of their sacred trust, into the blazing ruins of the Temple—rather than deliver them up to the conquerors.

Regarding that education which the Pharisees advocated so strenuously and indefatigably, the speaker related how they had succeeded, after many unsuccessful attempts, to make it compulsory all over the land, save Galilee. Peculiar geographical circumstances (Samaria, Phœnicia, &c.) had reduced that beautiful country to the Bœotia of Palestine. The faulty pronunciation of its inhabitants was the standing joke of the witty denizens of the metropolis. This state of things, however, was altered after the fall of Jerusalem, when Galilee in her turn became the seat of some of the most exalted Academies.

The regulations and provisions for public instruction were extremely strict and minute. The number of children allotted to one teacher, the school buildings and their sites, the road even that led to them, everything was considered; no less the age of the pupils and the duties of the parents with regard to preliminary preparation and continuous domestic supervision of their tasks. The subjects, the method, the gradual weaning even of the pupil into a teacher or help-mate of his fellow-pupils—all these things are carefully

exposed in the Talmud. Above all is the great principle *Non multa sed multum*, the motto of all schooling in the Talmud. Good fundamental grounding, elementary maternal teaching, and constant repetition are some of the chief principles laid down. The teachers in most cases taught gratuitously: considering theirs a holy and godly office, for which the reward would surely not fail them. The relation between master and disciple was generally that of father and child, or friend and friend. Next to Law, Ethics, History, and Grammar—Languages were one of the principal subjects of study. We hear of Coptic, Aramaic, Persian, Median, Latin, but above all Greek. The terms in which this last language is spoken of verges indeed on the transcendental. This also is the only language which it seems to have been incumbent to teach even to girls. Medicine was another necessary subject of instruction: the hygienic laws and the anatomical knowledge (bound up with religion) transmitted to us in the book show indeed no small proficiency for its time. Mathematics and astronomy formed another part of instruction, and were indeed considered indispensable. We hear of men to whom the ways of the stars in the skies were as familiar as the streets of their native city; and others who could compute the number of drops in the ocean, who foretold the appearance of comets, &c. Next came Natural History, chiefly Botany and Zoology. The highest point, however, was reached in Jurisprudence, which formed the most extensive and thoroughly national study.

The chief aim and end of all learning—the Talmud is never tired of repeating—is doing. All knowledge is but a step to "modesty and the fear of heaven;" and innumerable are the parables whereby this lesson is inculcated. After briefly adverting to Prayers and Sermons and the whole worship of Temple and Synagogue at the time of Christ, the speaker turned to the "political" portions of the "Law" under consideration, and pointed out how almost the modern theory of constitutionalism was contained in it. He briefly touched upon the relationship between Royalty, State, and subjects, and the provisions for taxes, for war, the legislative and judicial powers, &c. Both this, the legal, and the other, the ethical part of the book—so closely intertwined that they can hardly be separated—may be said to grow out chiefly of one fundamental axiom of the Talmud, *viz.* the utter and absolute equality of all men

and the obligation to "follow God," by imitating the mercy attributed to Him by Scripture.

Next the speaker alluded to the holy influence exercised by the women, of whom the Talmud not only records the noblest deeds, but whom, even as the Angels themselves, it makes at times the bearers of most sublime thoughts. Regarding the latter, it was shown at some length how both they and their counterparts the 'demons' were—though partly adopted from Persian or rather Zoroastrian metaphysics—made the vehicles of national Jewish doctrines. Indeed, all those pantheistic and dualistic principles which the people had gathered from the creed of other nations, were transformed under the skilful hand of the Talmudical masters into strictly monotheistic elements, by being either idealized into abstract notions of right and wrong, or surrounded by a poetical halo which deprived them of any real existence. Thus Satan (Sammael, the "Primeval Serpent"),—though mythologically his functions are precisely similar to those of the Persian "Evil Spirit," *i. e.* those of Seducer, Accuser, and Angel of Death—is yet explained away philosophically as meaning merely "Passion" which seduces, produces remorse, and kills. The speaker adduced among other instances the legend of Isaac, in which "Satan," as the Angel of Death, appears first as an accuser of Abraham (as of Job) before God, next as a seducer to Abraham in the garb of an old man, to Isaac in that of a youth, finally to Sarah, informing her of the danger in which her son had been placed. The speaker further alluded to the legend of the death of Moses, in which Satan, eager to vanquish the "divine man," is thwarted by God's name even to the end.

In the same manner Asmodeus (the Persian Aeshma), "Lilith," and the rest of the demoniacal powers, as well as those allegorical monsters the "Leviathans," the "Cocks," the "Bulls," and the rest of the ever-repeated reproaches to the Talmud (all of which are taken almost bodily from the Zendavesta), have to play their instructive part. They are either reduced into their original meanings in the Talmud, or they are ridiculed and made to incalculable some moral lesson. On the other hand the famous "Sea Fairy Tales," taken from Indian sources, are made into guises of political, if not religious satires.

After dwelling on the causes of the obscurity of some of the matters found in the Talmud and

their apparent want of dignity—occasioned partly by the circumstances and the manners of the period, and partly by the neglect of copyists, and the undying fanaticism which ever tried to "improve" this important record of humanity—the speaker instanced the various modes in which the Talmudical authors figured to themselves the Messianic times, and the utter and absolute freedom with which they expressed their opinion on this as on every other religious topic.

Further remarks on the value of the Talmud as a "human study" in our days, and the scientific manner in which it should be treated, followed. It required, the speaker said, a certain system and method entirely of its own, being itself in almost every respect an exceptional work. Above all, however, the investigator should not only be armed with patience and perseverance such as is scarcely needed for any other branch of study, but he must leave all and every prejudice, religious and otherwise, behind him. Then, and then only, might he hope to gather in it some of the richest and most precious fruits of human thought and fancy.

The legend of Elijah standing on the mountains of Judea three days before the appearance of the Messiah, proclaiming peace and redemption to all mankind, formed the conclusion of the discourse.

PALESTINE EXPLORATION FUND.

Since we noticed the operations of this society in our issue of the 5th inst., two very important letters have been received from Bro. Warren at Jerusalem. The works are being conducted with the greatest activity. South of the well of Joab he has found a covered aqueduct running from four to twelve feet beneath the surface of the ground. This has been explored till it abruptly terminated. It would seem to have been part of an old system of aqueducts, by means of which the superfluous water of the wells and springs would be secretly carried away to the south of the city. It will be remembered that Hezekiah, on the approach of the Assyrian host, covered up the fountains in order that the enemy might have no water. Probably he either built or used these aqueducts.

On the west of the Temple the ancient bed of the Kedron running down the valley of Jehoshaphat has been discovered, by a system of shafts and borings, to have been formerly some forty

feet *below* the present bed, which has been filled up by the *debris* of time, and of all the sieges that have wasted the Holy City.

But by far the most interesting piece of work yet achieved by the society is the discovery and subsequent exploration of a vast series of subterranean chambers built to the west of the Haram wall, and under the modern city of Jerusalem. Of these no less than fifteen had been opened out. They are mostly filled with rubbish, or with water. A great passage running nearly west has been followed for 250 feet, but has yet to be explored thoroughly. A plan of these chambers has been sent home, and may be seen at the office of the fund, 9, Pall-Mall East. What was their intention and original use does not yet appear. Bro. Warren thinks that some few of them are of Saracenic origin. One, a large square chamber, with a column in the south, he says is of early Jewish construction, and marks "Masonic Hall."

On the south wall of the Haram area he has made a discovery which may ultimately lead to important results. We give the words of his letter:—

"Haram Wall.—The courses of stone in this wall with marginal drafts ran from 3ft. 6in. to 3ft. 9in. in height; but between the Huldah and Temple Gates there is a course, the height of which is from 5ft. 10in. to 6ft. 1in. On a recent examination of the south wall I found this large course continued to the south-east angle, thence running north for 24ft.

"This course bears directly on the question of the unity of the South Haram wall. It is nearly double the heights of the other bevelled courses in the Haram wall; its base is about one foot higher than the highest part of the rock of Mount Moriah, and consequently it is the first course in this front which can run through from E. to W.

"It exists at present for 600ft. W. of S.E. angle, but is not seen W. of the Huldah Gate.

"At the S.E. angle the corner stone of the course weighs over a hundred tons, and though not the largest stone, it is certainly the heaviest visible in the Haram wall."

We must remember in thinking over what this discovery may lead to—1, that Josephus gives 600ft. as the length of the wall; and 2, that the lowest point of the Tyropean valley is beyond the termination of this large course, but within the present west wall. In other words, it is more than possible that this course of great stones marks the

exact southern wall of King Solomon's Temple, and the extension to the west that of Herod's Temple.

Friends to the Palestine Exploration Fund will await with considerable interest the arrival of the next letters.

MASONIC NOTES AND QUERIES.

FIVE QUERIES.

1st. If one member, or say even two or three members of a lodge, object to the admission of a visitor on purely personal grounds, is the visitor obliged to go away?

N.B.—If he is, then the right of visitation is not an inherent right of a M.M. but a conditional one. Of course the visitor has no objection to sit with any member.

2nd. If any charges, however serious, are preferred in a public print against a brother, without any attempt being ever made to bring them forward in a court of justice, has a lodge any right to call the brother to account for them?

N.B.—A public character has always public enemies to cry him down in a journal, and he may be charged with dishonesty, forgery, perjury, &c., in the bitterness of private pique. There may be circumstances which might prevent an action of libel being brought against the accusers; but the accuser, after having shown the bitterest animosity against their victim, does not prosecute him in a court of justice. If the charges are really true and can be substantiated, the court is open for redress at any time; but when that is not resorted to, why should a lodge act as a court of inquisition on anything and everything written or spoken against a member?

3rd. Suppose certain charges are preferred in a public paper against a brother some five or six years ago, after which the brother has got his higher degrees and continued to attend his lodge, can any member fairly after the lapse of such a long time call the victim to account?

N.B.—It is presumed that during the long interval there has been discovered, nothing un-Masonic in the character and conduct of the brother who was victimized with charges by his enemies. Granted even that the charges were true, is it brotherly to bring up an eyesore continually before his sight, even after a minute has been made in the minute-book that the Committee of the W.M., his Wardens, &c., cannot enter into such charges on account of the length of time, &c., and that minute confirmed by the open lodge.

4th. When two or three members object to sit with another subscribing member of a lodge, is the latter to be put out by the W.M.?

N.B.—If he is, then, whenever two or three members find that another member objects to a candidate they wish to bring into the lodge for initiation, they can find out a difference and put him out at once.

5th. An officer and a member quarrel and pass some unpleasant remarks between themselves. The member says that he is sorry for what he has said

under excitement; but the officer would still insist upon a humiliating apology which the member declines to give. Is the member on that account to be kept out, because an officer is in the way? The quarrel is purely personal.—BOMBAY.

EARLY TRACTS ON FREEMASONRY.

Jachin and Boaz; or, an Authentic Key to the Door of Freemasonry, Svo., 1671.

A Freemason's Answer to the suspected author of "Jachin and Boaz; or, an Authentic Key to Freemasonry," Svo., 1672.

I am not sure that these are the earliest tracts upon Freemasonry, of which the titles have come under my notice. I will, in compliance with a correspondent's request, make an early search in my collections. See my communication, "English Masonic Bibliography," FREEMASON'S MAGAZINE, vol. 9, page 202.—C. P. COOPER.

E. A.

It occurs to me that E.A. is correctly a guild term. A. would not be sufficient. E.A. means one whose indentures are recorded in the books of the guild, not the simple unregistered A. of a single F.C. or M.M., but one who is registered as belonging to the guild. Such has been and is the practice of the city of London, and the E.A. is still registered in the guild, fraternity, or company of Masons.—R.Y.

THREE ISSUES.

First Issue. Old Mason; the existing English Freemasonry originated A.D. 287.

Second Issue. A "Litterateur;" the existing English Freemasonry was invented about the middle of the seventeenth century.

Third Issue. Bro. Hughan; the existing English Freemasonry is not older than the year 1717.—From one of Bro. PURTON COOPER'S Note Books.

FOURTH DEGREE.

The knife and fork degree has been erroneously termed the fourth degree. It is the first and principal, being the "E.A.-ting" degree. It is a strictly Craft or crafty degree.—W. HARRIS, P.M.

HISTORY OF MOTHER KILWINNING.

Dear Bro. "E. G. D.," the best mode, in my judgment, to acquire some notions, not likely to prove very incorrect, of the organization of Masonry abroad during the middle ages, is careful study of the history of a Grand Lodge of world-wide renown, the Mother Kilwinning of Scotland, in Bro. Murray Lyon's several communications to the MAGAZINE. See Nos. 168, 198, 204, 214, 217, 221, 226, 227, 231, 232, 235, 240, 248, 262, 263, 288, 294, and 313.*—From Bro. PURTON COOPER'S Masonic Letter Book, July, 1865.

REANNEXATION.

My answer to a correspondent at Oxford is that reannexation to the third degree of what is said once to have formed its second part, would, in my judgment, be a heavy, perhaps a fatal, blow to our English Freemasonry, considered as a universal institution.—C. P. COOPER.

MEN OF SCIENCE AND GRAND OFFICERS.

In answer to F.R.S.; I cannot state, as I do not know, what men of science have been appointed Grand Deacons, if any, and do not particularly care, as I think it would be throwing away a great distinction for the nobodies to give it to the somebodies. Masonry is an elevating order; it elevates the lowly. Besides, all that kind of thing has been altered. The ancient charges—once a landmark—talks about such people being made G. Masters and D.G. Masters; but, since the time of Desaguliers, the dignity has not been debased or thrown away on philosophers. Grand office is its own distinction, and he is lucky who gets it.—W. HARRIS, P.M.

PEDESTALS.

What kind of pedestals ought to be applied to Masonic statues?—QUERIST.

SWITZERLAND.

Its lodges were in mediæval times governed by the Grand Lodge of Berne.—From Bro. PURTON COOPER'S Masonic Memorandum Book.

"CHARTER OF SCOTCH KINGS" (page 188, 210).

The letter of Bro. Buchan gives some hopes about our charters, but his suggestion about bishops makes our case stronger, for, says he, the more bishops and kings the more Masonic charters. Scotland, he knows, never took well to bishops at any time, and never had half-a-dozen bishops to our score. Our chance of finding charters is greater than that of our Scotch brethren, and it may be from neglect of the old kings and bishops we have not got them.—W. HARRIS.

SUPREME COUNCIL.

A 33° will find a full account of the rise and formation of the Supreme Council and the Ancient and Accepted Rite in Bro. Howe's *Freemasons' Manual*.—K. H. 30°.

THE PRESTONIAN LECTURE.

What is done with the £9 per an.? We have heard nothing of it lately. We cannot think Bro. Preston intended only to have the lectures—so-called—read; but that he intended to have had each lecture worked. His copy, in cypher, of all three degrees is or was in possession of Bro. John Watkins, P.M., of the Lodge of Felicity. This might be made use of and deposited in the library when it is established. An application to that effect by the G.M. would, we are sure be responded to.—J. H.

CORINTHIAN ORDER (page 230).

Our dear and esteemed Bro. Anthony Oneal Hays has been rather unfortunate in his remarks about Rosa Crucis and the Corinthian Order. Rosa Crucis, on page 209, was perfectly correct in referring to the remark in Josephus (book 8, chap. 5), which speaks of the roof of Solomon's house, or palace, being "according to the Corinthian Order." Rosa Crucis made no mention of the Temple. However, the quotation may be misinterpreted; and it would come in better to say, "Supported by quadrangular pillars, which were all of cedar, whose tops or capitals were similar to the Corinthian." Josephus is no great authority in architecture; had it been from Vitruvius

* These numbers are copied from an entry made three years ago in a Common-Place Book.

the quotation would have been more worthy of consideration.

Bro. Hays is also under a mistake in supposing that the very pretty story which points to Callimachus as being the inventor of the Corinthian, has never been called in question. It is years since I read the following: "The origin of the Corinthian capital has been ascribed to the sculptor Callimachus, who has said to have copied it from a basket accidentally enveloped in leaves of acanthus. A more probable supposition traces its origin to some of the Egyptian capitals, which it certainly resembles." I am afraid the Corinthian capital gave rise to the story; not the incident to the capital. The flat stone on the top comes in very handy for the Abacus.

Pillars with capitals similar to the Corinthian, or which contain (if I may so put it) the Corinthian in embryo, of Asiatic or Egyptian origin, existed long before the Greeks took it in hand, and, perfecting it, raised it to the dignity of what we now know as the Corinthian Order. The Corinthian capital is a composition of the older capital I refer to, with the addition of the Ionic volutes, or spirals, adapted and worked up to perfection by the genius of the Greeks, which perfection was not arrived at until long after Solomon's time.

The Greeks may have been the first to use the acanthus leaves which spring up all round the capital, the older specimens having the leaves of the palm, date, &c., and having no volutes. The Corinthian grew up to perfection; it did not start into life, full-fledged, all at once.

In the Doric we have the plain strong pillar. In the Ionic the horned pillar; and, in the Corinthian, the flowery pillar. Each would be full of meaning to the ancient Craftsman.

There is a vast store of architectural knowledge lying buried under Eastern sands and soil which every Mason who deserves the name ought to feel deeply interested in seeing elucidated. As Masons, we shame ourselves if we stand idly by while researches are going on in that grand old historic soil of Palestine. Every Masonic lodge in the world ought to give a helping hand; and, as practise is better than precept, I shall see that the lodge I have the honour of belonging to opens its eyes and purse too in this respect.—PIOTUS.

SCOTTISH NOT "SCOTCH."

"Scotch" is a verb. To Scotch meaning, to cut or slice. *E.g.* Many a Scot has been pierced with an English arrow, while many an Englishman has been scotched with a Scottish broadsword. To use the words Scotch, Scotchman, Scotchmen, as has been done is therefore wrong. It should be Scottish, Scot or Scotsman, Scots or Scotsmen.—W. P. B.

CORINTHIAN ORDER. BRO. ANTHONY ONEAL HAYS.

"Rosa Crucis has found in Josephus that the Temple of Solomon had its roof according to the Corinthian Order. Would Rosa Crucis give us the book, chapter, and section where he makes this notable discovery." See "Antiquities of the Jews" (book 8, chap. 5, section 2). "This house was a large and curious building, supported by quadrangular pillars, which were all of cedar, with folding door, and the adjoining pillars of equal magnitude." I made a note of this, as it is the earliest period in which I have seen the Order mentioned. The word "Corin-

thian" has puzzled me, as it has, I believe, many more learned heads than mine. Bro. Hays says, "if Rosa Crucis will turn to 'Antiquities of the Jews' (book 15, chap. 11, section 5), he will find the passage he refers to as relative to Herod's Temple." I did so, and found it refers to the pillars of the cloister numbering 162: "These chapters were made with sculptures after the Corinthian Order."—ROSA CRUCIS.

IMMORTALITY OF THE SOUL.

Aleph, like many brethren, jumps at conclusions from false premises. He asks, "Does Rosa Crucis mean that in the time of Job the two sects of Pharisees and Sadducees existed." I said nothing of the kind. I said, "The Sadducees said 'there was no resurrection, and neither angel or spirit,' but the Pharisees confessed both" (Acts, chap. xxiii., v. 8). Does Aleph deny this? He then goes on say, "Where is that revealed? If the sects of Sadducees and Pharisees existed in the remotest epochs of Judaism, it will constitute a fact, showing that they were then divided on this doctrine." No doubt it will, and a most interesting fact too.

Now, 1520 years B.C. Moses wrote the Book of Job; and Job says (chap. xix., v. 26), "And though after my skin worms destroy this body, yet in my flesh shall I see God." At this early period, therefore, the doctrine of the immortality of the soul was acknowledged by the Jews. Josephus says:—"In the reign of Antiochus (about 140 years B.C.) the Pharisees are one of the sects of the Jews who have so great a power over the multitude, that when they say anything against the king or against the high priest they were presently believed." Book 13, chap. 10, sections 5 & 6, begins: "Now there was one Jonathan, a very great friend of Hyrcanus, but of the sect of the Sadducees, whose notions are quite contrary to those of the Pharisees." Whiston, the translator of Josephus, says (in a note): "Hyrcanus, a Pharisee, went over to the party of the Sadducees, that is, by embracing their doctrine against the traditions of the elders, added to the written law, and made of equal authority with it, but not the doctrine against the resurrection and a future state; and when St. Paul said before the Council I am a Pharisee and the son of a Pharisee, of the hope and resurrection of the dead I am called in question, there arose a great cry, and the Scribes that were of the Pharisees part, arose and strove saying, 'We find no evil in this man, but if a spirit or an angel hath spoken to him, let us fight against God.'"—ROSA CRUCIS.

KILWINNING AS A HEAD LODGE.

From its transactions in the 17th and 18th centuries, the Lodge of Kilwinning may be called "a head lodge," the title of head dating from that date; but, if the Lodge of Kilwinning, claims to be "the head lodge," and that even before the 17th century, that is a different matter. We would be better to wait for further information before we agree to that. The 1599 Statute of Schaw may be a forgery of recent date for all we know as yet. If true, it is an important document. I would suggest it being laid before Professor Cosmo Innes, in Edinburgh, who would be just as likely to give a reliable opinion regarding it, as he did regarding another pretentious Masonic document lately. It is useless, in the meanwhile, speculating before that is done.—W. P. B.

CORRESPONDENCE.

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

GIVE HONOUR TO WHOM HONOUR IS DUE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

[Under this head we published a fortnight since the letter of an old correspondent of the *Freemasons' Magazine*, who, from his residence abroad for some years past has not been amongst us. The letter was, however, mutilated and the sense destroyed by being only published in part, the second page of the MSS. having been mislaid in the printing-office. We now give the letter entire.—Ed. F.M.]

Dear Sir and Brother,—I have never seen any report in the *Freemasons' Magazine* of the meeting of the Grand Chapter Rose Croix, which was held in London some months ago, and which was, I have been told, a really splendid meeting of all the principal English Masonic luminaries; and, as my informant told me, they were as handsome and highly intelligent a set of gentlemen as ever he met with in any society in Europe or America—and he has travelled greatly. He told me, too, at that time that a resolution was unanimously carried, that a suitable testimonial was to be presented by the body to the retiring M.P.S.G.C., Dr. Leeson, and that a committee was named and agreed to.

Now, Sir, I read in an obituary notice in your *Magazine* of last Saturday—which I get here with my breakfast on Sundays—that you suggest that the example set by the illustrious members under the Supreme Council in France in the year 1862 might be followed by the members who are under the jurisdiction of the Supreme Council of England. That, Sir, is not an original suggestion, and it ought not to go unchallenged, for I am told it was made at the Solemn Conclave of the Prince Masons assembled at the Freemasons' Tavern several months ago by an illustrious Mason of the 32° or 33°, and seconded by another brother of some rank and importance in the Order. You, though, ought to have stated that fact, and not taken credit for what some one else suggested. That is what I find fault with. As I am alive to the importance of the suggestion being carried out, I am not indisposed to avail myself of this opportunity of justly finding fault, that I may get my say:—

1st. How is it, can you tell me, that, if the testimonial was voted and a committee was formed, nothing has as yet been announced concerning it? 2nd. If, as I am informed a medal was proposed at that meeting, and it was an acceptable form of testimonial what stands in the way of its being carried out? 3rd. Who compose the committee? Are the members trying "how not to do it?" 4th. I will, as an old English 18°, send to your care two guineas as my own subscription to the medal; and I will undertake to get you several guineas from friends who are 18° or 30°, and I think quite a large number of my Masonic friends would subscribe their half-guinea, provided we all have a bronze copy of the medal free. 5th. As I should not be equally willing to subscribe to "a piece of plate," to which I object, and I am decidedly in favour of the suggestion of a medal, I would still not object to subscribe something for a portrait of the Ill. Bro. Dr. Leeson, the retired

M.P.S.G.C.—say one guinea—but I don't like a portrait so well, even though subscribers to it might have photographs of the picture. 6th. If some brother who does know all about this mysterious matter of the Leeson testimonial will reply through your pages, I and others will be much obliged.

Now, Sir, for you. Why is it that there has not been a report of the meeting of the Grand Rose Croix Chapter in your pages? I, who being obliged to reside in a milder climate than England, look to your journal to keep me fully informed of all passing events, and, although you have during the last year or two very much improved the quality and quantity of the Masonic information published weekly I feel annoyed to hear first from friends of such a meeting having taken place, and to find that no notice of it or report has ever appeared. Do get the Grand Secretary—if he is not too grand to do it—to send you a report of their grand doings, as I suppose ordinary mortals, such as editors of newspapers—even if the paper be Masonic—are not permitted within the sacred walls of a chapter of Prince Masons, so that it would be still more unreasonable to find a reporter present on such occasions. In my time there was an active Secretary, and in these times I do not think the S. C. of England can afford "to hide its light under a bushel;" at least those who reside out of England hope that for the future they may find in your MAGAZINE some evidence of there being some vitality remaining in the Council, and that the proceedings of the various R. * Chapters, and of the higher bodies of 30°, 31°, 32°, aye, and even of the 33°, should be regularly chronicled.

Yours fraternally,

K. H., "AN OLD 30°."

South of France, Sept. 8th, 1863."

MASONIC IMPOSTORS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—This worthy (Siegmond Sax) is levying black-mail on lodges to a pretty good tune. It appears from W.M., 299, that he turned up there as lately as the 9th inst. Now I venture to suggest that a circular from P.G. Masters to their various lodges, or even from the G. Sec. himself, would have the effect of fixing him into the hands of the county police somewhere. I have no doubt somebody would come forward and prosecute for obtaining money under false pretences. I wish he would do me the honour to try to borrow another sovereign.*

Yours fraternally,

A DUPED P.M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I observe in your last week's impression a letter signed D.P.G.M., the writer of which appears to have been victimized by one Mr. Siegmund Sax to the tune of £4. What this person has been doing, and where he has located himself since the period of six months ago of which D.P.G.M. speaks, I am, of course, unable to say, but

* [From the communications we have received we have computed that S. Sax has raised about £257 from Masonic lodges and brethren during his recent visit to this country.—Ed. F.M.]

about a fortnight since Mr. Siegmund Sax did me the honour to call upon me, and after introducing himself as a Mason and telling me exactly the same tale with respect to his position and occupation as that which he laid before D.P.G.M., he wound up by a request for a loan of £5 to enable him to get home to Hamburg, immediately upon which the money was to be remitted. Everything was done exactly as D.P.G.M. describes it, even to the production of a roll of hotel bills, and the same name and address precisely were given to me. The man's appearance was so respectable, and his manner seemed so unaffected and sincere, that I let him have the £5 he asked for, since which I have not heard anything from him, nor do I expect, now, to do so after perusal of D.P.G.M.'S letter. The fellow knew something about Hamburg, evidently, as he mentioned the names of several respectable houses with which I have had business transactions, and through this I am not without hopes of tracing him.

The effect of such men as Mr. Seigmund Sax practising on the credulity and pockets of the charitable will be, that we shall be compelled to withhold assistance entirely from all strangers, as we have not means of proving their tales to be true or false, and it is anything but a joke to find oneself "done" in this way. Had I seen any report of this man's visits to other brethren and to lodges published in your *Magazine*, I should have been on my guard. It is the duty of those who have good grounds to suspect such a person to institute inquiry and communicate to you their suspicions, for you must have great opportunities of knowing what is going on.

Yours fraternally,

P. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you kindly allow me space to state my experience of his "Herrship?"

On the 25th of October, 1867, he called on me as the Almoner of Lodge ———, in one of the towns on the railway from Falmouth to Exeter, with a very similar story to that related by D.P.G.M. in your last number, varied, however, that in my case he had been to the north of Ireland to purchase linens for Michelson & Co.; his story seemed plausible enough. He had spent all his money, the last shilling that day to pay his railway fare from Falmouth to ———, and very civilly asked for a loan of £1 to pay his night's lodging here and fare to London next day. I refused to comply; but, knowing where to find two or three P.M.'s of the lodge that evening, meeting on some public business, I recommended him to be there, and would also go myself. Three of us, after hearing his story and putting him through examination, consented to lend him the sovereign on his giving a written undertaking to return it on his arrival in London, and he also referred us to Messrs. Johnson & Co., of Cheapside. That is the last I have heard of Herr Siegmund Sax, sovereign, or anything else, until I saw his name in the *Magazine*, and I have not thought it worth while to spend a penny to inquire of Messrs. Johnson & Co.

It would be interesting to know how many and which lodges he duped in his route from Falmouth to anywhere.

I enclose the name and number of mine for publication among the rest if they can be discovered.

Yours fraternally,

A DUPED P.M.

MASONIC IMPOSTORS.—SUGGESTIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In order to put a stop in some degree to the deceptions practised on charitable brethren, I would suggest that individual brethren refrain from giving to strangers, but refer all applicants to an Almoner to be appointed by each lodge, such officer on—their proving themselves to be Masons—to take them to the nearest railway-station or other public conveyance going in the direction of the town the applicants state themselves to belong to, and to pay for their conveyance as far as he may think advisable and that so they may be passed from town to town without receiving any money payment, but merely passed to their own town where they are known. If a circular to such effect was sent from Grand Lodge to every W.M. under the English constitution recommending the adoption of such a system, imposition would become unprofitable, and a stop be put to the present great waste of money. In the case of Sax, who appears to have levied large sums, I hope that the next brother who may be forewarned as was the W.M. of No. 299, to whom this impostor applies will give him in charge of the police, advertise the fact of his having done so in the *Freemasons' Magazine*, and that all brethren who have been imposed on by this man will attend and give evidence against him, so that his career of fraud may be stopped.

Yours fraternally,

C. T. ALLEE, W.M., No. 151.

P.S. I have sent a copy of this letter to the Grand Secretary.

IMPORTANT MASONIC CONFERENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Our worthy and learned Bro. W. Harris, P.M., the distinguished inventor of the Order of the Garter, has had an important Masonic conference, which I do not feel at liberty to divulge, and I have not the ability of our experienced brother to describe. I consider it very important on his description, and, perhaps, if you insert this letter, our respected brother, with that readiness to oblige and to communicate Masonic information which has always distinguished him in his long Masonic career, will condescend to communicate particulars of his Masonic conference, which may have important results for the Masonic world.

Yours fraternally,

M.M.

THE MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is sad to think that, at the next election of the Royal Masonic Institution for Boys', there are fifty-three applicants to fill nine vacancies—twenty-two upon first application! Doubtless all are proper cases; but cannot some discrimina-

tion be exercised? The list of candidates includes applicants for the eleventh time, 1; tenth time, 1; sixth time, 5; fifth time, 3; and fourth time, 7. Bearing in mind that several of these children are fatherless or whole orphans, are they not particularly deserving of regard, and must not these repeated applications be attended with considerable expense, to say nought of anxiety. I trust, therefore, that of the many subscribers, some will be found who, after scanning their lists, will properly fill them up in behalf of old and deserving candidates and post the same to "The Secretary, Masonic Boys' School, London." Again, especially in the case of recent applicants, having brothers or sisters in our schools, surely preference should be given, if deserving, to those who have not. I notice the father of one says he has "six children to support; but that one was educated in the Girls' and two are now in the Boys' School.

Yours fraternally,

A PAST STEWARD.

GRAND LODGE LIBRARY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Now that the subject is again mooted, I hope you will give insertion to what our greatest authority said upon the subject.

At the Grand Lodge held May 2, 1814, H.R.H. the Duke of Sussex, M.W.G.M., said:—"As an object of literary and antiquarian research, the science was highly curious to the scholar as well as the divine. For this purpose it was his wish, among other things, that a library should be formed for Masonic investigation; and it would be found that this would be by no means a trifling or an easy acquisition; for such a library could not contain any of the trash foisted on the vulgar as Masonic history, but must embrace a very numerous collection of rare and valuable books in the Hebrew, Celtic, Greek, Latin, and Oriental languages."

This was received by the numerous body assembled with the warmest applause. On this occasion—it was the first after the union of the lodges—more than 200 Masters of Lodges were severally introduced to the G.M.

Some attempts were made after this time to form a library. Some few books were contributed by the brethren, but no encouragement to the scheme was given by the G. Sec., and the books were put in a dark room and thus but few knew that there was a collection. Some 20 years ago I visited the room to learn what was there, but, "for want of light, I was unable to discover."

If a library could be formed, I would gladly contribute my collection, and I am sure many others would do the same; but, to do the thing properly, there ought to be an annual grant to procure such works as the librarian and a select board should advise. I may remark that the librarian ought to be tolerably well versed in general literature, as he would be enabled to pick up many works of great value to Masons, which the taste of the present day unwisely discards, for instance, the writings of De Pauce, Sir William Jones, Von Hammar, etc., and those of the Rosicrucians. Trusting the effort may be successful, I am

Yours fraternally,

H.W., A P.M. OF 20 YEARS STANDING.

A PROPOSED MEMORIAL OF THE LATE BRO. DR. OLIVER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir,—Will you kindly allow me, through your widely-circulating columns, to make a suggestion to the members of the Ancient Society of Masons. The little parish church of South Hykeham, near Lincoln, of which the late Dr. Oliver, the historian and antiquarian of Masonry, was rector for above 20 years, is about to be restored. May I suggest, as an appropriate memorial to the late Dr. Oliver, whose name, I believe, is held in much esteem by all Masons, that the members of the Society, who approve of my suggestion, should join together and place one or more painted windows (say the three in the chancel, which would cost about £25 each) in this little church, of which he was so many years, and up to the time of his death, the rector, and so near the city in which he passed the latest years of his life. Should my suggestion be favourably received, the architect, Mr. Drury, of Lincoln, himself a Freemason, will, I am sure, give any information. I think if two or three members would kindly take up the matter and receive subscriptions from the members of their widely-extended, and in some measure wealthy, fraternity, the object might be easily accomplished. Meanwhile, I shall be happy myself to act as treasurer for any sums which may be sent to me for this purpose. From what I heard last year when appointed Dr. Oliver's successor, I think many Masons may be found, living even in distant parts, glad to contribute towards doing honour to the memory of a man, who, by his numerous and valuable works on Masonry, has deserved so well of his Order as my venerable predecessor. Commending my suggestion to favourable consideration, I remain—

Yours faithfully,

J. J. REYNOLDS, Rector of South Hykeham.

[We commend the subject of this letter especially to the notice of the Craft; and for the purpose of starting a subscription shall place our name on the list for £2 2s.—Ed. F.M.]

BOYS' SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have just received my balloting form for the Boys' School, in which I perceive the name of A. E. Chase, No. 32. I would beg to inquire if he is the son of a Bro. Chase who held an appointment in the police (superintendent), governor of a jail in Sussex, and travelling inspector to a railway; if so, how he lost those appointments?

Yours fraternally,

A LIFE SUBSCRIBER.

CHURCH ARCHITECTURE OF THE THIRTEENTH AND FOURTEENTH CENTURY:

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. Buchan, in the course of his remarks in the *Magazine* of the 12th of September, says that, "in Scotland, previously to the latter half of the 12th century, the churches built would probably be of wood." Now there is a passage

n "Tytler's History of Scotland" (vol. 2, p. 276), which has a direct bearing upon the point raised by Bro. Buchan; and, not only so, but is valuable as giving Tytler's version of the origin of the travelling fraternities of Masons. Tytler's History may not be readily accessible to some of the readers of the *Magazine*, and the quotation may not, therefore, be out of place; viz. :—

"The art of executing large and magnificent buildings in timber frame work was carried to high perfection in the northern countries of Europe during the tenth, eleventh, and twelfth centuries. It had made great progress in England, and was there known and practised in the building of churches, under the name of the Tentonic style. Owing, however, to the perishable nature of the materials, and to accidents by fire, these churches were frequently either destroyed or reduced to a state of extreme decay, so that the ruinous state of the ecclesiastical edifices in the northern parts of Europe became a subject of inquiry at Rome about the commencement of the thirteenth century, and measures were taken to obviate the grievance. . . . The Pope created several corporations of Roman and Italian architects and artizans, with high and exclusive privileges; especially with a power of settling the rates and prices of labour by their own authority, and without being controlled by the municipal laws of the country where they worked. To the various northern countries where the churches had fallen into a state of decay were these artists deputed; and, as the first appearance of the Gothic architecture in Europe was nearly coincident with this mission of Roman artists, and, as has already been observed, the new style of imitating the arched framework of wood by ribbed arches of stone was known by the Roman style, there arises a presumption that we owe this magnificent style of architecture to these travelling corporations of artists, who, in consequence of the exclusive privileges they enjoyed, assumed to themselves the names of Freemasons, and under this title became famous throughout Europe."

What follows will also be read with interest by the Masonic student, whom I must refer to the work itself, as I fear my quotation, giving the salient points having a bearing on Bro. Buchan's remarks, has already occupied too much of the valuable space of the *Magazine*. Yours fraternally,

S.Z.

MASONIC RELIEF IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In reading an article in your valuable paper entitled "Masonic Relief in the Provinces" (page 212), I was sorry to see that the author of that article was so much annoyed with those who call themselves Masons in distress. More especially with the Scotch (or those who call themselves so) Masons; he says, "as a rule, they are little better than artizans," and he fears that "too many are admitted into the Order for a small fee who may not be in respectable circumstances." Now, in saying a few words in regard to the above quotation, I hope I may give offence to no Mason who may happen to read it. When I was Ob. as a M.M., and when the tools of Masonry were explained to me, I recollect that the Level taught me a lesson to meet all worthy brethren

upon it, because we are all of one stock, and although some may acquire more of the yellow dirt than others, yet Death, the poor man's dearest friend, will make no respect of persons, but will lay us all on a level. On this side of the Border we do not object to a man becoming a Mason, provided that he believes in a Supreme Being, has a good character, and recommended by a well-known Bro. Mason. We do not look to his respectable circumstances, because an honest man, "though e'er so poor, is king o' men for a that."

In saying a word or two about a small fee, I would ask the D.P.G.M. if a Mason who has been admitted into the Order for 30s. may not become as good a Mason as he who has paid 30 guineas, and who may call himself a respectable man because he can afford to pay so much; but we should keep in mind that—

"The rank is but the guinea stamp,
The man's the gowd for a that."

I think that any ordinary learned Mason (not even a D.P.G.M.) might detect an impostor from a Free and Accepted Mason. I fear that the D.P.G.M. has been a little "rusty," and was not at the trouble of "trying" those who have of late imposed upon him. Surely something is wrong somewhere if a true Bro. of the Order of Free and Accepted Masons cannot detect impostors.

Again, he says, "the greatest tax upon us is made by Scotch Masons who come, not in single files, but in whole battalions." I fear this is an exaggeration, and an exaggeration is equal to a — Well—well, never mind. Hoping you will excuse me for taking up so so much of your valuable space, I am—

Yours fraternally,

ONE WHO HAS SAT IN ROBERT BURNS'S CHAIR
IN TARBOLTON, ST. JAMES'S, NO. 135, S.C.
Cumnock, by Carlisle, 20th Sept. 1868.

EDUCATION.—The perfection to which systematized technical instruction has been brought on the continent, and especially in Germany, is causing increased attention to be directed towards some of the German educational institutions as fitting seminaries for the rising generation of various countries; foremost amongst such institutions is one superintended by our esteemed Bro. Dr. C. Vogel, at Greiz, in the Voigtland, one of the most picturesque parts of Central Germany. The prospectus we have before us shows that Dr. Vogel's school is conducted upon the most rational and advanced modern principles; the syllabus combines most of the subjects generally comprised under the heading of *technical training*, with the whole of the preparatory teaching requisite for the matriculation at German Universities, and, last and not least, physical accomplishments such as gymnastics, and calisthenics, occupy a suitable place in the educational plan. Bro. Vogel's establishment being patronized and highly recommended by many names of high standing among the German, French, and American branches of the Craft, we shall be most happy if, in responding to Bro. Vogel's appeal by bringing his establishment under the notice of the British Masonic public, we should be instrumental in, and contribute our mite to, the furtherance of the objects to which our esteemed brother has devoted the whole of his energies in a most creditable manner for upwards of five years.

THE POPE A FREEMASON.—*The Sicle* says:—"Who would have suspected it? The Pope is a Freemason! Impossible! it will be said; but he really is. In the register of a Sicilian Lodge the minute of his initiation has been discovered; and behold the fraternity, in order to revenge itself for the excommunication pronounced against it, publishes the document accompanied by a photograph representing the successor of the Apostles wearing the Masonic emblems. His Holiness Pius IX. is no other than Bro. Jean Mastai Ferretti. As Pope, he has his eternal safety; but as a Mason, he is condemned to the infernal regions. Poor Pio Non, what a vexatious adventure!"

THE MASONIC MIRROR.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

A PROV. GRAND LODGE of the Western Division of Lancashire will be held at the Public Hall, King-street, Wigan, on the 6th day of October, under the presidency of Bro. Lieut.-Col. Sir T. G. F. Hesketh, *Bart.*, *M.P.*, Prov. G. M.

GIRLS' SCHOOL.—The votes of the brethren are solicited on behalf of Clara Mercedes Wicks, a candidate for admission to the Girls' School at the next election. Theresa Mary Claisen is also a candidate for admission.

BOYS' SCHOOL.—A sixth application for admission to the School is made by James Addison, and which we trust on this occasion will be successful.

BOYS' SCHOOL.—The case of Henry Hickmott is earnestly represented as being a very deserving one.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the *MAGAZINE*, has been republished in a convenient form for Lodge use, price 2s. 6d.

YORKSHIRE (NORTH AND EAST).—The annual Provincial Grand Lodge will be held at the Town Hall, Hull, on Thursday, the 15th October, under the auspices of the Minerva Lodge (No. 250).

LEICESTER.—The annual General Meeting of the Provincial Grand Lodge will be held at the Freemasons' Hall, Leicester, on Wednesday, the 7th October, under the presidency of the Right Hon. R.W. Prov. G. Master. St. John's Lodge (No. 279), will be opened at a quarter past two o'clock.

GIRLS' SCHOOL.—The votes and interest of unpledged subscribers are earnestly solicited on behalf of Martha Stone, an orphan, aged nine years. Proxies will be thankfully received by Bro. the Rev. R. Nankivell, Chantry, Crediton, Devon, W.M. 248, Brixham.

PALESTINE EXPLORATION FUND.—We call the attention of our readers to the last paragraph of Bro. Pictus' communication, "Corinthian Order," on page 250, which we trust will meet with a hearty response from every lodge. Bro. Besant, the obliging secretary to the fund, will furnish every information. The address of the association is 9, Pall-mall East.

TESTIMONIAL TO BRO. THE LATE DR. OLIVER.—We refer our readers to our advertising columns, and to a letter of the Rev. J. J. Reynolds, in this week's issue, by which it will be seen that a memorial to our late brother is suggested, and which, we are sure, only requires to be noticed by us to bring forth a substantial subscription from the whole Craft to the fund proposed to be raised for the purpose indicated by the rev. gentleman.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—A lodge of emergency was held at the George Hotel, on Wednesday, the 16th inst., for the purpose of auditing the accounts previous to the departure of Bro. Carnegie, *P.M.*, for Edinburgh, on his promotion to Superintendent of Schools; and also to present the above brother with a mark of affection and esteem. The accounts having been audited and found correct, and afterwards signed, they were formally handed to Bro. King, he being the

elected treasurer. Bro. Newman, *W.M.*, then presented Bro. Carnegie with a very handsome *P.M. Jewel*, in the name of the brethren of *United Lodge 697*, expressing a wish on their behalf, that he might live many years to wear such a distinction, and pointing out how valuable had been his services for the maintenance of this lodge in such a state of efficiency as it now is, he had many difficulties from time to time to contend with, but always continued to persevere and surmount them. Bro. Newman expressed a wish that Bro. Carnegie would still continue a member of the lodge. The brethren in taking farewell, trusted it was only for a short time, and wished him every success in his new appointment. Bro. Carnegie in returning thanks, expressed how delighted he was to receive such a handsome acknowledgment for the small services which he had been enabled to render his lodge, but which he most willingly gave, and only trusted that he might have been the means of doing some little good during his membership of the *United Lodge*. In accepting the jewel, he felt convinced that it was a pure mark of the affection and esteem of his brethren of the *United Lodge*. He begged to inform them that he would continue to be a member of the lodge, and would carry with him the liveliest feelings of regard which he on his part entertained for his brethren, whom he was compelled to leave behind, and in taking farewell begged to thank them sincerely for their kindness, and wished the lodge every success.

CUMBERLAND AND WESTMORELAND.

SILLOTH.—*Solway Lodge*, (No. 1,220).—This lodge held its usual monthly meeting on Tuesday evening, the 8th inst., when the following brethren were present, and filled the respective offices, viz.:—Bros. A. Routledge, *P.M.* 327, P. Prov. G. Furst., in the chair; T. Woodall, *S.W.*; W. Dickson, as *J.W.*; A. Woodhouse, 310, *W.M.* 412, Sec. and acting Tyler; F. W. Hayward, *P.M.* 310, *W.M.* 1,220, *P.P.S.G.W.* acting as *S.D.* on this occasion, at the request of the *W.M.* R. Lambert, *I.G.* G. Holmes, G. Stoddart, and visiting Bro. Francis Coneyra, of No. 211. Paraguay, *S.A.*, who is the first mate on board the ship *Angelo*, from Genoa, at present lying in the Silloth Docks. The lodge being opened, the Secretary read the minutes of last meeting which were confirmed. The ballot was then taken for Messrs. T. H. Howes, Grocer, and Lowry Turner, Timber Merchant, both of Silloth. The candidates being in attendance, were admitted and initiated into the mysteries and privileges of Masonry by Bro. A. Routledge; they then retired and the lodge advanced to the *F.C.* degree, when Bro. G. Holmes, having given proofs of his proficiency, was entrusted, and retired. Bro. F. W. Hayward then took the chair, and the lodge being opened in the third degree, Bro. Holmes was raised to the sublime degree of a *M.M.*, Bro. A. Woodhouse acting as Deacon; the lodge was then closed down to *E.A.* degree, and the subject of initiation and joining fees was then discussed, when it was finally agreed that the initiation fee should be £4 4s., and the joining fee 10s. 6d. Two propositions were received from Mr. John Stubbs, proprietor of the Queen's Hotel, and Mr. James Ewart, both of Silloth. The lodge was then finally closed and the brethren retired to the refreshment room, where the usual loyal and Masonic toasts were given and responded to. Bro. Hayward begged to propose a toast to the health of our visiting brothers, and said that he was sorry that Bro. Coneyra could not understand him (Bro. Hayward) by words, but perhaps he might by signs; he therefore hoped that the brethren would respond in a bumper, with musical honours, the brethren singing "In the Grand Lodge Above." Bro. Coneyra gave the *W.M.* to understand that being an Italian, he could not speak much English, and that his interpreter, who also was a Mason, had gone to Greenock, he therefore desired (by signs) Bro. Woodhouse to return thanks for him, which was accordingly done. The health of the newly initiated candidates being drunk, they responded in short and pithy speeches. The Tylers' toast brought this happy evening to a close.

KENT.

MALLING ABBEY.—*Malling Abbey Lodge* (No. 1,063).—This young but flourishing lodge is doing good work, and bids fair to become one of the strongest lodges in the province. Its last meeting was held in the lodge room on the 7th inst., Bros. W. Monckton, *W.M.*; W. Page, *P.M.*; Rev. J. H. Timmins, *M.A.* (Vicar of West Malling), *S.W.*; W. Viner, *J.W.*; R. B. Stedman, Sec.; A. M. Graham, *J.D.*; J. W. Bartlett,

I.G., and a large number of members and visitors being present. After the *pro formâ* business of the lodge had been duly and solemnly performed, the dispensation of the D. Prov. G.M., Bro. Dobson, was read authorising the initiation of seven new brethren, and a ballot being taken in each case, I. F. Lovegrove, Esq., *M.R.C.S.*; Selby Norton, Esq., *M.D.*; Osborne D. Marriott, Esq., *M.R.C.S.*; John Hodgson, Esq., merchant; C. Palmer, jun., Esq., merchant; F. C. Allen, Esq., dental surgeon; and G. Flint, Esq., architect, were declared duly elected, and the first six gentlemen being in attendance, were thereupon initiated into the primal mysteries of the Craft by the W.M. assisted by Bro. Pearson, P.M. The following important rule was added to the by-laws, viz.—“That naval and military officers and unbeneficed clergymen having duty in the neighbourhood be eligible for election as joining members without payment of a joining fee.” As many good and accomplished Masons are to be found among clergymen and naval and military officers, who are frequently removed in the discharge of their duties from place to place, the addition of such a rule as the foregoing might be the means of strengthening many provincial lodges, old and young; and we therefore commend it to the careful consideration of the Craft in general. The names of several gentlemen were submitted as joining members, and also as probable candidates for initiation. Many of the gentlemen initiated and joining the lodge live at a distance, and thus show the estimation in which the lodge is universally held. The remaining business having received proper attention, the lodge was closed in solemn form, and the brethren proceeded from labour to refreshment under the able presidency of the W.M. A sumptuous banquet was provided by Bro. Sore, and the evening was passed with that sobriety, courtesy and brotherly love usual among Masons.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge*, (No. 523).—The members of this lodge re-assembled for the first time since the festival on St. John's day last, on Thursday evening, the 17th inst., under the presidency of the W.M., Bro. A. M. Duff, P.M. and P.G. Dir. of Cers. There were also present P.M's. Kelly, W.M. No. 279, and D. Prov. G.M.; Brewin, P. Prov. S.G.W.; W. B. Smith, P. Prov. J.G.W.; Sheppard, P. Prov. G.R.; and C. Johnson, P. Prov. G.S.W. of Jersey, Org.; and Bros. Foller, S.W., Buzzard, J.W., Sculthorpe, Sec., Sargeant, S.D., Partridge, J.D., Wardle, I.G., Atkins, Steward, Hack, Lewin, Baines, Moor, C. A. Spencer, and Ride. Visitors, W. Pettifor and L. A. Clarke, P.M's. No. 279, and S. S. Stallard. The lodge having been opened in the first degree, the minutes of the last meeting were read and confirmed. There were several brethren due for passing and raising, (among the latter Bro. C. J. Merewether, the newly appointed Recorder of the Borough), but none of them were in attendance. Some conversation took place respecting the recent and future meetings of those brethren who had enrolled themselves as a corps for the performance of the lodge music under the superintendence of that able and estimable brother, Charles Johnson, the Organist of the lodge. The W.M. brought before the lodge a communication which he had received from the committee appointed by Grand Lodge, for the Zeland Commemoration, the consideration of which was postponed until after the meeting of the Prov. G. Lodge on the 7th October, when the D. Prov. G.M. stated, it would be brought before the brethren of the several lodges in the province, with a view to take united action therein. The D. Prov. G.M. in a long address, drew the attention of the brethren to the subject of Masonic relief in the provinces, reading a letter which had appeared in the FREEMASONS' MAGAZINE of the 12th inst., and a correspondence he had had with Bro. Hine, of Manchester, the Chairman of the Charity Fund Committee of that district, in which Bro. Hine had most courteously and fraternally, at his (the D. Prov. G.M.'s) request, given full details of the plan pursued there of detecting imposition and of affording immediate relief in deserving cases. The W.M., (Bro. Duff), confirmed the statement of the D. Prov. G.M. as to the great number of applicants for relief lately, and his belief that very few were genuine cases of distress. Bro. Brewin, P.M., stated that some years ago when Bro. P.M. Goodyer (the chief constable of the county), was treasurer of the lodge, and all applicants for relief were referred to him at the County Police Office, very few of the applicants ever made their appearance there, showing that the bulk of them were impostors, who feared detection. The D. Prov. G.M. said that

Bro. Brewin's remarks had reminded him that some time ago he had learned from one of the Superintendants of the Borough Police that some of the keepers of the low lodging-houses in the town, frequented by tramps, had a list of most of the Freemasons in the locality, and a copy of which, “for a consideration,” could be taken by any lodger. A general feeling was expressed that a modification of the Manchester plan, suitable to the different circumstances, should be adopted, by obtaining, if possible, a union of the lodges in the neighbouring county towns, as Derby, Nottingham, Northampton, Stamford, &c. The further consideration of this subject was also postponed until after the meeting of the Prov. G. Lodge. The lodge was then closed, and the brethren adjourned to refreshment, spending the remainder of the evening in the pleasures of social intercourse and harmony.

SUSSEX.

BRIGHTON.—*Yarborough Lodge* (No. 811).—The annual meeting for the installation of the W.M., and appointment and investment of the officers of the lodge took place at the Masonic Rooms in the Royal Pavilion, on Saturday last, the 19th inst. The lodge met punctually at half-past four o'clock, the W.M., Bro. George De Paris, in the chair, supported by all his officers in their respective places, the S.W. chair being filled by the Rev. Bro. Griffith, Prov. G. Chap., Sussex. In the J.W. chair Bro. Captain Molineaux, Bro. Charles Horsley, P.M., being the S.D. The lodge having been opened, the minutes of the last meeting read and confirmed, and a ballot taken for one initiate, the lodge was opened in the second degree, when the examination of Bro. Hepworth Dixon was proceeded with and concluded, and he retired. The lodge was then opened in the third degree, when the ceremony of raising Bro. Dixon to the sublime degree of a Master Mason was performed by Bro. Dr Taaffe, I.P.M. The lodge was then resumed in the first degree, and the only candidate then present being Joseph Jee, C.B., V.G., Deputy Inspector of Hospitals, he was then introduced and initiated. The newly initiated brother having retired, the lodge was opened in the second degree by Bro. Hyde Pullen, P.G.S.B., and D. Prov. G.M., Isle of Wight, who proceeded with the ceremony of installing the W.M. elect, Bro. Griffith, according to ancient custom, and on the retirement of all the brethren below the rank of Installed Masters, a board numbering about twenty W.M.'s and P.M.'s was constituted, and Bro. Griffith was installed in the chair of K.S., and the usual appointments and investments of officers having taken place, Bro. Hyde Pullen, who throughout had performed the ceremony in the most impressive manner, gave the usual addresses, and brought the lodge business to a close about seven o'clock. We are compelled for want of space to omit the list of officers appointed and other interesting matters. The Prov. G.M., Lord Pelham was present in lodge and the banquet.

WARWICKSHIRE.

BIRMINGHAM.—*Forward Lodge* (No. 1,180).—The installation of the W.M. took place at the Masonic Rooms on the 7th inst. The attendance, considering the great heat, was large. The lodge was opened in proper form by Bro. George Hudson, assisted by Bros. Pursall as S.W. and Blanckensee as J.W. The routine business having been despatched, Bro. Frederick Cohen was duly installed by Bro. George Hudson, and saluted in ancient form. The W.M. (Bro. Frederick Cohen) read letters from Bros. Lord Leigh and Major Machen, expressing their inability to be present. It is somewhat satisfactory to the present W.M. of the “Forward” to know that he has been honourably known and deservedly esteemed by the craft, having taken a prominent position in regenerating the scheme for carrying out the erection of the Masonic Hall in New-street, and that he was unanimously placed upon the directorate. Bro. Cohen appointed the following brethren as officers for the ensuing year:—Bros. George Hudson, P.M.; Balthazar Foster, S.W.; S. H. Morris, J.W.; J. T. Carnel, S.D.; Pickering, J.D.; J. Page, I.G.; Oliver Vaughton, Sec.; A. J. Sutton, Org. The popularity of Bro. Cohen did not fail in bringing forward a numerous muster at the banquet, which followed lodge meeting. Amongst those present were Bros. Edwin Yates, Stimpson, Hudson, Hebbert, Sproston, Gamgee, West, Balthazar Foster, Malins, Schofield, Langston Parker, W. M. Wilson, Nadou, Vaughton, Redman, Bourne, Pursall, McCracken, Vaughan, Gaul, Morris, Stainton, W. Glydon, T. L. Bold, Dr.

Portridge, C. Davis, J. Grinsell, J. F. West, J. Darwen, W. Page, &c. The usual loyal and Masonic toasts were gone through, and in responding to the health of the W.M. Bro. Cohen delivered an eulogistic speech in relation to the Order. The musical arrangements, under the superintendence of Bro. A. J. Sutton, assisted by Bros. Glydon, Gaul, Pursall, and Davis, added greatly to the pleasure of the evening.

SCOTLAND.

LANARKSHIRE (MIDDLE WARD).

PROVINCIAL GRAND LODGE.

The usual quarterly meeting of the Provincial Grand Lodge of the Middle Ward of Lanarkshire was held at Motherwell on the 4th ult., Bro. Major Barbour, D.P.G.M., presiding. The minutes of the previous meeting having been read and confirmed, the other business before the lodge was proceeded with, the most important being the consideration of the case of the S.W. of Lodge No. 177 for having officiated at a meeting of Lodge No. 88 in the initiation of a candidate who had been black-balled in another lodge in the province. The S.W. of No. 177 at once admitted that he had done so, but in ignorance of its being an infringement of Masonic law, when a vote of censure was passed upon Lodge No. 88. The lodge then proceeded to take up an appeal by Bros. Ellis, M'Kenzie, and Mackinnon against the arbitrary action of the R. W.M. of Lodge No. 177 in suspending them from Masonic privileges without grounds or due notice of such intention. The appeal was sustained and the petitioners were ordered to be reinstated. The nomination of a Secretary to succeed the late Bro. Robt. Bruce brought the business to a close, when the lodge was closed in due form.

LANARKSHIRE.

GOVAN.—*Lodge Govandale* (No. 437).—This prosperous young lodge held its annual festival on Friday evening, the 18th inst., in the Govan Hall, which was filled with the brethren, their friends, and a goodly number of the softer sex. Bro. Knighton occupied the chair, and amongst those on the platform were the following:—Bros. J. D. Porteous, J. Hinshelwood, R. Ewing, Thomson, J. C. Stirrat, and the Revs. McCorkindale and Boag. The earlier part of the evening was devoted to a soiree, and the chairman, Bros. Porteous, Hinshelwood, and Rev. McCorkindale, made a few remarks. Some of the members of the lodge sang some glees and catches in capital style, and several other singers helped to enliven the evening. An assembly was held immediately after the soiree, and dancing was kept up to an early hour, the whole festival having passed off most harmoniously and successfully.

IRELAND.

DUBLIN.

MASONIC ORPHAN BOY'S SCHOOL.

The usual monthly meeting of the executive committee was held the 7th inst., at the Freemasons' Hall. The following brethren attended:—William E. Gumbleton, J. P. (in the chair); H. Oliver Barker, L.L.D.; P. C. Smyly, M.D.; Rev. H. J. Westby, S. B. Ollham, and Captain M. Harte. The secretary announced that the subscriptions and donations now received amounted to £1,665 17s. 6d. A form of memorial for applicants for admission into the school was approved, and ordered to be printed. It was unanimously resolved that Bro. George H. Porter, G.M.L., President of the Royal College of Surgeons, be requested to act as surgeon to the institution. Bro. Westby gave notice of his intention to move the following resolution at the next monthly meeting of the committee:—“That this committee are of opinion that it is just and reasonable that the brethren who have qualified as annual governors for the year 1867 or 1868 should be entitled to vote for candidates at the election to take place in January next; and that at said election said brethren shall be entitled to an extra vote for every £1 paid as subscription for 1869, before the day of election, according to rule 21.”

BRITISH AMERICA.

CANADA.

KNIGHTS TEMPLAR AND KNIGHTS OF MALTA.

The annual assembly of the Grand Priory of the Dominion of Canada, was held at Head Quarters at the East, (Montreal), on Wednesday 12th day of August, 1868, under V.H. & E., † Fr. Col. W. J. B. McLeod Moore, Grand Prior, by patent from the Grand Conclave of England and Wales.

The attendance of *Fratres* from subordinate encampments and priories, was larger than usual, and the proceedings were of a highly interesting character.

After preliminary business had been disposed of, the Grand Prior delivered the following address:—

Fratres of the Temple and Hospital:—It affords me much gratification and pleasure to meet you again in our annual Grand Conclave, to deliberate on and refer to such matters as will promote our general and individual interests and prosperity, and elevate the dignity of those ancient and chivalric Orders in Canada to that position to which they are so justly entitled. The year past I feel assured will be regarded as an important one in our history, consequent on the political changes which have taken place in Canada. Since our last annual assembly I have been in frequent correspondence with the Grand Chancellor Sir Patrick MacC. de Colquhoun, and the recipient of most gratifying and interesting communications relative to the administration of the Order in the dominion. The Most Eminent and Supreme Grand Master, who has at all times by a uniform courtesy shown himself most willing and anxious to meet our views and wishes by every concession in his power, has been pleased to confer upon me as your chief officer the style and dignity of Grand Prior of the combined Orders for the dominion of Canada, made doubly more gratifying by presenting me from himself with the insignia of this high office. Canada will now become a Grand Priory, with the power of self-government, enacting rules and laws for the guidance of their own affairs, with which the Grand Conclave of England does not interfere, or the Supreme Grand Master himself when not contrary to the Common Law and Statutes of the Order. The Grand Master and Grand Conclave have decided that this Grand Priory be permitted to retain, for local purposes, half the fees and so much of the benevolent fund as is collected within its jurisdiction, which should be reserved for persons of recognized position.

The Grand Chancellor assures me that every effort will be made to carry out the administration of the Order to the general satisfaction of the *Fratres*. He has himself taken the matter into his own hands and introduced a system of general responsibility, which must ultimately prove perfectly successful. It, therefore, becomes our duty to assist by all means in our power the Grand Chancellor in carrying out his views, and show every consideration to an *honorary officer*, who can have no other object at heart but the good of the Order. At the meeting of the Grand Conclave in May last at London, the Committee, in their address to the Grand Master, referred to the Craft in Canada having separated from the parent stock and forming themselves into an independent body, and alluded to a leaning by our Order in the same direction, but congratulated us on remaining true to the old allegiance. I perfectly agree with the committee that any separation would but diminish the dignity of the Order in Canada, and be in no way beneficial. The late pitiable and fruitless efforts on the part of a misguided and reckless rabble, to shake the power of the realm, the attempt on the life of the sailor Prince, the son of our beloved Sovereign, and the foul assassination of a late talented and amiable statesman of this Dominion, calls upon us imperatively to cling more closely to our ancient institution, and support by every means in our power, the honour and dignity of the mother country. It should also be born in mind that in the ancient time, when the Order of the Temple was at the height of its power and prosperity, that there was but one supreme head, but one grand master; but it is true that at the revival of the Orders of Chivalry, for the purpose of perpetuating and commemorating the ceremonial of reception of a novice into those Christian Orders, which took place some time after the Reformation, when the Temple and Hospital Lands in Scotland were ceded to the Crown, that independent bodies sprung up in England, Scotland and Ireland, and subsequently on this continent, known as Templar Encampments, attaching themselves to the Masonic fraternity, with which previously it is now clearly proved they

had no connection, and who elected grand commanders or grand-masters of their own; but of late years a strong feeling has been evinced to return to ancient customs and usages, and to adopt a similarity of general government without infringing on the particular prerogative of the different independent branches, which is confined to the English Language alone. Our Templar Order being unknown in any of the existing European Masonic rites, a convention between England and Scotland has already taken place, and a similar one with Ireland is now about being concluded. A copy of the convention with Scotland has been forwarded to me, and will hereafter appear in the calendar for general information. I am happy to state that the most cordial feeling of amity exists between the remaining branches of the Order and ourselves, viz., that in the United States of America. The talented Grand Recorder of the Grand Encampment of Pennsylvania, the oldest Encampment in the United States, Sir Kt. Alfred Creigh, LL.D., a Past Honorary Grand Commander of this Priory, is strongly advocating a uniformity of ritual and a return to the customs and usages of the parent body, and I trust his exertions will meet with success, which would at once establish that unity and closer bond of friendship so peculiarly desirable to secure the general prosperity of the Order.

I have recommended to the Grand Master, Frater Creigh being appointed our representative in the general Grand Encampment of the United States, and the Grand Master of the Grand Encampment of Pennsylvania has forwarded me credentials to represent his Grand Encampment in our Grand Priory.

I have lately received an application from Frater of the Order in St. John, N.B., to establish a subordinate Priory or Encampment there; but as I find a Scotch Preceptory in existence, and also an English Prov. Grand Commander for Nova Scotia and New Brunswick, Bro. the Hon. Alexander Keith of Halifax, it will be necessary for me to enquire further into the circumstances of the application before taking action in the matter.

I gave notice at our last Grand Conclave of making some necessary alteration in our Bye-Laws, which had been assented to, as also appending a brief sketch of the history of the Order. These I have not yet completed, in consequence of the changes in the statutes of the Grand Conclave having been only lately carried out, but will now take the matter in hands. It is with regret that I have to inform you the King Baldwin of Belville Encampment has been struck off the roll, and that of the Godfrey de St. Aldemar held in abeyance, both having for some time ceased to assemble or furnish returns to Grand Conclave, the furniture warrant and records of the former were totally destroyed by fire, that of the latter partially so, fortunately the records and warrant being prescribed, and exertions are now making for its revival.

I have great pleasure in announcing, that at my recommendation the following Frateres have been honoured by the Grand Master with past rank in Grand Conclave, viz., Frateres Charles Davis Macdonnell, P.G. Chancellor and Prov. Grand Prior; Samuel Deadman Fowler, P. Prov. Dep. Grand Chancellor, to be P.G. Sub Prior; James Hill Rowan, and William B. Simpson, to be Grand Captains; and I am happy to be enabled now to present them with the certificates lately forwarded to me from England.

I have acted upon my authority and formed a Grand Consistory of the 32° at Hamilton and a Rose Croix Chapter, as also a Chapter of Rose Croix in London, Pr. of Ont., and shortly purpose issuing a warrant for one in this city. The degrees of the Rose Croix or 18th degree, and Kadosh or 30°, existed in England from a very early period, and before the establishment of the A and A. Rite for that country. All Templar Encampments in England prior to 1851 were qualified to give these degrees. The object in both is the same; the Templar confining itself more to fact, while the Rose Croix displays more of the allegory; hence the latter has afforded a better opportunity of interweaving the symbols of Craft Masonry within the emblem of the Christian faith. Old Masons in England are of opinion that these degrees should never have been separated, both having an entirely Christian character. The symbolic teaching of the Rose Croix is consistent with the Christian faith, that of the Kadosh or 30th degree is connected with the history of the persecution and suppression of the Templars, and is considered the true Masonic degree of the Temple.

I may add to these remarks, that a Mason travelling on the continent of Europe, unless in possession of the Rose Croix, is held of but little account.

And now, Frateres of the Christian Order of the Temple and Hospital, I will conclude with the fervent hope that as true Templars, we may ever be actuated by the same sacred principles, worshipping and acknowledging the same Redeemer.

I am, Frateres, in the bonds of the Order,

Yours, fraternally,

† W. J. B. McLEOD MOORE,
Grand Prior of the combined Orders of the
Temple and Hospitallers for the Dominion
of Canada.

After delivering the above address, upon which the Grand Prior was fraternally felicitated, the elective and appointed officers were invested and proclaimed as follows:—V. E's. † Frs. T. D. Harrington, Ottawa, D.G. Prior; E's. † C. D. Macdonnell, Prov. G. Prior; J. Seymour, St. Catherines, Prov. G. Sub-Prior; Rev. J. A. Preston, Carleton Place, G. Prelate; J. Moffatt, London, G. 1st Capt.; W. B. Colby, Stanstead, G. 2nd Capt.; V. E's. † T. B. Harri, Hamilton, G. Chancellor; Thos. White, jr., Hamilton, G. Vice-Chancellor; F. C. Bruce, Hamilton, G. Reg.; L. H. Henderson, Belleville, G. Treas.; R. Hunter, Ottawa, G. Chamberlain; H. Swales, Kingston, G. Hospitaller; M. J. May, Ottawa, G. Expert; R. A. Smith, Montreal, G. 1st Stand Br.; A. R. Sowdon, Montreal, G. 2nd Stand Br.; R. E. Charlton, Hamilton, G. Almoner; Thos. Milton, Montreal, G. 1st A. de C.; C. A. Birge, Hamilton, G. 2nd A. de C.; Alex. Servos, Niagara, G.D. of Cers.; Robt. Gaskin, Kingston, G. Capt. Lines; Geo. P. Barnwell, London, G. 1st Herald; Geo. Groves, St. Catherines, G. 2nd Herald; Robt. Town, Kingston, G. Swd. Br.; Thos. Graham, Kingston, G. Equerry.

The next annual assembly will be held at Kingston in August, 1869.

We may add that during the session the visiting Frateres were very hospitably entertained by the Sir Knights of Richard Cœur de Lion Encampment of this city, which is so ably presided over by † E. Frater A. A. Stevenson.

AUSTRALIA.

SYDNEY.

At a meeting of the Lodge of Harmony, No. 556, held at the Masonic Hall, on the 8th July, Bro. William Vial was presented with a P.M.'s jewel and a testimonial in recognition of the courageous conduct of that gentleman at the unhappy event at Clontarf, by which His Royal Highness the Duke of Edinburgh nearly fell a victim to the dastardly assault of an alleged Fenian. The jewel is pendant from the bright green ribbon, peculiar to the Scottish Constitution (with which Bro. Vial is more immediately connected), and on the ribbon are two bars of gold;—the upper bar bearing the rose, thistle, and shamrock in bold relief, the national emblem of Scotland occupying the central and more prominent place. In the lower bar is a similar arrangement, except that the rose is there the most conspicuous emblem. In the centre of the ribbon is the Royal Duke's coronet, enamelled in fine gold, beautifully wrought and set in jewels. To the lower of these bars, which are most exquisitely finished, is attached the Mystical Square (of solid gold), below which again hangs that well known figure, which is familiar to the uninitiated as the diagram of the 47th proposition of the First Book of Euclid. This lower part of the "jewel" is also of pure gold, the larger and lower square being fashioned like a book, which opens with a hinge and discloses inside a well executed miniature likeness of the Prince, with an inscription. The entire length of the jewel is 3½ in. The words of the inscription are as follows:—"Presented to Bro. William Vial by a few brethren of the craft, in appreciation of his courageous conduct on the occasion of the attempted assassination of his Royal Highness the Duke of Edinburgh at Clontarf, March 12th, 1868."

FREEMASONRY, being a progressive science, cannot be perfectly attained but by time, patience, and application. How necessary therefore it is that proper qualifications should be required for the respective degrees before the candidate can attain them, both in regard to science and morality. The honour of the institution should always be a principal object in view of every Free and Accepted Mason, who ought to be well instructed in the scientific knowledge and social virtues peculiar to an inferior ere he will be admitted to the more sublime truths of the perfect and well-qualified Mason.

ROYAL ARCH.

IRELAND.

BELFAST.—*Chapter*, (No. 97).—On Friday evening the 18th inst., a large and influential meeting of this Chapter was held in the Masonic Hall, Donegal-place, when several brethren received the degree of M.M., and others were proposed for initiation. The business of the lodge having been got through at an early hour, the brethren repaired to the refreshment-room; Bro. John Ireland, P.K. 88 (in the absence of Bro. James Fitchie), in the chair. Several loyal and Masonic toasts having been given and responded to, the "Health of Bro. Alexander M. Parker," who was the means of resuscitating the Arch Chapter in connexion with lodge 97, was given from the chair in complimentary terms, and received by the brethren with demonstrations of applause. Bro. Parker replied in a neat speech, in which he sketched his connexion with the Craft, and said he felt the high honour which had been done him by electing him twice to fill the chair of the lodge, an unusual honour in Freemasonry. Some other toasts and songs brought the meeting to a close about eleven o'clock.

RED CROSS OF ROME AND CONSTANTINE.

VILLIERS CONCLAVE, (No. 9).—This new conclave which is to be held at the Northumberland Arms Hotel, Isleworth, was opened by dispensation at the George Hotel, Aldermanbury, on Saturday, the 19th inst. The new officers are Sir Knt. W. A. Barrett, M.P.S.; H. Allman, V.E.; E. Clark, (W.M. of the Villiers Lodge, No. 1,194), S.G.; T. Smale, J.G.; J. Trickett, H.P.; R. W. Little, Treas.; R. Gurney, Recorder; W. Hamlyn, Prefect; F. Walters, S.B.; and J. Gilbert, Sentinel. Three brethren were then installed as Knights, and the members dined to the refectory, where a pleasant evening was spent, under the presidency of Sir Knt. Barrett. The new M.P.S. being well known and widely respected, we may safely augur prosperity for the Villiers Conclave.

PUBLIC AMUSEMENTS.

Mr. Charles Matthews concluded a successful engagement at the Theatre Royal Edinburgh. He is succeeded by Mr. John Clarke and Miss Furtado.

The Haymarket company have been performing in Glasgow with great success. Mr. Buckstone took his benefit, and the piece chosen was *She Stoops to Conquer* after which Mr. Buckstone addressed the audience in his usual eloquent and humorous manner, that elicited roars of laughter from a fashionable and crowded audience.

The building of the new theatre in the Strand—the Gaiety—is progressing rapidly, and may be expected to open at Christmas.

The Theatre Royal Adelphi will commence the winter season this evening (Saturday) with a new version of *Monte Christo*, supported by Mr. Fechter, Mr. Benjamin Webster, with new scenery and effects.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 3rd, 1868.

MONDAY, September 28th.—Lodges: Pythagorean, 79, Lecture Hall, Royal-hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end. Tower Hamlets' Engineers, 902, George Hotel, Aldermanbury.

TUESDAY, September 29th.—Lodge: Faith, 141, Anderton's Hotel, Fleet-street.

WEDNESDAY, September 30th.—Lodge: Temperance in the East, 898, Private Assembly Rooms, Newby-place, Poplar.

THURSDAY, October 1st.—Lodges: Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 137, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 227, Ship and Turtle Tavern, Leadenhall-street. Yarborough, 554, Green Dragon Tavern, Stepney. Crystal Palace, 742, Crystal Palace, Sydenham. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters: Sincerity, 174, Cheshire Cheese Tavern, Crutched-friars. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, October 2nd.—Lodges: Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderton's Hotel, Fleet-street.

SATURDAY, October 3rd.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Lodge: Leigh, 957, Freemasons' Hall.

Poetry.

THE BANQUET.

(See *XXI. of Bro. PURTON COOPER'S Third Decade of Masonic Precepts*, FREEMASONS' MAGAZINE, No. 433.)

By T. J. SWAIN.

Brother, despise not the banquet;
Turn not in coldness aside
From the social delights of the table,
Affecting to spurn them in pride:
Affecting, I say, for our nature
To enjoyment is ever disposed,
And less harm exists midst the jovial
Than by serious folks is supposed.

The heart when with good cheer expanded,
Inclines to benevolence more;
The man with convivial surroundings
Is led to remember the poor.
"How shocking," he thinks, "is starvation,
Whilst I am with luxuries blest;
How many are suffer'ing privation?
How many are sadly distress'd?"

Then, brother, despise not the banquet.
If its pleasures be properly used,
They will make us both useful and happy,
And only do harm when abused.
We need not be gluttons nor drunkards,
Because we assemble to share
The delights of a festival meeting,
Enliven'd by bountiful fare.

TO CORRESPONDENTS.

** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

REPORTS of Royal Union, Upton Lodges, and of Royal Jubilee Chapter, will be inserted next week.

Captain B.—We are obliged for copy of correspondence, but fear that the subject involved is not of sufficient importance to the Craft generally, to induce its publication in our pages.

TO SUBSCRIBERS AND INTENDING SUBSCRIBERS.—In future, to prevent misunderstanding on the part of Subscribers and intending Subscribers (more especially those in the provinces and abroad), and also to prevent unnecessary trouble and inconvenience to ourselves, we beg to remind our friends that yearly, half-yearly, or quarterly subscriptions are payable in *advance*, the amounts being respectively, 26s. 13s., and 6s. 6d., postage free, within Great Britain, the foreign postage rates being extra must be added.